

## ANTHROPONYMS OF OLD KIPCHAK LANGUAGE: A NEW VIEW

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**Abstract:** Outlook, the traditions, beliefs, household way, cliff a written heritage medieval Kipchak are a most valuable source for the definition of etymology many anthroponyms of modern Kazakh language. Therefore, the basic purpose of the given project is the decision of problems, anthroponymy, ethnonymy, and Kazakh onomastics by means of definition of etymologies of system old Kipchak of language. The idea of cultural and language continuity old Kipchak of the names in Kazakh onomastics to the system now is urgent. The proof of deep historical continuity of language ethnism increases the importance of the put forward project. In this connection expansion of representations about Kipchak of middle ages by comparative researches of laws of development Kipchak and modern Turkic of languages requires the weighed approach to a century history of the Kazakh language. In research work, the historical methods, and also scientific induction and deduction used in etymological researches are applied history-etymological analysis and comparatively. The definition of the etymology of ancient Kipchak anthroponyms and ethnonyms is a key to a solution of a history ethnism of the language of medieval Kazakhstan, that in turn helps to decide some questions ethnology and Turkic. The study of the etymology of ancient Kipchak of names and names ethnism will help to define the language attitudes between medieval Kipchak, ethnogenesis of communication (connection) with the modern Kazakhs, will enable of the restoration of historical continuity.

**Keywords:** etymology, Kipchak language, Turkic languages, anthroponymy.

### 1 Introduction

The outlook, traditions, beliefs, household way, the petroglyphic written heritage of medieval Kipchak are the most valuable source for the definition of the etymology of many anthroponyms of modern Kazakh language. In this article, we raise a question of the solution of the problems concerning anthroponym, ethnonyms, and ethnotoponyms of the Kazakh onomastics by means of definition of the etymology of onomastics system of old Kipchak language.

Now the idea of cultural and language continuity old Kipchak names in the Kazakh onomastic system is actual and proving deep historical continuity of language ethnogenetics, we think that came to expand time of representation about the Kipchak of the Middle Ages as comparative researches of regularities of development of Kipchak and modern Turkic languages demand the weighed approach to century history of the Kazakh language.

During the research, anthroponyms, ethnonyms, and ethnotoponym are at the forefront, it is necessary to set the historical and Etymology analysis and comparative - historical methods, as well as scientific induction and deduction, traditionally used in the etymological research. Determination of the etymology of the ancient Kipchak anthroponyms and ethnonyms is the key to unraveling the history of ethnogenesis language of medieval Kazakhstan, which in turn helps to solve some of the issues of Ethnology and Turkic. Historical and comparative research approach of the language of medieval Kipchak written monuments and studying the etymology of old Kipchak names and names of ethnic groups will help to determine the linguistic relations between the medieval Kipchaks and ethnogenetic connection with modern Kazakhs and will give an opportunity to recover the historical continuity.

At the same time at research of anthroponym of old Kipchak language is the main attention should be paid to the review of history of research of anthroponym of old Kipchak language where it is necessary to enter comparison of model types of anthroponym of East Desht-i-Kipchak and the Polovtsian names, the names which developed on the basis of ethnonyms, nicknames, and names of totems, thus showing that anthroponym of Polovets were closely connected with their title, the related, political, social, economic relations by clarification

of their etymology and at the same time proving that the revealed of ancient Kipchaks anthroponyms were a basis of formation of the Kazakh names. Thus, demonstrating that Polovtsian anthroponymy were closely related to their title and relative, political, social, economic relationships by clarifying their etymology and at the same time proving that identified old Kipchak anthroponyms were the basis of the formation of the Kazakh names. Here it is important to note that, the elucidation of the formation ways of ethnonyms and nicknames of old Kipchak language by the division of Polovtsian names on lexical-semantic groups, based on scientific studies about language sources should be made on the verbal basis - the main grammatical difference between these anthroponyms from names of other Turkic languages.

### 2 Materials and Methods

The etymology of the Kumano-Polovtsian anthroponyms was thoroughly studied by the Soviet Türkologists, while the topic about names of the East Dasht-i-Kipchak still not affected. Therefore, the penetration of the social basis of personal names, the study of linguistic roots of Kipchak names of East Dasht-i-Kipchak and medieval Khorezm state is today's actual problem and has an acute need for research.

Inadequate study of ancient monuments of our people has led to a merger with the "newly created written" people and it became a historical fact. The root cause of this situation was the union ideology, the political purpose to repayment the national identity.

Hostage of this ideology is a generation who, deeply indifferent with their history and culture. This indifference bitterly noted Nursultan Nazarbayev, (1) "The influence of alien ethnic cultures has led to the marginalization of some of our Kazakh people, who have absolutely no idea of their true history."

It is impossible to plan the future, without researching the past history of the nation. The history of the nation is not only in the cultural material sources, but also extant national, cultural and spiritual terminology of that period, which have been preserved in the language sources. In this regard, the history of the appearance of Old Kipchak language anthroponyms, which are comprehensively considered in the onomastic and etymological aspect, in comparison with the Kazakh language, makes it possible to draw conclusions about the origin of many personal names and ethnonyms, where the roots of them lie on the names of totems. Ethnicity, who was the head of state and called Turkic Khanate, as part of the Middle Ages Kipchaks were called "bori totemdi Taipa" or "elbori" and reached predominating tribe. (2)

The results of this huge work will help to solve a number of problems of the ethnogenesis of the medieval history of Kazakhstan, which in turn play a role in Ethnology and Turkic studies. They can also be used for reading special courses on general onomastics and etymology, lectures, in the preparation of anthropological and etymological dictionaries and textbooks.

There is no doubt that today's subject of increased interest in national and world history is the formation of Turkic personal names. Also, their definition will be a significant contribution to the Turkic onomastics. It is not a secret that, up to this day studies on personal names were the prerogative of foreign scientists. However, from the point of view of understanding of national features, traditions, language problems ideas of Turkic language carrier scientists, undoubtedly, more conclusive, since they are based on the scientifically accepted undeniable fact that exactly the Kazakh nation is the spiritual heir and linguistic Kipchaks who lived in the Middle Ages.

Before defining the historical roots of Old Kipchak names origin, take a look at the research historiography. The first "pioneer" in this list became Dictionary M. Kashgari "Diwani lugat-at-Turk". In this dictionary, there are 73 names. Some of

the names, according to Kashgar are just male names, while others are the names of the Khans, true warriors and known poets. In his work, he also explains the meaning of the names of days of a week. (3)

Since the XIX century, the etymology of anthroponyms of Kumano-Polovtsian was studied by famous Russian Turkologists and Orientalists such as L.Z. Budagov, B.B. Radlov, I. Dobrodomov, K. Gronbich, N. Baskakov, S. Pletneva, and others. Also, in the late twentieth beginning of the XXI century, Kazakhstan Turkologists such as B. Makhpirov, M.E. Alimbayev, and others researched too.

In his "Comparative dictionary Turkish-Tatar adverbs" L.Z. Budagov (4) gave a scientific explanation of the history of several names of Kumano-Polovtsian origin. However, he gave only linguistic comments on the name "Aydar" and on the history of the origin of names "Alak, Barak, Kobyak-Kobek".

One of the first researchers of the original history of the Polovtsian names Turkologist V.V. Radlov (5) in his 4-languid work "The experience of a dictionary of Turkic dialects" gives several Polovtsian names such as Emyak, Coban, Samogur, Tugortak-Tugorkan, with an explanation of their meaning. According to other Turkic researchers, V. V. Radlov gave the best scientific and reliable explanation to above names without referring stories of Polovtsian names. Soviet Turkologists considered Kipchak onomastics without a relationship with ideology, ethnopsychology, and mental characteristics. This inevitably led to one-sided conclusions. The realities of today require to look at the history of occurrence of the Polovtsian names in the context of ethnogenesis. In our opinion, this will lead us to the continuity of Old Kipchak and modern Kazakh names. It cannot be determined only by lexical-semantic analysis and systematization; you must pay close attention to social factors - ethnic groups and social groups of the Polovtsian community. Considering this effect, we will be able to more accurately find out the origin of the Polovtsian names in the etymology where ethnonyms, nicknames, names of totems are present. (6-7)

Comparing Polovtsian names etymology, it is possible to reconstruct the history of occurrence and characteristics of the Polovtsian anthroponyms in the later Turkic period, reasonable reliance on the social factor.

Examining the language of the ancestors, we define the degree of closeness of the relationship between material and spiritual aspects of their lives. In this regard, Professor K. Musaeu (8) said, "When we say that language is a storehouse of the history of the people - its carrier primarily refers to the lexicon, which directly responds to all changes in the lives of the nation. Neither the phonetics or grammar cannot show us the living conditions of the people, as the vocabulary".

The study of names that exist in Kazakhstan has a long history, during which the richest factual material was introduced into scientific circulation, which received a detailed structural and systemic description from the standpoint of the origin, semantics, and functioning of anthroponyms of various types in different types of discourse. The choice of a name is one of the components of the construction of personality, during which the limitations of the biological sex are overcome; ethnicity also does not necessarily manifest itself through the name. In our opinion, the personality of a person and his name are identical to each other. Expanding the theory of identity, we would like to note that in the Turkic ethnops a personal name carries an additional burden. (9) The Turkic people believe that when choosing a personal name, the parents lodge in their child an energy program, which lays down the requirements and wishes that determine their future. The identity of the name and destiny of a person, and not only his personality, is the fundamental thesis in the Turkic picture of the world. A proper name contains a huge amount of cultural information, being a reflector of ethnic and aesthetic attitudes that are established in a particular society. (10) It is associated with different periods of socio-cultural life, characterized by stereotypical ideas about the function of a name

in society, which reflects the events of the political or spiritual life of the country. The principle of anthropocentrism is preserved in the linguistic picture of the world even when a person in itself does not mean anything when other value reference points are chosen. A person's own name is so widely considered in various fields that further study of it is possible only with the help of data accumulated by linguistics, philosophy, sociology, and cultural studies. The ancient composition of the Turkic groups in the ancient period with the ancient Türkic, ancient Kipchak ethnic groups, the Oguz-Kipchak tribes, the Ugrians, and later their close contacts with the Volga Tatars, Bashkirs, Bukharians, and Kazakhs, who significantly influenced their onomasticon. (11-12) The earliest components are the ancient Türkic and Kipchak, Bulgarian-Kipchak tribes. At the next stage of the evolution of anthroponymy, the nations that were part of the Eastern association such as the Tuvans, Yakuts, Khakas, and Mongols had a great influence.

The presence of anthroponyms of Mongolian origin is historically determined, since already at the beginning of the 17th century considerable masses of the western Mongols occupied the territories along the banks of the Ob and Irtysh. Culture is the name of the naming in a Turkic family characterized by the preservation of traditions peculiar to the Turks of the late XIX century. Modern anthroponymy is the result of long-term linguistic and cultural activities of people. That is why it is necessary to consider their complex nature of anthroponymic research and a number of additional linguistic and extralinguistic factors. The anthroponym is a component of the lexical-semantic system of a language both by itself and as a part of a unit interacting with a common vocabulary, often retaining in its composition the foundations of the already lost appellations. Anthroponymy provides a rich and unique material for the study of relic word-formation models, ethnic history. (13) The current approach to the study of language is so complex and serious that it unites the efforts of linguists, psychologists, and sociologists. The relevance of the study is matched with the undying interest of people in names. As a link to all aspects of the complex consideration of the place of a name in the structure of the self-consciousness of the individual and the evolution of the anthroponymy, we put forward the principle of the dialogue of the name. Thus, the relevance of the study is determined by the fact that the focus is on the person as the "creator of names" (the term of Yu.N. Karaulov). Appeal to the anthroponymic system from the standpoint of human consciousness, considering the connection of the person's speech and thinking activity with its extra-linguistic environment will allow revealing the underlying processes of the dynamics of the anthroponymic of Turkic peoples. National anthroponymy is a complex system that unites a number of subsystems that are built on the basis of a word-building, semantic or communicative principle. It distinguishes such subsystems that are composed of names united by the similarity or opposite of the values of their bases. In their development, certain mental and linguistic patterns of a general nature are manifested.

The ideal of all onomastic research is to present the entire anthroponymic system completely, "in all its movement from the beginnings to the perspectives. It is completely impracticable, but it can be approached, on the one hand, by imposing synchronous sections on one another, and on the other, by linking the diachronically traceable changes in certain anthroponymic phenomena." Indeed, having different research subjects within the same object, synchronous and diachronic analyzes "complement each other and open up the opportunity to see both the "momentary" life of a language and its life in time". Fundamental is the comment of V.A. Nikonov, "Only in the perspective of time and space is the dynamics of names visible: some tendencies are general, decisive, others are secondary and subordinate, and some are directed against the flow." (14) New in the onomasticon of the people is not only the appearance of names that were not there before but a change in the frequency of the former names. Analysis of historical data contributes to a better understanding of the anthroponymic system since it is the result of long-term development. The presence of the historically

formed and continuing to develop anthroponym corps, on the one hand, and the ability to reflect on the name, choose it for the newborn, and then vary its naming, on the other, determine the angle of viewing anthroponyms as existing “outside of a man” and “inside of a man”. But only in recent years have anthroponyms been considered from the point of view of identifying the actual perception of the name of a member of a particular linguocultural community. Naming semantics is almost independent of language differences. At the moment, many of the mentioned anthroponyms function in the names of the Turkic peoples, which is explained either by the genetic affinity of the ancient tribes or by prolonged contacting, which, perhaps, determines the common anthroponymic vocabulary. (15)

Having studied their anthroponymic systems, one can distinguish three layers of anthroponyms. The first layer is the names inherited from the ancient Türkic and medieval Kipchak ethnonyms and anthroponyms. The second stratum is the names of the Islamic period, which were developed in the New Turkic era. The third layer of names is the names borrowed from the anthroponymicon of the nations which contacted with each other. At different stages of the evolution of society, its own anthroponymic system functioned. Names are created based on a language. So, on the basis of the ancient Türkic language, there existed an ancient Türkic, ancient Kipchak anthroponymic system. The formation and development of the anthroponymic system are associated with the cultural traditions of the Turks, Kipchaks, Bulgarians, Ugurs, Karlucs. Tribal names, ethno-anthroponyms of the Turks allowed determining the language-basis of anthroponymic systems. In the Middle Turkic period (10th – 15th centuries), tribes and clans merged, leading to the formation of a single spiritual and material culture and what caused the functioning in the nominal of Turkic anthroponyms of various origins. The Turkification and the adoption of Islam by the Golden Horde also greatly influenced the anthroponymic system of the Turks. The Middle Turkic period can be divided into three chronological stages: the Bulgarian stage (X – XIII centuries) as the pre-Golden Horde period, the Golden Horde stage (XIII – XV centuries) and the Late Golden Horde stage or the Tatar-Khan period (middle XV – XVI centuries). The names of the Turks in this period is characterized by the presence of anthroponyms of common Turk and Arab origin. The penetration of Muslim names occurred for several centuries. The reason for this is the confrontation of the local paganism of the new religion. (16)

### 3 Results and Discussion

Regarding the etymologies of the Turkic names mentioned in the annals, there are significant developments of P. Goldan, N. Baskakov, and O. Pritsak. Among the names of the most famous Kipchaks were Sharukan, Otrók (Slavicization of Turk. Äträk), Könčäk, Köpek), Kurya (Slavicization of Turk. Kürä, Kür er), Boniak (Slavicization of Turk. Bögnäk), Beđlük, Köten, Bashkord, Hzak or Koza (Slavicization, Turkic variants Qoza, Qozy), Urusoba, Altunopa, Tugorkan (in the Byzantine chronicles Tugortaq, Turk. Togri-Tarxan, Tugar-tegin), Aena, Akym (Aq-quš), Koban (latinization Guban, Turk. Kopan, Qaban). The name Köten (Lat. Kuthen, Turk. Kötän) was distributed as a name in the Mahmud al-Kashgari dictionary and there is also a reason to derive the etymology of the name from the ancient Türkic verb Quta. Urus-opa, Altun-opa, Arslan-opa, Qitan-opa, Jenger-oba/Čengir-apa/Čenegir-apa/Čengir-pa, Qay-opa, It-öđli, Itlär, Qitan were names and ethnonyms. In general, there were twenty-eight Kipchak ethnonyms.

The names of the Otrók and Boniak (this form is close to the Uyghur name Bögnäk) were also among the Oguzes, and Kurya (Kürä, Kür er) was also the name of the Pechenegs. The etymology of this name was also in Mahmud al-Kashgari. Regarding the origin of the name Sharukan, the researchers attributed to him the Proto-Mongolic (Širaqan), Bulgarian (Šarakan), Turkic (Sazađan) or Alanian (Šarađan) occurrence. Such names as Sugur, Samur, Taš, Bilge-tegin, Bašqurt, Saqal

had common Turkic etymologies. The name Sdwak generally had an Iranian etymology (Sädäwäk).

Among other Kipchak leaders there were Azyöly, Aqysapa, Aqlan, Baraq, Bildüz, Bakmiš/Baxmyš, Boluš, Berkapa, Girgin/Kirgin/Kürgen, Jaksyn/Jyksyn, Eltut, Köksüz, Qoldač, Tatur, Turundaj, Čuđa, Qorqut, Qunuj, Kičik, Koräs, Kündädžik, Osuluq, Sütemir, Santüz, Sawuk, Sarysan, Sürmār/ Sürbär, Taz, Taryq.

Hungarian chronicles and documents, as well as Kypchak anthroponymy in Hungary, contain rich material for research. The code of Kipchak names and ethnonyms was summarized in L. Rashonyi's essay on Kypchak anthroponymy. The names are mentioned in the chronicles such as Aquš (Aq-Quš), Bortz (Borč), Memborch (Men-Borč), Kuthen (Turk. Kötän), Uzur, Alpra (Turk. Alpar, Albugra), Kemeneche (Turk. Kämänče), Oldamur (Turk. Altimir), Zeyhan, Keyran, Parabuch, Buthemer. Among the names of lesser-known Kipchaks are Aboska (Turk. Abušqa), Atlabarz (Altı-bars), Backholda (Turk. Badžqoldı), Baramuk (Baramuq), Beke (Beki), Biter, Buzkan (Buzđan), Chybuk (Turk. Čilbuk), Chakan (тюрк. Čaqan), Kachman (Qaçman), Kaplan, Koncha (Turk. Qončı), Michi, Menk, Mordar (тюрк. Murdar), Aydua (Turk. Ay Dođa), Kopulch, Kupchech, Tastra (Turk. Taš-Tura), Tolon (Turk. Tolun), Tarzuk (Turk. Torsuk), Turtule (Turk. Tört-el), Manthula, Kumcheg (Küncheg). Turtule (Tört-el) and Kumcheg (Kunchech); these are names and ethnonyms. For the names, Zeyhan, Uzur, Mantula, Parabuch, Buthemer, Menk, Michi, Kopulch no reliable Turkic etymologies were found. For many names, L. Rashonyi found etymologies in “Codex Cumanicus”.

Excerpts of the Kipchak language were recorded in the Mahmud al-Kashgari Dictionary “Vault of the Turkic Language”. The same is characteristic of the Oguz language of the 10th – 11th centuries, for which the only source is the information of Mahmud al-Kashgari. This scientist, when presenting language material, compared Oguz and Kipchak languages with Karakhanid language. It was indicated how to pronounce the word Oguz, and how to pronounce in the Kipchak language. Anna Komnina also pointed to the ethnic affinity between the Pechenegs and Kipchaks. She reported that Kipchaks and Pechenegs spoke in the same language. Mikhail Syriisky considered the Kipchaks one of the three parts of the Turks who settled in the 10th – 11th centuries. The same Mahmud al-Kashgari noted that the languages of the Bulgars, Suvars, Badjanak (Pechenegs) are Türkic, but different from those of the Kypchaks and Oguzes. Paying attention to these data, we should note that in order to understand, the Kipchaks should have spoken in the Oguz language (well, of course, they also owned their own). This assumption is not improbable, since the Pechenegs and Oguzes have been neighbors for several centuries, and the Pechenegs should have known their language. (17)

According to Mahmud al-Kashgari, the languages of Yagma and Tukhsi were close to Oguz. That is, the Kipchaks and Oguzes had a lot in common with the peoples of the era of the ancient Turkic kaganats (the royal family of yagma came from Tokuz-Oguz, and the Tukhs are descendants of Turgeshes. Turgeshes were also called decadal Turks, referring to their continuity from the Western Turkic Kaganate). It is possible to assume that for Central Asia, the Oguz language was a kind of lingua franca. It should be noted that during the Kipchak conquest, the Kipchaks conquered many Oguz tribes and included them in their composition.

Thus, we concluded that the language of the Kipchaks of the pre-Mongol period was closer to the Oguz language than the modern Kipchak languages. These languages can be considered ancient Turkic. The Kipchak language was more archaic than the Turkic “Codex Cumanicus”. The dictionary of Mahmud al-Kashgari is almost the only monument where the Kipchak vocabulary of the XI century is recorded. In addition, the monuments of the Kipchak language are the names of the Kipchak leaders, which are recorded in narrative sources from different countries. (18) This study is one of the studies that ground the analysis of the

historical development of the Kipchak language. We are moving away from the scheme of Turkic languages offered by N. Baskakov and suppose that in the 11th – 13th centuries. Oguz and Kipchak languages could be closer to each other than later Oguz and Kypchak groups of Turkic languages. Many names of Kipchak leaders have parallels in other Turkic languages, in particular, Oguz, Karakhanid, Uigur, and Turkic “Codex Cumanicus”. Mahmud al-Kashgari in his dictionary pointed to the common Oguz-Kipchak and Karakhanid-Oguz-Kipchak vocabulary. Common onomastics and vocabulary convince us of the proximity of Oguz and Kipchak languages. (19-20) This study allows researchers to look at the historical development of the language not only from the point of view of the modern linguistic classification of the Turkic languages but also from the point of view of those who knew the Kipchaks directly and could competently judge their language.

#### 4 Conclusion

From generation to generation passing the public and social experience, spiritual wealth as a national heritage, people create a material and spiritual culture of society. Rethinking the facts of human history, learning and absorbing the invaluable experience of generations, new members of the community have the opportunity to further develop at a higher level. (21) Traditional ways of the people, positive character traits, especially the national worldview, aesthetic perception, and psychology - all periods of national development can be found in the language of the written heritage. Old Kipchak language, during its former prosperity Turkic language, was spoken in the community, was office language and the language of international communication. Already at that time “Kipchak language” had a wide area of distribution and experienced many historical and social upheaval. There is no it is classified as a dead language, but Kipchak language is the foundation of Kipchak language groups such as Kazakh, Karakalpak, Nogai, Tatar, Bashkir, Kumyk, Karachay, which are currently raised to the level of independent national languages. (22-23)

It is also indisputable that the linguistic point of view on anthroponymy used in the Middle Ages, has played a significant role in the Turkology, as a science in identifying ways of formation and development of the literary language history, areas constituting the history of language - historical phonetics, historical grammar, syntax, historical, historical lexicology. It seems to us, the study this character, based on comparative work with anthroponyms, though raises doubts among Turkologists of Eurasian continent, yet it could be solved. Anthroponymy related Kipchak languages should be investigated by the comparative-historical method, combined with modern Kipchak language materials, capturing the ancient Turkic language examples, examples of the modern language of Turkic languages, through synchronous description, as well as historical and diachronic aspect.

For theoretical and methodological foundations of the study should be used monographs and articles of domestic and foreign scientists in the field of Turkic studies, recent theoretical and methodological achievements in modern Turkic philology, which will expand the topic more fully clarifying the ethnolinguistic and etymological continuity of language formation relating to the Kipchak group. (24)

A distant scientific value of this work we see in consideration of the close relationship of historical grammar and historical lexicology of the Kazakh language, coupled with the problems of Turkic studies. The additional use of materials from groups related to Kipchak languages and linguistic comments made at comparative aspect, meet the requirements of traditional Turkic studies, but modern, unconventional approach prejudice the relevance of the new vision at the present stage of development of science.

In the study it is necessary to make an attempt change the angle of view of the peculiarities of language development related Turkic peoples, to reassess the structure, the cognitive value of the remaining pearls of the word, making full use of the

comparative method study philosophy, culture, way of life, the spiritual riches of the Turks, to reveal the nature of linguistic phenomena by studying anthroponyms in the languages of kindred peoples of the Kipchak group, considering account differences in the historical development of ethnic groups.

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**Secondary Paper Section: AB, AI**