

KIPCHAK ETHNONYMS IN THE “TALE OF BYGONE YEARS”

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ABSTRACT-This article examines the ethnonymy of the Polovtsian field, the tribal composition of which received different names in the space of the Great Steppe: Kipchaks, Polovtsy, Cumans (comans). The methods and techniques of hermeneutics, semantic analysis and the comparative historical method are used to determine how certain Kipchak ethnonyms with the totemic component were formed. The semantics of the totemic components of ethnonyms are revealed and their reflexes and rudiments are determined, reflecting the ancient mythology of the nomads of the primitive era. In addition, some symbols are imprinted in the patterns and ornaments on some clothes of the Kipchak peoples. The zoomorphic images of the Kipchaks are analyzed, and it is revealed that these images are equipollent with similar images of other ethnic groups, and at the same time it is determined that they form part of the universal human culture of Eurasia.

Key words: totemic component, ethnonym, zoomorphic image, symbol.

I. Introduction

At the beginning of the second millennium AD in the medieval written tradition of the Arab and Persian historiography of the East and the annals of Ancient Rus (“Tales of Bygone Years” [24]) the designations “Desht-i-Kipchak” and “Polovtsian Field” first appeared, received these names by the name of the ruling Kipchak dynasty [17, p. 472-481]. Desht-i-Kipchak occupied the territory of the belt of the Eurasian forest-steppe zone from the western spurs of Altai and Khingan in the East to the wooded eastern slopes of the Carpathians in the West.

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In the XI century, the Persian geographer Nasir-i-Khusrau in his essay "Safar-name" [21] refers to this forest-steppe zone as Desht-i-Kipchak, which means "step, the country of Kipchaks". The Polovtsian field in ancient Russian chronicles called the region of the steppe plains north of the Black Sea region and north of the Ciscaucasia, populated by the Polovtsians, and this designation is given by external signs - from the Old Russian word Polovtsy, which means 'ginger color of straw', that is, this people was different from the Eastern Slavs one sign is the color of your hair [24]. Even in the Hellenistic era in the VI-I centuries BC this ethnos, or close to it, was designated differently as comas (Aristophanes, Ptolemy), comans (Pliny) or hoamans (Mela) [25, p.148-149]. So, I.V. Pyankov, analyzing ancient itineraries, tried to figure out where these peoples settled among other tribes. Unfortunately, they did not indicate what significance the ancient authors put into these ethnic names. Note that the names of the Central Asian tribes in Pliny, Mela and Ptolemy go back hypothetically to Hipparchus: Pliny refers to the tribe comani, Mela to the tribe choamani and, finally, Ptolemy to the tribe κῶμοι [25, p. 288; 13, p. 477; 14, p. 187; 18, p. 84].

The relevance of the study lies in the fact that in our work we are trying to determine how and why, within these limits, this people living in the same enclosing and lactating landscape received a different name: Kipchaks, Polovtsy, Cumans (comans), and most importantly, clarify the origin and significance of some Kipchak ethnonyms with totemic components that are part of this powerful state formation for its time. To do this, we use, along with well-known translations, a new Russian translation of ad-Dimashka "Sampling of time about the wonders of land and sea" [11; 16]. In addition, we provide a brief overview of sources and research on this issue.

So, I. Marquart's hypothesis about the Mongolian origin of the Kipchak tribes was subjected to constructive criticism in the works of V.V. Barthold [5] and P. Pellio [23]. However, not one of I. Marquart's critics was able to give sufficient arguments to refute the stage of introducing the Mongol element into the Kipchak environment. This problem is still unresolved. I. Marquart [19] relied on indirect evidence from Gardisi, who reported that the ethnonym Kipchak was associated with Kimak's father, who was the leader of one of the tribes of Tatar origin. These people lived in the Irtysh River Basin. As for the actual materials about the Kipchaks, they can be divided into historical, linguistic and archaeological-ethnographic groups by their nature. Currently, only the historical and linguistic parts are most developed. Archaeological and ethnographic (anthropological) studies were carried out unevenly and fragmentarily, and separate materials, mainly anthropological searches over skulls, were used for research. The difficulty lies in the fact that both Caucasoid and Mongoloid anthropological types were involved in scientific analysis. So, despite the large number of studies on the Kipchaks' history and ethnonymy, there is not so much concrete information about the history of the Kipchaks' ethnonyms. Information on this problem is extremely fragmented, studies are devoted to the life and history of Kipchaks in different territories of their habitat and at different times [3; 15; 17; 22]. This situation on the history of the ethnonymy of Kipchaks highlights the study of them using the methods of diachronic linguistics and etymological analysis methods to describe the ethnonyms of Kipchaks and their origin in Eastern Europe.

We believe that combining the Kipchaks, Polovtsy and Kumans under the single term "Kuman Kipchaks," as Peter Golden suggests, is not worth it, since these ethnonyms appeared on different lands and formed different state entities, incorporating many Turkic tribes into their integrity, preserving the common Kipchak language [6]. The ethnic composition of Desht-i-Kipchak was unusually motley - they found refuge pursued by the Tumen of Genghis Khan, the tribes of the Naimans, Merkits, and Kereites. Tribes populated these open spaces, moving only to the West, in fact, the Kipchaks, Usuns, Kangles, Alshyn, Jalair, Argyns, etc. It was in this territory that large phratries formed. Thus, the Western Kipchaks included the Kubchak Cuba (Kubangs), Kotans (the leader of this tribe, apparently, was

the famous Kotyan Khan), Kangly and others. In the eastern part of the Turkic Oykumens lived shagray Kipchaks, Sary-Kipchaks, Kara-Kipchaks, Oren-Kipchaks, Toryaygyr-Kipchaks, etc. But the Kumans represent only one small western part of the Desht-i-Kipchak tribal union.

Based on the foregoing, we put forward the following goal of our study: to describe the semantics and origin of the Kipchak ethnonyms of the Polovtsian field with a totemic component.

The scientific novelty of the article is determined by the following points: firstly, we attempt to describe the semantic content of the ethnonyms of the Polovtsian field and determine their origin; secondly, we reveal the “etymone” of these names, defining for this the totemic purpose (implicit zoomorphic representations-images) contained in the specific ethnonym of Kipchaks of Eastern Europe.

For this, we use the methodology of diachronic linguistics and simultaneously try to determine the “etymone” of the Kipchak ethnonyms, using some etymological analysis methods for this. We proceed to the description and analysis of the Kipchak ethnonyms.

II. Ethnonyms with totemic component

Among the Kipchak khans who died in the battle in 1103, the ancient Russian chronicle vaults are named after Altunop, Arslanop, Kitanop and Chengerop. The second part, “opa” (“both”), is found in these complex names in the Kipchak clan or tribal leaders of the Desht-i-Kipchak Confederation. “Opa” (“both”) is associated with the word apa, meaning the eldest ancestor. Compare, for example, in the “Monument in honor of Kül-tegin” an excerpt from the first stanza: “Kisi oylanta üze ečüm apam ...” - “My ancestors ruled humanity ...” [9, p.186]. In this case, the ethnonym Altynoba (Altynop) is understood as the “Golden Ancestor,” but in no case as the “leader of the Altyn clan,” as Peter Golden suggests to us. By the way, in Arshali district of Akmola region there is Lake Saryoba, which means “White Ancestor”. Arslanoba is a totem of a clan, tribe. This is the ethnonym of the Kipchak tribe, which means “Leo the ancestor”. Apparently, the ancient Russian chronicler wanted to show that people from the Altynoba tribe, and not a specific person, died in 1103. Old Russian sources mention two clans or tribes, whose leaders are named Aye, son of Asen, son of Khan Girgen. Ayopa is formed by the combination of the two Turkic words “ay” and “apa”. This name reflects the totemic semantics - “Lunar Ancestor”. Kytayoba (Kitanop) is an ethnonym for a Turkic tribe called Kytai. Compare, for example, an excerpt from the “Monument in honor of Kul-tegin” “Ambassadors from different countries arrived on the feast of tribulation ... Tribulation from the Kyrgyz, Uch-Kurykan, Otuz-Tatars, Kytai and Tataby ...” [1, p.3]. Later this name served to designate the Chinese empire of Liao. After its fall in 1124, at the hands of ruthless and cruel Jurchens, the Turkic-speaking Kytai tribes will seek refuge within Central Asia, where they will be able to create the state of Karakitai in Central Turkestan. Later it will become part of Desht-i-Kipchak. However, this tribe has not sunk into oblivion; its ethnic designation under the name of Kytai is found in the tribal branches of modern Turkic peoples: Kazakhs, Karakalpaks, Kyrgyz, Crimean Tatars, Bashkirs and Uzbeks.

The ethnonym Yetioba consists of two foundations - Yeti (“seven”) and both (apa) “ancestor.” This compound word means “seventh ancestor” [11]. B.E. Kumeikov believes that this ethnonym means “seven genera.” In the ancient Russian chronicles, we find the ethnonym Etebichi with an identical meaning. In addition, in the texts of Mubarkshah, ad-Dimashka, Nuweiri and ibn-Khaldun [12; 10; 11] we find the distorted form of this ethnonym in the form of YouTube [20, p. 481]. It is difficult to agree with Peter Golden, who interprets the first part of the basis of this word from the Turkic *it* “dog”, and he suggests that the ethnonym Itob should be understood as “son of a dog”. To justify our point of view, we give some extralinguistic factors to clarify the meaning of this basis of the word.

The ancient Turks did not like dogs. This pejorative attitude is enshrined in the Kazakh paremia. For example, a dog son; may I be the last dog; the dog sends the dog, and the latter sends its tail (when someone does not want to do the job and delegates it to someone, and the business ultimately remains outstanding) and others. Such a contemptuous attitude towards the dog was imprinted in the mentality of the Turkic peoples, which is determined using the linguistic picture of the world. After all, a nomad owes his life to at least two of his faithful friends - a dog and a horse. The clue to this attitude lies in such a vague temporal distance of the mentality of a nomad that a modern European cannot imagine this. According to legend, the ancestors of the Turks (the ruling dynasty of Ashin in the Turkic Khaganates) were wolves. The wolf mother gave birth and thirsted with her milk the ancestors of the Turks. In the Kazakh language there is a word with a large volume of meaning - *qasqırlıq*, which literally translates as "wolfness". In the Turkic world, this word is understood more broadly - it is courage, audacity and perseverance in achieving the goal. The rudiments of this totem subconscious set a precedent for a dog. So, there was a terrible situation: appreciation and love for their faithful lesser brothers in everyday life, everyday life, and like an echo from the darkness of centuries of totemic society - contempt and neglect of the dog, captured in a living folk language. But the attitude to the wolf is completely different - ambivalent. Therefore, the name of the Polovtsian khan Yetioglu ("The Seventh Son"), mentioned in Russian chronicles in the next phonetic vowel - Itogly, who was one of the allies of the Kiev prince, becomes clear. The ancient Russian chroniclers knew the totem poles of the Polovtsian knights and could not call their faithful allies in difficult times for themselves the neglectful name "son of a dog".

A wolf is a totem, contemplation and reflection on this symbol, the desire to comprehend its meaning allows a person to know the path of this creature. And this makes it possible for a person to choose the right actions, which leads to the desired result. So, understanding this totem is the choice of the right path for the nomad, which is reflected in the ethnonym under study, and its traces are reflected in a transformed form in the patterns of the Kipchak ornament, which reflects the mythology of an ancient time. For example, zoomorphic patterns in the Kazakh ornament testify to this [28].

In the ancient Russian chronicles, the ethnonym *Chenegrep* is found, which is a distortion of *Chyngarap*. This ethnonym consists of two parts, the first goes back to the ancient Turkic word *čïgaru* - *čïŋ aru* 'essence, roots' [8, p.149]. The ethnonym indicates the antiquity of the Kipchak clan, the Kyuchob tribe. The ancient Russian annals mention of *Soudimir Kouchebich*. In this name, the combination of the letters *ou* means one sound [y], so the name and patronymic should be read as follows: *Sudomir Kuchebich*, who accepted the Orthodox faith and became the military leader of the Kiev prince. In 1147, he was already a *shubash* (*sü* - 'voisko', *baş* - 'golova') Russified black klobucks, which were the main backbone of the squad of Prince Svyatoslav Olgovich. Later, this military commander also served with Prince Novgorod-Seversky. His patronymic points to the Turkic name: in the ancient Türkic *Küch* - 'force' + both (*apa*), which means 'strength of the military ancestors'.

In ancient Russian chronicles we find the following Polovtsian ethnonyms - *Kolobichi* (*Kulobichi*), *Sedvak* *Kulobichka*. These names in various forms and vowels are found in the writings of *Nouveiri* and *Ibn Khaldun*. *Peter Golden* believes that the word *kul* is "in Turkic slave" [5]. Such an interpretation is incorrect for one simple reason - then we would get the following meaning - "enslaved ancestors", that is, "low in origin". Such a meaning is impossible, since in the words *kül* and *kul* we observe different articulations of vowels in syllables - in the first case, the vowel, accommodating, advanced in excursion and recursion to the front row, and in the second - the vowel is in its articulation of the back row. Before us are homonyms. Historical background - the ancient Türks called *Kuli* those foreigners who joined one or another Turkic clan and were allowed to live and settle nearby, and they could take part

in military campaigns along with this Turkic clan. But these people were not slaves [7]. Indeed, you can get lost between two pines. Compare, for example, the proper name of the legendary ancient Turkic commander of the VIII century Kul-tegin, where Kul means 'brave, courageous, glorious' (kü "2. 'glorious, eminent'") [8, p. 322]. So, Kuloba reflects the ancient meaning - "glorious, brave, bold, eminent ancestors".

Old Russian nameless authors, for example, in *The Tale of Bygone Years* and in *The Word on Igor's Regiment*, cite among the Polovtsian tribes some of their representatives - Terterob, who were directly involved in the capture of Prince Igor Novgorod-Seversky in 1185. Evidence has come to us that in the 13th century, when the Kipchaks were forced, under the pressure of the Tyumen Batu and Monke, waging heavy rear-guard battles, to retreat to Central Europe, one of the representatives of this tribe, George Terter, became famous and founded the Terter dynasty in Bulgaria. The name of the tribe is formed as a result of binary prediction of the words ter + ter, and means 'to compose (books)', that is, its "ancestors were the most skilled and wise among people" [8, p. 553].

In the old Russian chronicles, there is the Polovtsian tribe of Toxobichi, dating back to Toxob (Tokuzoba). This tribe was known to the Arab and Persian-speaking peoples. Thus, al-Dimashki, Nuweiri, Abu Hayan and Ibn Khaldun mention this tribe in their writings. It is known that Toxoba during the ruling Sharukanid dynasty was one of the most influential tribes in the Desht-i-Kipchak confederation. Their nomads stretched from the Don River Basin to the fertile steppes of Khorezm. This tribe as part of the Tokuz-Oguzes participated in the internecine war in the Eastern Turkic Kaganate, when the "mañi äl 'eternal e'" of the Ashin Turks was destroyed. Representatives of this tribe retained the collective name of the tribal union, and, it turns out, the name has no relation to the Mongolian (or rather, the Syanbi) names, as P. Golden argues about this.

A leader named Urusob is found among the Polovtsian khans killed by ancient Russian soldiers in 1103. This Urusoba, apparently, is not a proper name, but the name of a tribe. According to the testimony of al-Dimashka, they, al-Ars, wandered in the Khorezm steppes. B.E. Kumekov believes that the Ases were a kindred tribe of Alan [10]. Indeed, the roots of this name go back to the hoary antiquity of the Great Steppe. Al-Masoudi cites evidence that the Khazar Kagan had a group of Khorezm Muslims as its personal guard, called al-orsiya. The ethnonym Urus goes into the ancient Sarmatian tribal name Aorsy. The Alanoas tribes that migrated to the Black Sea steppes included the Aorsy in their tribal union. The Turkization of this tribe was due to the fact that the Khazaria in the VI-VIII centuries. It was part of the Turkic Kaganate, and the capital of the Khazars, Itil, was the transshipment base of the Turkic wars. Returning from the Western campaigns, the Turkic knights "licked" their wounds here and squandered their trophies in the evil places of the Khazar capital. As you know, women have always been supportive of the powers that be. And a new passionary population appeared in God's light, which sincerely considered themselves Khazars [7], but in reality, they were already Turkic-Khazars, that is, acculturation at the population level led to the emergence of turkized and aggressive Khazars, which were a drop in the Kipchak Sea. Therefore, the existence of the Kipchak tribe under this ethnonym is without a doubt.

III. Black klobuks

In the "Tale of Bygone Years" there is an ethnonym Berendichi, dating back to the Polovtsian tribe - Berendey. In historical works on Ancient Russia, this ethnonym is not included in the number of East Slavic ethnic names, but it, as G.A. points out Khaburgaev [27] sheds light on the origin of ethnonyms of non-Slavic origin, formed from the name of one of the Kipchak tribes of Berendei, of Turkic origin.

Berendey along with other Kipchak tribes (Turks, Ulich and Pecheneg clans) since the formation of Kievan Rus in the 9th century. settled in its southern limits. The old Russian chronicle generically calls this settled population

the black klobucks, tracing the Turkic self-name “karakalpaki” - black klobucks (according to ad-Dimashka, Karabuklu). Note that the word klobuck entered the Slavic languages as early as the 1st century AD: “Slavs ... coexisted with the Turkic peoples. At this time, the word klobuck entered the Slavic languages in the same territory” [20]. The klobuck (cap) is not generally a headdress, hat, but only a special, festive, female headdress, decorated, as a rule, with rich persons, with pearls, patterns and ornaments. Currently, the Kazakh people have preserved the wedding headdress of the bride “Saukele”. Saukele means the beginning of a new life for the bride in a stranger's house and dressing the Saukele symbolizes farewell to the carefree life of the parents. As for the decoration of this headdress, then, first of all, these are silver pendants in the form of arrows, usually they are located in the lower part of the saucel. It is believed that they protect the girl and have special magical powers. The top of the saukele is decorated with eagle owl feathers - “uk”, they drive away evil spirits and protect them from the evil eye. In the ancient era, the front part of the saukele was decorated with the image of golden rounds, two figures are located opposite each other, with long horns.

Such use of horns is not the prerogative of only Turkic peoples; apparently, it was widespread in Eurasia [4]. So, for example, in the “Sinai Psalter” of the XI century verbal monument [20] we find a high frequency of use of this symbol. Compare: “truly, you will live in the world // his horn will be exalted in glory” [26, p.148] - δικαιοσύνη αὐτῶ μὲ νει εἰς τόν αἰῶνος τὸ κέρας αὐτῶ ὑψωθήσεται ἐν δόξῃ [26, p.165, 38]. Here, the Sinai Psalms predicts the idea that only Orthodox faith is true and whoever believes in it will be exalted and glorified forever and ever. Elsewhere in the Sinai Psalms, this word is used as a weapon directed against enemies. Compare, for example: “Our enemies are your choice of horns // and your name is unique to us” [26, p. 56, 43] - ἐν σοὶ τοὺς ἐχθροὺς ἐξῆλθῃ σὺ σμεν / κερατινῶδες / καὶ ἐντοῦδμεν / καὶ ἐντέδμεν / καὶ ἐντέδμεν / καὶ [26, p. 82, 204]. An identical analysis of such texts was carried out by us in another work [2].

Now, with regard to the fate of black klobucks, they lived in the southern reaches of Kievan Rus. This is evidenced by archaeological finds: black klobucks for a long time gradually mixed with the Slavic population. For two centuries (X-XI centuries), these Turkic-speaking inhabitants by the XII century, apparently, were glorified, retaining only their name. At this time, they became the best warriors of the Kiev princes and turned into the ruling class of the boyars. It was written about them that they “die for Russian land and lay down their heads”, protecting the southeastern borders of the state from raids by hostile tribal unions both from the East and from the West. The ethnonym Berendichi is first recorded in the ancient Russian annals already as part of the population of Kievan Rus.

Now about the ethnonym of the Ulich. The root part of this ethnonym - ul - ‘son’ remains unclear, which is the subject of discussion for the present time. However, the oldest information that has come down to us from the lists of The Tale of Bygone Years (Lavrentievsky and Radzivilovsky lists) indicate only the shape of the Ulich, which is unpromising to look for only in the Slavic environment. The term Ulich in Kievan Rus denoted an ethnic group genetically related to the Kipchak ethnic group.

So, the Polovtsian (Kipchak) ethnonyms with the totemic component reflect the implicit meanings of the oldest representations of this tribal union. These meanings are a kind of reflex of the Kipchak “first ancestor” of a specific ethnonym. In addition, these ancient representations are preserved on ornaments in the national clothes of the Kipchaks and are found on rock carvings in the form of petroglyphs.

IV. Conclusions

Based on the foregoing study, we came to the following results.

1. Kipchak ethnonyms with a totemic component reflect the most ancient representations of nomads and are a kind of reflex of the "first ancestor" of one or another tribe or clan. For example, zoomorphic images of a wolf in an ethnonym or their rudiments in patterns and ornaments on the clothes of nomads, reflecting the most ancient mythological representations of the Kipchak peoples. Some of them, for example, the image of the horns (myyiz) had, first of all, ritual significance and indicated that if the horns are directed upwards, then help comes from Tengri, then luck is followed, but if downwards, it symbolizes that the result of a certain action has been achieved.

2. The ethnonyms studied reflect the world of the ancient nomads, connected a priori with the primitive era, traces of which are preserved today in petroglyphs in rock carvings, and their transformed species in the ornaments of clothes and other items of applied art.

3. Our study of the Kipchak clan and tribal ethnonyms shows the complex processes of ethnogenesis that took place in Eurasia during the second millennium AD. Large tribal phratries Desht-i-Kipchak and the population of Kievan Rus in this regard played a role in the formation of new populations in Eastern Europe and the Great Steppe.

4. We must pay attention: for an objective study of ethnic processes, it is necessary to attract as many narrative sources as possible, and only then, for example, the diachronic linguistics methodology and hermeneutics methods will not serve to justify folk etymology when describing the origin of certain Kipchak ethnonyms, but will help objective coverage of these processes of the era under study.

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