Lexical-Semantic Analysis of the Ancient Turkic Place Names

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Abstract: During the integration process of Turkic countries and formation of institutions and organizations which focus on the problem of researching languages, history and culture of Turkic people, toponymists and onomastics face a difficult task related to solving various problems of history and theory of Turkic languages. The problem is that the majority of results of the study insufficiently reveal the essence and specificity of worldview of the ancient Turkic people. The purpose of this study is to present new data on the ancient Turkic history, social-political system, inhabited territory and even mentality through semantic analyses of place names of the ancient Turkic period. The linguistic and general scientific methods we applied gave us to systematize and define semantic classes of the ancient place names. On the basis of classification method the general principals of place names’ formation in the ancient period are determined. The result of given analyses is in discovering nomination principals of the ancient place names, the origin of these names and their functioning features, which are connected with psychological and social-economical as well as the historical factors. The sources of the given research are Orkhon-Yenisey written monuments, historical, linguistic, ethnographic, geographic works and scientific literature on toponymy.

Key words: Onomastics • Toponyms • Hydronyms • Orkhon inscriptions • Ethnotoponyms • Antropotoponyms

INTRODUCTION

Recently many scholars have addressed to different aspects of ancient written monuments because they have a many-sided historical, linguistic, geographical materials of ancient times. The Old Turkic Orkhon monuments are not an exception. These monuments are dated back to the 7th-11th centuries; they are situated on the banks of the Selenga and Orkhon rivers in Mongolia. The first to decipher these monuments was outstanding Danish scholar V. Thomson. He opened a new era in Turkic studies. After V. Thomson, runic inscriptions were read and translated by Hungarian, Turkish, German, Finnish and Soviet scholars. One can write a lot about cultural, historical, ethnographic and linguistic importance of these monuments, because these ancient texts narrate on the history and life of the Second Turkic Khaneate – the Great State of ancient Turks. But they are not only a written evidence of the history and the language of ancient Turkic tribes; they are also rich invaluable information on Onomastics.

Toponymy as a branch of Onomastics is a complex discipline that basically involves three key aspects: history, geography and language. These frequently intermingle and give a picture that may be full enough for use to be able to satisfactory interpret a geographical name [1]. All geographical names have a long history of their formation; they are closely related to social life, traditions and world view of the inhabitants of respective locations. Since ancient times people have given names to geographical objects. In the process of nomination they often used appellatives, reflecting physical and geographical peculiarities of landscapes, the names of ethnic groups and nations, social and class titles of people who inhabit these places. For better understanding the nomination processes of geographical names it might be necessary to know typical situations, in which the named locations are used. A father of critical cartography J.B. Harley, who was sure that a map should be understood as more than just a set of directions, wrote “Naming a place is a widely documented act of political possession in settlement history” [2]. This statement proves that all names on the earth are linked with
historical events and have backgrounds and reasons. In this article we made an attempt to understand the reasons of place names’ nominations, which is closely related to the mentality of the ancient Turks.

RESULTS AND DISCUSSION

The role of the vocabulary denoting appellatives in the nominating process of a geographical object is primary. The lexical diversity of such appellatives used to form the ancient Turkic toponyms, is also huge. Having analyzed all components participating in the formation of toponyms found in Orkhon inscriptions we came to distinguish the following lexical-semantic groups:

1. Descriptive toponyms; 2. Ethnotoponyms; 3. Antropotoponyms or toponyms, including social and class titles.

Descriptive Toponyms: Under the descriptive toponyms we understand the system of place names reflecting landscape properties. Descriptive toponyms are indicators of special characteristics of geographical landscape. They allow distinguishing and exploring the properties of the natural landscape such as the nature and forms of relief, the character of surrounding area and color element of landscape. Size, color and shape are common characteristics of directly descriptive names [1].

While studying place names from the linguistic point of view, an important problem is to analyze them semantically on the basis of their language material. The semantics aspect of Old Turkic place names bears complex information. Consequently semantic analyses of place names may give: 1) correct interpretation of the etymology of a name; 2) explanation of regularity of place names’ occurrence; 3) opportunity to study ancient and archaic words, rarely met or not used at all, saved only in toponymic vocabulary; 4) understanding the cultural developments and activities of Turkic people in the period of place names’ creation.

MATERIALS AND METHODS

For the given analyses in capacity of materials we used Orkhon-Yenisey written monuments from which we found the ancient Turkic place names. We applied various linguistic and general scientific methods and techniques: comparative method identified various meanings of lexis in all Turkic languages; descriptive as well as method of component analysis made it possible to collect, catalogue, typologize and order data. Classification as one of the methods in studying geographical names serves one purpose: to systematize data. The problems of classification of Turkic place names are considered by many scholars (Musaev [3], Superanskaja [4], Moljanova [5], Nikonov [6], Maxpirov [7]), however, the place names of the Orkhon written monuments are still not sufficiently studied. The purpose of classification of place names of the ancient Turkic period is to reveal main lexical-semantic groups of their appellatives and disclose the principal features of the ancient Turkic toponymic system. This purpose can be achieved by doing the following:

- Collect all the ancient Turkic place names encountered in the texts of the Orkhon written monuments;
- Identify the appellatives of these toponyms and their main lexical-semantic groups;
- Analyze the use of these toponyms in their direct and figurative meanings;
- Determine the role of these places in history of the Turks in the ancient Turkic period.

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place names structure of all peoples all over the world. The Old Turks are not exception. They also used color coding in nominating process of geographical object. This is evidenced by texts of Orkhon monuments. There is a hydronymヤシル Uguz. We show an example from Bilge Kagan’s (15) text: ecм kagan birle ilgeri yawill uguз ѳurun yazia tegi siledimiz. - Together with my uncle-Kagan we went forward (e.g. the east) to war until Satoshi field, Яшил river [11].

In this instance ユギズ denotes ‘river’ [12]. ヤシル gives the meaning of ‘green color’ in all Turkic languages; ‘dark green’ in Khalaj language, ‘bright green or green and blue’ in Old Uyghur language. In figurative meaning it gives ‘bright’ and ‘fresh’ in Kirghiz language; ‘unripe and damp’ in Turkish and Karakalpak languages; ‘duck with green head’ in Altatay language; ‘dove colored’; ‘auburn this case semantic meaning of ‘yellow’. That is why ユギズ that is ‘tears’ in this case ‘tears’ simple; ‘mass, crowd’ in Kazakh; ‘great, powerful, severe’ in Turkish and Karakalpak languages; ‘duck with ‘yellow’ too. If we look at ヤシル it gives ‘bright’ and ‘fresh’ in Kirghiz language; ‘unripe and various, determined not only ‘green’ color but also ‘yellow’ too. If we look at ヤシル only as a color element, in this case semantic meaning of ヤシル ユギズ place name is only limited on “yellow” color, there is no figurative meaning. But interesting fact is that the ‘yellow color’ mostly was saved in the form of Sarïry in the language system of Modern Turkic people. However, Sarïry in Turkic toponymic structure and in Turkic representation in general does not mean only color element but the ‘hugeness, wideness’ too. In ‘Sarï dala’ it gives the meaning of ‘huge steppe’, Sarï jo:1 means ‘big road’ in Kazakh language [16].

The color Qara is presented in the structure of place names of the ancient Turkic period. Qara Kõl and Qara Kum were found in the texts of Kultegin and Tonukuk monuments: az budun ya:1 bolii qara qo:le sii:mdii:mez kõlgtegin bir kírk ya:shãr erti alp salã: a:ga binip oplau tegdii – Az people became enemy. We fought in Karakol. Kultegin was thirty one years old. He attaked being on the white horse, Alp Shalchý (KT 2-3). угагay quzi:1 qara qumuy olurur ertimiz – We had chosen places of Kuz Chugai and Kara Kum (T 7) [11].

Kum gives the meaning of ‘soil’ [12]. In the content of place names Qara is usually used as the first element of denoting toponyms as well as antroponyms and ethnonyms. But the semantic meaning of same Qara may be regarded primarily in a physical sense as ‘black’ (about color), but with a great many metaphoric meanings ‘dark, devoid of light, benighted’; ‘ill-fated, ill-starred, miserable’ in Chuvash; ‘bad, scary, terrible, nasty, ugly, bleak, tragic, dismal’ in Turkish and Kumyk; ‘usual, simple’; ‘mass, crowd’ in Kazakh; ‘great, powerful, severe’ used in rulers proper names of Karakhanid dynasty and in Gagauz [17]. There are set phrases in which it means: 1) ‘large, massive, plenty’, e.g. Qara mal in Kazakh, Karakalpak, Noghay and Uyghur languages means
‘cattle’; 2) ‘chief, great, powerful’, Qara khan means ‘great arch-founder of Karakhanid dynasty’ or Qara aygir means ‘mighty stallion’, Qara bodun ‘the ordinary people’ (as opposed to aristocracy). For example, the name of famous sea known to the Greeks as Pontos Qara teniz known as Black Sea had aroused considerable interest. The ancient Pontos in loan translation became known among the Turks as ‘Black Sea’. Pontos gives the meaning of ‘Inhospitable Sea’ in Greek language. In Turks representation ‘inhospitable’ denotes ‘bad, scary, terrible’. In European sources of XIII centuries Black Sea was called as ‘Great Sea’ (‘Mar Mazor’ in Latin). Qara also gives the meaning of ‘great, powerful’. So it can be connected with all these meanings; 3) ‘strong’ (about wind, frost), Qara kip in Turkish Qara gysh in Azeri language denotes ‘the most frozen time of winter’, Qara suik in Nogai language ‘the strongest frost’; 4) ‘clear, pure’ (without any admixture), Qara su in Kazakh language ‘pure water’ or ‘only water’; 5) ‘dry land, earth’, Qara kuvvetleri ‘ground forces’, Qara kurbada ‘ground tortoise’ in Turkish; 6) ‘the darken part of horizon, North’. Old Turks also as other peoples widely used color coding in indicating the cardinal points. One of the important evidence proving the ‘black color’ denoted North part of horizon in Turkic world-picture was Desht-Qipchak. It was divided into White and Black Kumania in XII centuries. Black Kumania was on the northern side of horizon. The center of Black Kumania was North Donesk. Bulgarians, lived close to Az, were called as Black Bulgarians. The name of their state was Black Bulgaria, situated on the north side. The name was given because of the geographical position [18]: 8) ‘eagle’, Kara guş (probably specifically ‘golden eagle’) or ‘the star Jupiter’ (it is the one rises at down and is called Kara Kuş yulduz) in Turkish; 9) ‘slave’, Kara baño (both male and female) [12]. Taking into consideration all meanings of lexeme Qara we can clearly say that Qara kum has two meanings: 1) ‘dry land, earth’ in which it denotes the type of fixed sand; 2) ‘the darken part of horizon, north’ which might also be interpreted as the northern horde of Qarakhan. Gabain suppose that seme Qara in Qara kum ‘Black–Northern desert’ is related to its territorial situation on the northern part of Khorasan. Supporting Gabain’s point of view and plusing two meanings we suppose that Qara kum denotes ‘北方 sandy desert’. Zsegledi, who devoted much attention to the location of Qara kum, came to conclusion: ‘Qara kum is the name of sandy desert, situated on the northern frontier of China. Exactly it is on the northern slope of Insan close to Huanghe river and Gobi desert [19]. Qara in the Qara Köl place name is considered by us as the ‘clear, pure (without any admixture) lake’. Köl gives the meaning of ‘lake’ [20]. In Kultegin inscription Qara Köl is mentioned one time and it was the place where they fought with Az people in 715. There are some assumptions about its location: 1) Qara Köl was situated near the Kemchik river, Aksu and Alash flowed into this lake. It might also be situated near Köşman (Sayan mountains, Khakassia, Russian Federation) [21]; 2) Qara Köl is situated in Tuva (Russian Federation). There are five rivers with the name Qara Köl. Hence it is river system, five rivers flows into this system [22].

The color Aq is also mentioned in the structure of place name Aq Termel in the text of Tonukuk (25) monument: sü joritdim atlat tedim aq termel keçe ugur kalitdim - I ordered army to move; I said: ride a horses! Passing Aq Termel I ordered to stop for a camp [11].

There are two different Aq. 1) A:q (with long double sound ‘a’) in all sources gives the direct meaning of ‘white color’. In figurative meaning gives ‘pure’ and ‘wonderful, outstanding, amazing’. We see the semantic evolution of Aq in this way: 1) ‘white–pure– wonderful’. It also gives the meaning of ‘seine’ in Turkish; ‘lattice’ in Kazakh and Kumyk languages; ‘rete’; ‘hunting’ in Kazakh and Karakalpak languages. 2) Aq (with one sound ‘a’) means ‘stream, flow, flow out’ in all Turkic languages; ‘flow, stream, pour in, rain’ in Tatar and Uzbek languages; ‘aqua, liquid, wet, teardrop’ [23]. A:k ‘white’ originally as the color of animals’ coat is opposed to the more general word arıŋ, later ‘white’ in all senses [12]. It occurs often with a metaphoric meaning in numerous phrases of which, e.g. the word Aq in the meaning of ‘flow’ became a part of geographical nomenclature. Aq kum gives the meaning of ‘sand dunes, quick sands’, Aq su ‘rivers, fed by mountains snow’ or ‘quick rivers’. In Aq dala it implies ‘sand dune massive’ and ‘steppe with flowing, shifting sands’. Taking into consideration geographic symbolism of Old Turks Aq in color sense also gives the meaning of ‘the west side of horizon’. Aq deniz ‘West Sea’ is one of the names of Caspian Sea. Apparently Russian kings (tsars) were called ‘White Tsars’ [18] (i.e. ‘West Tsars) by Turks. Aq sijek (white bone) in Kazakh language possibly saved from that period, which implies ‘king’s (tsars) blood, the blood of dynasty’. Aq saqal ‘a grey bearded man’, mostly expresses respect [21]. But in Aq Termel we consider two variants of interpretation of the seme Aq: 1) the ‘white’ color, in which it denotes the ‘purity of the water’ and 2) the ‘flow’, in which it denotes the character
of river ‘quick river’ or ‘flowing river’. So, color was an important element in characterizing place names and it has variety of figurative sense in toponymical content.

Toponyms, Reflecting Characteristics of Geographical Object: The lexis, contained in place names says about specific character of geographical object. The second subgroup of our classification considers toponyms, characterizing religious and social features of geographical object:  /*!<dong Bay, Baybaliq; and characterizing natural resources’ feature: Temir Qapïy, Altun Yiš.

Iduk Baş is mentioned in text of Kulichor monument: sekiç yeğirmi yaşıına allü üv [sogdak] (25) tapa sülėdim budunuγ anta buzdum tav[yag] ojn totox beş tümen sü kelti iduk bašda sünüşdim ol süm anta yoq küsdım – When I was eighteen year old I went to war with Sogdak’s six tribes. I made them to subordinate. On Tutuk Tabgaç came with fifty thousand army. I fought on the top of Iduk bash [11].

The semantic meaning of  /*!<duk is 1) ‘sacred’, ‘sent by God’, ‘blessed’; ‘honor’, ‘respect’, ‘esteem’ in Kirghiz, Khakas and Altay languages; ‘famous’, ‘well-known’, ‘glorious’, ‘precious’. 2) ‘week’ in Kirachay-Balkar language. 3) ‘ghosts of rivers, forests and etc.’ in Altay and Khakas languages. 4) ‘brings happiness’ in Kirghiz and Altay languages. 5) ‘cattle’, which was dedicated to victim’ in Yakut language. 6 ‘highness or high’ [23].  /*!<duk literary ‘sent’ but used only in the sense of ‘sent’, i.e. dedicated to God, hence ‘sacred’ in a more general sense. The phrase Iduk qaγt ‘the sacred favor of heaven’ was early adopted as a royal title by some tribes. In course of time its origin was forgotten and in Sanskrit it is spelt  /*!<duk qaγt and given a false etymology survived in various forms Ilyýk, I.k, Eýk [12]. All of the given meanings are related to each other by complex semantic link, except the meaning of ‘week’. Perhaps in Kirachay-Balkar language it is the result of spreading of concrete ‘Lord day (Sunday)’ meaning. The ‘Lord day’ is also implies something related to the glorious. In  /*!<duk Baş place name seme baş denotes ‘beginning, origin’ and ‘head’ [12]. In this respect we relate this place name to mountain. Generally in Old Turk representation all mountains meant something sacred. Because it was the only connecting link with Tengri (God) divinity. They prayed and asked God for prosperity. Each mountain had its own ghost. They thought that ghosts of mountains were ancestors of Old Turks. Mountain ghosts mainly featured in fairy tales, legends and myths. These myths are still survived in the language of Turkic peoples. The mountain ghosts had not only helped and protected people from all harm and evil spirits, but it also demanded the rules of human behavior toward him and his vegetation and animals living on its territory. People could not hunt, fish, graze sheep, shout, whistle, sing on the sacred mountain. The mountain ghost did not allow any violations toward the animals, vegetation, places, especially careless handling of fire and etc. If the rules were violated they were often punished by different diseases.

Baybaliq is met in Selengian stone, situated in Mogoin Shine-Usu in Mongolia, memorial complex in honor of El Etmish Bilge Kagan (5): aţêŋ s...çg...n... sogdaŋ tavaqqa selêŋe bay baliq yapilî bertim. – I ordered Sogdians and Chinese to build Baybaliq at Selenga river. Clauson differently understands the given sentence and translated it: “so I had Baybaliq built on the Selenga for traveling Sogdians and Chinese” [11].

The same Bayliq in this place names denotes ‘city, burg or town’ [12]. Bay as a component of place names and proper names gives the meaning of ‘rich, well-off, wealthy, abundant, sufficiency’; ‘proprietor, rich man’ in all Turkic languages; ‘wealth’ in Tatar language e.g. Aţa Bay ‘inheritance’; ‘the noble lord’; ‘rich man’, in some with extended meanings like ‘a member of upper classes’ and ‘husband’ [25]. All these meanings are semantically linked. Bay has the meaning of ‘abundance’ as well as Bar ‘have, having’ in a social sense. We suppose that Baybaliq place name is characterized as the burg (city) where everything was in abundance and sufficiency.

Temir Qapiy is met in Kultegin (3-4); iençu iigüç kece temir qapip'ka süledim – Passing Yençu River I went to war until Temir Qapiy [11].

Qapiy gives the meaning of ‘gate, door’ [20]. The motivating basis Temir is characterized the feature of natural resources: 1) ‘iron’ [12]; and also used in the content of place names and proper names. In Kazakh language there are phrases with Temir, in which it denotes ‘iron, strong as iron, protection’. It is saved in proper names as Temirbek meant ‘very strong man as iron’. Possibly in Temir Qapiy place name the same Temir means ‘iron’ as well as ‘protection’ and implies ‘protected gates’, the gates could protect Turkic people. Temir Qapiy is on the mountain pass Buzgala, along the upper tributaries of the Amu-Darya, it is a pass on the road between Samarkand and Balkh [26]. In history it is known as ‘Iron Gate’ the one of important geographical point in the ancient Turkic period.

The same yiš denotes ‘mountain forest’ [12]. The motivating basis Altun gives the meaning of ‘gold’ in all Turkic languages; ‘gold coin’ in Chuvash, Uzbek and Turkish languages; ‘cuprum’ in Yakut language [23]. We suppose that in the given place name Altun denotes only ‘gold’ without any figurative meanings. As we mentioned above through linguistic study of lexeme ‘Altay’ and its phonetic divergence Miller put forward the assumption that the place name ‘Altay’ is related to Altun and indicated the existence of gold in that territory [3]. Altun–Altun is pro-Turkic words penetrated into Mongolian language and then spread further into the other languages [23]. Now Altay (the modern Altay mountain forests) – the forests on the mountain system of Asia, located on the territory of Russia, Kazakhstan, Mongolian Republic and China [27].

Concluding the subgroup of these place names we see that Old Turks in nomination geographical object used descriptive approach, i.e. each place name, contained the lexis as Altun, Temir, Bay or Iduk say about specific characteristics of geographical object.

Toponyms, Consisting of Numerals: The reason of using numerals in the structure of place names and set phrases is not fortuity in the language system of Turkic people. They also have a sacred character and strong link with the traditions of Turkic people. We try to consider Tokuz, Beš, Üč, contained in Toquz Ersin, Bešbalik, Üč Birkü place names.

Toquz Ersin is fixed in Kultegin monument (3): bergerü toquz ersinke tegi süledim töpökte kieği tegmedim. – On the right side (to the south) I went to war until Toquz Ersin. A little had left until Tibet [11].

The semantic meaning of Toquz is ‘nine’ (in all sources). The numeral Tokuz in nomadic representation implies ‘critical state of being’ [20]. In this meaning it was saved in some set phrases of Kazakh language: Toquz aip tarttı ‘to serve the greatest punishment’, Toquz joldin torabı ‘meeting place of many roads’, Toquz kirli bir sirli ‘a man, who has a lot of skills and talents’, Toquz katunnin tolgagi katar keldi ‘arising of a lot of affairs’ [24]. Taking into consideration all of these meanings and set phrases, in which Toquz is differently used, we suppose that in place name Tokuz Ersin it doesn’t give only the meaning of numeral but the sense of something ‘critical, big, huge, a lot of’. Perhaps it was related to the huge territory. The text explains that this place name was a border reached by Bilge Kagan. Toquz Ersen is considered as the border areas in the south and located near Tibet.

Bešbalik is met in the text of Bilge Kagan monument (28): otuz yahýma bešbalýk tapa süledim altý yol yonu piniňdüm – When I was six I joined the army on Bešbalik. I fought seven times [11].

Beš directly gives the meaning of ‘five’ in all Turkic languages [12]. In figurative meaning in the content of set phrases it keeps religious sense: beš azün ‘five worlds’, beš qutar ‘five elements of being’, beš jukmak ‘five classes or five levels of being’. But the meaning of Beš directly implies the numeral ‘five’. It is possible to say that Bešbalik occurs from five burgs (cities). Describing Uighurs Makhmud Kashgari explained that this province consisted of five burgs (cities) Sulmi, Kochu, Janbalik, Bešbalik, Yengibali made by Zulkarnain - Makedonian Alexander [28]. Bešbalik was a capital of Ughur Khanate in XIII century. At present day it is Jimsar autonomous region of China.

Üč Birkü is fixed in Selengian stone (Shine-Usu): keyre baþýnta üç birküde kan süsi [birle] katýltým. – At the source of Keyre (River), Üč Birku I joined the Kagan’s horde [12].

Üč: 1) ‘three’ in all Tukic languages [20]; 2) ‘five’ in the Kirghiz games is popular used; 3) ‘thrice, three times’ in Chuvash languages; 4) ‘blood relation, kinsman’ in Chaghatay languages [23]. The semantic link of the second and fourth meanings with the rest is unclear. There is Ramstedt’s hypothesis on relativeness of Turkic Üč ‘three’ and Tungus Uča ‘break, split’ [29]. But we suppose that in Üč Birkü place name Üç means numeral ‘three’ without any figurative sense.

So numerals also is widely used by Old Turks in nominating geographical objects. They played a role of numbering geographical objects in capacity of ‘gathering or separating’ as well as sacral symboling of religious world view of the ancient Turks.

Ethnotoponyms: Among the various groups of toponyms special place belongs to ethnotoponyms. They are an evidence of preserved names of the ancient tribes, peoples and other ethnic groups. Ethnotoponyms are the only evidence of forgotten and disappeared peoples. Studying place names we enter into ethnography and ethnic history. The spreading process of ethnic names in a territory occupied by representatives of a particular ethnic group began in the ancient times. Therefore ethnotoponyms could be considered as one of the oldest
types of place names. Since the early stages of civilization ethnic names were used as territorial designations. We look at some ancient ethnonyms as Töpöt, Bayïrqu, Böklý, Kërîrës, fixed in Orkhon monuments.

Töpöt is met in the text of Kultegin monument (12): töpöt kañanta bölünkelti. – Bolun came from Tibet [11].

Töpöt is noted as geograpical object, ethnos, ‘Tibetan’ related to the language [20]. Töpöt – is modern Tibet. Archeological discoveries show that Tibet has been occupied by humans from prehistoric times. To which ethnic group Tibetans belonged is unknown. There are literary records written about Tibetans. The earliest of these are the references in the Shang Chinese oracle bone written inscription. The first contacts of Tibetans with outside world begun from two embassies sent to China in 608 and 609. These embassies must be connected with the outcome of the war between the Chinese and the Aza (Mongolian-speaking people of northern origin known as Togon or Aza in Tibetan). The emperor of Yang-ti of the Sui dynasty wanted to regulate the routes to the West. But prepotency over the routes was between the Turks and Aza. For this reason Yang-ti had his minister P’ei Chu persuaded T’ieh-le Turks to assault the Aza. In 608 since the Aza were their enemies Turks defeated on them. Chinese armies pressed in to Aza to assault the Aza. In 608 since the Aza were their enemies Turks defeated on them. Chinese armies pressed in to Aza territory and had conquered all the territory up to the tribes that then separated the Tibetan state from the Aza. Then Aza freed themselves from the Chinese and regained their power. The reign of Khri Sron Britsan made the young kingdom Empire, which had known to the world as ‘Tibet’ [30].

Bayïrqu is met in the text of Kultegin monument (4): jugarì jir bayïrqu jirine tegi süledim. – I went with army to the north to the land Bayïrqu [11].

Bayïrqu is fixed as: 1) ‘ethnic tribes Bayïrqu, lived in the north or north-east of the ‘Turks’; 2) ‘proper name’ [12]. Bayïrqu is a geographical object, which was owned by Bayïrqu tribal alliance in the VIII century. It covers a vast area of Inshan Mountain in the south-east up to Ak Kol in the north. Bayïrqu consisted of 17 confederations. In 749-750 17 tribes of Bayïrqu were divided into two wings, Toguz-Oghuz (‘Toles’ wing) and Sekiz-Oghuz (‘Tardush’ wing). Later Toguz-Oghuz became ‘Kerayits’ and Sekiz-Oghuz - ‘Naymans’ [31]. Kerayits and Naymans were a part of the Kazakh Khanate in XV century.

Böklý is found in the text of Kultegin monument (8): ilgerü küün tüün tıyşü̈gda bökli qagança tegi süledü̈birmiz. – Foward to the east we went to war until Bokli kagan [11].

Böklý is noted as geographical name of steppe, geographical name of chain of mountains and ethnic name of people [20]. Böklý was the northern Korean state of Koguryo [32]. The word Böklý is a title of the ruler of this country, transcribed in Chinese texts [20]. This conclusion was recently reaffirmed by the Tibetan data evidence of VIII-IX centuries. The document of the VIII century was written in the Uighur language and then translated into Tibetan. It contains the information about ethnopolitical geography of Cental Asia and Böklý [33].

Kërîrës is mentioned in the text of Kultegin (39): soydak bodun etejin tejín yençu üğüzüg keve temir qapılıkta tegi süledü̈birmiz anta kesre kara türgeš bodun yâyi bolimš kërîrës tapa bardî. – For getting well Sogdians we passed Yençü River and went to war up to Temir Kapiq. There were Black Turgeš people become evil to us. We went against Kërîrës [11].

Kërîrës is fixed as one of the ethnical tribes of Turks [20]. Kërîrës consists of the base Kërë̈r–Kën̈r and archaic ending –es–es̄. The remarkable for learning the names of rivers with the same endings –s, -as, -es, -eš: Tekes, Kunes, Talas, Keles. The base Kërë̈r was noted in Arabian sources in IX century as the name of down flow of Syrdariya (Kërë̈r). Kenge was saved in the map of modern Kazakhstan in capacity of rivers Kërë̈r, Sarykërë̈r, Qarakenə̈r, Jeziqë̈në̈r in Ulutau mountains (Central Kazakhstan). Kërë̈r is a confluent of Sarysu River, the ancient riverbed, which is flew into Syrdariya in Kyzylorda region [34]. Hence, Kërîrës related to Sarysu–Kërë̈r and flanked on the north to the valleys of the Syr Darya and Chu. The semantic aspect of this toponym is discovered by Turkic material, e.g. Kërë̈r gives the meaning of ‘wide, huge, abundant’ in Kirghiz language, ‘expanse’ in all Turkic languages [35].

**Antropotoponyms or Toponyms, Including Social and Class Titles:** The forming process of place names from names and surnames turned up productive way for the ancient Turks. The toponymic nomination, coming from the man and his activity, is closely associated with personal names, nicknames. The anthroponyms most often found in the place names created by man or had contact with a place. The existence of personal names in toponymic structure says about event or a particular fact. Antropotoponyms allow you to restore the names of their ancestors. We know that Old Turkic personal names mostly consisted of title names. Generally Old Turks took their names during all life and according to the acts they did. In this instance personal names played a descript role
in their life. That is why the place names we consider include anthroponyms as well as social and class titles, which mean the same. They are *Törp-tegin, Qadîrqan, Qatun*, fixed in Old Turkic monuments.

*Törp-tegin* is met in text of Kultegin (7): *oza kelmiš süsin Kültigin aγüp tonra bir uγus alpaγan erig tona tīgin joγinda igrīp ölurtimiz.* – Surrounding killed ten soldiers and one hero of bonded tribe Tongra on the sacred place Tona-tegin [11].

*Törp-tegin* is fixed as proper name, social or class title name and prince title [20]. *Tegin* is often used in the components of personal names. Primary *Tegin* meant ‘slave’ [36]. Afrasiab’s children glorifying their father used to call slave themselves. When they addressed to their father they used *Tegin* in this meaning. Distinguishing approach from the real slave was the usage of the other additional names, e.g. in Alp tegin, Kuç tegin, Kümür tegin gives the meaning of ‘title’. In Bekeç Arslan tegin it means ‘prince’ [7].

*Qadîrqan* is met in text of Bilge Kagan (39): *ilgerü qa đîrgan jišiş asa boduny ança qonturtimiz ança itdimiz.* – Foward we settled the people behind Qadîrqan. We equipped them [11].

*Qadîrqan* is noted as geographical object at present Khingan Mountains in China [20]. *Qadîrqan* is mountain range of modern North China [31]. There are interesting versions of the origin of the place name. One of them: *Qadîrqan* is a ‘vulture bird’ (in Mongolian). *Qadîr* means ‘strong, firm’. Thence Karakhanids Khans were named as *Qadîrqan* ‘very strong Khan’ [23]. Makhmud Kashgari also noted the link between Turkic *Qadîr* ‘strong’ and Arabian *Qadyr* ‘powerful’ [36]. It is possible to think that this name had totemic meaning of ‘strong bird’. Old Turks used to iconize the animals and birds. The numerous anthroponyms, which are based on the names of birds and animals, support the idea that in the ancient period the religious worldview of Old Turks closely related to birds. Most often they used the names of birds were different by rapid flight or force.

*Qatun* is met in Uyuk-Turan monument (E 3): *üç yetmiš yašïmqa adrïltïm egök qatun yerimqe adrïltïm.* – I died when I was sixty three years old and I lost my earth and water Egök and Qatun.

*Qatun* is fixed as ‘donna’, ‘the noble lady’, ‘the woman of noble birth’, ‘wife of the ruler or noble man’; ‘social status or class title’; ‘geographical object’ [20]. Now *Qatun* is the main artery river of the Altai Mountains. In this way the place names, contained class titles, have significant place in Turkic Onomastics. The presence of any titles in the place names help us reconstruct the name of Kaghans lived in that period.

**CONCLUSION**

The considered methodological basis of the problems, as well as the linguistic analysis of onomastic material of Orkhon monuments enabled us to come to the following conclusions:

- The colors and numerals had a high importance in the life of Old Turks as they are reflected sacral and religious character. The special attitude of Old Turks toward colors and numerals are preserved in Old Turkic place names and modern Turkic languages in general;
- The nominalization process of places had the descriptive approach, where specific characteristics of landscape and natural recourses were regarded by Old Turks.
- The place names may be enclosed social, political and religious evaluation of geographical object;
- The ethnotoponyms and anthrotoponyms draw a picture of tribal and clan constitution of Old Turks.

In the given article we tried to analyze place names in complex as anthroponyms, ethnonyms and toponyms are in a close relationship. The given data has a value for the history of Turkic peoples.

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