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CLASSIFICATION OF CHINESE LOANWORDS IN THE LANGUAGE OF KAZAKHS IN CHINA

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ABSTRACT

This article comprehensively examines the long-standing interaction between ancient Turkic languages and the Chinese language over many centuries. It also analyzes the influence of the Chinese language on the spoken language of Kazakhs in Xinjiang and on contemporary Kazakh printed media in the region. The process of the incorporation of Chinese loanwords into the language of Kazakhs in Xinjiang across different historical periods and various domains is examined from historical and sociolinguistic perspectives. The morphological and syntactic structural features of Chinese loanwords that have entered the spoken language of Xinjiang Kazakhs are thoroughly analyzed from a grammatical standpoint, and their spheres of usage are studied and classified within a sociolinguistic framework. Lexical exchanges between Chinese and Kazakh are considered one of the key factors influencing the language of the Kazakh diaspora in Xinjiang, and are also regarded as one of the principal areas for determining the historical development of the Kazakh vocabulary. According to contemporary trends in linguistics, it has been demonstrated that studying a language in conjunction with its historical background, social environment, and interactions with other peoples is the most effective way to obtain essential data about its historical development. The historical linguistic connections between the Kazakh and Chinese peoples originate from ancient tribes that formed the Kazakh nation, such as the Kangly, Huns, Wusun, Kipchaks, and Turkic peoples. This continuity has persisted up to the present day.

KEYWORDS: Kazakhs Of Xinjiang, Language Contact, Chinese Loanwords, Classification, Historical Period, Spoken Language, Printed Media.

1. INTRODUCTION

No language has ever existed in complete isolation from others. The interaction of ethnic and national languages has developed at different levels in accordance with the evolving and diverse connections among peoples across different historical periods. The coexistence of various ethnic groups within the same geographical space leads to linguistic interaction and exchange, which plays a significant role in the lexical and phonetic development of languages. When different languages coexist within the same social environment, interaction between them inevitably results in mutual influence. As contact deepens, the influenced language undergoes changes in phonetics, vocabulary, and grammar, leaving lasting traces of such interaction. The nature and extent of linguistic interaction are directly related to the varying levels of political, economic, and cultural relations among peoples across different historical periods. Studying a language in isolation from the factors influencing it is considered methodologically inconsistent with the principles of linguistic research. It is widely acknowledged that the most effective approach is to study a language in connection with the historical background of its speakers, their social environment, geographical conditions, spiritual and cultural life, religious beliefs, and interactions with other peoples. Such an approach provides valuable insights into the historical development of the language. In linguistic studies, there has been a tendency to assume that the lexical composition of the Kazakh literary language consists primarily of words common to Turkic languages, as well as borrowings from Mongolian, Arabic, Persian, and, through Russian, other languages. However, insufficient attention has been paid to its connections with the Chinese language, despite the long-standing historical interactions between the ancestors of the Kazakh people—dating back to the Hunnic, Wusun, Kangly, Kipchak, and Turkic periods—and Chinese-speaking populations. This oversight has negatively affected the comprehensive study of the historical development of the Kazakh language.

By comprehensively examining the reasons for the incorporation of Chinese loanwords into the language of the Kazakh diaspora in Xinjiang across different domains and historical periods, as well as their lexical, morphological, and syntactic classifications, we can gain insight into both the earlier and present linguistic state of the Kazakh diaspora living in this region. Therefore, in historical linguistics, it is essential to study the past, development, and transformation of the Kazakh

language in connection with its historical continuity with the Chinese language—its long-standing neighbor—with which it has maintained various forms of contact across different periods, alongside other languages.

The interaction between Chinese and Kazakh languages has been extensively examined from lexical and grammatical perspectives and is now widely regarded as a subject of scholarly inquiry. Numerous specialized studies and dissertations have been conducted in fields such as linguistics, literature, history, political economy, and philosophy. However, a systematic synchronic analysis of the classification of loanwords in the early and medieval periods, as well as in modern printed and spoken language, supported by concrete historical linguistic evidence, has not been addressed as an independent topic within historical linguistics. Furthermore, the structural and domain-specific characteristics of loanwords and borrowed phrases have not been sufficiently explored. In this regard, the aim of the study is to identify the various historical stages of Chinese–Kazakh linguistic interaction and to reveal the chronological and lexical classification of Chinese loanwords that have entered both the printed and spoken language of Kazakhs in Xinjiang up to the present day, as well as to clarify the meanings of these loanwords in current usage. Through this, the study seeks to analyze the historical relationship between Chinese and Kazakh from a historical-linguistic perspective, determine the scope of usage of Chinese loanwords, and identify the stages in the development of their linguistic interaction. To achieve this aim, the following objectives were set:

- To analyze the historical interaction between Chinese and Kazakh languages from a historical-linguistic perspective;
- To identify the lexical and grammatical features of Chinese loanwords that have entered the Kazakh language of Xinjiang and to explain their classification;
- To determine and demonstrate, with linguistic evidence, the scope of usage of Chinese loanwords in both spoken language and modern printed media of Kazakhs in Xinjiang;
- To analyze the historical stages of lexical exchange between Chinese and Kazakh based on concrete synchronic historical evidence.

2. DATA AND METHODS OF THE STUDY

A comparative linguistic method was employed as the main methodological approach of this research. In addition, methods of analysis based on

grammatical and phonetic change criteria were used to examine words currently in use in the language of Kazakhs in Xinjiang from a historical-linguistic perspective. The views of scholars in the relevant fields were carefully considered. Given the particular emphasis on historical analysis, works in historical and sociolinguistics were also consulted.

3. RESULTS AND DISCUSSION

Within linguistics, which is one of the principal branches of language studies, comparative linguistics occupies a particularly important place.

The study of the historical stages of linguistic development and the current linguistic situation of the Kazakh diaspora living in China – an inseparable part of the unified Kazakh language – has been clearly demonstrated to be of great importance for analyzing the diverse properties of the language, as well as for the enrichment of the shared literary vocabulary and the advancement of its grammatical system.

It is evident that studying any language in connection with factors such as its historical background, the geographical and socio-cultural environment in which its speakers have lived, patterns of migration, the social formations experienced by communities in the course of their evolution, and their multifaceted interactions with other nations is of great significance. This approach has been proven in modern linguistics to be the most effective way to obtain essential data on the historical development of a language. From an ethnolinguistic perspective, in order to understand the specific features and developmental pathways of a language, it is first necessary to examine the past and present of the people who speak it, as well as their historical development. There are numerous scholarly viewpoints supporting this approach. The importance of such a research method has also been emphasized by earlier Russian scholars in their studies: “At that period, and possibly even earlier, during the formation of Turkic grammar and vocabulary, the Turkic lexicon largely remained similar to that of neighboring tribal confederations – namely the Mongols and the Tungusic-Manchu peoples. However, with the introduction of Chinese and Sanskrit, the grammatical structure and vocabulary of the Turkic languages underwent significant changes. Borrowings of Old Iranian and Slavic elements were primarily reflected in the lexicon. Traces of this lexical development have been preserved in modern Turkic languages; for instance, similarities can be observed with some of the most ancient languages, such as Mongolic and Tungusic-

Manchu, as well as evidence of the penetration of Chinese, Sanskrit, Old Iranian, and Slavic elements during the same period,” notes the prominent Turkologist and sociolinguist, Professor Nikolay A. Baskakov [1, p. 35].

In his view, “Language is always directly connected with the genealogy of a given ethnic group, the history of humanity, the environment in which it exists, the stage of social development, as well as its material and spiritual culture, economic activities, and customs and traditions,” notes Academician Äbduäli Qayıdar [2, p. 66].

Since their return to their ancestral lands, Kazakhs in China have lived and worked alongside neighboring ethnic groups – such as the Han (Chinese), Uyghurs, and Mongols – engaging in close and continuous interaction with them. This process intensified particularly during the period following the establishment of the People's Republic of China. Across different historical periods, Kazakhs living in close contact with the Han Chinese and Uyghur populations have maintained constant and uninterrupted interaction with them in all sectors of economic activity. As a result, it would not be an exaggeration to say that many Kazakhs in China possess a strong command of Chinese and Uyghur languages, comparable to their proficiency in their native language. Kazakhs in China have traditionally used their native language along with the traditional Arabic-based script. At the same time, they are also proficient in using both Chinese and Uyghur languages and writing systems. There is substantial scholarly evidence supporting this view. “The fundamental issue in Turkic linguistics is the study of the history of Turkic languages in connection with the history of the peoples who speak them. The proper explanation and successful resolution of this issue depend first of all on the development of a scientific comparative-historical grammar of Turkic languages and a comparative-historical etymological dictionary. Through careful analysis, a large number of observations concerning facts and phenomena across various Turkic languages have been accumulated; by means of deduction and synthesis, the general direction of the development of Turkic languages has been established,” notes the prominent Turkologist and sociolinguist, Professor Nikolay A. Baskakov [3, p. 35]. “Living within the territory of China, the Kazakhs of this region have, over a long period, been in direct contact with the Chinese population; therefore, it is quite natural that the vocabulary of their language has undergone a certain degree of influence from the Chinese language,” states researcher Bafin B., who studied

Chinese loanwords in the language of Kazakhs in Xinjiang [4, p. 1]. Based on the historical facts concerning the development of the language of Kazakhs in China presented above, it is also appropriate to recall the observation of the Russian scholar Vasily A. Bogoroditsky, who studied loanwords arising from language contact: “None of the interacting dialects shows a particular tendency toward assimilation; only in situations of communication between speakers of different dialects do attempts arise to adapt one’s speech for better mutual understanding” [5, p. 105]. The linguistic situation of Kazakhs in China provides clear historical evidence that fully supports this view, as can be observed from the linguistic history of the population in this region.

One of the key factors that undoubtedly influenced the formation of Chinese loanwords in the language of Kazakhs in China is the linguistic environment that developed in this region. “A linguistic situation is defined as the aggregate of all languages used in daily life by different ethnic groups within a given territory, as well as the forms of communication encompassing monolingualism, bilingualism, and multilingualism,” notes the sociolinguist B. Khasanov [6, p. 71].

It is well known that a portion of the vocabulary of the Kazakh language has been borrowed from the Chinese language, with which it has maintained centuries-long historical contact as a neighboring language. Some of these Chinese loanwords began to enter the languages of the tribes and clans that formed the Kazakh people as early as ancient times. On this issue, the linguist, Altaicist, Mongolist, and Turkologist, Professor Nicholas Poppe of the University of Washington, noted that Turkic languages – particularly Old Uyghur – were directly influenced by Chinese in ancient and medieval periods. He further pointed out that in the 13th–14th centuries, a number of Chinese loanwords entered Old Mongolian through Old Turkic. He writes: “The earliest Chinese loanwords were borrowed by the Turks from Old Chinese, and in many cases they preserved archaic features. For example: Old Turkic *tuk* ‘banner’ < Old Chinese; Old Turkic *kög* ‘melody, music’ < Old Chinese *g’og* ‘tune’; Old Turkic *bahši* ‘monk, teacher’ < Old Chinese **pāk-si* ‘scholar’; Old Turkic *bir* ‘brush’ < Old Chinese **piēt* ‘brush’; Old Turkic *lu* *ḡ* / *luu* ‘dragon’ < Old Chinese *luḡ* ‘dragon’; Old Turkic *qunčuy* ‘princess’ < Old Chinese *kung-chu* ‘princess’; Old Turkic *qu ḡqiu* ‘harp’ < Chinese *kung-hou* ‘harp’; Uyghur *tavčañ* ‘throne’ < Chinese **tao-chøang*; Uyghur *toyin* ‘monk’ < Chinese *tao-jèn* ‘Daoist’, etc.” [7, pp. 202–203].

Considerable attention to the historical study of Chinese linguistic elements in the Kazakh language has been given by the Chinese scholar Fan Yauzu. Relying on historical linguistic data, the scholar argues that a number of words in modern Kazakh – such as *ulu* (dragon, 龍 *long*), *sañ* (granary, 倉 *cang*), *künhüy* (princess, 公主 *gong zhu*), and *tutuq* (du du, an administrative authority in frontier regions) – are loanwords that entered Kazakh from Chinese, having undergone phonetic changes in the process [8, pp. 32–34]. Building on the above-mentioned scholar’s view, we may hypothesize that the word *künikey*, frequently found in Kazakh folklore – such as in the fairy tales “*Kün astyndağı Künikey*” (“*Künikey beneath the Sun*”) or “*Kün astyndağı Künikey Sulu*” (“*The Beautiful Künikey beneath the Sun*”) – could likewise be a Chinese loanword, namely 公主 (*gongzhu*, “princess”), which entered early Turkic languages, adapted to their phonetic system, and, over time, became fully integrated and eventually perceived as a native lexical item. The basis for this assumption lies in the fact that the etymology and semantic motivation of many loanwords in Kazakh are often not immediately transparent. In this regard, we may refer to the word *shen* in the expression *shen-shekpen*, as discussed in the Concise Etymological Dictionary of the Kazakh Language. The dictionary notes that in Karakalpak, Azerbaijani, Kyrgyz, and Tatar, the term *shen* denotes a rank or official status, similar to Kazakh, and is likely related to the Russian words *chin*, *chinovnik*. There is no clear evidence that *shen* was used in Kazakh in very early periods, suggesting that it was probably borrowed through Russian mediation. Regarding *chin*, Shoqan Ualikhanov writes: “In China, all people are divided into two groups: *min* (民) and *chen* (臣); *min* refers to the common people, while *chen* denotes all officials, that is, servants of the ruler” [9, p. 298]. From this, it can be inferred that the word *künikey* in Kazakh may also be a loanword from Chinese, lacking a clearly traceable etymology within the native lexical system. This view is further supported by the scholarly conclusion of the prominent Russian Turkologist, Academician Vasily P. Vasilyev: “Words that are only slightly modified do not present anything unusual, and their transfer from one language to another is universal; more interesting is to observe how such words are reshaped to meet the requirements of the borrowing language and come to appear as native to it” [10, p. 87]. Considering the degree to which this word has been phonetically adapted to the sound system of the Kazakh language and fully assimilated into it, it may plausibly be

linked to early historical events. In particular, it may be associated with the period of the Han dynasty alliances with Wusun, when Chinese princesses—such as Shi Jun and Jieyou—were successively married off from the imperial court to the ruler (Kunbi) of the Wusun in order to establish political alliances. As recorded, “In 108 BCE, Emperor Wu decided to send Princess Shi Jun, daughter of Zhang Du, to marry the Wusun ruler Eljau Bi; the wedding was conducted with great ceremony” [11, p. 93]. Secondly, our next argument is that princesses born into noble families, compared to girls from common people, grow up more graceful and fair-skinned; their beauty is untouched by the scorching sun and the harsh wind - something that goes without saying.

Although some words within phraseological units may lose their original lexical meaning, they often retain their figurative character and continue to be actively used in everyday speech. Analyzing such linguistic phenomena from an ethnolinguistic perspective, Academician Äbduäli Qaýdar notes: “Various grammatical forms, which are considered natural components of words, as well as stable expressions composed of individual words (proverbs, aphorisms, riddles, phraseological units), can also serve as objects of etymological study. This is because they belong to the category of linguistic units and, together with the words that constitute them, undergo change, become archaic, and gradually lose clarity in both meaning and form, eventually turning into obscure elements. In order to determine the general meaning of such fixed expressions, it is sometimes necessary to clarify the linguistic nature of their semantically obscured components” [1, p. 68]. As an example, the word *saŋgun*, frequently encountered in ancient Turkic written monuments, is known to derive from the Old Chinese term 将军 (*jiang jun*, “general”). Chinese historical sources describe *saŋgun* (将军) as a military rank or title. In earlier periods, it was pronounced as *sianggun* or *zianggun*. Among ancient Turkic tribes and peoples, this title was adapted as *saŋgun* or *ganŋun*, and these forms are also attested in ancient Turkic inscriptions [12, p. 12]. This view is further supported by the statement of Äbduäli Qaýdar: “There are many loanwords that were adopted in different periods and became so thoroughly integrated with native vocabulary that their foreign origin has been forgotten by speakers, effectively turning them into native words. Their origins and paths of borrowing are diverse. Among the oldest are elements from Sanskrit and Chinese. Since these have not been sufficiently studied, we can say little beyond

certain data available in Turkology. This remains one of the important tasks of Kazakh lexicology, as it plays a significant role in uncovering the historical development of our language” [1, p. 55].

In our view, a number of linguistic facts support the existence of historical language contact between ancient Turkic-speaking peoples and the Chinese.

First, in the core vocabulary of modern Kazakh, there are many words that are phonetically and semantically similar or close to words in Standard Chinese or its dialects. One of the scholars who has addressed this issue is Yasin Qumaruly, a researcher at the former Xinjiang Academy of Social Sciences. In his article “Initial Reflections on the Relationship between Turkic and Chinese Languages,” he analyzes linguistic elements in Chinese dialects of eastern and southeastern regions (east of the Yangtze River) that resemble modern Turkic languages. He concludes that such similarities are not coincidental but rather reflect deep historical connections between Chinese and Turkic peoples. As evidence, he presents over one hundred lexically and phonetically similar words across the two language groups [13, pp. 63–66].

Second, historical records confirm that the tribes forming the Kazakh people maintained various forms of contact with the Chinese population. The chronicles of the Han dynasty report that more than 2,200 years ago, the Wusun and Kangly tribes had close relations with the Han Empire. Similarly, the Orkhon inscriptions record the words of Kül Tegin: “I marched eastward as far as the Shandong plain, nearly reaching the sea; southward I marched as far as the Nine Ersen, nearly reaching Tibet... The Tabgach people, who provided boundless gold, silver, grain, and silk, had sweet words and precious goods...” From this, it is evident that our ancestors maintained long-standing relations with the Chinese and at times advanced deep into the Central Plains (China), approaching the sea.

Third, in the Chinese language and writing system—especially in its ancient forms—each character (syllable) represents a complete meaning. Despite phonetic changes, the original meanings of words have often been preserved to a considerable extent. The ideographic nature of Chinese characters ensures the retention of meaning. Therefore, in many regions of China, it is common to find characters with similar form and meaning but different pronunciations. For example, the word ‘直’ (*zhi*) in modern Chinese, which means “straight” or “upright,” is pronounced as ‘ding’ in the Chaozhou region of China; in Kazakh, it corresponds to ‘tik’ (straight). The character ‘大’ (*da*, “big”) is

pronounced 'däu' in the Suzhou dialect, corresponding to Kazakh дәу ("large, great"). The character '看' (kan, "to see/look") is pronounced 'ko' in Suzhou, corresponding to Kazakh көр ("to see"). The character '睡' (shui, "to sleep") is pronounced 'üg' in Chaozhou, corresponding to Kazakh уйықтау ("to sleep"), and in Uyghur as uqlash.

Reliable data on borrowings from Chinese into Old Turkic date back to the 7th–8th centuries, beginning with the Orkhon inscriptions such as "Tonyukuk" and "Kül Tegin," where Chinese loanwords have been identified.

For example, the ethnonym Tabgach is believed to derive from the Chinese term 桃花石 (taohuashi), which in turn originates from the name of the Xianbei clan Tuoba.

Qïtan – this word derives from the name of the ancient people 契丹 (Qidan). Its pronunciation in the medieval and earlier periods was kie tan.

Tinisi – from 天子 (tianzi). In Chinese history, emperors referred to themselves as the "Son of Heaven," while Turkic khagans likewise considered themselves divinely ordained, as beings created by Heaven.

Tun yazi – a toponym. This place name appears in the Kül Tegin inscription, at the end of the sixth line and the beginning of the seventh line on the southern side. In his article, Qaharman Muqanuly interprets it as zhong yuan (the "Central Plains") [14, p. 43]. According to the scholar, the character zhong had the early pronunciation tiwn and the medieval pronunciation tian; thus, its medieval phonetic form corresponds to tun.

Silik – a personal or descriptive term. In the eastern side of the Kül Tegin inscription (line seven), the phrase silik qız appears. Many scholars have traditionally translated this as "beautiful girl." However, we propose that this word derives from the Chinese character 丝 (si, "silk"). In the medieval period, it was pronounced si, while in earlier times (prior to the 4th century) it was pronounced siäg. This earlier pronunciation approximates silk. This suggests that the word silik in the Orkhon inscriptions may have been borrowed around the 4th century. Interestingly, the English word silk also shows a similar form, and scholars have demonstrated that it was borrowed from Chinese. As Mansur Abiluly notes, such phonetic similarity across languages is unlikely to be coincidental, especially considering that China has historically been the homeland of silk production [15, p. 44].

In monuments dating after the Orkhon inscriptions, Chinese loanwords also continue to appear. Even in texts such as the 'Oguznama', which

are often considered to show minimal foreign influence, Chinese borrowings can be identified. For example: bandyng – from Chinese 板凳 (bandeng, "bench, stool"). Añ – from 样 (yang, "type, form").

Additionally, in literary works such as Sydyqqa Sara (a medical text) and Ghazyrna, the following Chinese-derived terms occur: tygüy (ding hui), taishi (da shi), guangming (guan min), munga guangming (guo yi), zhan, huma (hu ma), qai (gai), üyik (zi) – many of which denote plant names.

It is well established through Turkological research that ancient peoples who formed the Kazakh ethnos – such as the Saka, Wusun, Kangly, and Alans – maintained various forms of historical contact with their eastern neighbors, the Chinese. As a result, a number of Chinese words entered Turkic languages. This view is further supported by Chinese linguists Yu Zhe and Zhang Qinghong, who state: "Approximately 240 Chinese words included in the 11th-century work *Diwān Lughāt al-Turk* by the Turkic scholar Mahmud al-Kashgari serve as evidence of this" [16, p. 52]. Among Chinese loanwords in Turkic languages adopted prior to the 13th century, scholars identify the following examples: inju – from 珍珠 (zhēnzhū, "pearl"); sangun – from 将军 (jiāngjūn, "general"); bitik / bitikchi – from 笔 (bǐ, "brush, writing instrument"); küin / quyin – from 卷 (juǎn); beg (Old Uyghur texts) – from 伯 (bó, "lord"); tong – from 冻 (dòng, "to freeze"); shyn – from 真 (zhēn, "true"); yanchu (Old runic inscriptions) – from 珍珠 (zhēnzhū, "pearl"); ulu / long – from 龙 (lóng, "dragon"); toğ – from 秃 (tōu, "bald").

The scholar Gerard Clauson (1972), by comparing the pronunciation of certain Chinese words in modern Chinese with their Old Chinese forms, demonstrates that significant phonetic changes have occurred over time. He also clearly shows that the phonetic forms of some Old Chinese words bear notable similarities to their counterparts in modern Kazakh.

Old Chinese language	Modern Chinese language Kazakh language	
1 ba7si	博士 boshi	baqsy
2 ban	万wan	tümen
3 bi	卑 bei	
4 bir	qulyptas	
5 bini	笔bi	qalam
6 bou	笔 bi	jazu
	守shou	shekara
	qorǵanysy	
7 bula	步廊 bu lang	
	koridor	
8 Buddha	佛 Buda fo	budda

9 seng	僧 seng	budda	48 qu, qiu	筌篴 kong hou
10 busi	sopysy 不舍 bu she	köpes	49 samtso	qobyz 三仓 san cang
11 can	tik etu	stakan	50 sa,	budda klassigi 僧 ceng
12 čin7u	盏 zhan	solai		sopy
13 čiq	真否 zhen pu	ölsem	51 sawsi,	小乘 xiao cheng
14 č i	尺 chi			budda qağıdasy
15 gintsu	birliğı	atqaru	52 sa, ün	将军 jiang jun
	执 zhi	qatañ		sañgun
	严总 yan zong		53 sim sin	辛 xin
	zan ereje			rettik
16 gitso	己净 yi jing		54 sin	寝 qin
	tazalyq, paktik			uqy
17 xua	花 hua	göl	55 siyn	心 xin
18 huilip	慧力 hui li	qabilet		jürek
19 ir	乙 yi	ekinshi	56 so	锁 cuo
	ret			qulyp
20 ka,-si	康熙 kang xi	Qańshi	57 su	苏 su
	patsha			oianu
	21 káyirkán Čig	汲 ji	58 suy č u	苏州 su zhou
	quyylğan su			aty
	22 ki	己 yi		59 sü, süü
	äldeqashan			rettik
23 kilan	凄凛 qi lin		60 sandu	三栋 san dong
	janaşyrlyq			jer aty
24 kin	建 jian	quru	61 si,	升 sheng
	ornatu			auyrlyq ölsemi
25 kin č uman	带出满 dai chu man	vai	62 sipqan	十千 shi qian
	shu mǎn			tümen
26 kui	柜 gui	ret	63 siu	收 shuo
	sany			qabıldau
27 kuun, kun	困 kun	qiyn	64 ta,	堂 tang
28 kŭin	眷 juan	quyyn		sarai
	29 la	骡 lo	65 tavča,	道场 dao chang
	qashyr			buthana
30 lik7ir	历日 li ri		66 tawyač	拓坝 tuo ba
	kalendar			tyñ ashu
31 linxua	莲花 lian xua		67 tay-či,	大秦 da qing
	ösımdik			Uly Čin handygy
32 lo	龙 long		68 taysi	天子 tai zi s
	ajdahar			hanzada
33 mir	蜜 mi	bal	69 tay s i,	大圣 da sheng
34 pa	破 po	buzū		budda qağıdasy
35 pi	丙 bing	ret	70 tayto	大唐 da tang
	sany			Uly Tañ handygy
36 pi	平 ping	tegis	71 tan-si	官子 guan zi
37 pi,	闭 bi	jabu		Tañir uly
38 pular	佛萨 po ca		72 tā,	等 deng
	budda			tepe-teñ, kütü
39 qap	珈 jia	qap	73 titsi	弟子 di zi
	40 qay	街 jie		şäkirt
	köşe	开 kai	74 ti	定 ding
41 qay	ashu	关 guan	75 tayin	turaktan dyru
42 o	jabu	庚 geng		budda mürnti
43 qi	rettik		76 tsa,	仓 cang
				qamba
44 quansiim	观世音 guan shi yin		77 tsi in čuin	慈恩特赚 ci en te zhuan
	budsatua			meirimdilik erejesi
45 quma	胡麻 hu ma		78 tsirki-sirki	节气 jie qi
	ösımdik			mereke
46 qun č i	中气 zhong qi	jel	79 tsun	寸 cun
	tiyu			ölsem birliğı
47 qun č uy	公主 gong zhu		80 tsuy, suy	罪 zui
	hansha			qylmys

81 tsuyurqa	meirimdilik	慈ci
82 tutu	shekaralyq basqaru orny	都统du tong
83 tutuq	shekaralyq baqylaushy	督督dou du
84 tuzi	bas keser, jaldat	头子 tou zi
85 uzik	ärıp	字 zi
86 wap	qağida	法fa
87 wapsi	din uagyzshysy	法师fa shi
88 ya,	jamandyq	殃 yang
89 ya,	jaryq	阳yang
90 yu,la-	tür, tüs	样 yong
91 yu,la-	istetu qoldanu	用 yong

References [17, p. 225].

As a result of the diverse historical contacts between the tribes that formed the Kazakh people and their eastern neighbor, China, it is well established that a number of Chinese words entered Old Turkic. At the same time, it is equally natural that certain Turkic words were borrowed into Old Chinese. The linguist K. Akhanov, discussing language contact among different peoples, notes: "In the course of interaction between peoples, their languages also come into contact, and linguistic elements are transferred from one language to another, and from the second to a third" [18, p. 456]. The scholar Mansur Abiluly, who studied Kazakh elements in Chinese, states: "As evidence, one may cite a number of words that entered Old Chinese from Old Turkic. Early Chinese written records contain terms related to the Kazakhs, including names of tribes and ethnic groups, titles and ranks, personal names, and place names – onomastic units that are numerous and, in some cases, can be correctly interpreted on the basis of ancient Turkic written sources" [15, p. 42]. As an example, the scholar cites ethnonyms: 塞种 (Saka), 匈奴 (Xiongnu), 胡 (Saka), 羯 (Qiyat), 乌孙 (Wusun), 丁零 (Dingling), 鬲昆 (Gekun); titles of rank: 靡 (bi), 可汗 (kaghan), 大绿 (danluq), 特勒 (tegin), 单于 (tengri ködek); military titles: 头曼 (tümen), 冒顿 (bodun), 伊墨 (emdik), 沙钵略 (sybara); and place names: 头曼城 (Tümen balyk), 于都斤 (Otuken), 蒲类湖 (Barys Lake, Barkol), etc. In addition, there are several names of musical instruments that entered the Chinese language from Old Turkic in ancient times. For

example, 箜篌 is the name of a musical instrument. Scholars consider it to have originated from the Turkic word "kobyz." 琵琶 is a musical instrument that was widely распространён in the western regions in ancient times; our ancestors called it "parbyt." In the ancient Chinese historical text 释名·释乐器 ("Explanation of Names, Explanation of Musical Instruments"), it is stated: "批拍 (琵琶) originally came from the Hu people and was played on horseback," meaning that parbyt is a musical instrument originating from the Turkic language (Liu Xi). A Chinese scholar, Chen Yuan, who studied the etymology of the word "胡同" (hutong), meaning "avenue" or "street" in modern Chinese (Kazakh: "well"), writes: "The word 'hutong,' used specifically in some northern Chinese cities, likely entered the language during the Yuan dynasty as a borrowing from Mongolian. This hypothesis reflects lexical exchange between the two languages as well as historical connections between the Chinese and Mongolian peoples. Furthermore, the fact that many place names in Beijing are associated with water wells supports this assumption." Professor Zhang Qingshang also states: "The word 'hutong,' used only in northern Chinese cities, is a loanword that entered during the Yuan dynasty and means 'well' in Mongolian" [19, p.16]. As evidence, the scholar cites the Mongolian words hutuk or hutak. To further support this, one may refer to phraseological expressions preserved in our language for centuries, such as: "If a kulan falls into a well, frogs will play in its ears," and "like digging a well with a needle," among others. On the historical relationship between the Turkic and Mongolian languages, the scholar and academician Әбдуәли Қайдар states: "The correct resolution of this problem requires identifying, on the basis of linguistic facts, the ethnogenetic, historical, cultural, socio-political, geographical, and other connections between the many tribes that formed the Kazakh people and the Mongolic-speaking tribes in past eras" [2, p.56]. Such words, whose historical origins remain unclear, still require deeper study. In Turkic languages, the word "earth" has several variants: iar, zher, cher, ter, ker, kiir, der. In Chinese, it is "di." At first glance, "di" and "zher" appear completely different in both form and pronunciation. However, in the ancient languages of these peoples, the word sounded similar: iar or diar. Chinese phonologists have demonstrated that in Old Chinese, "di" was pronounced as diarh.

Similarly, the Kazakh word syğai ("greedy, miserly") may derive from the Chinese word 乞丐

(qigai, “beggar”), which likely entered the language in ancient times. This assumption is supported by two arguments. First, the meaning of 乞丐 (qigai) in modern Chinese corresponds to the earlier meaning of şyğai. In addition to meanings such as “greedy” or “harsh,” the word çyğai is recorded in the work of Mahmud al-Kashgari as: “poor, destitute, needy” [20, p. 321]. In the Modern Chinese Dictionary, 乞丐 (qigai) is defined as “a person who is impoverished and survives by asking others for food or money” [21, p. 805]. Second, there is reason to believe that among early nomadic Turkic tribes, begging as a social phenomenon was largely absent. Even until relatively recent times, Kazakh society did not traditionally include beggars who solicited alms. Therefore, it is plausible that the term şyğai entered Kazakh from the Chinese language of the Central Plains, where social stratification and class divisions developed earlier.

This can also be observed in traditional sayings attributed to Mayky Bi, such as: “In the end times, the land will become barren, women will become rulers, and cattle will become wealth.”

In this context, the word bül carries the meaning of “money, valuable goods.” In Chinese, the word 布 (bu) is recorded in modern dictionaries with meanings that include material goods and value, further suggesting a possible connection.

1. A material woven from cotton or fabric, used for making clothing and other items;
2. One of the types of money in ancient times (Modern Chinese Language, 1997, p. 86).

Scholars also support the view that the word which in the modern language means “fabric, cloth” was once used as a form of currency. “It is known that in ancient times various items were used as money among the peoples of Central Asia. For example, among the Mongols silk fabric was used as currency, among the Altaians animal hides were used, and among some Turkic peoples (such as the Bulgars), squirrel pelts served as a unit of value...” – as explained in the Concise Etymological Dictionary of the Kazakh Language (1987, p. 29). The fact that the word “bul” has survived in the language to this day as a native word and is still used in verbal forms such as buldany (“to make one’s work appreciated, to demand proper valuation”) and buldau (“to value highly”) clearly indicates that this word entered the Kazakh language from Chinese at a very early period and became firmly established. This is further supported by the Turkologist Lev Gumilev, who wrote:

“Eventually, natural and artificial precious stones from Syria, pearls from the Red Sea, textiles from

Syria and Egypt, and narcotic substances from Asia Minor were delivered to China. However, the most important commodity of trade was silk, which had been reaching Europe since the time of Augustus. Byzantium had a great demand for silk, as it was used not only for the needs of the imperial court and the aristocracy, but also as currency in relations with barbarians, for example, when hiring auxiliary troops” [22, p. 41].

These words were phonetically assimilated into the Kazakh language from very early times. This view is reinforced by Academician Äbduäli Qayıdar, who states: “There are many loanwords that were adopted in different periods and became so thoroughly integrated with native vocabulary that their foreign origin has been forgotten, effectively turning them into native words. Their origins and paths of borrowing vary. Among the oldest are elements from Sanskrit and Chinese. Since they have not been sufficiently studied, we can say little beyond certain data available in Turkology. This remains one of the important tasks of Kazakh lexicology, as it plays a significant role in determining the historical development of our language” [2, p. 55]. From this perspective, the most significant language influencing the Kazakh language in China is undoubtedly Chinese. A considerable portion of Chinese loanwords entered the language of the Kazakh diaspora during the medieval period (17th–18th centuries), adapting phonetically to Kazakh and eventually becoming part of its lexical wealth. Examples include zhambyl, zhamby, and dañ.

For instance: “If you have no money, do not go to zhambyl.” Here, zhambyl derives from Chinese 衙門 (yamen), meaning “administrative office” or “local government bureau.” The expression “as if one had placed a gold zhamby at one’s side” conveys a sense of comfort or satisfaction. The word zhamby comes from 元宝 (yuanbao), referring to silver or copper ingots used as currency in ancient China. Another example of an early borrowing that has become fully integrated into Kazakh is the phrase şıq bermes şığai bay (“an extremely stingy rich man”). Similarly, the word qorja, which entered the language of the Kazakh diaspora in China at an early stage and adapted phonetically to Kazakh, is now indistinguishable from native vocabulary. It is widely used in modern Kazakh publications in China. The word qorja derives from Chinese 户家 (hu jia), meaning “a village or settlement inhabited by families of common descent.” For example: “Due to drought and mud over the past few years, we have not been able to obtain rice from the qorjas in the

usual quantities" (Appendix 6, p. 477).

A portion of the folk vocabulary in the language of Kazakhs in China consists of relatively recent borrowings from Chinese. The interaction between different languages within the same social environment is most frequently observed in the lexical domain. As noted by K. Akhanov: "Among linguistic units, lexical items – words – are the most susceptible to transfer from one language to another" [18, p. 459]. The mutual influence of languages in contact is known as the phenomenon of interstratum. The lexical influence of Chinese on the language of Kazakhs in China should be viewed precisely as such an interstratal phenomenon. This view is also supported by the Chinese scholar Zhao Jie, Professor at Peking University and Doctor of Philology. In his work *Linguistics of the Chinese Language*, he discusses the linguistic situation in Xinjiang: "Xinjiang is a vast region rich in natural resources and home to more than ten ethnic groups. Until the latter half of the 20th century, Uyghur functioned as the lingua franca among Turkic-speaking peoples of the region. However, from the mid-20th century onward, particularly after the arrival of the People's Liberation Army in the 1950s and the establishment of production and construction corps, as well as the large-scale migration of Han Chinese into Xinjiang, the demographic balance shifted. By the 1970s, the Han population had become the largest ethnic group in the region. Consequently, Chinese gradually became the lingua franca. Over more than fifty years since the founding of the People's Republic of China, the strengthening of state cultural unity and interethnic relations has led minority groups in Xinjiang to become bilingual, speaking both their native languages and Chinese; in some cases, the exclusive use of Chinese has begun to emerge" [23, pp. 74–75].

A number of words used in the language of Kazakhs living in China have been formed directly under the influence of the Chinese language. As noted by N. T. Bukhareva: "The processes of assimilation of a foreign word take place in oral speech – the popular language – in which the word is 'reworked.' It acquires a phonetic form and receives grammatical adaptation..." [24, p. 127].

One of the researchers who has paid particular attention to this issue is Yang Huifan. In her article "On Chinese Loanwords in the Modern Kazakh Language," she identifies such words as *loby* (radish), *säy* (vegetables), and *lazy* (red pepper) among Chinese borrowings in modern Kazakh [25, p. 35].

With the rapid development of print media,

information, and education in China, a considerable number of Chinese loanwords have entered and become established in the written Kazakh language used in China. Addressing this issue, the scholar Bafin B. notes: "The borrowing of Chinese words into the language of Kazakhs in Xinjiang occurs in two main ways: through direct communication between Kazakhs and Chinese (as well as Dungans), and through literature, primarily through the press." (Appendix 4, p. 1)

In the early period following the establishment of the People's Republic of China, the constitution guaranteed that "all nationalities have the freedom to use and develop their own languages and scripts," while the autonomy law stipulated that "autonomous bodies may use one or more languages commonly used in the locality in conducting their work."

Chinese loanwords in the language of Kazakhs in China are generally divided into two main categories: spoken (oral) forms and written forms. Chinese loanwords used in everyday speech are relatively widespread and have the following characteristics: their usage is limited to oral communication within specific communities; structurally, they are flexible and adapted to Kazakh grammatical patterns; some are formed as fixed expressions consisting of two components; their social distribution is uneven – some are used mainly in urban Kazakh communities, while others are tied to specific professions.

For example, such loanwords often combine with Kazakh auxiliary verbs like *bolu* ("to be"), *qylu* ("to do"), and *jasau* ("to make"): *zhily bolu* – "to become agitated, to be upset or angry." This derives from Chinese 急 (*ji*, "anxious, agitated"). In Kazakh, the word takes the adjectival suffix *-ly* and becomes *zhily*. Example: "Recently he has been extremely upset because of his son's behavior." This form is widely used in regions such as Ürümqi, Sanji, and Karamay.

Tautai bolu / qylu – "to become useless, to render unusable." This comes from Chinese 淘汰 (*taotai*, "to eliminate, to discard"). Example: "One of the two tractors owned by the collective farm has become unusable."

Another group of loanwords combines with Kazakh infinitive verb forms and gradually develops into figurative expressions: *zhazysy joğary* – "arrogant, conceited." Derived from Chinese 架子 (*jiazi*, "frame, posture") and 高 (*gao*, "high"). Example: "He is arrogant and does not accept others."

This expression is especially common among

urban Kazakh youth. *Güing kötermeu* – “not to justify expenses, not to be worth the effort.” From Chinese 工 (*gong*, “labor, cost”). Example: “It is not worth going to Astana for such a small profit.” This expression is used in spoken language among Kazakhs in Xinjiang, although it does not exist as a fixed phrase in Chinese itself.

Another group of Chinese loanwords has entered the written language of Kazakhs in China and become part of the linguistic repertoire of the Kazakh diaspora. These loanwords also display several distinctive features: they reflect clear historical stratification, including borrowings from early periods, the medieval era, and modern times; their usage is often limited to specific literary or written contexts; structurally, they have undergone adaptation to Kazakh grammatical norms; some have developed into fixed expressions consisting of two components; their temporal distribution varies—some were used only briefly in print, while others entered through translation and became permanently integrated into the literary language of Kazakhs in this region.

Regarding the classification of Chinese loanwords in the language of Kazakhs in China, senior translator and linguist Mukash Akhmetzhanov notes: “After the period of liberation, terms from the Han (Chinese) language entered Kazakh in groups across various domains. Such terms can be found in politics, economics, education, military affairs, technology, and other fields. For example: *lu xian* (路线 – political line), *gongshi* (公社 – commune), *dadui* (大队 – large village), *xiaodui* (小队 – small village), *zhongdui* (中队 – squadron), *shi* (师 – division), *tuan* (团 – regiment), *ying* (营 – battalion), *lü* (旅 – brigade), *lian* (连 – company), *pai* (排 – platoon), *ban* (班 – class), *diban* (底版 – base plate), *suliao* (塑料 – plastic), *nilun* (尼龙 – nylon), *kaiguan* (开关 – switch), *shuji* (书记 – party secretary), *daxue* (大学 – university), *yuan* (元 – yuan), *shujichu* (书记处 – secretariat), *junquan zhuyi* (military attention), *zongtong* (总统 – president), *siling* (司令 – commander), *zawen* (杂文 – essay), *bagu* (八股 – writing style), *yunmu* (韵母 – finals), *shengmu* (声母 – initials), etc.” He further classifies these borrowings into several types, including partial phonetic calques, such as: *bas luxian* (路线 – political line), *bas sanmubu* (参谋部 – staff department), *därigerlik xueyuan* (学院 – institute), *huangdeng* (幻灯 – slide projector), *bas siling* (司令 – commander), *bas siling zhangguan* (司

令长官 – chief commander), *käsiptik ban* (班 – class), etc.

The author also notes that some of these borrowings have become productive bases for word formation in Kazakh, generating new derivatives. For example: *luxian-dyq* (adjective, “related to political line”); *gongshi-landyru* (passive verb, “to collectivize”); Additionally, some proper names have become common nouns, such as: *Lei Feng-style people* (雷锋); *Lei Feng-style student*; *Jiao Yulu-style cadre* (焦裕禄); *Liu Hulan-style heroine* (刘胡兰) [26, p. 81].

Examining their formation, it becomes evident that many such expressions reflect specific historical contexts. As A. I. Fedorov observes: “The content of most phraseological units is based on imagery corresponding to a particular historical epoch, social or professional environment, or everyday activities” [27, p. 158]. It is known that an event which left an indelible mark on the consciousness of the people was the years of the “Cultural Revolution” carried out in China between 1966–1976. The traces of these painful years are observed in a number of expressions. *Dazibao* writing – “to write a complaint against someone, to expose someone’s crime.” The components of this expression 大 (*da*) – big, 字 (*zi*) – character/letter, 报 (*bao*) – paper have left their influence in this well-known expression in the history of China. That is, in those years, in order to expose someone’s crime, propaganda or denunciation papers were pasted on the outside of houses. The pasted paper was called a denunciation paper, that is, *dazibao* writing. Thus, this ordinary phrase gradually turned into a figurative expression. For example: The next day Niu Guohua again wrote a *dazibao* and wrote “Beken will retreat through attack” [1, p. 32]. *Sai bolmau* (not) – “insignificant, trivial, easy.” In Chinese 菜 (*cai*) – a fried vegetable dish. That is, the lack of nutritional value of a vegetable dish forms the basis of this expression. For example: 1. The thousand dollars spent by the in-laws was not sufficient for the wedding (exp. mat.); 2. Building a house is not easy for me. A number of phraseological units used in the language of Kazakhs in China are directly borrowed from the Chinese language. That is, some phraseological units in Chinese, preserving their imagery, have passed into the spoken Kazakh language of this region through translation. For example: to act with a soft hand – “leniency, not hurting, consideration.” In Chinese: 手 (*shou*) – hand, 软 (*ruan*) – soft, that is, the expression “to act with a soft hand” means “not applying strict

measures, showing leniency.” These Chinese phraseological units, preserving their meaning, entered Kazakh speech by translating one component into a Kazakh word. For example: when encountering issues that must be urgently resolved in service, without allowing leniency and softness, strictly resist actions contrary to discipline and order, with an unshakable sense of responsibility... (Appendix 2, p. 32). Yu Gong moving the mountain. In Chinese 愚公移山 (yu gong yi shan) – (unyielding determination, unbreakable will). In Chinese legends, a man named Yu Gong decided to move the mountain in front of his house because it blocked his way, and began digging it with his children. Seeing this, God was impressed by Yu Gong’s determination and sent angels to move the mountain. Based on this legend, the expression “Yu Gong moving the mountain” was formed in popular speech. For example: For ten years, the large population in the Haihe valley, within the unified planning of the state, showing a revolutionary spirit like Yu Gong moving the mountain, comprehensively controlled disasters such as floods, drought, and salinity (Appendix 3, p. 16).

Among the vocabulary of the Kazakh diaspora in Xinjiang, the majority of Chinese loanwords are ordinary words. Such words are divided into two groups. The first group consists of ordinary words that entered the Kazakh written language through information channels such as newspapers, journals, textbooks, radio, and television in Xinjiang; the second, more extensive group consists of words used in the everyday spoken language of the Kazakh diaspora in Xinjiang. Although many of these Chinese loanwords have specific equivalents in Kazakh, the local population has become accustomed to directly using the Chinese names, considering convenience and general understanding. Many of these Chinese words are realia words, and since they do not have exact equivalent names in the language, they entered the language of the diaspora according to their Chinese naming. To make our point clear, let us give the following examples.

Gungshi cadres and gungshi members were responsible by regions, and whenever there was water, they irrigated intensively day and night... (Appendix 4, p. 25). Chinese loanwords in the example: gungshi 公社 – commune; gungshyshylar 公社шәһәһә – supporters of the commune.

Last winter and this spring, under the inspiration of this shi, zongluxian, dayuejin, large-scale production experiments were carried out (Appendix 4, p. 35). Chinese loanwords: shi 师 – division;

zongluxian 总路线 – general political line; dayuejin 大跃进 – great leap forward.

On January 1, 1912, in Nanjing, the provisional government of Zhonghua minguo was established, and Sun Zhongshan was elected as provisional da zongtong. Chinese loanword: da zongtong 大总统 – president (Appendix 5, p. 79).

As evidence of the above statements, let us give the following examples. The agenda of the congress includes: the political report of the previous Central Committee was discussed; the program was prepared and put to vote; the statute was prepared and put to vote; the Central Committee was elected (Appendix 6, p. 3). Chinese loanwords: Zhongyang weiyuanhui 中央委员会 – central committee; gangling 纲领 – program; zhangcheng 章程 – statute. In order to strengthen the main line education of the party, the dadui party zhibu opened 14 sessions of various training classes for union members, youth, militia, and women (Appendix 6, p. 8). Chinese loanwords: luxian 路线 – line; dadui 大队 – village; zhibu 支部 – cell; minbing 民兵 – militia; ban 班 – class.

This is the theory of reformists and opportunists in the revolutionary ranks [5, p. 79]. Chinese loanwords: gailiang zhuyi 改良主义 – reformism; geming 革命 – revolution; jihui zhuyi 机会主义 – opportunism. “It was said ‘there are counter-revolutionaries in Keregetas’, and the words that were circulating in district and commune walls and in people’s speech originated from those who trace and sniff out tracks...” (Appendix 1, p. 30). Chinese loanwords: den (店) – lodging place; gungshi 公社 – commune; wall newspaper (墙报) – directly translated Chinese word.

The second large type consists of Chinese ordinary words used in spoken language:

1. Food names: fentiaozi 粉条子 – vermicelli, cu 醋 – vinegar, huoguo 火锅 – hot pot.
2. Clothing: qiuyi 球衣 – autumn clothing, baotouxie 包头鞋 – winter leather shoes.
3. Household items: zhuzi 桌子 – table, kuaizi 筷子 – chopsticks, dahuoji 打火机 – lighter.
4. Household electronics: dianshiji 电视机 – television, shouji 手机 – mobile phone, bingxiang 冰箱 – refrigerator.

4. Vegetables: lazi 辣子 – chili pepper, qiezi 茄子 – eggplant, jiucai 韭菜 – Chinese chives

The period when the Kazakh language in Xinjiang encountered both development and difficulties is known to be the late 1980s, when deep social reforms were carried out in China. Due to major changes in public life, economic reforms in the state, and optimization in the education sector, Kazakh-language schools, publishing houses, newspapers, and journals faced unexpected difficulties due to the replacement of the equalizing mechanism they relied on with the market competition mechanism. Under market economy conditions, the above Kazakh-language sectors often could not sustain themselves. Especially due to the sharp decrease in the number of students in Kazakh-language schools and the decline in the quality of education, it is known that local authorities began to take measures such as merging some Kazakh-language schools as a way out of the difficult situation.

5. CONCLUSION

In our view, it is most important to clearly recognize the developmental potential of the Kazakh language. First of all, drawing on the research of linguists, it is necessary to develop the Kazakh

language and writing system in accordance with contemporary demands, making full use of its internal resources to create and establish new words, names, and terms suited to modern needs. At the same time, it is essential to identify the lexical and grammatical features of loanwords that have entered and become established in the language of Kazakhs in China—particularly from the Chinese language, a historical neighbor—and to study and systematize their classification.

From the historical analyses presented above, it becomes evident that Chinese loanwords in both the common Kazakh literary language and the language of the Kazakh diaspora in Xinjiang entered at different historical stages. These borrowings reflect various historical interactions and demonstrate distinct chronological characteristics, as well as patterns of formation across different spheres of social life. Furthermore, the semantic and structural features of a considerable number of Chinese loanwords used in the spoken language of Kazakhs in Xinjiang and in modern Kazakh printed media can be clearly observed.

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