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## Lexical and semantic features of the written monuments in the Mamluk-Kipchak language (13-15th centuries)

**Abstract.** *The article provides a comprehensive analysis of the Arabic-Kipchak dictionaries written during the Mamluks and linguistic materials preserved in the monument «Irshadul-muluk uas-salatin», one of the largest works in the Mamluk-Kipchak language. In addition, the level of study of monuments is determined, and a structural and substantive description of the manuscripts are given. For determining the lexical and semantic features of medieval manuscripts written in the Mamluk-Kipchak language, semantic units in written monuments of the 13-15th centuries, such as «Tarzhuman», «Ad-Durra», «Al-Kawanin», «Irshadul-muluk uas-salatin» were divided into thematic groups. A comparative analysis of the linguistic signs preserved in the exhibits is carried out, and lexical-semantic features of works are revealed.*

*If somebody wants to know and understand his or her nation, it is necessary for everybody to know what kind of people it interacted with in the past, what culture it contacted and what contribution it made to the world civilization. Therefore, today it is necessary to revive the peoples' spiritual values and study the nation history. Written monuments and documents of historical significance in the Turkic peoples' cultural heritage, stored in foreign libraries and archives, have not been comprehensively studied yet. A comprehensive study of the linguistic materials in these inscriptions makes it possible to reveal the features of the Turkic-Arab historical, political, military, economic, cultural, linguistic and religious ties.*

**Keywords:** *Mamluk-Kipchak language, Arabic language, medieval manuscripts, theological works, vocabulary, semantics, mamluks, Arabic-Kipchak dictionaries, cultural heritage, Turkic world.*

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## **Introduction**

Linguistic and theological works written in the Mamluk-Kipchak language in the 13-15th centuries occupy a special place among the written artifacts that are the common heritage of the Turkic peoples. Therefore, in modern Turkology there is a problem of a wide study and popularization of written artifacts inherited from ancestors. It is necessary to find, translate, publish, include in textbooks and study comprehensively the valuable heritage of Turkic peoples' written history, culture, literature, language, religion, customs and traditions. Grammar treatises, Arab-Kipchak dictionaries, religious and didactic works that appeared during the Mamluks' reign were not translated from the original language into Kazakh. Although some monuments of the Mamluk-Kipchaks have been studied linguistically, most of them have not been studied separately yet. These monuments contain valuable information about the history of the grammar of the Kipchak language, culture, beliefs and religion of the medieval Turkic peoples. These monuments contain valuable information about the history of the Kipchak language grammar, culture, beliefs and religion of the medieval Turkic peoples. Linguistic materials of the Turkic-Kipchak monuments have been preserved in languages belonging to the modern Kypchak group. Written monuments are a valuable source in the study of social, ethnographic, political life, general civilization, literature, culture and history of modern Turkic peoples' language, including peoples belonging to the Kipchak group, such as Kazakhs, Karakalpaks, Nogais, Tatars, Bashkirs, Karaimis, Karachay, Malkaris Kumuks, Crimean Tatars, Kirghizes and Altai peoples. Therefore, to determine the linguistic, lexical and semantic features of the Mamluk-Kipchak artifacts of the 13-15th centuries, it is possible to achieve specific results by comparing and studying the vocabulary of several monuments comprehensively. An analysis of the linguistic materials preserved in the monument provides some information

about the cultural and linguistic situations in Egypt, that is, during the Mamluk-Kipchaks' reign and the Golden Horde's close connection with it, as well as about the Turkic-Kipchak language, which was used by the people at that time.

The purpose of the study is to determine the lexical and semantic features of linguistic materials preserved in written records (linguistic treatises and theological works) written in the Mamluk-Kipchak language in the 13-15th centuries. The following tasks were set to achieve this goal: description of the manuscript vocabulary; analyzing the vocabulary of monuments and determine their volume; classification of manuscripts according to thematic groups; identification of the lexical and semantic features of the monuments. The object of the research is the language of monuments written in the Mamluk-Kipchak language during the 13-15th centuries.

## **Research methodology**

The basic principles and scientific methods of modern linguistics are used in the article. For the analysis in order to determine the lexical and semantic features of grammatical treatises and theological works that appeared during the Mamluks' reign, methods and techniques such as historical-comparative, comparative-typological, empirical, diachronic, component analysis, structural-grammatical analysis, systematization, grouping, summarizing, description, translation and etc were used. Over time, the form and meaning of linguistic materials stored in written artifacts change, therefore it is the historical method that is used as the basis for identifying, description, generalizing and classifying the patterns of linguistic changes and linguistic data, including changes in the society in which a particular language exists. A comprehensive study of the language of medieval manuscripts, that is, its vocabulary, provides information about the history of the Mamluk-Kipchaks who left the Desht-Kipchak steppe and rose to the rank of

Sultan in Egypt, about their peoples' life styles, as well as about the Golden Horde who were in close ties with them. Therefore, the methods used in the study are not important only from a linguistic, but also from a national-cultural point of view. The vocabulary of several manuscripts was grouped and thematically compared to determine the linguistic characteristics of written monuments based on the comparative historical method. This method can be used to determine the language situation in the Mamluk state in Egypt and the Golden Horde. Historical source, linguistic research of the scientific work will be important in describing the history of the Desht-Kipchak peoples, Turkic, Kipchak, Kazakh cultural names.

### Discussion

Linguistic monuments such as "Al-Qawanin" [1], "Tarzhuman" [2], "Ad-Durra" [3], which is written in the 13-15th centuries in the Mamluk-Kipchak language, were used as research material to determine linguistic features of medieval manuscripts in the Mamluk-Kipchak language and linguistic materials from theological monuments, such as "Kitab mukaddima Abu Lays Samarkandi" [4], "Irshadul-muluk uas-salatiin" [5]. The monuments written in the Turkic-Kipchak language, preserved in history, have been studied in detail since the middle of the twentieth century. The language of the monuments that originated on the territory of Egypt and the Golden Horde in the 13-15th centuries aroused many linguists' interests. Scholars such as M.T. Houstma, A. Zayonchkovsky, Sh. Telegdi, found written monuments in the Mamluk-Kipchak language in the world archives, published them, translated into Western languages and focused on their linguistic features. In his research, the Dutch Turkologist R. Ermers gave a scientific description of grammatical works written in the Mamluk-Kipchak language and Arabic-Kipchak dictionaries, translated «al-Idrak» monument

from the original language into English and carried out a comparative analysis of linguistic works in the Mamluk-Kipchak language. Monuments in the Mamluk-Kipchak language are also considered in the works of B. Atalay, M. Ozitgin, R. Toparly, S.Gogenli, H. Ianyk, M. Agar, J. Demirji and other Turkish scientists. Researchers such as E. Nadzhip, E.I. Fazylov, M. Ziyaev, A. Yunusov, G.R. Gainutdinova, A.Kuryshzhanov, M.N. Mazhenova, T. Arynov, A.Z. Rustemov, B. Sagyndykov, S.Duisenov, M.B. Sabyr, A. Alibekuly, E. Esbosynov, T. Kydyr, K. Sadykbekov, K.Kydyrbaev, K.K. Aubakirova and A. Mustafayeva described written monuments in the Mamluk-Kipchak language and determined the lexical fund of works. K.Sadykbekov ("Kitab Mukaddima Abu Lays as-Samargandi"), E. Kuanysbbaev ("Kitab fil-fiqh"), J. Demirji ("Mukaddimatul-Ghaznavi fil-ibat"), M. Agar ("Kitab fil-fiqh bil-lisan turki"), commented on the linguistic features of religious works published in the Mamluk-Kipchak language and their importance in the field of Kypchak studies.

Each word in the Mamluk-Kipchak manuscripts has its own symbolic function, and the words in the Kipchak language can be a source of information not only about the Mamluk-Kipchak ones, but also about Kazakh people's traditions, customs and life. Each word has lexical, lexico-grammatical, grammatical meanings, as well as linguistic meanings. Lexical, lexical-grammatical, grammatical meanings are formed on the basis of the nominative, communicative, expressive, cumulative functions of the word, and linguistic meanings are based on the linguistic system. Any language is closely connected with the society in which people lived, with the cultural life of that time. The vocabulary of any language consists of a structural system of the language based on thematic and semantic groups in certain relationships and connections [6]. To determine the content, nature and volume of the vocabulary of written monuments, it is necessary to study the words in them according to a certain system, divided into lexical and

semantic groups. A semantic analysis of the vocabulary of the Turkic-Kipchak language in the dictionary of written monuments "Tarzhuman", "Ad-Durra" and "Al-Kawanin" was made. And also, to reveal the volume and meaning of some words in the Mamluk-Kipchak language, words written on the monuments "Irshadul-muluk" and "Kitab mukaddim Abu Lays al-Samarkandi" were used. Before dwelling on the lexical and semantic features of the monuments, brief information is given about the manuscripts obtained for this study:

1) *The monument "Al-Kawanin"* has a large chapter "Nominal Nouns and their parts". The vocabulary of the Turkic-Kipchak language is divided into several semantic groups in the last fifth part of this chapter. In the last section of the part, there are Arabic translations of Kipchak words in the volume of about fifteen pages, divided into semantic groups [7]. According to the research of the Dutch Türkologist R. Ermers, five hundred words are indicated in this section [8, p. 28]. As a study result, it turned out that the vocabulary contains only 368 words, not including numerals. In the course of the study, the group of numerals given as the last subdivision of the "Nominal Words" section was considered as a separate chapter. According to the results of the analysis, 303 nouns, 51 adjectives and 14 verbs were identified in the dictionary.

2) *The monument "Ad-Durra"* contains a list of Arab-Kipchak words. The author warns readers that for the easy use the work is divided into chapters, sections and subsections [3, p. 2/A]. According to the semantic classification of Arabic words, the corresponding lexical material is divided into 24 chapters. The first sections of the dictionary contain various nouns and their attributes, a list of numbers in the Turkic language, and the last, the 34<sup>th</sup> chapter contains frequently used common phrases and ready-made sentences in the Turkic-Kipchak language. This section includes 235 phrases on various topics. Analysis of the linguistic material of the manuscript showed that the

dictionary contains a total of 1070 words, excluding words from the last section. However, due to the fact that the author repeated several variants of the same word or one word in each thematic group, it was found that the dictionary contains 1016 words. Of these, 152 words are given in 20 chapters of the manuscript entitled "Turkish Numbers". The analysis of the lexical fund of the dictionary showed that all the collected words are nouns, that is, nominal. Only the last 24 sections contain verb phrases.

3) *The first part of the monument "Tarzhuman"*, consisting of 63 pages, includes a list of Arabic-Kipchak words, Arabic words are written in black ink, Turkic-Kipchak words in red. A. Kuryshzhanov, who studied the lexical fund of the dictionary "Tarzhuman" showed that the first part of the dictionary consists of 41 sections [9, p. 51]. During the research, it turned out that the author of the manuscript reported on the structure of the work in the introductory part. The work consists of four parts: the first part contains nouns (فقط الأسماء في الأول الاسم [al-qismu-l-aalu fī-l-asmā'i faqaṭ]), the second part includes the infinitive of the verb and the imperative mood - تُؤيِّ-تَدِي f- maṣā l-af'āli a amrihā]), the third part contains nouns, nominal and verb types (والأفعال الكلام تصريف في الرابع القسم) 'fīr-taā-r') and the fourth part includes sentences (اللايع القسم) qismu-r-rabi 'fī aḡābiti-l-kalāmi a ma lā budda minh]). The nouns in the first section are divided into 26 thematic groups. During the research, it turned out that the author of the manuscript reported on the structure of the work in the introductory part. The work consists of four parts: the first part is nouns (الاسم) فقط الأسماء في الأول [al-qismu-l-aalu fī-l-asmā'i faqaṭ]), the second part is the intoxicating substances of the verb and the imperative mood - تُؤيِّ-تَدِي f- maṣā l-af'āli a amrihā]), the third part is nouns, nominal and verb types (في الرابع القسم) 'fīr-taā-r') and the fourth part of sentences (اللايع القسم) qismu-r-rabi 'fī aḡābiti-l-kalāmi a ma lā budda minh]). The nouns in the first section are divided into 26 thematic groups.

## Results

Macrosystems "Nature", "Man" and "Society" can be divided into several groups and serve as a basis for the systematic study of any language vocabulary. Thus, the Turkic-Kipchak words collected in the monuments "Al-Kawanin", "Ad-Durrav and "Tarzhuman", written during the Mamluk period, were divided into three main lexico-semantic groups and compared with their English equivalents:

- 1) Dictionary of the human world;
- 2) Dictionary of nature and animal world;
- 3) Dictionary of material culture.

Each of these thematic groups is subdivided into subdivisions. The names in the three dictionaries are given in the form of comparison to determine the differences and similarities of lexical units in the manuscripts and their proximity to the Kipchak languages, and to reveal additional meanings of these words, words on the "Irshadul-Muluk" monument are used. The first thematic group of words, called the dictionary of the human world, includes the following group of words:

### a) Names associated with religious beliefs.

In all written sources, the word "Tengri" is given as a great name and its Arabic translation is "Allah". The word "Tengri" is often used as illustrative material in grammatical sections of monuments, in addition to vocabulary. Now the "Divine idea" is the basis of the Turkic worldview, it can only be understood by analyzing its language, in the monuments that appeared in Egypt during the Mamluks' reign.

The thematic grouping of the dictionary of the monuments "Al-Kawanin", "Ad-Durra" and "Tarzhuman" revealed that they all have names associated with religious beliefs. In addition, all theological works in the Mamluk-Kipchak language contain religious names found in these dictionaries.

Tarzhuman	ad-Durra	Al-Kawanin	Meaning
تنگري [tañri]	تغري [tañri]; تنكري تنري	تغري [tañri]	Tengri

يرتقان [yaratqan]	-	-	Allah
يرلغان [yarałğan]	-	-	created
بيغامير [payğamber]	بيغانير [payğanber]	بيغامير [payğambar]	prophet
بلواج [yalawaş]	بلواج [yalawaş]	-	prophet
-	الج [elši]	-	ambassador or
فرشته [perište]	فرشته [perište]	فرشتا [perište]	angel
كك [kök]	كوك [kök]	كوك [kök]	sky

The author begins his speech with the name of Allah (Tengri) in the monument "Irshadul-muluk uas-salatin": *بشلام اولوغ تنكري اتى برلا قموغ عالم غا عارزوق برکان تنكري خالص مومن لارني يريلقاغان تنكري* (I began with the name of Tengri. (He) is the God who provides for the whole world, the God who blesses true Muslims.). In the monument "Kitab Muqaddima" the author used the word "Tengri" for translating the word Alla: *بشلام نكر اد برله دنياده رحمت ادجيدر مومن لره كافرلره اخردنتده رحمت ادجيدر مومن لره كافرلره* (I began with the name of Tengri. He is the Merciful to both Muslims and disbelievers in this world and in the Hereafter).

**b) Names related to a person.** The author writes about names related to person in the section "Names" after the religious words in the monument "Al-Qawanin": "The most honorable of name is humanity. He is called a Man (عظم [Adam]). The human being is called "عظم در" [Adam oğlı dür]. The suffix dür [dür] is often attached to words and adds artistic value to it". In the monuscrt, the place of human beings in world civilization is clearly indicated. At the same time words such as a man, a woman, a girl often occur in this section. Words related to a person and names denoting kinship are considered as a separate section in the "Tarzhuman". It contains the names of relatives, aunts and uncles-in-law, as well as Persian and Turkmen versions of some words.

Tarzhuman	Ad-Durra	Al-Kawanin	Meaning
-	-	عظم [adam]	man
ار [er]	-	ار [er]	male
عورت [awret]	عورت [awret]	عورت [awret]	woman
قز [qız]	-	قز [qız]	girl

**c) Names related to human organs and internal organs.** Names related to human organs and internal organs are found in all

medieval Turkic-Kipchak inscriptions. These names are common to modern Turkic languages. The names of body parts are of great importance of the vocabulary development of any language. Somatic names, due to the peculiarities of their creation and use, should always be used as a term. Because these names occupy a large place in the language vocabulary. Names of human body parts and organisms can be grouped as follows:

1) **Names of organs related to the human head:** تبا [töbe] – a head top; باش [baş] – a head; صاش [saš] – hair; مغلي [mañlay] – a forehead; قاش [qaš] – an eyebrow; كز [köz] – an eye; كرفك [kirpik] – an eyelash; برن [burun] – a nose; يبق [yanaq] – a jaw; اغز [ağız] – a mouth; يز [yüz] – a face; ضضع [dudağ] – a lip; تش [tiš] – a tooth; تل [til] – a tongue; تغلو [tañlaw] – a laryngeal surface; بغز [buğaz] – a laryngeal; بغردق [buğardağ] – a pharynx; انك [änäk] – a hard palate; صقل [saqal] – beard; ميقي [mıyıq] – mustache; بغق [buğaq] – a palate bottom; بين [boyun] – a neck; اكسا [eñse] – a body; قلاغ [qulağ] – an ear;

2) **Names of organs related to the human chest:** اين [iyin] – a shoulder; بورن [yawrun] – a shoulder blade; ارقا [arqa] – back; اوغنتقا [oğuntaqa] – a spine; يان [yan] – a soul; بل [bel] – a waist, a back; ككس [köküš] – a chest; قيرغا [qabırğa] – a rib;

3) **Names of organs related to limbs:** قل [qol] – a hand, آل [el] – an arm; ترسك [tirsek], شغناق [šağanaq] – an elbow; بلك [bilek] – a wrist; ايا [aya] – a palm; اوج [wuj] – the palm inside, fist; برمق [barmaq] – a common finger; طرنق [tırnaq] – a nail; تز [tiz] – a knee; بلطر [baltır] – a calf; طبق [tobuq] – an ankle; اكنشم [ökšem] – a heel; اياغ [ayağ] – a leg, a foot; طبان [taban] – a paw;

4) **Names of organs depending on a person's body type :** سواك [süwek] – a bone; طمر [tamır] – a vein; طلاق [talaq] – a blue liver; افكا [öpke] – a lung; بورك [börek] – a kidney; أت [öt] – a bile; إشك [išek] – an intestine; قرن [qarm] – an abdomen, etc.

A group of words belonging to the lexicon of the human world is presented in the special system in the manuscript "Al-Kawanin". The

author singles out adjective phrases and emotional words that describe human qualities in the vocabulary section. Such words make up 14% of the total vocabulary in the dictionary.

5) **Verbs related to human emotions:** كلكم [külmek] – to laugh; يغلماق [yığlamaq] – to cry; اكسرك [akserk] – to cough; اسنمك [isnemek] – to yawn; مك ششكر [šüşkürmek] – to sneeze; يتكرمك [yütkermek] – to spit; ارمك [ürmek] – to blow; كرلكم [kirilmek] – to stretch; قاقماق [qaqmaq] – to be angry; سونمك [sewinmek] – to admire; قيرغماق [qayğırmaq] – to grieve; انطماق [unutmaq] – to forget; صاغنماق [sağınmaq] – to miss; to think; اوز [äwez] – a voice, a sound; ان [ün] – a general feeling.

d) **Man's good and bad features:** ازن كشي در [uzun kiši dür] – a tall man; قسقا كشي در [qısqa kiši dür] – a short person; اق كشي در [aq kiši dür] – a white man; قرا ياغز در كشي [qara yaız kiši dür] – a dark man; قرا كشي در [qara kiši dür] – a black man; صقل سز در [saqalsız dür] – no beard; صقلی از [az saqallı dür] – rare beard; صقلی در [saqallı dür] – a beard man; قبا صقلی در [qara saqallı dür] – dark beard; در صقلی الو [ulu saqallı dür] – large beard; در صقلی ازن [long beard] – long beard; كسا [köse dür] – no beard; در ميقي [mıyıqlı dür] – moustached; در تشتي اق صقلنا [saqalına aq tüšti dür] – gray beard; (در صقلی اق) [aq saqallı dür] – white beard; appak saqallı dür [appaq saqallı dür] – white beard; در صقلی صاري [sarı saqallı dür] – yellow beard; در كشي كشي [küšli kiši dür] – a strong man; در سز كشن [küšün siz dür] – weak; در سز صاغ [sağ sız dür] – sick, ill; در صاغ [sağ dür] – healthy; در كشي بخشي [yağşı kiši dür] – a good person; در كشي يمن [yaman kiši dür] – a bad person; در كشي لي دين [dinli kiši dür] – a religious person; در سيز دين [dinsiz dür] – irreligious; بهادر كشي قرقق [bähädür kiši dür] – a brave man; در كشي سفر [qorqaq kiši dür] – a coward person; در كشي قزغش [soqur kiši dür] – a blind person; مجرد در كشي قلجر [qazğırš kiši dür] – a mean person; در كشي جومارد [jomard kiši dür] – a generous person; [qaljır kiši dür] – cross-eyed; در كشي سز كز [közsiz kiši dür] – a blind man; It is also called كورد [kör dür]; اقصق [aqsaq] – lame; طازدر [taz dür] – a bald person.

The group of words referring to the parts of human body contains 79 words in the "Al-Kawanin" inscription, which is 26% of the words in the vocabulary section of the manuscript and 10% of the words in "Ad-Durra". Many of the above-mentioned names are personally and semantically consistent with words found in the language of medieval monuments written on the territory of the Golden Horde, and they belong to the common Turkic words. Despite some phonetic features, most of the names in the monument semantically coincide with the words of the Kazakh language. A group of words that is found in monuments written during the Mamluks' reign is the **lexicon of the nature and animal world**. Words belonging to this category can be divided into several groups.

*a) Names of natural bodies and phenomena.*

Most of the names of natural bodies and phenomena with some phonetic features in the Kazakh language belong to common Turkic words. There are both Oghuz and Kipchak versions of some words. Words in the dictionary are also found in the Codex Cumanicus and in the language of the inscriptions of the Golden Horde. This proves the closeness of the Mamluk-Kipchak language to the language of the Golden Horde peoples. The appearance of the names of stars in dictionaries, such as Temirqazyk, Urker, can be traced in the worldview of the medieval Turkic peoples as a whole, in their desire to understand the Universe and space. In the life experience of nomadic peoples, celestial bodies, especially directing the passenger, were of great importance.

Tarzhuman	ad- Durra	Al- Kawanin	Meaning
بليط [bulit]	بلوط [bulut]	بلط [bult]	Cloud
طمان [tuman]	طومان [tuman]	طمان [tuman]	Fog
يلدرم [yıldırım]	يلدرم [yıldırım]	يلضرم [yıldırım]	Lightning
يغمور [yañmur]	يغمور [yañmur]	يغمور [yamğur]	rain
قار [qar]	قار [qar]	قار [qar]	Snow
بز [buz]	بوز [buz]	بوز [buz]	Ice
يلدز [yulduz]	يلدز [yulduz]	يلضز	a star

الكر [ülker]	-	يادكار [yulduz]	a messenger
تمرخازوق [temirhazuq]	تمرخازوق [temirqazıq]	يادگار [yadigar]	
کناش [küneş]	کناش [küneş]	تمرخازوق [temirhazuq]	an iron peg
اي [ay]	اي [ay]	کناش [küneş]	the Sun
تبرق [topraq]	طبراق [topraq]	اي [ay]	The Moon
		طبرق [topraq]	Soil
طاغ [tağ]	طاغ [tağ]	طاغ [tağ]	a mountain
طاش [taş]	طاش [taş]	طاش [taş]	a stone
قم [qum]	قوم [qum]	قوم [qum]	Sand
بلشق [balşiq]	بالشق [balşiq]	بلشق [balşiq]	Mud
ير [yer]	ير [yer]	ير [yer]	ground, Earth

**b) Names of trees, plants, fruits and vegetables.** Names of trees, plants and flowers, fruits, grains and vegetables are given as separate sections. "Ad-Durra" contains about a hundred words belonging to this group, which is 9% of the lexical fund in the dictionary, and 8% in "Al-Kawanin". The analysis of plant names shows that the Turkic-speaking peoples have been familiar with the forest and its flora and fauna since ancient times. It shows that the flora and fauna have played an important role in the Turkic peoples' life experience in general.

**c) Names of domestic animals.** The study of domestic animals' names is important in the field of Turkology. Monuments obtained as a research source also contain names of some domestic animals. The first name in this section is the word "Horse". This word is found in most medieval inscriptions. In M. Sabyr's work "Continuity of the vocabulary of the Middle Turkic language and the vocabulary of the Kazakh language (based on written monuments of the 15th century)" it is said, that in all monuments such as "Khusrau and Shyrin", "Nakhs al-Faradis", "Mukhabbatname", "Gulstan bi-turki", one can find words as a horse, sheep etc. In "Ad-Durra", the word "Horse" is considered as a separate chapter, while in "Tarzhuman", names of domestic animals are given in chapters such as "A horse, its gender and color" (والوانها وأجناسها الخيل) [al-imālu ға-l-baqar]), "Sheep and goats" (والماعز الغنم) [al-khanam ға-l-ma'iz]). In this research names of domestic animals are divided into following sections:

Tarzhuman	Ad – durra	Al-Kawanin	Meaning
اط [at]	اط [at]	اط [at]	horse
طاي [tay]	طاي [tay]	طاي [tay]	foal
فسرق [qısrıq]	فصراق [qısrıq]	فسرق [qısrıq]	kysyrak
ايغر [ayğır]	ايغر [ayğır]	ايغر [ayğır]	stallion
قاطر [qatır]	قاطر [qatır]	قاطر [qatır]	mule
قودق [qoduq]	قودق [qoduq]	قودق [qoduq]	donkey y
نوا [tewe]	دوا [dewe]	دوا [dewe]	a camel
قيون [qoyun]	قيون [qoyun]	قُون [qoyun]	sheep
قوزي [qozı]	قوزي [qozı]	قزى [qozı]	a cade
قجقار [qoşqar]	قجقار [qoşqar]	قجقار [qoşqar]	қошқар
كجي [keşi]	كاشي [keşi]	كشي [keşi]	a goat
صغر [sağır]	صغر [sağır]	صغر [sağır]	a cow
بزغ [buzağ]	بزغ [buzağ]	بزغ [buzağ]	a calf
صواصغري [susıgır]	صواصغري [susıgır]	صو صغر [susıgır]	a buffalo
-	شائك [šetük]	شائك [šetük]	a cat
ايت [it]	ايت [it]	ايت [it]	a dog

The names of domestic animals listed in the labels can be grouped as follows:

1) **Common names associated with four domestic animals:** اط [at] – horse, دوا [dewe] – camel, صغر [sağır] – cow, قُون [sheep] – sheep, ي [keşi] – goat;

2) **Names depending on the animal sex:** قاطر [qatır] - mule, قودق [qoduq] – mule, ايركك [irkek] – male, male animal name, تئشي [teşi] – female, female animal name, در يكلي [yukli dur] - pregnant, talking to both animals and people; قجقار [qoşqar] – ram, قين تئشي [teşi qoyun] – female sheep, اگز [ögüz] – ox, بعا [bull] – bull;

3) **Names depending on the animal age:** طاي [tay] – Thai, فسرق [qısrıq] – kysyrak; ايغر [ayğır] – stallion, قاطر [qatır] – mule, قودق [qoduq] – horse, بطا [bota] – colt, قزى [qozı] – a lamb, بعا [buğa] – a bull, بزغ [buzağ] – a calf.

d) **Names of animals.** It is known that since ancient times hunting has been a noble art, profession and daily life of the Turkic peoples. History shows that the Mamluk sultans also often went hunting. It contributed to the formation of terms in this area. The words lion (arsilan, arystan) and leopard (barys, bars) are often used in the dictionary of Mamluk-Kipchak monuments. The word 'barys' is found in the Mamluks' anthroponyms. People also have such names, they make up 5%. The word lion,

(arsilan) also found in the ancient Turkic language is divided into two roots: lion and beast. For example, نوار [janwar] – an animal, ارسلان [arslan] – a lion, برس [bar] – a leopard, بو [ayu] – a bear, لان [qaflan] – a leopard, بوري [böri] – a wolf, etc.

e) **Names of birds.** Although the names of wild animals, domestic animals and birds are found in Kazakh and other Turkic languages in the monument, they have undergone some phonetic changes. Many words are semantically stable and constitute the main lexical fund of the Turkic languages. It is known from the history that a lot of sultans, amirs and ordinary Mamluks had names of birds as their first or surnames. The majority of them are still widely used as toponyms in Egypt. The word falcon (*sunqar*) is found in all monuments of the Mamluk-Kipchak language. The word falcon is used both as the name of a bird and as an anthroponym in the monuments. M. Sabyr, who studied the vocabulary of the Middle Turkic language, says that in the ancient Turkic inscriptions the words shunkor, lachun, togan (tuygyn) were used only in the meaning of "falcon", but in the Middle Ages these names began to be individualized in accordance with the specificity of each bird [10]. In the Mamluk-Kipchak monuments, the Arabic equivalent of the words lashyn, sunkur, tujan is given by different names corresponding to the Kazakh words lashyn, sunkar and tuygyn. These words are formed as the names of individual birds of prey in modern Kazakh language.

Tarzhuman	Ad-Durra	Al-Kawanin	Meaning
قوش [quş]	قوش [quş]	قوش [quş]	a bird
طوق [tawuq]	طوق [tawuq]	طوق [tawuq]	a hen
کورجين [kökerşin]	ککرجين [kökerşin]	ککرجين [kökerşin]	a pigeon
-	بدنه [bödene]	بدنه [bödene]	a quail
طرنا [tırna]	طرنا [tırna]	طرنا [tırna]	a crane
قراقش [qaraquş]	قراقوش [qaraquş]	قراقوش [qaraquş]	an eagle
-	قزغن [quzğun]	قزغن [quzğun]	a raven
قز لاغاج [qarlağaç]	-	قزلغاش [qarlağaç]	a swallow
لاجين [laşim]	لاجين [laşim]	-	a corpse
سنقر [suñqur]	سنقر [suñqur]	سنقر [suñqur]	a falcon



The words given in the monuments written during the reign of Mamluks can be grouped together with the vocabulary of the natural and people world, as well as the **vocabulary of material culture**. Material culture or everyday vocabulary is a broad sphere that reflects the population level, nature, types of material production and crafts aimed at meeting the needs for household decoration and residential property, clothing and household items. Home vocabulary includes words that are often used in everyday life, as well as words related to the population lifestyle, customs, traditions and everyday life. They are mainly associated with the general vocabulary of everyday oral speech. Such words are divided into several groups:

**a) Names of dishes, food and drinks.**

Cooking traditions, cooking, serving and table setting habits depend on the nation and they vary from one culture to another. Cooking methods such as fermenting kumis, cutting meat, turning kazy, cooking boza, boiling worms are not common among all peoples. Such dishes are used in the daily culinary practice of the Kazakhs among the Turkic peoples. Kurt, Kazakh national food made from dairy products and it is usually salted and boiled, in the form of small balloons, cheese, raw meat, sausages, koumiss, boza, etc. The appearance of the names of food products in the medieval monuments of the Mamluk-Kipchak language indicates that these dishes were used in the society in which the author had lived. The following table compares the product names used by the Mamluks:

Tarzhuman	Ad- Durra	Al- Kawanin	Meaning
اش [aš]	اش [aš]	اش [aš]	food, meal
أت [et]	أت [et]	أت [et]	Meat
-	بينر [peynir]	بينر [peynir]	Cheese
ياغ [yağ]	ياغ [yağ]	ياغ [yağ]	Oil
-	صارياغ [sarı yağ]	صارياغ [sarı yağ]	butter
-	قيماق [qaymaq]	قيماق [qaymaq]	cream
شوربا [šorba]	شربا [šorba]	شربا [šorba]	soup
ست [süt]	ست [süt]	ست [süt]	milk
ياغورت [yuğurt]	ياغرت [yuğurt]	يغرت [yuğurt]	yogurt

بوظه [boza]	بوظه [boza]	بوزه [boza]	wine, drink
بكماس [bekmes]	بكماس [bekmes]	بكماس [bekmes]	syrup
ايران [ayran]	ايران [ayran]	-	kefir
-	قميز [qimiz]	-	koumiss
-	صحيح [sujuq]	-	sausage

**b) Names of household equipment and tools.** This group of words includes the names of objects and products used in everyday human experience. Since everyday vocabulary is widely used in everyday life, it covers a very wide range of vocabulary in any language. It reflects a particular people's worldview, tastes and artistic experience. The semantic layers of everyday vocabulary cover many aspects of human life. Mamluk-Kipchak monuments contain words related to housing, household items, tools, instruments and utensils. Some of the names found in the dictionaries can be found in the Egyptian society, which is unique to the Turkic peoples.

Tarzhuman	Ad- Durra	Al- Kawanin	Meaning
ياستق [yastiq]	ياصطق [yastiq]	ياصطق [yastiq]	a pillow
تشك [döšek]	تشك [döšek]	-	a bed
برغان [yurğan]	برغان [yurğan]	برغان [yurğan]	a blanket
بشك [beşik]	بشك [beşik]	بشك [beşik]	a cradle
-	توماك [tümek]	-	a cradle covering
تكرمان [teğirmen]	تكرمان [teğirmen]	-	a mill
-	اوجاق [oşaq]	اوجاق [oşaq]	a hearth
-	كبرو [kübrü]	-	a box
قزان [qazan]	قزان [qazan]	قازان [qazan]	a cauldron
قاشوق [qaşuq]	قاشوق [qaşuq]	قاشوق [qaşuq]	a spoon
شناق [šanaq]	شناق [šanaq]	شناق [šanaq]	a fork
شراق [šraq]	شراق [šraq]	شراق [šraq]	a candle
-	شقمق [šaqmaq]	شقمق [šaqmaq]	a lighter
بشاق [pişaq]	بشاق [pişaq]	بشاق [pişaq]	a knife

**c) Names of clothing and jewelry.** The Mamluk-Kipchak dictionaries do not contain only the names of clothes and adornments, but also a list of names associated with sewing: yiblik - thread; ايليك [ilik] – a loop, شبراك [šübrek] – textile, يماه [yama] – a patch, a collar, ياقا [yaqa] – a collar, بامق [bamuq] - fabric, ندر [kendür] - flax and etc. توکما [tüğme] – a button, قیپتی [qipti] – scissors, اگنا [igne] – needle; Types of clothing

and fabrics are presented separately in a special section in the dictionary «Tarzhuman». Such data provide much information about the language and culture of the people who had lived there. In this section, the word "konshek" is translated into Arabic as اللباس [al-libās], which means "clothing". In modern Kazakh language, the word "konchek" in the sense of "clothing", which means light clothing, probably means clothing. The study of words in the manuscript gives some opportunities to reveal the etymology of some Kazakh words. The names of jewelry items, which are a source of information about the cultural system and a particular people's spiritual values are also found in modern Kazakh language.

**d) Names of combat operations and weapons.** Most of the inscriptions in the Mamluk-Kipchak language are dedicated to the names of combat operations and weapons in a separate section. In the 13-15th centuries, the Mamluks acquired a large political and military power, distinguished by a strong army and a variety of weapons. From the earliest years the Mamluks were able to beat horses with clubs, knots, spears, bows and shields. Therefore, different types of weapons became a priority in the life of people and names of weapons to shoot, to cut, to beat, to pin, to mow are in the monuments of the Mamluk-Kipchak language. The Mamluk-Kipchak's traditional system of armament consisted of offensive and defensive armament. Types of weapons in monuments, the names of their additional elements are common to modern Turkic peoples.

Tarzhuman	Ad- Durra	Al - Kawanin	Meaning
قليج [qılıǵ]	قليج [qılıǵ]	قليج [qılıǵ]	a sword
سنكو [süñgü]	سنكو [süñgü]	سنكو [süñgü]	A spear
شقمار [šoqmar]	شقمار [šoqmar]	شقمار [šoqmar]	шоқпар
بلطا [balta]	بلطا [balta]	بلطا [balta]	an ax
باي [yay]	باي [yay]	باي [yay]	an arrow
أوق [oq]	أوق [oq]	أوق [oq]	a bullet
قلقان [qalqan]	قلقان [qalqan]	قلقان [qalqan]	a shield
اير [eyer]	اير [eyer]	اير [eyer]	a saddle
يولكان [yülken]	يولكان [yülken]	يولكان [yülken]	a horse harness

قلان [qolan]	قلان [qolan]	قلان [qolan]	rack harness
ازنكي [üzeñgi]	ازنكي [üzeñgi]	ازنكي [üzeñgi]	stirrup
قمش [qamşı]	قمش [qamşı]	قمش [qamşı]	harness
سنكي [süñgi]	سنكي [süñgi]	-	whip
-	صبزغي [sıbizǵı]	-	spear
-	-	-	a flute

Analyzing the lexical base of the three studied dictionaries, one can see that they often contain nouns, names and characteristics of various objects and phenomena, and verbs and numbers are given as additional lexical resources. The monuments have a separate chapter with numerical names, numbers from one to one hundred, tens, hundreds and thousands. The names of various objects and phenomena found in the above-mentioned monuments are thematically divided into several groups. There are indicated groups of verbs.

### Conclusion

The authors of the monuments of the Mamluk epoch also provide some information about borrowed words from the Arabic, Persian and Mongolian languages into the Turkic-Kipchak language. The dialectal features of words in the manuscript are also indicated by the signs of Turkish, Turkmen, Oguz, Kipchak and real Turkic languages. The author of the manuscript did not divide the vocabulary of the Kipchak language alphabetically, but he divided them into different thematic groups in the dictionary. The dictionaries contain a list of Arabic words and the Kipchak equivalent of words were written in red ink. Red ink in the Kipchak language is a common feature of all medieval Mamluk-Kipchak dictionaries. It greatly simplifies the study of works created during the reign of Mamluks. Linguistic materials of the Turkic-Kipchak written monuscrits of the 13-15th centuries provide information about the environment, natural phenomena, human nature and the system of the medieval Turkic people and their cultural and spiritual values. This is due to the fact that written monuments of the 5-15th centuries are

the common property of all Turkic peoples. Moreover, the study of the language of the written monuments of the Mamluk-Kipchak language showed that the overwhelming majority of words in it are words of common Turkic origin, formed in the main vocabulary of the ancient Turkic speaking peoples. Although a number of words have undergone some phonetic changes, their personal and lexical meanings have been preserved. Therefore, it is obvious that the linguistic materials of the Mamluk-Kipchak language can be a valuable source in the study of the Turkic peoples' worldview and beliefs. Although some words

have undergone phonetic changes here, they have retained their original identity and lexical meaning. These words are common for modern Turkic languages, which are also found in the language of monuments of a later time. It can be seen from the linguistic materials in the monuments that the elements of the Oghuz language to a greater or lesser extent, many linguistic phenomena have stabilized, as they are today, they are closer to modern Kipchak languages than other ones. Thus, the linguistic materials of the monument are a valuable source in the study of the history of the Kipchak group languages.

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#### Мәмлүк-қыпшақ тіліндегі ескерткіштердің (XIII-XV ғ.) лексика-семантикалық ерекшеліктері

**Аңдатпа.** Мақалада мәмлүктер кезінде жазылған арабша-қыпшақша сөздіктер мен мәмлүк-қыпшақ тіліндегі ең көлемді шығармалардың бірі болып табылатын «Иршәдул-мулук уәс-салатин» ескерткішінде сақталған тілдік материалдарға жан-жақты талдау жасалады. Сонымен қатар, ескерткіштердің зерттелу деңгейі анықталып, қолжазбаларға құрылымдық-мазмұндық сипаттама

беріледі. Мәмлүк-қыпшақ тілінде жазылған ортағасырлық қолжазбалардың лексика-семантикалық ерекшеліктерін анықтау мақсатында XIII-XV ғасырларда жазылған «Тәржұман», «Әд-Дурра», «Әл-Қауанин», «Иршәдул-мулук уәс-салатин» сияқты жазба ескерткіштердегі семантикалық бірліктер тақырыптық жағынан топтастырылады. Жәдігерлерде сақталған тілдік материалдарға салыстырмалы талдау жасалып, лексика-семантикалық ерекшеліктері айқындалады.

Ұлттың өзін-өзі тануы үшін оның өткен тарихта қандай халықпен қарым-қатынас жасап, қандай мәдениетпен байланыста болғандығын және әлемдік өркениетке қандай үлес қосқандығын білу қажет. Сол себепті қазіргі кезде халықтардың рухани құндылықтарын қайта жаңғыртып, ұлт тарихын терең зерттеу қажеттілігі туындап отыр. Шетелдік кітапханалар мен мұрағаттарда сақталған түркі халқының мәдени мұрасында тарихи маңызы бар жазба ескерткіштер мен құжаттар әлі күнге дейін кешенді түрде зерттеле қоймады. Сонымен қатар, әлемдік түркітану ғылымында қыпшақтар дәуірі, оның ішінде Мысыр мәмлүктерінің шығу тегі, этностық құрамы мен мәмлүк қыпшақтарының тіліне, мәдениетіне қатысты әртүрлі пікірлер айтылып жүр. Сондықтан түркі тілдерінің қалыптасуын және тарихи дамуын зерттеуде, кейбір халықтардың этностық мәселелерін шешуде XIII-XV ғасырларда мәмлүктер билігі кезінде жазылған қыпшақ мәдениеті мен тіліне қатысты мәдени-тарихи жәдігерлер құнды дереккөз болып табылады. Бұл жазба ескерткіштердегі тілдік материалдарды кешенді түрде зерттеу арқылы түркі-араб тарихи, саяси, әскери, экономикалық, мәдени-тілдік, діни байланыстарының ерекшеліктерін анықтауға болады.

**Түйін сөздер:** мәмлүк-қыпшақ тілі, араб тілі, ортағасырлық қолжазбалар, теологиялық шығармалар, лексика, семантика, мәмлүктер, арабша-қыпшақша сөздіктер, мәдени мұра, түркі әлемі.

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**Лексико-семантические особенности памятников письменности  
на мамлюкско-кыпшацком языке (XIII-XV вв.)**

**Аннотация.** В данной статье проводится комплексный анализ арабско-кипчакских словарей, написанных во времена мамлюков, и языковых материалов, сохранившихся в памятнике «Иршәдул-мулук вәс-салатин», одном из крупнейших произведений на мамлюкско-кипчакском языке. Также определяется уровень изученности памятников и дается структурно-содержательное описание рукописей. В целях выявления лексико-семантических особенностей средневековых рукописей, написанных на мамлюкско-кыпшацком языке, нами тематически сгруппированы семантические единицы письменных памятников XIII-XV веков «Тәржұман», «Әд-Дурра», «Әл-Қауанин», «Иршәдул-мулук уәс-салатин». Произведен сравнительный анализ языкового материала памятников, выявлены их лексико-семантические особенности.

Каждой нации для самопознания необходимо знать, с каким народом, с какой культурой она общалась в прошлой истории и какой вклад она внесла в мировую цивилизацию. В связи с этим в настоящее время возникает необходимость в возрождении духовных ценностей народа и углубленном изучении истории нации. В зарубежных библиотеках и архивах хранятся письменные памятники, имеющие важное историческое значение в культурном наследии тюркского народа. Но они до сих пор не исследованы комплексно. Посредством комплексного исследования языкового материала памятников письменности можно определить особенности тюрко-арабских исторических, политических, военных, экономических, культурно-языковых, религиозных связей. В тюркологии также существуют разные мнения о кипчакской эпохе, в том числе о происхождении, этническом составе, языке и культуре мамлюкских кипчаков. Поэтому культурно-исторические артефакты, относящиеся к кипчакской культуре и языку, написанные в период правления мамлюков в XIII-XV веках, являются

ценным источником в изучении становления и исторического развития тюркских языков, в решении этнических проблем некоторых народов.

**Ключевые слова:** мамлюкско-кыпчакский язык, арабский язык, средневековые рукописи, теологические сочинения, лексика, семантика, мамлюки, арабско-кыпчакские словари, культурное наследие, тюркский мир.

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