



Article

Anthroponymy in the worldview of Medieval Turkic Mamluks
(Based on the “*Kitāb-i maǧmū‘-i tarǧumān-i turkī wa ‘aǧamī wa muǧālī wa fārsī*”
(XIV century))**B. Jubatova**

Al-Farabi Kazakh National University, Almaty, The Republic of Kazakhstan

ORCID: <https://orcid.org/0000-0002-3653-5870>(E-mail: baiyan.zhubatova@kaznu.edu.kz)

ARTICLE INFO

ABSTRACT

Keywords:
*historical
anthroponymy,
onomastics,
Turkic-Mamluk
anthroponymy,
«Tarjumān»
dictionary,
ethnocultural
identity, linguistic
anthropology,
jāriya (jawāri)
names, personal
name, nisba,
nickname.*

IRSTI 16.21.07

DOI: [https://doi.
org/10.32523/
2664-5157-2026-2-
151-175](https://doi.org/10.32523/2664-5157-2026-2-151-175)

This article examines historical anthroponymy not merely as a system of linguistic nomination, but as a cultural structure reflecting historical memory, value systems, and social hierarchy. The study focuses on anthroponymic data recorded in a Turkic–Arabic dictionary compiled in medieval Egypt under conditions of Arabic linguistic dominance. Mamluk anthroponymy constitutes an important source for reconstructing the social structure and value system of a polyethnic and multilingual society, as it reveals the complex interaction between Turkic traditions and Arab-Islamic cultural frameworks. The primary source is the fourteenth-century Arabic–Turkic dictionary known as ‘*Kitāb-i Majmū‘-i Tarjumān-i Turkī wa ‘Ajamī wa Muǧhalī wa Fārsī*’ (Tarjumān), compiled in Egypt. Its twenty-second section contains personal names of Mamluks, jāriyas, and representatives of other social groups. In total, this section records 84 anthroponyms, of which 64 refer to men and 20 to women. This distribution reflects both the predominance of the military-administrative elite in the source material and the gender asymmetry characteristic of medieval society. Unlike narrative and official sources, the dictionary preserves anthroponyms used in everyday linguistic practice and, through Arabic translations and glosses, enables the reconstruction of their semantic content. The aim of this study is to identify the semantic and functional features of Turkic-Mamluk anthroponyms in the dictionary and to demonstrate the interpretive potential of personal names for reconstructing the worldview of the Turkic Mamluks through an analysis of socio-cultural naming practices. Methodologically, the study adopts an interdisciplinary approach integrating historical onomastics, ethnolinguistics, and linguistic anthropology. Anthroponyms are analyzed through semantic classification and contextual interpretation, with particular attention to military-status markers, zoonymic symbolism, strength-related

semantics (e.g., iron, stone, gold), and apotropaic functions. Female anthroponyms are examined in relation to the social category of *jāriya/jawārī* and are interpreted within the framework of palace institutional structures, where they fulfilled aesthetic and symbolic functions. The scholarly contribution of this study lies in its comprehensive analysis of Turkic anthroponymy in the ‘*Tarjumān*’ not merely as lexicographic material, but as an integral element of the social and symbolic space of Mamluk society. For the first time, Turkic personal names are interpreted as mechanisms for preserving group identity among the military elite, symbolically legitimizing social status, and transmitting pre-Islamic cultural layers within an Islamic context. Furthermore, female anthroponyms associated with *jāriyas* are analyzed from a gendered and institutional perspective, revealing the close relationship between naming practices, power structures, and socialization processes. The study also differentiates between personal names, *nisbas*, and nicknames, situating anthroponyms within their broader historical and cultural context.

Б. Жұбатова

Әл-Фараби атындағы Қазақ ұлттық университеті

Алматы, Қазақстан Республикасы

ORCID: <https://orcid.org/0000-0002-3653-5870>

(E-mail: baiyan.zhubatova@kaznu.edu.kz)

Түркі-мәмлүктік әлем бейнесіндегі антропонимия

(«*Kitāb-i maǧmūʿ-i tarǧumān-i turkī wa ʿaǧamī wa muǧālī wa fārsī*» (XIV ғ.) бойынша)

Аннотация. Мақалада тарихи антропонимия тілдік номинация шеңберінде ғана емес, тарихи жад, мәдени құндылықтар мен әлеуметтік иерархияны бейнелейтін жүйе ретінде қарастырылады. Зерттеу нысаны – араб тілі үстемдік еткен ортағасырлық Мысырда жазылған түркі-араб сөздігіндегі тілдік антропонимия. Мәмлүк антропонимиясы түркі дәстүрлері мен араб-ислам мәдениетінің өзара ықпалдасуының күрделі үдерісін көрсететіндіктен, полиэтникалық әрі көптілді қоғам жағдайындағы әлеуметтік құрылым мен құндылықтар жүйесін реконструкциялауда маңызды дереккөз болып саналады. Зерттеудің негізгі материалы – XIV ғасырда Мысырда құрастырылған арабша-түркіше «*Kitāb-i Majmūʿ-i «Tarjumān»-i Turkī wa ʿAjāmī wa Muǧhalī wa Fārsī*» («Тарджуман») сөздігі, нақтырақ айтқанда, оның мәмлүктердің, жәриялар (күндер немесе қумалар) мен өзге әлеуметтік топ өкілдерінің есімдерін қамтитын жиырма екінші бөлімі. Бұл бөлімде күнделікті тілдік тәжірибеде қолданылған 84 антропоним тіркелген, олардың 64-і ер адамдарға, 20-сы әйелдерге қатысты. Мұндай сандық арақатынас дереккөздің

Received 28 March 2026. Revised 30 April 2026. Accepted 30 May 2026. Available online 30 June 2026.



For citation: B. Jubatova Anthroponymy in the worldview of Medieval Turkic Mamluks (based on the “*Kitāb-i maǧmūʿ-i tarǧumān-i turkī wa ʿaǧamī wa muǧālī wa fārsī*” // Turkic Studies Journal. 2026. V. 8. № 2. P. 151-175. DOI: <http://doi.org/10.32523/2664-5157-2026-2-151-175>)

әскери-әкімшілік элитаны репрезентациялауға басымдық беруімен және құлдық қоғамда қалыптасқан сарай мәдениетіндегі гендерлік асимметриямен түсіндіріледі. Сөздіктің нарративті және ресми құжаттардан айырмашылығы – сөздік авторының жанды қолданыстағы тілдік бірліктерді тіркеп, аударманы антропонимдердің семантикасын ашу тәсілі ретінде қолдануында. Зерттеудің мақсаты – сөздіктегі түркі-мәмлүк антропонимдерінің семантикалық және функционалдық сипатын айқындап, ат қою тәжірибесінің әлеуметтік-мәдени негіздерін ашу арқылы есімдердің мәмлүк-түркілердегі әлем бейнесін интерпретациялаудағы әлеуетін көрсету. Әдіснамалық тұрғыдан тарих, әлеуметтану, этнолингвистика және лингвистикалық антропология қағидаттарын біріктіретін пәнаралық тәсіл қолданылады. Антропонимдер семантикалық жіктеу және контекстуалдық талдау арқылы әскери-мәртебелік, зоонимдік, «беріктік», сондай-ақ апотропейлік кодтар тұрғысынан түсіндіріледі. Әйел антропонимдері *jāriya/jawāri* әлеуметтік категориясымен байланыста қарастырылып, олардың эстетикалық және символдық қызметі сарай ішіндегі институционалдық тәжірибелер арқылы түсіндіріледі. Зерттеудің ғылыми жаңалығы «Тарджуман» сөздігіндегі түркі антропонимиясының лексикографиялық материал ретінде ғана емес, мәмлүк қоғамындағы әлеуметтік және символдық кеңістіктің элементі ретінде кешенді түрде талдануымен айқындалады. Алғаш рет түркі антропонимдері әскери элитаның топтық бірегейлігін сақтау, әлеуметтік мәртебені символдық тұрғыдан легитимациялау (заңдастыру) және исламға дейінгі мәдени қабаттарды бейтарап түрде сақтап жеткізу тетіктері ретінде қарастырылады. Сондай-ақ жәрияларға қатысты әйел антропонимдері гендерлік және институционалдық контексте қарастырылып, ат қою актісінің билік пен әлеуметтену үдерістерімен байланысы айқындалады. Түркі антропонимиясындағы есімдер, нисбалар және лақап аттар анықталып, олар тарихи-мәдени контекст арқылы түсіндіріледі.

Кілт сөздер: тарихи антропонимия, ономастика, түркі-мәмлүк, «Тарджуман» сөздігі, этномәдени бірегейлік, лингвистикалық антропология, жәрия (*jawāri*) есімдері, есім, нисба, лақап.

Б. Джубатова

Казахский национальный университет имени аль-Фараби

Алматы, Республика Казахстан

ORCID: <https://orcid.org/0000-0002-3653-5870>

(E-mail: baiyan.zhubatova@kaznu.edu.kz)

Антропонимия в тюркско-мамлюкской картине мира

(на материале «Kitāb-i maǧmūʿ-i tarǧumān-i turkī wa ʿaǧamī wa muǧālī wa fārsī» (XIV в.))

Аннотация. В статье историческая антропонимия рассматривается не только в рамках языковой номинации, но и как система, отражающая историческую память, культурные ценности и социальную иерархию. Объектом исследования является антропонимия, зафиксированная в тюркско-арабском словаре, составленном в средневековом Египте в условиях доминирования арабского языка. Антропонимия мамлюков представляет собой важный источник для реконструкции социальной

структуры и системы ценностей полиэтничного и многоязычного общества, поскольку она отражает сложный процесс взаимодействия тюркских традиций и арабо-исламской культуры. Основным материалом исследования послужил арабско-тюркский словарь XIV века, составленный в Египте, – «Kitāb-i Majmū‘i «Tarjumān»-i Turkī wa ‘Ajāmī wa Mughalī wa Fārsī» («Тарджуман»), а именно его двадцать второй раздел, включающий имена мамлюков, джарий и представителей других социальных групп. В данном разделе зафиксированы 84 антропонима, из которых 64 относятся к мужским, 20 – к женским. Такое количественное соотношение объясняется доминирующей репрезентацией военно-административной элиты в источнике, а также гендерной асимметрией, объясняемой традициями рабовладельческого общества. В отличие от нарративных и официальных документов, словарь фиксирует антропонимы, отражающие живую языковую среду. Перевод антропонимов на арабский язык является способом семантизации, применяемый средневековым составителем словаря. Цель исследования заключается в выявлении семантических и функциональных особенностей тюркско-мамлюкских антропонимов, представленных в словаре, а также в раскрытии социально-культурных оснований практики имянаречения и интерпретационного потенциала антропонимов в реконструкции картины мира тюрков-мамлюков. В методологическом отношении применяется междисциплинарный подход, объединяющий принципы истории, социологии, этнолингвистики и лингвистической антропологии. Антропонимы анализируются с использованием семантической классификации и контекстуального анализа с учетом военно-статусных, зоонимических, «прочностных» (железо, камень, золото), а также апотропейных кодов. Женские антропонимы рассматриваются в связи с социальной категорией *jāriya/jawārī* и интерпретируются в рамках дворцовых институциональных практик, где они выполняли эстетические и символические функции. Научная новизна исследования заключается в комплексном анализе тюркской антропонимии словаря «Тарджуман» не только как лексикографического материала, но и как элемента социального и символического пространства мамлюкского общества. Впервые тюркские антропонимы рассматриваются как механизм сохранения групповой идентичности военной элиты, символической легитимации социального статуса и нейтрального воспроизводства доисламских культурных слоев. Женские антропонимы, относящиеся к джариям, интерпретируются в гендерном и институциональном контексте, что позволяет выявить связь акта имянаречения с процессами власти и социализации. В работе также разграничиваются имена, нисбы и прозвища, которые интерпретируются с учетом их историко-культурного контекста.

Ключевые слова: историческая антропонимия, ономастика, тюрко-мамлюкская антропонимия, словарь «Тарджуман», этнокультурная идентичность, лингвистическая антропология, имена джарий (*jawārī*), личное имя, нисба, прозвище.

Introduction

Anthroponymy, which is as a branch of onomastics, occupies a special place in the system of humanities. Personal names convey information not only about linguistic processes, but also about the historical, cultural and social realities of society. From this perspective, historical

anthroponymy makes it possible to reconstruct the forms of collective consciousness, value systems, and mechanisms of social identity formation across different historical periods. Thus, anthroponymy should be understood not merely as a nominative unit of language, but as a system of markers that provide insight into the historical and socio-cultural environment of human communities.

The Mamluk Sultanate of Egypt of the XIII-XV centuries were always of a particular interest to researchers. This is a unique state structure of the medieval Middle East, in which the ruling military elite was formed, the main backbone of which were the Kipchak Turks. Despite the dominance of the Arabic language in the administrative, legal and religious spheres, the Turkic language functioned in military organizations and everyday communication. Mamluk anthroponyms reflect the complex process of interaction between Turkic traditions and Arab-Islamic culture and are therefore considered a valuable source for studying the ethnocultural dynamics of this society.

One of the most important sources for the study of Turkic anthroponymy in the Mamluk era is the «*Tarjumān*» dictionary, compiled in Egypt in the 14th century and intended for the practical needs of the bilingual Mamluk-Kipchak environment. The difference between this monument and narrative and administrative sources is that the written document records the anthroponyms that were in living linguistic use, which allows it to be considered as a reflection of the internal linguistic and cultural code of the military elite. The twenty-second section of the dictionary, which contains male and female names of representatives of the Mamluk Turks and related social groups, with a translation of semantics into Arabic is of a particular scientific value.

The relevance of the topic is related to the processes that are currently taking place in the country: much attention is paid to the study of historical and intellectual heritage, including medieval written monuments. Scientific institutes and centers have been established to conduct such research, as well as scientific projects at the national and international levels. The goal is to preserve the written cultural heritage, create its digital database and bring it into scientific circulation. All this, of course, creates new opportunities for rethinking the Turkic written heritage. In the context of the revival of cultural heritage, the study of Turkic anthroponyms will become a particularly relevant topic, which will allow us to immerse deeper into linguistic, historical and cultural relations. After all, anthroponymy is an integral part of linguistic, historical, cultural and intellectual life. Until now, anthroponymy has been considered as an object of linguistic etymological analysis and description in linguistic and onomastic studies. There are important scientific works on this topic in Turkology that have not lost their relevance so far, but the need to expand the horizons of Turkological research always remains on the agenda.

The transformation of research paradigms in contemporary scientific discourse, as well as the active development of interdisciplinary approaches, determine the emergence of the problems of medieval Turkic anthroponymy has expanded the study of medieval Turkic anthroponymy beyond the boundaries of narrow linguistic analysis and underscores the need for a comprehensive, multidimensional investigation. The anthroponomic system reflected in medieval written monuments functions not merely as a set of linguistic units, but also as a significant cultural and semiotic marker. It provides valuable insights into the reconstruction of the worldview of the Mamluk Turks, who exercised political dominance in medieval Egypt

and Syria. The issue under consideration correlates with the priority areas of modern Kazakh Turkology and retains its scientific relevance.

The purpose of this article is to identify the semantic and functional characteristics of the Turkic-Mamluk anthroponymy, as represented in the medieval Turkic written monument, and to interpret the socio-cultural information embedded within it to reveal the potential of anthroponyms as a tool for reconstructing the worldview in the cognitive representations of the Mamluk Turks.

The scientific novelty of the study is determined by the consideration of Turkic anthroponyms of the Mamluk society as key elements shaping a symbolic and social space, as well as in identifying their functions as mechanisms for preserving identity and symbolic-apotropaic (protective) units. Furthermore, the study proposes a new conceptual approach to the comprehensive analysis of historical anthroponymy, emphasizing the integration of medieval anthroponyms into the framework of interdisciplinary scholarly discourse.

Materials and research methods

The empirical basis of the study is the lexicographic dictionary of the the fourteenth-century «Kitāb-i Mağmū‘-i Tarğumān-i Turkī wa ‘Ağamī wa Muğālī wa Fārisī» (««Tarjumān»»), compiled in Egypt and reflecting the linguistic practices of the bilingual Mamluk-Kipchak milieu. This written monument was focused on meeting the applied communicative needs of medieval society. Anthroponymic material is systematized in the twenty-second section of the dictionary, which contains personal names of Mamluks, concubines (jariyas), as well as representatives of related social groups with their Arabic equivalents. This corpus enables the identification of the functional characteristics of anthroponyms used in the everyday linguistic practices of the military elite, as well as the reconstruction of their semantics within a broader historical and cultural context.

The study draws on the modern scholarly edition of the written monument prepared by Alexander N. Garkavets (2019), which includes the transcription and reconstruction of the text, as well as the systematization of lexicographic material. This publication may be regarded as a representative and reliable source providing access to a historically authentic lexical and onomastic corpus. Methodologically, Garkavets’s edition performs a dual function: first, it serves as an empirical foundation, by offering verified textual material for analysis; second, it serves as the basis for setting new research objectives aimed at identifying extralinguistic parameters of the functioning of anthroponomy within the socio-cultural space of the Mamluk society.

The «Tarjumān» dictionary reflects the anthroponomys that functioned in the sphere of everyday communication of the corresponding era, which allows it to be regarded as a significant source for reconstructing the internal linguistic and cultural organization of Mamluk society. The principles of selection of anthroponomical material by the medieval compiler are not arbitrary: the names included in the dictionary constitute a corpus of socially labeled onomastic units reflecting the interaction of Arabic and Turkic linguistic traditions and having a high degree of reproducibility in the communicative practice of medieval society.

To identify and clarify the semantic and etymological characteristics, as well as the dynamics of the development of anthroponomy as autonomous linguistic units, the study involved authoritative Arabic lexicographic sources. These include reprinted classical dictionaries of

the Arabic language – «*Lisān al-‘Arab*» by Ibn Manẓūr, (1994) and «*Tāj al-‘Arūs min Jawāhir al-Qāmūs*» by al-Zabīdī Muḥammad (1993), as well as specialized publications: M. Dahmaan's dictionary (1990), which records the historical vocabulary of the Mamluk era in Egypt, and a comprehensive dictionary (Khallaq and Sebah, 1999), covering terminology of Arabic, Persian, and Turkic origin that functioned during the Ayyubid, Mamluk and Ottoman eras.

The methodological basis of the research is formed within the framework of a comprehensive interdisciplinary approach integrating the methods of historical onomastics, ethnolinguistics and linguistic anthropology. In onomastic terms, the research is based on the conceptual provisions of E. L. Berezovich (2009), according to which anthroponymy is interpreted as a significant component of the linguistic picture of the world and a representative of ethnocultural information.

Anthroponyms are considered as highly semantic linguistic units capable of reflecting a system of values, normative representations and social attitudes fixed in the collective consciousness of the relevant society. Lexicographic and etymological studies continue to serve as a classic example of the semantic analysis of Turkic anthroponymy, primarily the works of G. Dearfer (Dearfer, 1965), which retain their scientific significance. Within the framework of this approach, Turkic anthroponomic elements are systematized into semantic groups and subjected to a detailed etymological analysis.

The analysis of the socio-functional status of anthroponymy is based on the conceptual provisions of A. Duranti, according to which language is interpreted because of social practice (Duranti, 1997). Within the framework of this approach, the act of naming is interpreted not as a neutral nominative process, but as a specific form of social action correlated with institutional mechanisms, hierarchy structures, and power practices.

The historical and social context of the study is formed based on the works of European Mamluk scholars – D. Ayalon, R. Amitai and P. Jackson, devoted to the analysis of the social structure and functioning of the palatial institutions of the Mamluk society. These works emphasize the importance of cultural markers, including language and anthroponymy, in the processes of constructing and maintaining group identity, and provide a body of documented social facts relevant to the study of historical anthroponymy. The female anthroponyms recorded in the «*Tarjumān*» dictionary deserve a particular research interest. Despite the presence in the source of the names of slaves and concubines (Arabic. *jāriya*, pl. *jawāri*), this corpus has not been subjected to a systematic analysis until now. In this regard, it is methodologically significant to refer to the study of L. P. Peirce (1993), in which the harem is interpreted as an institutionally and symbolically structured space that performs the functions of socialization and integration into the system of the palace hierarchy.

The presented theoretical provisions have not previously been integrated into the practice of anthroponomic analysis of Mamluk sources, including the «*Tarjumān*» dictionary, which determines their use in this study as a contextual model of interpretation. When analyzing female anthroponyms of the palace environment, the conceptual attitudes of L. P. Pierce are considered, allowing to expand the interpretative possibilities of the study.

The study implements a combination of methods of semantic classification and contextual analysis. The anthroponomic material is systematized based on the identification of key semantic parameters, including military symbols, the zoonymic code, as well as aesthetic and socio-status components. At the next stage, the interpretation of the meanings of

anthroponyms is carried out using data from the source and modern scientific literature, considering historical, cultural and institutional factors that determine their functioning in the relevant socio-cultural context.

Research background

Until its publication by T. Houtsma in 1894, the «Tarjumān» dictionary existed exclusively in manuscript form. Houtsma's publication marked a key step in introducing this source into scholarly circulation (Houtsma, 1894). However, systematic and targeted study of the manuscript only began more than a century after its publication. Subsequently, various revised and scientifically formatted versions of the dictionary were prepared based on the handwritten original. Among the significant editions is the work by R. Toparlı, S. Çögenli and H. Yanık (Toparlı, Çögenli, Yanık, 2000), in which the dictionary is presented as a Turkish translation, supplied with an index and a facsimile reproduction of the manuscript.

Prior to the dedicated study of this written monument, the historical anthroponymy of Turkic peoples had been the focus of scholarly attention within the fields of turkology, onomastics, and historical linguistics. These studies analyzed the genesis of Turkic anthroponyms, their semantic motivations, typological characteristics, and the specifics of their functioning in various historical and cultural contexts. Works devoted to ancient Turkic written monuments, medieval sources, and folklore traditions have made significant contributions to this area. Within the framework of these studies, anthroponyms are interpreted as representative of the ideological attitudes, value orientations, and social structures of Turkic societies. Thus, in the fundamental works of N. A. Baskakov (Baskakov, 1974), the position on the formation of Turkic anthroponymy based on the common Turkic lexical fund and its stable correlation with historical and cultural reality is substantiated. In the research of G. Doerfer (Doerfer, 1965), the anthroponomic system is described as a set of military, zoonymic, social-status, and sacred-semantic groups.

At the same time, it should be noted that in these works anthroponyms are considered primarily in historical- etymological and typological aspects, while their functioning as elements of specific historical-social institutions remains insufficiently developed.

In their works devoted to the onomastics of individual Turkic peoples, B. Kh. Musukaev (Musukaev, 2007) and A. Gafurov (Gafurov, 1987) emphasize the cultural-identifying function of anthroponyms, as well as their significance as a mechanism for preserving the historical memory of an ethnic group. However, these studies are primarily based on regional and ethnographic material, limited to individual ethnic communities, and do not consider the specific anthroponymy of institutionally organized military-corporate structures, such as the Mamluk society.

A. Inan's (Inan, 1953) study, characterizing the mixed nature of the Turkic language of XIII-XIV-century Mamluk Egypt, which included Oghuz-Turkmen and Kipchak elements, clarified the dialectological context of the monument. Although the «Tarjumān» dictionary was not the subject of a specific analysis in this work, the author's formulations provided an important methodological basis for interpreting its linguistic heterogeneity.

In the Kazakh turkological tradition, the first studies of the «Tarjumān» dictionary include the works of A.K. Kuryshzhanov and A.N. Garkavets. A.K. Kuryshzhanov's work (Kuryshzhanov, 1970) presents a systematic analysis of the lexical composition of the

Turkic-Arabic dictionary, within which the vocabulary is classified according to semantic and etymological parameters and interpreted as a reflection of the linguistic system of the Old Kipchak period. However, anthroponyms in this study are considered as part of the general vocabulary and are not identified as independent onomastic objects, which limits the possibilities of their specialized analysis.

A.N. Garkavets's seminal publication (Garkavets, 2019) made a significant contribution to the study of the «Tarjumān» dictionary. It included a transcription of the work, a reconstruction of its structural organization, and the preparation of the first modern scholarly edition, complete with extensive commentary. This work ensured the source's widespread introduction into scholarly circulation and established a reliable source study base for subsequent research. However, the anthroponomic material in this publication is considered primarily within the framework of general lexicographic characteristics, while the task of analyzing it as an independent functional-semantic system is not specifically addressed. Rather, it provides empirical material and makes the medieval dictionary accessible to researchers.

The anthroponymy included in medieval Mamluk-Kipchak monuments received special attention in the study of G. Güner (Güner, 2018). The scholar systematizes anthroponyms by semantic groups and conducts an interpretive analysis. Personal names are considered a significant source for reconstructing the social structure and value orientations of Mamluk society. The scientific significance of the work is determined by the usage of a representative corpus of anthroponyms compiled from several monuments. The main research emphasis is on semantic analysis, carried out within the context of the Turkic archetypal worldview.

Several studies have focused on specific aspects of the «Tarjumān» dictionary. For example, Y. Sülükçü (Sülükçü, 2016) interprets this work as a didactically oriented text reflecting the practices of teaching Turkic as a foreign language in the multilingual environment of Mamluk Egypt. B. Flemming (Flemming, 1968) reexamines the problem of the chronological attribution of the work, which is of fundamental importance for its adequate historical-linguistic interpretation. E. A. Boyraz (Boyraz, 2015) identifies a significant layer of Oghuz-Turkmen elements, confirming the dialectal heterogeneity of the dictionary's language. However, it should be noted that these studies do not specifically address the issue of historical anthroponymy, further demonstrating the existence of a research gap in this area.

In international Mamluk studies, research has focused primarily on the political history, military organization, and social structure of the Mamluk Sultanate. In the works of D. Ayalon (Ayalon, 2007), the Mamluk military elite is interpreted as a closed corporate group with specific mechanisms of social and cultural reproduction. R. Amitai (Amitai, 2024), in turn, emphasizes the stability of cultural markers of Mamluk origin, including language and anthroponomic elements, as significant factors of intra-group identification. However, anthroponomic data (personal names, nisbas, laqabs, or nicknames) in these studies are used primarily as an auxiliary analytical tool and are not considered as an autonomous system with its own symbolic and functional structure, leaving this area of research underdeveloped.

Interest in the study of medieval Turkic lexicographic monuments remains persistently relevant in the modern scholarly paradigm. For example, M. Kassymova's (Kassymova, 2021) work analyzes the Turkmen elements recorded in the monument, while K. Kydyrbaev and K. Kupeshov's (Kydyrbaev, Kupeshov, 2022) research focuses on issues of transcription and transliteration, as well as the translation of individual lexical units and the principles of their phonetic representation.

In the works of B. Jubatova and K. Aubakirova (Jubatova, Aubakirova, 2019; 2022), anthroponyms are singled out as an independent subsection, where they are given a descriptive characteristic and an empirical basis for subsequent analytical studies is formed.

R. Muhammad and S. Torebekova (Muhammad, Torebekova, 2022) identify Turkic borrowings in Arabic-Kipchak dictionaries of the Mamluk period and analyze the features of their functioning in modern Arabic dialects.

Despite the fact that the works of M. Mnaidarova and G. Sarseke (Mnaidarova, Sarseke, Sahin, 2025), dedicated to the anthroponymy of Kazakh and other Turkic languages, are not directly related to the source under consideration, the authors set important theoretical guidelines for the further development of anthroponomic research.

The article by B. Jafarov and B. Ganieva (Jafarov, Ganieva, 2025) presents an analysis of the codicological and linguistic organization of another monument, i.e. the XIV-century Arabic-Kipchak dictionary "Kitabu Bulghatil al-Mushtaq fi Lughat at-Turk wa Qifchaq," which identifies the structural features of the text and the principles of representing lexicographic material. The study focuses primarily on describing the structural and linguistic characteristics of the text and does not involve a functional-semantic analysis of anthroponyms. However, the approaches proposed by the authors can be considered a potential methodological basis for subsequent research in this area.

M. Cirit and O. Yigitoğlu (Cirit, Yigitoğlu, 2024) is noteworthy. They analyze the etymological and semantic characteristics of female anthroponyms recorded in medieval Turkic-Kipchak dictionaries, drawing on data on their use in modern Turkish. However, this work lacks an examination of the historical and social functions of these anthroponyms, limiting the interpretation of this material within a broader sociocultural context.

An analysis of scientific literature reveals that existing research has insufficiently addressed issues related to the functioning of anthroponyms within the social hierarchy, their interpretation as bearers of ideological and cultural codes, and their integration into specific historical and social contexts. In particular, the relationship between naming practices and the mechanisms of power and institutional structures within medieval societies has received little attention.

In this regard, studying the role and functions of anthroponymy in reconstructing the Mamluk Turkic worldview appears to be a pressing research challenge. This paper aims to fill this identified research gap and offers an interdisciplinary approach to the analysis of anthroponymy. Mamluk era based on the material of the «Tarjumān», which allows us to expand the interpretative possibilities of this source.

Analysis

The aim of this study is to identify the semantic and functional characteristics of the Turkic – Mamluk Anthroponymy, recorded in a medieval lexicographic source written in Arabic script, as well as an interpretation of the sociocultural specifics of the act of naming. This, in turn, allows us to reveal the heuristic potential of anthroponymy as a tool for reconstructing the worldview of the Mamluk Turks.

Source and body of the study. The empirical basis of this study is the 14th-century monument *Kitāb -i Majmū' -i «Tarjumān» -i Turki wa 'Ajami wa Mughali wa Farsi* (hereinafter referred to

as «Tarjumān»), which is an Arabic - Turkic lexicographic source formed under conditions of intensive linguistic and cultural interaction in the Middle East. The critical edition of this work is the version prepared by Alexander Garkavets, which includes a full color facsimile of the manuscript, its transliteration, a translation of the Arabic-language part into Russian, as well as a consolidated Turkic glossary. The text of the work was normalized based on the written traditions of the Arabic and Persian book heritage of the XIII–XIV centuries, including the practice of using Arabic and Persian scripts to record Turkic languages in order to achieve maximum approximation to the original (Garkavets, 2019: 9). In this regard, the facsimile reproduction of the manuscript, supplemented by transliteration and a glossary, served as the main corpus of this study.

The object of this analysis is the twenty-second section of the dictionary, entitled “*Fasl fī tafsīr al-asmā’ al-turkiyya min al-mamālik wa al-jawāri wa ghayrihim*» («Section on the Interpretation of Turkic Names of Mamluks, Concubines (*jawāri*) and Others»). The very title of this section indicates the structural differentiation of anthroponyms by gender, as well as the inclusion in the anthroponomic corpus, along with personal names, of additional identifying elements, such as nisbas (indicating a person's belonging to a place, tribe, people, profession or religious school) and laqab (an honorary nickname or title that reflects the qualities, merits, status or characteristics of a person, performing the function of socio-cultural marking of an individual).

The gender ratio of the anthroponyms presented in this section is characterized by a marked asymmetry. This quantitative and gender imbalance reflects not so much the demographic situation of the period as the particular representation of Mamluk society in written sources. It points to the dominant position of men, who formed the military and administrative elite and determined the structure of public space, as well as the institutional secrecy of the harem (the women's quarters of the palace) and the specific social status of the *jawāri* (concubines). It is important to consider that the written monument predominantly recorded anthroponomic forms that had high social significance, which also influenced the nature of their selection and presentation.

The research corpus includes exclusively anthroponyms recorded by the author of the medieval dictionary; their graphic variants were not considered as independent units of record. The semantic interpretation of the anthroponyms was based on comparison with translations and interpretations offered by the medieval author himself, which allowed for the author's exegetical tradition to be considered when analyzing nominative units.

The structure of the Mamluk name and the method of analysis. In a broad historical context, the anthroponomic system of the Mamluk period is characterized by a multi-layered organization. According to written sources and chronicles, the personal name (Arabic: *ism*) functions as part of a complex nominative formula, including the religiously marked or honorific laqab, nisba, as well as additional elements such as formulas like *ibn ‘Abdallāh*, indicating the fact of conversion to Islam or the characteristics of the individual's social status. In the system we are considering the basic component is the Turkic name (*ism*), which retains semantic transparency and performs a key function in representing intra-group identity, acting as the main bearer of individualizing and ethnocultural meaning.

The materials of «Tarjumān» are particularly valuable because they primarily record Turkic personal names, accompanied by their translations or interpretations in Arabic. Translation

in this context serves not only as a means of conveying meaning but also as a tool for reconstructing the semantics of anthroponyms, reflecting the medieval author's interpretive principles and revealing those semantic components that required further clarification for an Arabic-speaking audience.

The classification of anthroponyms presented in the dictionary is based on two interrelated parameters:

1. semantic fields representing the value system and symbolic codes;
2. functional-onomastic type (ism (personal name), nisba, laqab).

The symbolic structure of male anthroponymy is dominated by codes associated with militancy and social status. The most representative layer consists of anthroponyms semantically related to military service, weapons, and the hierarchy of military ranks (*Qılıç* «sword», *Süňgü* «spear», *Sançar* «piercing», *Subačy* «military leader», *Salar* «commander-in-chief», *Sepāhsālār* «commander-in-chief», *Elbastı* «conquered people», *Qattı yālū* «possessing a strong bow»). This semantic layer represents the professional identity of the Mamluks as a military corporation, within which values such as valor, physical strength, leadership, and discipline occupied a central place in the system of social orientations. Military anthroponyms served as a symbolic marker of membership in an elite group and served as a tool for internal legitimization of social status. This tendency correlates with ethnocultural notions, particularly the image of the Turks as a warlike community, recorded as early as the XI century in a dictionary Mahmud al-Kashgari, which emphasizes the sacred role of the Turks as bearers of power that determines the historical destinies of other peoples (al-Kāshgharī, 2024).

Zoonymic code: animals and birds. Names with zoonymic semantics occupy a special place in the corpus of anthroponyms. Among them, a group of names containing the component «bars» («leopard») stands out: Baybars, Qutlubars, Taybars, Qulbars, Aybars, Altybars, as well as names with the component «Arslan» ("lion"). In the Turkic tradition, these images are closely associated with ideas of strength, courage, independence, and military power, allowing them to be considered elements of the symbolic language of power. The motivation for naming, based on zoonyms, dates back to ancient Turkic mythology. The snow leopard (heraldic leopard), despite its significance in the system of ancient Turkic mythology and symbolism, is not a central figure in the mythological pantheon (unlike, for example, the images of the Wolf or the Sky–Tengri). Nevertheless, its role in the context of ancestral totems, military and royal symbolism, and sacred power appears quite significant. In the archetypal consciousness of the Turks, this predator is associated with strength, agility, independence, and valor. According to L. Gumilyov, "the leopard is a symbol of a leader, prince, or commander. Among the ancient Turks, it served the same function as the eagle did among the Romans, being a symbol of authority and military might" (Gumilyov, 2021).

A group of names derived from birds can also provide important information. This group includes anthroponyms such as *Lačyn* («peregrine – lashyn»), *Toğan* ("bird of prey, hawk"), *Sunqur* ("saker falcon"), as well as *Qara-sunqur*, *Aq-sunqur*, *Aq-quş*, *Qara-quş*, *Ala-quş*, *Boz-quş*, *Tüñ-quş*. These names are directly linked to the culture of falconry, widespread among the Mamluk nobility, and reflect both the leisure activities and the symbolism characteristic of the military elite. The meanings of the Turkic word *toğan* further confirm that during the medieval period the Turkic Mamluks in the Nile Valley were actively engaged in falconry: *toğan* is a "bird of prey" (10v5), and in the Arabic expression *atmaça toğan* – "a hawk, because

during the hunt (they) release it from their hands, and it flies away" (10v10-11r1). As A. Garkavets notes, the medieval author translates anthroponym *Toğan* into Arabic as "falcon, hawk (literally: "soaring, predatory")" and accompanies it with a corresponding explanation (Garkavets, 2019).

Dictionaries of historical Arabic terms confirm that during the Mamluk sultans' era, there existed the position of *bozdār*: "a person engaged in the taming of birds, especially birds of prey, and training them in hunting using falcons, kestrels, and other birds of prey" (Dahmaan, 1990:26). This evidence is confirmed by another source: *bozdār* is "a Persian word where *boz* means "hunting bird" (e.g., falcon), and the suffix *-dar* means "person engaged in a specific task"; thus, this term denotes a person responsible for the keeping and training of falcons and other birds of prey" (Khallaq, 1999:32). The cited sources indicate that Turkic anthroponyms reflect the culture, lifestyle, professional activity, social status, forms of leisure and entertainment of their bearers, and even convey - consciously or unconsciously - the archetypal opposition "friend or foe".

Metals, stone and «strength». A significant layer consists of names with the components *temür* / *temir* («iron»), *taş* («stone»), and *altun* («gold»): *Aydemür*, *Quştemür*, *Esendemür*, *Bektemür*, *Temirhan*, *Temürtaş*, *Altuntaş*, *Bektaş*. The semantics of these anthroponyms are linked to ideas of physical and moral endurance, unyielding strength, firmness, and reliability-qualities that were particularly significant in the military environment.

Apotropaic names within anthroponymy deserve special attention. These include names such as *Satılmış* («sold») and *Salmaz* («unsold»). These names derive from ancient Turkic ideas about the magical protection of a child and reflect neither social status nor the fact of sale into slavery. Their presence in the Mamluk naming system testifies to the preservation of pre-Islamic cultural practices that coexisted with Islamic titles and the Arabic written tradition. Thus, such names do not indicate slave status or social biography, but rather represent a pre-Islamic cultural layer preserved in the consciousness of the Mamluk elite without reinterpretation. A prime example is the apotropaic name *Satlamish*, which derives from the Turkic tradition of "selling a child" and is reflected in the name of the historical figure Sayf ad-Din Satlamish al-Mansuri. This tradition is widely reflected in Turkic ethnography (Inan, 1953; Yükksekaya, 2009). In Mamluk sources, this name is not subject to semantic reinterpretation and is subsequently functionally supplanted by the Islamic laqab and institutional nisba. This phenomenon is fully consistent with the model of Mamluk onomastics described by David Ayalon. Consequently, apotropaic Turkic names did not conflict with the elite culture of the Mamluks, but rather integrated organically into it as a semantically neutral component. The apotropaic tradition of «selling a child» among Turkic peoples is linked to ritual practices aimed at counteracting death: it entailed the symbolic protection of the infant from evil forces and the reinforcement of this protection through the name. Such anthroponyms functioned as magical protective formulas, harking back to the shamanic worldview.

Thus, the predominance of military, zoonymic, and «metallic» semantic fields in Mamluk anthroponymy clearly reflects their axiological world, in which strength, valor, and endurance are key values. Apotropaic names, in turn, do not conflict with Islamic onomastic practice and testify to the preservation of archaic cultural concepts.

Feminine anthroponymy and the category jawārī. Female anthroponymy is examined using a corpus of twenty names. It has been established that, while quantitatively limited, they are

characterized by specific semantic content. The term «jāwāri» used in the section title indicates that most female anthroponyms do not reflect ethnic, genealogical, or tribal identity, but rather relate to the social category of slaves and concubines. It should be noted that the term jāriya (جارية) which is widely found in Mamluk written sources, is clearly gender-specific and applies exclusively to women. Classical Arabic lexicographic works consistently define this word as referring to a slave or a woman in servitude. For example, in the dictionary *Lisān al-‘Arab* by Ibn Manzur explains the term jāriya as al-‘ama – «slave girl», and also as «a young woman from among the slave girls» (Ibn Manzūr, 1994: 267), which completely excludes the possibility of its use in relation to men. A similar interpretation is given in the dictionary *Tāj al-‘Arūs* by az- Zabīdī, where jāriya is defined as «slave girl, female servant, woman in bondage» (al-Zabīdī, 1993: 165).

Thus, even at the level of normative lexicography, the term jāriya (plural jāwāri) is assigned to the social category of women and is used exclusively in relation to them, without a male equivalent. This circumstance allows us to consider its use in Mamluk sources as a marker of women's status, associated with the institutional space of the palace and harem.

The semantic fields of female anthroponyms recorded in the dictionary cover the following groups:

- precious metals and stones (*Altun, Kümüš, Merwārd, Yünçü, Gauhar*);
- celestial bodies, primarily the image of the moon (*Aykine, Ayselî, Aysaru*);
- spring and flowers (*Gulnār, Newbahār, Gulbahār, Banafsha*);
- images associated with childhood, tenderness and softness (*Aq-bala, Ay-bala, Yawaš*).

This semantics traditionally reflects men's aesthetic and symbolic notions of women, correlated with traditionally feminine images, and correlates with historically established anthroponomic systems of naming female slaves in the Arabic and Persian cultural traditions. In this context, the female anthroponyms presented in the «Tarjumān» monument act not as a fully-fledged system of female names, but as a culturally typified and socially marked group.

The analysis allows us to view female anthroponymy in the Turkic-Kipchak tradition as a multilayered phenomenon, the formation of which was conditioned not only by linguistic and cultural factors but also by the social structure of medieval society. The relatively small number of female names regarding to male ones reflects the gender asymmetry of a patriarchal society, in which valor and strength were prioritized.

In Arabic literary and lexicographic sources, the names of female slaves are presented as a special category of anthroponymy, possessing cultural specificity. They are characterized by their aesthetic potential as secondary names, as well as their compactness, convenient for recording in dictionaries and grammatical works, and for everyday use. Similar phenomena are observed in the Persian tradition, which subsequently found continuation in the Ottoman cultural environment. Within these traditions, anthroponyms, especially those relating to female slaves and women of the court circle, are distinguished by pronounced semantic figurativeness. Rulers practiced assigning Iranian or Iranianized names to the female slaves in their possession. This fact allows us to consider the Mamluk-Kipchak material as part of a broader Islamic and Iranian-Arabic anthroponomic model.

Understanding the Turkic-Persian nature of the slave names recorded in the dictionary is made possible to some extent by Leslie Peirce's (Peirce, 1993) study of Ottoman and, more broadly, Islamic court culture. She interprets the social practices of the ruler's harem not in a genealogical, but in an institutional sense. Upon entering the possession of a new master,

slaves lost their historical, tribal, and familial identity and were incorporated into a new system of social hierarchy. Their new names were shaped by aesthetic and symbolic codes. This circumstance helps explain the semantic nature of female anthroponyms: they reflect not kinship or tribal characteristics, but culturally encoded images – the moon, flowers, and precious stones. Although L. Peirce does not conduct a specific onomastic analysis, her interpretation of the harem in the Ottoman Empire as a cultural and political mechanism demonstrates that female names were not random, but rather served as a symbolic tool, drawing on Persian, Arabic, and later Turkic aesthetic traditions. From this perspective, the female anthroponyms recorded in «Tarjumān» can be seen as a lexicographic reflection of the social practice described by L. Peirce.

From the perspective of linguistic anthropology, the act of naming can be seen as a form of social action that reflects the asymmetry of power between the one who assigns the name and the bearer of that name (Duranti, 1997). The assignment of Persian or Turkic names to female slaves is not related to their origins but rather represents the result of an institutional process of socialization. In the Arabic lexicographic and literary tradition, the names of female slaves are understood as typical cultural appellations.

Thus, the dictionary does not contain direct indications of gender differentiation in anthroponyms, it indirectly points to it by demonstrating the socially representative function of the anthroponym. The functioning of female names as markers of social group cannot be considered a complete reflection of the anthroponomic system of medieval Turkic-Mamluk society. It is the result of the interaction of medieval lexicographic tradition and cultural naming patterns. Female anthroponymy, represented through the category *jawārī*, further reveals the gender asymmetry characteristic of the written tradition.

Overall, the material from «Tarjumān» demonstrates that anthroponyms in the Mamluk Sultanate served not only a nominative but also a socially representative function. In a multi-ethnic and multilingual society, they served as an important mechanism for preserving group identity.

Nisbas and «other» anthroponomic designations. The dictionary records not only personal names, that is, the names given to a person at birth, but also forms that allow for the identification of their nisbas and nicknames. It is known that the ethnic composition of Egypt and Syria during the Mamluk era was marked by significant heterogeneity. Beginning in the 10th century, representatives of various ethnic groups arrived in the Middle East along the Silk Road from various regions in search of political stability and economic well-being or found themselves there due to circumstances. This process is reflected in both epigraphic monuments, as well as in the Arabic language, where it became entrenched in the form of archaisms and historicisms. Such data also includes anthroponyms indicating the origin or professional activities of Mamluk figures. Their bearers may not have been Turkic by origin, but the practice of rulers assigning them Turkic names deserves special attention. Thus, the anthroponym *Qumarī* (قُمَارِي) can literally be interpreted as «a man of the sand». In medieval Turkic languages, the word *qum* was also used to mean «earth, soil». However, likely, this anthroponym reflects a geographic origin—belonging to a region or settlement called Qom. A mention of a similar toponym is found in the dictionary of Mahmud al-Qāshghari: «*qum* – in the Turkic language, means «sand»; the daughter of Afrasiab hunted in this place and often visited this city» (al-Qāshghari, 2024: 861). The context suggests that this city was located on

the territory of Transoxiana. This group also includes the following anthroponyms: Tūrūkerī (تُرْكُرِي) – «descended from the Turks», Rūmerī (رُومَرِي) – «Rumiy, Greek», Sharqarī (شَرْقَرِي) – «eastern man», Aḡaçerī (أَغَاچَرِي) – «man of the forest, woodcutter» (in the Arabic interpretation – «kindling fire», that is, an indication of the profession), Učerī (أُوچَرِي) – «man of the outskirts, borderland», Bekčerī (بَكچَرِي) – «military leader, commander». Such titles are more closely related to nicknames than to personal names given at birth, since their semantics indicate the individual's geographic origin, ethnicity, or socio-functional role in society. In this regard, the anthroponyms recorded in «Tarjumān» can be structurally and functionally divided into three groups: personal names, nisbas and laqabs (nicknames).

The role of translation as a way of semantizing anthroponyms. The semantics of most anthroponyms are transparent and understandable to modern speakers of Turkic culture. However, names such as *Salar*, *Sipahsalar*, *Keykeldi*, *Kattyyalu*, *Subashy*, *Yavas*, *Majihan* (*Mahjihan*), *Mekhaly*, *Gauhar*, *Aykin*, *Ayseli* and others require special interpretation for modern speakers. In such cases, the method of translating anthroponyms into Arabic, used by the medieval author of the dictionary, serves as a means of semantization, aimed at revealing the meaning of each anthroponym. For an example, Keikeldi (كِيكَلدِي) is interpreted as «well-being has come»; Kochiba (كوجبا) – «emir of the fortress» (instead of «emir of the caravan»), while in the modern Kazakh language it is possible to interpret it as «koshi bay» (literal translation is «his caravan is rich»); Akchaba (اقچبا) – «fair-faced», «white-skinned»; Kattyyalu (قَاتِي يَالُو) – «with a thick mane» or «with a strong bow», where the component zhal can mean both «mane» and «bow»; Subashy (سوباشي) – «military leader» (sy – «army», bashy – «chief»). The name *Sipahsalar* (سيهسلار), of Persian origin, means «commander-in-chief of the army» (sipah – «cavalry», salar – «leader») and is recorded with the same meaning in Arabic lexicographic sources; it is known that this title was applied to one of the Mamluk emirs (Dahmaan, 1990: 86).

The name *Yavash* (يواش) is translated as «reasonable» (cf. with the modern Kazakh zhwas «quiet», «humble», perhaps this is where the semantic shift or is it an author's mistake in translation?); *Keçurekba* «small emir», «junior bey»; *Mahdzhikhan* – Persian combination of «moon» and «world», that is, «moon of the world»; *Mekhaly* – addition of Persian «moon» and Turkic numerator «six», with the meaning «six moons» or «beautiful as six moons»; *Benefshe* «violet»; *Gauhar* «precious stone, diamond»; *Aykine* «like the moon», «tender, young»; *Ayseli* «pure moon»; *Nubahar* «new spring»; *Gulbahar* «spring flower»; *Gulnar* «pomegranate flower»; *Maruarid* «pearl» (compare: in Kazakh meruert).

Thus, the translation of Turkic anthroponyms into Arabic not only allows us to reveal their internal semantics but also contributes to a comprehensive understanding of the cultural, linguistic and social significance of Mamluk-Kipchak names.

It should be noted that the anthroponyms recorded in the «Tarjumān» source do not represent an abstract or conventional system of names, but, on the contrary, are directly linked to specific historical figures who occupied key positions in the political, military, and administrative structure of the Mamluk state. The bearers of these names are repeatedly mentioned in narrative and documentary sources and are known as military leaders, emirs, sultans, high-ranking officials, as well as chroniclers and representatives of the administrative elite. In the history of the Middle East, the Turkic Mamluks are widely known by such names as Baibars al-Mansuri and Qirtai (or Karatai) al-Khaznadar (early 10th century). Among the

chroniclers who described the history of the Mamluk period, and the literary legacy associated with it, Ibn Taghriberdi (d. 1470) should be noted (Amitai, 2016). For an example, the name Baibarys is associated with a famous Mamluk sultan, and Aybek was the sultan of Egypt, which testifies to the direct connection of these anthroponyms with the highest levels of state power. The name Bektash also correlates with a specific historical figure—the emir who commanded the right wing of the Mamluk army in the Battle of Homs against the forces of Hulagu Khan (Gafurov, 1987: 43). This fact confirms the connection of the anthroponym cited in «Tarjuman» with a specific military-historical context, as evidenced by written sources.

The frequency of similar anthroponyms among members of the Mamluk administrative and ruling elite is noteworthy. Sources preserve information about emirs, officials, and chroniclers who bore Turkic personal names (*Baybars, Aybek, Sanjar, Sunqur*, etc.), which, despite coexisting with Arabic laqabs and nisbas, were retained as part of complex name formulas. A telling example is the name of one of the Mamluk emirs—Ḥusām al-Dīn Uzdamur ibn ‘Abdallāh al-Mujirī. This anthroponomic construction represents several cultural layers: *ibn ‘Abdallāh* ("son of the servant of Allah") indicates the fact of acceptance of Islam; *al-Mujirī* is a nisba denoting the place of origin or the name of the teacher and was added later (Amitai, 2016); *Ḥusām al-Dīn* ("sword of religion") is a title reflecting official status or military merit; *Uzdamur* («true iron») is a Turkic name characterizing the personal qualities of the bearer. This example demonstrates that a Turkic name functioned as a stable marker of individual identity throughout its bearer's career, regardless of their position. Maintaining semantic transparency, the Turkic ism served as an indicator of intra-group identity and ethnocultural memory, while Arabic laqabs and nisbs ensured the integration of their bearers into the official and institutional space of the Islamic state.

Thus, the anthroponyms presented in the «Tarjumān» dictionary are not an artificially compiled lexicographic list but rather reflect actual naming practices in the social environment. The bearers of these names are recorded in historical chronicles, biographical dictionaries, and administrative documents, allowing these anthroponyms to be considered part of the documented onomastic space of the Mamluk era. In this context, Turkic names act not only as carriers of symbolic semantics, but also as markers indicating a specific social status and affiliation with power structures.

An analysis of anthroponyms allows us to view Turkic names as integral elements of a stable ethnocultural code characteristic of the Mamluk military elite. While in the Arabic anthroponomic tradition, personal names are often overshadowed by clan identity and nisba, the Turkic anthroponyms presented in «Tarjumān» retain semantic transparency and function as active carriers of meanings reflecting the values of the military elite. In this regard, Turkic anthroponymy The Mamluk period should not be viewed as a marginal element of Arabic-speaking culture, but as an independent and stable system.

Our analysis fully confirms the positions of researchers who classify historical anthroponyms as among the most stable units of language. The preservation of Turkic family and personal names recorded in Chinese chronicles of the VI–VIII centuries in anthroponymy Mamluk period was substantiated in the works of L. Gumilev, while R. Amitai attributes this phenomenon to the onomastic stability of the Turkic military elite of the Mamluk era. The fact that a significant portion of the names recorded in the monument remain in use in the language to this day testifies to the continuity and stability of the anthroponomic tradition.

In the lexicographic monument we are studying, the author's exclusive use of anthroponyms of Turkic origin indicates that the internal life of the Mamluk corps took place predominantly in a Turkic-speaking environment. This linguistic environment apparently contributed to strengthening their internal cohesion, maintaining them as a distinct social group, and preserving their desire for ethnic identity.

The results of the study

During the research, the quantitative and gender composition of the anthroponomic corpus of the XXII section of the «Tarjumān» dictionary was established. The analyzed section contains only 84 anthroponyms, of which 64 (about 76%) refer to male names, and 20 (about 24%) to female names. This ratio reflects the peculiarities of the representation of Mamluk society in written sources and is associated with the dominant role of men in public space, as well as with the «closed» nature of the life of women in the palace environment. It should also be borne in mind that the monument mainly contains names of social significance.

It is established that the anthroponymy presented in the «Tarjumān» dictionary has a systemic character and is not a random collection of names. Personal names form a stable onomastic layer associated with certain semantic codes and social functions. The Turkic component of anthroponymy (ism) retains its semantic transparency. Despite the widespread use of Arabic laqabs and nisbas in the official written tradition of the Mamluk society, it was revealed that it was Turkic anthroponyms that played a key role in shaping the internal group identity of the Mamluk military elite. The results of the study allow us to consider Turkic anthroponymy as an important tool for preserving the ethno-cultural identity of the Mamluks of Turkic origin.

As a result of the semantic analysis of male anthroponyms, the dominant semantic fields reflecting the value system of the Mamluk society were identified. The most representative among them is the military status code, which includes names related to weapons, military ranks, military actions, and leadership functions. This layer of anthroponymy clearly demonstrates the priority of military values in the Mamluk-ruled sultanate.

Zoonymic names make up a significant part of the anthroponomic corpus. The names formed from the names of predatory animals and birds predominate among them. These anthroponyms are associated with the archetypal representations of the bearers of Turkic culture and correlate with military symbols and leisure practices of the court nobility, such as falconry. The results of the analysis show that the zoonymic code functions as an important element of the symbolic language of power.

From the point of view of semantics, a significant layer of anthroponyms related to metals and stone – primarily with components such as «iron», «stone», «gold» – had a special significance in the military environment. These names were associated with both physical and moral fortitude, reliability and firmness of character, forming an idealized image of the Turkic-Mamluk ruler.

One of the results of the study is the identification of apotropaic anthroponyms dating back to archaic Turkic concepts of magical protection of the child. Such names do not reflect social status and do not indicate the fact of buying or selling a person into slavery. They represent elements of the pre-Islamic cultural stratum preserved in the Mamluk onomastic

system and coexisting with Islamic titular forms. An analysis of female anthroponyms has shown that their number in the source is limited and mainly covers the social category of *jāriya/jawāri*. The semantic fields of female names are associated with aesthetic and symbolic images – the moon, flowers, spring, precious stones, as well as with ideas of tenderness and childish fragility. This allows us to consider female anthroponymy, presented in «Tarjumān», not as a complete list of female names of that era, but as a socio-cultural marker associated with the institutional practices of power.

The small number of female names is also due to strict social norms that limited the access of outsiders, especially men, to the life of palace women (harem). The semantics of female anthroponyms emphasizes their aesthetic and symbolic function and correlates with the naming traditions of female slaves that developed in the Byzantine, Arabic and Iranian cultural environment and were continued in the practice of the Ottoman Empire.

In addition, the presence of anthroponomic units in the corpus that are functionally close to nisbas and laqabs, which indicate the geographical or genealogical origin, as well as the occupation of the individual, has been established. This indicates that the category designated by the dictionary's author as «Mamluks, slaves, and others» (others – *ghayrihim*) includes not only personal names, but also various forms of social identity.

It has been established that the anthroponyms recorded in the dictionary correspond to the names of specific historical figures who held high positions in the military, administrative and intellectual spheres. The fixation in the dictionary of anthroponyms belonging to real historical figures – sultans, emirs, military leaders, officials and chroniclers – confirms that the «Tarjumān» materials represent a documented verified part of the Mamluk onomastic space.

It should be noted that the anthroponymy of the «Tarjumān» dictionary is an important source for studying the ethnocultural identity of Mamluks of Turkic origin. It demonstrates that in a multilingual and multiethnic medieval society, anthroponyms served as symbolic power, social hierarchy and cultural memory. The conducted research allows us to consider the Mamluk-Turkic anthroponymy, recorded in «Tarjumān», as a stable and functionally loaded system reflecting the social structure, value orientations and mechanisms of identity formation of the Mamluk military elite.

Conclusion

The anthroponymy of Mamluk-Turkic origin, recorded in section XXII of the lexicographic source "Kitāb-i maǧmūʿ-i tarǧumān-i turkī wa ʿaǧamī wa muǧālī wa fārsī" (14th century), represents a structurally, semantically, and functionally organized onomastic complex with significant semantic load. The anthroponyms in this corpus do not act as a random collection of names, but as a system of stable codes reflecting the social hierarchy of Mamluk society, its dominant values, and ethnocultural identity.

The predominance of male names in the source's anthroponomic corpus reflects the specific representation of Mamluk society in written monuments and attests to the dominant position of the military-administrative elite within the power hierarchy. Within the context of the medieval Arabic official onomastic tradition, characterized by the widespread use of Arabic names, laqabs, and nisbas, anthroponyms of Turkic origin served as a key means of preserving the internal group identity of the Mamluk military elite.

The system of male anthroponyms is dominated by semantic fields related to military status, zoonymic symbolism, and the names of metals and stones. These semantic codes reflect the professional identity of the Mamluk warrior, as well as archetypal notions of strength, fortitude, power, and leadership. Apotropaic anthroponyms, in turn, represent elements of the ancient Turkic worldview, predating Islam, which are preserved in the Mamluk onomastic system.

The limited number of female anthroponyms in the monument, associated with the social category of *jāriya/jawāri*, serve as a social marker of palace institutional practice. The closed nature of women's lives at court, isolated from prying eyes, is reflected in the gender asymmetry of the anthroponomic corpus.

The semantics of female names is predominantly aesthetic and symbolic in nature, which is determined by the lexicographic and onomastic traditions inherent in the harem culture of the East.

In medieval Turkic Mamluk society, formal and informal identity models operated in parallel. This is confirmed by the inclusion of nisbas and laqabs in the dictionary alongside personal names. Thus, anthroponymy can be considered an important source for studying the mechanisms of social integration and legitimization of the Mamluk military corporation.

The anthroponomic material of the «Tarjumān» dictionary is of particular importance for the reconstruction of the ethnocultural identity, social structure and cultural memory of the Mamluks of Turkic origin. Anthroponymy is a system of units with significant scientific potential in the study of symbolic power, social hierarchy and cultural identity in the multiethnic Mamluk society of the Middle Ages.

In the text of the bilingual translation dictionary, socio-cultural information is not presented explicitly; however, the interpretation of the hidden meanings of the anthroponymy of the Turkic Mamluks is possible only by drawing on the results of research not only in the field of linguistics, but also in history, sociology, cultural studies and other disciplines. A comprehensive interdisciplinary approach thus opens opportunities for a deeper understanding of the worldview reflected in the cognitive system of the Turkic-Mamluks of the Middle Ages.

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Author information:

Bayan Jubatova, Doctor of Philology, Director of the Center for Arabic Studies, Al-Farabi Kazakh National University, 71 al-Farabi Ave., Almaty, Republic of Kazakhstan.

Scopus ID: <https://www.scopus.com/authid/detail.uri?authorId=56819015300>

Автор туралы мәлімет:

Жұбатова Баян Нұсұлтанқызы, филология ғылымдарының докторы, әл-Фараби атындағы ҚазҰУ Арабтану орталығының директоры, әл-Фараби атындағы Қазақ ұлттық университеті, пр. аль-Фараби даңғ., 71, Алматы, Қазақстан Республикасы

Scopus ID: <https://www.scopus.com/authid/detail.uri?authorId=56819015300>

Сведения об авторе:

Джубатова Баян Нурсултановна, доктор филологических наук, директор Центра арабистики КазНУ им. аль-Фараби, Казахский национальный университет им. аль-Фараби, пр. аль-Фараби, 71, Алматы, Республика Казахстан.

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Conflict of Interest.

There is no conflict of interest related to this article.

Мүдделер қақтығысы.

Мақалаға байланысты мүдде қақтығысы жоқ.

Конфликт интересов.

Нет конфликта интересов, связанного со статьей.