

ANTHROPONYMS NAMED ACCORDING TO DIFFERENT NAME SELECTION TRADITIONS IN ANCIENT TURKISH PEOPLE

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Аннотация. В данной статье описаны уникальные традиции древнетюркских народов в наречении имени своих детей, роль и значение человеческого мышления при наречении имени.

Ключевые слова: антропоним, историческое название, этимологический анализ, лексика, компонентный анализ.

Abstract. This article describes the unique traditions of ancient Turkic peoples in naming their children, the role and importance of human thinking in naming.

Key words: anthroponym, historical name, etymological analysis, lexicon, component analysis.

Names given to individuals in Turkic peoples can be divided into different groups. Below, we will try to analyze the groups of personal names of the ancient Turkic peoples based on the principles of naming, specific motives, and their specific names.

Names associated with parents' dreams

1. Turkic peoples long ago dreamed that their children would grow up to be polite, well-behaved, respectful people, and they chose names for their babies in connection with this dream. This is where the anthropocentric character of the name originates, that is, the human factor comes first when choosing a name for a person: Az (the name of a person found in Orhun-Enasoy inscriptions) is a Turkish name meaning happiness, bliss; Azjargal (a name found in the "Mysterious History of the Mongols") is an anthroponym meaning happy, lucky; Ogdulmish (a name found in the epic "Kutadgu Bilig") is a name that means full of intelligence; Bayar (a name found in "Mysterious History of the Mongols") is an anthroponym meaning joy, drug, holiday.

2. Turkic peoples have dreamed of living comfortably and healthy since ancient times. For this reason, they chose names for their children related to these dreams: Amarjargal (a name found in the "Mysterious History of the Mongols") - pleasure, happiness, Kutlug (in Chinese sources, Kutlug is the second name of Eltarish Khagan) - blessed, happiness-bringing word. anthroponym meaning nose.

3. Turkic peoples long ago dreamed that their children would live a life of abundance and wealth, and in connection with these dreams, they chose names for their babies: Bayan (a name found in the work "Altan topchi") - an anthroponym meaning wealthy, rich ; Bayanbaatar (a name found in the "Mysterious History of the Mongols") is an anthroponym meaning a wealthy hero, a hero, Arvin (a name found in Orhun-Enasoy inscriptions) is an anthroponym meaning abundant, abundant; Elbeg (a name found in Orkhun-Enasoy inscriptions) is an anthroponym meaning abundant, many, fertile, blessed.

4. Turkic tribes have long chosen names for their children, hoping that they will grow up to be honorable, famous and brave people: Baatar (a name found in the "Mysterious History of the Mongols", current form Botir) - hero, hero, Alp Er Tonga ("Devoni lugatit Turk" the name found in

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the work) is an anthroponym, Bagatur, which means a brave mountain, a brave mountain (the name found in Orhun-Enasoy inscriptions, its current form is Baha) is an anthroponym meaning fearless, brave, brave, hero.

5. Names given to children with the hope that they will develop from the point of view of business and get good living conditions in life: Mandal - (a name found in the "Mysterious History of the Mongols") anthroponym meaning rise, Ozgurmish - (found in the epic "Kutadgu Bilig" name) an anthroponym, Undrax, meaning awakened from sleep, spiritually elevated - (a name found in the inscriptions of Orhun-Enasoy and in the work "The Secret History of the Mongols") is an anthroponym meaning to rise, rise;

6. Names given in connection with the wish for children to live a long life, to be strong and durable: Bat - (Orhun-Enasoy inscriptions, the name found in the work "Ardana Topchi") is an anthroponym meaning healthy, strong; Baatar - (Anthroponym found in Orkhun-Enasoy inscriptions, "Mysterious History of the Mongols") anthroponym meaning strong, hero, hero; Batbayar - (the name found in the Orkhun-Enasoy monuments, "The Secret History of the Mongols", the works of "Altan Topchi") is an anthroponym formed from the combination of words meaning strong and joy, Tomor - (the Orhun-Enasoy inscriptions, found in the work "The Secret History of the Mongols" anthroponym) an anthroponym meaning iron, strong.

7. Names given in connection with the wish for children to be kind, to live a pure life full of goodness, to live on the right path: Ariun - (a name found in Orhun-Enasoy monuments, "The Secret History of the Mongols", "Altan topchi" works) clean, pure, pure anthroponym meaning; Ariq - a name found in the monuments of Orkhun-Enasoy) is an anthroponym meaning clean, pure;

8. Names given by Turkic peoples in connection with the dream of becoming a person useful to mother, father, brothers and the nation: Achig - (a name found in the monuments of Orhun-Enasoy) an anthroponym meaning good, meritorious, Ach - (found in the monuments of Orhun-Enasoy name) an anthroponym meaning merit, good deed;

9. Names given in connection with the dream that the life of the born child will continue smoothly and everything will be complete: Buren - (the name found in the work "The Secret History of the Mongols") is an anthroponym meaning complete, perfect; Buten - (a name found in the work "Altan Topchi") is an anthroponym that means complete; Duuren - (a name found in the work "The Secret History of the Mongols") is an anthroponym meaning in full, Tegsh - (a name found in the monuments of Orkhun-Enasoy) is an anthroponym "clean" meaning correct, perfect;

10. Names that arouse national feelings in Turkic peoples, reflect the dignity of the state and people, and the sanctity of the homeland are also given to children: Altantug - (a name found in Orhun-Enasoy monuments "Mysterious History of the Mongols", "Altan Topchi" and many other Turkish sources) an anthroponym formed from the combination of the words gold and flag; Tugbaatar is an anthroponym formed from the combination of the words "flag" and "hero" ("Mysterious History of the Mongols", "Altan Topchi").

In the process of analyzing Orhun-Enasoy and Uighur sources, Altun Tamgan Tarkan, Bilga, Anqas, Bumin, Aruq, Istami, Eltarish, Elbilga, Asuy, Kul Tegin, Bagatur Chigshi, Bars, Bayar, Berke, Erdene, Chechek, Kuli Chur, Bay Chur, Kongul Sangun and dozens of archaeoanthroponyms, whose naming principles are unique to the Turkic peoples indicates the existence of a custom of naming. We can find important information about the naming customs of the ancient Turks from Orhun-Enasoy and Uyghur inscriptions, "Mysterious History of the Mongols" [7, 7], Marco Polo,

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Friar John de Plano Carpini, William Rubruck, Rashididdin, Juvaini and Grigor of Aknerli [3, 8] can be found in the works of tourists and historians.

In the works of travelers, scientists and traders mentioned above, many Turkic archaeoanthroponyms are mentioned in detail, and important information about the reasons for their placement is also found. For example, many Turkic archaeoanthroponyms such as Aq Buga, Bahatur, Chagatoy, Elchi, Nekuder, Kara Buga in the researches of Grigor Aknerli were analyzed by F.V. Cleves in his articles and scientific works and showed the reasons for their use [3, 225-234].

Although there are only a few researchers who have conducted important research on the principles of naming in ancient Turkic people, most of them have not been analyzed based on the method of comparative-historical linguistics or have not been studied in comparison with the cultures and customs of the Turkic peoples and several neighboring peoples. Nevertheless, it is worth noting the efforts of such scholars as Larry Moses, L. Bese, J.R. Kruger, J. Vinkovic, Marta as tu Mika-Mislivi and Naran Baras-agur within this topic.

Bumin is the name of the person who founded the Kokturk Khaganate found in Turkish sources, in particular, in the 2nd line of the eastern side of the "Kultegin" inscription and the 3rd line of the "Bilga Khagan" inscription. At first, the Kokturks were subordinate to the Avar tribe named Juan-Juan, and they were engaged in blacksmithing in the Kin-shan mountain and became famous in the production of arrows and bows. The Avars are subjected to the invasion of the Turkic people, who are mentioned as Tiye-le in Chinese sources. Then the Turks attacked the people of Tiye-le and defeated them. After this event, the name Kokturk was used for the first time in Chinese sources, and its ruler was mentioned as Tu-men. After this event, Tu-men returned to the Juan-Juan tribe, which he had humiliated, and defeated them in 552, establishing the Kokturk Khaganate. This person is Bumin Khokhan from the inscription "Kultegin" that we are analyzing.

Istami (Istemi) is the name of the khagan mentioned together with Bumin khagan in Turkish sources, in particular, in the 2nd and 3rd lines of the eastern side of the "Kultegin" inscription [8, 28]. After Bumin defeated the Avar tribes named Juan-Juan and established the Kokturk Khaganate, according to tradition, he entrusted the management of the western part of the country to his brother Istami Khagan. Istami Khagan took control of the Ten Arrow Tribes (Ten Turkic Tribes) as well as other Turkic tribes in the west. This archaeoanthroponym is mentioned in Chinese sources as She-tiye-mi.

Qutlug - as mentioned above, Eltarish Khagan is mentioned as Qutlug in Chinese sources. It is known that Kutlug is actually a Turkic word. This archaeoanthroponym was somewhat popular in Turkic languages. In addition, it was used as a name for representatives of both sexes. In particular, it is a historical fact that the mother of Babur, who was from Genghis, was named Qutluginor.

Elbilga Khatun is Eltarish Khan's wife. Mother of Bilga Khan and Kul Tegin. This archaeoanthroponym is mentioned in the 11th line of the eastern side of the "Kul Tegin" inscription, and in the 10th line of the eastern side of the "Bilga Khakhan" inscription.

Qapagan is the brother of Eltarish Khagan, the Khagan who ruled Kokturk Khanate after him. This archeanthroponym is in lines 51, 60, 61 of the inscription "Tunyuquq"; It is mentioned in the 4th line of the "Ongin" epitaph. Khagan Khagan made several victorious campaigns to China, forced China to pay large tributes, fought several battles with the Hitans, but at the end of his life, he did not manage the country properly, with the dream of marrying one of the Chinese princesses. As a result, cunning China began to conquer the lands of the Blue Turks one by one, the country became very weak, the Turkic tribes fought among themselves, and China took advantage of this and occupied the

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Blue Turk lands. Finally, in the battle with the Bayirku tribe, Khagan Khagan was also executed. In Chinese sources it is mentioned as Me-chuye [8, 9].

Baga (tarkan, tarkhan) is the name of a person who was sent to China as an ambassador to announce that the Emperor of China intends to give one of the Khagan's daughters to his son. The Chinese emperor received this ambassador (Baga Tarkhan) very respectfully and even hired a personal guest for him. Qapagan gladly accepted Khagan's offer. For this reason, friendly relations between the Kokturks and the Chinese Empire continued until the change of the emperor. In Chinese sources, Baga tarkhan is mentioned as Mo-ha-ta-kan. This archaeoanthroponym is mentioned in the 5th line of the inscription "Ongin".

Bilga is Eltarish Khagan's eldest son. After Qapagan Khagan defeated his son, he ascended to the throne of Eastern Kokturk Khaganate, and with the advice of his father-in-law Tunyuquq, he suppressed rebellions in the country and led victorious battles against China. The second large inscription was placed on his grave. In stone inscriptions, Turk Bilga Khagan and Bilga Khagan are written in the 1st lines of the south and west side of the "Kultegin" epitaph, in several places of the "Bilga Khagan" epitaph, in addition, in lines 58, 62 of the "Tunyuquq" epitaph, in lines 10, 11 of the "Ongin" epitaph. mentioned.

Kul Tegin is the youngest son of Eltarish Khagan [19, 50], brother of Bilga Khagan, born in 684, died in 731 in the last battle against the nine Oghuz tribes [8, 13]. The first Orkhun letter to his name was written in 732. The archaeoatroponym mentioned in several places of the "Kul Tegin" inscription is found only in one place of the "Bilga Khakhan" inscription, that is, in the 21st line from the eastern side. Ash appears in several archaeoanthroponyms in epitaphs. In particular, Kul Bilga (the Uighur khan who ruled between 685-712 AD [13, 10-63]. This archaeoanthroponym is mentioned in the "Shine-usu" petroglyph [17, 153-164]), Kul Chur (also known as Kuli Chur this archaeoanthroponym is found in line 70 of the inscription "Kul Tegin" and in the south of the inscription "Bilga Khakhan" mentioned in line 13. This person was a beg of the Tardush tribe and lived in the first half of the 8th century. The inscription "Ihe-hushotu" is mentioned in several places in this inscription, Kul tudun (this archeoanthroponym is "Ihe-Ashete"). " mentioned in the inscription), several archaeoanthroponyms such as Kul sangun are among them. Apparently, the archaeoanthroponym Kul was one of the most popular names among the Turks during the Kokturk Khanate.

In conclusion, in the written monuments of Orhun-Enasoy that have reached us, not only the history of Turkish military campaigns, or the first Turkish written source, but also ancient samples of Turkish historical anthroponyms have reached us through this written source. Of course, before the time when this source was created, there were Turkic peoples, and without a doubt, they also had their own naming principles and peculiarities of naming. We will discuss this in our further studies.

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