
| RESEARCH ARTICLE

A Study on the Names of People that are Utilized with the word "Tigin" in the Compendium of Turkish Language

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| ABSTRACT

In Compendium of Turkish Language written by Mahmoud Kashghari where the author does not restrict the book to word lists alone; rather, he also draws attention to social language, especially the way people were known and identified through personal, nicknames, and honorifics. In this framework, the presence of names that include the element "Tigin" becomes an important object of study for understanding Turkic naming traditions. "Tigin" functions as a recognizable component that appears in a variety of person-designations, suggesting that it may have carried a particular social meaning, status, or communicative function in historical contexts. In light of this observation, the present research focuses on individuals whose names are combined with the word "Tigin". After extracting relevant name forms from the textual material, the study analyzes these examples through several perspectives. First, the research considers linguistic behavior, examining how the element "Tigin" attaches to different name roots and how it behaves across variants. Second, it explores onomastic patterns, aiming to clarify whether "Tigin" appears more frequently with certain types of name bases. Third, the study addresses historical and cultural implications, since Turkic societies often expressed hierarchy and identity through naming practices. Finally, the analysis evaluates semantic interpretation, asking what connotations or roles "Tigin" may have conveyed to speakers at the time.

| KEYWORDS

Anonym. Cultural Implication, Diachronic interpretation, Etymological analysis

| ARTICLE INFORMATION

ACCEPTED: 01 June 2026

PUBLISHED: 05 July 2026

DOI: 10.32996/fell.2026.3.2.2

Introduction

The book "Compendium of Turkish Language" written by Mahmoud Kashghari is not only a Turkish-Arabic dictionary, but also a piece of work that provides rich information about the world and Turkish culture. Social, cultural and political issues are discussed on this book. Besides, the anthroponymic issues (such as names of people) have crucial place in this book. Regarding a small part of the names of the people written in Compendium of Turkish Language with the word "Tigin", such as "Alp Tigin, Arslan Tigin Ghazi, Tongatigin, Cheghri Tigin, Khmer Tigin, Qutlogh Tigin, Kuch Tigin, Komosh Tigin, Nizamuddin Esrafil Tigin, Yeghan Tigin", have been analyzed and an analysis of their origin has been presented. This article discusses the meaning of the word "Tegin" that has been used in the "Compendium of Turkish Language": written by Mahmud Kshghari. The word "Tegin Tigin: means slave or servant. Names such as Kümüş Tigin, Alp Tigin are used for the brave and zealous slave, and Qutluğ Tigin for the blessed and honorable slave whom were chosen for the good-natured and worthy slaves. Later on, this name was also given to the children of Khaqans and noble people. Regarding this, along with the bird of prey, it was used to identify and distinguish them. for instance, Çağrı Tigin (Çağrı Tigin) means Tigin that attacks like a hawk; Küç Tigin means powerful and capable. These names were later transferred from the slaves to the children of Afrasiab, because they maintained the sanctity of their predecessors. When addressing

them, to show the humility and honor of the predecessors, it was written: "This slave did this, he did this" and thus their special name remains, but to bring difference among them and their capabilities, a new word was added to the word "Tigin" (Kashghari, 2004: 226, 227, 250).

According to the data provided in the studies of Mahmud Kashgari, "Tigin" is a term that is used for the meaning of a slave. This name is added as a nickname to people's names. The Khaqans used this title for their children in the form of a combination with the name of the bird of prey, and later this name was transferred from the Salveand Mamluks to the children of Afrasiab and became their special name. With a deep meaning and a deep look at the Compendium of Turkish Language, it is clear that naming people, even slaves, was done with great care and importance. In Compendium of Turkish Language, the name "Iyas" is used in the meaning of "bright-faced slave". The word "Tigin" also means "princess, prince". Based on this, the names of people such as Tashkind, Simizkind, Torumtai, Böğü, Bakht and Nasr, Betzen, Badruq, Beglen, Boluç, Terken, Çuçu, Çengşi, Qalalduraq, Urdu/Shahr, Kind/Shahr, etc., have complex and multiple meanings (Bashqban, 1404: 178). In the books related to (Kuk) Turk inscriptions such as Kül Tigin, Yulluğ Tegin and Tonga Tegin; in Uighur-historical sources such as Tegin and Menglig Tegin; Also, in the coins of Aghhun, the names "Tigin" have been found, which were also used in the Qarakhanid, Ghaznavid and Seljuk periods. Khagans used to give their children the administrative title of Tigin. Tigin were responsible for the command of an army or the administration of an area and received a rank such as Yabğu or Şad. The youngest children of khagans and dignitaries who were abdicated were given the title Öge Tegin, which is the plural form of Tegin. Also, the title Tigin was used for the princes of Aghhun.

According to different time and regions, Tigin's title has changed. In addition to the meaning of slave/servant and prince, this word is used in combination with people's names to distinguish family members from other emirs. Examples such as Cheghri Tigin, Kuch Tigin, Alp Tigin, Qutluğ Tigin, Komosh Tigin, Tog Tigin, Buri Tigin, Tonga Tigin, Arslan Tigin, Toghrul/Toghrul Tigin, Yenäl Tigin, Yighan Tigin, Qare Tigin, are among the prototypes of these names (Memedeli, 1996: 100; Odabaşı, 2019: 180).

There are numerous views about the origin and pronunciation of the word Tegin. Chavannes believes that the word "To" is the shortened form of Tokin, Tegin in Turkish; Ramstedt connects Tegin and Tigin with the combination of "tek/tek (virtue + Yen (man))" and means "reputable person"; F. Altheim confirms the form of Tekkin and considers it to be of Chinese or ancient Persian origin; Gabain also mentions that some names such as Shad, Tigin, and Tarkhan were transferred to Turks from ancient Persian languages. (Odabaşı, 2019: 180). Mahmoud Kashghari, (2014 p. 25) mentioned that the word Tigin means slave or servant and also prince. Turan, (2018). Added that the term is used in army forces for a high-level military and administrative ranks which means prince-commander. Qiyam al-Din Ra'i found that the word Tigin is used for warrior and hero in far east. Moreover. Dr. Javad Hayat also considered Tigin as "prince" and rejected the meaning of "slave/servant" (Armin, 2009: 3). Alptigin: "A brave and brave slave was called Alptigin [Alptigin]" (Kashghari, 2004: 226, 227, 250). The word "Alp" expresses concepts and attributes such as "heroism, warlikeness, strength, power and masculinity" (explanatory dictionary of the Uzbek language). Estrabadi interprets the word "Alp" as "valiant and brave" (Estrabadi, 2014: 25). According to Gömeç, the word "Alp" in addition to conveying the meanings of brave, brave, very tall and stout, is also a military term (Gömeç, 2000: 92); According to Turan, the word "Alp" is equivalent to "Sarbaz" in Persian and "Bahadur" (Batur) in Mongolian, and it is the plural form of the words "Alp, Alpaghut", "Yilpaghot, Alpaghut" (Turan, 2018: 165); According to Kashghari, the word "alpaghut" is used for a brave man who attacks the enemy alone and is not arrested by anyone (Kashghari, 2004: 142). Along with meanings such as "strong, agile and brave, war master and brave soldier", words such as "Cherig, Air, Irat, Yaghichi, Su" also show the synonym of "Alp/Aghut" (Turan, 2018: 160; Gömeç, 2000: 930). The word "Alp", which appears in a number of Turkish inscriptions written in Orkhon and Uyghur alphabets as a proper name, adjective or title, is also found in Qutadaghu Beylik and Compendium of Turkish Language. After the word "Alp" became popular among Muslim Turks, it became "Alp-Ghazi" and "Ghazi Alp"; It was also known as "Alp-Irnlr" (warrior dervishes) in tariqats. Among the Seljuqs, this word was used as an official title, and especially rulers and great amirs carried this title. In the governments that the Turks founded later, the title "Alp" along with the old Turkish titles such as "Ishanch", "Qutlug" and "Bilge" were among the official titles of the rulers. Among the Khwarazmshahs, Atabkans and Artagians, titles such as "Alp-Qutluğ", "Alp-Ishanch-Qutluğ" and "Alp Ghazi" were used. This custom was popular among the Ghorians as well as in the Turkic governments of India. Also, the rulers gave the title of "Alp Khan" to the great emirs (Anabrtanica-Istanbul, vol. 1, 1986: 471).

"Alp" is a title that is used both in the nickname/title and in the combination of names of persons (Memedeli, 1996: 97-98); This means that among the titles and names made with "Alp" in ancient Turkish texts, we can mention these examples: Alp Aya, Alp Er Tonga, Alp Kutluğ, Alp Tarkan, Bilge Alp, Buyruk Alp Sangun, İnancı Alp, Qıncho Alp Chigshi (Kınçu Alp Çıgşı) and like them (Gömeç, 2000: 930-Memedeli, 1996: 98) The word "alp" which conveys the meanings of hero, brave and valiant, in addition to being seen in the combination of military terms and personal names, is also used as a "symbol" in Turkish literature. The term "Alp", which was not given to any chivalry, was not given to anyone who was not of a noble family within the clan or tribe; Rather, it was given to young people who have a steadfast heart, a lot of energy and zeal, skill in riding, an elegant way of dressing, as well as mastery and skill in using the sword, spear and bow, and are unmatched in camaraderie and friendship. The Alps, who sacrificed themselves for their people, had an outstanding character in terms of physicality, and they must have had a deep character in terms of spirit.

He represents the strength and power of his people; In addition to patriotism, he does not hurt the weak and weak and forgives those who ask for forgiveness. Therefore, in his struggle, he does not show retreat, escape and deceitful behavior (Yardımcı, 2006: 1-2). Arslan Tigin Ghazi: This name is mentioned in Compendium of Turkish Language: "Among the Yabakhs, one of their brave men was called "Bükə Budraç". The Almighty God, under the leadership of "Arslan Tigin Ghazi", defeated an army of 40,000 people over an army of 700,000 infidels..." (Kashghari, 2004: 536).

Arsalan: an infant, predatory and magnificent animal, from the feline family; milk It is also figuratively referred to as a brave, strong, brave and fearless person. In addition, it is also a masculine name (explanatory dictionary of the Uzbek language). The word "Arslan" is used both as a nickname and as a name of a person (Kashghari, 1384: 610) and this title/surname Arslan, which some researchers believe, is a Mongolian word (Kaçalan, 1975: 208). Among the Karakhanids, the person who was at the head of the government was called "Arslan Khan" and the person who managed the western part of the territory under his rule was called "Bogra Khan" (Ahmetbeyoğlu, 2020: 43). But the word "Ghazi" is an Arabic term and it is considered as the active noun of the word "Ghazo". Someone is said to have fought in the cause of religion; Mujahid; It was also a nickname for generals and great commanders, as well as a warrior king (Dehkhoda, 1377: 16541). Bəkaç Arslan Tegin (Kashghari, 2004: 266). The word "Bakch" is a form of endearment and expression of affection from the word "Big" (Amir, Sardar). Also, words such as "Bekch", "Kuch", "Qutlugh", "Kumush", "Tonga" and "Yegan" are used as adjectives for the "tigins" of the Khaqani dynasty (Zišan, Yalçın, Emin, 2025: P, 55). Since the origin of the words "Arslan" and "Tigin" was discussed above, there is no need to repeat that discussion. About Bekç Arslan Tigin, there is such a story in Compendium of Turkish Languageurk: "Between the commander of the Muslim Turks, namely Ghazi Arslan Tigin or Bekç Arslan Tigin, and the commander of the non-Muslim Turks (Basmils, Chomuls and Yameks), namely "Boke Bodraj/Boke Bodrach", a war broke out. "Boke Bodrach" won, and Boke Bodrach, who was one of the Beys of the Yabaku tribe, was captured by the Muslims" (Kashghari, 2003: 266; 536). According to the information provided by Kashgari about Arslan Tigin Ghazi, Bekch Arslan Tigin and Arslan Tigin Ghazi are the same person. According to Islamic principles, the one who wins over the infidels is given the title of "Ghazi". Arslan Tigin, who was known by the nickname "Bekch", won the title of Ghazi after this war.

Tonga Tigin: This word is also widely used as a nickname for people; For example: Tonga Khan (Tonga Xan), Tonga Tigin / Tonga Tigin (Kashghari, 2004: 591). Kashghari also narrates about "Tonga/Tongakhan/Tongatigin"; "Tonga: a type of animal from the panther genus that destroys elephants; That is, (tiger) - this is the original word. This name has remained among the Turks. But its original meaning has been forgotten. This word is also used a lot as a nickname for people; Like Tonga Khan and Tonga Teegin. Afrasiab, who was a great khaqan, was originally called "Tonga Alp Air" and its meaning is "a hero with the strength of a tiger" (Kashghari, 2004: 591).

The name "Tonga" which means "a type of animal from the panther genus" has been used both as a nickname and as a combination of people's names. Among the names combined with this word, the following can be mentioned: Tonga Sangon, Tonga Tigin, Qutlugh Tonga Tayaq, Tonga Alp Er and Ughol Tonga (Memedeli, 1994: 105).

There are various views about determining the identity of Tongatigin, among which the following are the most important: According to Gomech, the person whom Kashgari mentioned as Tongatigin was the eldest son of Qapaghan Qagan, the great conqueror of the world. In 714 AD, he was sent along with his brother Il Qaghan and Ilbar Sirbeg (Qapaghan Qaghan's son-in-law) to capture the city of Bashbaliq. After reaching there, they were surrounded. On one of the days of the siege, Tonga Tigin went alone on a horse to the foot of the city walls and after being caught in an ambush, he was killed by the Chinese (Gömeç, 2001: 1-6). According to another view, Tongatigin is the same as Tonga Khan/Toghan Khan Muhammad bin Hasan (Harun Bogra Khan). "Tonga Khan (Mohammed Cheghri), the son of Harun Bogra Khan, was the founder of the eastern branch of the Khaganate. His lineage continues as follows: (Chogri Tigin) Tonga Khan [Tongatigin] Muhammad bin Hasan (Harun) Bughra Khan bin Tongaylik Sulaiman bin Abdul Karim Satuq Bugra Qarakhaqan bin Arslan Khan Bazir bin Bilge Qadir Khan. It turns out that the reign of Tongakhan/Tongatigin Muhammad was between 1025 and 1027. (Furat, Yılmaz, Yıldızlı, 2025: 25).

According to the examples given by Kashghari of "Tongakhan/Tongatigin", Muhammad bin Hassan (Harun Bograkhan) is also known in historical sources with titles such as "Toghan Tigin", "Tongatigin", "Yenal Tigin" and "Chegri Tigin". In addition, Tongatigin, the son of Qapaghan Qagan, lived much earlier than the Kashghari era (around 714 AD) and had no connection with the Karakhanians. Therefore, what Kashgari means by "Tongatigin/Tongakhan" is the same Tongakhan/Toghan Khan Muhammad bin Hasan (Harun Bograkhan), one of the ancestors of Mahmud Kashghari.

Çağrı Tigin: "Later, this name [= Tigin] was used especially for the sons and descendants of Khagans. Also, it was used together with the name of one of the hunting birds; such as "Chegri Tigin"; That is, a Tegini that is open in attack" (Kashghari, 2004: 250).

The word "Chaghri" means "open" or "hawk". In addition to being used in the combination of personal names, it was also a title for IRGC commanders, such as "Subashi" (Turan, 2018: 162). Therefore, the combination of Chigri Tigin means "a prince who attacks like a hawk or eagle".

Xamir Tegin's dough: "Mahmoud/the author of the book, said: Our ancestors called the Beys "Dough"; Because, the Ughuz could not pronounce the word "Amir" correctly and changed the letter A to "Kh". Our proud ancestor, who reclaimed the lands of the Turks from the Samanids, was called Khmer Tigin" (Kashghari, 2004: 129). According to Kashghari's explanation, "Dough" was another way of pronouncing the word "Amir" and equivalent to the title "Big", and Turks pronounced it "Khamir" due to their inability to pronounce "Amir" correctly.

Secretary Siyaghi comments on the identity of Khmer Tigin: "The author's reference here means that the identity of the emir who took the land of the Turks out of the hands of the Samanids is not clearly known. That is, it is not clear whether this emir belongs to the Khaniyeh, Karakhanian or Al-Afrasiab dynasty. What is certain is that Shahab al-Dawlah Harun bin Sulaiman bin Ilk, known as Bughra Khan, Afrasiab of Turani and the ruler of Kashgar, defeated the armies of Noah bin Mansur Samani in Rabi al-Awl 382 AH and dominated Bukhara. But shortly after this conquest, he died while returning to Turkestan. Probably, as Kashghari pointed out, this Turani khan is the same person whose name is recorded in another way as "Amir Baghra Tigin" or "Amir Bahrkin". Or that the meaning of Kashghari is Shams al-Dawlah Abu Nasr Ahmad bin Ali bin Musa bin Satuq, who entered Bukhara on the 10th of Dhul-Qa'dah in 389 AH under the pretext of supporting the Samanids and overthrew the last Samanid emir, Abu al-Fawaris Abdul Malik bin Nouh bin Mansour, and destroyed the Samanid government" (Kashghari, 1375: 16-17).

Qutluğ Tigin: "The blessed and blessed Ghulam was called Qutluğ Tigin" (Kashghari, 2004: 250). Here, according to Kashghari's explanation, this combination consists of two words "Qut" (blessing, blessing) and "Tigin" (prince/slave) and means "blessed and blessed slave" and the word Qutluğ is made from the root "Qut" and the suffix "Lugh". Its main root is "power". In the history and culture of the ancient Turks, the concept of strength (Qut) had a very important place in the thought of sovereignty and divine legitimacy. This concept is first seen in the title of Motun (Mo-tun), the ruler of the Huns of Asia BC. Also, Iltrich, the founder of the Gokturk II Khaganate, was known as "Qutlug" before he became king. The title "Qut" can be seen in Orkhon inscriptions and also in the titles of Uighur khagans (Donuk, 1988: 77-80).

Different researchers have mentioned different meanings for "strength"; including: "happiness, sanctity, fortune, happiness, state, fortune, luck, destiny, auspiciousness and prosperity". Also, G. Doerfer considers this concept to be a special spiritual power that is granted to rulers by heaven and earth. poison. Aarsal also considered it equivalent to "political authority" and this view was confirmed by Gafsoğlu (Donuk, 1988: 77-80). Qutluğ Tigin's name is made from two compounds, "Qutluğ" and "Tigin" and is one of the compound names. As it appears from the sources, the word "Qut" has kept its original meaning, meaning "blessed, holy and fortunate" from ancient times to today.

Kuch Tigin Küç Tigin: "Strong Tigin" (Kashghari, 2004: 250). In the dictionaries, the word "Kuch" means strength, power, ability and force. Hence, "Kuch Tigin" means "strong and powerful prince".

Kümüş Tigin: "A slave whose body is bright and clean like wire and silver is called Kümüş Tigin" (Kashghari, 2004: 250). Since Komosh means "silver" and Tigin means "prince", this name was used for a prince with a bright, clear and clean face like silver. Even today, the word "Kumosh" is seen in the names of some girls, although its Persian equivalent, "Naqra", is used more often.

Nizamuddin İsrail Toğan Tekin: "Uighur is the name of a land that includes five cities. Zulqarnain built this city after making peace with the Turks. Nizamuddin Esrafil Tughan Tigin, the son of Mohammad Cheghri Tunga Khan, told me from his father that when Dhul-Qarnain entered the land of the Uighurs, the Khaqan of Turks sent four thousand men whose feathers were like falcon wings to welcome him. They were shooting both from the front and from behind. Zulqarnain was surprised by this and said: "These are self-eaters", that is, they are self-sufficient and do not need anyone for food; Because hunting does not escape from them and they hunt and eat whenever they want. Therefore, that land was called "Khadkhor"..." (Kashghari, 2004: 129).

The words "Nizam, Din and Esrafil" are Islamic and Arabic words. "Nizam" means order, arrangement, method, string of pearls, army, regime and government; "Deen" means religion, cult, way and method (Dehkhoda).

"Esrafil" is the name of the angel who is assigned to blow the trumpets on the Day of Judgment. He is one of the close angels of God and is responsible for blowing the trumpets and returning the souls to the corpses. Basis of Islamic beliefs; İsrail was the first angel who prostrated to Adam, peace be upon him, and he will blow the trumpet twice on the Day of Judgment: the first time all creatures will die and the second time all the dead will be resurrected. The word "Esrafil" in Syriac means "servant of God"; "Esra" means slave and "Eel" means the name of God (Dehkhoda). Tughan is the name of a kind of hunting bird (Erkoç, 2015: 183) and refers to a bird that looks like a bird (Estrabadi, 2004: 118). This word in Joghtai language refers to a bird of the falcon family, which is smaller than Basheh, and it is also called "Aletoghan" and "Alatoghank" and it was also a male name. "Toghan" is a Turkish word and refers to hunting birds of the falcon family. In Ottoman Turkish, "Doghan" is usually used to mean a falcon and especially "laner falcon". This bird was trained for hunting and it is seen in many old Turkish, Kyrgyz, Joghtai and Qabchaghi texts. Sometimes it is generally used in the meaning of "bird of prey". This word figuratively conveys the meaning of "brave and victorious over the

enemy" and has also been used as the name of persons. (Clauson, 1972: 470). The person whom Kashghari mentioned in *Diwan Ghat-ul-Turk* as Mohammad Chaghri Tongakhan is Toghan Khan Muhammad bin Hasan (Harun Bograkhan). However, "Nizamuddin Esrafil Toghan Tigin" is the same as "Ahmed bin Toghan Khan Muhammad". He was the nephew of Qadir Khan Yusuf and the uncle of Arslan Khan Suleiman. Ahmed bin Muhammad also carried titles such as "Toghan Tigin", "Arslan Tigin" and "Arslan Ilik". "Esrafil" was another Islamic name of Ahmed bin Muhammad and "Nizamuddin" was his nickname. The person whom Mahmoud Kashghari referred to as "Bakch Arslan Tigin Ghazi" is also the same "Ahmed bin Muhammad".

In the Eastern Khaganate of the Turks, Arslan Khan Suleiman (1057-1031 AD) handed over large parts of his territory to Ahmad bin Muhammad (Toghan Tigin) and Ferghana region to his uncle Toghan Khan Muhammad (Chaghri Tonga Khan). Ahmad bin Muhammad bin Hasan/Harun Bogra Khan (1058-1041 AD) established a rulership in "Kuba, Marghinan, Tonkit, Barskhan, Qozavardo and Och" and achieved great power.

Yağan Tegin is a personal name (Kashghari, 2004: 454). The word "yaghan" is mentioned in *Compendium of Turkish Language* meaning "elephant" (Kashghari, 2004: 454). According to the mentioned definitions, the name Yaghan Tigin is one of the names that were given to people according to their characteristics, and it contains concepts such as a prince like an elephant or a prince with the awe and majesty of an elephant.

Conclusion

In conclusion, Kashghari the scholar has stated in a part of *Compendium of Turkish Language* the word "Tigin" as slave and in another place as "prince". However, based on the sources related to the pre-Kashghari periods, especially the Hayatle era White Huns, Turkish inscriptions and other historical sources, it has been concluded that the word "Tigin" was an administrative-political title (commander, amir in Turkish Language in mostly, the languages used in the middle east, was granted by the khagans and rulers to the sons and princes and its original meaning is prince or can also be used as feminine princess. As a conclusion from the sources which have been used in this study and other studies conducted under such title, its interpretation and translation in other languages can be translated as princes or prince, because the meaning slave for the word Tigin does not seem compatible with historical and logical evidence. This word is also seen in the sources as Tekin, Tigin and Tegin; But its correct and original form is Tegin and its plural form is Tigit. The word "Tigin", which is special in Turkish languages and cultures is often used in the combination of people's names due to the personality traits and attributes of people. Along with the word "Tigin", the names and nicknames of people such as Aleptigin, Arslantigin Ghazi, Bekch Arslantigin, Tongatigin, Cheghritigin, Khmertigin, Qutlughtigin, Kochtigin, Kumushtigin, Nizamuddin Esrafil Toghantigin and Yaghantigin are mentioned in *Compendium of Turkish Language*. These names show that "Tigin" was not only an important political and social title among Turks, but it was also widely used as a part of people's names who were brave, honorable, noble and adaptive people.

Funding: This research received no external funding.

Conflicts of Interest: The authors declare no conflict of interest.

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