

# Mistranslation Of Historical Names

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## Abstract:

The translation of historic names should not be considered a mere question, since this can be very difficult in practice and demands a very delicate decision by the translator in the translation process. Knowledge of the cultural context and the figurative use of language should therefore be considered as the main part of the translation process. It is important to note that not all types of historical names exist in all languages. This article is devoted to the onomastic evolution of the name of the historical figure the Great Commander Temurlan and its transformation into a proper name and historical etymological development. It is mentioned that the historical name Temurlan was mistranslated by European researchers in this article. Attention is paid to the scientific investigation of Great Temurlan, nicknamed “**lame**” due to mistakes by scientists and historians in different periods, and the structural and lexical analysis of the anthroponym Temurlan. The novelty of this article: In the name of Temirlan, the root is Temir, the suffix is **-lan**, and the suffix **-lan** does not translate as “lame”, among the mentioned are analyzed for the first time. Temurlan is of Turkic origin and is a variant of the common name Temur (Temur is root) and “lan” is an affix that is added to famous people’s names.

**Keywords:** anthroponyms, proper name, historical personal name, name, root, iron, Temurlan, suffix, nickname, connotation, mistranslation, nickname, appellative, Turkic language.

## INTRODUCTION

Although the Kyrgyz people are the Turkic nomadic tribes in the world for thousands of years, the Europeans constantly say that the Kyrgyz people are descendants of the Mongols.

After the October Revolution, Soviet scientists began to study the history and language of the Turkic tribes. Soviet party scientists were concerned about creating a great nation based on the differences in the languages of the Turkic tribes. At the same time, the empire of the Soviet Union, regardless of the linguistic, natural, historical, and cultural characteristics, in connection with the political project Turkic tribes were forced to divide into various ethnic groups called the Soviet Socialist Republic.

Inspired by their achievements, Soviet scientists spread the new myth that Russian land was invaded Mongol-Tatar invaders. A such foolish idea led to the conclusion that the Russian land was occupied by the Tatars from the Tartar mountains and the Mongols who settled in the northern part of the Altai mountains. In history, there are no facts about the kinship between the Mongols and the Tatars. In fact, the Mongols created a myth about the Tatar commander Genghis Khan. In fact, they created the tale that Genghis Khan was a Mongol-Tatar commander. Neither archaeological artifacts nor even numismatic facts were not found about Genghis Khan.

Timur was one of the greatest conquerors in history. The only man to rival Alexander and

Genghis Khan. Alexander is remembered as Alexander the Great. The proper name Genghis and the names of historical people are not found in the Mongol language. On the contrary, we can see and witness that Genghis Khan is called a Temuchin by the Mongols.

In other legends, the name Timuchin is associated with the word "timerche", which means "blacksmith". Among the Mongols and Turkic peoples, the profession of a blacksmith is exalted to the level of a cult. A blacksmith always stood at the head of the Turks [ M. Z. Zakiev, p. 162].

The historical significance goes back to the motivation that parents want to see in their son such a great person as Genghis Khan, therefore, the activity of the personal name Chyngyz increases, and the personal name Chyngyzkhan is less active. By the beginning of the 15th century Tamerlan (Amir Timur, Emir Timur, Timur lame, Temir Aksak, Timur Gurgan) was a great Mongol conqueror and legendary commander of the Middle Ages. He captured large areas of Russia, Iran, India, and Central Asia. Timur was a Turco-Mongol conqueror who founded the Timurid Empire in and around modern-day Afghanistan, Iran, and Central Asia, becoming the first ruler of the Timurid dynasty [Marozzi, Justin].

The name Tamerlan goes back to the Iranian name of one greatest world conquerors, who played a prominent role in the history of Central Asia and the Caucasus, Amir Timur bin Taragay Barlas. In Persian written sources, the famous warlord was usually called not only Timur, Timur Gurkani, but also Tamerlan. The name is an inseparable part of the personality of every person therefore it is so important to know what a name means, the history of its origin, as well as the fate of people who previously possessed it. In the Persian language, at the time the most popular in the Muslim countries along with Arabic, his nickname sounded like «Timur Lang» that the European were altered as one (which meant Timur the Chrome) it was convenient for them. The name of Tamerlane is known to our time in unscientific stories and narratives of the West and Russia. According to the Europeans, the Great Temur meaning "Iron" was nicknamed Temur the lame by enemies who mocked permanent injuries to his leg and arm. He was hit with two arrows during an ambush. One hit

him in the right leg and another in the right arm. He would never recover from this injury. For this reason, he became known as Timur the Lame. Or Timur-i-Lang as it was said in Persian. This eventually ended up becoming Tamerlane. But Temurlan is of Turkic origin and is a variant of the common name Temur (Temur is root) and "lan" is an affix that is added to famous people's names.

In our belief, every proper name in any language does not appear by chance at the same time or it has not appeared since the day it was written on paper, on the contrary, much earlier than the time when it was written on paper in the mentioned language, lived in the folk tales, or proper names are met and preserved as the names of famous people in society [S. Karaev].

## RESULTS AND DISCUSSION

The main object of the onomastic field is anthroponyms. Among the anthroponyms, we can include various forms of personal names, patronymics, paternal names, surnames, nicknames, nicknames, additional names.

As a rule, anthroponyms of historical personalities known in one culture are not always informative for representatives of another. The attitude of researchers to anthroponyms is ambiguous. Some scholars have noted the absence of proper meanings for names [Russell, 1982: 41-54; Stroson, 1982: 55-85], others, argue that they are addressed, emphasizing that they only point to a specific person without identifying his features or providing additional information [Mill, 1986; Christophersen, 1939].

It is difficult to imagine that historians can agree with this view. Historians tend to adhere to the concept that, despite the fact that the subject receives his own name arbitrarily, it has more features than the name generic or any other sign [Gardiner, 1940; Espersen, 1958].

Personal names have the character of national identity and are also an important factor that can influence the evolution of language, and its lexical system. As you know, personal names reflect the peculiarities of national culture, at the same time, in some names cultural and historical potential is more pronounced, in others less intense but in the language there are no names, one way or another

not related to the culture of the creating and using of it.

It is known that the etymological transparency of personal names is one of the main conditions for its further use. A number of names with an unclear meaning, found in the language of ancient Turkic written monuments, have been preserved in the form of proper and common nouns and are currently used.

Personal names according to their naming function are independent of meaning, and second, they are not translated into other languages, so they are preserved in their original form, without changing their composition for a long time. In accordance with this feature in the process of analysis of ancient names, it is possible to determine in their composition elements of the ancient Turkish language. However, in the scientific understanding of the historical foundations of personal names, preserved in the language of written monuments, and names with ancient forms in the modern vocabulary, it is possible to find the origin of some of them from one common root or close lexical-semantic meaning of the word.

The translation of the historical name is not limited to the mechanical replacement of words from one language into another language using a dictionary, because sometimes these lexical units can have a whole set of associations.

The translation of historic names should not be considered a mere question, since this can be very difficult in practice and demands a very delicate decision by the translator in the translation process. Knowledge of the cultural context and the figurative use of language should therefore be considered the main part of the translation process. It is important to note that not all types of historical names exist in all languages. Moreover, the translator must know these different categories, as familiarity with them helps in the translation process. Thus, the translator has a lot of pitfalls. The process of translating proper names is quite complicated. Being familiar with the culture, translators can sometimes infer some hidden information, such as gender, nationality, race, class or religion, from personal names. It is clear that translators should be familiar with the culture of both the source and target languages, as knowledge of these culture-related names may lead to the most

suitable translation. Based on the above information, it is important to emphasize that the influence of culture on the translation of personal names is undeniable.

Translators use, and sometimes accept, all sorts of strategies with proper names, especially in fictional texts, where names almost always have meanings and indirectly support the story's theme. Names, in fact, have different connotative meanings as well as serve as cultural identifiers of texts. Accordingly, the translation of names in contexts is often associated with many problems, such as their phonological, spelling, morphosemantic and pragmatic features, and their accessibility to readers of the target language.

All languages have their own special names, which are deeply rooted in the culture of native speakers of the language and can create unique difficulties in understanding culturally specific texts. It should be noted that some personal names have a specific connotation and ignorance of this implicit information leads to unacceptable translation. Knowledge of the cultural context and the imaginative use of language should therefore be considered as a key element in the translation process. Readers and listeners need this knowledge to understand cultural and specific names whenever such names are found [A. S. Suhanova] In order to correctly translate historical names, to find the equivalents in the languages, specialist needs, in addition to deep philological knowledge, toponymy, literature, politics, etc. A translator must have knowledge about the historical, literary, and political features of the language he is working on. In fact, we are talking about the combination of traditions, superstitions, and thinking abilities of different cultures at different levels of development. According to A.V. Superanskaya, V. E. Saltmane "onomastics and the cultural life of the country are closely connected" and translating onomastics requires the translator not only basic philological knowledge, but also deep cultural knowledge [Garbovsky, 1986].

Turkish people have their own naming traditions, improved by the action history. This process is of great importance in the nation's ethnography. Because through analysis of anthroponyms, it is possible to have a sufficient understanding of the

nation and to get enough information about the social life and history of a certain nation.

According to M. Tomanov: "The syncretism of the roots in many ways is a common Turkic phenomenon, which belongs to the primitive communal era of the development of the Turkic languages. Firstly, syncretic roots, foundations, and affixes are root words that existed before grammatically differentiated affixed methods of word formation, i.e. characterize the initial stage of root development, secondly, syncretic roots and bases are words, similar in semantics, but different in grammatical meaning and function [M. Tomanov, 32].

Personal names have been thoroughly analyzed both by science and religion, and have been studied at various levels in onomastics. However, nicknames, pseudonyms, and historical anthroponymy have not been sufficiently investigated. In particular, the names of historical figures and notable representatives of society are undoubtedly the objects of linguistics and lexicology. Simultaneously and etymologically analyzed proper names need to be discussed by historians and ethnographers, and it is necessary to investigate the geographical conditions of the local inhabitants and their native language.

This article is devoted to the structural and lexical analysis of the anthroponym Temurlan. Scientists from different times described the personalities of Temurlan and appreciated his activity as a whole. In any case, we think that it is not necessary to list all scientific works and articles about Temurlan and Temurlan and its transformation into a proper name and historical etymological development is analyzed in this article. For the first time, it is mentioned that the historical name Temurlan was misinterpreted by European researchers in this article.

The name Timur (ancient sound - Timer or Tamer) in translation from the Turkic language means «**iron**» and belongs to a number of national names, **glorifying** courage and valor, physical and spiritual strength of men, who are perceived by the Turkic peoples as granted «man-warrior», «to the winning man» by nature itself. As above mentioned names have played a special role in people's lives at all times. Many people still believe that the chosen name determines the character of the person, his

future destiny. The meaning of the name Timurlan is full of riddles and contradictions. Unwarranted aggression and affection and kindness all lurking in this ambiguous man. There are many versions about the origin and meaning of the name Timur.

The name Tamerlane appeared in various Persian sources, where it was mentioned as the ironic nickname of the great khan Timur, namely Timur-e Liang, which meant «Timur the Chrome». It is possible that this name was considered contemptuous at the time. In the Western languages, Tamerlan (Tamerlane, Tamburlaine, Timur Lenk) entered as a foreign Eastern name, completely losing its original negative hue, began to be used along with the name Timur.

The full name of Timur was Timur ibn Taragai Barlas (Tīmūr ibn Tarachoray Barlas - Timur son of Taragai of Barlasov) in accordance with the Arabic tradition (alam-nasab-nisba).

The Iranian nickname Timur-e Liang (Tīmūr-e Lang, تیمور لنگ) "Timur the Chrome" is often found in various Persian sources, and is probably considered contemptible at the time.

The name Temurlan belongs to the national Turkic name praising valor and courage. In the ancient Turkic ethnocultural space, the metal necessary for casting iron weapons (temür) was considered the personification, the elevation of the inanimate elements of objects [Tekin, T. p. 173].

**Iron** is mentioned in many legends and parables about the origin of the ancient Turks. **An iron** embodies power and strength. It is known that the Turkish people and others when they tell someone to repent or take an oath, put before him a sharpened sword.

The sacredness of iron is also mentioned in the work of L. Gumilyov: "The Huns deified iron, which was considered the "sword of Mars" by the Romans. They always carried an iron knife in their pockets as an amulet. On the borders of the Turkic Empire, the ambassadors of Byzantium were always presented with iron at religious celebrations [L. Gumilyov, c. 82].

It has moved to Western languages (Tamerlan, Tamerlane, Tamburlaine, Timur Lenk) and to Russian, where there is no negative shade and is used alongside the original "Timur".

The personal names **Temür Tuƣa**, **Baj Temür**, **Eltemür**, and **Esan Temür** are recorded in the Old Turkic language [Ancient Turkic Dictionary]

The name Temurlan is translated from the Turkic language as "**Iron +lan**". On the other hand, Temurlan was a concrete leader and a historical figure in the arena of the development of humanity and civilization, in spite of the fact that his name symbolizes extraordinary willpower and endurance, spiritual and emotional depth, we see that he was criticized undeserved nickname (**Temur lame** تیمور لنگ) by the generations and scientists. This name appeared by adding to his personal nickname Tam the particle "**lan**", which means "**lame**" and indicates the congenital limp of its owner. By the vast majority of European

scholars, the word Temurlan was used as a swear word by given Persian that could humiliate and insult a person.

It is natural for researchers to use a proper name with an emotional connotation transferred to it by misunderstanding and understanding wrong perception and misinterpretation of the original meaning of the name. Translation of proper names requires special attention since errors in translating proper names can lead to inaccuracies and misinformation. Therefore, when using proper names, the translator faces very difficult tasks, namely: it is necessary to accurately reflect the cultural and national specifics of proper names, to preserve their sound as much as possible.

Tomurlan Amir Temir

Temirlan تیمور لنگ 'Timur the lame'

Timur

Figure 1.

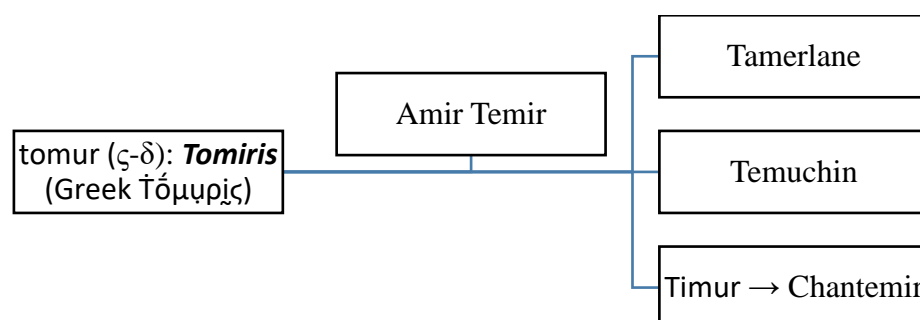
Temir as a proper name in the Protoaltay language, the root "tomur" (basic) was preserved in ancient anthroponyms, phytonyms, and zoonyms of the Old Turkic language. In modern Turk languages the noun "tomur" means "**tree core**" and in onomastics means "**strong, firm**".

Complex proper names in Turkic languages consist of two closely related elements. The final modified element (agglutinative-derivation part), is basically the genetic direction. This specified part indicates the social position of an object carrying name in society or the social feature of the object.

In fact, the element of proper **tomur + lan** which has survived since the time of the Proto-Altai

language. People taking this name were ancient and the first inhabitants of a certain region and it can serve as proof of their identification.

Above mentioned two elements **tomur + lan**, the first element **tomur** means the descendants of the first settled people. The earliest and most ancient "**tomur**" element was known as the name of Tomiris, the princess of the Kazakh and Altai tribes. According to historians who lived approximately in the 570-520 centuries BC, Scythians living in the plains were known under the name of Tomuris, the princess of the modern Kazakh and Altai tribes.



**Figure 2.**

At the same time, "lan" is a formant that forms common nouns and belongs to the Turkic languages, and it also provides the expansion of the meaning of the word. First of all, the Proto-Altaic element "lan" semantically goes back to the ancient Proto-Altaic formant "lang" which means "great, big".

It is known that this element has experienced a long period of time. The formant "lan", which serves as the last element, is found in Old Turkic language as an adverb, an adjective denoting the shape or size of an object, and as the name of respected and well-known people. If we take **kaby + lan** (lion -big cat), **babu + lan** (great gate), **Babylon, Uu+lan** (great wind, strong wind blowing from the west), **Syr+lan** (god of dogs), **Jary+lan** (wide wrap great, extensive steep'), etc.

It is wrong to think that not all nouns are made in ready-made forms. Among Turkish names, names are formed by affixation by the nominators when naming the child. When adding lexeme-forming suffixes to these names, the formation of the name is based on the motives of the naming process. Therefore, this name is a linguistic unit of onomastics specific to the system. Such names are characterized by the fact that the name the form is a unique (original) construction, and the language is simple (similar) and does not occur as a lexeme. So, these lexemes are the product of the anthroponymy system: Names with the suffix **-lan**: **Toylan, Boglon, Toylon** [E.A. Begmatov, p.226].

These examples serve as ancient samples of anthroponyms preserved in materials of ancient times. The system of the structure of them comprises of compound names (components present in the modern language). Some names were formed by means of adding the suffix to the root. The suffix **-lan** in the structure of these names are currently present of names in the Turkic languages. For example, they are seen in the Kazakh names Nur-lan, Er-lan, Tur-lan, Ay-lan. [B.Abduali, Zh. M.Konuratbayeva etc. p.447] In any case, when studying the formation of proper names and the names of famous historical people, in the target language the proper names is changed

by structure, and under influence of the target language, they adopt phonetically. Of course, in Old Turkic language, it can also be used in modern Turkic languages such as Kyrgyz, Kazakh, Uzbek, Turkmen, Tatar, and Bashkir languages **ilán** (in the Old Turkic language "ilán") "epidemic disease of livestock" has not lost topicality even today [K.K.Yudakhin].

Some scholars believe that there are also identical in the external form, but in structure and meaning sharply different from each other suffixal complexes **-lan** in the Turkic languages. The first of them are integral word-forming (verb-forming) suffixes, the second are combinations of verb-forming suffixes with voice formants ... On the other hand, the suffixes themselves **-lan**, often act as derivational in the following cases:

- 1) when there are no generating verbs in **-la** from the same generating stem: batyr-lan- 'be bold';
- 2) even if there is a derivative verb in **-la**, then the verb in **-lan** can represent not a collateral form, but a derivative verb, then the meaning of the verb is determined not by the verbal stem in **-la**, but by the nominal stem: baby **-len** 'act like a child';
- 3) the same verb can have both a pledge and a lexical meaning" [Ganiev 1988: 203].

According to K. Zhubanov the initial component of the Kazakh word **arlan** "dog" with the formant er. [K. Zhubanov, 448]. Compare: arlan < ar-lan "male dog". In modern Turkic languages, male wild animals are also called arlan (bear, wolf). For example, Kaz. arlan kaskyr "wolf", in ancient Turkic - ar ayu "bear", etc.

In this case, the word "ilan" consists of two elements: **il** "il, pain" and **lang** "big, long". For example, the **great flu - smallpox** has survived until the present time. For this reason, it is quite possible that the Turkic words were borrowed by the Tocharians and then spread to the Celtic inhabitants and the Anglo-Saxons. However, it is known that the term **ulan** «epidemic disease of livestock" was first formed by the Tochars, as the name of the disease spread to the neighboring Celtic inhabitants. Perhaps it was at the same time that some ancient Turkic linguistic elements began to become firmly established and naturalized in the vocabulary of the English language. For example,

il (yl), silk (polite), long (olong), barri (blackcurrant, blackberry), karant (blackcurrant), bush/bush (bush), esh-tri (ash, wooden door), shelta (shalta ) etc.

False friends of the translator have got such a name for the reason of being similar to foreign proper names in graphic (exterior) form but their translation can lead to a serious mistake and even distort the sense of the sentence if rely on Turkic proper names close in sounding. They are the result of language interaction, which can appear as a casual coincidence but in a limited number of cases. In kin languages, they are based on cognates originating in a common prototype in basic language. As a result of such a wrong interpretation, we can witness that the last component of Temirlan's proper name was perceived as "**lame or crippled**" by speakers of other languages, namely Tokhar, Iranian and Sogdu languages

## CONCLUSION

- The translation of historical names shows itself as one of the most complex issues. It requires special attention since errors in translating proper names can lead to inaccuracies and misinformation. This complexity stems from two problems: the lack of a specific theory relative to the translation of names and the trends currently in force. The uncertainty about what to do is based on the different opinions on the meaning of proper names.
- The scientific study of the linguistic value of anthroponyms of historical figures is to find the original, authentic meaning of the word, to prevent the appearance of undeserving nicknames. In some cases, the meaning of accepted words or names was changed by ancient inhabitants. Of course, it will be difficult to say exactly when and at what time the names of great people and in general anthroponyms were transferred from one language to another. However, at the same time, it is known that the anthroponym Temurlan was misunderstood and turned into a nickname by the Tochars (ancient Iranian) from the languages of the Turkic peoples and Iranian-speaking peoples who inhabited over the wide area. As we have mentioned above, the majority of European scholars used the great person of the Turkic world,

the historical commander Temirlan, as a derisive name given by the Persian inhabitants, and in our opinion, this name was used with an emotional connotation. As a result of such a wrong interpretation, we can witness that the last component of Temirlan's proper name was perceived as "**lame or crippled**" by speakers of other languages, namely Tokhar, Iranian and Sogdu languages.

- The scientific investigation of Great Temurlan, nicknamed "lame" due to mistakes by scientists and historians in different periods, the root of Temurlan is Temir, the suffix is -lan, the suffix -lan does not translate as "lame". Temurlan is of Turkic origin and is a variant of the common name Temur (Temur is root) and "lan" is an affix that is added to famous people's names.
- Temur as a proper name in the Proaltay language, the root "tomur" (basic) was preserved in ancient anthroponyms, phytonyms and zoonyms of the Old Turkic language. In modern Turk languages the noun "tomur" means "**tree core**" and in onomastics means "**strong, firm**".
- Complex proper names in Turkic languages consist of two closely related elements. The final modified element (agglutinative-derivation part), is basically the genetic direction. This specified part indicates the social position of an object carrying a name in society or the social feature of the object.
- The base of the word Tomur as an appellative meant "firm, strong and hard". This proper name was used in the old Altaic language even before the time of Temirlan. The Scythians, living on the plains, in the language of the ancestors of the modern Altai Kazakh tribes, Tomuris was known as the princess name (about 570-520 BC).
- As the agglutinative-derivative part "**lan**" in the name Temurlan is an adjective affix that emphasizes size, shape, and structure denotation in Turkic languages. In ancient Turkic languages, the affix "**lan**" is added to the name of a well-known person who is respected and meant "great". For example, Margulan, Surulan, Kabytan, Ulan, Salan, Chulan, Orlan, Kulan, etc.
- The suffix -lan in the structure of these names are currently present of names in the Turkic languages such as **Nur-lan, Er-lan, Tur-lan, Ay-lan**.

**Conflict of interest**

The authors declare no conflicts of interest regarding the publication of this article.

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