

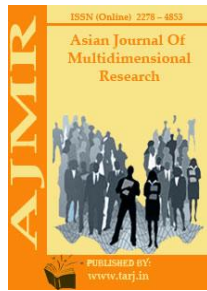
AJMR

ISSN (Online) : 2278 - 4853

**Asian Journal of
Multidimensional
Research**



Published by :
www.tarj.in



DOI:10.5958/2278-4853.2021.00619.4

TURKISH ASSIMILATION WORDS IN RUSSIAN LANGUAGE

Bakhtiyor Abdushukurov*; Lobar Aralova**

*Professor,
Tashkent State University of Uzbek Language and Literature named after Alisher Navoi,
UZBEKISTAN

**Master,
Tashkent state university of Uzbek Language and Literature named after Alisher Navoi,
UZBEKISTAN

ABSTRACT

In this article, Turkic words that entered the Russian language were interpreted on the basis of scientific sources as a result of hundreds of years of Mogul role in Russia, the Golden Horde statehood, the migration of Amir Temur's kingdom to the territory of the Mogul khanates. The historical roots of the words assimilated into the Russian language, the phonetic, lexical, semantic changes in them are given. Each example is explained based on the lexemes available in the fraternal peoples, effectively using a number of linguistic methods, such as comparative, comparative-historical.

KEYWORDS: *Turkish Assimilations, Thematic Groups, Food Name, Drinks Name, Etymology of Turkish Lexemes, Compound Words.*

I. INTRODUCTION

The development of the vocabulary of a language is based on some laws. Vocabulary undergoes specific changes under the influence of internal and external factors over time. If an assimilated lexeme signifies a new concept and information, it can only be accepted into language if it has a semantic meaning.

Assimilation words increase the vocabulary base of a language by serving as a source for new stems, phrases and terms. It should be noted that once a word enters a particular language, it adapts to the phonetic, spelling, semantic and grammatical features of that language. This adaptation distinguishes assimilation words from international words. International words retain aspects of a foreign language.

External sources, words from other languages have played a significant role in improving the vocabulary of Turkic languages, including Uzbek. There is a lot of information about words

assimilated from other European languages in sources, books, textbooks, research papers and dictionaries. However, little is known about the role of Turkic languages, including Uzbek, in the development of other languages.

II. LITERATURE RIVIEW

Great scientists such as Khorezmi, Farobi, Fergani, Ibn Sino, Beruni, Zamakhshari, who grew up in our land, wrote works in Arabic and made a great contribution to its development. Our compatriots, who laid the foundation stone of our classical literature, composed in Persian and helped to raise this language to the level of a poetic language. The founder of the Uzbek literary language, Hazrat Navoi, who has added wonderful meanings to more than twenty-six thousand words, wrote about this in his book "Muhakamat al-lughatayn": "...All the people of the Turkish people, from old to youth, use and understand the Persian language. Even Turkish poets write wonderful poems in Persian. However, none of the Persian-Tajik people can speak Turkish and they do not understand the words of those who speak Turkish, they do not know the meaning of words"¹.

It is obvious that the Turkic population, young and old, from the servant to the official was good at Persian and spoke it beautifully, fluently and flawlessly and poets wrote beautiful poems. However, the Persian-speaking people, from the common people to the intelligent people, from the ignorant to the wisecould not speak Turkish and did not understand the meaning of what they spoke.

We find the first information about the assimilation of Turkish words into the language of non-fraternal peoples and their influence on their development in MakhmudKoshghari's "Devon Lughat al-Turk". Here are a few examples:

Dağ is a mark on cattle and others. The Persians took the word from the Turks. Because the Persians do not have cattle like the Turks. That is why they did not need this word. I have heard this word on the Muslim frontier (ДЛТ, III, 167).

Yalma is a cotton coat, which the Persians borrowed from the Turkic peoples. The Arabs, on the other hand, take it from the Persians and use it in the form "yalmaq". The Arabs converted qto x. For example, "xanda-xandaq, yara-yaraq" (ДЛТ, III, 41).

The fact that this tradition continued in the following period can be seen in the work of Alisher Navoi. In his above-mentioned work, the great scientist points out that the Turkic language is not inferior to the Persian language, its richness of language possibilities, and the ability to create beautiful examples of literature in this language, as well as words borrowed from the Turkic language to the Persian language. In the work, we read the following sentences about it: "They use Turkish words such as tubuchoq, argumaq, yaka, yobu to describe a horse. They also say words in Turkish, such as cream, katlama, bulamog, kurut, uloba, manti, quymoq, urkamoch. They also borrowed words from the Turks, such as kimiz, curd, boxsum, boza, tutmoch, umoch, kumoch and tolqon"²

Experts admit that the diffusion of assimilation words into the language system depends on some conditions and factors. These include: the word being adapted to the actual writing characteristics of the language in which it is received; concurrence with phonetic, semantic, grammatical norms, categories; active participation in their own production system; the meaning of assimilation is clear; the foreign word must be used continuously in the language in which it is mastered.

These requirements are specific to all languages, so that lexical units coming from another language can be firmly established and diffused. In particular, in Russian, assimilation words obeyed to the above requirements, regardless of the language from which they are mastered.

A number of scientific studies about Turkic words that have assimilated into the lexical base of the Russian nation have been done first in Russia and then in Kazakhstan³.

III. THE RELATIONS BETWEEN TURK AND RUSSIAN

The relationship between the Slavic and Turkic peoples which began in ancient times is reflected in written monuments, as well as in modern literature. These sources allow to restore the historical memory of the nation and describe the lexical-semantic processes in the history of the Russian language.

In fact, Turkisms assimilated to the Russian language in ancient times, long before the appearance of written memoirs. Their history goes back to the ancestors of the peoples living in the forest-steppe regions bordering the territory of current Russia, the Volga and the Black Sea deserts.

Turkologist N. Baskakov notes that the Turkic tribes marked on the East Slavic languages, Russian, Ukrainian and Belarusian dictionaries, and influenced some extent to the phraseology and grammar of these languages.

Initially, investigation about Turkisms in Russian (Kazakh, Tatar, Crimean Tatar, Turkish words) was written in the XV-XVIII centuries. The assimilation of these words into the Russian language occurred as a result of the strengthening and growth of diplomatic and economic relations of the Russian people with Kazakhstan, the Crimean Khanates and Turkey. Thus, by the XIX century, language relations with Turkic-speaking countries were strengthened, and translators and diplomats fluent in Turkic languages were taught in Russia.

Based on the classification of N.A. Baskakov, the development of relations between the Russian and Turkic languages can be divided into the following periods:

First, the interaction of Slavic dialects with dialects of Iranian and Finnish tribes and dialects of Turkic tribes was formed in the period before Kievan Rus (I-VIII centuries).

The second is the period of the emergence of Kievan Rus. The ancient Russian language has close ties, first with the language of the Turkic tribal alliances - the language of the Pechenegs and then with the language of the Polovets (Kipchaks). During this period, Turkish words such as *basurman*, *poyabzal*, *qamish* began to be assimilated.

The third is the period after the Mongol invasion. At that time, the ancient Russian principalities were dependent on the Golden Horde and the Kipchak dialect of the Turkic language, which was widespread in these areas had a serious influence on the Russian language. As a result, many terms such as *ataman*, *pul*, *soqchi*, *hoji*, *xon* entered to the language.

The fourth period is the annexation to Russia of the former khanates of Kazan, Astrakhan, Siberia and Crimea, as well as the peoples of the Caucasus and Central Asia. During this period, lexemes such as *mayiz*, *xanjar*, *salla* were included in the Russian dictionary through the cognate Turkic languages.

Fifth, the intensification of relations between the peoples of the former USSR, that is, the period from the beginning of the XX century to the present day. During this period, words such as *akin*, *basman*, *dushman* assimilated to the modern Russian.

By the end of the XVII-XVIII centuries, linguists began to study words that assimilated from European languages, rather than Turkisms. This is because Turkish lexemes were second position, which after European languages in terms of Russian lexemes. However, later the existing Turkisms in Russian dictionaries were identified and special dictionaries were created. A stable layer of Turkish words is preserved in the lexical base of the Russian language to this day. At the same time, it should be noted that Eastern terms, like Western Europe, also strengthened the speech and writing of the Russians.

The history of ethnic relations between Uzbekistan and Russia dates back to the emergence of khanates. Classifications in the scientific literature allow us to periodize the relationship in Uzbek and Russian. According to the classifications, the history of bilingual relations includes four periods:

1. The period which from the emergence of khanates in the territory of Uzbekistan to the annexation of the country to Russia in the XVI century.
2. The period from the XVIII century to the XX century. During this time, diplomatic and trade relations were established between the Khiva and Bukhara khanates and Russia.
3. Soviet period.
4. The modern era. It covers the period from the end of the XX century (the acquisition of sovereignty of the Republic of Uzbekistan) to the present day. Of course, each of the periods differs in the intensity of the bilingual connections and the content of the existing dictionaries.

IV. ANALYSIS, RESULTS AND DISCUSSION

Turkologist Yusuf Azmun comments on the lexicology of Turkic languages and its relations with other languages in his book. In particular, he noted that the Turkish word “*qavur*” meaning “*carpet*” was changed to “*kovyor*” in Russian and the words “*kerpich*” and “*ayva*” were transferred to Russian and they were replaced by Persian words “*g’isht*” and “*behi*” in Turkish. At the same time, the linguist gives examples about several thousand Turkic words assimilated into the Persian language. Especially, in the field of toponyms, there are many place names that begin with “*Qora*” in Iran: “*Qoratepa*”, “*Qorakul*”, “*Qoratog’*”, “*Qorabog’*”. Turkish words even passed to European languages during Attila's time. For example, the word king – “*khan*” is formed from the word “*kang*” – “*father*”⁴. Consequently, there are a number of lexemes that have been assimilated into Russian in many fields at different times and have served to denote object, animal name, and color. In particular, the **balda** lexeme, which means “a metal tool used for chopping, cutting, splitting something (wood, meat, etc.), parallel to the handle of a knife” is considered to have been adopted into Russian in the XVI and XVII centuries as a result of the Ottoman Empire. But among the Turkic peoples this word was actively used in the X-XIV centuries. For example, in Kutadgu Bilig, it appears in the form of a **baldu**: *Qilič baldu boldi bu el saqčisi* - the sword and the ax, the guardian of the country (ДТС, 80).

Qunoq lexeme, which is the basis of Kunakov's anthroponym, means “guest”, “friend” in Russian. In fact, the word is **qonuq** (qon+(u)q) in Turkish, which means “guest” in “Devon Lughat al-Turk”: *Nelik arsiqar sen aja öldäci özün iki künlük qonuq boldači* – Why are you so

proud, o mortal, you are a two-day guest (ДЖИТ, I, 365). At the same time, the word is also used in the “Devon” to mean “hospitality, party”. In languages other except for the Oghuz, the word was used to mean “to stay in someone’s house without the owner’s liking” (ДЖИТ, I, 320). At present, it is used to mean “hospitality, a small banquet at weddings” in Kashkadarya and Surkhandarya dialects and to mean “guest” in Karakalpak dialects (ЎХШШ, 367).

In Makhmud Koshghari’s “Devon Lughat al-Turk”, **kerpich** means “brick”: *bišiğ kerpič* - a baked brick (ДЖИТ, I, 424). This lexeme appears in the form of a brick in the Russian vocabulary. Although the term is not currently used in modern Uzbek literary language, it is preserved in Khorezmian dialects (ЎХШШ, 176).

In Russian, animal, oil, milk and mineral oil are referred to as **jir**. The origin of the term is Turkish and we often use the phrase “there is no fat” in relation to a thin person. This lexeme is rarely used in literary language because it is accepted by most people as a Russian alternative to the word fat⁵. The term is mentioned in Makhmud Koshghari’s dictionary if this word is a Turkish word: *ašičta jir yöq* - there is no oil in the pot (ДЖИТ, I, 313).

In the 1983 edition of the Russian-Uzbek Dictionary, **najdak** word is commented: **najdak** m.r. “Emery, emery-cloth, glass-dust”. The word *jilvir* is described as follows in the “Explanatory Dictionary of the Uzbek language”: *JILVIR*, *jilvir* is a paper or cloth coated with sand (used for grinding, polishing the surface of objects)⁶. **Najdak** is also a Turkic word and is described as a rock consisting of small and fine, granular crystals in the “Explanatory Dictionary of the Uzbek language” (ЎТИЛ, I, 4). The word is found in the **nijdağ** form, giving the meaning “glass-dust” in “Devon Lughat al-Turk” (ДЖИТ, I, 432).

The lexeme of **choq**, which means “a device with a closed back and sides, on which a fire is lit and on which a pot is placed for cooking”, assimilated to the Russian language in the form of **o’chag**. It means “burner”, “family, home”, “source, and place”. The word derived from the word **o’tand** and the suffix **-chuq**. It occurs form **o’caq** in the “Devon” (ДЖИТ, I, 95). Undoubtedly, this term is also a basis in the formation of **O’chagov** surname.

In the “Explanatory Dictionary of the Uzbek language” **tarxan** exempt from taxes and any obligations; described as privileged, inviolable (tribe, clan, lineage, or official) and attributed to the Mongols. The term is Turkish and originally comes in the semantic “rank” in the form of **oftarqan** in monumental monuments (ДТС, 538). In addition, Russian etymological dictionaries state that the lexeme was borrowed from the Turkic language. We see that the phonetic variant of the lexeme *darxon* is used in folklore, epics: *Endi senga timsol aytay bir alvon, Men ketganča, o’zing Chambilda darxon*. “Маликаи айёр” (ЎТИЛ, I, 234). Makhmud Koshghari states that the term *tarxan* was used before Islam in the sense of “bek” and mentions that it is *argucha* in the “Devon Lughat al-Turk” (ДЖИТ, I, 409).

Turkish **surqach** is the squeezed juice of a tree called *luk*. Handles of swords, daggers, and large knives are attached to it (ДЖИТ, I, 423). The mentioned lexeme entered the Russian language in the phonetic form *surguch*: *запечатать сургучом* - to push, to seal with *surguch*.

Inju (“pearl”) assimilated to the Russian language in the XII century in the form of **ajemchug**, which underwent a phonetic change during a certain historical development. The lexeme came in the form of **enjü** in the sources preserved in the Berlin Manuscripts Fund in Uyghur script: *Qizilenjü* (ДТС, 256). In Devon, the phonetic variants - *enjü*, *jinjü* are mentioned, the first of which was in the Turkic language and the second in the Oghuz language (ДЖИТ, I, 67). At the

same time, there is information that the word *enjü* has the semantics “maid, handmaidens” in Makhmud Koshghari’s dictionary (ДТС, 256).

Tovar in Russian - the first form of the word “thing for sale, goods or goods” **istavar**, which it means “living, inanimate goods, goods” (ДЖТ, I, 343), “bribe, wealth” in the “Devon Lughat al-Turk”. *Tamu qapuğın achar tavar* - bribe opens the door of Gehenna, why others do not open. This proverb is used in the sense that a person who wants to end a case must pay a bribe (ДЖТ, III, 252). The origin of the lexeme is connected with the verb “*tabmaq*” in Makhmud Koshghari’s “Devon Lughat al-Turk”. This verb is to find; earn; to have. Also, on the basis of the mentioned word a new lexeme in Russian - the word **tovarish** was created: **tovarish** – “tovar + ish”, ie “tovar - partner” who works together through commodity.

The word **tyufyak** is explained as follows in T. Efremova’s book “Modern Interpretive Dictionary of the Russian Language”: 1) soft bed; 2) an incurious person; 3) bridges to protect the riverbank, a flexible cover applied to dams⁷. There is the variant of the term **töshäkin** Makhmud Koshghari’s dictionary: *töşak töşädi* - bed (ДЖТ, III, 282). According to E. Shipova Dal, Dmitrev’s opinions, this lexeme is formed by adding the suffix **-k** to the verb **töshä-**. It came to the Russian people from the Turkic peoples⁸. When N. Baskakov explained the surname Tyufyakin, said that this is the word that was borrowed from the Turks, and the name is given only to people who are lazy and love to sleep⁹.

The word **shashlik** meaning “kebab” was introduced into Russian in the XVIII century. In the XI century, the lexeme of **shish** meant a stick that ate tutmoch (dough soup), a special stick used instead of a spoon (ДЖТ, II, 326). This lexeme is formed using the affixation method with the word-formative suffix: *shish+lik=shashlik*.

The holiday celebrated to the end of spring field work is called **sabantuy** in Tatar and Bashkir nations. The term was assimilated to Russian language in the XIX century and is used as **asabantuy**. The word is made on the basis of the form “noun + noun phrase” using the composition method: *saban* – “hammer” + wedding “wedding, holiday”. This holiday, which is one of the biggest traditional holidays of the Turkic peoples, is celebrated on the eve of Navruz. Tatars and Bashkirs in Uzbekistan widely celebrate this holiday in every year. The plays such as traditional wrestling, rope-pulling, climbing pole, jumping with bag, overflow in bucket and women’s wrist wrestling attract people in the ceremony. The term *Saban* is defined in “Devon Lughat al-Turk” as follows: *saban* - double, double ox, ploughshare, oxbow. The word is also used in the sense of plowing with a ploughshare (ДЖТ, III, 136). The term mentioned, i.e. *saban* is shown in the form of “*saban, soka; hammer*” in Russian language.

The word **cheburek** was assimilated from Turkic languages into Russian in the XIX century. It is made by both affixation and composition methods. In the Tatar nation, the word *börek* - *bürök* - is formed by adding the suffix *-aq // - ek* that gives action meaning to the word “*bör-bür*”, which means “to cover”. Its meaning is “to kiln”. L. Budagov notes about the etymology of the surname Piogov that it is derived from the word **pirog**. Moreover, the term is a phonetic variant of the Turkish *börek* - *bürök* lexeme¹⁰. In fraternal Turkic languages, including Nogai, Crimean Tatar and Karakalpak, the word *bür* means “folded, fermented dough”. In the Crimean Tatar language *chij* - *chig* means “force-meat” + *bürök* <*chij* *bürök*, which means “to cook fatty meat by wrapping in dough”. However, the term does not appear in the “Explanatory Dictionary of the Uzbek Language”.

Kolbasa which means one of the food products was assimilated to the Russian language from the Turkic fraternal peoples in the XVIII century. The term is a combination of the words “hand + press”. The word formation pattern is “noun + verb”. Shipova also notes that this lexeme is formed from a combination of two words in the book “Turkish words in the Russian language”, based on the opinion of historians¹¹. According to his opinion, kolbasa consists of the words **qo‘l** (рука) and **basu** (давить). This lexeme is analyzed as follows in the “Explanatory Dictionary of the Uzbek language”: [r. kolbasa<t. kolbosti - fried in a pan and cooked meat] A food product prepared by stuffing meat into the intestine or artificial cortex (ЎТИЛ, II, 443).

A stick, in the form of a stick with a thin and long graphite in the middle, used for writing letters, drawing, painting a picture, a drawing tool is called **karandash**. The word means “black” and “stone” in Turkish. Karandash- black stone, which entered the Russian language in the XV century, was once understood as graphite, and later became the basis for the formation of the surname **Karandashov**. Dmitriev considers the consonant **n** in this word to be a sound conjoined in the middle of a word¹². Summarizing these opinions, we conclude that karandash is made of graphite (black stone), so **karandash** is formed from the words “qora” (black) and “tosh” (stone).

The word **tamg‘a** means “mark”, “seal”, “trade dues” in Russian. The term **tamg‘a** assimilated in the Russian language in the XIII century was actively used in diplomatic relations. In Makhmud Koshghari’s dictionary, this word is commented as the seal of the king and a cachet (ДЛТ, I, 400). The word occurs in the sense of “seal”, “sign” in Turfan texts (ДТС, 530). The following semantics of the lexeme is given in the “Explanatory Dictionary of the Uzbek Language”: “a mark to be docketed on a thing, a commodity, a product, etc., to mark it, to identify it or to indicate to whom it belongs”; “the marking on the bodies of prisoners, a tool used for heating to press and the mark which is formed by pressing this tool in ancient times”; “A device used by heating to mark on the body or one of the body parts of a horse, cattle and mark left in the result of pressing this device”; “a marked thing which is put to open and break”; “hatchment”; another meaning “trace or something that is a sign of it”; next meaning is negative meaning: “a mark given for human behavior” (ЎТИЛ, III, 706). The term is formed by adding the suffix -mato taq-verb that its meaning is “to tie and to glue” (ЎТИЛ, I, 320).

The term **tamğacı** are shown in Kultegin’s inscription and “Kutadgu bilig”. It is one of the officials of the palace, which means “the person guarding a cachet”: *Oğuz bilgä tamğacı kelti*-the seal or Oghuz Bilga came (ДТС, 530).

The base of word **tamojnya** which means “place of duty, office, post” in Russian also has **tamg‘a**. This lexeme which is translated into our language as “custom-house” has an ancient history. Its formation dates back to the period of the Turkish Khanate. When Turkish Khanate brings the goods of the occupied territories to their country, they stamped their own cachet and stamp to all the goods brought from other countries. They did this work on the border. The role of the current “custom-house” is also related to the movement of goods between countries.

The lexeme **dengi/denga** is used in Russian to mean “a metal or paper mark that is a measure of price, valuation, value in a transaction of purchase or payment; money”. In the XIV century, **tanga/tenge** was used in the Russian peoples in the sense of a small silver coin and money in general. There are different opinions on the origin of this word. For example, K.Fren wrote about the connection between the word **tanga/tenge** and the term stamp; I.Dobrodomov argues that currency is formed from the names of furry animals: **teying – tiyin** -“squirrel”. According to the popular version in M. Fasmer’s dictionary, the Russian **dengi/denga** is made up of the

Turkishtanga/tenga/tamg'a lexemes. Of course, this opinion is historically correct. The coins were issued with their own stamp, i.e. the stamp was put on the coin in ancient times, especially, in the kingdoms of Kushan and Bactria.

Several words such as *kaftan*, *sharovari*, *sarafan*, *fata*, *fartuk*, *chuloq* assimilated from Turkic to the Russian languages during the Golden Horde. One of them is **kaftan**, which is derived from the "qop to'n". This lexeme which assimilated to the Russian language in the XVI and XVII centuries was commented as "long men's outerwear sewn from wool" by the lexicographer Dal. The word also served as the basis for the **Kaftanov** surname. **Kaftan** means "coat, outer garment" in Makhmud Koshghari's "Devon Lughat al-Turk" (ДЛТ, I, 408). The phonetic forms of **qapton**, **xafton** (АНАТИЛ, III, 388) express the semantic "cotton jacket, a large coat which is worn under cuirass and tied on both sides" in the works of Alisher Navoi:

Hirqa aning jismida qapton bo'lub,

Qaptoni tan jismi aning jon bo'lub (АНАТИЛ, IV, 388).

Bashmoq, which is the basis for the surname Bashmakov, meant a specially designed shoe for the Russian nobility in ancient times. This Turkish lexeme was joined in the Russian dictionary in the XVI century. The lexeme *bašak* (Chigil) means "ankle" in the "Devon Lughat al-Turk" (ДЛТ, I, 359). At the same time, Makhmud Koshghari notes that Oghuz and Kipchak people added (m) and used it in the form of *bashmak* (ДЛТ, I, 433). This word means "shoes" in "Qisasi Rabghuzi": *Yana biri aydi: alman, bašmaq erni izzati bolur* (ҚР, 204r16). The term is explained as "boots; shoes in general" in the "Explanatory Dictionary of the Uzbek language" (ДЛТ, I, 342).

The word **karagach** assimilated to the Russian language in the XVII century. It is tree that its wood is hard, the branches are dense, the leaves are small and dark, giving a thick shade, a drought-resistant tree. The word is described as **kara** "black", **agach** "tree" in Russian sources. According to ancient monuments, in fact, **qayrag'och** consists of the following components: **qadir-qayir** "hard", "dense", **yigač** "tree" (ДТС, 265; 403, 408). In particular, **yigač** is used in the sense of "tree", "wood" in Makhmud Koshghari's "Devon Lughat al-Turk" (ДЛТ, III, 14-15). This term is found in the works of Hazrat Alisher Navoi in the same semantics: *Onda to' bivaš yig'ochlar jilvasoz* (ЎТИЛ, II, 82). The word is used mainly in the form of wood in the modern Uzbek language, but instead of the first meaning the word tree is used.

Qumiz is considered assimilation word which it has entered to a dictionary of the Russian language through the Turkic peoples before the Mongol period. It comes in the form of **qimiz** in the "Devon Lughat al-Turk". Makhmud Koshghari said that **qimiz** is the milk of animals, which is fermented by encasing it in jug and bagpie (ДЛТ, I, 346). It comes in the same form in the works of Alisher Navoi: *Va qimizni va suzmani va boxsumni va bo'zani dag'i turkcha ayturlar* (АНАТИЛ, IV, 52). This noun which is actively used in the ancient Turkic language is formed by adding suffix **-(u)z** to the verb **qum**-which originally means "sway, waves" - **qum+uz=qumuz** (ЎТИЛ, I, 547).

We use the Persian term -"**dazmol**". It is a device that it flattens cloths, smoothes and eliminates wrinkle of clothes. The word **o'tuk** is also actively used in our language. We misinterpret this as having been mastered from the Russian language so far. However, the word **o'tuk** is mentioned in Makhmud Koshghari's "Devon Lughat al-Turk" several centuries ago: "the iron is an iron-like tool that is heated and polished by pressing the seams and fuzz of clothes" (I, 99). This lexeme

assimilated to the Russian language in the form of **utyug** in the XVII century. It should be noted that the following commentary in Devon clarifies the different opinions on the etymology of this term: **ötidi**- ironed. *Ul tönig ötidi* - he flattened the seams of clothes with an iron (ДЖТ, III, 268). So it is clear that the word **o'tuk** is derived from the verb **o'ti** –“to iron”.

The horse has been the main means of transportation, the main working animal of agriculture for many centuries. It also required a lot of horses for the army during the war. The Russian expression for the horse which is considered to be a “single-hoofed animal, a large mammal” is **ishlad**¹³. **Alasha** is in Tatar language, **lasha** - horse is in Bulgar and Chuvash. The etymology of the word **loshad** is based on the combination **alasha** (**alacha** – **olacha** – ola-bula) + **at**.

The word **shashlik** means “kebab” in Russian language. The word is of Turkish origin and **shish** means a special stick used instead of a spoon, a stick that eats tutmoch (doughy meal) in Makhmud Koshghari's dictionary (ДЖТ, II, 326). **-lik** is a word-forming suffix. **Shashlik** is a dish of the nomadic peoples of Central Asia. It assimilated to the Russian language in the XVIII century. Typically, it is cooked in **shish** - a device made of mutton, wood, twig or metal. Tutmoch twig is come as **siš** in “Devon Lughat al-Turk”. This word is used in the works of Alisher Navoi in the form of **shish**, **six**:

Bazmning asbobini qilg'IL nasaq,
Hozir etub sixu, kabobu tabaq (ЎТИЛ, III, 532).

The word **fartuk** means “work clothes which are usually worn or fastened to the waist to prevent clothes from dirt”, “leather or canvas used to protect the cavalier from dust, etc.”, “a tire, cover or top of something part” semaphores in Russian. This word was originally interpreted as **partü** in Makhmud Koshghari's “Devon Lughat al-Turk”, “cloth, one-layer coat, and pinafore” (ДЖТ, I, 393). The phonetic variant of the word futa//FO'ta is interpreted in two senses in the works of Alisher Navoi:

1) A waistband, a cloth wrapped around the waist:

Belingmudurki, anga qizil FO'ta bog'lading,
Yo rishtaiki o'tkarilibdur aqiqdin;

2) Lungi which is binded in the bathroom:

Futalar mushku anbarog'ushta,
Tortilib ip yerida zar rishta (АНАТИЛ, III, 364).

The term **fata** is used to refer to “smooth white women's headdress, hat, short silk scarf or handkerchief” in Russian. While the Russian people in northern Russia call the large silk scarf that women wear on their heads a fata, the people of the southern region use the term for a woollen skirt. In fact, the origin of this lexeme is also related with the word **partu** – **fo'ta//futa**.

Many sources associate the etymology of the word **yogurt** with the English yogurt lexeme, which in Russian means “it is added jam, canned fruit, chocolate, cocoa, other ingredients and it is considered diary like creamy product”. N.Komlev notes that the term is derived from the Turkish word **yog'urt-yogurt**¹⁴. The term came in the form of **joğurt** in the “Devon Lughat al-Turk” and its meaning is a thick liquid food: *suvuq joğurt*- liquid yoghurt. There is a phonetic variant of **jug'rot** in the works of Alisher Navoi:

Ani uyga kelturdi tortib inon,

Ravon mohazar chekti jug‘rot-u non (АНАТИЛ, I, 601).

The following meanings of the word **kibitka** is given in T. Efremova’s book “Explanatory dictionary of the Russian language”: 1) closed vehicle, 2) man-carried housing; home; 3) a small house of the old type¹⁵. This lexeme was adopted from the Turkic languages in the XVI-XVII centuries as a result of the cultural influence of the Ottoman Empire. The word was actively used among the Turkic peoples in the XI-XIV centuries. It also means “small shop” in the Kutadgu bilig: *Kebit kez bezädim...* - I decorated the shop well (ДТС, 500). The phonetic form, **kebit** is seen in the semantics of “liquor store, pub” in Makhmud Koshghari’s “Devon Lughat al-Turk” (ДЖТ, I, 338).

The word **sarancha** belongs to the group of straight-winged birds and is interpreted as an insect that harms agricultural crops, i.e. locusts in Russian. This word which assimilated to the Russian language in the XVII century origin of Turkic and its genesis goes back to ancient sources. In particular, it is mentioned in the form of **saričğain** in the dictionary of Makhmud Koshghari. At the same time, in Devon mentions the use of the word **saričğa er** for effeminate (ДЖТ, I, 451). Zoonim appears in the phonetic forms **sarčqa** (10-18) in Tarjumon, **sarīnčīqa** in At-tuhfa (11a6), and Kipchak **sarīnčqan**, **sarīnčīqan** (57,103) in Abu Hayan’s Kitab ul-idrak. It is not used in any other monuments.

The lexeme **yanichar** means “infantry” or “armed guards” in Russian. Infantry was called **yanichari** during the Ottoman period. Accordingly, experts said that the word assimilated to the Russian language from Turkish through Ukrainian in the XVII century. The term is a combination of two components: **yeni** (new) – “new” and **čeri** (čerig) – “army”.

Cherig was first mentioned in Yusuf Khos Hajib’s “Qutadgu Bilig”: *Yüräksiz kişilär čerig artatur* –timorous person weaken the army (ДТС, 144). In Devon, *čarik* means “battle line”, “face of everything, time” (in Oghuz): *Alpčärikdä, bilgä tirikdä*. Some sources state that the word was borrowed from Sanskrit (ДТС, 144; ЎТИЛ, IV, 475). However, the following thoughts of Makhmud Koshghari clarify this issue: *čär* - opposite (Oghuz): *Aniñ äwi bu čärlikdä* - his house is in front of this thing. Both soldiers are called *čärik*. Because they also face each other (ДЖТ, I, 312-313).

The influx of consumer goods into the Russian people is explained by the mutual contact of the Turkic peoples to the territory of Russia. Naturally, the process of product conversion leads to the assimilation of these types of words as well. A number of food names are phonetically altered or assimilate directly from Turkic languages. One of them is the word **churek** which means “bread”. This word which was adopted from the Turkic peoples in the XIX century on the basis of certain phonetic changes is the national bread in the form of a rectangle of the peoples of Central Asia and the Caucasus. The **čüräk** means “bread” in Turkish, Azerbaijan and Crimean Tatar (PCJI, III, 2040). It is used in the meaning small bread in Makhmud Koshghari’s “Devon Lughat al-Turk” (ДЖТ, I, 369).

The term **yarlik** “label, decree” assimilated to the Russian language in the XIII century, its meaning is “label, decree”; “writing”; “nickname”. This term was used to refer to the letter and decree of the hagan in ancient Turkic sources (ДЖТ, III, 49). A well-known lexicographer Makhmud Koshghari points out that the lexeme is used in the Chigil language and the Oghuz do not know this word. The extent of usage of this document has expanded in Turkish

court cases century by century. In particular, the term was understood to mean all official texts which belongs to a potentate by the Middle Ages: orders; privilege labels; labels; agreements. It is now preserved in the combination of credentials that the ambassador gives to a particular ruler of state¹⁶.

The word **chixir** which means “home-made wine” in Russian was actively used in the Old Turkic language. He first gave the semantics “juice”, “drink, wine” in the form of čägür in his work “Devon”: er čägürjuvšattī – a man prepared the drink sourly (ДЖИТ, I, 343; II, 389). It is used in the form of **chog‘ir** in the works of Alisher Navoi:

Qaddi havosida labidin rohat istaram,

Ichsam kerak mudom chog‘iri mo‘tadil bila (АНАТИЛ, III, 467).

This term which appeared in the Russian dictionary in the seventeenth century was used in the same way in Babur’s poetry: *Firoq o‘tida ovunsam chog‘ir bila ne ajab* (ЎТИЛ, IV, 480).

The word **stakan** in Russian has the following meanings: 1) a cylindrical glass-ware without a handle, used for drinking beverages; 2) cylindrical metal coating (in the military field); 3) the name of the various parts in the form of a cylinder (special). The word, which began to appear in Russian labels in 1356, is in the old Uzbek language: **tustag‘on** - a wooden dish for drinking wine; in Kazakh: **tostagan, tustagan** - a wooden bowl; in Kyrgyz: **tostukan** - a rare wooden bowl¹⁷. There are many places where Hazrat Navoi portrayed a simple, open-minded, tolerant Uzbek people. In one of them he praised the glass and wine:

Halol ona sutidek gar o‘zbekim tutsa,

Tobuk qilib, yukinib tustag‘on ichinda qimiz¹⁸.

The term has experienced a number of phonetic processes since its rise from the vocabulary of the Russian language: *tustagon > tostagan > dostagan > dostakan > stokan > stakan*.

The Turkish **qarg‘a** zoonymy assimilated to the Russian language in the XVII century in the form of **karga**, meaning “crow”, “evil old woman, witch, hellcat”. The word existed among the Turkic peoples as early as the tenth century. That is, the term first appeared in the monument “Golden Light”: *qaltī bir ök bu yirtinču tā qarğali ügili ikägü qayu tüzülüp bir uyali bolsalar* – someday crows and owls, will congregate and have a nest in this world (ДТС, 426). The same semantics is used in the “Devon Lughat al-Turk”: *Qarğa qarışın kim bilir, Kişi alasın kim tapar* - Who can distinguish the old from the age of the crow, who can know the heart of a man (ДЖИТ, I, 401). According to D. Bozorova’s opinion, the term **karga** is derived from the word imitation of the sound “kar” and the affix -ga or by adding the suffix -a to the word “karg” (ИФРЗТ, 34).

The word **kazna** which means “money and other valuables belonging to the state, organization or community”, “money in general”, “treasury” in the Russian dictionary was first used in the form of *qaznaq* in the text of “Kutadgu bilig”: *Telim artti elda yañi känd uluš, Elig qaznaqi toldi altun kümüş* - the number of new towns and villages in the country increased, and the potentate's treasury was filled with gold and silver (ДТС, 439).

The word **choriq** which is the basis of the anthroponym **Charikov** is also one of the words assimilated to the Russian language from the Turkic peoples. We first come across this lexeme in Makhmud Koshghari’s dictionary. It gives the meaning of “shoes made of thick raw leather, short-soled, shoes with thick soles, the tip is slightly turned up”: *Yadağ atī čaruq, küči azuq* – the foot of the man is a shoe and his strength is food. The use of this term in later periods can be

seen in “Qisasi Rabghuzi”: *Aḍaḡinda eylänmägän ešäk terisidin čaruḡi bar erdi*(ҚР, 154v7). The lexemecharuḡ is formed by adding the suffix **-q** to the verb **čari-** which means “wrap up”(ЎТЭЛ, 1,435).

V. CONCLUSION

It can be seen that due to socio-political processes, diplomatic, economic, cultural relations, a number of lexical units representing human body parts, household items, objects, food, profession, career, zoonyms, phytonyms assimilated to Russian language. Experts note that among the more than 2,000 Turkish words in the Russian dictionary, there are not only cognate base but also compound words. Of course, the existence of such terms, the fact that Turkisms serve as the basis for compound words, once again shows how Turkic languages have a role. Furthermore, the analysis showed that most of the assimilations were polysemantic in Russian. Consequently, such scientific research helps to reveal the true meaning of words whose origins have been misinterpreted, to determine the relationship of assimilations with words about the inner layer and their scope, to characterize the historical and modern state of language, as well as to know the history of the nation.

LIST OF ACRONYMS

Абу Хайён – Расулова Н.А. Исследования языка “Китаб ал-идрак ли-лисан ал-атрак” Абу Хайяна, Морфология, лексика и глоссарий: Дисс, канд. Филол. наук.-Ташкент, 1969.

АНАТИЛ – Алишер Навоий асарлари тилининг изохли луғати . I-IV. – Тошкент: ФАН, 1983-1985.

Ат-туҳфа – Изысканный дар тюркскому языку: Грамматический трактат XIV в на арабском языке/Введение, лексико-грамматический очерк, перевод, грамматический указатель. Э.И. Фазылова и М.Т. Зияевой. –Ташкент, 1978.

ДЛТ – Махмуд Қошғарий, Девону луғотит-турк/Таржимон ва нашрга тайёрловчи С.М. Муталлибов. Т. I-III. – Тошкент: ФАН, 1960-1963.

ДТС – Древнетюркский словарь. –Л.: Наука, 1969.

ИФРЗТ – Базарова Д.Х.История формирования развитие зоологической терминологии узбекского языка. Ташкент: ФАН, 1978.

РСЛ – Радлов В.В. Опыт словаря тюркских наречий. I-IV. –СПБ, 1893-1911.

ЎТИЛ – Ўзбек тилининг изохли луғати. I-II. – Русский язык, 1981.

ЎХШЛ – Ўзбек халқ шевалари луғати. – Тошкент: ФАН, 1971.

ЎТЭЛ– 1) Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати (туркий сўзлар). -Т.: Университет, 2000. -599 б.

2) Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. II (араб сўзлари ва улар билан ҳосилалар). -Т.: Университет, 2001. – 599 б.

3) Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. III (форсча-тожикча, тожикча бирликлар ва улар билан ҳосилалар). -Т.: Университет, 2009. -284 б.

ҚР – Nasirud-din bin burhayud-din din Rabquz. Kisasul-Enbiya. II. Dizin. Aysu Ata. – Ankara, 1997.

REFERENCES

1. Дмитриев Н. К. Строй тюркских языков. М., 1962. -С. 164.
2. Ефремова Т. Современный толковый словарь русского языка. – Москва, 2005. -С. 267.
3. Исхоқов М., Содиков Қ., Омонов Қ. Мангу битиглар. -Тошкент, 2009. -Б. 103.
4. Каримуллина Г.Н. Тюркские лексические элементы в русской лингвографии XVIII-XX веков. Дис. канд. филол. наук. –Казан,2007.
5. *Комлев Н. Словарь иностранных слов. -М., 2006. -С. 258.*
6. Коркмазова Л.М. Освоение в русском языке тюркизмов с неясными основами : Дис. канд. филол. Наук. - Махачкала, 2004.
7. Қодиров П. Тил ва эл. – Т., 2005. -Б. 258.
8. Рустамов А. Сўз хусусида сўз.-Тошкент: EXTREMUMPRESS, 2010. – Б.96.
9. Сагидуллин М. А. Тюркские этнонимы в русской топонимии Юга Тюменской области : Дис. канд. филол. Наук.-Тюмень, 2002.
10. Шипова Е.Н. Словарь тюркизмов в русском языке. –Алма-Ата, 1976. -С. 314.
11. Эшқобил Шукур. Бобо сўз изидан. – Тошкент: MASHHUR-PRESS, 2018.–Б.191.
12. Юналеева Р.А. Тюркизмы в русском языке: (на материале названий одежды): Автореф. дис. д-ра филол. наук.-М., 1985.
13. Usmanova, S. (2008). Altay Dillerindeki Bazı Ev Gereç Adları Üzerine. *İlmî Araştırmalar: Dil, Edebiyat, Tarih İncelemeleri*, (25), 97-103.
14. <https://www.bbc.com/uzbek/lotin-37144340>