



Journal Website:
<http://sciencebring.com/index.php/ijasr>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

Research Article

FEATURES OF EASTERN VOCABULARY

Submission Date: December 04, 2024, **Accepted Date:** December 09, 2024,

Published Date: December 14, 2024

Crossref doi: <https://doi.org/10.37547/ijasr-04-12-16>

Dzhumanova D.R.

Doctor of sciences, professor, Department of Russian Language and Teaching Methods, Uzbek State University of World Languages, Uzbekistan

ABSTRACT

The vocabulary of the Russian language is in a state of continuous change and development and, from the point of view of origin, includes native Russian and borrowed words, including Eastern vocabulary. Eastern vocabulary defines a national, distinctive intonation, that allows one to convey the life of the people, their interests, and beliefs more vividly and figuratively.

KEYWORDS

Vocabulary, Russian language, borrowed words, Eastern vocabulary, defines a national, distinctive intonation.

INTRODUCTION

The term "Eastern vocabulary" denotes borrowed and adapted words from various languages of the peoples of Asia and North-East Africa, which are very close to each other in their genetic and typological status [4, p. 17]. In turn, the Eastern layer of Russian vocabulary was formed by the

Turkic, Mongolian, Iranian, Hindi, Arabic, Hebrew, Chinese and Japanese languages, since the Russians or their ancestors - the Slavs - entered into direct or indirect contact with the speakers of these languages. The term "Orientalism" is sometimes used to denote



Eastern vocabulary, which is usually understood as a set of heterogeneous lexemes belonging to different languages of the Altaic group of Turkic languages, as well as Iranian and Arabo-Semitic languages [5, p. 25]. In our opinion, both terms are linguistically justified and have a right to exist.

Eastern vocabulary has special properties and performs certain functions in the language, since it has no denotation in Russian reality and its use is strictly conditioned; Eastern lexemes are predominantly specific nouns [8], perform a nominative function, and also convey local color and national characteristics of a country or region [7].

Eastern vocabulary can be distinguished in a chronological aspect, so, in the Russian language there are ancient borrowings: biser, incense, nagata, ropat, saltan; Eastern borrowings in the Middle Ages and up to the 18th century: diamond, treasury, Koran, lemon; borrowings in the Peter the Great era and later: algebra, accident, bakalya, gas, jasmine; borrowings at the present stage: jihad, idafa, hijab, shahid. [2, p. 9].

Thus, Eastern vocabulary entered the Russian language in various ways over several centuries and continues to replenish its fund, since interest in the countries of the East, their culture, philosophy and religion is constantly growing [3, pp. 6124-6128].

We analyzed the characteristics of eastern lexemes and identified the following thematic groups that are found in the works of Ch. Aitmatov.

1. Words naming food and drinks: pilaf, kebab, pasties, noodles, halva, tea, kumiss.

"I drank kumiss sweetened with honey and listened to songs of praise.

"It is impossible to count how much cattle was slaughtered, how much kumiss was drunk, how many Kashgar dishes were served" [1, p. 64].

Kumis, a drink made from mare's milk, Old Russian, borrowed from Turkic language. (cf. Tatar. Kumyz - "kumys"). Turksk, kumyz is a suffixal derivative from kummak - "to stir, chat, shake" [10, p. 227].

P. Names of plants: quince, cherry plum, fig, dogwood, hazelnut, persimmon, plane tree, shiraldzhin.

"During the day, usually at noon, the boy liked to climb into the thickets of stemmed shiraldzhins. Shiraldzhins are tall, and they have no flowers, but they are fragrant, they grow on islands, and gather in bunches, not letting other herbs get close. Shiraldzhins are true friends. Especially if there is some kind of offense and you want to cry so that no one sees, in "The Shiraljins are the best place to hide. It is hot and quiet in the Shiraljins... And it is quiet in the Shiraljins, and they do not block the sky. That is what they are like, the Shiraljins, smelling of hot pines..." [1, p. 10-11].

"They climbed up a plane tree standing in the middle of the pasture, where the herd came to rest at midday. They carefully made their way along a branch to the horse standing underneath



it and jumped on it, simultaneously trying to grab the mane with both hands" [1, p. 12].

III. Names of animals: argamak, maral.

"That's how it all started... A great misfortune befell the offspring of the Horned Mother Deer. Almost everyone began to hunt white marals in the forests ... They began to trade in maral horns... A bad time came for the marals in the Issyk-Kul forests. There was no mercy for them. The marals fled to inaccessible cliffs, but even there they were caught. They set packs of hounds on them to drive the marals to the shooters in ambush, and they hit without missing. They killed the marals in shoals, drove them out in whole herds...

And there were no more marals . The mountains became empty. You couldn't hear a maral either at midnight or at dawn... [1, p. 65-66].

Maral is a "large Siberian and Central Asian deer with large antlers" [9].

IV . The name of household items, as well as the name of the dwelling: arba, kamcha, koshma, beshik , khurjin , yurt.

"And a horse under a saddle, and a whip in hands, and they greet him with honor" [1, p. 51] .

Kamcha is not recorded in modern dictionaries, but the meaning of this word is clear, it is used in the meaning of "whip".

"After some time they caught up with a cart loaded with sand" [1, p. 53].

Borrowing in the 18th century from Turkic language, in all likelihood from Tatar language Tatarsk arba – "cart", – a two-wheeled high cart in Central Asia and the Caucasus, a four-wheeled cart in the south of Ukraine [10, p. 17].

"And the khan at that hour sat on a snow-white felt mat with his noble warriors."

Koshma – "a large piece of felt, a felt mat" [9]. Borrowed in the 18th century, probably from the Turkic language (cf. Turkic koshmak – "to tie") [10, p. 217].

"The Horned Mother Deer came running. On her horns, hooked by the handle, she brought a baby cradle – a beshik . The beshik was made of white birch, and on the handle of the beshik a silver bell clanged. And to this day that bell clangs on the Issyk-Kul beshiks ..." [1, p. 63].

Beshik is not recorded in modern Russian dictionaries, but in the context of the story, Ch. Aitmatov introduces the explanation - a child's cradle.

"On the Buginskys In yurts, a sign was embroidered above the entrance – the horns of a maral, so that it could be seen from afar that the yurt belonged to the Bugu clan...

"For the guests, one thousand one hundred yurts were set up on the shore of Issyk-Kul" [1, p. 64] .

Yurt – "among some nomadic peoples of Asia and Southern Siberia: a portable, cone-shaped dwelling, covered with felt and animal skins" [9].



V. Names of persons (by occupation, position, rank): jigit, shepherd, bai, khan.

“- Tell me!” the salesman interrupted him. “I know you, stinking bais. You sit in the mountains, have as much land and hay as you want. There are forests all around – you can’t go around them in three days. Do you keep cattle? And you’re stingy about giving away a kopeck. Buy a silk blanket, there’s only one sewing machine left...”

- Eh, what's the point of talking to you! - the seller waved his hand. - It was a waste of time to come. And where is Orozkul ?

“In the morning, I think, he went to Aksai. The shepherds had some business ...” [1, p. 20].

Bai. In Central Asia: a wealthy landowner or cattle breeder, chaban – a shepherd , primarily one who herds sheep [9], borrowed in the 19th century from the Turkic language (cf. Turkic choban – “shepherd”) [10, p. 486].

“The horsemen dropped to one knee to lift his mortal body onto their strong shoulders” [1, p. 55].

Dzhigit – “a skilled horseman (originally among the Caucasian highlanders, Cossacks)” [9] .

The batyr Kulche led for many years, went on many campaigns, fought in many battles” [1, p. 54].

Batyr is not recorded in explanatory dictionaries of the Russian language, it is used the meaning of "strong, hero", however, it should be noted that the word bogatyr is formed from the Turkic

language from the ancient Mongolian word batur, which means "strong, hero".

VI . Names of clothing and footwear : robe, bashlyk, ak -kolpak, tebetey , chuvyaki.

“And the singers, riding on argamaks given to them by the sons of the deceased, showing off in the sable hats and silk robes given to them, vied with each other in praising both the deceased and his heirs...” [1, p. 64].

The word “robe” is borrowed from the Turkish language, where the Turkish chilat – “robe” goes back to the Arabic hil ' at – “honorable clothing” [10, p. 289] .

“And in the summer Momun wore an antediluvian felt hat, the ‘former’ ak -kolpak – a white cap trimmed with black, shabby satin along the brim, and in the winter – also antediluvian – a sheepskin tebetey . He gave his grandson the green uniform cap of a forest worker to wear” [1, p. 24].

The words ak -kolpak, tebetey are not noted in explanatory dictionaries of the Russian language, but in his narrative Ch. Aitmatov introduces into the context the interpretation of these words: ak -kolpak - white cap, tebetey - headdress (cf. tyubeteika - "a small patterned oriental cap without a crown or brim, fitting tightly to the head").

VII . Religious vocabulary : astaprilla , Allah, dervish, mullah, shaitan, Koran.



"– "Astapralla ! What's wrong with you?" Grandfather Momun and Grandmother began to wail in unison " [1, p. 111] .

Astapralla - God forbid. This word is not noted in explanatory dictionaries of the Russian language, but Ch. Aitmatov gives a link to a footnote on the same page, where the translation of the word is indicated: "God forbid."

USH. Names of dances, musical instruments : karnai, dobulbasi , sirtaki, chamguri .

"The trumpeters prepared to play the war trumpets – karnai , the drummers to beat the drums – dobulbasy – so that the taiga would sway, so that the birds would fly up into the sky in a cloud and circle with a din and a groan, so that the beast would run through the thickets with a wild snort, so that the grass would press itself to the ground, so that the echo would rumble in the mountains, so that the mountains would tremble " [1, p. 55].

In dictionaries of the modern Russian language, the words karnai and dobulbasy are not noted, but Ch. Aitmatov gives explanations in the context of the narrative: karnai – "battle pipes", dobulbasy – "drums".

1X. Words that name national-linguistic images: onomastic vocabulary, words of speech etiquette.

The composition of the onomastic vocabulary includes : 1) male and female names (Orozkul , Seidakhmat, Kulche , Bugubay, Kulubek, Koketay , Momun , Chipalak , Tashmat , Ermat , Baimat , Bekey , Guldzhamal) : "There were only three

women: grandma, aunt Bekey "– his mother's sister, the wife of the most important person at the cordon, the patrolman Orozkul , and the wife of the auxiliary worker Seidakhmat - young Guldzhamal with her girl in her arms" [1] .

2) animal nicknames (Baltek , Alabash) : "The grey horse Alabash , which he (Orozkul) did not allow anyone but himself to ride, was under a riding saddle with copper stirrups, with a chest strap, with jingling silver pendants.

He called Baltek , a lazy, shaggy dog. Orozkul kept threatening to shoot him - why, he said, keep such a dog. But the grandfather kept begging him to wait: he needed to get a shepherd, and take Baltek somewhere and leave him. Baltek didn't care about anything - he slept when he was full, and when he was hungry he was always sucking up to someone, his own and strangers indiscriminately, just so they would throw him something. That's what he was like, the dog Baltek" [1].

3) the name of the tribes (Bugu , Kashgar , Kipchaks): " Bugubai grew up, took a beauty from the Kipchak tribe, and the Bug clan began to multiply - the clan of the Horned Mother Deer. The Bugin clan on Issyk-Kul became large and strong. The Bugins revered the Horned Mother Deer as a shrine. On the Bugin yurts above the entrance, a sign was embroidered - the horns of a maral, so that it could be seen from afar that the yurt belonged to the Bugu clan. When the Bugins repelled enemy raids, when they competed in races, the cry was heard: "Bugu!" And the Bugins always emerged victorious" [1] .



The names of the tribes – Bugu , Kashgar , Kipchaks – are not recorded in explanatory dictionaries, however, these words can form word-formation families: Bugu – Buginets – Buginsky ; Kashkars – Kashgar , Kipchaks – Kipchak.

4) geographical names (San-Tash, Issyk-Kul, Aksai, Kungei , Dzhelesay): “And the mountains Kungei , facing the sun; on the slopes of Kungei nothing grew but grass... And at the farthest edge of the earth, as far as the eye could reach, beyond the sandy coastal strip, the convex curvature of the lake was thickly blue. That was Issyk-Kul . There, water and sky touched. And beyond that, there was nothing. The lake lay motionless, shining and deserted. ... The Dzhelesay hollow was treeless, only here and there old, lonely pines remained after the felling. He went to San-Tash. The shop truck, making the rounds with goods from the cattle breeders in the mountains, sometimes looked in on them at the forest cordon, in the San- Tashskaya Pad [1] .

These toponyms can create word-forming nests: Issyk-Kul - Issyk-Kul, San-Tash - San- Tash, Dzhelesai - Dzhelesaysky.

Words of speech etiquette, address: ata , baybiche, eneke , aksakal, assalam-alaikum, mash -Allah, hait.

“We’ll find out. Come on, ata , let’s go to the place where you saw the marals,” said the boy, “I want to see them too [1, p. 92].

Ata (literally: father) – an address to a grandfather.

”– Hello, aksakal. Hello, baibiche ...

- Aksakal, open up! We’re freezing! ...” [1].

Aksakal (literally: white beard) is an address to an elderly, old person, not noted in explanatory dictionaries of the Russian language, one can form the adjective - aksakalsky : “And Momun’s appearance was not at all aksakal-like ” [1].

Baybiche is not noted in dictionaries; it is used to address an elderly woman.

“Aunt Bekey began to calm her down, to persuade her. The boy guessed what she was saying. About the same as before: “Calm down, eneke ” [1].

The word eneke is not noted in dictionaries, it means addressing. Ch. Aitmatov gives a footnote in which he explains the meaning of the word – “mother”.

“ Assalam-alaikum , great merchant!” he said, half-jokingly, half-seriously. “Has your caravan arrived safely , and is your trade going well?” Momun , beaming, shook the seller’s hand. “How much water has flowed under the bridge since we last saw each other! Welcome!” [1].

Assalam-alaikum is a greeting accepted among the Turkic peoples.

Thus, in the works of Ch. Aitmatov, oriental vocabulary is widely used, allowing the writer to convey national color.

It should be noted that the eastern vocabulary is dominated by everyday vocabulary, which has a neutral character.

Many words of Eastern vocabulary have already been sufficiently mastered by the Russian language and are recorded in explanatory dictionaries (cf.: robe, pencil). Here we can include words that have not yet been included in explanatory dictionaries of the modern Russian language, but are well known to the Russian-speaking population (cf.: aksakal, ata, karnay).

Not all eastern lexemes have been mastered by the Russian language, these are mainly culturally marked lexemes. Ch. Aitmatov introduces the main part of the unmastered eastern vocabulary directly, without commentary, since the meaning is revealed in the context, the writer provides another part of the lexemes with commentary in the text itself (tebetey, dobulbasy). Ch. Aitmatov provides words of speech etiquette with translation in a footnote. But there are few such words - eneke, astapirilla, and they are perceived without any particular difficulties [6].

Eastern lexemes, gradually being adopted into the text, acquire grammatical forms of the Russian language: aksakal is masculine, and exhibits word-formation activity – aksakalsky.

Eastern vocabulary defines a national, distinctive intonation, that allows one to convey the life of the people, their interests, and beliefs more vividly and figuratively.

REFERENCES

1. Aitmatov Ch. White Steamship. – M.: Soviet writer, 1980. – P. 10-11.
2. Aleksandrova O.I. Vocabulary of Arabic origin in the system of the modern Russian language: author's abstract . diss candidate of philological sciences. – M., 2010, p. 9.
3. Bakhtiyarova A.N., Fatkullina F. Arabic borrowings in the lexical system of the Russian language // Fundamental research. 2015. No. 2-27. – P. 6124–6128
4. Bigaev R.I. Eastern lexical borrowings in the language of Pushkin, Lermontov and Tolstoy. // "Scientific notes of TGPI", Issue No. 1, 1947, p. 17.
5. Busheeva A.I. Once again about orientalisms. // Proceedings of the scientific conference of TSHPU. – Kazan: Publishing house of TSHPU, 2006, p. 25.
6. Djumanova D.R. Functioning of Eastern vocabulary in the work Ch.Aitmatov "White Steamship" // Methodology and methods of scientific research in the humanitarian direction / Materials of the scientific and practical conference with international participation. - Tashkent, 2022. - P. 13-21.
7. Dzhumanova D.R. Phonological model of a word in conditions of language contact: Diss Doctor of Philological Sciences . - Tashkent, 2016.
8. Marinova E.V. Exotic vocabulary as a linguistic phenomenon // Bulletin of the Nizhny Novgorod University named after N.I. Lobachevsky . - N. Novgorod: NNSU Publishing House, 2003.
9. Ozhegov S.I., Shvedova N.Yu. Explanatory dictionary of the Russian language. – Electronic version.

10. Shansky N.M., Ivanov V.V., Shanskaya T.V.
Brief Etymological Dictionary of the Russian

Language / Ed. S.G. Barkhudarov . – M.:
Education, 1971. – P. 486.

