

Ethnolinguistic Nuclear Roots of Ancient Civilizations in the Light of Later Sound-Developments

Djaparov Nooman¹ and Shamshieva Mahabat Salimbekovna²

Abstract

Indeed, within current issues and debates in the field of Onomastic or/ / and Geopolitical-linguistic scholarship, this paper is concerned with politics of language and the semiotic construction of present model 'ethnonym ↔ religion name (theonyms)' of modern global linguistics. In this article explore how different linguistic collectivities use cognates and semiotic resources in different geographical spaces to reinforce or contest existing ancient social structures, bearing strong implications for language maintenance and cultural revitalization, construction of ethnolinguistic and national identities, and geographical-linguistic mobility. And looks into how globalization and its accompanying forces and influences, such as the importance of Western languages in socioeconomic mobility, into contact with local Asian cultures and firstly of ancient languages from Proto-Altay family. Because, ethnolinguistic nuclear roots of ancient civilizations in this area now extremely important for investigation native language, culture and conceptions of worldview of the first settlers or nomadic tribes from this mountainous region. Although, Tian Shan (< Chong Tong phonetic adaptation form in the Sino-Tibetan) including Pamir and Hindu Kush (< Bologunduz ↔ Julduz) mountainous chains the cradle human civilization and preserving Proto Altaic form ancient onomastic elements. Wherever, the main ethnolinguistic cognates analyzed in the light of later semantic and sound-developments including with the comparative investigation intercontinental forms.

Keywords: Toponymy, Etymology, Areal Geography, Geo-Linguistic Areal, Compound Names, Toponymical Line Low, Appellative, Agglutinative.

INTRODUCTION

Central Asia (Ancient Turkistan) has a number of stanning mountain ranges where the land seems to meet the Sky (in Proto-Turkic *Tengri*) created by the collision of continental plates and huge volcanic activity we now have several major mountain ranges as Tian Shan, Tibet, Pamir, Ararat, Hindu Kush and Alay etc. Han Tengri largest of all in this region [3,403]. Even through there are numerous articles and historical studies on selected aspects of Christianity at various sites, there not a single, book-length recent study of ethnolinguistic nuclear roots and ancient languages from Proto-Altay family on the Eurasian continent in any Western language. Given the great interest that Central Asia or/and Turkistan has had in scholarly circles for more than a century, but on region's most influential theonym and major religion would not have been written by now. However, this unfortunate state of affairs underscores the difficulties of coming to terms with the Silk Road and religions in Central Asia under cover of a single study.

Indeed, Tian Shan, Tibet, spanning Pamir, Ararat and Hindu Kush mountainous chains linguistically and socio-politically established over the centuries, shedding light on the role of Proto Altaic form ancient onomastic elements that plays in both their memorization and revitalization processes. It is within this perspective that the presence and salience of Proto Altaic and Ancient Turkic in the that region of the countries along with the use of the Asian languages is understood, shedding light on how Altaic heritage from ancient onomastic forms in the model *ethnonym* ↔ *theonym* (*religion names*) and cultures are preserved and/or certain identities in the times of geo-linguistically or social-economic development are expressed. This fascinating insight into onomastic elements in Meddle Asia will be of interest to researches, policy makers in sociolinguistics and applied linguistics particular of western countries as well.

¹ Department of Kyrgyz language. The Institute State language and culture. I.Arabaev Kyrgyz State University. Bishkek. Kyrgyzstan, E-mail: noomanbek@bk.ru

² Ph.D, Associate Professor, Principal of the Asian Innovation College, Bishkek. Kyrgyzstan, Educational, scientific and industrial complex International University of Kyrgyzstan», Bishkek, Kyrgyz Republic, specialist of the service for the development of the state language.

Human beings, presumably unlike any other members of the animal kingdom, have the capacity to question such fundamental things as the source and meaning of their existence. The Earliest Homo Sapiens are linguistically emotional and self-conscious beings. Along with being physical and rational they have the capacity self-reflection almost ponder own nature as well.

A glance at monumental inscriptions and carvings on the walls were meant to speak to the following generation, to the future settlement's own planet. While such at rock inscriptions and carving practices bound to send a message following generations from earliest human rase. This primitive deeply cordial sine language our ancestors and/or just we call it the symbolic sins, pictographs, petroglyphs etc., absolutely important to study historic evolution human rase on Earth and their natural language. In spite of this, inscriptions on the rock still silent and almost deaf.

The antic settlement of the Ancient Altaic World was a dramatic movement of civilization westward. Throughout the Bronze Age Ancient Altaic tribes continued to expand west. This historic movement conformed to ancient ideas about of conceptual Universe, Earth and of religion. They created distinct societies and built, a vast religion system galaxy religion names, or theonyms that cover continents in World. Although, religion terms on ethnolinguistic vitality of Ancient Altaic languages in this region, has matured as a dynamic field of research. In the same time, we examine the linguistic factors of the areal Tian Shan, Tibet, Pamir, Ararat and Hindu Kush mountainous chains to understand historical-linguistic evolution Altaic tribes in this area, social, cultural, and ideological flows in globalization and hybridization. Along with globalization a revitalization of tradition and culture and national identity is reflected, reinforced in the onomastic areal of the region, as well.

RESULTS AND DISCUSSION

It is known that, the Altaic tribes an Ice Age Survivor. Central Asia, maybe that mountainous terrain is perfect for the ancient people and they able to survive up here year-round. In winter temperatures here plummet below freezing. It takes serious adaptation ancient settles in this area to survive in these challenging conditions. During this period, men first settled on sunny plates and naturally led a land-bound existence. Triggered by shortening days and falling temperatures earliest Homo Sapiens on earth chose Sun as **God**.

Without Sun life on earth, as we know it, probably wouldn't exist. In this sense pictograph Sun-God in Proto-Altaic **Gun** (< *kynly* 'children of Sun') become as old as writing itself and linguistic salience of languages on signs in Tian Shan, Tibet, Pamir, Ararat and Hindu Kush mountainous chains. As result on a basic of this antic etymon in time appear several ancient onomastic forms: Kunduz, Hindu Kush (< *Gundu kuʒ*), Kunlun, Kungur, Kunas etc. Although, this ancient word **Gun** (< *kynly*) our ancestors became well known in scientific field and spread throughout Eurasian continent as it is mega-ethnonym **Hun** (< *Gun*). But language contact occurs always as the result of major population movements and mor of extralinguistic factors. Therefore, if we are to study the meaning of ancient cognates (particular of Ancient Altaic roots, e. g., *Gün* 'sun') and of linguistic interaction between local tribes, must also understand the historical, cultural and anthropological contacts which may be involved. In the time, Attila's army traversed the ancient nomadic world, but the Ancient Altay and Oriental Iranian worlds did not clash. At the same time, Attila's conquest was followed by a slow and peaceful process of occidental to Ancient Oriental contacts. In our case, partial infiltration of a new ethnic entity, while the old one, e. g Ancient Iranian sedentary tribes, continues in residence in the same territory. This, as we think, was the typical case during the epoch of ancient mankind. The local population, probably Ancient Iranians and Scythians, could either absorb the newcomers also linguistically, or it could adopt their language. Wherever, Soviet historians as V.Bartold [2,493-499], A.N.Bernstam [3,407-411] and B.G.Govurov told the presence of Turkic tribes on Han Tengri (Tian Shan, Tibet, Pamir and Hindu Kush mountainous chains) this time. Werther the or other event occurred, depends on strictly definable historical circumstances. As the result this linguistically critical interaction between population in this area emerging numerous place names, as **Kun**, **Kundur**, **Kungur**, **Kunduz**, **Kunar**, **Kunas**, **Kungar** etc. On another hand, the biological features of the population, in any case, changes very slightly. At least, we realize, our world changed forever but onomastic system our ancestors not disappear because were spoken by A.D.Niconov, the famous Russian scientist: 'place names as hardest then a black

granite to carry through the centuries antic human voice'[26, 11-24]. Today the languages and messages of our ancestors remain and these are the untold stories of ancient Altaic languages and Turks.

As known, in the ancient time the social and conceptual dimensions of Universe, Earth and of religion are expressed in the act of naming that is, cognitive creation human nature of ethnonyms and toponyms. In another hand, in the earliest period history of human rase theonyms and place names has a been as crucial component of nomadic culture and ancient social structure. The place naming is thus an object of toponymy distinct from the theonym or ethnonym itself. Its study from the point of view of historical motivations and representations has been developed in the social sciences, in particular in cultural and linguistical geography. Particular, the study of triadic-model '*theonym* ↔ *ethnonym* ↔ *toponym*' presupposes the observation and analysis ancient place names from onomastic background and process, therefore focuses on phono-semantic inner interaction triadic-model '*theonym* ↔ *ethnonym* ↔ *toponym*'.

In time almost all elements of galaxy and nature became deities and totems of sun cults and were represented inhuman or fantastic forms. First all, Sun forming the basis of life on the Earth and organized religions that invoked the sun as the divine light of virtue.



Fig. № 1.

Thus, the theoretical linguistic conception illustrated by the anthropomorphic rock carving of the *Sun God* at Saimaly Tash in the Tien Shan mountains of Kirgizstan (4000-2000 B.C.). Bronze age spiral patterns are thought to have led to the earliest forms of hieroglyphic writing, the invention of the wheel, and the universally popular spiral design, as well as to the image of the halo as a sign of spiritual luminosity [3,388-407].

While speaking of ancient ethnonym *Gun*, this prehistoric theonym also contain certain ancient Altaic early name-form with phonetic adaptation *Kün*(<*Gün*) 'sun' are the most reliable and most widely accepted to-day [33,130 p.].

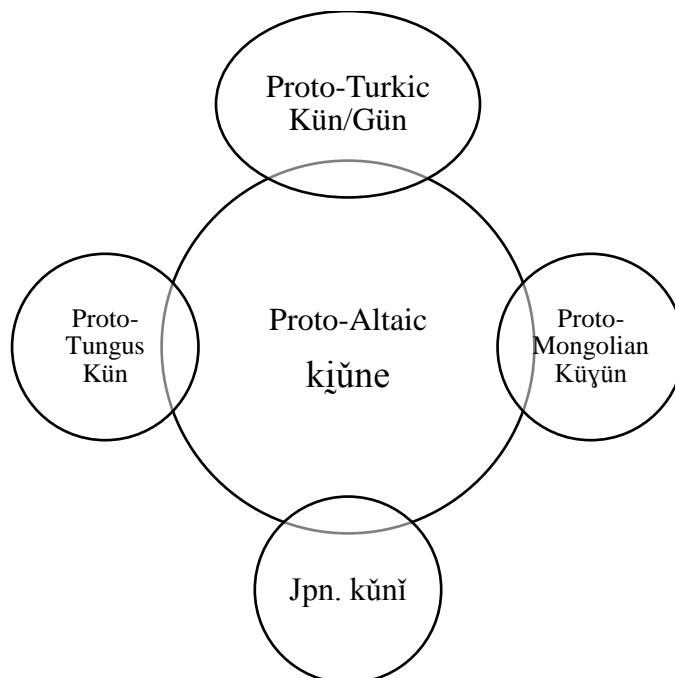


Fig. №2

Such petroglyphs with theonym Gun/Hun ‘sun’ have been discovered in Central Asia, Kyrgyzstan, Siberia, Korea, Japan and south west America. They show the sun in a variety of forms, either as rays emanating from a circle or anthropomorphically, as a nimbus surrounding a head. These rudimentary circular and birds flying in the sky naturally became identified with the sun. In Central Asia this tradition goes back to the Old Stone Age, and is notably exemplified by the petroglyph of a strange bird depicted, with other sun symbols, in the Shakty cave in the Pamir-Alay mountains [9,17-35]. In addition, in ancient Egypt, a fabulous bird known as the *bennu*, a kind of heron, was traditionally associated with sun worship as a symbol of the rising sun and of life after death. It was also known as the phoenix, and its image appears on the coinage of the late Roman Empire as the symbol of the Eternal City.

Most often, in effect expressed both by onomastic lexicon or non-verbal semiotic means of petroglyphs, such as material culture. However, there is a lack of knowledge of interaction and substitutability of onomasticon and material culture in this process under various social, linguistical and geographical circumstances. This conception will offer an over new ways of etymologizing Proto-Altaic names and theonyms and their interaction with in diachronic process as structural-semantic model: ***‘theonym ↔ ethnonym ↔ toponym’***. Example, place names Kungur (< Kün ‘sun’ + gur ‘god’); Kunlun (< Kün ‘sun’ + ulan ‘children’); Hindu Kush (< Kün ‘sun’ + suffix -lug// -dug and/or contraction form lu// -du expresses from all Turkic languages ‘possessiveness’ and küz ‘mountain’) [2,55] all of them derives from ancient Altaic theonym ***kǰüne*** ‘sun’ [9, 255]. Unless, in Pamir-Alay mountainous region found the contraction form from Hindu Kush – Kunduz. Therefore, the best approach for traders was through the Khodjent Gates to the west, where Sir Daria leaves the valley before the Hunger (< Kungur) Steppe. Moreover, ancient river name ***Kungur*** was saved in the map of modern Kazakhstan in capacity of rivers Kengir, Saryke Gir, Qarake Gir, jezdike Gir in Ulatau mountains (Central Kazakhstan). The semantic aspect of this toponym is discovered by Turkic material as ‘sun god’ [28,475-483]. It will be shown that the traditional etymologies do not live up to today’s standards of Indo-European linguistics (for example, exacting only Indo-Iranian cognates in Eurasian continent). And our analysis shows in some cases the formerly one and only etymology is only one among several possible etymologies, in other cases some of the formerly offered etymologies can now be excluded and in other cases the conclusion must be that the theonyms and nominatives came into being in another intelligibility even after their separation. Consequently, contact features in onomastic vocabulary are conventionally divided into

several categories depending on how the underlying onomastic interaction takes place and how it is manifested in the onomastic substance.

As we noted above, formation of theonyms reflecting spatial and temporal aspects of language evolution, are particularly crucial for understanding demographic history, as they allow us to identify when and where the languages originated, as well as how they spread across globe. Here we apply linguo-geographic scheme V.P.Neproznak to reconstruct spatiotemporal evolution Indo-European Languages through Altaic linguistic areal.

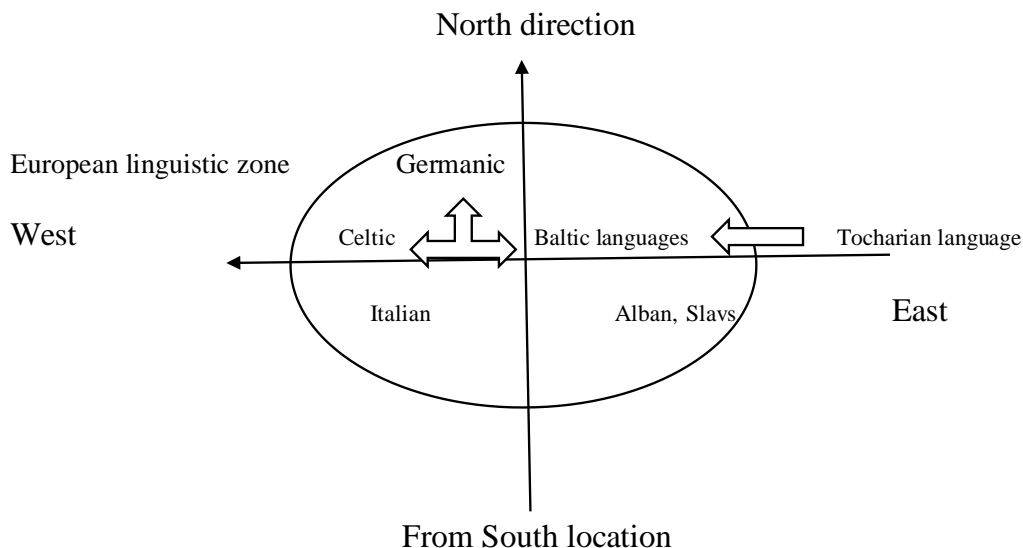


Fig. №3

[26,23]. In the same time, according to V.I.Cincius, Proto-Altaic theonym **kjüne** ‘sun’ are drawn on various phono-semantic formation and (of course, phonological exchanges) their structure, certain regularities are considered, such as word meaning, their grammatical form, relations to certain peculiarities of speech local population from the Indo-European languages.

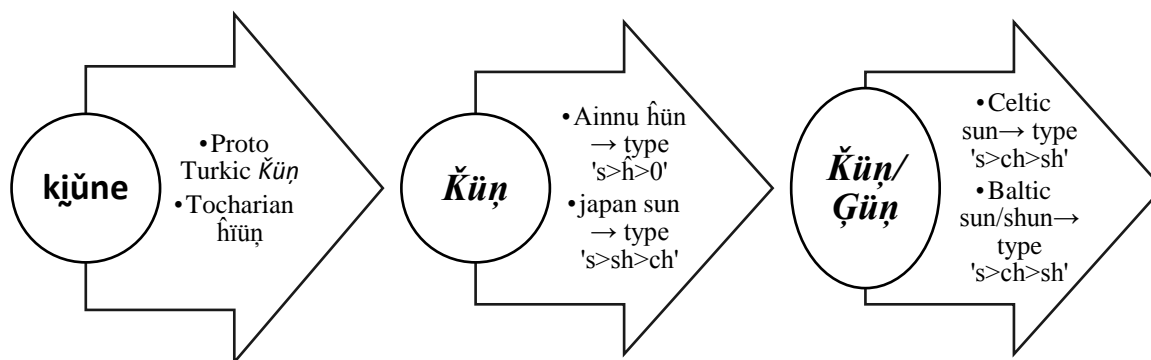


Fig. №4

We should like to draw the attention of our colleagues to the very frequent misconception of the migration (consequently linguistic interaction between different tribes), hypothesis [31,103-104; 27,132-133]. In addition, as V.V.Ivanov claims, Common Turkic **Çün** in the Tocharian and Earliest Ugor phonetic environments changes as **kum//kaum** [16, 12].

One is appropriate to explain by population change any, or at least any major change in the onomastic field which is evolution toponymical culture. But as we have just stated, a total population change practically never occurred in antiquity, and even partial population change should not be hypothesized without confidently onomastic background. So, Central Asians onomastic heritage contains ancient types of ambiguity explained primarily by the co-existence of several naming, just we call them, systems: oral and scripted. According by B.Nickonov, ‘toponymic systems low’ and place-names linguistic ability to establish closed close connection each other [25,12]. From ancient linguistic interaction between different typological onomastic perspective,

this article explores earliest predominant types of toponymic survivability along the centuries. Some time, the typological incongruence between ethnonyms on the written cognate and their oral counterparts e.g., articulation local phonetic forms [10]. Besides, the exclusion of local places yet these ethnonyms and /or toponyms continue to have an ‘oral existence’. Thus, in numerous ‘writing’ historical sources this ancient Altaic ethnonym has the phonetic shape *Hun*, in the same time, in the languages Turkic family – *kün* ‘the Sun’ as well.

As early as the second century B.C. nomadic the Huns tribes living on the borders of China. Later, the Huns migrated towards the west, and divided into two main streams, of which one flowed towards the Itil (< *Udul*) and Volga (< *Julga*) rivers and the other to the Oxus. This tribes just known as Hungarian people in later period history. Consequently, Hungarian warriors in Oxus valley supplanted Juan-Juan tribe and became very powerful towards the middle of the fifth century A.D. From the Oxus valley, as historians called, White Huns advanced towards both Persia and India. From the name of their military clothing, they came to be known as Ye-tha, Ephthalites (< Hephthalites ← Proto Turkic *kij̄ tulub*), and Greek accounts refer to them as White Huns [18, 85].

About A.D. 350 – 450, the *Hūnas* began to enter India. The Huns tribes, after passing through Persia and destroying the Kushan rulers of the north-west, began pour into Panjabi and Brachman linguistic areal. By A.D. 380 – 550, the Huns under Toraman (< *Türvöman*), overrun north India up to Eran (< *üraan* Proto Turkic ‘valley’) in the Saugar district of Madhya Pradesh. [18,83].

The question of inter-Altaic development may be observed in means of language contact during various stages according to the structure of inner development of Altaic family and particulars onomastic lexicon. Because, study of Ancient Altaic loans in neighboring linguistic areal (e.g., Ancient Iranian), borrowings in Common Turkic and glosses in non-Altaic languages (e. g., Celtic, Finno-Ugrians, Western part of Eurasian and Native American) shows different of Turkic languages in Eurasian continent since split of the Proto-Altaic language [40,100-102].

According to historians, the Huns further migrated towards the west and Pacific Ocean, and divided into two main streams, of which one flowed towards the Northern zone of Europe and Baltic area. This tribes reaches central parts of Northern Siberia, Far East and Alaska. Consequently, they advanced towards American Continental Land through the Bering Strait and by crossing over the Bering Strait they gradually spread out on large regions of both North and South America. For example, traditionally the head of Apache family is responsible for worshiping the family’s ancestors and does so in the home at the family shrine. The chief of the clans is in charge of the annual festivals calling as *Sunrise Dans* and performs a host of other religious functions [14,22].

Indeed, ethno-toponymical boundaries are formed diachronically by the process of divergence, that is, by the gradual diversification of an originally ethno-toponymic roots into more distinct uniform [30, 297–329].

Because, the Ainu are an ethnic group who reside in Northern Japan, including Hokkaido and **Honshu** (< *Ķün̄ + shu*), as well as the land surrounding the Sea of Okhotsk, such as Sakhalin, the Kuril Islands, the Kamchatka Peninsula and widely Khabarovsk Krai in Russia. In addition, they have occupied these, formerly Ancient Turkic ethno-toponymic boundaries, or areas known to them as Ainu Mosir (< *müsür* from Ancient Turkic ‘mother land’) and particular in Ainu アイヌモシリ ‘the land of the Ainu’ [28,3-8]. While Okhotsk remains display affinity to the modern Nivkh people of northern Sakhalin, both also display affinities to the *Jomon* (< *Ĵö + mün̄* from Ancient Turkic ‘pedestrian people’) peoples of Japan, pointing to a possible heterogenous makeup of Siberian society [8,198-208; 30,297-329]. Andronovo pottery has been found among Orkhon-Yenisei sites, pointing to a complex network of contacts in wider area southern Siberia and Sea of Okhotsk [41, 67-68].

For centuries, the Ainu language, as natural storage, accumulated basis toponymic system from ancient Altaic toponymic forms in isolated circumstances. And they lived in **Kotan**, or ‘permanent villages’ which have the same meaning both: Ancient Turkic and Ainu [43;15,5-19]. When it concerning to Turkic tribes, their fundamental economic activity was livestock production which was carried out through the purposeful

seasonal movement of livestock and their human masters (living in portable dwellings call ‘boz uj’ in Kyrgyz language) over a series of already delineated pasturages in the course of year. The ecology of given group’s particular zone determined, to a considerable extent, the composition and size of its herds and the attendant human camping units calling in ancient Altaic noun *kutan*//*hoton* (usually 8-12 family units). When, the Ainu lived in *kutan*//*kotan* comprised of several homes perched along a river where salmon spawned. Each *kotan* had a head man as in Turkic *kotan* *Törman* (< *törö* + *man*). Inside the reed walls of each house, a nuclear family cooked and gathered around a central hearth which calling *kolomto* both: Ancient Turkic and Ainu. After, this ethno-toponymical strong evidence illustrated of ethnical and linguistically relationship between Turkic tribes in Southern Siberia and Ainu people in Korean Peninsula including Japan [1, 127; 42, 398].

Although, writing about Altaic languages origin of ancient cognates Marcel Erdal concludes: ‘Much of it took place in the Soviet Union, where too much weight was put on modern evidence at the expense of earlier stages of the language. Scholars have put much less energy and thought into a model of inner-Turkic genetic affinities than into the Altaic problem: the question whether the great number of lexical and grammatical unites and typological traits which Turkic with the Mongolic group of languages and, to considerably lesser extent, Tungus languages, Korean and Japanese points at a genetic relationship or whether it is attributable to borrowing, copying activity or coincidence’ [19,11]. In this particular case, commonly known as Altaic hypothesis suggests common ancestry for several universally accepted language families spoken across Eurasia, namely the Turkic, Mongolic, Tungus, Korean and Japan families. For common origin in the basis lexicon (for example, common lexeme *kün* for ‘sun’) of five families commonly known as Altaic. As insular as Japan seems to be, it has always been bound up in relationships with others Siberian languages, particularly with Ainu people on the Korean Peninsula and China. For centuries, the Japanese have identified their homeland from an external perspective, calling it *Nihon* (< *Nū ġūñ*), ‘the sun’s origin’ [13,3-4, 8].

In order to, languages evolve over space and time much more ancient cognates pass through centuries. Illuminating the evolutionary history of theonyms is important because it provides a unique opportunity to shed light on the population history of the origin speakers. Example, one of the Altaic family, the Nivkhi language is isolate and is spoken by tribes inhabiting the lower reaches of the Amur River and the northern and central parts of Sakhalin in the Far East (Gruzdeva, 1998). The language has two main dialects: the Amur dialect and Sakhalin dialect. Both groups of native speakers are rather small: altogether about 2,000 to 4,000 people consider themselves Nivkh, and less than 3% of them are speakers of Nivkh language. For other dialects, it is extremely difficult to find native speakers, such as for the Poronaisk dialect and the Northern dialect. Besides, more is of indigenous and cultural groups of coastal northeast Asia, including the Paleo Asiatic peoples (Yenisei tribes), and the Asiatic Eskimo [28,3-12]. Onomastic elements of linguistic variation among individuals often carry the toponymic and semantic memory of a speech community’s ethnolinguistic past. Accumulating ancient cognates that languages evolve by a process of descent with modification ‘*theonym* ↔ *ethnonym* ↔ *toponym*’ and they form into distinct families in a manner similar to their speakers into different ethnic groups through diachronic history.

Of course, Gofurov meticulously recorded several graphical variants from Proto-Altaic *kjüne* ‘sun’ in Chinese sources, Persian and Including sacred texts Holy Awest [9,14].

There are many common Altaic roots which have no traces at all in the modern languages from Altaic family, whether standard or dialectal, but can be found still surviving in theonyms, place names or ethnonyms. Fortunately, we can find a comprehensive selection of these meanings in several sources and professor S.A.Starostin’s volumes ‘An Etymological Dictionary of Altaic Languages’ co-authored with Anna V. Dybo and Oleg A. Mudrak [S.A.Starostin. Anna V. Dybo. Oleg A. Mudrak. An Etymological Dictionary of Altaic Languages, 3 volumes. Leiden: Brill, 2003, pp. 130. 1556 p.]. Also, this fundamental work significantly shows phonetical evolution and transformation Ancient Altaic cognate *kjüne* ‘sun’ to *kün*//*ġün* ‘sun’. Curiously enough, initial consonant and basic middle vowel changes under the influence of phonetic features neighboring Baltic languages to *söulñ*// *söulns* [29, 266; 40, 100-102]; 2,11-17] as result mutual interaction between Altaic and non-Altaic languages along centuries with temporary consonants ‘*k* → *sh* → *s*’ as well [2,55].

CONCLUSION

Indeed, major mountain ranges as Tian Shan, Tibet, Pamir, Ararat, Hindu Kush and Alay including Fergana Valley the cradle human civilization and preserving ancient nominative type accordingly diachronic triadic model *'theonym ↔ ethnonym ↔ toponym'* in this area now extremely important for investigation cognitive interaction earliest human rase with nature and conceptions of worldview of the first settlers or nomadic tribes from this mountainous region. And our analysis Proto-Altaic root *kjũne* (including some of phonetic variants) means as nuclear nominative 'sun' and its value cannot be overestimated as it is a key to the interpretation of the ancient religion conception of ancient ideas about of conceptual Universe, Earth and of religion;

The Proto-Altaic phonetic and semiotic construction of *kjũne* in the evolutionary model *'theonym ↔ ethnonym ↔ toponym'* reflects the earliest forms of hieroglyphic writing, the invention of the wheel, and the universally popular spiral design, as well as to the image of the halo as a sign of spiritual luminosity;

The Proto-Altaic cognate *kjũne* (including some of phonetic variants) reflects the earliest forms of hieroglyphic writing, the invention of the wheel, and the universally popular spiral design, as well as to the image of the halo as a sign of spiritual luminosity;

The Proto-Altaic phonetic and semiotic construction of *kjũne* in the evolutionary model *'theonym ↔ ethnonym ↔ toponym'* reflects typological features from Altaic languages as nuclear nominative form *kjũn* 'sun' and agglutinative characteristics Common Turkic language family stem composition of 'noun + affixal morpheme';

The toponyms from the Proto-Altaic phonetic and semiotic construction of *kjũne* in the latest their evolutionary forms have a specific agglutinative Turkic ezafe word building pattern of "noun + ezafe + attribute to prepositive noun".

Non, of them obtained prepositive articles, either European and 'al' Arabic-Semitic languages as typological characteristic this one;

Indeed, after began the extremely fast expansion of the phonetic form *söuŋ* accordingly to the evolutionary model phonologically transformation of Altaic *kjũne* with temporary consonants as the diachronic type 'z ↔ ch ↔ s' between non-Altaic languages, across great parts of Europe as well.

REFERENCES

- S.M.Abramzon. Kyrgyz people and their ethnogenetic, historical and cultural connections. Frunze, 1990.p. 127, 479 pp.
- P.G.Achmetianov. Comparative study of the Tatar and Chuvash languages. Moscow, 1978, p. 55, 248 pp.
- B.B.Bartold. Izbrannie trudi po arxeologii i istorii kyrgyzov i Kirgiztan - Selected works of archeology and history of Kyrgyz people and Kyrgyzstan. Bishkek, 1996, pp. 403-499, 608 pp.
- Bernstam A.N. Izbrannie trudi po arxeologii i istorii kyrgyzov i Kirgiztan - Selected works of archeology and history of Kyrgyz people and Kyrgyzstan. Bishkek, 1997, vol. 1, pp. 388-407, 559 pp.
- H. W. Bailey. Taugara// Bulletin of the School of Oriental Studies, University of London, Vol. 8, No. 4 (1937), 887-993, pp. 883-921.
- Baevsky S.I. Place names in early Persian explanatory dictionaries (11th – 15th centuries) // SNV, vol. 22, book 2. Moscow, 1980. p. 83-89.
- Baskakov N.A. Altaic Language. Moscow: Nauka, 1958, 1969, pp.115.
- Dulzon A.P. Ethnolinguistic differentiation of the Türks of Siberia // Structure and a history of the Türkic languages. Moscow: Nauka, 1971, p. 198-208.
- B.G.Gofurov. Tajiks. Antic, ancient and medieval history. Dushanbe, 1989, p. 255. 645 pp.
- Djaparov Nooman. The Sir Daria and Fergana Valley – crucial component of the rich historical and cultural heritage of nomadic cultures and ancient civilizations// International Journal of Language, Literature and Culture (IJLLC), Vol-4, Issue-1, Jan-Feb 2024, Article CrossRef DOI: <https://dx.doi.org/10.22161/ijllc.4.1.2>.
- Doerfer, 1984: "The Problem of Rhotacism and Zetacism" CAJ, 28/1- 2, pp. 36-42; 9.
- Edelman D.I. Place names of Pamir // SNV, vol. 16. Moscow, 1975, p. 41-62.
- Jung Young Lee. Korean Shamanistic Rituals. Mouton De Gruyter, 1981. (p. 3-4; 18)
- Jeffrey Brodd. World Religions. A Voyage of Discovery. 2015 by Saint Mary's Press, Christian Brothers Publications, 702 Terrace Heights, Winona, p. 22, 342 pp.

Ethnolinguistic nuclear roots of ancient civilizations in the light of later sound-developments

- Jude Isabella. The Untold of Japan's First People//Hakai magazine, Hokkaido University's Center for Ainu and Indigenous Studies in Sapporo, pp. 5-19, 22 okt., 2017.
- V.V.Ivanov. Parallelism of phonetic systems Earliest Ugor and Common Tocharian languages and its possible diachronic explanation//Phonetica of languages of Siberia and adjacent regions. Novosibirsk, 1986. p. 12. 180 pp.
- Lyazzat Ayanovna Nakhanova, Lexical-Semantic Analysis of the Ancient Turkic Place Names//Gumilyov Eurasian National University, Nov 19, 2013, Astana, Kazakhstan, p.475-483;
- R.C.Majumdar. The classical Age. Bombay, 1954, 85 p.
- Marcel Erdal. A grammar of Old Turkic, Leiden Brill, 2004, p.11.
- Kamaliddinov Sh.S. Historical geography of Southern Sogd and Tokharistan in Arabic sources of the 9 th - beginning of the 13th century. Tashkent: O'zbekiston, 1996.
- Kamaliddinov Sh.S. Ancient Turkic toponyms of the Middle Asia, Ancient Turkic Place-Names in Ancient and Early Medieval Sources. Saarbruken, 2010.
- Kononov A. Grammatika jazyka turkskikh runicheskikh pamjatnikov VII-IX vekov. Leningrad, 1980.
- A.L.Khromov. Historical-Linguistic study Yugnob and Hayes Zeravshan. Author's abstract dissertation Doctor of Philology. Dushanbe, 1970; 63 pp.
- Malov S.E. Lobnorsci jezik (Lobnors language). Phrunze, 1956 p. 4-8.
- Nikonov V.A. Dialectology and Toponymy. Sofia, 1961. P.11-24 pp. 25.
- V.P.Neproznak. Comparative-historical study of languages of different families//On the problem of initial localization Indo-European languages. Moscow, 1981, p. 23. 358 pp.
- V.S.Rastorgueva, Dj.I.Edelman. Clarification of the classification of Iranian languages. Their relationship with other languages//On the problem of initial localization Indo-European languages. Moscow, 1981, p.132-133. 358 pp.
- Richard Zgusta. The peoples of Norther Asia through time: precolonial ethnic and cultural processes along the coast between Hokkaido and Bering Strait, 2015. Koninklijke Brill NV, Leiden, Netherlands, 2015.
- Russian-Lithuanian dictionary. By S.Rozen. Moscow, 1941, p. 266. 328 pp.
- Ohnuki-Tierney, Emiko. "Regional Variations in Ainu Culture." American Ethnologist 3 (May 1976): 297-329.
- V.I.Cincius. About areal phenomena in the field of comparative-historical phonetics of the Common Altaic languages//Origin of the aborigines of Siberia and their languages. Tomsk, 1973, pp.103-104, 236 pp.
- S.A.Starostin. Anna V. Dybo. Oleg A. Mudrak. An Etymological Dictionary of Altaic Languages, 3 volumes. Leiden: Brill, 2003.
- Ohnuki-Tierney, Emiko. "Regional Variations in Ainu Culture." American Ethnologist 3 (May 1976): 297-329.
- Tjeerd de Graaf and Hidetoshi Shiraishi. Documentation and Revitalisation of two endangered languages in Eastern Asia: Nivkh and Ainu// Learning Tools and Community Initiatives for Preserving Endangered Languages and Local Cultural Heritage. 2013, 49-64. Fürstenberg/Havel: Kulturstiftung Sibirien.
- Egorov, Vasilij G. 1964. Etimologičeskij slovar' čuvaškogo jazyka. Čeboksary: Čuvašskoe knižnoe izdatel'stvo. P. 44;
- Piispänen, Peter Sauli. 2019, Additional Turkic and Tungusic borrowings into Yukaghir V. /p.17;
- Savin V.I. Type of Türkic toponyms in Iran // Toponyms of the East. Researches and materials. Moscow: Nauka, 1969, p. 167-172;
- Tekin, T., 1979: "Once More Zetacism and Sigmatism" CAJ, 23/1-2, pp. 118- 137;
- Tekin, T., 1986: "Zetacism and Sigmatism: Main Pillars of the Altai Theory" CAI, 30/1-2, pp.
- E.A.Helimskiy. Experience of phonological interpretation of data on the Mator-Taigian-Karagas language (MTK)// Phonetic of languages of Siberia and adjacent regions. Novosibirsk, 1986. p.100-102. 180 pp.
- V.N.Chernecov. Ethno-cultural areas in the forest and subarctic zones of Siberia during the Neolithic era//Department of History of the USSR Academy of Sciences//Institute of Ethnography named after N.N. Miklouho-Maclay of the USSR Academy of Science, Moscow, 1970, pp. 67-68, 70 pp.
- Yudakhin K.K. (1965). Kyrgyz-Russian dictionary. Moscow, p. 398, 973 pp.
- Electronic sources: Ainu-English Dictionary/ Published - February 2009/ By Wikipedia, the free encyclopedia/http://en.wikipedia.org/wiki/List_of_Ainu_terms.