



TURKISH, ARABIC AND MONGOLIAN AS RECOGNIZED «MIGRANT KNOWLEDGE MATERIALS» IN RUSSIAN LANGUAGE

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Abstract

This article discusses the so-called “recognizable” borrowed words of Turkic, Arabic, Mongolian origin in Russian language. Of particular interest is the etnolinguistic, etimological approach to the analysis of borrowed words in diachrony. The ways of borrowing vocabulary are considered, language signs with you can find out, determine the origin of borrowed words. The behavior of “migratory lexical material” (Turkisms, Arabisms, Mongolizm) in Russian is traced. The reasons for the “recognition” of borrowed vocabulary is the preservation of linguistic features from the source language in the recipient language. Most of the borrowed words of Turkisms, Arabisms, Mongolisms, undergoing changes at different levels of the borrowing language, in different periods, are recognizable. The scientific results of the dissertation contribute to the solution of the problems of the historical lexicology of the Russian language, semasiology and lexicology of the modern Russian language, the theory of borrowing, language contacts, cultural linguistics, ethnolinguistics, etymology.

Keywords: *Ethnoculturology, etimology, borrowed, vocabulary, diachrony, ethnolinguistics, source language, recipient language.*

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INTRODUCTION

The article undertakes a linguoculturological, ethno-linguistic analysis of the lexical-semantic, grammatical adaptation of borrowed words (Turkism, Arabism, and Mongolisms) in the Russian language.

PURPOSE

Identify and characterize the Turkism, Arabism, Mongolisms in the Russian language in the ethno-linguistic and linguistic and cultural aspects.

Consider the etymology of Turkism, Arabism, and Mongolisms in order to discover the causes of their occurrence, tendencies in the development of semantics. Выявить языковые features of Turkisms, Arabisms, Mongolisms, by which they are “recognizable” in the Russian language.

To characterize the lexical and semantic transformations of Turkisms, Arabisms, Mongolisms in the Russian language.

Analyze the dynamics of the semantic structure of Turkisms, Arabisms, and Mongolisms in the source language and in the Russian language.

METHODS

Comparative historical, descriptive methods, seminal, etymological, contextual analysis, the reception of a continuous sample from etymological, etymological - historical dictionaries, as well as such general scientific methods and techniques as analysis and synthesis, classification and generalization.

RESULTS

Among Turkisms, Arabisms, Mongolisms there are so-called “recognizable” borrowings, which are used in the active dictionary of Slavic speech, but their genesis, origin is not difficult to restore by means of the current etymological method, which helps to determine their etymology.

DISCUSSION

A review of works devoted to the study of transformations of borrowed vocabulary in the receiving language shows that the collected material on the development of borrowed words is in most

cases the study of transformations of foreign language vocabulary as an isolated process, considered in isolation from the lexical-semantic system of the original language. At the same time, two facts stand out. First, the unevenness in the coverage of the borrowed vocabulary in different periods of the history of the Russian language, preference for the period in which the socio-political conditions themselves created priority positions for foreign language linguistic influences on the Russian language (Peter’s and post-Peter’s times). Secondly, the predominant attention to this aspect of the adaptation process of foreign language vocabulary, namely, lexical and semantic, while leaving in the background other aspects of the complex adaptation process - phonetic processes, morphology as inflection, word formation, syntactic influences, as a rule, without definition internal regularities of the relationship and interdependence between the structural elements of different linguistic tiers, manifested as a focus in the multidirectional processes of adaptation of a foreign language word in the Russian language.

In the work of I.U. Asfandiyarov “Eastern vocabulary in the Russian language” we find: “Until very recently, Russian borrowings of the Turkic languages (Turkism) and borrowings through the Turkic languages from the Eastern languages in the special literature are given undifferentiated, as Turkism” [Asfandiyarov, 1991, 38].

O. Suleimenov divides borrowed words into three categories: “1. obvious borrowings, 2. recognizable, 3. invisible. » In our article, we tried to find and define “recognizable” Turkism, Arabism, and Mongolisms by their lexical and grammatical features of the recipient language.

LITERATURE REVIEW

A significant number of works have been devoted to the study of borrowing, borrowed words, starting with the studies of R.F. Brandt, N.K. Dmitrieva, F.E. Korsh, P. Melioransky, F.I. Buslaeva, E.F. Karsky, J.K. Grot, A.I. Sobolevsky, M.I. Sukhomlinov and others, ending with modern domestic and foreign research (works by I.U. Asfandiyarov, N.A. Baskakov, N.I. Gainullina, V.G. Demyanov, L.P. Efremov, L.P. Krysin, KhKh. Makhmudov, K. Menges, N.A. Meshchersky, N.F. Potemkina, G.Ya. Romanova, K.P. Smolina, G.P. Sorokoletov, Yu.S. Sorokina, G.V. Sudakova, G.G. Timofeeva, R.A. Yunaleeva and others).

Language reflects the ethno-cultural, historical ties of an ethnos with another, and with its help you can get an answer about cultural and historical mutual

influence, mutual enrichment, mutually conditionality, interdependence, mutual needs, mutual understanding of peoples to each other. Social, historical conditions are not something fixed, and the linguistic units expressing them also cannot remain untransformed at different periods of language development.

Language development does not occur immediately and not simultaneously, therefore, lexical and grammatical forms that are regular for previous eras of language development, then displaced by others, they do not disappear without a trace, but leave a “trace” in a new round of language development. The appeal to lexical borrowings in diachronies is promising, since the study of lexical units in antiquity and their lexical and semantic evolution will reveal the features of the semantics and functioning of modern linguistic units, thereby giving answers to those questions that synchronic linguistics cannot answer without the aid of diachronic one. “The system of language cannot be “free from history”, synchrony cannot neglect diachrony, diachrony is present in synchrony” [1: 71].

Of particular interest is the ethnolinguistic approach to the analysis of borrowed words in diachronic. Ethno-linguistics as a science explores everything in language that reflects the modern life and history of an ethnos, its material and spiritual culture - not only in ethno-cultural vocabulary, but also in onomastic, associative connections, idio-ethnic, presupposition and background knowledge [11:17].

In the work of I.U. Asfandiyarov “Eastern vocabulary in the Russian language” we find: “Until very recently, Russian borrowings of the Turkic languages (Turkisms) and borrowings through the Turkic languages from the Eastern languages in the special literature are given undifferentiated, as Turkism [3:38].

Compare also: “The terminological phrases “eastern borrowings”, “eastern vocabulary”, “eastern words”, synonymous with this concept, denote primarily the

Turkic vocabulary, as well as Arabic, Persian, Mongolian words that enriched the vocabulary of the Turkic languages and, as a rule, who entered the Russian language through the neighboring Turkic peoples”[8: 5];

Language is capable of keeping «traces of distant eras”, great events in the life of the people, achievements and losses, positive experience and mistakes of human existence. To describe what is behind a word, an excursion into the past is necessary in order to answer why this particular image is associated in

the consciousness of a particular ethnic group with a given word.

The interest of a modern person to the past, history, and the origins of culture makes us look closely at linguistic units - translators of culture. Any linguistic contact necessarily involves interference, mutual enrichment of languages, otherwise there is no sense for contacts. Borrowing is evidence of contacts between languages and cultures. L.V. Shcherba noted the importance of studying bilingualism as the basis for borrowing [20:52]. It is known that the originality of a language is due to two factors: the origin of the language and its interaction with other languages, i.e. language contacts. These two factors represent two opposing forces that form the dissimilarity of a particular language to others. Contacts of languages are the most noticeable events in linguistic history, which most of all change the appearance of the language [14:169].

Through the Turkic languages, words of Arabic and Persian origin also got into Russian, as well as into Western European languages, which therefore have the linguistic status of Turkisms.

Türkic borrowings (Turkism) have a wide meaning in the Russian language. In linguistic science, this term is used to generalize Russian words that have come to us simultaneously from all Turkic languages - either directly or indirectly (most often from Persian and Arabic).

Most of the borrowed words of Turkism, Arabism and Mongolisms, undergoing changes at different levels of the borrowing language, in different periods, are recognizable.

A borrowed word is a word that goes back to a foreign language prototype, i.e. source, and is in a certain relationship with it.

The borrowed word - correlates with the prototype phonetically, semantically and grammatically, passing into another language, the borrowed word basically corresponds to the prototype in the source language in terms of sound design, meaning and lexicogrammatical belonging.

Compare *temlak* – “braid with a brush on a sword, saber; in general: braid, cord, scourge on things, for putting on the hand” [4:48], borrowed from the Turkic languages: Tatars. *tāmlak* “bridle” [7:40; 16:138]; *jasak* – the source of the borrowing is the Turkic *jasak* “tribute”, to give “; chagat. *jasak* “tribute, decree,

code, law”, Turkish. *jasak* “ban”; also *yasak* - “to give in kind” [7:564; 16:139].

It is not by chance that, characterizing the “**migrating lexical material**”, LP Krysin poses the question: can all foreign words equally be assimilated by the lexical system of the borrowing language or are there certain factors that prevent certain categories of foreign words from entering this system? [12:32]

The borrowed person seems to be trying to preserve its “roots” that it possessed in its homeland.

O. Suleimenov divides borrowed words into three categories: “1. obvious borrowings 2. recognizable 3. invisible”. The first refers to the terms “have not lost frankly foreign language form”. To the second: “recognizable - ... borrowings that managed to run in the stream of live Slavic speech, but their genesis is not difficult to restore by means of the current etymological method”. And to the third: “... invisible, which have been so mastered over millennia of active use that sometimes only the remains of the foundations have survived to their primary forms, hidden by the multilayer crust of Slavic prefixes, suffixes, endings [19:249-547].

For example, one of the “recognizable” indicators of borrowing from Arabic into Russian are Arabic formants - *al* - \ - *al'* -, which are present in the words: *algebra*, *algorithm*, *alchemy*, *Algol*, *alcohol*, *Altair*, *almanach*.

The word *algebra* comes from the book of the Arab mathematician Muhammad *al* - Khwarizmi “*Kitabal-Jabral-muqaballah*”. The scientist solved the equations using two methods: *aljebr* - “restoration”, *almukaballa* - “opposition” [10:143-144].

And the word *algorithm* comes from the very name of the scientist *al* - Khorezmi.

Alchemy - from Arabic *al* - *kimia* - meant in the Middle Ages a mystical science, which was aimed at finding the philosopher’s stone as a means to transform simple metals into precious metals.

Algol - the word is used as a term in astronomy - “Star in the constellation Perseus”, also called “Head of Medusa”, because in the image of the constellation Perseus, Algol was depicted as the eye of the severed head of the Gorgon Medusa. In the source language it means “antimony, fine powder, alcohol” - in Russian there are synonyms for this word - ethyl alcohol,

alcoholic beverages.

As we can see, in Arabic *al* is pronounced softly, for example, as in the words *al* - Farabi, *al* - Khwarizmi. In the source language, *al* is a definite article, which is always spelled with a hyphen with other words, in Russian spelling it is written together with the word.

The prefix “*al*” with all its derivatives (*ar*, *as* and others) can be applied to the names of the Lord, for example, in Arabic studies, it is believed that the word Allah is the name of God in Islam, derived from the Arabic “*ilah*” - deity, with the addition of the definite article singular “*al*”. Also, Abd Al-Qadir - the servant of the Most High. In this case, the use of the article emphasizes singularity and superiority.

An important role was played by the article “*al*” in the Arabic alphabet, where the letters can be divided into two groups - *solar* and *lunar* - depending on whether they are assimilated with the sound [l] of the preceding article *al*. The article *al* in the word “*sun*”, *ash-shams*, is assimilated, but in the word “*moon*” *al-kamar* does not change, therefore the letters were named solar and lunar. If after the definite article “*al*” there is a solar letter, then the article is not pronounced as “*al*”: its consonant is assimilated with the first consonant of the word, for example, instead of Al-Rahman they pronounce [*Arrahman*], *al-Salam* - [*Assalam*], *al-Latif* [*Allatif*], etc. [18].

As we can see, the borrowed Arabicisms in Russian mainly refer to the *lunar* letters, but, for example, the word Altair in the source language refers to the solar letters. The name comes from the Arabic “*an-nisrat-tair*”, which means “soaring eagle”, “flyer”, “flying”. In the word Altair, a soft sign is also written, so they called the brightest star in the constellation Eagle [2].

In addition, the article “*al*” in proper Arabic names speaks of ethnic, political, social or religious affiliation, also tells about the place of residence, birth of a person. For example, the names of scientists - Abu Abdullah Muhammad ibn Musa *al*-Khwarizmi, as we know, is a Central Asian scientist of the 9th century, mathematician, geographer, astronomer, historian and Abu Nasr Muhammad ibn Muhammad *al* - Farabi - philosopher, mathematician, music theorist, scientist East, in them all means “from the city of Khorezm”, “from the Farab area”. The modern city of Otyrar, South Kazakhstan was called Farab by the Arabs.

The phenomenon of patronymy is characteristic of the Arabic language - the name is after the father. Variants of patronymy: patronymic for a son or daughter, or

a personal name, then patronymic for a father, or a personal name, then a surname, or a surname, or an epithet by locality or occupation. For example, patronymic names are also used in Morocco, Algeria, Tunisia, usually conveyed not by the word “ibn”, but by the dialectical version - “ben” (ben Ahmad, ben Suleiman). In Iran, Turkey, the nasaba variant “-zade” and “-oglu” for sons and “-kyzy” for daughters, respectively, is used, in Kazakhstan “-uly” for sons, “-kyzy” for daughters.

The order of the parts of the full name when transferring from the Arabic language to the Russian language changes the order of the parts of the name: personal name, then surname (in the original: last name, then personal name).

The reason for the phenomenon of patronymy is to trace their origins, to describe in detail their family tree in the name, which sometimes led to the excessive length of the series of nasab names. The author of the dictionary Ibn Khallikan had 12 nasab names: Abul-Abbas Ahmad ibn Muhammad ibn Ibrahim ibn Abu Bakr ibn Khallikan ibn Bawak ibn Shakal ibn al-Hussein ibn Malin Ibn JafarIbn Yahya ibn Khalid ibn Barmak, nicknamed Shamsuddin.

In most cases, the use of names like nasab rarely goes beyond the name of the grandfather, that is, A, son of B, son of C.

Nowadays, the prefix ibn / bin, the article al is still used quite often in the Arab world. In some regions, the ibn / bin prefix is used only in official documents and legal relationships, in other areas it has been almost completely abandoned.

In Arabic, the word “medina” is a common noun, but with the addition of al it becomes a proper name: Al - Medina Al Munawawara is one of the three holy cities in Islam and the center of the Medina region in Saudi Arabia.

Almanach - in Russian it means “literary collection”, and in Arabic this word meant “climate”, “sundial”.

If the word Manach is used without al, it means that it is “in general about the weather”, and if it is used with al, it is said about the weather of a certain, specific area, for example: *al-manach in Khorezm or, al-Mualim, Altair*, i.e. ... it means teacher, Altair. And in the words *algebra, algorithm, alchemy, Algol, alcohol*, the article has lost its softness, so in these words the letter l is pronounced firmly.

The reason for the variability of “al” or “al’“ Arabic words in the Russian language is that these words came to the Russian language indirectly, i.e. indirectly from Arabic, but came through other languages. Some of these words, passing from one language to another, underwent phonetic, spelling, orthoepic changes.

The word *Albatross*, in addition to the Russian language, is used in English *albatross*, French, Spanish –*albatros*, Portuguese - *albatroz*.

The word originated originally in the Arabic language *al-qátras* [17:152-154].

Words of Arabic origin entered French and other European languages through Spanish: *alguasil* - arab. *Alvisir* is a judge, as well as a police officer in Spain, *alcalde* is an arab. *alquadi* - judge, *alcazar* - fortress, castle - arab. *al-kasr*, *almagra* - ocher, paint - arab. *al-magrad*, *alholeya* - food of the Spanish Moors, consisting of salted, sun-dried meat.

To define Türkic borrowings, first of all, a phonetic feature is considered - vowel synharmonism, in Russian giving the repetition of the same vowel in a word: *barracks, baydana, tamga, alarm, arba, argamak, archak, alafa (a); buturlyk, bunchuk, tulumbas, ukryuk* (repeat *y*); morphological signs for some Türkic words are final *-lyk* and *-cha*: *bashlyk, basalyk, buturlyk, kalancha, brocade, kamcha*.

For example, vowel sounds that do not coincide with Russian (or unusual for the Russian language) are transmitted in different ways: a combination of vowels is ancient Türkic *boatur (batyr), sirtik (serdyuk), nukak - nõkõk (nuker), vāzir (vizier)*.

The main part of the borrowed vocabulary is represented by nouns. In theoretical terms, the greatest difficulty is the definition of borrowed words - adjectives. When borrowing adjectives into Russian, they take affixes that are specific and obligatory for Russian words (suffixes and prefixes), which characterize Russian adjectives as part of speech [9:16].

For example, in Russian, adjectives of Türkic origin, which denote the names of horse colors, are “recognizable”, since these words in the source language belonged to the same lexico-grammatical class - adjectives.

Wed *Bulany*– borrowed from the Türkic languages: North-Türk. *bulan* “light yellow color” [7:238; 16:141]. *Bulanaya and Savrasaya colors are characteristic of a*

wild horse, kulan or tarpan [4:140].

Chankiry– borrowed from the Turkic languages: Mong. *cankir*, calm. *tcankir* “light, white” [7:315;16:143].

Chagrovny / chagravy / chegravy - borrowed from the Turkic languages: *chagat. cegar* “dunny (about a horse)”, Kazakh. *sayar* “gray-eyed”, *sokur* “motley” [7:310; 16:142].

Bury– M. Fasmer defines the eastern origin of this word. It was borrowed through Turkish. *bur* “red suit” from Pers. *bor* “bay, red color” [7:249].

Chaly– borrowed from the Turkic languages: Turkish, Uig. *cal* “gray, gray” [7:313;16:142]. Wed In the ancient Russian written monuments: *In the past two weeks, two horseschalovo gelding and a stallion, another peasant and ... a red mare was stolen and both horses and a mare were taken to the Russian side* [6:289].

The adjectives *kary, karak, karakul* etymologically ascend to the Turkic word *kara* “black”.

The horse is siv, and the horse is chicken (*chicken, brown, brown*), and the horse is brown [4:23].

Kaltary / khaltary - borrowed from the Turkic languages: Kalm. *xaltr*, mong. *galtar* [7:375;16:142].

Chubary– borrowed from the Turkic languages: Tatars. *chubar* “spotted, forelock”, Kazakh. *chubar*, head. *subar* “spotted” [7:375;16:143]. Wed in ancient Russian written monuments: Teshlyai velvet Veneditskaya on b’lichubar with pink chubarsBarkhatchyubar, on b’loi earth chubarinschorny [5:1544].

Savrasy / Savras - Borrowed from the Turkic languages: North-Turk. *soro* “gray” [7:542]. Savras mares (s) foals, but a blue filly. Merinsavras ten lbt.

Kauryi– borrowed from the Turkic languages: Turk. *konur* “savras, dunny”, Northern Türk. *kovur* “brown” [7:375;16:142].

Horses of the Turkic (Kazan and others) breeds were highly valued, cf.: Buy a Kauro (yes roan) horse across the river: do not let it go [4:98].

Some of the names of suits are part of complex adjectives in Russian, for example, *brown-roan*,

black-roan, red-roan, bulano-piebald [4:144].

In the East Slavic languages, not only individual Türkic words were borrowed, but also various grammatical elements, which have not yet been sufficiently studied by Slavists and Türkologists. Such borrowings include, for example, tracing papers - the formation of analytical species constructions such as Russian colloquial forms: let’s take <Türkic alaber “take, take” [21:45].

Various types of tracing of Turkic words and expressions are the result of the “interaction of national consciousness” of the communicants. For example, used in Russia since 1375, the “primordially Russian” word petition and phraseological unit to, are Türkic tracing-papers that arose as a result of the translation of Central Asian petitions. In the “Comparative Dictionary of Turkish-Tatar Dialects” L.Z. Budagov, the following correspondences are given: *bash urmak, bash kuymak* “to ask, to beat with your forehead”. In modern Turkic languages this expression is used even now: Kazakh *bass uru* “to beat with the forehead; express a sign of obedience; obey unquestioningly”; Tatar. *bash yelling* “to beat with the forehead; bow down, prostrate to the ground”; Uzbek. *boshurmok* “bow down; lay bows to the ground; to beat with the forehead”, the Bashkir *bash orou* “to beat with the forehead, fall, prostrate, bow down, prostrate to the ground”, etc.[13:4-8].

“Tsars [Russian. – DK], following the Asian customs, forced the ambassadors to be thrown to the ground before the throne, from which came the expression still used today to beat the forehead, speak speeches on their knees.

To determine Mongolian borrowings, one of the signs is a phonetic sign - the presence of long vowel phonemes that undergo changes in Russian: *haruul* – *guard, zasuuul* – *esaul, honuul* – *kennel, bөөs* – *louse, alaach* – *executioner, baruun uuul* – *mountain on the right, haalga* – *door*. In Russian, the word *guard* has three meanings:

1. A military unit guarding something or someone. Garrison guard, post a guard;
2. Security, responsibilities for this security. Carry on guard, take someone under guard;
3. Interjection, Cry for help in case of danger (colloquial). At least shout the guard (about a hopeless, very difficult situation) [15:266].

A word, traveling from one language to another, changing, renewing meanings, remains recognizable. It, like a living organism, migrating from language to language, carries and keeps in itself the memory of history, origin, culture of its ancestral home.

CONCLUSIONS

Some Turkism, Arabism and Mongolism have preserved the peculiarities of their language in the Russian language, they are recognizable. The vocabulary is directly addressed to extra-linguistic reality, which is its feature in comparison with all other linguistic levels of the language. Therefore, the consistency of vocabulary, its connections and relationships reflects the system of connections and relationships of reality, and the content of words is formed under the influence of factors of a non-linguistic nature.

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