



TURKISMS IN THE RUSSIAN LANGUAGE: HISTORICAL AND FUNCTIONAL ASPECT

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This article analyzes the formation, historical development, and present-day usage of Turkisms in the Russian language. As a result of long-standing political, trade-economic, and cultural contacts with Turkic peoples, a significant number of words of Turkic origin have entered Russian vocabulary. The article examines the ways Turkisms were borrowed into Russian, their semantic transformations, and stylistic functions. In addition, the role of Turkisms found in everyday speech, fiction, and publicistic texts is considered, with attention paid to their position in both active and passive lexical layers. The study employs historical-linguistic and comparative analysis methods. The article aims to determine the role and significance of Turkic languages in enriching the Russian lexicon. Special attention is given to the use and importance of Turkic vocabulary in the works of the Russian writer L. N. Tolstoy. The authors analyze the usage and meanings of Turkic words and conduct a comprehensive comparative study of the number of such words employed in Tolstoy's Russian novels.

Introduction. Every language in the world contains both native and borrowed vocabulary. The study of a language's vocabulary has not only philological, but also cultural and historical value, and it also reflects many social processes. Through numerous works of art written over several centuries, one can notice that close contacts between related peoples and military clashes between the Tatar-Mongols and the Slavs left a significant group of Turkic words in the vocabulary of the Russian language: "ataman, watermelon, quince, bagadur (hero), eggplant, quiver, lasso, pack, hut, shashlik, shoe, beshmet, sash, heel, tobacco pouch, piece, red calico, edge, flail, brick, mess, pencil, shackles, kalym, treasury, treasurer, guard, eralash, ermak, horde, papakha, food, rear, drawing, cast iron, stocking, suitcase, chest, sarafan, drum, ulus, iron, mosque, beads, yurt, label, tamga, money (tenge)" (Shipova, 1976), etc.

Literature review and methodology. Information regarding Turkisms in the Russian language can be found in the scholarly works of N.K. Dmitriev¹, "Elements of the Turkish Language in Serbian Folklore", V.A. Bogoroditsky², "Linguistics and Literary Criticism", "A Course of Lectures on General Linguistics", N.A. Baskakov, and I.G. Dobrodomova³.

As researcher N. Poppe Jr. noted in his monograph, "Regarding the 'skeptics' hypotheses about Turkic lexical borrowings in The Tale of Irgors Campaign", 45 archaic Turkisms exist in 'The Tale of Irgor's Campaign,' and these can serve as a basis for studying the chronology of Turkisms in Russian linguistics and for dating the creation of 'The Tale' and 'Zadonshchina.' This suggests that the Turkisms recorded in these works penetrated the Russian language even before the Mongol invasion. However, most words from Turkic languages were borrowed during the Tatar-Mongol invasion of the 12th-14th centuries.

Many words we consider Russian, and which have since become historicisms, have Turkic origins. For example, "yamshchik" (coachman) comes from the root "yam" a person who previously transported both people and goods by horse-drawn transport. The word "yamshchik" can also be found in the works of A.S. Pushkin and L.N. Tolstoy, as well as in many other Russian writers. According to E.N. Shchipova's "Dictionary of Turkisms in the Russian Language" the word "yamshchik" comes from the Turkic "yamçı" (coachman), and from the Old Russian "yamyschchik" (yam'shchik), dating back to approximately the 19th century. The suffix "чи," which we believe may have even been the progenitor of the suffixes -щик, -чик, is still used to denote certain professions in both Turkic languages and Russian. For example, "сүвчи," "ямоқчи," "отарчи," and "сүвоқчи" (Uzbek), while in Russian,

"носищик," "заказ," "казанник," "казанщик," "казанчик," "талоплатилищ," etc. It follows that interlingual influence occurred not only at the lexical-semantic level, but also at the morphological level.

The word "bogaty" (hero) comes from the Turkic "bahadur," "batyr," and it is quite likely that the word "buytur" also played a role in the formation of this word; "brick" (brick) comes from the Turkic "кыр печ" (brick-making stove); customs (customs) comes from the Turkic "tamga" (customs house); pencil (pencil) comes from the Turkic "капа таш" (carpet). "iron" comes from the Turkic "from yok"; "quince" comes from the Turkic "quince," etc.

Among the Turkic loanwords that have not fully become Russian words are exoticisms, often used to enhance expressiveness in literary historical works: "yataghan," "janissaries," "bahchasarai," "harem," "pasha," "haji," etc.

Words related to religion, social status, clothing, and buildings entered Russian via Turkic languages from Arabic. For example: "mosque," "madrasah," "qadi," "turban," "chador."

Developing a theory of the language of fiction, Academician V.V. In his "History of the Russian Literary Language," Vinogradov emphasized that "the language of a literary work must be considered in two aspects: on the one hand, as material characterizing the literary-linguistic system of the corresponding era, and on the other hand, as the language of verbal art, a system of means of verbal-artistic expression in which the features of an individual creative manner, individual style, and skill are found and highlighted" (Vinogradov, 1959).

Consequently, the works of L.N. Tolstoy analyzed in our study can be studied as texts reflecting the state of the literary language, and at the same time, as the embodiment of the author's intent, which is based on the selection of linguistic means dictated by the writer's goals, subordinated to the stylistic goal of creating the image of heroes, recreating the cultural context, and the emotional background.

The word "Turkism" in S.I. Ozhegov's "Explanatory Dictionary of the Russian Language" is defined as "a word or figure of speech in any language, borrowed from a Turkic language or created based on the model of a Turkic word or expression" (Ozhegov, 2024). It is quite difficult to find clear definitions of Turkisms in linguoliterature. To distinguish the Turkic language, we will also use linguistic The Turkic languages are currently classified as Turkish, Tatar, Bashkir, Uyghur, Yakut, Altai, Kazakh, Kyrgyz, Uzbek, Turkmen, Azerbaijani, and the languages of the small peoples of the North Caucasus.

¹ Dmitriev, N. K. (n.d.). Elements of the Turkish language in Serbian folklore. M: 1969, 235 p.

² Bogoroditsky, V. A. (n.d.). Linguistics and Literary Studies: Course of Lectures on General Linguistics. 1998. M: 178 p.

³ Baskakov, N. A., & Dobrodomov, I. G. Poppe, N. (Junior). (n.d.). On the skeptics' hypotheses about Turkic lexical borrowings in "The Tale of Irgor's Campaign". Moscow. 1289. 356 p.

The linguist E.A. devoted her article "Turkisms in Modern Russian" to the problem of Turkisms. Kozhevnikova, where she writes: "Over the last millennium, that is, during the period of their formation in the form we see them in today, Russian and the Turkic languages and peoples developed under identical or very similar socio-political and economic conditions and were part of the same state entities: Bulgaria (Volga Bulgaria), the Golden Horde, the Kazan Khanate, and the Russian Empire. This circumstance predetermined intense mutual influence. Of particular significance was the fact that all the Turkic peoples of the Russian state were part of a vast circle of closely related Turkic peoples who were in continuous cultural communication due to ethnic, linguistic, religious, and other ties."

The study of Turkisms in the Russian language has a long history. Their study, from a scientific perspective, began in the 18th century, with the first attempt to compare Russian words with words of Turkic origin. This continued into the 19th century and was further developed in the 20th century.

In 1769, Vasily Tuzov's journal "Podenshina" published a list of Russian words compared with words from Eastern languages. The problem of Turkisms interested many researchers throughout the 19th century. In the second half of the 19th century, researchers published a number of theoretical studies devoted to the problem of borrowed words. In them, they attempted to determine the process, causes, and timing of borrowings.

In the second half of the 20th century, from 1938 to 1950, the Russian edition of Max Vasmer's "Etymological Dictionary of the Russian Language" was published, which again gave impetus to new research in the field of Turkisms. The linguist and researcher of Turkisms I.G. Dobrodomov (1967) writes that at the same time, the third issue of the Lexicographical Collection published N.K. Dmitriev's⁴ article "On the Turkic Elements of the Russian Dictionary," a Turkological commentary on the Explanatory Dictionary of the Russian Language edited by D.N. Ushakov (a 4-volume dictionary published in 1935-40), who made many adjustments to M. Vasmer's etymological dictionary, where the Turkic languages, in his opinion, are insufficiently differentiated. Ervand Vladimirovich Sevortyan (October 22, 1901 - March 23, 1978), a linguist and Turkologist, in a review of the Russian Dictionary, noted as a significant shortcoming the presentation of Turkic material without identifying in the general list of languages a specific source language or the supposed intermediary language through which Turkism arose.

The study of Turkisms in Russian is being pursued in various directions, but the primary focus is on the etymology of Turkisms, their chronology, the identification of their source language, the routes by which they entered the Russian language, and the assimilation of Turkisms into the grammatical system of the language. Borrowings from and through Turkic languages were diverse in subject matter and permeated all lexical and semantic groups of the Russian language.

Results. Turkisms can be divided into two groups. The first group includes lexemes that have become so ingrained in the Russian language that their origins are revealed only through etymology. These include the names of widely used realities that are communicatively active (horse, owner, pencil, customs, goods, money, suitcase, etc.).

List of references:

1. Arakin, V. D. (n.d.). Turkic elements in monuments of the Russian language from the Mongol period. 1978. M: 234 p.
2. Baskakov, N. A., & Dobrodomov, I. G. Poppe, N. (Junior). (n.d.). On the skeptics' hypotheses about Turkic lexical borrowings in "The Tale of Igor's Campaign". Moscow. 1289. 356 p.

This group also includes lexemes that are no longer perceived as borrowings, but are less widely used (kizyak "brick-shaped manure," bakhily "a type of footwear," kocherga). The second group includes words-lexemes whose use is occasional and situational: Turkisms-exoticisms (turban "male Muslim headdress," dombra "musical instrument," mullah "Mullah clergyman").

The object of this study is works in which we can identify native Turkisms, as well as Turkisms that act as exoticisms.

Any borrowed words are a reproduction of morphemes, words, or phrases from another language using the phonetic and morphological means of one language. Borrowed words appear in any language under the influence of both external (non-linguistic) and internal (linguistic) factors. External reasons for the formation of words include more or less close political, military, economic, industrial, scientific, and cultural ties between peoples.

Discussion. Internal reasons for borrowing include the needs for the development of the lexical system, which include The following applies:

- eliminating the ambiguity of the original word by simplifying its semantic structure, for example: "bazaar" (Turkic) and "flea market" (Turkic) instead of "disassembly, clothing market";
- clarifying or detailing the corresponding concepts of the language, for example: if previously all types of grapes were called by one name, now dried grapes are called raisins.
- replacing names expressed by phrases with a single word for the sake of simplicity and understanding, for example: a place of worship for Muslims is a mosque; a dining hall where pilaf is prepared is a teahouse;

To more accurately define the boundaries of the term "Turkism" based on the true origins of words, B.D. Arakin (1984) divides all Turkisms into two large groups (native and historical):⁵

- 1) Native Turkisms – Turkic words used in Russian that are the original words of Turkic languages;
- 2) Historical Turkisms – words of originally non-Turkic origin that have entered the Russian language from Turkic languages, Turkified from another language (Iranian, Arabic, Mongolian, etc.).

Turkisms are diverse in their subject matter, and accordingly, they have permeated all semantic groups of vocabulary. Turkisms can be divided into the following lexical-semantic groups:

- natural phenomena and geographical concepts (mudflow, aul, kishlak, buran, dune, gully, aryk, etc.);
- plants (reed, jasmine, watermelon, quince, fig, plum tree, etc.);
- household utensils (cauldron, cart, lasso, tandoor, tray, etc.);
- clothing (robe, zipun, caftan, beshmet, pants, etc.);
- animals, birds (albatross, chipmunk, donkey, golden eagle, horse, etc.);
- foods, drinks (sugar, kaymak, kumys, ayran, coffee).

Conclusion. Turkisms have been added to the administrative-social-economic vocabulary: padishah, sultan, khan, eunuch, esaul, emir, treasury, customs, aimak, vilayet, vizier, etc. There are some Arabic words associated with religious concepts that came into the Russian language through the Turkic languages: Islam, dervish, bedouin, giaour, Koran, Allah, etc.

⁴ Dmitriev, N. K. (n.d.). Elements of the Turkish language in Serbian folklore. M: 1969, 230 p.

⁵ Arakin, V. D. (n.d.). Turkic elements in monuments of the Russian language from the Mongol period. 1978. M: 234 p.