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An investigation of the ethnic landscape of the lexical system for teaching old Turkic language: A case of the language of the “Tonyukuk” monument

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ABSTRACT:

The concept of “ethnic landscape of the lexical system” in itself expresses a very broad content. Ethnic landscape covers such concepts as customs and traditions, exotic lexicon, national way of life, etc. Once Turkic language is considered as a subject of teaching, then it may mean teaching directly about the Turk himself. Historically different Turkic tribes lived side by side, shoulder to shoulder. In their socio-political environment, historical and cultural life, as well as in their traditions, there were similarities as well as differences. Therefore, before going to this depth, it is considered more important to prioritize the study of teaching old Turkic languages. All this is made possible by referring to the language of the written monuments that provide more information about the Turkic tribes. One of them is the “Tonyukuk” stone inscription, which stands out from other monuments due to its uniqueness. The aim of this study is to pay attention to the tribal names in the language of this monument as a means of teaching old Turkic language. Although most of the tribes recorded in “Tonyukuk” are tribes of Turkic origin, occasionally tribes of non-Turkic origin are also found. Since the etymologicalization of the tribe names we recorded is of special interest, this issue is at the center of our research. As a research subject, twelve tribes were analyzed. The results have revealed that most of the ethnonyms recorded are notable of Turkic origin.

Keywords: Teaching old Turkic language, “Tonyukuk” monument, lexical system, lexical language sample, ethnonyms, semantic meaning

1 INTRODUCTION

A historian, a public figure and politician Tonyukuk being from the Ashida dynasty, who worshiped the religion of God and played an important role in its promotion in a broad sense, who performed unparalleled services in the development of the Goyturk state, whose name remained in history as the guide of its domestic and foreign policy, the founder of the war strategy, who rendered invaluable services in gathering together the scattered Turkic tribes, is a historical figure who served four khagans - Gutlugh khagan, Kapaghan khagan, Inel khagan and Bilga khagan. The author of the monument erected in his honor is namely Tonyukuk himself, too. He is a political figure who takes a leading place in the social and political life of the Gokturk state and takes a position in directing the war strategy. It is no coincidence that the “Tonyukuk” monument, written in his honor, clearly highlights his unparalleled services. This monument is one of the most reliable sources for studying Turkic languages and the history of the Turkic peoples, as well as in terms of standing against the ideas that overshadow this history. The participation of the tribes that have a share in the determination and strengthening of political relations in the “Tonyukuk” monument, which is notable for its richness of the lexical system, is of particular interest. A large number of these tribes recorded with their historical names are included in the language of the “Tonyukuk” monument. In general, providing information about the ethnonyms that appeared at various stages of the historical development of the language and are related to the social and political life of each nation, on the one hand, it is science of history, and on the other hand, they are written monuments belonging to that nation or nations. As we mentioned, one of these monuments is the “Tonyukuk” monument. In the word world of this monument, which has a rich lexical structure, we can see that ethnonyms have gained a certain coverage. The frequency of use of these ethnonyms, which are the majority in terms of numbers, is also noteworthy (Topcuoglu, 2022). If we do not take into account the exceptions, it is recorded that the majority of those with a high percentage of usage frequency belong to the tribes of Turkic origin. It should also be emphasized that the ethnonyms, which are fixed in the memory of history and immortalize a history to the people to which they belong, are also manifested by their phonetic, lexical-semantic, as well as grammatical merits. From the point of view of studying all these in the direction of linguistics, the “Tonyukuk” monument, which is our research object, provides us with sufficient opportunities and gives us with plenty of material.

2 MATERIALS AND METHODS

The tribes that are more notable for their Turkic origin become a share holder in defining and teaching the Old Turkic language in general, including the ethnic landscape of the “Tonyukuk” monument. Tribal names of non-Turkic origin can be found in these monuments, as well as in the language of our research object. Analyzes conducted on the basis of research and recorded facts provide the Turkological world with sufficient information about ethnonyms, which are a type of onomastic units. It is clear that concreteness is important in clarifying and explaining the expression of an idea. Therefore, based on actual language samples, we present those ethnonyms that we recorded from the “Tonyukuk” monument in alphabetical order. It should also be noted that the tribal names presented in the Old Turkic alphabet are presented in the same phonetic-orthographic structure as in the “Tonyukuk” monument. Those ethnonyms are the following:

AZ 𐰀𐰆 (a*z). Information about the *Azlar* (plural form of the *Az*), one of the oldest Turkic tribes, can be found in ancient and medieval sources. “The 7th century Arab traveler Sallama-et-Tarjumanı shows that the Azkishic lived in a large area in the neighborhood of the Kipchaks, from the borders of Central Kazakhstan to Lake Balkhash (Takhmas)” (Jafarov, Baku, 1984). This ethnonym is notable for its non-functionality. This is confirmed by the fact that this language unit was recorded only twice in the “Tonyukuk” monument.

Çölqi az eriq bultım / I caught a man from the desert people –T- I, Şq., 23 (Rajabli, Baku, 2009).

There are different opinions about the tribe *Az* and the etymology of this lexeme. Therefore, integration and differentiation appear in the researcher’s analyzes recorded on this issue in the Turkological world. For example, F. Aghasioghlu compares the lexeme *azlar* with *aslar* as follows: “The tribe *Az* which was the main core in the formation of the tribes’s name *Azər* that is at the root of the name of the country Azerbaijan, was one of the numerous tribes in the Turkic ethnös. As parallelism in the name *Aziya//Asiya*, the variant *as* of the ethnonym *az* is also widespread. The reason for such spread is connected with the migration of *Az//As* tribes from ancient Azerbaijan to western, northern and eastern countries” (Aghasioghlu, Baku, 2000). To put it more concretely, the variation of the lexeme is related to their entering communication with the phonovariant difference of this word in the language of the Turks who traveled to those countries.

In general, the language unit *az* is found in Old Turkic written monuments in different meanings (Abdullayeva, Baku, 1995):

1. *Az as an ethnonym*

a/ *As an independent tribal name. For example*

Az bodun yağı boltı / The Az people became the enemy – K_b-Şm.,4 (Rajabli, Baku, 2009):

b/ *As a part of tribal names.* In our opinion, the connection of the second component of the Kyrgyz ethnonym (*kırk+az*) recorded in the Old Turkic written monuments to the tribe *Az* is unquestionable. For example:

Kırkız (kırkaz) kağanının öltürtimiz, ilin altımız / We killed the Kyrgyz khan and took his state – K_b-Şq., 36 (Rajabli, Baku, 2009).

It should also be noted that the lexeme *az* in many onomastic units that exist in modern times still shows its historical trace (*Araz, Azık, Qafqaz, Xaçmaz...*). The name of the tribe *Az* is also recorded in the toponym of *Azərbaycan* (Azerbaijan): *Az+ər+bay+can*. The lexeme contains *az* – “the name of one of the ancient Turkic tribes”; *ər* – “brave, hero”; *bay* – “wealthy”; *can* – is “a suffix denoting place”. The meaning is so: “*The rich place of Az’s brave men*”. Or: “*The wealthy place of the brave Azs (Azlar)*”. The lexeme also has *as* variant.

2. *Az as an anthroponym*

Anta yana kirip türqis kağan buyurukı Az tutukıñ eliğın tutdı / He entered the army and held Az, the spy of Turkish Khagan, with his hand –K_b-Sq., 38 (Rajabli, Baku, 2009).

3. *Az as an animal name* (or as one of its components)

Kül tiğın Az yağızın binip oplayu teğın bir eriq sançdı / Kul tiğın mounted his Az steed and attacked and speared a warrior – K_b-Şm.,45 (Rajabli, Baku, 2009).

This proves that, despite the phonoförm identity, this lexical language sample, which expresses different meanings, is recorded as the name of a tribe of Turkic origin in the language of the “Tonyukuk” monument.


KIRKIZ 𐰀𐰆𐰏𐰏 (kırk,z). *Kırkıziğ uka basdımız / We attacked Kyrgyz while they were sleeping –T- I,Şm.-27; Kırkızda yantımız / We come back from Kyrgyz –T-I, Şm.,27 (Rajabli, Baku, 2009).*

This ethnonym, which is used only 4 times in the language of “Tonyukuk” in a narrow sense, stands at the center of various etymological studies in the Turkological world. In fact, this etymology is distributed in two directions. If the distribution in one direction is based on folk legends, the other one is presented as the conclusion of the researcher’s opinion.

According to one of the legends, it is said that the lexeme consists of the components “*kırk+kız*” of the ethnonym *kırkız*, which means “grandchildren of forty girls”. Supposedly, when Sultan Sanjar attacked Ferghana, forty girls went to Khojen and did not return and continued to live there. This idea belongs to Seyfettin Ahsikent (Osmonov, Izmir, 2013). In our opinion, this should be remembered just as a legend.


Because if we rely on historical facts, it turns out that Sultan Sanjar lived in the 12th century. However, “Tonyukuk” is a written monument created in the 8th century. In one case that there is a three-century time gap between the historical period when “Tonyukuk” was created, which also kept alive the *kırkız* ethnonym along with other tribes, and the period of Sultan Sanjar’s lived, so the fact that this legend is also a legend should be accepted as reality. This means that the etymologicalization of the onomastic unit *kırkız* based on this legend is completely absurd.

Regarding the constituent components of this lexical language sample, there is also a difference of opinion in the scientific environment (<https://turk-dunyasi.cokbilgi.com/eski-kirgiz-turk-tarihi/>). Although the ideas in the etymologicalization of the lexeme sometimes coincide, in the approach to those ideas put forward, of course, the differentiation also shows itself. For example, V.V. Radlov talks about the fact that the root morpheme of the lexical language sample *qırğız* (kyrgyz) is built on two lexical units, which are the words *qırx* (forty) and *üz* (face). The opinions of Z.V. Toghan and V.V. Radlov are equivalent in terms of the first component. That is, according to Z.V. Toghan, the first part is based on the language unit *qırx*. Perhaps, this is related to the symbols reflected in the flag of Kyrgyzstan. Because in this flag, there is a picture similar to the sun. Around the image there is a flood of light. Its association with the word *qırx* (forty) is probably related to this. The difference of opinion concerns the second component. Because Z.V. Toghan declares that this is the word for *ər* (brave): *qırx+ər* (forty+brave men). In the opinion of D. Aytmuratov, both sides present differences. Thus, the researcher is of the opinion that the lexical language sample *qırğız* is derived from the words *qıra* and *qız* (<https://turk-dunyasi.cokbilgi.com/eski-kirgiz-turk-tarihi/>). In our opinion, this is related to the components *kırk+az*. This has been discussed above in connection with lexeme *az*.


KITAÿ  (kit_ay). In the dictionary compiled by N. Khudiyev and A. Guliyev, it is informed that this lexeme acts as a component of personal names, and is also used as a tribe, clan name (Khudiyev, Guliyev, Baku, 1992). In the “Old Turkic onomastic dictionary” the word is presented as a *Middle Chinese* toponym. The main information about it comes from Chinese sources. In general, this lexical language sample is considered to be of Mongolian origin and consists of three parts (1. *yü-men*; 2. *ki-mo-hi* / these are also called *tatabilar* and are used with this name in monuments; 3. *ki-tan* / this finds its record in the monuments as *kitay*) is attributed to the *tunghus* engraved in the memory of history (Mammadov, Baku, 2015). The word is recorded six times in the language of the “Tonyukuk” monument:

Öñre Kitaÿda, beriye Tabğaçda, kurya Kurdanta, yıraya Oğuzdaeki-üç biñ, süimiz kältäçimiz, bar mu nə? / We are two-three thousand troops in China in the East, Tabghac in the South, Kurdan in the West, and Oghuz in the North, we’ll come. Do you have a word for it? – T,-I.C., 14 (Rajabli, Baku, 2009).

F. Sumer’s thoughts about *kitaylar* (kitays) are also interesting. He notes that “*Kitaylar*, as a conquering nation, captured Northern China in the 10th century, and after being expelled from there (in the 12th century), they moved to Turkestan and created a powerful empire. In Islamic history, they are called *qarakitay* (Karakitay). This may have been given to them because they were expelled from China” (Sumer, Baku, 1992).

OĞUZ  (oğ_uz). The Oghuzes are considered the ancestors of the Muslim Turks of the Middle East (Fazlullah, Baku, 1992). The Oghuzes, which have a very ancient history, are presented by most researchers as old, middle, and new Oghuzes. F. Zeynalov notes that “The Oghuzes from the Gokturk era to the 10th century can be called the old Oghuzes, the Oghuzes from the 10th-12th centuries can be called the middle, and the later Oghuzes can be called the new Oghuzes” (Zeynalov, Baku, 1981). According to M. Kashgari, F. Rashiddadin and A. Khivali, the Oghuzes consist of 24 tribes. In the Turkological world, it is a known fact that the Oghuzes are divided into two large language families - *boz-ok* and *üç-ok* (Zeynalov, Baku, 1981). As for its etymology, we encounter a difference of opinion in the Turkological world. Some researchers suggest that this lexical language sample is related to the words *ağız* (i.e. the first milk of a cow) (Dilaçar, Ankara, 1964) and *özük* (Bernshtam, Leningrad, 1951). This, in our opinion, is not 100% scientifically based assumption. In the Turkological world, there is such a difference in the etymology of the ethnonym *Oğuz* and the anthroponym *Oğuz*. To put it more concretely, if ethnonymically this lexical language sample is related to *ok+uz*, which is equivalent to the semantic capacity of “oklar” (i.e. arrows), then anthroponymically, the etymology of the word is associated with the word *öküz* (ox) (Ercilasun, Ankara, 2015). The leading opinion suggests that this lexeme is divided into *ok+uz* components. *Ok* is a tribal name, and *uz* is the oldest plural suffix of this category of number, corresponding to the -lar² suffix, which is a fact of literary language in all historical periods and is the leading morphological indicator. As a result, the word *Oğuz* is accepted as a content indicator “oklar”, and we are the defenders of this etymology. In the monument, it is recorded that this ethnonym was used nine times:

İnqək köliqin Toğlada oğuz kelti / The Oghuzes came to Togla with cows and beasts of burden – T-I.C.,15 (Rajabli, Baku, 2009).


ON OK  (on_ok). This ethnonym is the name of the Western Gokturks. It is known that the Western Goyturk state was consisted of ten tribes. In the “Orkhon” monuments, these tribes are given in the form of *on ok*, and in the language of the “Tonyukuk” monument, they are used only six times.

On ok süsin sületdim / I took On okh troops on a march –T-II, Q., 43 (Rajabli, Baku, 2009); *On ok bodun kalısız tasıkmuş, tir* / They say that the On okh people have passed completely –T-I,Şm.,30 (Rajabli, Baku, 2009).

It should be noted that the tribes were divided into two branches. In Chinese sources, the names of those branches are given as follows:

1) **TU-LU** (dolu). The beys at the head of the *Tu-lu* tribe had the title of *çur/çor*. This tribe lived between the upper and middle reaches of the Ili River and the Yulduz River and Tarbagatay.

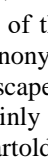
2) **NU-ŞE-PI** (nushibi). Those who stood at the head of the tribes *Nu-şe-pi* had the title of *erkin*. The Nu-she-pi settled in the area between the rivers Chu and Talas (Sumer, Baku, 1992).

SOĞDAK  (soğd_ak). The tribal names in the language of the “Tonyukuk” monument are also grouped according to their origin. Because not all, but most of these ethnonyms are of Turkic origin. This means that tribal names of foreign origin are also found in this ethnic landscape. One of them is *Soghdaks*. In the Turkological world, there is such an opinion that the *Soghdaks* are mainly of Iranian origin (Amanoglu, Baku, 1999), and their language belongs to Middle Iranian languages (Bartold, Moscow, 1966). There are even researchers who connect the origin of the old Turkic alphabet with the Sogdian alphabet. Of course, according to us, these ideas about the origin of the old Turkic alphabet have a probable character and are remarkable for their unscientific nature. Because there is a sufficiently strong factual basis that confirms and proves the connection of the origin of the Old Turkic alphabet with tamgas, which has always been presented to the scientific community and continues to be presented today. But it is also a fact that the old Turks left an irreplaceable heritage to future generations by using different alphabets along with their own alphabet. One of them is the Sogdian alphabet. “Pagan Turks used this alphabet to write religious texts in the 8th-9th centuries. Turkic texts written in the Sogdian alphabet are stored in small pieces in the museums of various European cities and are considered valuable monuments of these museums” (Kipchak, Baku, 2017). Sources show that they were always in a close connection, cultural and economic relations were established between them (Mammadov, Baku, 2015). This also indicates that there was a close relationship between the Turks and the Sogdians, who succeeded to create some of their monuments with this alphabet. Speaking about the Sogdians, M. Kashgari provides information about their later arrival in Balasugun and settling there (Khalilov, Baku, 2015). It is noted that the location of the Sogdians is Central Asia, and the historical existence of the Sogdiana state in the territory of present-day Uzbekistan (Rajabli, Baku, 2004). The Sogdians “lived in a Turkic environment, they mixed and became Turkic. The Gokturks sometimes meant the whole of Central Asia by the name of Sogd” (Amanoglu, Baku, 1999).

This ethnonym is considered one of the tribal names without intensity in the language of the “Tonyukuk” monument. Because in terms of frequency of usage, its quantity is equal to one. The only sample containing this ethnonym is the following:

...anta yerüki Suk başlığ soğdak bodun kop kelti / Since then, all the Soghdak people, including Suk, came – T-II, C., 46 (Rajabli, Baku, 2009).

It should also be noted that this lexeme is also recorded in the phono structure *soğd* (Sogdian) in the language of the “Kul tigin” monument.

TABĞAÇ  (t_abğ_aç). *Tabğaç, oğuz, kıtay – bu üçeqü kabısar, kaltaçı biz öz içi, taşın tutmuş teq biz* / Tabgach, Oghuz, Kitay - if these trio unite, we will be under siege –T-I,C.,12-13 (Rajabli, Baku, 2009).

This, is the name of a Turkic-speaking tribe of Syanbi origin. In Chinese sources it is recorded as *Toba*, and in Arabic sources it is recorded as *Tamğaç*. In Chinese, this lexical language sample is also used with the phonofom topo takpot (Rajabli, Baku, 2004). Opinions about the ethnic origin of Tabgachs are not unanimous. Controversies are still going on in the Turkological world. For example, in “Diwan” of M. Kashgari, different explanations of this lexical language sample are presented. The author first introduces this lexeme in “Diwan” as “Machi’s name” and even reports that it is located at a distance of four months from China. On the other hand, the ethnonym *Tabğaç*, is given as one of the tribes of Turks. In another sense, concretely, he draws attention to the fact that all large and old buildings are called “tabğaç edhi” (Khalilov, Baku, 2009). “Çin (China), çinli (Chinese)” is written in front of this lexeme in “Old Turkic Onomastic Dictionary” (Amanoglu, Baku, 1999).

Northern China is invaded by Toba in 386, thus Northern Wei Dynasty is founded. Its reign lasts until 532. The ethnonym *Tabğaç* recorded in the Orkhon-Yenisei monuments, including the “Tonyukuk” monument, refers to the local inhabitants of China. Because at the end of the 5th century, this ethnos had already assimilated into the Chinese ethnic environment (Klyashtorny, Moscow, 1964). Therefore, they cannot be completely identified with the Chinese. A. Rajabov is of the opinion that *tabğaç* is the name given by the Turks to the Chinese. When they invaded Northern China, the Tabgaches mixed with them and consequently, they adopted the Chinese language. The Turks also called the Chinese not by their real names, but as *tabğaç* (Rajabov, Mammadov, Baku, 1193). We are also of the opinion that *Tabgach* is the name of one of the Turkic tribes. But it is from the Turkic tribes that became Chinese later. Lexeme demonstrates functionality in the monument. The fact that this lexical language sample is used thirteen times in the “Tonyukuk” monument is a proof of this. It should also be noted that this ethnonym is frequently used not only in the language of our research object, but also in other

monuments, especially in the “Kul tigin” monument. [for example: *Bu yirde olurıp tabğaç bodun birle tüzeltim*– K_k-C., 4 (Abdullayeva, Baku, 2007)

TEZİK **𐰇𐰏𐰏𐰏** (t_ezik). This ethnonym is also found among tribal names of foreign origin. This tribe is known as Arabs [4, p.93]. The Gokturks also called the *Teziks* Arabs. Specialists who accept the vowel [ə] present this lexical unit as *təzik*, and we present it in the phonovariant of *tezik*. This ethnonym is recorded only once in the language of the “Tonyukuk” monument:

Temir kapıǵka teqi irtimiz, anta yanturtumuz. Inel kaǵanka (karam alı ta)ǵka *tezik*, tokarsın... / We reached the iron door. Inel Khagan to Tajiks (Persians, Arabs), Tokhars... – T-II,C., 45 (Rajabli, Baku, 2009).

As can be seen, *Tezik* are written here as Tajiks. But in the translation, there is also a probability. Because the lexeme is presented under the name of both *Persians* and *Arabs* in the translation in parentheses. It should also be noted that most researchers accept it as *Arab*. We get this information from the “Old Turkic onomastic dictionary” (Amanoglu, Baku, 1999). But according to the researchers, this lexical language sample is included in the lexical structure of old Turkic written monuments with the phonetic forms *təziǵ*, *təzik*, *təziǵ*, and as for its semantic capacity, it also includes the meaning of “row” (Rajabli, Baku, 2001).

TOKAR **𐰇𐰏𐰏** (t_ok_ar). The fact that it was recorded once in the language of the monument confirms that the frequency of use of this ethnonym in the dictionary of the monument is extremely low. The only sample where the word *tokar* used in the language of the “Tonyukuk” monument is recorded is given in the sample presented above. The reality is that the *Tokar* tribe is non-Turkic in origin and it is the name of one of the Indo-European peoples.

TOKUZ OĞUZ **𐰇𐰏𐰏𐰏𐰏𐰏** (tok_uz oǵ_uz). *Körüq sabı antaǵ: Tokuz oǵuz bodun üze kaǵan olurtı– tir* / The news of the spy was as follows: the Khagan ruled the nine Oghuz peoples - he says –T- I,C., 9 (Rajabli, Baku, 2009).

There is a difference of opinion in Turkology around this ethnic name. It is the result of this, the disputes do not subside. So, when some researchers say *Tokuz Oǵuz*, they mean Oghuzes (Bartold, Moscow, 1968), and the other part refers to the Uyghurs with this name (Gumilyov, Baku, 1993).

We confirm and accept the idea that the *Tokuz Oghuzes* are Uyghurs based on the available information on the monuments as well as the opinions in Chinese sources. The Uyghurs (nine Oghuzes), who are subordinate to the Gokturk khanate and are the majority, taking advantage of the decline of the state, came to power in 744/745 by killing the last Turkic khagan Baymey and ending the long-term, nearly 200-year rule of the Gokturks. Let's also say that the Uyghur khanate was a tribal union. In Chinese sources, the Uyghurs (nine Oghuzes), who were recorded as *xoyxu*, were headed by a khagan.

Two state regions existed in them:

1. Tolis
2. Tardush.

The names of sixteen khagans were written in the state history of the Uyghurs, who were in power for about a century (744/745-840). The first khagan of the Uyghurs was Kul Bilge khagan, who killed the last Gokturk khagan, Kulun Bey, and succeeded him (744/745). Kul Bilge Khan, who died in 747, is succeeded by his son II Etmish Bilge Khan (Moyun Chor). It is determined that Moyun Chor was in the position of shad until he took over the throne of the Khaganate. The information in his own language in the monument written in honor of Moyun Chor confirms this:

Eki oǵlma yabǵu, şad at birtim, tarduş, tölis bodunka birtim / I gave the names Yabgu and Shad to my two sons, and I gave (them) the peoples of Tardush and Tolis –MÇ, Şq., 19 (Rajabli, Baku, 2009).

In 840, the Uyghur khanate was in danger by the Kyrgyzes. It was the Kyrgyzes who put an end to the rule of the Uyghurs, who were in power for almost a century and who changed sixteen khans during their rule, and took over the power (Sumer, Baku, 1992). This lexeme is also recorded in the language of other old Turkic written monuments:

... *tokuz oǵuz beqleri, bodunı bu sabımın edqüti esid, katıǵdı tıñla* / Nine Oghuz beys, people, listen to my words, listen carefully – K_k-C., 2 (Abdullayeva, Baku, 2007).

TÜRK **𐰇𐰏𐰏𐰏** (türk). *...kelürtim türk bodunıǵ Ötüken yirke ben özüm bilqe Tonyukuk* / I myself, the wise Tonyukuk, brought the Turkish people to Otuken land. – T-I,C.,17 (Rajabli, Baku, 2009).

This ethnonym, which is used eighteen times in the language of the “Tonyukuk” monument, is almost always used along with the lexical language sample *bodun*. This is common in other old Turkic written monuments. For example:

Ol yırqerü, barsar, türk bodun, ölteçisen / If you go to those places, the Turkic people, you will be destroyed – K_k-C., 8 (Abdullayeva, Baku, 2007).

There are disputes about the semantic capacity of the word *türk* recorded in the monuments. Of course, these debates are conditioned by the diversity of opinions in the world of science. According to Faruq Sumer who based on the opinion of A. Vamberi, Turk means “to be born” (actually: *törük*, *türük* - *türk*) (as the word *yörük* is derived from the word *yörümək* (to run)) (Sumer, Baku, 1992). According to the researcher, the name *türk* on the monuments is not the name of all Turkic-speaking peoples, but only one of them. S.G. Klyashthorn calls the

word *türk* “a military-political union of tribes that created the Khaganate” (Klyashtorny, Moscow, 1964). The lexeme with the same meaning (“the union of tribes that created the Turkish khanate”) is also recorded in the “Old Turkic Dictionary” (Old Turkic dictionary, Leningrad, 1969). The opinion of V. V. Bartold coincides with the opinion of S. G. Klyashtorn. Thus, V.V. Bartold concludes that the word “türk” is a political term, and the word “oghuz” is an ethnographic term (Bartold, Moscow, 19630). Mammadali Kipchak, who shares the opinion of S.P. Tolstov, notes that this word is used in the meaning of “troop, army”. According to the author, “the most consistent fact that confirms this opinion... is that the people consist of the army, and the army consists of the people. It is natural that if there is no difference between these two concepts, it is completely appropriate for the term that denotes the people to denote the army or vice versa” (Afzaladdin, Mammadli, Baku, 1996). The recognition of all nomads living in north from Sogdiana under this name is related to the name of the Arabs.

In our opinion, ethnonym *türk* is the name of the people who founded the Gokturk khanate. To be more precise, it is the name of the people during the second Goyturk khanate. It should also be noted that this lexical language sample has historically been developed with different phonofoms. *Türk, turuk, turux, török, tuckyu, tukuye*, etc. This ethnonym is distinguished by its use in the language of almost all old Turkic written monuments. H.N. Orkun writes: “In the 6th century, there is a Turkic tribe near the *Kin-shan* mountains, which was under the rule of the Juans and later gained its independence, and they called themselves Turks. Since we did not come across the name of such a name of tribe in the previous times, some researchers believe that the word Turk began to exist from this date” (Orkun, Ankara, 2011). The author says this opinion based on Chinese sources. Indeed, the presentation of this lexeme with the *türk* phonofom can exist from this date. Because, indeed, the functionality of the ethnonym with this phonological structure begins precisely with the Orkhon-Yenisei monuments. The history of the usage of the word’s phonetic forms presented above goes back to so ancient times.

TÜRQIS İNE ĞNH (*türqis*). *Türqis kağanı tasıkmıs, tidi* / Turgis Khan crossed the border, they said – T-I, Şm., 30 (Rajabli, Baku, 2009).

It is noted that the Turgis being under the rule of the Western Gokturk state is the name of one of the tribes that was erased from the historical scene in 635 as a result of the organization of new tribes (Tashagil, Istanbul, 2017). Some researchers belong the Turgis to the *Onok* tribe, which also includes the group *dulu*. This ethnonym, which remains in the minority in terms of quantity, is recorded only three times in the language of our research object.

3 RESULTS

As it can be seen, “Tonyukuk” is an Oghuz monument that contains historical, political, socio-cultural information as well as linguistically important facts. Because during the research, in the “Tonyukuk” monument, we fell into a rich environment of lexical language samples, lexical-semantic word groups, onomastic units, phrasal potential, wise sayings, which are considered archaism compared to the modern literary language of Azerbaijan. We have witnessed the presence of all types of onomastic units expressing a high quantitative indicator. The object of our research was the “Tonyukuk” monument and the ethnonyms, which have a special place in the rich lexical structure showing concreteness, became our research subject. Twelve ethnonyms were recorded. Analysis showed that most of these ethnonyms are notable of Turkic origin. Occasionally, tribal names of foreign origin are also found, which is natural. Because the history of Turks mostly reflects the struggle between the Turkic tribes. That is, merger, separation; reunification and re-separation... is an expression of the history of the Turkic struggle. But it is an undeniable reality that there is also interference from outside. From this point of view, tribes of Turkic origin and non-Turkic origin are presented in relation to each other in the old Turkic written monuments in general, specifically in the “Tonyukuk” monument, which is one of the Orkhon monuments. Most importantly, we conducted an etymological study of these ethnonyms, got acquainted with the geography of life, and sometimes obtained the information about the transition from tribal names to anthroponymy, as well as the presence of ethnonyms in personal names from time to time acting in the role of a component. In a word, we have summarized the available information about the ethnonyms in the “Tonyukuk” monument, one of the Orkhon monuments, as well as presented our personal conclusions. The importance of the work is that the study was able to provide us with sufficiently comprehensive and rich information about the twelve ethnonyms being in the “Tonyukuk” monument. Let’s not forget that the ethnonyms included in the lexical structure of the Orkhon monuments, including the “Tonyukuk” monument, are considered among the subjects of study that suffer from a shortage of researchers even today.

4 CONCLUSION

Ethnonyms are one of the onomastic units engraved in the memory of history. It’s true that sometimes there are also those who do not include ethnonyms in the group of onomastic units. But the later transition of many ethnic units (we are talking about tribes) to anthroponymy undermines this. In other words, many ethnonyms are differentiated from the anthroponymic direction. For example, the possibility of being related to the ethnonym *türk* with the name of the head of the tribe, the use of the lexeme *az* as an anthroponym, the fact that the name of the Oghuz tribe is also the name of an epic hero and its use as an anthroponym in modern times, or being

recorded of tribal names as a constituent component of anthroponyms (*for example: kirkız...*) etc. is proof of this. It is an objective reality that tribes have an important role in the formation, ethnogenesis, and identification of the people. For example, it is an indisputable scientific fact that the Turkic tribes united to form the Azerbaijani people. The consolidation of the tribe that formed this nation began in the 3rd-2nd millennium BC and ended at the end of the 1st millennium. This means that the history of the language dates back on the same period of time as the history of the identification of the people - the end of the 1st millennium. In general, the existence of tribes that play the role of ethnographic, political, as well as ethno-sociological factors and their place in the historical system attracts special attention in the Turkological world. Tribes that have been petrified in the thinking of the modern generation after passing through the centuries, are also found in Old Turkic written monuments that conveying commonality. In fact, it is the ancient Turkic written monuments that carry the information about ethnonyms to the modern era. One of them is the “Tonyukuk” monument, which differs from other Old Turkic written monuments by belonging to a live spoken language.

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