

# Mental Causation

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**Abstract** .The article analyzes the issue of mental causation from the point of view of linguistics and simultaneously it discusses the interaction of languages, the influence of one language on another. In most sources, mental causation is interpreted as an object of investigation of analytic philosophy. But in our current work, we analyzed mentality based on the meaning of this term. As a consequence, when mentality is studied linguistically, we observed that language is connected with all social spheres. The concept of mentalism significantly overlapped with the direction of psychologism. That is why the term «mentalem» was originally introduced into linguistics by L. Bloomfield, the founder of descriptivism, as a sign of protest against the fields of «intelligence», which aimed to study the inner world of a person, denying the role of language. Eventually, not only psychological, but also philosophical, logical, cultural-anthropological, archaeological, geographical concepts are examined in the basis of the term «mentalem». This shows that the language is related to these areas.

**Key words** : *mentalem, causation, linguistics, substratum and superstratum phenomena in language, Uzbek literary language, Persian-Tajik, Arabic and Russian languages, influence of Turkic language in diachrony.*

**Introduction.** Mental causation studies mental states between subjects and the causes that cause them. The term «mentalem» is derived from the Latin language and has long row of meanings, such as intelligence, perception, thinking, way of thinking. Mental causation is related to a person's creative activity, goals, and desires. It investigates the reason for the emergence of thoughts, ideas, feelings and what influences these concepts.

According to D.I. Dubrovsky, mental causation occurs as a result of the influence of various information in the human brain [1.34-38]. In fact, various mental and physical excitements arise as a result of the information affecting our brain. Among these, we can include the concepts and processes of kindness, joy, trust, love, the need to learn knowledge or craft, hatred, anger, laziness, extortion, even conflicts between countries, agreements, etc.

In the field of anthropology, this term refers to issues of national values, psychological reactions, behavior, adaptation, education, attitude to religion and culture.

In general, mentality is a set of individual, emotional, mental, and cultural concepts characteristic of a certain nation and universally recognized. That is the reason why mentality is inextricably linked with psychology, medicine, religion, biology, geography, philosophy, literature, art, linguistics, and sociology. We want to study mentality from the point of view of linguistics and analyze its relation to causation.

**Literature review.** It should be noted that the issue of mental causation in linguistics is studied mainly in the field of linguistic philosophy. The problem of mental causation is the main subject of modern analytical philosophy. Analytical philosophy is an American branch of philosophy of the 20th century and another form of neopositivism. It explains the possibilities of the causal effect of mental properties, the understanding of existence on the basis of naturalistic theory. We can cite J. Searle's philosophy based on the idea of biological naturalism, as an example for the sentence above. In this branch of philosophy, since philosophy is understood as the analysis of knowledge through language tools, language-related ideas are also expressed in this field. For

instance, as claimed by J. Searle, in order to have a language, a person must have a mindset. Animals also have thoughts, but no language. This is owing to the fact that they lack social reality. After all, language is a product of social reality and social agreement[2.54-105].

Since the philosopher is a supporter of biological naturalism, it is natural that he makes such an inappropriate claim about language. If animals had thought, they would rule over humans. On the contrary, although different from that of humans, they have a social reality. Social reality requires the result of interaction between individuals, including laws and social ideals generally accepted for human beings. But there is also an interaction between animals, a generally accepted natural law. For this reason we consider language to be the product of thinking, work and the development of society in the same way, but not of social agreement.

It should be emphasized the introduction of the idea of naturalism into linguistics is connected with the name of the German scientist A. Schleicher. However, this idea of A. Schleicher was severely criticized by a number of linguists[3.95]. Therefore, we consider this interpretation of the language to be unreasonable and cannot agree with this unbalanced and weird idea.

It is known that thinking is an object of investigation of psychology, and it is also related to logic and philosophy. This, in turn, requires the systematization of logic, ethics, understanding of the essence of the world. These concepts were expressed as an unchanging substance in the opinion expressed by philosophers and scientists as early as the 4th century BC. In his time, the editor of Aristotle's works, Antronokos, proposed to name the study of these problems with the term «metaphysics»[4]. The influence of the mental process on human behavior has long been widely studied in logic and philosophy. Although it was not called mental causation in ancient times, the issues regarding the object of investigation of the existing field were explained in Plato's «Phaedo» and Aristotle's «About Spirit»[5].

Central Asian scholars have also expressed their scientific opinions in this regard. For example, Abu Ali ibn Sina evaluated this field as the doctrine of existence[6]. In our opinion, mental causation is very close to metaphysics in terms of studying the causal relationship between consciousness and the material world, in particular, the influence of human consciousness on its actions. Even now, the problem of mental causation remains a topic of wide discussion in social and scientific psychology, philosophy and cognitive sciences.

Thus, in the linguistic study of the mental nature of causation the causal relationship of concepts such as, the national values of the language behavior, education, culture, and emotions are investigated.

**Research Methodology.** After God blessed the language with divine beauty and gifted it to Adam, it was degraded and divided into several variety due to the civilization of human communication and each language began to pass the function of uniting a certain community and, at the same time, differentiating it from other communities. In other words, language began to serve to distinguish the nationality of mankind. This is known as mental feature of the language, and through the causation, factors such as territory, social life, culture, self-awareness of the nation began to network. On those basis that was mentioned above, the language begins to serve a certain nation and is recognized as a language. However, there are communities where the causal relationship between language and society takes a different form. For example, German, French, Italian and retro-Romance languages are used in Switzerland. Finno-Ugric, Erzyan, Mokshan in Mordovia, Uzbek, Tajik and Russian in Samarkand. In this situation, a causal relationship is observed not only between language and society, but also between languages. However, it is impossible to resolve inter-ethnic disputes, to change the administrative structure of the state, and to determine the ethnic status of society members through this causal relationship. In spite of everything, the language itself does not promote any political idea or ideology. It lives and obeys its own grammatical rules. For instance, the invasion of Central Asia by the Arabs in the 7th century and Nazi Germany's invasion of the former Soviet Union in the 40s are not the fault of the Arabic or German languages. It is not the language of my enemy that should not be learned. But as a consequence, the language of one nation can leave a deep mark on the language of another nation. In such a causality, the vocabulary of the affected language may change, and words in the original language may be forgotten. This form of mental causation began to emerge in Central Asia after the Arab invasion. For example, the Arabic language plays a

fundamental role in the formation and development of the Uzbek literary language. In the Uzbek language, Arabic words are widely used both in colloquial speech and in the literary language. It is not exaggeration if we say that Arabic words make up half of the vocabulary of the Uzbek language. In general, in the case of mental causation, the affected ethnic group is the causative agent. Dramatic changes are observed in the social concepts of the ethnic unity in the causant state. After the Arab conquest for example, the writing and religion of the peoples of Central Asia in a state of causation changed completely and traditions, culture, customs, and language have undergone partial changes. Adapting to that situation, the nation of Central Asia underwent mental causation for the second time in the system of Soviets. As a result, culture, art, customs, language and the writing style and way experienced further changes, but religion remained the same. In general, the concept of «Soviet mentality» appeared. In the system of Soviets, the way of life of the fifteen republics was similar to each other. Because culture, art, and literature were developing in the direction of social realism. For the language policy based on this idea, the Russian language was promoted to the level of the main language. Nevertheless, our scholars of those times fought hard for the development of the national culture and the Uzbek language. We respectfully mention our teachers such as Sh. Rahimi, N. Said, A. Yoldoshev, Sh. Zunnun, Q. Ramazon, A. Fitrat, Elbek, G. O. Yunusov, A. Zohiriy, A. Avloniy, H. Niyoziy, Sh. Rahimiy, Y. D. Polivanov, K. K. Yudaxin, V. V. Reshetov, S. I. Ibrohimov, A. G. G'ulomov, U. T. Tursunov, S. Mutallibov, O. U. Usmonov, F. K. Kamolov, H. G'oziyev, F. Abdullayev, M. Asqarova, O. Azizov, Sh. Shoabdurahmonov, G. Abdurahmonov, Sh. Rahmatullayev, M. Mirzayev, A. Hojiyev, A. Rustamov who worked in this field.

During the expansion of the Soviet system, teaching children in schools specializing in the Russian language became prestigious. Even in some non-Russian families, speaking Russian has become normal. It was clear that the prestige of the other languages would decline as long as this went on. Therefore, later on high-quality Uzbek language textbooks were created for secondary schools. Those, entering higher educational institutions, were required to write an essay in Uzbek, even if there was no philological major. A lot of attention was paid to writing, literacy, and the student's speech. This situation is related to language policy and shows that mental causation is also applied to political processes.

Thus, from the point of view of language causation, if we take the current Uzbek literary language, this language is in the status of causant, and Persian-Tajik, Arabic and Russian languages act as causators. In this context, Persian-Tajik words such as tree, bread, spring, hairdresser, Navroz (famous holiday), chorpoya (something with spacious surface made for more than two people sit and spend time), khokandoz (special device used for collecting trash after sweeping), meat, Sunday, and Monday; Arabic words such as family, engineer, assalamu alaykum (hello), book, pen, notebook, butcher, craftsman, art, school; Russian words such as helicopter, airplane, pen, mail, asphalt, theater, newspaper, samovar (huge pot is used for boiling water in centuries ago), car have become an integral part of our vocabulary. As a matter of fact, in the colloquial languages of Turkic peoples such as Kazakh, Kyrgyz, and Tatar, the Russian language has a higher percentage than in the Uzbek language. It is natural for Tatars to speak Russian because they live on the territory of Russia. But Kazakhs and Kyrgyz are so influenced by the Russian language that they know it better than their mother tongue. For example, according to the latest data, 85% of the population in Kazakhstan speak Russian. 50 years ago, there were more Russians than Kazakhs in Kazakhstan. The main reason for the mental causation of the Russian ethnic group in Kazakhstan is that the exiled Russians were sent to Kazakhstan during the years of repression. In addition, due to the famine of the 1930s, many nomadic Kazakhs died of hunger and cold. After the war, the flow of Russian speakers increased again in connection with the development of virgin lands and the development of the nuclear industry. This, of course, affected not the population's benefit, but its demography. Therefore, mental causation can impact not only the language of people, but also their behavior, culture, behavior, psyche, clothing and religion. Today, in the era of the development of the Internet and mass culture, strong integration processes are observed. In the context of globalization, big languages are influencing smaller languages. Russian and Western culture, literature, film art, and technology tools are rapidly entering the CIS (Commonwealth of Independent States). Currently, the number of Russian speakers in the world has reached 300 million, and the number of English speakers has reached 1.5 billion. In the information age, many consider Russian and English languages more authoritative than their own. We do not want to discriminate any language

with these comments, of course. Most importantly, the causal relationship between languages is a social concept that changes depending on the situation. Once upon a time, for example, the Turkic language and the peoples speaking this language had a great impact on many countries of the world.

**Analysis results.** At first glance, language appears to be a stable phenomenon. Because changes in it are not easily visible. These changes are comprehended over time. In order to determine such a situation in a particular language, it is necessary to analyze it etymologically in depth. Z.K. Sabitova, who dwelled on this issue, rightly states that language is the main, brightest and most stable indicator of ethnos [7.19]. A representative of the people who speak a certain language considers their language to exist in this way from time immemorial. But language is a historically changing phenomenon, and we see this in the influence of one language on another. In the history of mankind, it is observed that there are different forms of affect of one language on another. Among these we can include military campaigns, economic and cultural relations. In turn, in this process, we witness the occurrence of *substrate* (influence of local language on foreign language) or *superstrate* (influence of foreign language on local language) phenomena. In our work, we want to focus more on the second of the above phenomena, the superstrate phenomenon. In the view of the fact that in our research, we want to emphasize on the mental influence of the language and culture of the Turkic peoples on the European peoples. In order to think about this, it is necessary to look into the distant past.

In the 18th century BC, an event took place in Northern China that left a great mark on history. In 1797, one of the Chinese noblemen, Gun-liu, whose intention and actions gaining power ended unsuccessfully fled to the west in shame with his followers, to the nomadic Jun tribe, seeking refuge. Here, Gun-liu began to rule over an independent region that was not subject to the Kingdom of Xia [8.17].

**Jun** is the Chinese name for the warring tribes that lived in the northern and northwestern borders of the Zhou Empire. According to the sources, they are proto-Mongolian tribes. The Juns lived in the Khami Valley, Turfan, Altintog foothills, Saydam. They owned the banks of the Khotan River, Lobnor Lake, Cherchen River. These nomads, who settled in Central Asia in the VII-VI centuries BC, were called **Hu** (foreigner, barbarian) [9.67-71].

It should be noted that the Chinese immigrants who lived in the lands of the Jun tribes for more than 300 years could not fully reconcile with them. In 1327, the Chinese, under the leadership of Prince Shan-fu, returned to their motherland in China, to the northern Shaanxi region. Because by this time, the Hia dynasty had been overthrown, and the last emperor from this dynasty, Sze-ku, had died in exile. His son Shun Wei with his family and some officials had gone to the northern plains [10.40-67]. The general name of these areas was called Gobi (Mongolian – «desert»), and the Chinese called these lands Sha-sai «sandy land» [11.82]. Ancient nomadic tribes known as Hanyun and Hunyu resided in the sandy land. The first proto-Hun ethnic substratum was formed from the mixing of the settlers of the Gobi desert and the Chinese immigrants who came with Shun Wei. The Yun tribes living in the above-mentioned mountainous regions also had a role in this intervention. As the consequence ancient Huns emerged.

By the 3rd century BC, the Huns began to own all the steppe regions, from the Gobi Desert to the Siberian taiga. They even began to pose a serious threat to China. The Chinese emperor Xin Shi-Huandi (Yin Zheng) was afraid of this and had to build the Great Wall of China in order to protect his country from the Huns. He appointed a military commander named Meng Tian as the head of the construction works [12/electronic source]. Since our work is associated to historical processes, we covered these events in detail. In fact, the subject of our research is the spoken language of Huns and its impact on other languages. For that reason, we are interested in the question of what language the steppe owners who adapted to the nomadic lifestyle spoke.

In accordance with K. Shiratori, the Huns spoke the Turkic language [13]. M. G.S. Ramstedt states that the language of the Huns served as the basis for the formation of the languages of the Turkic and Mongolian peoples [14.81-91]. L. Ligeti claims that the word «sagdak», which expresses the concept of «ethics» in the language of the Huns, has no analogues in either Turkic or Mongolian, and leaves open the issue of whether this language belongs to Turkic [15.141-149].

From our perspective, it is necessary to analyze the opinion of L. Ligeti. The Huns called the bow and the case in which the arrows were kept a sagdak. But sometimes the arrows that did not fit in the case were placed inside the boots (boots), in the knee area. As a result, he also served as a sagdak and was called by this name. Later, this word was transferred from Turkic to Slavic languages, and in these languages it was called sagaidak. Only they did not carry bow arrows, but knives or daggers. That being the case, one cannot agree with L. Ligeti's opinion that the word «sagdak», which expresses the concept of «boot» in the language of the Huns, has no analogue in either Turkish or Mongolian.

In general, there is no doubt that the language of the Huns is Turkic, because there are clear sources about it, which state that this language is close to Uyghur[10.214].

In E.R. Tenishev's opinion, the Huns began to unite ethnically many nationalities, so their language also became different. These include Mongolians, Turkic speakers, Finns, Hungarians (a variation of the form «Hun er»), Caucasians

In our opinion, although the Huns are made up of ethnically different nations, their language was dominated by Turkic elements, since, the place of formation of this people, as mentioned above, began to establish a basis in Mongolia and the regions of Central Asia. We witness the proof of our viewpoint in the study of V.S. Taskin. The scientist studied the annals of the nomadic peoples around China, and in his article, which is the product of his research work, entitled «Материалы по истории кочевых народов в Китае» (Materials on the history of nomadic peoples in China), he compares the ancient Hunnic and Turkic words and adverbs:

**Ancient Hunnic:** *ulu, Tengri, -chi, -gan, -dan, tili, tutan.*

**In Turkic language:** *ulugʻ, Tangri, -chi (affix), -gan (affix), -dan (affix), tilak, tutar[17].* (great, God, -chi (affix), -gan (affix), -dan (affix), wish, hold[17].)

In addition, Sh. J. Saidov also notes that when the names of Hun rulers were transcribed from sources based on Chinese writing, the names of most of them corresponded to the laws of the Turkic language: Tuman, Batur, Tangri, Kut, Kuligu, Guchin, Qamquyi, Ulut, Shimalay, Balamir, Yulduz, Karatun, Attila, Tilik (names of ancient rulers) can be brought as an example. [18.74].

**Conclusion/Recommendations.** In summary, the Huns managed to expand their territory and conquer the steppes around the Don River in present-day Russia and the lands of Central Europe. As a result, the Turkic language spoken by them significantly affected the language of these peoples. We can see this especially in the Russian, Ukrainian, and Belarusian languages. This is because these peoples remained under the political and economic influence of the Turkish khagans for a long time. The penetration of Turkic words into the language of the Eastern Slavic peoples mainly occurred during the Golden Horde (13-15<sup>th</sup> centuries). This was caused not only by military conflicts, but also by political and cultural ties. Turkic words belong to all semantic groups of the vocabulary of Slavic languages and are diverse in terms of subject matter:

<b>Aluchan</b>	алчный (greedy)	<b>Al</b>	алый (qizil) (red)
<b>Amaylek</b>	амулет (taqinchoq) (amulet)	<b>Yangil</b>	ангел (elchi, xabarchi) (angel)
<b>Aniq etu</b>	анкета (aniqlashtirmoq) (clarify)	<b>Apechtal</b>	апостол (yordamchi) (apostle)

<b>Orpolaktru</b>	арбалет (uzoqqa otmoq) (crossbow)	<b>Uruma</b>	армия (xalq askarlari) (army)
<b>Arachikart</b>	аристократ (yuqori zotli) (aristocrat)	<b>Abo'rek</b>	абрикос (o'rik) (apricot)
<b>Tersena</b>	арсенал (qurol ustaxonasi) (arsenal, armory)	<b>Abshish</b>	абцесс (shish, g'urra) (abscess)
<b>Abishka</b>	бабушка (buv, keksa) (grandmother)	<b>Bagash</b>	багаж (bog'langan) (baggage)
<b>Bot urtan</b>	бедро (oyoqning son qismi) (hip)	<b>Tutay</b>	тётя (xola) (aunt)
<b>Bola igez</b>	близнец (egizak) (twins)	<b>Torarga</b>	тревога (uyg'otish) (alarm)
<b>Tumacha</b>	тёща (hurmatli kishi, qaynona) (mother-in-law)	<b>Kirpech</b>	кирпич (g'isht) (brick)
<b>Kaja</b>	коза (podadan qochgan, echki) (goat)	<b>Uka yaz</b>	указ (bezatilgan bitik) (decree, edict)
<b>Yanar</b>	фонарь (yonadigan) (flashlight, lamp)	<b>Yazu</b>	язык (yozilgan matn, til) (language)

Above, we gave some examples of the words that were adopted from Turkic to Slavic languages. In fact, there are many such words, and special dictionaries have also been published (Shipova E.N. Dictionary of Turkisms in Russian. -Alma-Ata, 1976; Khusainov N.N. Dictionary of the Turkic foundations of the Russian language. - Ufa, 2012).

Russian names such as Абашев, Абалкин, Алеев, Абдулов, Бабурин, Багратион, Баскаков, Булгаков, Глоба, Готилло, Годунов, Гайдар, Епифанцев, Есенин, Зелакин, Зюганов, Иванов, Карамзин, Келдыш, Кирилл, Киркоров, Мазай, Мамин, Мересьев, Мурзин, Радыгин, Разин, Русаков, Руднев, Рыбаков, Самаров, Суворов, Тургенев, Уланов, Фурсенко, Царьков, Чапаев, Корчагин, Кутузов, Якубович, Янушевский kabi familiyalar ham, Rossiyadagi Астрахань, Оренбург, Самара, Енисей, Байкал, Учан-Су, Айпетри, Чаир, Мамаев курган, Саратов, Челябинск, Барнаул, Кемерово, Набережные Челны, Тула, Чебоксары, Тагил, Таганрок, Абакан, Тобольск, Сургут, Серкизово, Ордынка, Балчук, Арбат, Басман,



Серпухов, Таруса, Шатово, Толпинка, Кострома, Воронеж, Орша; Many place names in Ukraine, such as Алтинивка, Бабайковое, Батурин, Гарапивка, Джуриг, Майдан, Талалаи are also Turkic words.

If we talk about the assimilation of Turkic words into Romance and Germanic languages, it is often associated with the invasion of European countries by the Huns led by Attila. Attila was the ruler of the Huns in 434-453. In the sources, the meaning of name *Attila* is explained in different ways: *a person from the Itil (Volga) river, a father, a head, a horse (rider)*. The territories from the Volga to the Rhine River were under the control of the Hun Empire. Attila, who posed a great threat to the Roman state, died suddenly. But there is information about the Turkic peoples who lived in Italy even before the Huns. It is known that about ten thousand written monuments, stamps, with a history of 3000 years have arrived from them. So, the Turks settled in the European territories from a long time ago.

Today, in the village of Cantabria, located in the northern part of Spain, a people of Turkic origin, called *Pasiyego*, reside. They are engaged in animal husbandry inherited from their nomadic ancestors. 80% of the *Pasiyegos'* DNA belongs to the Turkic peoples, because according to geneticists, they belong to the R1a and G2 haplogroups belonging to the Turks. It was determined that the Turks came to European lands during the *megalithic culture*, in the 3<sup>rd</sup> millennium BC.

It is noteworthy that the first writing based on the alphabet was also created by Turkic peoples. For example, we can cite mikhat and runic inscriptions. Mikhat script was founded by the nomads of the Sub-lands (the Sumerians - the name of the people derived from the words water and earth, the name of Siberia is also based on these words), while the ancient Germanic script was formed depending on the runic script of the Turks. Thus, a large part of the vocabulary of Latin and modern Italian languages is made up of words of Turkish origin. We will elaborate some of them:

The Turkic version of the word	The form of the word in Latin and Italian languages	Definition of the word
<b>But</b> –oyoqning son qismi; oyoq. (leg; hips) <b>Ki</b> – kiymoq (to wear) ( <i>Butena ki</i> )	<b>Bottine, botte</b>	Lace-up shoes with a high or short toe.
<b>Berk</b> –qattiq. (hard;solid) <b>Yet</b> –qisilgan, jisplashgan (pressed; to press) ( <i>Berk yette</i> )	<b>Briquette</b>	Pressed coal or other object
<b>Bulyan</b> – aralashtirmoq; qaynatmoq; bug‘lamoq (to mix; to boil; to steam)	<b>Bullire, bouillon</b>	Boiled food; soup
<b>Buruk</b> – bog‘ich; tasma (tie; tape)	<b>Broek</b>	Clothing designed for the lower part of the human body
<b>Saben</b> – sovun; ko‘pik chiqaruvchi modda (soap; foaming agent)	<b>Sapo, saponatum, savon</b>	The composition that is extracted from the plant, and when mixed with water, it produces a large amount of foam
<b>Bol</b> – bo‘lmoq. (to be) <b>Tuz</b> – tekislamoq. (to level; to smooth) <b>Yer</b> – yer (ground;soil)	<b>Bulldozer</b>	To level the separated, divided land; soil leveling tractor
<b>Ternade</b> – tirnadi(to scratch; scratched)	<b>Tornado</b>	Type of wind

<b>Sip</b> – sepmoq.(to sprinkle; to spray) <b>-ter</b> – orttirma nisbat qo‘shimchasi (affix)	<b>Sprey</b>	To spray the liquid
<b>Piremlep</b> – birin-ketin; tartib bilan.(one after another; in order) <b>Ujlde</b> – terilgan (hand picked; to pick)	<b>Pyramidos</b>	A device with a square base and triangular side surfaces
<b>Qirina</b> – qirmoq.(to cut ; to scratch) <b>Atina</b> –otmoq (to throw; to toss)	<b>Granatina</b>	Broom
<b>Jiruyi</b> – yirtiq. (to tear; to rip; torn) <b>Tota</b> – tutmoq (to hold)	<b>Cravatta</b>	Necktie, tie
<b>Elente</b> – sust; so‘lg‘in (sluggish; pale)	<b>Lento</b>	Lazy
<b>Sarilatti</b> – sariq bo‘lmoq (to become yellow)	<b>Scarlatto</b>	Name of disease
<b>Min echere</b> – men ichadigan (the one I drink)	<b>Ministera</b>	Soup
<b>Bizenu</b> – bezanmoq (to decorate)	<b>Visone</b>	Fur or a type of animal with fur (mink)
<b>Talari</b> – mudhish; azobli (awful; painful)	<b>Dolore</b>	Pain
<b>Minem jari</b> – mening yaraydiganim (jonim) (my dear; darling)	<b>Mia cara</b>	My love
<b>Eshke o‘ransa</b> – ishga o‘rganmoq (learn to work)	<b>Esperienza</b>	Qualification
<b>Yure go‘le</b> – chirmashadigan gul (a blooming flower)	<b>Fragole</b>	Strawberry
<b>Az sindi</b> – ozgina singan (slightly broken)	<b>Accento</b>	Accent
<b>Mul di silari</b> – ko‘p bo‘yalgan (to dye; painted a lot)	<b>Multicolore</b>	Multicolor

In addition, the origin of famous toponyms on the European continent is also related to ancient Turkic names:

Ariq (stream) - holy, clean: **Aragon** (autonomous region in Spain);Asturgun, Asturias, Astur Asia - cultivated, matured:**Austria, Asturias, Austrasia**; Ulus Burgund - a people from the Baikol (*Baikal*) mountain range;Burgundy Country: **Burgundy** (province in eastern France);Occitan is a country inhabited by people who speak the Oc language (a type of ancient Turkic language):**Occitania** (province in France);Lu stream - Dragon river:**Loire** (the longest river in France);Ing (prey), land (place) - the place where was taken as prey:**England** (In ancient times, the population here followed Turkish customs and the name of the first abbot was Aydan (Aydin));Castle: **Calais** (city in France); The language of the Saxons: **the Anglo-Saxon language** (the name



*Saxony* is also derived from the word «*Sak*»); *Isilend* - a hot country: *Iceland*; Tering - abundance: *Thuringia* (an independent state in Germany); *Alman* - distant (Alamania): *Germany*. The country of Germans is called Deutschland. This name is derived from the Turkic word «*dasht*» and is related to the terms «*dasht ulus*» and «*dashti*» Kipchak. This refers to the part of the steppe that came to Europe.

At first glance, it seems difficult to believe the ideas above, but the oldest Turkic-speaking peoples were Europeans. Their interbreeding with the Mongoloids occurred later. Therefore, Turkic and Romano-German relations are studied in two periods. The first includes the process from the Ice Age to the Bronze Age, and the second is associated with the great migration of peoples and the march of the Huns to the West. In other words, the ancestral land of the Turkic peoples was considered the European continent. In the first migration, they came to the borders of Mongolia, China, and Central Asia, and in the second migration, they went West again. This is not surprising, because in the process of migration, the Turks also crossed over to the American continent. In particular, it is known to science that nomadic tribes such as Sioux and Quechua, known as American Indians, are Turkic peoples. This is evidenced by the fact that these people believe in shamanism, worship totems, and give names such as Big bear and Sharp-eyed falcon (Kuntugmish, Oytuldi, Gurugli as) based on the characteristics of a person. Their language belongs to the Ural-Altaic language family, and they live in the vast grasslands of Missouri and Mississippi, and in the mountainous regions of California and Arkansas. For proof of our opinion, we will pay attention to some words in the language of these tribes:

*Ate* – ota (father) *Mi* – men (I; me) *Ich* – ich (gorin) (stomach)  
*Ine* – ona (mother) *Sue* – sut (milk) *Chab* – chopmoq (run)  
*Ichu* – ichmoq (to drink) *Ik* – ikki (two) *Mool* – mo'l (many, much)  
*Kuva* – quvmoq (to chase) *Pishu* – mushuk (a cat) *Ooch* – osh (ovqat) (meal)  
*Yuta* – yutmoq (to win) *Udham* – odam (human) *Akan* – aka (brother)  
*Kichana* – kichkina (little) *Kuch* – kuch (strength) *Chalan* – ilon (snake)  
*Aak* – oq (white) *Al* – o'g'il bola (boy) *Qull* – qo'l (hand)  
*Kun* – Kunduz (daytime) *Axchi* – ovchi (hunter) *Yash* – yosh (young)

Therefore, you can easily speak Uzbek with the indigenous people of America, because their language is very similar to the language of the Bashkirs.

If we return to our opinion about the relationship between the Turkish and Germanic languages above, Turkish acquisitions form one of the genetic layers of the German language vocabulary:

*der Ataman, der Aga, der Pascha, der Sultan, der Dolmetscher, der Turko, der Jatagan, der Bairam, der Kalym, die Moschee, die Tulpe, das Karakulschaf, der Saxaul, der Barchan, der Altun, der Türkis, der Korsak, der Balyk, der Muezzin, das Aityssu, der Handschar, der Raki, der Pilaw, der Schaschlyk, der Kefir, der Kebab, der Joghurt, das Halwa, der Kumys, der Baschlik, der Kalpak, die Tjubeteika, der Schirwan, der Arkan, das Sofa, der Kelim, die Jurte, der Aul, der Konak, der Kiosk, das Café.* Such words are so ingrained in the German language that only an experienced linguist can understand that they are borrowed from Turkic.

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