ETYMOLOGY OF MANY ANTHROPONYMS OF MODERN KAZAKH LANGUAGE AND ANTHROPONYMS OF OLD KIPCHAK LANGUAGE

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Abstract

One of distinctive features of the Kazakh language is examined in this article, consisting in synharmonism. Its preposition is underlined in the process of communication. At the same time on the basis of the done analysis it is specified that synharmonism submits to conformities to law of synchronicity of vowels and consonants as well.

Keywords: etymology, Kipchak language, Turkic, Kazakh nation.

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

Now the idea of cultural and language continuity of 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 kipchaksky and modern Turkic languages demand the weighed approach to century history of 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

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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 anthroponyms of old kipchak language the main attention should be paid to the review of history of research of anthroponyms 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 anthroponyma of polovets were closely connected with their title, the related political, social and 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 anthroponomy 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 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.

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.

In adequate 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: “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” [1, 58].

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, 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 "bory totemdi Taipa" or "elbori" and reached predominating tribe.
The results of this huge work will help to solve 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 of 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 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 "Diuani 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 [2].

Since the XIX century, the etymology of anthroponyms of Kumano-Polovtsian was studied by famous Russian Turkologists and Orientalists, L.Z. Budagov, B.B. Radlov, I. Dobrodomov, K.Gronbich, N. Baskakov, S. Pletneva and others. Also, in late twentieth beginning of the XXI century Kazakhstan Türkologists B. Mahpirov, M.E Alimbaev and others researched too [3; 4].

In his "Comparative dictionary Turkish-Tatar adverbs" L.Z Budagov 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" [5,183].

One of the first researchers of the origin history of the Polovtsian names turcologist V.V. Radlov in his 4-languid work "The experience of dictionary of Turkic dialects" gives several Polovtsian names: Emyak, Coban, Samogur, Tugortak-Tugorkan, with an explanation of their meaning [6]. 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 relationship with ideology, ethnopsychology and mental characteristics. This inevitably led to one-sided conclusions. The realities of today require 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. Taking into account 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.

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

Examining the language of the ancestors, we define the degree of
closeness of the relationship of material and spiritual aspects of their lives. In this regard, Professor K. Musayev said this: "When we say that language is a storehouse of history of the people – its carrier primarily refers to the lexicon, which directly responds to the 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".

From generation to generation passing the public and social experience, spiritual wealth as a national heritage, people create 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. 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 [7].

It is also indisputable that the linguistic point of view on anthroponomy 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. Anthroponomy related Kipchak languages should be investigated by comparative-historical method, combined with modern Kipchak language materials, capturing the ancient Turkic language examples, examples of 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 ethno-linguistic and etymological continuity of language formation relating to the Kipchak group [8, 123].

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, taking into account differences in the historical development of ethnic groups.

References: