



The Basic Vocabulary of An Extinct Language: The Khoton Language in Mongolia

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Abstract

The Khotons, in the west of Mongolia, were originally Turkic people who spoke the Khoton language, until the 19th century, which is currently considered extinct. This study aimed to prove that the Khoton language belonged to the Turkic languages; and to standardize the Swadesh inventory in relation to the Khoton words. The Swadesh inventory of words was the primary source of this research, which was sampled to examine the basic characteristics like semantic (meaning) acoustic (sound-based), pronunciation and spellings. This study adopted a comparative-historical research design with a qualitative approach, which involved an in-depth content analysis of the data. A data classification process was used to analyze the data by dividing them into categories (3-tiers) to enable retrieving, sorting and storing information. The Swadesh list of words also acted as the instrument of the study as this list was used to target the Khoton vocabulary and determine their equivalence. Such a data classification also helped to manipulate, track and analyze individual specimens in data. The findings of the study reveal that a majority of the linguistic combinations (lexemes) sampled for this study were found in the Khoton language, fully corresponding to the meaning of the English words in the Swadesh list. It was also evident that the basic vocabulary of the Khoton language had the elements of a Turkic language; and that there was an opportunity to reproduce the Khoton language. It is recommended that future studies should examine other versions of Swadesh inventory and compare them with the words in Turkic languages.

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Introduction

The Khoton language was believed to be widely spoken by a small ethnic group, the Khotons in the west of Mongolia, who were originally Turkic people. The Khoton language, spoken up until the 19th century, is currently considered almost extinct since the Khotons switched over to the Durbet (northern) dialect of the Oirat language. Under the influence of the Buddhists and shamanists, the Khotons also lost their Islamic rituals; but the impact of their Turkic and Islamic origins was still seen in their language, particularly on vocabulary. An American linguist, Morris Swadesh, pioneered a universally applicable linguistic tool for assessing the degree of kinship between different languages, based on the similarity and dissimilarity of stable basic words in a language. The Swadesh List is an authentic and universal source of comparative linguistics studies, which predicts changes of vocabulary among languages (Swadesh, 1952). In all his versions Swadesh (1952, 1955) provided a list of fundamental vocabulary of everyday use, present in every language, ancient or modern. His multiple revisions resulted in vocabulary list getting shorter, from initial 215 words in his 1952 version to 100 words in 1955 version.

The Swadesh list is a compact set of the most relevant words, out of which 85 words are currently chosen in studies to ascertain the vocabulary outreach of a particular language, because a few words are no longer found in the usage. In the context of the Khoton language, the latest Swadesh list of 85 words is a standardized list of words, organized by decreasing values such as the basic characteristics of the lexemes of language and its historical stability. Dybo (2013) was among the first lexicographers to include these 85 lexemes from the Swadesh list, in his Etymological dictionary of the Turkic languages (Dybo, 2013). These 85 units were found to be more of a lexico-semantic category than single isolated words. The dictionary of Dybo was prepared according to the English alphabet, therefore, the English word was the basic one, and the analysis of Khoton equivalent in the Turkic languages was used to understand the etymology of words.

There is a dearth of literature on the vocabulary of the Khoton language except for works of historical lexicographers of the Turkic languages including Khoton and Kyrgyz in the 19th and 20th centuries such as Boris Vladimirtsov, Alexander Samoylovich, Nikolay Baskakov, Talât Tekin, and Ármin Vámbéry (1832-1913). A special mention should be made of Vladimirtsov (1934), who dealt with the social system of the Mongols and their nomadic feudalism; Minorsky (1940), who examined the Turkish dialect of the Khalaj for its unique features impacting the modern languages; and Czaplicka (1918), who made an ethnological inquiry into the Pan-Turanian problem, and bibliographical material relating to the Turks of Central Asia. In recent decades, researchers like Egorov (2020) studied Turkic languages on the Crimean Peninsula; Kaplan (2017) examined the lexicostatistics to lexomics emphasizing the vocabulary units in the study of prehistoric languages; and Turaeva (2015) who took the initiative to unearth the linguistic ambiguities of Uzbek and classification of Uzbek dialects. A very recent study, Grant (2024) even made a bold attempt to study the pidgins, creoles, and mixed languages in Northern Asia to understand the typology, morphosyntax in their socio-historical perspectives.

In midst of these initiatives and ambiguities resulting about the Khoton language and its vocabulary, it was essential to conduct a study that would attempt (i) to prove that the Khoton language belongs to the Turkic languages; (ii) to standardize the Swadesh inventory in relation to the Khoton words. This study thus adopted these two objectives first to examine the extent to which the Khoton language had the potential to take its place among the Turkic languages; and second, to etymologize the basic Khoton words in the manner it was included (alphabetically) by Dybo (2013). The study was thus confined to the Swadesh list of 85 words included by Dybo (2013) in his etymological dictionary of Turkic languages; however, to understand their true character, emphasis was made to differentiate the words based on semantic (meaning) and acoustic (sound-based) features, pronunciation and spellings.

Literature Review

Until the 19th century, Khoton was widely spoken as a dialect of the Uyghur language in the Karluk group of Turkic languages as found in 19th and 20th century researchers including Boris Vladimirtsov Sr., Alexander Samoylovich, Nikolay Baskakov, Talât Tekin, Ármin Vámbéry, Grigory Potanin and Sergey Malov, whose translations are available in secondary sources. During this last one century, the number of Khoton speakers has decreased every year. As per the 1989 census, there were officially over 6000 Khotons, who were associated with the Kyrgyz ethnic group (Egorov, 2020; Grant, 2024). The elements of the Kyrgyz language were most common in the Khoton language (Alibayev & Abdylidaeva, 2020), therefore, the Khoton language was classified as a Turkic language.

The Khotons, therefore, officially became a part of a Turkic ethnic group in Mongolia, and the Khoton language was declared an extinct language (Ákos, 2008; Chuluunii & Dalai, 2022). The Khotons, for the purpose of daily communication, switched over to the Dörbet dialect of the Oirat language of Mongolia (Tumen, 2004). The Great Russian Encyclopedia also enlisted the modern Khoton people as part of the "Mongols," a group that speaks Mongolian languages (Ha, Xue, & Yanitake, 2023). However, some of the

Khotons, who wished to retain their native culture and language, refrained themselves from the mainstream Mongolian language and culture. It was also debated that although there is the presence of some elements of the Kyrgyz language in the Khoton language; but it is not clear which group of Turkic languages and which branch these elements belong to [Tumen \(2004\)](#).

Historically, several researchers tried to resolve the issue of the origin of the Khotons including ([Czaplicka, 1918](#); [Minorsky, 1940](#); [Samojlovich, 1916](#); [Vladimircov, 1916](#); [Vladimirtsov, 1934](#)). [Samojlovich \(1916\)](#), for instance, prepared a Russian dictionary and included lexicographic explanations of about 100 words of the Khoton language. [Vladimircov \(1916\)](#) recorded individual sentences and formed the Khoton-Russian "Slovarik", a short dictionary, consisting of 116 words of the Khoton language. [Potanin \(2005\)](#) was the first among the modern researchers to record information on the Khoton language from various texts of the 18th and 19th centuries, identifying about 100 words of the Khoton vocabulary still in use. In addition, a few other recent researchers, particularly from Mongolia ([Badamhatan, 1995](#); [Sanhyy, 2014](#); [Solongo & Sarangjerjel, 2020](#)) prepared ethnographical studies and a few translations. Specifically, [Solongo & Sarangjerjel \(2020\)](#) collected a total of about 300 words of the Khotons and translated them into the Khalkha dialect of central Mongolia.

Interestingly, the source of many Turkic words are the Khotons themselves who published texts in their native language ([Johanson, 2021](#); [Kornfilt, 2018](#); [Rakhmonalievich, 2022](#)). These texts, considered to be a collection of prayers, were sung in the Muslim way in various rituals, and were compiled in a book form under the title *Khudaya*. The Turkic words found in these texts remained unidentified as they were scattered and could be understood only if one is familiar with the Mongolian spellings and its sounds. [Swadesh \(1952, 1955\)](#), the American linguist, based on the basic characteristics of language lexemes and their historical stability, prepared a standardized list of about 100 words, comprising most relevant words. These words included basic pronouns, verbs, adjectives and numerals, related names, names of organs, plants, species and flowers. [Dybo \(2013\)](#), the Turkish linguist, gave these words more prominence by including these words in an etymological dictionary of Turkic languages based on the Khoton's texts. [Dybo \(2013\)](#) included the words listed in the Swadesh inventory, as they were found in the basic vocabulary of Turkic languages.

Methodology

Research Design

This study adopted a comparative-historical research design with a qualitative approach. A qualitative approach suits any study on linguistics and text reproduction, as it involves an in-depth content analysis of the data. The study required separation of Turkic words from Mongolian speech flow and search the Khoton equivalents. Such a data classification is a process of organizing data into categories to enable retrieving, sorting and storing information for future use.

Sampling and Instruments of The Study

The study used the Swadesh list of words ([Swadesh, 1952, 1955](#)) as the primary source to examine the basic characteristics of the Turkic language lexemes and their historical stability, in the context of the Khoton language. The Swadesh list is a standardized list of about 100 words, comprising basic pronouns, verbs, adjectives and numerals, names of organs, plants, species and flowers. These words were included in the Turkish etymological dictionary ([Dybo, 2013](#)), which made the sampling of the words easier. The Swadesh list of words also acted as the instrument of the study as this list was used to target the Khoton vocabulary and determine their equivalence.

Data Analysis

The data was analyzed through specific data handling practices such as dividing the words into three tiers, with each tier representing specific characteristics. Such a data classification helps to manipulate, track and analyze individual specimens in data.

Results and Discussion

[Table 1](#) presents Swadesh's ([1952, 1955](#)) inventory of 100 words, sampled in this study to study the basic characteristics of Turkic language lexemes and their historical stability. This inventory of words comprised pronouns, verbs, adjectives and numerals, names of organs, plants, species and flowers. [Dybo \(2013\)](#), the Turkish linguist, included about 85 words from this list to prepare an etymological dictionary of Turkic languages based on the Khoton's texts, and excluded words like claw, cloud, cold, eat, egg, feather, heart, knee, louse, sit, sleep, stone, swim, warm, who, short, snake, thin, wind, and worm.

Table 1: Swadesh Inventory Of 100 Words.

1.	all	2.	ash(es)	3.	bark (of tree)	4.	belly
5.	big	6.	bird	7.	bite (verb)	8.	black
9.	blood	10.	bone	11.	breasts	12.	burn
13.	claw	14.	cloud	15.	cold	16.	come (verb)
17.	die (verb)	18.	dog	19.	drink (verb)	20.	dry
21.	ear	22.	earth	23.	eat (verb)	24.	egg
25.	eye	26.	feather	27.	fire	28.	fish (noun)
29.	flesh	30.	fly (verb)	31.	foot	32.	full
33.	give (verb)	34.	good	35.	grease	36.	green
37.	hair	38.	hand	39.	head	40.	hear (verb)
41.	heart	42.	horn	43.	hot	44.	I
45.	kill (verb)	46.	knee	47.	know	48.	leaf
49.	lie (on side)	50.	liver	51.	long	52.	louse
53.	man	54.	many	55.	moon	56.	mountain
57.	mouth	58.	name	59.	neck	60.	new
61.	night	62.	nose	63.	not	64.	one
65.	path	66.	person	67.	rain	68.	red
69.	root	70.	round	71.	sand	72.	say (verb)
73.	see (verb)	74.	seed	75.	sit (verb)	76.	skin
77.	sleep (verb)	78.	small	79.	smoke	80.	stand (verb)
81.	star	82.	stone	83.	sun	84.	swim (verb)
85.	tail	86.	that	87.	this	88.	tongue
89.	tooth	90.	tree	91.	two	92.	walk (verb)
93.	water	94.	we	95.	what	96.	white
97.	who	98.	woman	99.	yellow	100.	you

Source: The Global Lexicostatistical Database ([Kaplan, 2018](#)).

This study carried out the classification method to understand the words enlisted in the Swadesh's inventory of words. Etymologically, there could be three tiers of vocabulary, Considering the words in the Khoton language corresponding to the words in the Swadesh list, we classified the words into three groups: Tier 1 (basic; direct instruction) had 27 words; Tier 2 (high frequency words with multiple meaning) contained 31 words; and Tier 3 (low-frequency words that occur in specific domains) contained 27 words. This classification followed the etymological aspect of each word suggesting the point of dissimilarity namely semantic, acoustic (pronunciation), and thematic.

[Table 2](#) presents the list of words classified as first tier, based on direct instruction and typically known for not having multiple meanings.

Table 2: Basic Words of Direct Instruction Without Multiple Meaning (Tier 1).

S.No	Word	Khoton equivalent	Meaning	Feature
1.	All	<i>bar</i>	All sides	Semantic
2.	Bark	<i>agach</i>	Bark	Semantic
3.	Belly	<i>ishkaryk</i>	Belly	Semantic
4.	Big	<i>kichi</i>	Big	Semantic
5.	Bone	<i>sueek</i>	Bone	Semantic
6.	Come	<i>keledi, keler,</i>	Go	Semantic
7.	Die	<i>arilh</i>	To get rid, to die	Semantic
8.	Dog	<i>yit, im, eet;</i>	Puppy	Semantic
9.	Drink	<i>sulagan</i>	Thirst	Semantic
10.	Dry	<i>huuraa, huhaa</i>	Drained; dry	Semantic
11.	Ear	<i>khulak</i>	Ear	Semantic
12.	Eye	<i>koz', goza</i>	Eye	Semantic
13.	Fat	<i>Zhug</i>	Fat	Semantic
14.	Fish	Not found	Fish	Semantic
15.	Fly	<i>Khob hobaa</i>	Rising	Semantic
16.	Full	<i>Tollo; tolo</i>	Full	Acoustic
17.	Give	<i>Ber; kiilen</i>	Pass me	Semantic
18.	Mouth	<i>Oza; cheke</i>	Face	Acoustic
19.	Name	<i>At</i>	Grandfather	Semantic
20.	Nose	<i>Morda</i>	Nose	Semantic
21.	One	<i>Biri</i>	One	Semantic
22.	Salt	<i>Tuz; shuu</i>	Salt	Semantic
23.	Say	<i>degeen</i>	Saying	Semantic
24.	See	<i>kor</i>	Visible	Semantic
25.	Two	<i>iki</i>		Semantic
26.	We	<i>Mane; mans</i>	To us	Semantic
27.	Year	<i>Yash</i>	Year	Semantic

Table 2 reveals that Tier 1 comprises basic vocabulary of most basic words. These words rarely require direct instruction and typically do not have multiple meanings. To illustrate the etymological significance of these words, each word was examined briefly.

1. **All.** In the Khoton language, it is given by the word *bar*; in the "Khudaya" sacred texts it is found in the phrase "bar zhagym" meaning all sides, good-bad side. In other forms, the use did not meet.
2. **Bark.** In the Khoton language there is the word *agach*, but the word "qabyq" is lost, the pronunciation of the word *agach* is similar to Kyrgyz, there are varieties such as *yrga agach*, *qyzyly agach*, *tola tamyryly agach*, *archa*, *qaragay*, *karganak*.
3. **Belly.** This word is found in the form of *ishkaryk*, when recording, the double word in the Turkic languages was not taken into account, rather – *ish-qaryk*.
4. **Big.** This meaning was not found in the Khoton language, but the antonym of the word **big** is pronounced in several forms: *kichi*, *kichkina*, *imrak*, *kichine*.
5. **Bone.** This word is written in the form of *sueek* (B.S.) with the spelling of the Mongolian language.
6. **Come.** This verb is often used in the Khoton language in various forms such as *keledi*, *keler*, *keleli(k)* etc.
7. **Die.** Only one unit related to this category of meanings was found in the Khoton language: it was found that the word *arilh* is used in the meaning of "to get rid, to die, to move away."
8. **Dog.** This word is present in almost all sources, only it is written in different ways: *yit*, *im*, *eet*; Bor Kichig is a puppy, *kichigleh* is also reflected as to "whelp".
9. **Drink.** This word is quoted in all sources in this meaning. As a synonym for this, the word *sulagan* was used in the phrase: *Yerin yerlegen*, *suuyn sulagan Altai-Khangai*. It was noticed that the phrase "at uskhu turat" (in the sense that the horse is watered), the word *ushu* is also used in the sense of "susau" to thirst.
10. **Dry.** In this semantic category, two words *huuraa*, *huhaa* were found, *huuraa* meaning "dry", while *huhaa* means "drained, faded."
11. **Ear.** Among the sources, this word was found transcribed with the Russian alphabet as: **khulak*.
12. **Eye.** The word eye in the Khoton language is given in Russian sources with different transcription: *koz'*, *goza*; in the pronunciation of Khotons – *koz*.
13. **Fat.** In the Khoton language, this is given by the word "*zhogomtoy*." The origin might be the "*zhug*" syncretic root. It can be assumed that the word *yak* in kyrgyz language is related to this word.
14. **Fish.** What we learned during the expedition was that the Khoton people were not engaged in fishing. That is why this word can be said to be forgotten.
15. **Fly.** This verb has not yet been found. In the sources of the Khoton language, the only word *khob*, which means "rising", often written with the Mongolian spelling "*hobaa*". There is a lot of evidence that this word was used in this sense in Turkic languages.
16. **Full.** It is known that in the Kyrgyz language, the adjective "full" is pronounced as "tolo" or "*toloo*" , as seen in the phrase "Balaarni jasn uuzn zhan toloo".
17. **Give.** The verb *ber* in the same sense is seen in Khoton, with an alternative "kiilen as", in a more stable phrase with the meaning *pass me the shirt*, therefore it is supposed that *as* means to give.
18. **Mouth.** In the Khoton language, this word comes to the Kyrgyz pronunciation written as *oza*. There is a *yenge* word, which gives the meaning of the face, from the inner part of the mouth there is a *tili* (tongue), from the outer part - *urt*. The place where the water flows out is called "mouth" in the Turkic languages, and it was found out that in Khoton language it is called *cheke*.
19. **Name.** There is a Khoton word '*at*' means horse, however, also translated as "grandfather". There are also the words *akaa* (grandfather) and *ataa* (grandfather). Therefore, the word *at* here will have to be attributed to this category.
20. **Nose.** In Khoton, there exists the word *morda*. This word is rooted in Turkic languages, but the presence of the *-da* ending is not seen in other Turkic languages.
21. **One.** This countable numeral is present in all sources. However, in Mongolian-speaking writings, it is written with the addition of a vowel at the end (*biri*).
22. **Salt.** This meaning is expressed in two different words: *tuz* and *shuu*.
23. **Say.** In the first text of Khudaya, the following sentence is given: *Khudaya hulam degeen shaarlaa dutam degeen kha-khozha-khudaya mahameden undesdesgeen sheverdegemen shever khyalitargan* which means "Saying I am a God's slave, saying I follow shariat, saying God is a ruling owner, saying the umma of Muhammad, was made a master by saying a master." Therefore, there is also a verb *de* in Khoton language; and other speech verbs have not yet been found.
24. **See.** The verb "*kor*" in the field of this word is found in two forms of pronouns, transcribed into Russian as: *kurnere* (visible), *kurenbas* (invisible).
25. **Two.** In the memory of the Khotons, numbers from 1 to 1000 are preserved, numerals are also recorded. The word two sounds as *iki*.
26. **We.** This pronoun was pronounced in four forms: *mane* (to us), *mans* (we), *bilim* (we), *maanuus* – we. Therefore, it has been observed that the singular form of the classification pronoun (men – I) is supported. Based on this, it can be assumed that the Khotons preserved the Altaic root *man*.

27. **Year.** There is the phrase *on zhil* in the text No.1 of "Khudaya", and it was also noticed that the Khotons, like the Kyrgyz, also use the word *yash* in the meaning of the year: "yashka yash' – кѣ годъ годѣ" – year to year.

Table 3 presents the list of Tier 2 high frequency words with multiple meanings, some of which are metaphorical and idiomatic. These high frequency words occur across a variety of domains, often in mature language situations such as adult conversations and literature, and therefore strongly influence speaking and reading.

Table 3: High Frequency Words with Multiple Meaning (Tier 2).

S.No	Word	Khoton equivalent	Meaning	Feature
1.	Bird	<i>gush, kush</i>	Bird; star;	Acoustic
2.	Black	<i>Khar</i>	Name of a color; idiomatic	Semantic
3.	Burn	<i>Tutak turai</i>	Fire; light; inner light	Semantic
4.	Far	<i>arilh</i>	Far, distancing,	Semantic
5.	Fire	<i>ota</i>	Candle, fire; hearth	Semantic
6.	Foot	<i>takym</i>	a body part, leg; the end of something, or an action	Semantic
7.	Good	<i>Jakshi; isa</i>	Greeting; good Muslim; pleasant, worthy, comfortable	Semantic
8.	Green	<i>Seriy; kokrh</i>	color of the animal	Semantic
9.	Hair	<i>chachbag shashtaak</i>	cord for hair; climbing whip; a thread woven from wool	Semantic
10.	Hand	<i>gol, bash</i>	taking-giving, holding; take(v)	Semantic
11.	Head	<i>Pash, banz</i>	A body part; forehead (figurative)	Semantic
12.	Hear	<i>Huch</i>	Make force; understand well; notice	Semantic
13.	I	<i>manaa</i>	Men; to us;	Acoustic
14.	Kill	<i>Arilah</i>	To die (fig.); to get rid of	Semantic
15.	Leaf	<i>khozghor</i>	Bark; Shell; coverage of a house	Semantic
16.	Lie	<i>Ar zhat</i>	Horizontal; mattress	Semantic
17.	Long	<i>uzun</i>	One foot; connect, extend	Semantic
18.	Many	<i>tolo</i>	Full; rich	Semantic
19.	Moon	<i>Aya</i>	An astronomical object; stands for time, one-month long;	Semantic
20.	Mountain	<i>bel</i>	Hills; hard tasks	Semantic
21.	Not	<i>Jok</i>	No; without	Semantic
22.	Red	<i>Kyzyl</i>	color of plants and animals; a girl	Semantic
23.	Seed	<i>Ashtakh</i>	Bread; seed of a plant; family generation;	Semantic
24.	Small	<i>Kichina; chagarmun</i>	Youngest; heir, small	Semantic
25.	Stand	<i>turat</i>	Safe; stay; stand	Semantic
26.	Tongue	<i>Tili</i>	Tongue; language	Semantic
27.	Tree	<i>agach</i>	Forest; wood; tree	Semantic
28.	Walk (go)	<i>zhuru</i>	Walk; leave; Go; crawl	Semantic
29.	White	<i>ak</i>	bright color; noble (fig.); good (fig.)	Semantic
30.	Woman	<i>kyz; Khatyn (Age wise)</i>	Woman; wife; mother; sister; girl; Grandmother;	Semantic
31.	Yellow	<i>Sary or shary</i>	Name of a color; used figuratively	Semantic

To illustrate the etymological significance of these words, each word presented in Table 3 was examined briefly.

- Bird.** The word is given in the sources with two different sounds: *gush, kush*. During the field studies, it was recorded that this sounds like *qush* in the Kyrgyz language. There are bird names that are included in this semantic-thematic field. The Khoton people call the swan "ak kush". The name of the bird is included in the astronomical name: Uch kush (three birds) is the name of the constellation Orion, in kazakh language it is called Usharkar-Tarazy. Two bird names related to the Khoton language are often cited: *bulduruk* and *saja*, or *buldyryk* and *sazha* (bristle), of the turbid family.
- Black.** Color name, adjective, not found in the Khoton language separately, but there is a sentence "Khar telten tartangas" and the phrase "karagas goe", which are translated in Kazakh language as "hold your black tongue" and "black sheep with a white forehead".
- Burn.** There exists a word *yag*, the correct spelling should be *iaq*. There is a phrase "Otos imeeni ik zhilgandaanaa chieek nimaan tutak turai " (let the light burn in both worlds). "Tutak turai" is included in this semantic group. The word *tutak* in Kazakh coincides with the word *tutatu*, i.e. it has semantic affinity with the word "burn, fire". The probability of the existence of this word in the Khoton language is due to the frequent occurrence of the word *fire*, the presence of the word *hearth* (*oshak* in the Kazakh language).

4. **Far.** This word was not found. However, in the semantic content of the word *arilh* there is a meaning of distancing. In addition, during conversations with informants, we recorded the adverb *ary*, which has the ability to be in the same semantic field with this word: when the dog is barking, they say "**Ar zhat!**" "lie away!". It is known that in the Turkic languages, the word *uzak* has a meaning of distance in its semantic content. From this point of view, the translation of the word "**uzng**" in Khoton language is done as "dolgiy" (far).
5. **Fire.** One of the features of the Khoton speech is the addition of an open vowel at the end of a word, given by Russian scientists with two inscriptions *ota*. In this semantic category, the word *shyrak* can also be included, which was designated in different ways in scriptures such as *chyrak*, *chirak* (Russian scientists); and *chereeg*, *chiraag*, *chieek* (Mongolian scientists). The Mongolian spelling of *tamshireegene* as *shyrak* – a candle consists of two roots - *tam* and *shireeg*, and – *ene* is an addition. Moreover, the meaning of the word *otog* "fire" which derivation of the root *ot* is family. Taking into account the semantic field of this word, we must also include the word *ochak* – hearth or *gochoogond*, which is preserved in the language memory of Khotons.
6. **Foot.** This word was mistakenly translated as "**butt**" from the phrase "uzyn but tyshkan" as "lyazhka (hip)". *Butt* is a body part, *leg*. It is known that in the Turkic languages one of the phonetic variants of the word "ayak" (foot) is *adak*. There is also the word "adak" in the Khoton language, but this is not the name of a body part and is used in the sense of "the end of something, the end of action". "*Takm*" here is the equivalent of the word *takym* in Kazakh language.
7. **Good.** This word is written as "jakshi", mixed with Latin letters; however, a word *isa* is found used in this sense as a formula for greeting or in the sense of "good", where the formula for greeting "esee isaa" is translated as "are you good, how are you?". There exists a question phrase "*Aak sueekte yagash musurman bolov uu?*" translated as "Were you a white bone good Muslim?". It is noted that the word *yagash* in this sentence is related to the word *zhagyshtuu*, which means "pleasant, worthy, comfortable" in Kyrgyz, and closely related to the word *jagush*, which means "sufficient, orderly" in Sakha.
8. **Green.** This word is considered to be the name of a color of growing young grass. It is known that such a color is called "blue" in the Turkic. In the works of Russian scientists, the adjective *blue* is associated with the color of the animal, giving the equivalent as gray (*seriy*). In the Solongo inscription, the script *kok* gives the meaning of blue. These two word-forms arising from this are *kokrh* and *kogzhrokh*, the meaning is typical for the verb *to become blue*.
9. **Hair.** In the sources, this word is not found in one form but as *chachibyk*, or *chachyb^ak*. and sometimes *shtaiگان*, at some places, it is spelt as "**chachbag**", or "**chachbyk**" and suggests another version "suvsarag". At some places in Khoton vocabulary, it is spelt as *chachybag* and used as part of the combined word *chachybag – shashbau* (cord for hair). There are also other words in the Khoton language that can be attributed to this semantic group. Such as *shashtaak* (where the *shash* (hair) component is associated with the word (weaving), indicates the *rakaachev* pronunciation, which means a thread woven from wool.
10. **Hand.** This semantic category is considered not only as a member in a specific place of the body, but as a word that covers the entire area from the shoulder to the tip of the hand, as a name for a tool that performs movements such as taking-giving, holding something. From this point of view, there are enough words in the Khoton language such as *gol* (hand) or names of the fingers: *bash barmak* (thumb), *badan niryak* (index finger), *urtu omyan* (middle finger), *uru chimya* (ring finger), *kichkinya bobichek* (pinkie). We think that the pronunciation of the phrase "Badan niryak" in the "Sausak arbauy" (finger charm) was misheard by a Russian-speaking person (the sound "ng" sounded as double "n"), the second syllable of the phrase should be *iryak*. In particular, this is the pronunciation of the Kazakh "balang uirek" in Khoton language. During the field study, we noticed that in the spoken language of the Khotons, the names *khumhai* (index finger), *chikchikhai* (pinkie) have survived (we note that these words do not exist in mongolian). "Gol" also has the name of the gestures of taking and giving: the verb *бep* "give" occurs only in the root form. The verb *al* "take" is written in the forms "alaly, alyb," the suffix -ly is the same as the classification of the kyrgyz verb in the plural 1st person participle, the suffix -yb – same as preposition in the Kyrgyz language.
11. **Head.** As the name of the body part, we found a word *pash*; closely resembling *bagts* (*pash*), and in the "Khudaya book" it is given as "**banz**". We found the phrase "*Ak shar bash khoiyn yandygyyna*" from the informants. There is a finger name *bash barmak'* in figurative sense. One word in this space is written in another source as *mannai* (mandai, manglai/forehead).
12. **Hear.** We found only one word related to this category in the texts of "Khudaya": "*Huch/een inges nimeen denges huvaan dangas*". It was not possible to separate the words if one is not familiar with the Turkic language, and would depend upon the sound of words in the Mongolian language. If we translate it into Turkic as «*Kushin engiz, nemen dengiz, khup angdangyz*» (make it into force, say with what, understand well), it turns out that "*andangas*" is a reflection of the Turkic word *angdangyz* (understand, notice).
13. **I.** This first-person pronoun "I" referred to "*men*" in the root form was met with the same spelling only in the first text of "Khudaya" among the collected materials. There were two word-forms: *manaa*

- (our) and *mand* (us). There are also words recorded from informants: *mane* (to us), *sane* (to you), *one* (to him/her), *mans* (we) *tans* (you-plural), *bilim* (we). In the Khoton language, it is established that the pronoun 'I' is pronounced as "man".
14. **Kill.** This word was not found in any source, but a word *arilah* means "to die" in a figurative sense. It is obvious that this word is related to the word meaning "to get rid".
 15. **Leaf.** This word was not found in any source, however, in the Mongolian-language writings, the word *khozghor* in the Khoton language means "naked, shelled millet". It is noticed that this word is associated with the word leaf, "bark". The informants translated this word *khabykh* as "shell" or a "thin coverage of house."
 16. **Lie.** During a conversation with informants, we recorded that the dog was named as "Ar zhat!". There is a "inclined posture" meaning in the semantic content of lying. Given this, the word form *köndlöndeh* (horizontal) can be included in this row. Regarding the words bed, mattress, which are associated with the verb to lie down, informants gave only one word: *atsyg* (mattress made of horse skin).
 17. **Long.** This word exists in the form of "uzun", taken from the phrase *uzyn but chichkan* (long foot mouse)". In the first text of Khudaya, the meaning of the word form "yaklaga" is shown as "connect, extend". This word was also found in a blessing of the Khotons to married young people: "*Balalarnng yasng uzng yany tolo*" – May the children's lives be long, their souls filled " (*Balalardynng zhasy uzak, zhany toly bolsyn*). In this context, it can be noticed that the word *uzyn* is in the sense of *uzak*, being used interchangeably.
 18. **Many.** This word is not found in any source. There are only words *tolo*, *tollo*– full, *bai* – rich, which have the same meaning as the word *kop* "many".
 19. **Moon.** In the Khoton language, this word has both its meaning as an astronomical name and the meaning of time. In the prayer addressing with words *Altai*, *Hangai*, *Aya*, *Kue* of the sacred text (Khudaya), *Aya* means *ai* – moon. The word "khoee" gives the meaning of the *ai* – moon. When mixed with the Mongolian word "*6 sarin zam, aylig yol*" we can see the phrase "ailyk zhol" written as "one-month road" in the Khoton language. The word *Aia* is translated into Mongolian as "sun", but this is questioned.
 20. **Mountain.** In the lyrics of Khoton songs, there is a phrase: "*Myangany (name of the mountain) beleer nuugeed irdim*" (I moved through the hills of Myangan). There is the word *bel*, in the semantic neighborhood of the word mountain.
 21. **Not.** No word was found in the meaning that makes the action negative except the word "jok" to mean "no absence, existence". "No" in the sense of negation of matter and phenomenon is found in the language of Khoton and a zoonym "*koz'ek chichkan*". Likewise, the affix "ek" means "no". It is obvious that it was correctly used, but was not pronounced correctly as seen in "*kozi zhok tyshkan*" "mouse without eyes", that is, "a blind mouse". The informants also noticed that they only knew the meaning of negation.
 22. **Red.** The word "*kyzyl*" is found as the color of plants and animals, for example: *kyzyl agash* red tree, *kyzyl kiik* red saiga. It is also translated as "*kizil/hizil*" as *kyz* a girl, *kyzyk*", with only the pronunciation different: *kizil* (girl).
 23. **Seed.** There exists words like *ashtaa* and *ashtakh* in Khoton to mean "bread, (on the root), grain bread, arable land" There is also another word called *taraa* or *taryg* used in this sense. The phrase *Ekti. Ol taryg tarydy* is translated as "He sowed millet; he sowed crops". It is known that the word 'seed' is used not only in connection with the plant, but also in connection with the generation of people. From this point of view, it can be assumed that in the semantic content of the Khoton word *ulag* – brother, younger sister, sister there is a sema "seed" (remember the word *ulasu* in Kazakh, which means continuation). Hence, we see that the Khotons also use the word *suiek* "bone" in the meaning of "seed, family" like the Kazakhs.
 24. **Small.** In the phrase, "Sausakhtar arbauy," we hear "the charm of fingers" that the Khotons call "pinkie finger" or *kichkinya bobichek*. Another phrase *Kichina balam bar bolla*" uses the Khoton word *kichine*, which means small. One word that comes in the meaning of small is *chagarmun*: *chagarmun ulagaar* is the youngest son who is the heir, owner of the house in future. In the text of Khudaya, the *small* meaning is given by the word *khishig*.
 25. **Stand.** This verb was found in the phrase *ushu turat* (the horse drinks water); *it tawshak turat* (the dog stands quietly), *Mal tur esan?* (are the cattle safe?); the word *tur* (stay) also meant small.
 26. **Tongue.** In the Khoton language, this word *tili* is used as the name of the body part: *bobichek* is a small tongue. Exclamation, in the sense of intent, was used in the text of Khudaya: *Har telten tartangas* (refrain from black language), *ak telten tartangas* (refrain from white language).
 27. **Tree.** According to the Swadesh list, this does not include separate types of "forest" and wood in the sense of accumulation. There are such words in the Khoton language: we quote words *agach'* (tree) and *kharganak'* (karagan), *khargai* (pine), *yargai* (dogwood) (from informants).
 28. **Walk (go).** According to the requirements of the Swadesh list, this includes *zhuru* "walking" in the meaning of the condition state verb. The following words were found in Khoton language in relation to this: gaida *jur* (where to go), gaida *yurat* (where will go), *jur*, or *jurla* (walk). The word *zhoraalsh* (crawl) was also found in the field of the posture verb "to walk".

29. **White.** This word recorded in the names *ak' chichkan'* (white mouse), *ak' koyan'* (white rabbit), *ak' kush* (white bird) or the phrase "*Aak telten tartangas*" (refrain from the white tongue). The adjective *ak* is used in a figurative sense (noble) in the sentence "*Aak sueekte yagash musurman bolov uu*" (have you been a good Muslim with a white bone/noble). The Khotons also used the adjective *boz*, meaning a shade of white: *bos' koyan'* (grey rabbit). The adjective *gilan* (gray), *gilang* (white), *gila'ng* (white, gray), *yuugang* (white), also denote a color as bright as white.
30. **Woman.** This particular meaning (married woman) is given by the word *khatyn* in the Khoton language: *ʰhatan*, or *khatan/khatyng*. The borrowed words *zayib* or *zayi* (wife) are also used. There is a difference in the pronunciation of words used as a mother for a woman: *ana*, *inaa* (mother-in-law, mother), *egeenges* (mother); *chashgee* (mother); *chashgee* (grandmother), *chishaan* (mother). The Khotons call the unmarried women and widows as *ampyrat*. The single female name "kyz" is written differently in each source as *kizil/kyzyl/khizil/kyzyk*. The word *sevger* (girl) was also found. The words that name a woman according to age are *kogoron* (old woman), *kamprem* (old woman) and *kemper* (old woman). There are also names for a woman as a relative: *adia* (sister), from the *kyzyl nengisten* (sister, from (-yngyz-dan)) [Informants]; *eenke* (old sister-in-law (mother-in-law?)), *eile* (translated as "sister", but reminds the borrowed word "aiel" – woman), *yangelmeen* (sister-in-law); *khelengeer* (daughter-in-law), *engelme* (sister-in-law), *zense* (sister-in-law).
31. **Yellow.** The word *sary* in the name of the animal "*sar' chichkan'*" (yellow mouse) gives this meaning. The yellow color is also called "*shary*" as seen in "*Ak shary bash khoiyn yandygyna* (his sheep with white yellow head to sacrifice)". To denote the yellow color of the sheep, the Khotons used the following: "*aksangys goe* (yellow sheep with white forehead); or *aksantai* erke khoi (male yellow sheep with white forehead).

Finally, Tier 3 words consisted of low-frequency words, and were subject related and occurred in specific domains such as human body, geographic regions, technology, and weather. Table 4 enlists these words categorized as low frequency and domain specific words.

Table 4: Low-Frequency, Subject Related Words.

S.No	Word	Khoton Equivalent	Meaning	Feature
1.	Ashes	<i>kul</i> or <i>kyoyo</i>	Soot	Semantic; acoustic
2.	Bite	<i>tishte</i>	Tooth	Semantic
3.	blood	<i>suyah</i>	Liquid	Semantic
4.	Breast	Not found	Breast	Semantic
5.	Earth	<i>yer</i>	Earth	Semantic
6.	Horn	<i>muizdi</i>	Horn	Semantic
7.	Know	<i>tanih</i>	Cognition	Semantic
8.	Liver	<i>bagur</i>	Body Part;	Acoustic
9.	Man	'er' prefix for male	Adult Man	Semantic
10.	Meat	<i>yet</i>	Meat	Acoustic
11.	Neck	<i>monan</i>	Larynx	Semantic
12.	New	<i>yan</i>	New	Semantic
13.	Night	<i>tun</i>	Night	Semantic
14.	Person	<i>kisi</i> ; <i>adan</i>	Human	Semantic
15.	Rain	<i>tsatsur/ chatsu,</i>	Rain	Semantic
16.	Road	<i>yol</i>	Road	Semantic
17.	Root	<i>tamyr-dai</i>	Root	Semantic
18.	Round	<i>dongelek</i>	Round	Semantic
19.	Sand.	<i>chim /shym</i>	Sand	Semantic
20.	Skin	<i>bat/bot</i>	Face	Semantic
21.	Smoke	<i>tutun; temeki</i>	Tobacco	Semantic
22.	Star	<i>ildys</i>	Star	Semantic
23.	Sun	<i>kue /kun</i>	Sun	Semantic
24.	Tail	<i>ardak</i>	Back Side	Semantic
25.	Thou	<i>sane</i> (s.) <i>tanuu</i> (p)	You	Semantic
26.	Tooth	<i>tish</i>	Tooth	Semantic
27.	Water	<i>suu</i>	Water	Semantic

Table 4 has the words in the Tier 3 list illustrating the etymological significance. Each word is examined briefly.

1. **Ashes** – *kul* has not yet been found, but the word *kyoyo* present in the materials of the expedition: it sounds the same in kyrgyz language, it means "soot".
2. **Bite.** This verb was not found; however, it is impossible to call the verb *tishte* absent, considering that the tooth lexeme (vowel – *tish*) is present.
3. **Blood.** In Khoton language, there is a word *suyah*, in Kazakh – blood. Probably, the root of this word is based on the word *suiyk* "liquid".

4. **Breast.** This semantic unit was not found.
5. **Earth.** This word is present in all sources and is well preserved in the memory of the Khotons. It is written by Russian-speaking scientists in the form of *yer*, *er*, *yar*, not taken into account by Mongolian-speaking scientists.
6. **Horn.** In relation to this word, adjective pairs as synonym-antonym were found: *mouzlyu* and *muizdi* (horned); *muhaa* – *mukhyr*, *mukhaakh* – *mukhyrlanu*, *mukhakh* - *mukhyrlau* .
7. **Know.** This word was not found, we only note that the word *tanih* can be translated as *tany*m cognition.
8. **Liver.** In the text No.1 of "Khudaya", the body part is named as "*bagur*". It is close to the pronunciation in the tuva language. Interestingly, "*bavram*" (brother) is a relative name (there is no explanation for the use of the sound "v". The alteration of the possessive *-ym* as *-am* is the effect of the Mongolian spelling: in Mongolian, if sound *a* is written once, when reading it becomes compressed and approaches *y*).
9. **Man.** The word for this in the personal meaning "adult man" did not occur, the only word approximately matches is *er* as a prefix to denote male gender in the sentence "Er dotlo" (woman married a man). However, there are several words in the meaning of "male gender". Words that characterize men by age: *avshykhan*, *avshikha* – old man, *aasakhal* – old man, *tsagmaar* – guy. Kinship names that denote the male gender: *ata*-father, *ulangar*-boy, *chagarman*-boy; *vavaa* – father, *hueev* – son-in-law, *karakuul* – son-in-law, *ulmaar* – boy, *uul/ulagaar* – boy, *akaa* – grandfather, *chagarmyn ulagaar* – youngest son (shangyrak son?) *uul ach* – grandson; *agaangas* – elder brother, *akaa* – grandfather, *agaa* – elder brother, *bavram (inenges)* – younger brother, *agam* – elder brother, *hueev* – son-in-law, *ulmaar* – son-in-law, *uul*-son, *chagarmyn ulagaar* – youngest son; *vaabai*-grand grandfather, *atai* – grandfather (from Khudaya); *ata/eta* – father, *ah* – brother, *ata (övög)* – grandfather, *aukan* - father, *baba* – grandfather, *kövön (küeen)* – son-in-law, *agangas (agangus)* – brother, *baba* – grandfather, *iningis* – younger brother (from informants). The names of the male animal are: *uiu* – bull, *eree tueeg* – male camel; *erka tueeg* – male camel, *erka goemdaan* – male sheep, *erka eges* – male cow; *erka tueeg* – male camel, *erka goemdaan* – male sheep, *gulja* – argali, *erka eges* – male cow, *irig* – male sheep; *azyrgy* – stallion, *buur* – male camel, *atan /atyn* – male camel, *aigur/aighur* – stallion, *at* – horse, *teh* – goat, *bukh* – bull.
10. **Meat.** There exists words "*gosh*, *goshmoor*", characteristic of the Karluk branch of the Turkic languages, translated as "meat". From this note we can see that in Khoton language there is also the word *yet/et* as seen in words "*suumend* – undercooked meat, *tatashi* – chopped meat". There are words like *tatashi* – chopped meat, *ichkaryk* – entrails. *Zhoya* is equivalent of the word *zhaya* in Kazakh language. The Khotons call lungs *ooshig*. Taking into account the Kazakh phrase "*okpesi oshu*" "lung fading", it can be noted that the Khoton people turned the condition of the lung into the name of the organ.
11. **Neck.** The Altaic root *mon-* has been preserved, given in the form of *monan*. From this semantic circle, there are words like *koomae* (larynx), or *kekrh* (belch).
12. **New.** In the text No.1 of "Khudaya," there is the phrase "*yanaa yan yandanganan*", if we translate this phrase, it turns out "when a new soul is revived".
13. **Night.** The word *tun* from the Swadesh list is not found separately, but the cover of the top of the yurt is called *tuntik*. It should be noted that the word "*tundik*" in Kazakh language comes from *tun* - night. The word *kharangy* – dark in the semantic circle of the night is pronounced by Khotons as *kharanguu*.
14. **Person.** According to the Swadesh list, the gender or age of the person is not indicated here, but only the meaning of the human, which is contrasted with the animal. Khoton language has this word. The phrase *bu kishi* is translated as *bul kisi* – (this person). The word *adan* in Khoton in the sense of a person, and *adan* as a child.
15. **Rain.** This word was not found. However, we recorded the word *tsatsur/ chatsu*, which gives the meaning of *shashu* scattering (from the double word *zhauyn-shashyn*) from the semantic circle. The thunder that happens in the sky before the rain is called *kurkraeh* in Khoton language.
16. **Road.** This word is found only in the phrase "*6 saryn zam, aylyg yol*" translated as "six-month road". Hence, there the word "road" *yol* exists in Khoton language.
17. **Root.** This word is present in the phrase "*tolo tamyrdai agach*", recorded in the form with the adjective suffix: *tamyr-dai*.
18. **Round.** This word was not found separately; however the word round was determinative, that is, words with the semantics *dongelek* "round" in their semantic content were encountered: *purka* – round cap; *kharam* – round square (in Kazakh – *aran*), *yirnee/yirin* – spinning; *buruk* – cap.
19. **Sand.** This word was not found, only as a cup made of sand called *chim tostoy* in Khoton language; *chim* is related to the Kazakh word *shym*.
20. **Skin.** In relation to human skin, the word *bat/bot* in the text of Khudaya means face light, face, squint. There is a word *khukhaa* (scorched, faded), which means the state of human skin. In Solongo, *khuikh* is translated as *kuika*, hence the meaning of the scalp. *Terleg* in Khoton language means clothing made of leather and a thin robe to mean 'the skin', while the word *kabykh* to mean (thin coating). The names related to the skin are: *toneg ton* – fur, leather coat, *bulgaar tulam* – leather stuffed animal, *atsig* – skin mat).

21. **Smoke.** The word *tutun* was equated by the Khotons with the word *temeki* tobacco.
22. **Star.** According to the Swadesh list, star groups and star names are not included here. The star in the Khoton language is indicated in the form of *ildys*.
23. **Sun.** In the text of Khudaya, *Kue* means *Kun* – Sun in the prayer *Altai, Hangai, Aya, Kue*.
24. **Tail.** This word is not found, we only add that the associative word *ardak* is translated into Kazakh as "art zhak, arty" "back side, back".
25. **Thou.** This word was recorded from the informants only: *sane* (you), *tanuu s* (you – plural).
26. **Tooth.** This word is found only once: *tish*.
27. **Water.** In the Potanin's recording of prayers' text "Dugalar" there is a phrase "...suuny suulagan' er' suunyn' pirlyary" (water dwellers, patrons of the earth and water). It is also recorded in phrase "*at ushu turat*" (horse is thirsty for water); the accumulative name *Yer-suu* (Water-earth). Mongolian-speaking scientists did not take this word into account; however, what all sources have in common is that this word is mentioned in the text of "Khudaya" No.1.

Discussion

The application of the Swadesh inventory on any language, ancient or modern, is supposed to include only a simple, clear, basic and modern meaning of the word and not to include extra synonyms as much as possible. At the same time, it is necessary to focus on the initial meaning of the lexeme in English. This study had sensed this risk and, therefore, borrowed words among these words were very limited. This study only included the words recorded by members of the scientific project for the study of the Khoton language from the representatives of ethnic groups and informants during the field study were also considered as a material of the research

The findings of the study reveal that a majority of the linguistic combinations (82 out of 85 sampled for this study) found in the Khoton language fully correspond to the meaning of the English words in the Swadesh list. This includes words that were used for another word that takes a place in the same semantic field. Therefore, nearly 90 percent of the lexemes found in the Khoton language correspond to the words in Swadesh's inventory of words. As mentioned earlier, a few words not found in the Khoton language from the Swadesh list were excluded in this study such as claw, cloud, cold, eat, egg, feather, heart, knee, louse, sit, sleep, stone, swim, warm, who, short, snake, thin, wind, and worm.

Comparing the basic vocabulary of the Khoton language with the Swadesh list clearly showed that their language belongs to the Turkic languages. Especially, there are many points that coincide with the Kyrgyz language. In particular, the Khoton language has the following phonetic characteristics of the Kyrgyz language: pronunciation of the word with *y*, not with *zh* (*zhagas*); there are signs of lip consonance; sound exchange of *s/sh*; sound exchange of *sh/ch* (*agach*); completion of the bold syllable word to the sound *k* (*ailyk*, *agamak*), using of the double vowel (*aashna*), replacement of double *ll* with the sound combination *ld* (*Alla/Alda*, *molla/molda*). These phenomena are also present in other Turkic languages, however, there are also names of Kyrgyz tribes in the ethnic composition of the Khotons (Khotons call it "elkin"). We can see that phonetic errors were made due to the recording of Khoton words by Russian scientists with Russian spelling and by Mongolian scientists with Mongolian spelling. This is what we noticed during our trip and field works among the Khotons and compared with their pronunciations. However, it is possible to distinguish the Turkic roots in the records.

In modern general linguistics, the orientation to the "Swadesh List" is used to assess the kinship of different languages. Thus, the task of creating a list of Swadesh vocabulary of the Khoton language was carried out. In order to clearly prove that the Khoton language belonged to the Turkic languages, the standard List of Swadesh was applied, which was used by the Turkologist A.V. Dybo to etymologize the basic Turkic vocabulary. It was noticed that the Khoton language had the potential to take its place among the Turkic languages.

Conclusion

Until now the Khoton language was considered only for its historical and ethnological significance. The peculiarity of the current study lies in the fact that the language of an ethnic group can also be taken as a special subject of research. This study was based on the premise that the Khoton people living in Mongolia, who currently speak Russian and Mongolian languages, were originally known as *khotyng* and that they have still preserved their ethnic memory, and consider their language, Khoton, as of Turkic origin. Owing to the dominance of social pressures, the Khotons seem to have lost their native language, and resorted to the Dörbet dialect of the Oirat language of Mongolia thus making the Khoton words as extinct. However, the elements of the Kyrgyz language still remained in the Khoton language; therefore, the Khoton language remained as a Turkic language. The Khotons, in the current census, was officially a part of a Turkic ethnic group in Mongolia, but the Khoton language was declared an extinct language.

Key words preserved in the Khoton language cover 83.64% of the Swadesh list. This means that there is an opportunity to reproduce the Khoton language. However, one of the tasks was to make a complete Swadesh list of words for Khoton language. We hope that this task would be performed by another field study in future. Another task required is to compare the Turkic languages as per other versions of the Swadesh list which has 200-300 words; it is preferable to present it as a separate study.

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