

HISTORICAL AND LINGUISTIC SYSTEM OF TURKIC NAMES AND SOME SPECIFIC FEATURES OF CREATING VOCABULARY

Bekzhan Abduali* Zhanar Moldalukuzu Konuratbayeva**
 Gulnafis Tokenovna Abikenova*** Gulnaz Tokenovna Karipzhanova****
 Ramilya Kamilovna Sagdieva***** Damir Haydarovich Husnutdinov*****
 Ramil Hamitovich Mirzagitov***** and Liliya Minnullovna Giniyatullina*****

Abstract: This article envisages names of Turkic origin to determine its genealogic and historic links with other relative names, to clarify the exact transcription of the names, by involving phonetic variants if possible, to find out the original word (root), and to create a vocabulary of Turkic names. The authors are studying the names of the Turkic nationalities and distinctive difference in the sound forms of each nationality, analyzing the universal property of the anthroponym formation system. The structure of the languages of the Turkic nationalities is common, and the system of anthroponyms, which is an integral part of any language, is characterized by common features in all Turkic languages. Relative and spiritually close nations united by religious ideas are characterized with similar anthroponyms, because proper names of the Turkic origin, as well as Arab and Persian borrowings account for the major part of items preserved in the lexical composition. A lot of such names encourage creation of a dictionary of Turkic names. On the basis of creation of such dictionary of Turkic names, people may be differed from each other, natural specificity of names can be developed, and they can be integrated into certain groups. Detailed analysis of Kazakh names with Turkic origin and identification of the historic and linguistic system of Turkic names are still in the phase of research, despite extensive amount of scientific works. Creation of the dictionary of Turkic names requires identification of the vocabulary of Turkic origin names preserved and continuously used from ancient times, as well as common names taken from the Arab and Persian languages, as well as research into characteristic phonetic peculiarities and orthographic standards of each language. It is said that a nation is united by call, and each person identifies himself/herself through sounding of his/her name in the native language. Thus, for the purposes of Propaganda of the best examples of culture of naming and name-creation of Turkic peoples, as well as for strengthening the continuity of historical roots, it is necessary to create a dictionary of Turkic names.

Keywords: Anthroponyms, anthroponim forming process, historical linguistic system, origin, dictionary, Turkic names.

* Full professor, L.N. Gumilyov Eurasian National University, Kazakhstan, 010000, Astana, Kazhymukan Street, 11, 87013847171, E-mail: bekzhan_a7@mail.ru

** Associate professor, L.N. Gumilyov Eurasian National University, Kazakhstan, 010000, Astana, Kazhymukan Street, 11, 87013847171, E-mail: zhanarkon@mail.ru

*** Associate professor Kazakh innovational humanitarian University of low Kazakhstan, 071400, Semey Galeto, Street, 51, 87079891973, E-mail: adon70@mail.ru

**** Associate professor, S. Toraihyrov Pavlodar State University Kazakhstan, 140000, Pavlodar, Lomov Street, 64, 87751760588, E-mail: adon70@mail.ru

***** Associate professor, Kazan Federal University, Russian Federation, 420008, Kazan, Kremlyovskaya Street, 18, 89033066652, E-mail: ramsag777@rambler.ru

***** Associate professor (corresponding author), Kazan Federal University, Russian Federation, 420008, Kazan, Kremlyovskaya Street, 18, 89046646819, E-mail: domer1982@mail.ru

***** Associate professor Kazan Federal University, Russian Federation, 420008, Kazan, Kremlyovskaya Street, 18, 89625592706, E-mail: mirza_ramil@mail.ru

***** Associate professor, Kazan Federal University, Russian Federation, 420008, Kazan, Kremlyovskaya Street, 18, 89196319921, E-mail: gin_liluk@mail.ru

INTRODUCTION

Names are used for people not only to differentiate them from each other, but also to group and unite them into a common system. R.F. Spenser notes that it is the name by means of which it is possible to identify a nation, the social structure of a country and interrelations between people in the society (Spenser, 1961).

For example, the basic form of name components has a link with the traditions of a definite nation, but it differs in its sound form. This interlink has been traced from ancient times, and it has survived until nowadays. The book “Muslim Names” contains many names of different nations with no regard to special features of the languages (Muslim Names, 2009). The main objective of the dictionary is to take into account the spiritual and cultural links between the nations and various meanings of names in different languages.

The system of Turkic names has undergone and conveyed multiple processes on the way of its formation and existence. The process of formation of the main lexical part of the words included names which came from the Persian, Turkic and Arab languages. Many words are currently changed according to the language formation laws. It is known that new forms are created through joining different components and ways of combinations. Some part of names used by Turkic nations is applied in an independent meaning, and sometimes, in an additional meaning. For example, the component *ay* (*moon*) in such names as *Nuray* and *Dosay* is used as a component, and it is used independently in such names as *Aynur* and *Aydos*. Such words as *bay*, *batyr*, *bek* (*begim*), *bi*, *gul*, *dos*, *zhan*, *zhuldyz*, *zat* (*zada*), *kel*, *kun*, *kal*, *men*, *nur*, *sultan*, *teniz*, *tokta*, *tur*, *khan* (*khanym*) and *sholpan* are actively used in composing anthroponyms. In the system of Turkic anthroponyms, the historical role of these forms is preserved nowadays. In compiling the dictionary, it is necessary to take into account the linguistic nature of stable components, as well as the specific features of components of the system of anthroponyms made up through centuries, and to rely on the system of anthroponyms.

The Russian scientist V.A. Nikonov, in his article about Uighur names, noted that 870 names could be formed out of 30 composite components. If we add such names as *Bektemir* and *Temirbek*, *Dilmurad* – *Muradil*, their number will grow (Nikonov, 1984). This anthroponym formation system is applicable not only to Uighurs, but also to all Turkic nations. For example, in the Uzbek language there are such names as *Beknazar* – *Nazarbek*, *Berdinazar* – *Nazarberdi*, *Nurgul* – *Gulnur* etc. The above names were formed by this system (Begmatov, 2010). This anthroponym formation system is also seen in the composition of Kazakh, Karakalpak, Nogai, Tatar and Bashkir names (Turkic Names, 2012).

RELATED WORKS

In linguistics, there is a huge number of research theses studying the vocabulary of the Turkic languages (A. Kaydar, L. Budagov, V.V. Radlov, E.K. Pekarskiy, A. Nadzhip, E.I. Fazylov, A. Kurashzhanov, A.K. Borovkov, A.M. Shcherbak, E.V. Sevortyan) and ordering Turkic names into a specific system. (Alakuz, 2007; Korableva and Kalimullina, 2014; Latyshev and Akhmetshin, 2015; Mullakhmetov et al., 2015). However, the lexical composition of names in the Turkic languages still requires detailed research within a wide range of comparative studies, as well as creation of a dictionary giving the Turkic worldview of today's new stems of names or anthroponyms. According to the thesis of Zh. Baptist, creation of such dictionary requires some special approach and method, capitalization of words and expressions, and correct choice of explanations for keywords etc. (Baptist et al, 2006).

A.A. Reformatskiy noted in his thesis the necessity for differentiation between dictionaries through their division into encyclopaedic, language and linguistic (Reformatskiy, 1999; Sazanov and Akhmetshin, 2016; Akhmetshin and Vasilev, 2016). In the Turkic languages, a great number of dictionaries on names of people have been created. For example, explanatory dictionaries of personal names have been published: the dictionary of Kazakh names "Esimder Syry. Secrets of Names" by T. Zhanuzak (Zhanuzak, 2004), the dictionary "Kazakh names" composed by B.Zh. Zhusipova (Zhusipova, 2005), the "Explanatory Dictionary of Tatar Names" composed by Sh. Sagautdinov (Sagautdinov, 1998), "Kumyk Personal Names: Origin and Meaning" by Gadzhiahmedov N.E., Guseynov G-R A.-K. (Gadzhiahmedov et al, 2004), "Uzbek Isimlari" by E.A. Begmatov (Uzbek Isimlarimanosi, 2010). At the same time, the dictionaries "Kazak Esimderi. Kazakh Names (reference dictionary)" compiled by T. Zhanuzakov and K. Espaeva were published (Zhanuzakov et al, 1988), "Names of Peoples in Kazakhstan: Reference Book for Registry Offices, Village and Township Councils of People's Deputies and Passport Offices" (Names of Peoples in Kazakhstan, 1991); additionally, the list of Bashkir and Tatar names (Shaykhulov et al, 2006; Korableva and Kalimullina, 2016; Korableva et al., 2017; Magsumov, 2013) given at the end of the Nogai-Russian Dictionary (Nogai-Russian Dictionary, 1963) and containing Nogai names, as well as the list of Karachay-Balkar names at the end of the Karachay-Balkar-Russian Dictionary (Karachay-Balkar-Russian Dictionary 1989) etc. serve as exhibits to the thesis by A.V. Shaykhulov and Z.M. Raemguzhina "Bashkir and Tatar Personal Names of Turkic Origin".

METHODS

In this thesis, the complex or ethnolinguistic research method was used. “Ethnolinguistic method is interdisciplinary integration of methods, techniques and procedures used to study a wide range of problems associated with relationship between the language and ethnos in order to identify regular correlations between ethnic and linguistic processes for consolidation of ethnical communities and scientific forecasting of ethno-linguistic construction” (Komarova, 2012).

The ethnolinguistic method implies studying distinctive means of the languages within a milieu of various ethnoses. This method was used in the thesis of Zh. Holt (Holt, 1970); R. Ehret (Ehret, 1996); B. Mahapatra (Mahapatra, 1976); R. Clement (Clement, 1992) etc.

The composition of this complex method includes comparative historical, compound, communicative and pragmatic, cognitive and communicational and socio-linguistic methods of research. To use such complex method, the language materials of the reference scientific study “Secrets of Names” by T. Zhanuzakov, the book “Kazakh Names” by B. Zh. Zhusupov, the directory “Names of Peoples of Kazakhstan”, “Uzbek Isimlarimansi” (“Uzbek Names”) were used, along with the rich heritage of the Turkic world: “Ancient Turkic Dictionary”, the encyclopaedic dictionaries “Explanatory Dictionary of Tatar Personal Names”, “Nogai-Russian Dictionary”, “Karachaevo-Balkar-Russian Dictionary”

RESULTS

The structure of languages of the Turkic nations is common, and the system of anthroponyms forming an integral part of any language is characterized with common features in all Turkic languages.

Related nations united by religious views and spiritually close to each other are also characterized by similarity of anthroponyms, because the major part of units preserved in the vocabulary consists of proper names of Turkic origin, as well as of Arab and Persian borrowings.

The urgent problem of nowadays is to preserve spiritual interaction between the Turkic nations. From the research and practice point of view, realization of this idea will be promoted by creation of a dictionary of Turkic names.

Creation of a dictionary of Turkic names is a complex problem having its special aspects (Gabidullina, 2014; Sattarova and Gabidullina, 2015; Magsumov, 2014; Magsumov, 2015). To implement such large-scale work, first, it is necessary to identify the lexicon of Turkic origin names preserved and continuously used from ancient times, which had entered from the Arab and Persian languages; second, characteristic phonetic specificities and orthographic standards of the languages from which such names had been borrowed should be detected and recorded in this dictionary.

The materials of the “Ancient Turkic Dictionary” comprising anthroponyms contained in memorials of the V-XIII centuries served as the basis for studying the origin of Turkic names (Ancient Turkic Dictionary, 1969). The research into Turkic names evoked comparison of the modern samples of Turkic names, particularly, in six languages (Kazakh, Nogai, Tatar, Bashkir, Karachay-Balkar, Kumyk) of the Kipchak group. The comparative study of anthroponyms in Turkic languages shows that the major part of anthropological stems is common for them, and there is similarity in the structure and meaning of words, with only minor differences observed in the phonetic form. Additionally, they reflect differences characteristic of anthroponyms in these languages, and many words form the basis or a component of an anthroponym.

Distinctive features of the Turkic anthroponym formation are combination of components, joining, attaching special affixes and borrowing components. And this traditional specificity in naming the person have survived as a system from the ancient Turkic period until the present time. For example, *human names consisting of the word root and stem*: Ajaz (Ayaz), Ajna (Ayna), Altu (Altu), Adaj (Aday), Aj (Ay), Alp (Alp), Altmış (Aldmysh), Anar (Anar), Bayatur (Bagatur), Bars (Bars), Batur (Batur), Böri (Bori), Buḡra (Bugra), Buzaḡu (Buzagu), Bükä (Buke), Čaḡri (Chagri), Čaḡ (Chan), Čınar (Chynar), Erän (Eren), Esän (Esen), Jaruq (Yaruk), Julduz (Yulduz), Juqa (Yuka), Kök (Kok), Küçük (Kuchuk), Kümüş (Kumush), Bilig (Bilig), Otuz (Otuz), Tarqan (Tarkan), Qul (Kul), Jürük (Juruk); Abī (Aby), Abič (Abych), Abīq (Abyk), Ačqī (Achky), Aḡduq (Agduk), Alču (Alchu), Aqış (Akych), Arıḡ (Aryg), Arčuq (Archuk), Arslan (Arslan), Aruq (Aruk), Artuqač (Artukach), Asıḡ (Asyg), Ašmīs (Ashmysh), Atıq (Atyk), Abamu (Abamu), Bajırqu (Bayirku), Beglan (Beglen), Bektür (Bektur), Čonaj (Chonay), Elči (Elchi), Jorčiq (Yorchyk), Meḡlik (Menlik), Otamış (Otamych), Ozmiş (Ozmysh), Muḡsuz (Munsuz), Tümän (Tumen), Temir (Temir), Turmiş (Turmysh) (Ancient Turkic Dictionary, 1969).

The cited examples serve as ancient samples of anthroponyms preserved in materials of ancient memorials. The system of the structure in some of them comprises components of compound names (components present in the modern language). Some elements of Turkic anthroponym formation also existed in the ancient times. For example, the names *Abi-č, Abi-q, Beg-lan, Ota-miš, Oz-miš, Meḡlik, Muḡ-suz* were formed by means of attaching suffixes to the root. The suffices *-ch, -k, -lan, -lyk, -shy, -mysh, -suzi* in the structure of these names are currently present in formation of names in the Turkic languages. For example, they are seen in the Kazakh names *Tele-sh, Nuh-ysh, Bul-ash, Kab-ysh; Aba-k, Zhanak, Seyt-ek, Tele-k, Myrza-k, Baba-k; Nur-lan, Er-len, Tur-lan, Ay-lan, Gul-den; Bekte-mis, Tokta-mys, Ote-mis, Tyr-mysh; Men-li-bek, Tur-ly-bek, Kal-dy-bek, Ata-lyk, Baba-lyk; Mun-syz-bayi* etc.

The meanings of modern personal names, as well as the process of their anthroponym formation make it possible to trace the initial origins of the Turkic aesthetic style.

Beauty, purity, pleasant appearance of a person and other similar concepts formed the basis for creating personal names:

In the Kazakh language: Aybike, Aysulu, Ayshat, Aktamak, Gulzhan etc.;

In the Nogai language: Aybiyke, Aysyluv, Ayshat, Aktamak, Kyzylgul, Yulduz etc.

(Nogai-Russian Dictionary, 1963);

In the Tatar language: Aybike, Aysylu, Ayshat, Aygol, Akbike, Yeldyz etc. (Shaykhulov et al, 2006);

In the Bashkir language: Aybike, Ayhyliy, Ayzede, Aygel, Aksek, Yondož etc. (Shaykhulov et al, 2006);

In the Karachai-Balkar language: Ayshat, Aygul, Aktamak, Guldzhan, Dzhulduz etc. (Karachay-Balkar-Russian dictionary, 1989);

In the Kumyk language: Ayshat, Aybiyke, Aygul, Aksyly; Suykum, Yulduz etc. (Gadzhizhmedov et al, 2004).

As we see, such words from the ancient Turkic language as *ay, ak, bike, gul, zada, sulu, shat etc.*, preserving their anthroponymic stem, are used in formation of new names corresponding to the new time. The meanings of such words are constant components of human names during a long time, and they serve as anthroponymic bases.

For the anthroponym forming basis, it should be noted that there are some special features related to the foundation system, i.e. rooting back to the ancient Turkic period:

1. **Specific involvement of certain components in anthroponymization:**

Tarḡan (Tarhan), Tegin (Tegin), Tutuq (Tutuk), Baj (Bay), Beg (Beg), Alp er toḡa (alo er tona), Alp Turmiš (Alp turmysh), Aq baš atıq (ak bask atyk), Bilgä beg (bilge beg), Jürük qipčaq (Yurukypchak), Altmış Qara (altmysh kara), Altu (altu), Otuz (otuz) (Ancient Turkic Dictionary, 1969). Two different words based upon anthroponymization form one word and a single name. The capacity of one word to form a stem for several words evidences their anthroponym-forming function which has been existent from ancient times. For example: Alyp, Alpamys (from Alypmysh), Alypbay, Alypbek. The word *Alyp* means human features: *first*, a specific man with a big body; *second*, a very strong and energetic person, third, a courageous and fearless man ready to defend the people against the enemy, a patriot. The anthroponym-forming processes combining all these concepts resulted in conversion of the word into a common and constant component.

Independence of components is also evidenced by freedom of their location. In the structure of the below names, these components are located, in one group, - in the beginning, in the other group – in the middle, in the third group of cases – in the end of a name. For example: oğul toņa (Ogul toņa), qutluğ oğul (Kutkyg ogul), apa tarqan(ara tarkan); öz apa tutuq (Oz apa tutuk), qul apa (Kul apa), baj temür (Bay temur), bört baj (Bort bay), tüz bai (Tuz bay), beg turmuş (beg turmush); bars beg (Bars beg), jegin silig beg (Yegin silig beg), ürün beg (Urun beg), bilgä talui (Bilge); çik bilgä çikşi (Chik bilge chikshi), inançu bilgä qayan (Inanch bilge kagan), kül bilgä qayan (Kul bilge kagan), oğuz bilgä (Oguz bilge), öz bilgä (Oz bilge), taj bilgä (Tay bilge), töläş bilgä (Tolash bilge), öz bilgä (Oz bilge), qizil öz (Kyzyl oz), qara tojin (Kara toyin); altun qara (Altun kara), baş qarayān (Bash kara khan), buya qarayān (Bugra kara khan), bujan qara (Buyan kara), bürlük qara (Burluk kara), miñ qara (Myn kara), misir qara quz (Mysyr kara kuz), ögrünç qara (Ogrunch kara), qaliñ qara açi (Kalyn kara achy), qiti qara (Kyty kara), qutadmış qara (Kutadmash kara), qulun qara (Kulun kara), sekinç qara (Sekinch kara), tükäl qara (Tukel kara).

2. **Specifically free location in anthroponym formation:** This anthroponymic phenomenon is also continuing in the present time: the names Bayzhuma – Zhumabay, Karabay – Baykara, Doszhan – Zhandos, Dosay – Aydos etc., similar by the meaning of components, are at the same time different names.

For instance, the names Bayzhuma and Zhumabay have the meaning “a boy born on Friday”, but these are different names – a boy born on Friday and named Zhumabay cannot be called Bayzhuma.

3. Specific formation of anthroponym forming nests through attachment of various affixes and components to stems formed as anthroponymic bases. For example, **Aq-iş**, **Ar-iğ**, **Tur-miş**, **Bil-gä**, **Oğultarqan**, **Oğultegin**, **Oğultoņa**; **Begarslan**, **Begbars**, **Begbuya**, **Begçur**, **Begtaş**, **Begtemür quz**, **Begturmuşu** etc. The words **Aq**, **Ar**, **Tur**, **Bil**, **oğul**, **beg** in them are ancient samples of an anthroponym forming nest. These roots currently form a lot of names. For example (materials of ancient Turkic written memorials):

ALP : alp aja, alp er toņa ~ toņa alp er, alp buryučan, alp qutluğ, alp tarqan, alp tegin, alp toyril, alp turmiş, alp tutuq, alp uruju.

ALTMİŞ : altmiş qara, altmiş tükün.

AQ : aq baş atıq, aqiş.

JÜRÜK : jürük qipçaq, jürük tümän.

OYUL : oğul tarqan, oğul tegin, oğul toņa.

ESÄN : esän buqa, esän qaja, esän tegin, esän temür.

AJ : aj qaγan, aj ölütcü, aj toldi.

APA : apa tarqan.

BAJ : baj apa, baj buya, baj temür.

BEG : beg arslan, beg bars, beg buya, beg çür, beg taş, beg temir quz, beg turmuş.

BILGÄ : bilgä beg, bilgä çikşän, bilgä qaγan, bilgä talui.

KENÇ : kenç estemi, kenç bersü, kenç toymış tarqan.

ÖZ - öz: apa tutuq, öz bilgä.

QARA: qara baqşï, qara buqa, qara oquj, qara qan, qara quş, qara seγün, qara tekün, qara temür, qara toyma, qara tojïn.

These examples evidence the existence of Turkic internal laws for anthroponym formation. From amongst these anthroponymic stems, it should be noted that the words *Oγul*, *Esän*, *Aj*, *Baj*, *Beg*, *Bilgä* and *Qara* are very actively used in the contemporary language. The forms *Ogul* and *Bilge*, having changed in some Turkic languages, have been formed as **Ul** and **Bil**. For example, Ul-zhan, **Ul**-bolsyn, Ul-tuar, Ulzhalgas etc.; **Bil**-shan, Bil-im, Bil-ge, Bil-er etc.; **Esen**-zhan, Esen-tay, Esen-eli, Esen-bay, Esen-bek etc.; **Ay**-zhan, Ay-ym, Ay-bol, Ay-ganym, Ay-tugan etc.; **Bek**-en, Bek-bol, Bek-nur, Bek-tas etc.; **Kara**-sh, Kara-zhan, Kara-tay, Karabay, Kara-man etc.

In the ancient Turkic written memorials, along with the Turkic stems, there are names related to the Arab and Persian languages. By their type, they are separated as names which entered and were firmly established together with the Islamic religion. Those are names associated with the prophets, religious figures, features (epithets) of Allah: Abu-bäkr al-mufid al-zarzarani (Abu-bekr al-mufid al-Zarzarani), Abu-bäkr al-qaffal uş-şäşi (Abu-bekr al-kaffal ush-shashi), Abu-l-qasim ‘abdullah ibn-muhammad al-muqtadi bi-amrillah (Abu-l-kasim ‘Abdullah ibn-Muhammad al-muktadi bi-amrillah) ibn abi-d-dünja (ibn abi-d-dunia), Ashab (Ashab), Idris (Idris), Isa (Isa), Jaqja (Yakia), ‘Abbaz (Abbaz), Adam (Adam), Ahmad, Ali (Ali), Jaqub (Yakub), Jusuf (Yusuf), Mübäräk (Muberek), Muhammäd (Muhammed), Mäsir (Mysyr), Omar (Omar), Osman (Osman), Qadir (Qadir). Together with the above names, the Turkic languages have preserved many names formed from the names of Sahab and scholars of Islam, taken from the Qur’an verses, as well as names that came from the Persian language and associated with the names of spiritual and material values. Integrated according to the sound laws peculiar to each language, they serve as basis for forming anthroponyms. In the outcome of the process of Turkic anthroponym formation, borrowed names enabled creation of new stems through attachment of various affixes and combination with other components. They also entered our languages as original names.

The modern condition of the Kazakh names requires thorough analysis. Some Kazakh names sometimes have thirteen spelling variants. The orthographic pattern of names created by artistic imagination looks as follows: *Moldir – Moldr, Moldir, Moldyr, Molder, Muldir...*; *Lezzat – Lazzat, Lyazzat, Lyazat, Lyazzyat...*; *Botogoz – Botakoz, Botakuz, Batogoz, Botagoz...etc.* This problem also exists in the Turkic languages (Table 1).

TABLE 1 : COMPARATIVE ANALYSIS OF TURKIC NAMES

<i>Kazakh</i>	<i>Nogai</i>	<i>Tatar</i>	<i>Bashkir</i>	<i>Karachay-Balkar</i>	<i>Kumyk</i>
Abay	Abay	Abay	Abay	Abay	Abay
Abak	Abak	Abak	Abak	Abak	Abak
Abash	Abash	Abash	Abash	Abash	Abash
Agabay	Agabay	Agabay	Agabay	Aga	Agabay
Aybas	Aybas	Aybash	Aybash	Aybash	Aybash
Aykun	Aykun	Ayken	Ayken	Aygyun	Aygyun
Aydar	Aydar	Aydar	Aydar	Aydar	Aydar
Aydyn	Aydyn	Aydyn	Aydyn	Aydyn	Aydyn
Ayzhigit	Ayyigit	Ayeget	Ayeget	Aydzhigit	Ayigit
Aryslan	Arslan	Aryslan	Aryslan	Arslan	Arslan
Asylan	Aslan	Aslan	Aslan	Aslan	Aslan
Atabay	Atabay	Atabek	Atabek	Atabiy	Atabiy
Akkus	Akkus	Akkosh	Akkosh	Akkush	Akgyoz
Kebek	Kebek	Kubek	Kubek	Kyobek	Gebek
Kokkoz	Kokkoz	Kukkuz	Kukkuz	Kyokkoz	Gyogyoz
Kumis	Kumiskhan	Komesh	Komesh	Kumush	Gumuch
Kylysh	Kylysh	Kylych	Kylysbay	Kylych	Kylych
Bi (sultan)	Biy (soltan)	Bi (soltan)	Bi (soltan)	Biy (soltan)	Biy (soltan)
Barysbay	Barys	Bars	Bars	Barsbiy	Bars
Batyrkerey	Batyrkerey	Batyrgerrey	Batyrgerrey	Batyrgeriy	Batyrgerrey
Batyr	Batyr	Batyr	Batyr	Batyr	Batyr
Bekbolat	Bekbolat	Bikbulat	Bikbulat	Bekbulat	Bekbolat
Bolat	Bolat	Bulat	Bulat	Bulat	Bolat
Beri	Bori	Bore	Bore	Byoruka	Byoru
Burakhan	Bora	Akbura	Akbura	Borakhan	Borakhan
Karasay	Karasay	Karasay	Karasay	Karasay	Karasay

<i>Kazakh</i>	<i>Nogai</i>	<i>Tatar</i>	<i>Bashkir</i>	<i>Karachay-Balkar</i>	<i>Kumyk</i>
Nogay	Nogay	Nogay	Nogay	Nogay	Nogay
Olmes	Olmes	Ulmes	Ulmes	Yolmeskhan	Olmes
Sarybas	Sarybas	Sarbay	Sarbay	Sarybash	Sarbash
Taubay	Taubay	Taugilde	Taukilde	Taukan	Tavsultan
Tenizbay	Teniz	Dingezkhan	Dingezkhan	Tenyiz	Dengizbiy
Tinibek	Tinibek	Tinibek	Tinibek	Tinibek	Tinibek
Tokay	Tokay	Tukay	Tukay	Tokay	Tokay
Tokash	Tokash	Tkuash	Tukash	Tokash	Tokash
Toktar	Toktar	Toktar	Toktar	Toktar	Toktar
Tugan	Tugan	Aytugan	Aytugan	Tuugan	Tuvgan
Temir	Temir	Timer	Timer	Temir	Demir (Temir)

As we can see, the Kazakh, Nogai, Tatar, Bashkir, Karachay-Balkar, Kumyk names do not differ much from each other in comparison with the names of Arab and Persian origin which, having undergone Turkic anthroponym formation, have been changed and differ considerably from their roots (Table 2).

TABLE 2: COMPARATIVE LIST OF NAMES WITH ARAB AND PERSIAN ORIGINS

<i>Adam</i>	<i>Adam</i>	<i>Adam</i>	<i>Adam</i>	<i>Adam</i>	<i>Adam</i>
Azat	Azat	Azat	Azat	Azatkul	Azat
Akymet	Ahmet	Ehmet	Ehmet	Ahmat	Ahmat
Baktiyar	Behtiyar	Behtiyar	Behtiyar	Bahtiyar	Bahtiyar
Daniyal	Daniyal	Daniyal	Daniyar	Daniyal	Daniyal
Deulet	Davlet	Deulet	Deulet	Daulet	Devlet
Dauyt	Daut	Dauyt	Dauyt	Dauut	Davut
Zhenibek	Yanibek	Zhanibek	Yanibek	Dzhanybek	Zhanibek
Islam	Islam	Islam	Islam	Islam	Islam
Ismayyl	Ismail	Ismail	Ismail	Ismail	Ismail
Yskak	Iskak	Iskhak	Iskhak	Iskhak	Iskak
Kazi	Kaziy	Kaziykhan	Kazi	Kaziy	Kazi
Kaysar	Kaysar	Kaysar	Kaysar	Kaysar	(Kaytmas)
Menlibay	Menlibay	Minlebay	Minlebay	Minglikyz	Minglikyz
Murat	Murat	Morat	Morat	Murat	Murat

<i>Adam</i>	<i>Adam</i>	<i>Adam</i>	<i>Adam</i>	<i>Adam</i>	<i>Adam</i>
Mustapa	Mutafa	Mostafa	Mostfa	Mustafa	Mustapa
Musa	Musa	Musa	Musa	Musa	Musa
Mukamet	Muhamed	Mehammet	Mehemet	Muhammad	Muhammad
Muktar	Muhtar	Mohtar	Mohtar	Muhtar	Muhtar
Nur(bay)	Nur(gazy)	Nur(bayan)	Nur	Nurmuhammad	Nur(adil)

Thus, having considered and studied the Turkic origin names by taking into account the laws of their pronunciation and orthography in each language, we can specify the structure of the Dictionary of Turkic Names (Table 3).

TABLE 3: STRUCTURE OF THE VOCABULARY OF TURKIC NAMES

<i>Kazakh</i>	<i>Nogai</i>	<i>Tatar</i>	<i>Bashkir</i>	<i>Karachay-Balkar</i>	<i>Kumyk</i>
Esen	Esen	Isen	Isen	Esen	Esen

Names pertaining to the Kipchak group will be in one group with the meanings of these names presented etc. For example: a name containing a wish of health and well-being to a child.

In the ancient Turkic language, *Esen* means “healthy, well-being”. Names formed from this word are present in the written memorials: **Esän buqa** (Esen buka), **Esän qaja** (Esen kaya), **Esän tegin** (Esen tegin), **Esän temür** (Esen temur). In the contemporary Turkic languages, this word is used in formation of human names both in its own form and through combination with other words, by preserving its ancient meaning: Esentay, Esenzhan, Eseneli, Esenkan, Esenbay, Esenbek etc.

DISCUSSION

Names are formed according to this principle. One of specific features of people is renovation as time dictates. The tradition of preserving names formed on the basis of certain historic events has not been established, but requirements based upon cultural ideas still survive. The Turkic universal system of anthroponym formation makes it possible to preserve the historic foundation, and it is convenient in forming new names. For example, the word “Ay” used from ancient times now sounds in another way with such names as Ayzere, Ayaru, Aysultan. Together with the constituent system, multiple successive pretexts (motives) for giving Turkic names still exist in substantial features. If a family wanted to have a son, they could name their sun Kyztumas, Zhanylkhan, Toktabibi etc.; and such names associated with a child’s health as Kushikbay, Itbay, Akmysyk etc. and similar ones have upgraded the cultural value of names, being intertwined with such names as Umit, Turar, Toktar, Aknazar (Haknazar). Nowadays, these tokens of childbirth convey common motives for all Turkic nations (Kazak esimderinin anyktamalygy, 2009). This specific aspect should be taken into account in grouping and division of names.

CONCLUSION

It should be recognized that the globalization processes affect changes in values that have been developed in the national consciousness of each nation. In this regard, each country takes various measures to preserve its identity. In such conditions, nations with common history should search for effective ways to preserve cultural values natural for them. In terms of linguistics, each language has its own system and pronunciation laws. Preserving this system and laws is a warranty for future of national names. If assume this structure as basis and continue the work for creation of a dictionary of Turkic names, both the existing pronunciation forms and the meanings of the national names will be preserved. Figuratively speaking, we will create a pool of names which could be felt by the common heart and voiced in the native language by representatives of each nation. With the ancient Turkic stems preserved, it can be replenished with new nice names in future.

And although anthroponym forming bases are used with ancient stems more often in one group of languages and passively in other ones, their role is growing, and they are becoming more and more active. These patterns rooting back to the ancient era provide excellent opportunities for their adaptation in the modern world .

ACKNOWLEDGMENTS

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

References

- Ancient Turkic dictionary. (1969). Leningrad: "Science". P. 677.
- Alakus M. (2007). Turkish names. *The scientific journal "The Indexer"*, Vol. 25 (3), pp.5-8.
- Akhmetshin, E. M., & Vasilev, V. L. (2016). Control as an instrument of management and institution of economic security. *Academy of Strategic Management Journal*, 15(SpecialIssue1), 1-7.
- Baptista J., Batista F., Mamede N. (2006). Building a dictionary of anthroponyms. *In International Workshop on Computational Processing of the Portuguese Language*, pp: 21-30.
- Begmatov EA. (2010). *Uzbek ismlari mānosi: (Out of whack luat)*. Tashkent: "Uzbekiston Milli Encyclopedia". P. 608.
- Clement R., Noels Y. (1992). Towards a situated approach to ethnolinguistic identity: The effects of status on individual s and groups. *Journal of Language and Social Psychology*. Vol. 11(4), pp. 203-232.
- Directory of Kazakh names. (2009). Almaty: "Arys". P. 552.
- Ehret R. (1996). *Communicative Silence: An Ethnolinguistic Approach to Non-Verbal Communication*. P. 426.
- Fattahova R.F., Sagdieva R.K., Aydarova S.H., Giniyatullina L.M. (2016). On the origin, phonetic variants, semantic and stylistic peculiarities of the use of the affix - lar in the turkic languages. *Man In India*. Vol. 96, No. 10, pp. 3521-3531.

- Gadziakhmedov N.E., Huseynov G.-R. (2004). *Kumyk personal names: origin and meaning. Introduction to the Kumyk anthroponymy. Dictionary*. Makhachkala: Publishing Center of the DSU. P. 170.
- Gabidullina F.I. (2014). Religious motives in the work of Sagit Sunchalay and Anna Akhmatova Recent Trends in Social and Behaviour Sciences. *Proceedings of the 2nd International Congress on Interdisciplinary Behavior and Social Sciences 2013, ICIBSoS 2013*. pp: 475 - 477.
- Gabidullina, F.I., Sattarova, G.G. (2015) Reflects the traditions in contemporary prose. *Mediterranean Journal of Social Sciences*. Vol 6, No 5 , pp.: 201 - 203. DOI: 10.5901/mjss.2015.v6n5s2p201
- Holt G. (1970). *The ethno-linguistic approach to speech-language learning*. P. 268.
- Husnutdinov D.H. (2015). Functional and semantic of tatar language verbal sinlexis. *Journal of Language and Literature*. Vol. 6 (2), pp. 348-350.
- Husnutdinov Damir Haydarovich, Sagdieva Ramilya Kamilovna, Mirzagitov Ramil Hamitovich. (2016). Comparative constructions in G. Ibragimov's works. *Journal of Language and Literature*. Vol. 7. No. 4, pp. 42-45.
- Husnutdinov D.H. (2015). Functional-semantic study of the lexicon of the Tatar language. In the world of scientific discoveries. Krosnojarsk: Scientific and Innovation Center, 2015. Vol. 5.1 (65), pp. 410-416.
- Husnutdinov D.H. (2014). Specificity of training of students of the philological division to professionally -oriented reading with the use of computer technologies. *Philological Sciences. Questions of theory and practice*. Tambov: Diploma, Vol. 6, pp. 323-326.
- Husnutdinov D.H., Yusupova Z.F., Shakurova M.M., Yusupov A. F., Mirzagitov R. H. (2016). Practical aspect of comparative research on the material of the Russian and Tatar Languages: XIX-XXI centuries. *Journal of Language and Literature*. Vol. 7 (2), pp. 191-194.
- Kaidarov Ə. Orazov M. (1987). *Introduction to Turkic studies*. Almaty: White. P. 270.
- Karachaev-Balkar-Russian dictionary*. (1989). Moscow: Russian language. P. 832.
- Korableva O., Kalimullina O. (2014). The Formation of a single legal space as a prerequisite for overcoming systemic risk. *Asian Social Science*. Vol. 10 (21), pp. 256-260.
- Korableva O., Kalimullina O. (2016). Strategic Approach to the Optimization of Organization Based on the BSC SWOT Matrix. *Proceedings of the International Conference on Knowledge Engineering and Applications*. ICKEA, 2016. Singapore, September 28-30, 2016, pp. 212-215.
- Korableva O. N., Kalimullina O. V., Kurbanova E.S. (2017). Building the monitoring systems for complex distributed systems: Problems & solutions. ICEIS 2017 - Proceedings of the 19th International Conference on Enterprise Information Systems, Portugal, Porto, 26-29 April 2017, pp 221-228.
- Komarova E. (2012). *Methodology, method, methodology and technology of scientific research in linguistics*. Ekaterinburg: UrFU. P. 858.
- Latyshev, I. O., & Akhmetshin, E. M. (2015). Methodological approaches to analyzing the indicators of human capital management in the interests of innovation development of enterprise. *International Business Management*, 9(6), 1565-1570. doi:10.3923/ibm.2015.1565.1570

- Magsumov, T. (2015) Charity societies for helping needy students in the Volga region, late 19th - early 20th centuries. *Rossiiskaia Istoria*. 4: 63-69.
- Magsumov, T.A. (2014) Main approaches to the study of historical and educational process. *Bylye Gody*. (4), 34: 720-726.
- Magsumov, T.A. (2013) Educational excursions in technical schools of pre-revolutionary Russia. *Bylye Gody*. (1), 27: 52-60.
- Mahapatra B. (1976). *Ethnolinguistic Approach. Anthropology Today*. P. 346.
- Mullakhmetov, K. S., Nazmiev, E. F., & Akhmetshin, E. M. (2015). Control in the system of public administration in Russia. *International Business Management*, 9(7), 1732-1736. doi:10.3923/ibm.2015.1732.1736
- Muslim names*. (2009). Dictionary-reference. Moscow: "Publishing House" DILYA ". P. 448.
- Names of the Peoples of Kazakhstan. (1991). Alma-Ata. P. 112.
- Nikonov V.A. (1984). Personal names of modern Uighurs. *Scientific collection "Turkic onomastics"*. Alma-Ata: Science. P. 248.
- Reformatsky A.A. (1999). *Introduction to Linguistics*. Moscow: "Aspect Press". P. 536.
- Sagdieva R.K, Husnutdinov D.Kh. (2016). The role of the word order in the expressions of the concretizing relation in the Tatar language. *Philological sciences. Questions of theory and practice*. Tambov: Diploma, No. 10 (3), pp. 141-143.
- Sagautinov Sh. (1998). *Explanatory dictionary of Tatar personal names*. Kazan: Rannur. P. 488.
- Sazanov, O. V., & Akhmetshin, E. M. (2016). Tax monitoring as an alternative to existing forms of tax control in Russia. *Journal of Economics and Economic Education Research*, 17(Special Issue), 15-20.
- Sattarova, G.G., Gabidullina, F.I. (2015). The novel's genre of the modern Tatar literature (in the example of the F.Bairamova's creation). *Journal of Language and Literature*. ISSN: 2078-0303, Vol. 6. No. 2. Iss.2, May, 2015
- Shaykhulov A.G., Raemguzhina Z.M. (2006). *Bashortt h m Tatars iwemdre. Bashkir and Tatar proper names*. Ufa, IC "Aerospace and Noosphere". P. 92.
- Shaykhulov A.G., Raemguzhina Z.M. (2006). *Bashkir and Tatar personal names of Turkic origin: textbook*. Ufa, IC "Aerospace and Noosphere". P. 72.
- Spencer, R.F. (1961). The social context of modern Turkish names. *Southwestern Journal of Anthropology*. Vol. 17(3), pp. 205-218.
- T rkic names*. (2012). Astana: "Astana polygraphy". Vol. 1. P. 320.
- The Nogai-Russian Dictionary*. (1963). Moscow: Gosud. Publishing house. Inostr. And national dictionaries. P. 562.
- Yusupov R. A., Aydarova S. H., Sagdieva R. K., Harisova, G. F. (2015). Improving efficiency of teaching the Tatar language to a foreign audience. *International Education Studies*. Vol. 8 (5), pp. 158-164.
- Zhanzay T. (2004). *Ezimder cheeses (Secrets of names)*. Almaty: Parasat magazines. P. 208.
- Zhanzayov T., Espaeva K. (1988). *Kazakh names*. Almaty: "White". P. 480.
- Zhusipova B.Zh. (2005). *Kazakh names*. Almaty: ID Nomads. P. 568.