The general characteristics of names in the Armenian-Kipchak monuments

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Abstract

The article analyzes the category of names of medieval Armenian-Kipchak languages, which are found in the language of the monuments of Tore bitigi and Kypchak grammar via methods of scientific characterization, historical-comparative analysis, counting, differentiation of the necessary data, generalization, traditional systematization, semantic analysis. As a result, In the Kipchak era it is possible to observe that in the memo language the active, numerical, predictable, partial names of the numerals are actively used. In conclusion, the form and content of the words were investigated in terms of Runic Monuments and Modern Turkic languages.

Key words: Monuments, Middle Ages, Kipchak, Nouns.

Las características generales de los nombres en los monumentos armenios-kipchak

Resumen

El artículo analiza la categoría de nombres de las lenguas medieval armenio-kipchak, que se encuentran en el lenguaje de los monumentos de la gramática Tore bitigi y Kypchak a través de métodos de caracterización científica, análisis histórico-comparativo, conteo, diferenciación de los datos necesarios, generalización, Sistematización tradicional, análisis semántico. Como resultado, en la era Kipchak es posible observar que en el lenguaje memo se utilizan activamente los nombres activos, numéricos, previsibles y parciales de los números. En conclusión, la forma y el contenido de las palabras se investigaron en términos de Monumentos Rúnicos y lenguas turcas modernas.

Palabras clave: Monumentos, Edad Media, Kipchak, Sustantivos.

1. Introduction

Written monuments - a noble heritage of any people, from past history, culture, literature, language, life and religion. There are a lot of Turkic nations coming to us. The history of the modern Kazakh language is directly related to those heritage. Monuments of the Middle Ages in the Kipchaks language were written in different epochs in different times, at different times, depending on historical, social, and political conditions at that time. In the XVII-XVII centuries the ethnic group, living in the territory of Ukraine, Moldova, Romania, lived in the community, followed the Armenian-Gregorian branch of the Christian religion and spoke in the Kipchak language Armenian-Kipchaks in domestic and foreign Turkic, and their writings were Armenian-Kipchak records of monuments. These monuments requiring a comprehensive study - the Law of Doomsday and the Kypchak Grammar that disclose the laws of the Kipchak language.

2. Theoretical and methodological basis for analysis

Depending on the nature of the work, this article uses methods of scientific characterization, historical-comparative analysis, counting, differentiation of the necessary data, generalization, traditional systematization, semantic analysis. As a material of the study, the collection of the Armenian-Kipchak monument The Beat was written by Garkavets (2003), Doctor of Philosophy, Academician of the National Academy of Sciences of the Republic of Kazakhstan Gairat Sapargaliyev and Kypchak's Grammar. Linguistic data and conclusions in the definition of common themes, explanation of words, etymological dictionaries, textbooks and scientific works were used. The inner laws of the Kipchak language reveal the linguistic notion of lexical-grammatical groups (word classes), their grammatical forms and grammatical categories. Rich grammatical concepts reflect the lifestyle and religious beliefs of the Kipchaks, their external relations in the area and occupied territories, and their national culture.

As in the Old Turkic language, the lexico-grammatical group of words in the Kipchak language is represented by nouns and verbs which form the predicate structure of the Kipchak phrase. The detailed description of the environment in nouns, adjectives and nouns, nouns and verbs is given to reveal the internal grammatical laws in the Kipchak language. For example, gog (blue), earrikh (light), olum (death) are the nouns of the word; gogtaqy (heavenly), earrykhly (bright, bright), olumlu (dead), olumsuz (dead), eor'arki (upper) - adjectives. The adjectives made from nouns are derived from the word -ki, -taki, -ly, -lu affixes, and the non made by -suz format.

3. Results and discussions

Nouns in the language of the Armenian-Kipchak monuments are grammatically differentiated on the basis of the type and category. According to lexico-semantic groups of things, one can be distinguished as follows: human and universe names, common and common names, documentary and abstract nouns. For example, if you look at the monument Tore bitigi, the names of mankind and universal names in the memorial language are human-specific names, family names, names of professions, ethnos names: adam (person),er (man), esirik kishi (sting, alcoholic), ana (mother), ata (grandfather), bicha (wife), aklash (bishop), aha (head), babas (pop), bashlyk (leader), bas ebuchi (head mower), bii (judge), biiat (prince, mister), bakhuchi (governing), borlachy (grape), buirukhchy (commander, governor), vartabed (scientist, monk), Voynitsky rants (walinist

governor), voit (ambassador of city), vrad (court), daipha (tribe), djins (people), darbesh(dresser), devikiar (disputing), elchi (embassy), dinsiz (unconscious), djeruv (army), ermeni (Armenian), igit (guy), yasakh (army) yarguchilik (travesty, position),   izdobuchu(the complainant), yazikhli (sinful),Yazichi (writer, secretary of the office), yikchu (pledger), zastuptsa(deputy), zakhotsa (disputing), zinabor (military officer), kozat (security), orus (russian) magazichi (apricot), millat (people) miskin (poor), nakhis (disabled), oglan (boy), ogul (son), obga (father), kisi (person), tanyh (witness),teslia (the hammer) kharabash (slave), ulus (nationality), kakhana (khagan), usta (the maul), chashut (khakoot), chukhut (Jew), hakim (doctor), khatun (wife), khan (saint, religious leader)), khart (the old man), khonokh (guest), honshu (neighbor), khyz (the girl), khul (the slave), khodzha (rich), shagert (learner), phrishta (angel).

Common names in the memorial language appear in two different aspects: common and legally common names corresponding to the current Kazakh language, and common names that have come from other languages or have meaningful features. In the Middle Ages, the Kipchak language expanded its vocabulary by absorbing words from other languages. The nouns in the Kipchak language have grammatical categories that are typical of Turkic languages, such as: individual and plural forms, dependencies, categories of dependencies. The most important of these is the personal and multicolored nouns, especially the plural form of noun. Individual type, as it is shown in all Turkic languages, is morphologically unseen. Multiple form translators are characterized by a multitude of -lar / -ler, then it has been preserved in the Oguz group of Turkic languages and has been interconnected with the -tar / -ter, -dar / -der affiliation of the Kipchak group of modern Turkic languages. The multilingual form of the Kipchak language reflects the diversity of the world: earraduchi (Creator) - earraduchilar (Creators); educhi (producers) - educhilar (developers);educhylkh (ritual) - educhylkhlar (rituals); gog (blue) - goglar (blue); earrykh (light) - earrykhlar (multicolored); olumsuz (non-lethal) - olumsuzlar(non-lethal); Olumlu (Death) - olumlular (Deaths); dynykh (soul, breath) - dynykhlar (soul); earradylkan(created) - earradylkanlar (created); pu (it) - pular (they); k'enti (self) - k'entirlar (ourselves); uzun (long) - uzunlar (lengths); k'enklykh (width) - k'enklykhlar (width); san (number) - sanlar (numbers), sapab (reason) - sapablar (reasons).

«The gramma of Kipchak language» The system of support is well-known: pu (it) - pununk (it); pular (the ones) - pularnynk (these); k enti (self) – k entina (myself), k'entik'entina (self); k'entilar (ourselves), k'entilarina (ourselves), khanga (to king). -Nynx, -nynk, -na, -yna, -qa / -ka, and other forms of formulas are created in terms of object, personal, time and space-orientation, creating nouns and nouns. In the ancient Turkic language, the latter means the importance of the Kipchak language, that is, the spatial parameters in the Kipchak world, the importance of a vast area in the Eurasian space that they own. Septic septum patterns, which represent the spatial meaning, are also varied: -q / -k (-q-a-ry, -k-a-ry); -qa/-kä (han-qa, kân-kā); -ary / -āri, -qary / - kāri (ilqary «advanced», jayuqaru «to the enemy»); -ra / -ri / ru (yru'k). By comparing the adjective in the Turkic languages with the Armenian names of the Armenian-Kipchak monuments, it is possible to make sure that there are no significant semantic changes in terms of lexical-grammatical groups and categories. The qualitative adjectives in the monument language are composed of semantic components that allow them to be subdivided into specific groups, including the general harmony of semantics, which can be grouped as follows:

3.1. The adjectives that represent the nature of matter
The great - ulu ulu. 1) In the sense of the wise genius, brilliant, advanced thought: ulu bïy (great dance, prince), ulu ku'lu bilyas (great strong, mighty dances). 2) In the broad sense: Evet ki

tiyasidir, ulu oylun olturyuzgay kendindan sonra zanlizka. But let's have a great son sitting next to the khan, but the son of the great khan should lay her down. 3) In the vast, large sense: zera alarnin dayin özga ülü sayisylari bar edi. In their game there were other great intentions. The great - ulu (in the big sense). Na rovod ol azsyani ya toraga bayisylar, ya yarlilarga zuska berdirir, tek ol rarsuna almaga bolmas, kimga ki zoyuldu hormatina zarsyi, zera kendinin Ulu yenilliki bolur edi, alsa edi kimesa ol azsyani TB, appendix, 67 paragraph, 186p - The applicant may give that money or a gift to the prime minister, or to the dormitory, but not to the person who has paid for his honor because he will receive a great deal of relief if he borrows money (Orazov, 1991).

Ipi – ulu, iri (үлкен мағынасында). Egar ki yaryudan yoluzsa kimesaga ülü orucyta yerliga utru ant ne isyta da bolsa, egar ülü, egar kiçyi, na ol yerliga berilmaz kerak Provoddan sonra nogarikunga antin tugallamaga, zacyan ki eksi da bir syaharlidirlar - If somebody's charter is substantial, even if the smallest oaths on the locality are true for the great fast, they must be appointed on Tuesday after the Providence, since they are sworn locals and both are in the same city. The oldest word in the Turkish language is found in the form of ulu in the monument. The u root, which gives the meaning of growth, growth in ancient writing, is used as an independent lexeme. In the records of Orkhon, Yenisei, Talas, the roots of this root are derived from the root: uluγ / ulug large, large, old. And the initial oforma of the word ulu son on etymology of W. Bang is considered as son. As it is known from the Orkhon monuments, ancient Turkic names end of the word -ғ, -г with either the sounds or the -ығ, -іг morphemes. In the language of the Orkhon Turks, the word son is said to be great. And the word son means essential and head, it is similar to that of the term great. The word judge also known from the Old Turkic Dictionary that the word Old means great. The word big in modern Turkic languages is also related to the person: ü → ül → ülken. One of the key words in the Kazakh language, his great words, is old, one is new (Aidarov, 1992).

The key words are widely used in the Kipchak language as large and great, and in a number of Turkic languages the major word has not changed dramatically. Nevertheless Sevortyan (1974) considers the use of irik in the Uzbek and Uighur languages as a consequence. The semantic composition of the word is closer to the meanings of the word big, fat, rude. The iorik (hard, hoarse, rude) form made by the Argyn tribe of Mahmud Kashgari is not found in other studies. That is why it is difficult to predict that ipi – ири(к) – ерик words originate from the root. G. Vamberie genetically combines the following applications and roots: male (male) - will (power) - iric (large) - eric (tired). Old – könü. a) Old, ancient meanings: Zera köplar bardir, ki maztarlar özga dayfanin töralarini, ki könü töralari bar - There are many people who praise the aristocratic tribal leaders who have ancient princes. б) In the true, true sense: konu ant oaths of truth, konu iargu the righteous judge, konu iargu etingiz the one who judges with truth, konu iarguchu the fair charter, konu zharank the true owner, konu konu bolgai let it be true, konu tanykh the true witness, etc.

New – yani. a) In the sense that it has not been caught in the past: «Isyitiniz, ki aytildi Eski Törada bu türlü, yozesa men sizga Yani buyurumen bu türlu da erkitirmen Eskini Yani bila, berip sizin yazsyi erkinizga, aytip: sövgaysiz sizin sinarinizni, necyik sizin boyunuznu» – Listen, as the Old Judge says, and I give you new orders, fix new things and give it to your own will: Love your neighbor as you love yourself. (b) In the sense of the young, in the sense of the word, the new christian law of Christendom, John the Baptist, John the Baptist, and so on. The word new is used smoothly in the dead, living Kipchak and other Turkic languages (Malbakov, 2007).

3.2. The adjective denoting the size of a substance

Young – kiçi (service, in the sense of a lower position). Evet ki oyrularnin yaryusun etkay ulu biy, da kicyi biylar ulu biylarnin erkindan basyza oyrunun yaryusun etmagay – Let the great dance sing the royal dignitaries, and the junior judges dash the thief without the permission of the great judges. At the end of this word, which is found in the Old Turkic manuscripts, it can be seen that through the suffix of the suffix, the verb name of the dead verb is derived from the root. In the XI-XIV centuries there was a legitimacy of a number of words in the middle and the end of the word -қ, -к, -ғ, -г and this legitimacy was based on the Kipchak language. In the Kazakh language, great, small archetypes preserved in the versions, Be Young - Be Low, Be Little Pupil, in modern Kazakh language great, minor is related to this linguistic law. Small – kiçyi (үлкен емес мағынасында). Egar ki yaryudan yoluzsa kimesaga ülü orucyta yerliga utru ant ne isyta da bolsa, egar ülü, egar kiçyi, na ol yerliga berilmaz kerak Provoddan sonra nogarikunga antin tugallamaga, zacyan ki eksi da bir syaharlidirlar – If somebody tries to make a major or even minor oath on any case in the charter, it should be appointed on Tuesday after the Providence, since it is valid for the locality and both are in the same city (Sabyr, 2004).

3.3. The adjective denoting the size of matter
A lot – köp (бірсыпыра, біраз мағынасында). Zera köp bardir, ki maztarlar özga dayfanin töralarini, ki könü töralari bar – There are many people who praise the tribes of other tribes that they have ancient princes. kop many– many proverbs, kop mulk – plenty of property, kop kuch – a lot of effort, kop akcha – more money, kop oglan – many children, kop oldzha – plenty of booty, kop tanykhlykh – many witnesses, kop ubran – learn a lot so on. **less** – az (a little bit, in a small sense). Az azgyrlykh – less burden, az daypa – little tribal, az dushman – little enemy, az dunia – little thing, az soz – little word, az tiril – less life, az ulus – little country, az khazna – little treasure, az akcha – little money, az khardzhylykh – low cost, so on.

The adjective fewer is completely dead in all Turkic languages, and in all sources, it has been used in the meaning of more little, little be or small. Only in Tatar, Bashkir means insufficient, little and barely meaning in Tuvan. G. Vamberi is related to the word breakfast, underneath (underneath, under). N.Poppe compares Mongolian's ar-ai (early, tough), are (single). G. Ramstedt also supports this view and makes it clear that the scientist has a definite connection to the Mongolian language, Tungus language, Arabic (crushing, declining), and the slander. This form of Kipchak is preserved in modern Kazakh language.

3.4. The adjectives that indicate the value of matter
Heavy – azır «agir» (heavy, in the sense of weight). Young people have a habit of raising a heavy load and pulling a heavy weight, and if one of them gets upset by the heavy thing, who has plenty of money, who is responsible for it, and who has to pay for it, pay half the penalty for it and, moreover, damage to the injury, must pay the price. In the words of E. Sewortyan, the origin of the word, it is said that the ancient Turkic form was a fluffy, and the word was translated in the khacas as aura, in uzbek oguz, alien in altai, uterus, tatar apir, bashkir au in the phonetic versions, such as avir. This ancient word is preserved in our language in that sense, only one change, it becomes a sound [ғ] to sound [y] .
The harsh word has lost many meaning in the modern Kazakh language in the Middle Ages and has essentially no sense in terms of weight, difficulty. However, Syzdykova (1994) has shown that her painful word is multitudes: There are such phrases as Kazakh warriors and lyric epics, poetry and

poetry, heavy arm, heavy people, heavy weight. At the same time, the severity of the word means dangerous, grief in Azerbaijani expensive, valuable, Nogai, Chuvash.

3.5. The adjective denoting the territory of the substance

Wide – ken (large area, in a big sense). Da yana yoluzur, bolgay, ki bir kimesa ovina bolgay, yuz yasyirmagay,ne bir berklikka kirmagay, da syahar icyina ken u tar yollar bila yurugay kerman icyina erkli, da aninkibiknin ustuna kimesa izdagay syparunk anin tirliki ya mulklari usna, aninkibik syparunkni tora dopostit etmastir etmaga – There may be another situation: someone is in his house, does not hide himself, does not sit in any fortress, goes freely and freely through the city, and if someone wants to get over his life or property, he should not be allowed to arbitrate. A.M.Shcherbak shows the word kan (wide) as archetype. The meaning of all Turkic languages corresponds to modern Kazakh language. Narrow –tar (compact, in a smaller sense of territory). Da yana yoluzur, bolgay, ki bir kimesa ovina bolgay, yuz yasyirmagay,ne bir berklikka kirmagay, da syahar icyina ken u tar yollar bila yurugay kerman icyina erkli, da aninkibiknin ustuna kimesa izdagay syparunk anin tirliki ya mulklari usna, aninkibik syparunkni tora dopostit etmastir etmaga – There may be another situation: someone is in his house, does not hide himself, does not sit in any fortress, goes freely and freely through the city, and if someone wants to get over his life or property, he should not be allowed to arbitrate (Tomanov, 1988).

In a number of languages, there are narrow verbs of the narrow verb (narrow), nar (close). There is a connection between the basic meaning of the narrative adjective and the metaphorical use of speech, which means that it is compressed, and through which the semantic composition of scatter, fracture, narrowing, narrowing verbs. The narrative name in the monument has the meaning of small.

3.6. The color of the substance, the naturally-term adjectives

White – az «akh» (color). Common, common, commonly known lexeme in Turkic languages. Also, in the Turkic languages, the white one is used in the form of ақ//ах//аг//а:қ and the following three groups are closer to each other: 1) the white color white (white); In the vicinity of it are: light, eyes, eggs, etc.; 2) The meaning of the word white is pure, pure, innocent, sincere, honest; 3) great, wonderful, delicious. Sevortyan (1974) said that the two words in the related terms brother and father originated from white - ammunition (aging). Now a number of scientists - K. Gabithanuly, Zhanuzakov suggests that the origin of the word white can be combined with the cosmonaut moon and that the phonetic transformation of the scheme ajas>aja>aj may be the same. Black – zara «khara». White and black, black and white, dark brown, black hawks, black intoxicants, and so on. Black is an ancient word, an active word in the language. This word has gained many new meanings in its long-term development, its semantic burden and weight. Looking at the dark-colored word and the black earth, the black mood, the cats, the semantic sense of the word originates from the black, but the meaning has come to be distorted, and the meaning between them is weak (Deny and Tryiarski, 1980).

From the dictionary The explanatory dictionary of the Kazakh language, the words darkness, uncertainty, sorrow, cruelty, holiness, sacredness, simplicity, refer to the meaning of the word. These meanings represent the symbolic symbol of the word black, or sign. The word black literally means the opposite of the white.

3.7. Pronouns, denoting length, distance

Deep – teran (the bottom is inexplicable, in the depths of the abyss). Oylanlar, ki suvda yuvungaylar, da biri birsin boygay, ol cyazta toracyilar muninkibik isyni igi tergamaga kerak, egar ol turlu boyulma zliz boldi esa galagdan, ya yuraklanma ztan, ya yaman yurakindan, ya ovratkan klap, ya ol boyulgan kendi kendin satamadan battirdi suvnun teranina, da alar, ki anin bila yuvundilar, ol boyulgangabolusyma bolmadilar – If children are drowned in water, the judges should thoroughly investigate this matter: whether it is water or pestilence, or when it is hot or cold, or when it is drowned in deep water, children who drown in it will be drowned did they get it. High – biyik (not in a low, high, multi-layered sense). Egar ki aninkibik isy yoluzsa oylanlar arasina, ki zaysi oylanlardan biyik yerdan sekirsa ocy bila da ol sekirmaztan nazis bolgay ya olumga bargay, kim sabap bolsa bu isyka, gezs basyin tölamaz kerak – If one of the guys jumps out of the highway, jumps or jumps from the jump, and if it is a bumper, it is necessary to pay half the value.

3.8. The adlectives that express the quality of matter

Pure – ari (in pure, pure, moral, noble sense). Da arıkisyi zorzmastir köktagi yaryucyidan, ol turlu adam zorzmastir dunya yaryucyusundan – Let the innocent one not be afraid of the earthly throne as one who is clean and undefiled from the heavens.

Good – ari. Egar ki eslarina alsalar edi arzak'ellarnin ari boyruzun, ki aytir: «yalyiz kensin a yazsyi klama, yozsa sinarina da»– May they remember the good commandments of the saints: Do not beg not for yourselves only, but for the opposer.

holy – ari. Tanizliz beriyir munar ari bitiklar, kimesa kendinin k'ahanasin pambas etmasin, anin ucyun ki arzak'ellarnin boyruzudur – The Bible testifies to this: No one should blame his ancestor, that is the principle of ambassadors.

Religious – arı. Dayi da bardir köp türlü haybatliq ki [=haybatliqi] bu isylarnin ari bitiklarda – There are many forms of such glorious deeds in religious writing (Kononov, 1954).

This word, found in the ancient Turkic language, was used in a further character in the monument. Every word in our language is derived from the abstraction of the word and the sound of the end of the word. In Kazakh, it is said to be a clean person, meaning a person with high moral standards. In modern Kipchak languages, the word Beauty is used instead of the word pure and pure, meaning pure, beauty, pure, Kirghiz In the language of the Oguz language, it is used in the language (in Turkish and in Azerbaijani), which is also used in the Kipchak language as saint, sacred. For example, the soul is clean, Turkish monument in the monument Tonykok The word Aru is uesd in a Kutadgu bilik - the arug, Karakalpak, karaim, Crimean Tatars - Aruv, in the Mongolian language - in the form of Arig. In Kazakh dreams of the Kazakh people - The good intentions, the veteran, the arguments, - The meaning of the pure citizen, Also, the use of white light in the Kazakh language refers to the word purification, because in the ethnocultural concept, white color is the symbol of purity, purity, and eternal white. This word comes from the Khakas, Tatar, in the meaning of purification, washing, washing, and in the arula / archaea. Aru's word clean, good is in the Kazakh language and somewhere. He said, Armma! In the word that is said to be incomprehensible, we consider this an ancient word. Mongolian language arig is used in the sense of pure language, B. Radlov arula - clean up. It should be noted that the origin of this word is common in the Turkic and Mongolian languages.

For the purpose of the study, there were derivative criticisms from the relevant criticisms, namely: adjective names from verbs and verbs. Adjective words by adjunctive suffixes: azıllı (ахыллы) «smart», eslı (если) «sensible», essız (ессіз) «unconscious», harsız (нарсыз) «desperate», ınamlı (инәмлі) «convincing», ınamsız (инамсыз) «unreliable, disgraceful», yarlı (йарлы) «poor», könüllu (көңүллү) «fun», körklu (көрүклү) «beatiful», xorzulu (хорхұлы) «horrible», xorzusuz (хорхусыз) «safe», möhurlu (мөһүрлі) «sealed», möhursuz (мөһүрсүз) «seal», ölumlu (өлүмлү) «death (affair)», sukurlu (шүкүрлү) «thankful», tırılay (тірілəй) «alive», tözumlu (төзүмлү) «durable», avalgı (авалгі) «first», kuvattı (күватті) «powerful». The adjectives in the memoir have a lot of memorabilia: kecevlu (кечевлу) «transiet», keraklı (керәклі) «necessary», kelısımlı (келисимли) «agreemnet», tözumlu (төзумлү) «durable», burmalu (бұрмалұ) «twisted», ıckılı (ічкілі) «intoxicants», ölumlu (өлүмлү) «death», т.б.

Insane – essiz. Ya sayisylar edi, ki törani zoygan essiz edi – Or, in their opinion, that the aristocracy was foolish. desperate – hörmatsiz. Yanacyi, egar ki töracyi egritöra etsa, aninkibik isyta tanizliz bila yetkizgan bolsa, hörmatsizundalgan bolgay – Also, if the arbitrator has a negative arbitral award, he shall be deemed insolvent if such evidence is proven. Incompetent – biliksiz. Egar kimsa biliksiz esa, övransin, a egar tugal övrangan esa da munda nema eksik tapsa, kendi tugallasin – If anyone knows it, he should learn it, and if he knows it, then let him fill it up. Glorious – haybatliq. Dayi da bardir köp türlü haybatliq ki [=haybatliqi] bu isylarnin ari bitiklarda – There are many forms of such glorious deeds in religious writing. The numeral in ancient Turkic, Middle East, Kipchak and modern Turkic languages are similar in genetic, semantic terms. There should be a number of historical names in the numeral; The Kipchak counting system does not differ significantly from the modern Kazakh language counting system. The only difference is in the phonetic aspect, namely, some numeral and phrases. It is known that the namespiece system consists of semantics-morphological groups, called computational, sequential, fractional, predictive, cumulative, group. Most of these groups are reflected in the language of the Armenian-Kipchak monuments.

Counting digit numerals are directly related to the outlook and have their own grammatical features. The monument Tore bitigi has the following numeral:: bir/one, eki/two, uch/three, dort/four, bes/five, alty/six, yeti/seven, etc. One – bir. Evet ki zaytip boldi sabap bu Töra bitikini yazmaga hormat zoyganindan bizga der Sdep'anos gat' oyigosnin barcya ermeniliknin, bir da, eki da bizdan zoltza etti, da men mahana ettim menim biliksizlikimnida kop kez tartindim bu – The main reason that writing Tore bitigi was the Stephanos of Catholicos of all Armenians, who was honored me, even though I often denied my ignorance and denied it many times, he repeatedly denied me twice. The number one is used in Tore bitigi languge, the formal and the semantic terms without any changes. In the dead and in the living Turkic languages, there are a numeral in which the name of G. Ramstedt is a very common name of a Mongolian language, and that all the words in our language are correct. Also, loud lips sound [ү] in the middle of the word rely on the phenomenon of the formation of Turkic languages. And Samailovich (1916) wrote that one, five, ten numerals in Turkic languages received their own words from their forearms (head and elbow hand). Tenishev (1997) pointed out that the history of the number one is associated with the word finger and gives a slim, loneliness statement.

Two – ekı. Osyta eki türlü bardir sizda sabap: adamilik tarbiyatindan da töradan, mani, ne uçyun suzlancy bolursiz ozgalarnin törasina? In this regard, you have two reasons: in accordance with your moral creature and the arbitrator, but why do you want others' rights? «Two» The use of the numeral name in the monument corresponds to the modern Kazakh language. Ramstedt, M. Tomanov connects the background value with the irrational erosion, follow-up, and ekinti//ikindi

classifies the word as ik-in-t. It is Tenishev (1997) believes that the numeral two born from the manuscript of the Orkhon monuments. Thus, two concepts are followed by the number one followed by a number. In addition, the word twin in the Kazakh language can be seen from the duplication of the Turkic word eki-uz. Uz // uz // iz - ancient Turkic meaning generations, seed. The root of the word saddle, which means periodic, is the starting point. The second namaz of Kazakh is the second prayer of five times. The time of sunset tells of the sun rising from the hill and coming down to the second day. Thirty – otüz. Borcy ucyun otüz yilga dira teptek turgannin, ki ol borcynu töra bila izdamagan, kerak teptek turgay menilikz – No one can demand that debt, which has not been demanded for thirty years (Shaymerdinova, 2009).

M. Tomanov refers to the divergence of the various names in the native languages. We clearly see this in thirty /otuz words. Thirty-six words are preserved in lips, and the lips are spoken in both pairs. In Kazakh, fluff [y] is used instead of the sounds [ы] of lip synchronization in the Kazakh language. In the ancient Turkic language, the numerals of the most commonly used numerals in yetti, sekiz, ottuz and Thirty-five are incomprehensible in the phrase Kashgari, which means dictated as gay, silk and otuz. However, such a duplication has no meaningful difference. Scientists believe that the addition of the two sounds is a Uighur version. This version is currently stored in some Turkic languages. The use of two, four, ten, twelve, fourteen, hundred, thousand names corresponds to the current language. Unlike the ancient epochs, yetti, sekkize, otuzuz are muted in the sounds of [t], [k]. Orkhon, Yenisei records are changed to ten, ten to twelve, to a knot, to alphabet, to the alphabet, and to the types of magenta in the form of yetiish. But by the suffix -mysh, -mish it is also possible to do tens of texts in the ancient Turkic language. Orkhon, Yenisey, and the number of decimal numbers composed of ten decimal points (yeti-yegirmi - twenty-seven, alty otuz - thirty-six) differ from the contemporary language, and in the Kipchak era, these figures have changed and are similar to the structure of the same names in modern languages.

In most Turkish languages, the names of twelve to fifteen do not match the two to five unit names. But in the Shor language, decimal names are based on unit names: twenty / iygon, thirty / uzhon, forty / torton, fifty / pezhon; in the tuvan thirty and ninty, thirty / uzhen, fourty/dorton, fifty /bezhon, sixty /aldon , seventy / chedon, eighty / sezon, ninty/ tozon, and so on. In Yellow Uighur, names ranging from eleven to twenty-nine are converted to the following decimal: thirteen / three dwarfs, eleven / dubsters, twenty nine / knots thirty. The number one unit, the tenth in the second place is the most ancient type of names used in Runic Monuments and Old Uighur Records. The monument contains 1 to 124 nicknames, and these -nchi, -inchi, -unchi, -ynchy affixes are found. In the language of ancient Turkic inscriptions the affix -ych it has been used for a long time, but in the Orkhon-Yenisei inscriptions, this name of the ordinal number is attached to all numeric names at that time, if one and two other names are used. First – bırinçyi. Bırinçyi dzyüvap alarga münü beribiz, ki Tenri avaldan adaminin tarbiyatina töztatti tanimagakönülüknü – First, the answer to our question is, From the beginning, God created man's creation to pursue righteousness.

Second – ekinçyi. Ekinçyi, halbatta, yazşyi erkina berir adaminin barçya yazsyilizin zilinmaga, zaysin ki toztatir, ki bizim erkimizdadir, ki barçyaadamilar bila könülük bila barmaga – The second is, of course, our willingness to be just and honest with all human beings by granting amnesty to human beings. Third – ücyünçyi. Ücyünçyi, Klamadi Tenri bermaga yazgan töra, ki bolmagay prezmusyen(4v/159v)adan könülükta bolgaybiz, yozesa süvük bila, yarliyyamaz bila sazlagaybiz könülüknü u yazmagan törani har zamanda – Third, The Tangri did not want us to give him the right to be honest and kind, at all times, to keep justice and unwanted pride in order not to be in violence and righteousness. The number of fractional numbers encountered in the Tore bitigi is the first of the words in the form of an outgoing form, and the second is as follows: One third – 3

ulusynun biri. A egar k'risdan dinsizni öldursa, bu dzyzurumnun 3 ulusynun biri bolgay dzyzurumu – If Christendom kills an unfaithful person, one-third of the charges will be set as a fine. One fifty – 50-dan1. Da oldzyzadan u talan 10-uncyu berilgay zanga, a yizovlarga 50-dan1 berilgay, zaysi ki töra biladir – Let the tenth of the spoils be given to the khan, and let fifty percent of the churches be given the arbitral tribunal. One fifth – 5 ulusynun birin. Dayi da bu türlü bolsun: tarlovlarnin ulusyu 5 ulusynun birin algaylar – So let him take a fifth from the field share. The probable numerical names in the memorial are not derived from the morphological approach, but by the syntactical approach, ie, by the duplication of numerical names: Two-three – eki-uç. Xaysi ermeniga ki yoluzkay tinsizliz, undamaz kerak kendinin k'ahanalarin, da eki-uç ketzoyani zartlardan tanizliz ucyun, da kendinin yovuzlarin – It should invite his or her grandchildren, two or three elderly men and their loved ones, to testify to the Armenian Genocide.

4. Conclusion

In the Kipchak era, it is possible to observe that in the memo language the active, numerical, predictable, partial names of the numerals are actively used. The form and content of the words were investigated in terms of Runic Monuments and Modern Turkic languages.

In the article attention is drawn to the origin, the semantic relation of adjectives in monuments and how to use them. Linguistic explanations were given to the words, and these words were studied thoroughly (phonetic, morphological, semantic), all lexical and grammatical meanings were taken into account. Since the research history of the Turkic languages in the Turkic languages, the lexical and semantic peculiarities of the number of names in the language of the monument have been identified, the exploration was made.

The study of the Armenian-Kipchak relations leads to researches, historical-comparative studies, the Kypchak language specification: the phonetic and morphological models.

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