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LINGUISTIC RESEARCH OF ANCIENT TURKS ANTHROPONYMY
(ON THE BASE OF WRITTEN MONUMENTS)

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The proper names of the ancient Turkic anthroponymic system, which includes cultural information, reflecting the ethnic and aesthetic ideals of society, are studied. The object of the analysis is associated with various periods of social and cultural life characterized by stereotypes about the function of name in society, which represents the events of a political or spiritual life of the country. The subject of research is the analysis of anthroponymic systems of three large Turkic groups in the pre-Islamic and Islamic periods. The results of the work demonstrate the ability of the ancient Turkic anthroponymic system to self-preservation of the semantic structure and to a list of units. The study of proper names in synchronic and diachronic aspects allows to move from the description of particular laws to integrated research of anthroponymic problems in linguistics, psychology and sociology. The practical relevance of the research is associated with undying interest of people to the names, of knowing their values and influence on the destiny of a person, his behavior in society. One reason for the "longevity" of the Turkic anthroponymic system is its close connection with the stable ancient ethnic traditions, which are manifested in respect for ancestors and their names. Anthroponymy gives plentiful and unique material for the studying of relic word-formation models and ethnic history. In the Turkic linguistic world-image the principle of anthropocentrism is retained even when the price of human life is leveled, and the society elects other value systems.
Key words: anthroponymic system; name-formation; naming; New Turkic era; ancient Turkic and Kypchak anthroponymy; identification

Statement of the problem. The development of anthroponyms plays a huge role in the life of Turkic people by virtue of historical prerequisites. As a result modern Turkic anthroponyms represent undoubted interest. Today onomasiological aspect of a proper name is more evident in the functioning of language, as long as proper names appear in naturally-sounding language [1]. "Firstly, man must learn to generalize and create words for describing common concepts, and then master the technique of distinguishing between homogeneous phenomena and objects of the same class, and learn how to call individual things" [2, p. 6].

Modern linguistics defines language as a complex symbolic system [1, p. 7]. Proper names are ones of the most important parts of this system. Man lives with own name all his life. It is a kind of replacement of the person in the family and in other spheres of communication. History of the Turkic peoples is extremely rich and diverse. Turkic tribes at certain stages of its historical development had contacts with other ethnic groups, which is reflected in the language and history and have left a noticeable trace in the culture of the people, particularly in the tradition of naming.

A modern approach of studying language brings together linguists, psychologists, sociologists. The relevance of anthropological research system is interfaced with undying people's interest to names. As a bridge of all sides of integrated consideration of the name's place in the structure of self-consciousness and the evolution of anthroponymycon we put forward the principle of the Dialogic name. Thus, the relevance of the research determines that the focus is man as "the Creator of names" (the term of Yu.N. Karaulova).

Presentation of the author's position. The study of names prevailing in Kazakhstan has a long history, during which the richest actual material is introduced into the scientific turn, it is also obtained detailed system and structural description from the standpoint of history, semantics, the functioning of different types of anthroponyms in different types of discourse. Choosing a name is one of the components of constructing personality, which overcome limitations of biological sex; ethnicity is not necessarily manifests itself through the name. In our view, the identity of the person and his name are identical to each other. The name that a person receives after birth, immediately getting accus-

tomed to it, also is deposited in his subconscious for all his life and becomes unique identification code of his personality. Extending the theory of identity, we would like to note that in Turk ethnic group personal name has additional assignment. Turkic people believe while choosing a personal name parents put energy program in their child, which has requirements and wishes that determine its future. The identity of name and destiny of man, not only of his personality, is a fundamental thesis in the Turkic world map. Proper name has a great number of cultural information, as a reflector of ethnic and aesthetics sides that are installed in a particular society. It is connected with different periods of sociocultural life, which is characterized by stereotyped overview of name's functions in society, and which also reflects the events of the political or spiritual life of the country. In the linguistic world-image the principle of anthropocentrism is saved, even when human's life depreciates in society and it is elected by the other values. The proper name of a man is so widely discussed in different fields that further study is possible only with the involvement of data accumulated by linguistics, philosophy, sociology, cultural studies.

If we appeal to anthroponymic system from the position of human consciousness, connection of individuals' speech-thinking activity with its extra linguistic environment allows us to study the underlying processes of anthroponymical dynamics of Turkic peoples. Modern anthroponymy is the result of long linguistic and cultural activities of people. That is why it is necessary to consider the integrated nature of anthropological research and a number of additional linguistic and extra linguistic factors. The anthroponym is a component of lexical-semantic language system by itself and as part of interacting with a nominal lexical unit, often preserving in its structure the basics of already lost appellatives. Anthroponymy gives a unique wealth material for studying relic word-formation patterns and ethnic history.

Presentation of the basic material. The ethnic structure of the Turkic groups in ancient period with ancient Turkic, ancient Kipchak ethnic groups, Oguz-Kipchak tribes, Ugric, and later their close contacts with the Volga Tatars, Bashkirs, Bukhara, Kazakhs, who have significantly influenced on their naming [3, p. 5]. The most ancient components of modern Turkic an-

thropological system are ancient Turkic, Kipchak, Bulgar-Kipchak names. Later Turkic anthroponymy evolved under the influence of the names used by the peoples who was a member of Eastern Association: Tuvinians, Yakuts, Hakas and Mongols. For example, the Turkic name like *Chalabai* has a base as *Chala, Cala,* which is saved in Tuvan language: Tuvan verb *Chala* ascend to Mongolian *zala* "send", "to be sent by God", and the noun *Bai* has a meaning as "prophet", "prophet of God". The presence of anthroponyms of Mongolian origin is historically conditioned because in the early XVII century large masses of the Western Mongols occupied the territory along the banks of the Ob, the Irtysh Rivers. Culture of naming in modern Turkish family is characterized by saving traditions, peculiar to the Turks in the late XIX century.

National anthroponymy is a complex system uniting a number of subsystems built on word-formative, semantic, or communicative principles. It has such subsystems, which are composed of the names, joint by similar or opposite meanings of their bases. Certain mental and linguistic patterns of a general nature are shown on their development. Ideal of all onomastic researches is fully view of anthropological system, "throughout its movement, from its origins to the prospects. It is completely impossible, but it can be approached from one side, putting one upon the other synchronic slices, and on the other side – linking the traceable diachronic changes of certain anthropological phenomena" [4, p. 51]. Indeed, if we have different objects of study within one object, synchronic and diachronic analyses "supply each other and give the opportunity to see "momentary" life of language and its life in time" [5, p. 92].

The fundamental remark belongs to V.A. Nikonov: "Only in the perspective of time and space we can see the dynamic of names: some trends are general, identifying, others are secondary and subordinate, and some are directed against the flow" [6, p. 26]. New in the list of names is not only the appearance of names, which were not before, but the change of frequency of older names. Analysis of historical data contributes to better understanding of the anthropological system, as it is the result of long development. The presence of historically developed and continuously developing case of anthroponyms on the one hand, and the oppor-

tunity to reflect on the name, choose it for a newborn, and then vary its naming on the other, determine the perspective of anthroponyms as existing "outside of human" and "inside of human". But only in recent years, the anthroponyms are considered from the point of view of identifying the actual perception of the name of a particular linguistic-cultural community member. Semantics of naming is almost independent of the differences between languages. Male names which mean wish of power, courage, agility, common to most peoples. The wish-name *Tumer* (mong.-bur. *Tumer* "iron") is found in many formant names of the Mongol khans: *Ulzyte Tumerhaan, Esun Tumerhaan, Tub Tumerhaan, Tuges Tumer Usgalhaan* and etc. Nowadays, many of these anthroponyms function are in a list of names of Turkic people, due to either genetic proximity of the ancient tribes, or by long contacts, which perhaps causes the community of anthropological lexicology. When we decode names, we must pay attention that generic names can have a totemic character: tur. *Kubdut* "billfish", tur. *Khudai* "God", tur. *Albin* "dog" (mong.-bur. *Galzut* "rabid, mad dog", mong.-bur. *Sharayit* "red dog", mong.-bur. *Bodongut* "wild boar"), have connection with place names (tur. *Huasai* 'people of the bright plain', tur. *Khargana* "the men of the place, which is rich with garganicum"). We distinguish three parts of anthroponyms in anthroponimic system. The first part is the names inherited from the Kypchak Turkic and medieval ethnonyms and anthroponyms. The second part is the names of the Islamic period, which were developed in the new Turkic era. The third part is the names borrowed from anthroponymical contacts with Turkic peoples.

At different stages of the evolution of society its anthroponymic system functioned there. The old Turk and old Kypchak anthroponymic systems existed on the basis of the ancient Turkic language. Formation and development of anthroponymic system are connected with the cultural traditions of the Turks, Kipchaks, Bulgars, Uighurs, and Karluks. Tribal names, ethnic anthroponyms of Turks allowed us to determine the language as a basis of anthroponymic systems. Confluence of tribes and clans was in medieval Turkic period (X–XV centuries), and led to formation of a single spiritual and material culture and it is the reason of functioning of Turkic anthroponyms of different origin. Turki-

zation and Islamization by the Golden Horde also had a great impact on anthroposystem of Turks. Medieval Turkic period can be divided into three chronological stages: the Bulgarian stage (X–XIII centuries) as period before the Golden Horde, the Golden stage (XIII–XV centuries), and period after the Golden Horde or the Tatar Khan's period (the middle of the XV – XVI centuries).

The modern system of Turks' names is characterized by the presence of Turkic and Arab origin anthroponyms. The entrance of Muslim names continued for several centuries. The reason is the confrontation between the local paganism and the new religion. After studying the historical documents, F.Kh. Gilfanova concludes that contact of population of the Irtysh River basin with Islam took place from the first half of the XV century, when Muslim religious teachers began to arrive there, and before the reign of Khan Muhammad Shaybani. "Acquaintance with Islam" was enforced. Ishan Bagautdin gave order to sheikhs "to organize ... the great war for the faith" with Tatars, "who have not true faith and true concepts and who bowed to dolls" [7, p. 78-79]. In the second half of the XVI century, during the reign of Khan Kuchum, the Siberian khanate has already become a Muslim country. During the XV–XVI centuries there was a wave of Islamization of the population in this area, but among some groups Islamization was unclear until the XVIII century. Many scientists have an opinion that Islam was spread secretly by mullahs since 1720, because in the middle of the XVIII century the most part of Siberian Tatars have not yet adopted Islam, and finally it has been established in the first half of the XIX century. Relatively to the depth of entrance of Islam in the masses, the study of anthroponymic system of the Turks gives the following picture. Tatars first accepted Islam (the middle of XVIII century), and Tobol and Tumen Tatars – in the end of the XVIII century, barabins – in the early of the XIX century. In this case, the adoption of Islam occurred consciously, parents who were well-educated and studied Koran could give to a child an Islamic name. Indeed, despite the early beginning of the Turks' Islamization, it could not become fully Islamic because remnants of the pagan faith still exist in the present days.

F.Kh. Gilfanova identifies the following stages of Turks' Islamization: first stage: the

middle of XV–XVI centuries – the first wave of Islamization, "Acquaintance" with Islam was compulsory by ishanes, sheiks, and devout Muslims of the East; second stage: XVII – the middle of the XVIII century, assimilation of Islam, it was spread out relatively peacefully. It is attached evidently to Muslim primary schools, mosques and secondary schools, as well as Muslim or Arab culture which is called "Eastern culture"; third stage: the middle of the XVIII–XIX century – there is a natural Islamization of population [7, p. 188-194]. A powerful incentive to the adoption of Islam faith was forced by Christianization of Turkic-Tatar people in the first quarter of the XVIII century [8, p. 12-18]. The analyzed anthroponymic systems of the three large groups in the pre-Islamic and Islamic periods indicate the ability of self-preservation of their ancient Turkic anthropological system with its semantic structure and list of anthroponyms. The main extralinguistic reason of "longevity" of the anthroponymy is very closely connection with the ancient ethnic traditions, which differ with its stability, viability and patriarchal consciousness of the Turkic people. All of this is manifested in the processes of onymization of place-name elements in personal names. Pra-Turckic anthroponymic system has formed at a time when the ancient Turks practiced pagan religions.

Actually the main linguistic reason of safety of anthroponyms is the direct connection of the Turkic anthroponyms with the Turkic appellatives: nouns, adjectives, numerals, verbs. Also it is worth to note the productivity of phonetic indicators, word-formative means and structural antropomodels which are used in the formation of proper names.

Modern Turkic proper names are connected with traditional names of nature objects: a) celestial bodies (Ai, Koyash, Nur); b) the names of metals and minerals (Altyn, Tash, Timer, Chuertash); c) nicknames, and the names of animals (Arslan, Karmishak, Kochek, Kuchkar); d) verbal designation of labor instruments (Balta, Bulat, Saban, Urak); e) designation of social and family relations (Abishka, Bai, Murza); f) verbs of state, desires (Kil, Kalsin, Torsin, Tuktasin, Ulmas, Yashasen); g) color lexicology (Akkosh, Karabai, Karabash, Saribai).

Phonetic structure of names reflects the peculiarities of adverbs, dialects and sub-dialects, which are described in Turkic dialectology. A particular dialect of adverb genetically traced back to its ancestral (tribal dialect). Tatars have saved in the ancient list of names, mainly Kipchak features as well as Oghuz and Karluk. Barabarian avderb is probably the origin of ancient Turkic-Kypchak-Bulgar and reflects features that are similar with the dialects of Uighurs and Karluks. Of course, systems of ancient ancestral and tribal dialects in the process of its development acquired innovations due to external reasons – influence of the neighboring languages. For comparison of vocals in the sound shell of the anthroponyms, which had ancestral and tribal origin in groups with native phonological structure of the Turkic languages, in the center of the system of vowel phonemes were the names of the considered groups, on the periphery were phonemes, which absent in other groups. Consequently, the structure of vocalism in anthroponyms of three groups mainly was saved, and detected deviations did not change the phonological structure and did not change the vocalism. Interchange of consonants of anthroponyms in comparison with the system of consonants in the Turkic languages is found in initial and final positions of consonants. In the centre of the scheme were found similar *p/b* (front, labial, clean, occlusive), *t/d* (average, teeth-alveolar, occlusive), *k/g* (occlusive), *ts/ch* (average, teeth-alveolar) instead of *h/g* in the Turkic languages – *h/k* in the list of names of three groups of Tatars [8]. Formation of the Turkic tribes was ended in the Altai era, for languages which were characterized by the presence of phonemes *z/sh/s*. Thus, comparing individual facts of language we must take into account all the difficulties of establishing genealogical relationships and the difficulty of determining relative degree, and in this regard, it is difficult to date particular phonetic, lexical and grammatical phenomena or process.

After analyzing the phonetic and morphologic structure of the earliest origin of anthroponyms, we can say that there are two main discharges of proper names: simple and compound anthroponyms, which are nominal or a verbal stem. Simple in its morphemic structure anthroponyms, in their turn, are divided into simple non-derivative (without affix) and simple derivative (with affix) anthroponyms. Simple non-derivative (without affix) anthroponyms are appellative proper names, which are not able to further morphological segmentation, id est an-

throponyms formed from the root of non-derivative bases. Simple non-derivative anthroponyms are the most ancient in the list of Turkic names, as they are associated with the tribal era of society development: *Alasha* – "nag", *Chura* – "slave". These are proper names which arose on the basis of appellatives.

Simple non-derivative proper names constitute the majority of the nominative units in comparison with simple derivatives (affixal) anthroponyms. This is probably due to the ease of use of such anthroponyms in everyday life, and encourages their high productivity. After calculating simple and compound anthroponyms we found out that nominative signs without affix have an advantage in ancient anthroponymic system. The simple non-derivative anthroponyms are names like: *Atsik* – "overt"; *Bakir* – "copper"; *Balta* – "ax"; *Bulyak/Pulyak* – "present"; *Eget* – "fellow"; *Keche* – "junior"; *Kochek* – "puppy"; *Kuchkar* – "sheep"; *Kubyak* (anc.-bulg.) – "dog"; *Kunak* – "guest"; *Sabir* – "patient"; *Timer* – "iron"; *Urman* – "forest"; *Urak* – "sickle" and so on.

The social and political life of the USSR did not have enough deep impact on the tradition of choosing name. Names borrowed from Arabic and Persian are firmly fixed into the vocabulary of the Turkic languages for three hundred years. Historicism of proper names is unconditional, because in many cases onymistic vocabulary saves traces of the disappeared words which are not currently used. The description of the historical aspects of the nomination is of great interest for the study of the motives of naming. 1920–1930 are the period of political and ideological orientations' change which is characterized by the creation of names-neologisms [3, p. 51-53]. It is enough to recall such names as Vladilen (Vladimir Lenin), Gertruda (hero of labor), Isolda (from the ice), Kim (Young Communist International), Mai, Maya, Molot, Mels (Marks, Engels, Lenin, Stalin), Oktyabrina, Renata (revolution, scince, labour), Stalina, Traktor, Hubishal – "revolution". However, giving such names was rare.

According to O.N. Novikova, in the process of socialization people learn the system of names in the totality of their sociolinguistic and psychological implications as part of the culture. The name acts as a social sign. The presence of fund of the names implies stable stereotypes of collective evaluation, normative symbols of so-cioethic identification. The stereotypes of proper name, paradigms of the images of consciousness are understood as ways of perceiving names, ensure the consistency of this perception at the level of culture as a system of consciousness, associated with a specific ethnic group. The scientific tool with which we can consider the complex play of factors which are important for the interpretation of complex of encoded different ways information can be expressed in the format of the opposition "own"/"alien", forming cognitive frame of perception, of name of the individual. "Own" character of name is fixed by tradition. "Different", "unusual" pulls out from the comfortable, familiar stereotypical perception of a person through his name, thus forcing people to change something in themselves. The basis of this process is a predictive character of the name: familiar leads to familiar images and associations. Choosing the name is mediated by historical context, cultural preferences of family members. Through the name they express their will, man who gave a name acts as the Creator who programs the fate of the newborn by using the name, gives him the patron from the number of ancestors, famous persons or from any positive forces; there are fixed memorable places, phenomena, events in the name. Thus, the name acts as a translator of family and/or personal values [9, p. 36-41].

The most Turkic elements in the composition of proper names are observed among the naimans and kereits who saved a strong influence of ancient Turkic culture in the speech, especially through religion. In "Secret legend..." there are following proper names of the naimans and kereits.

1. *Altun-Ashuk* (< anc. tur. *altunashuk* – "golden ankle" or "golden helmet").

2. *Kuchuluk* (< anc. tur. *kuchlug* – "strong", "powerful").

3. *Yedi-Tubluk* (< anc. tur. *yeditugluk* – "seven banners").

4. *Inancha – Bilgekan* (< anc. tur. *Inanchubilgekan*, anc. tur. proper names *Bilge-Kagan*, *Kulbilge han*, *Inanchubilge*, *Inanchu chur*; there *inanchu* < anc. tur. *inanch* – "faith, trust" is used as a title; anc. tur. *inan* – "to believe, to trust"; *bilge* – (< anc. tur. – "wise" – from anc. tur. *bil* – "to know, to be able to").

5. *Sangum* (< anc. tur. *sangun* – military title).

6. *Elku-tur* (< anc. tur. there are two anc. tur. words: *el* and *kutur*, where *el* – "tribal union, people" – is often met in anc. tur. proper names, for example, *El buga, El Temyur, El Chur*; and *kutur* is phonetic form of anc. tur. *kutuz* and has the meaning "exuberant, wild").

7. *Guchugudun-Buiruk-kan, Buiruk-kan, Kurcha-kus-Buiruk-kan* (there is the element *Buiruk* which is anc. tur. *yiruk, buiuruk* – "mandative", also is used as a title; from anc. tur. – "to order").

8. *Olukyasun* – "dead bones" – from tur. *Olue* – "dead" from anc. tur. "to die".

9. *Orok* – anc. tur. *oruk* – "way". In modern Turkic languages the word *oruk, orok* – "way" as a lexeme has a meaning as *band*. Thus Turkism explains the expression *orokshinkula* as "*white horse with black band on the back*".

10. *Uturaku* – "*to go in front of everybody*" < anc. tur. *uturu, utru, utra* – "next to". Anc. tur. *utrin, utrun* – "to counteract".

11. *Uchumak* – the name of arrow type, perhaps origins from tur. – *uch* – "to fly".

12. *Karshi* – "palace"; *nouukukarshi* – "marching palace" < anc. tur. *karshi* – "palace".

13. *Koastanokit* – "wonderful girls" < tur.-tuv. *kaas* – "smart"; hakas. *Haos* – "picture, pattern"; chul. tur. *koos, kuas* – "beautiful" ; *kaas-tig* – "smart, beautiful, patterned".

14. *Kosh* – "house"; *koshilik* – "tent, yurta"; tur. kirg. *kosh* – "spare yurta"; turkm. gosh – "camp"; chagat. *kosh* – "nomad camp"; anc. tur. *kosh* – "spare". In modern Mongolian languages this word can be met in Kalmyk, where it exists in form of *hosh* and has the meaning – "temporary camp", also "second yurta (after the main)".

15. *Terme* – "holiday marquee"; bashk. *tirme*, nog. *terme yui*, tuv. *terbeog* – "felt yurta"; kirg. kaz. *terme*, uzb. *terma* – "prefabricated". There is *ter* on the base of all this word – "to collect".

16. *Mong* – "upset" < anc. tur. *mung* – "suffer, need, care".

17. *Chaka* – "baby" tur. *chaka*, bashk. *saga*, tat. *chaga*, kirg. *chaka*, kaz. *shaga* – "baby"; mong. *tsah* – "baby".

Conclusion. The study of athroponymic system of the ancient Turks on the material of ancient Turkic written monuments testifies the fact that the proper name reflects the ethnic and esthetic installation of the society in different periods of its socio-cultural, political and spiritual life. Analysis of anthroponymic systems of three large groups of Turkic peoples in the pre-Islamic and Islamic periods indicates the ability of self-preservation of the semantic structure and the list of Turkic anthropological system units. Anthroponymy gives a unique rich material to study the history of the phonetic, grammatical and word-formation models of Turckic languages, their lexical and semantic history.

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ЛИНГВИСТИЧЕСКОЕ ИССЛЕДОВАНИЕ ДРЕВНЕТЮРКСКОЙ АНТРОПОНИМИКИ (НА ОСНОВЕ ПАМЯТНИКОВ ПИСЬМЕННОСТИ)

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Рассмотрено имя собственное древнетюркской антропонимики, которое включает в себя культурную информацию, являясь отражением этнических и эстетических установок общества. Объект анализа связан с различными периодами социально-культурной жизни, характеризующейся стереотипными представлениями о функции имени в обществе, отражающей события его политической или духовной жизни. Предмет исследования – анализ антропонимических систем трех больших тюркских групп в доисламский и исламский периоды. Результаты работы свидетельствуют о способности самосохранения семантической структуры и перечня единиц древнетюркской антропонимической системы. Методы синхронического и диахронического изучения имен собственных позволяют перейти от описания частных закономерностей к обобщающим исследованиям антропонимических проблем в лингвистике, психологии и социологии. Практическая актуальность исследования сопряжена с неугасающим интересом людей к именам, познанию их значений, влияния на судьбу человека, его поведение в обществе. Одной из причин «долголетия» тюркской антропонимической системы является ее теснейшая связь с устойчивыми древними этническими традициями, которые проявляются в уважении предков и их имен. Антропонимия дает уникальный богатый материал для исследования реликтовых словообразовательных моделей и этнической истории. В языковой картине мира тюркских народов принцип антропоцентризма сохраняется даже тогда, когда цена жизни человека нивелируется, а общество избирает другие ценностные ориентиры.

Ключевые слова: антропонимическая система; имятворчество; имянаречение; новотюркская эпоха; древнетюркские и кыпчакские антропонимы; идентификация