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## Linguistic and cultural analysis of the written monuments of the Old Kipchak language of the Mamluk-Golden Horde period

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### Abstract

**Relevance.** The study of the linguocultural foundations of the Kipchak language lays the foundation for the formation of historical, cultural, phonetic and lexico-grammatical components, which create a mechanism for the development of Turkic studies as a whole. The process of loss of clarity and sharpness of cultural contrasts and their dissipation must be adapted to save the potential of subtle differences in Kipchak speech present in the social reality of the Turks.

**Purpose.** The purpose of the study is to analyse the features of the functioning of Turkic linguistic and cultural trends, taking into account the peculiarities of the use of Kipchak language units.

**Methodology.** To achieve the research goals, the following methods were used: structural, content analysis, comparative.

**Results.** The results of the work determined that the Kipchak words form the basis for the study of linguocultural and lexical components that form the cultural, phonetic and grammatical structures of the development of Turkic studies in general. Content analysis made it possible to identify various language units that describe the picture of the world of the Turks and are unique dialects of the cultural context. It was determined that the study of the phonetic and lexical and grammatical properties of the Kipchak language contributes to the active promotion of linguocultural elements that permeate the traditions, customs, and culture of the Turks.

**Conclusions.** Consideration of the relevant phrases, expressions, and language units made it possible to see a wide linguocultural spectrum of the functioning of the Kipchak language within the framework of historical events, life, and professions of that time. The practical significance lies in the use of the results of the study by scientists, as well as specialists in the field of cultural studies, linguoculturology, linguistics and Turkology.

**Keywords:** Kipchak language; culture; identity; dialects; linguistic picture of the world.

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## **Introduction**

Being a part of culture, language is not only its phenomenon, but also represents a unique system of symbols for a person. The Kipchak language contains a unique traditional culture and way of thinking of the nation, ethnic customs, value orientations and social concepts. The symbiosis of language and culture is mainly reflected in the characteristics of the time, reflecting the corresponding new words that leave a deep imprint of the time. Today, in the 21st century, with reforms and openness, foreign exchanges have become more frequent in the state, society has become more progressive, and people's thinking has become more active [1]. This preceded the emergence of new words that correspond to the atmosphere of modern globalization. They reflect the interaction of social culture and language, gradually formed in a continuous people's practice. Human nature is social, through its continuous practice, people created more and more excellent cultures, and with the formation and development of culture, language also arose. The language is the receptacle of the spirit of the nation. Through the language system of a nation, one can see the social world-view, crowd psychology, moral concepts, natural geography, and political structure. Z. Dosimov and Sh. Alimova [2] and also L. Meirambekova et al. [3] study in their research works the history and cultural vocabulary of the Kipchak languages. However, the authors did not sufficiently reveal the linguocultural aspects of the Kipchak language.

Cultural Linguistics is a comprehensive discipline with a wide scope. Its corpora define the function of Kipchak speech in a single aspect as a referential language that can be understood on two levels that overlap without always mixing. Under the banner of Turkic cultural linguistics, the objects of study are extremely rich. The variety of such connotations makes the content of the study comprehensive, taking into account almost all aspects of the language: theory, phonetics, grammar, vocabulary, semantics, dialects, phonology [4]. Various researchers study linguistic and cultural issues from many areas, language levels and from different angles, which contributes to the flourishing of cultural linguistics in its various forms and interpretations. This diversity is determined by the nature of the cultural component itself within the framework of linguistics. The explanatory nature of linguoculturology gives researchers space for reflection, but this does not mean the removal of a descriptive characteristic. Some scholars, on the other hand, overemphasize the transformation of the Kipchak language and completely ignore the importance of theory, resulting in vague discourse on complex situations and a lack of a solid and comprehensive understanding of linguistic facts. Researchers P. Urazboyev [5] and also Y.M. Shamshetova and S.A. Elmuratova [6] consider in their works the issues of various theoretical relations of the Kipchak language in the context of linguistics and cultural studies. However, the authors did not consider specific examples of Kipchak words that characterize the linguocultural foundations.

The future study of the linguistics of culture still cannot abandon the foundation of the descriptive component, and should contribute to the in-depth development of linguistic cognition within the cultural environment. The linguistic

potential that underlies the Kipchak speech allows entering a new era of speech, inspired, collected and refracted by linguistic Sufis. The unique experience of compiling a fragmentary and incomplete paradigm of the linguistic and cultural studies of the Turks forms, without any doubt, only one link in a series of larger transformations of linguistic referents in this era. It creates and represents a kind of original linguistic matrices, which are presented in various linguistic images. Linguistic abstraction, based on the reflection of the natural order and historical development, is a shell of culturological meanings, which led to the naturalization of the state of the world, perceived as a polycentric axis of the universal picture of being. In the evolution of a nation, in order to meet the needs of theoretical construction, scientists often use everyday language symbols to denote specific cultural information, making language symbols cultural. So, C. Mauder [7] and R.U. Khodjaeva [8] raise questions of building the linguistic identity of the Turks within the framework of cultural studies in their works. Nevertheless, the researchers did not consider the specific speech features of the Kipchak language in the context of the cultural and historical pictures of the world.

The purpose of the study is to consider the linguocultural nature of the Kipchak words and their place in the framework of the formation of Turkic studies.

## **Materials and Methods**

To achieve the goals of the study, the following methods were applied: structural, content analysis, comparative. The structural method at the stage of considering the features of the cultural nature of the Kipchak words made it possible to identify the main principles and tasks of language units, which are presented in the framework of the formation of Turkic studies. This approach helped to determine the mechanisms of development of the linguoculturological component, as well as to find out the symbiosis of semantic, traditional, lexico-grammatical and national properties of language units. Its elements led to the creation of factors that influence the formation of a linguoculturological character, which represent the heritage of Turkic studies, given the completeness of modern Turkic languages. This method made it possible to recognize the language tools manifested as the cultural basis of that time, taking into account the specifics of writing and visualizing the language picture of the world. It helped to streamline the cultural-creative aspects of the linguistic phenomenon, which determined the ability of the Kipchak language to illuminate the tools of social narration. The structural method also made it possible to determine the relationship between the cultural and linguistic components, which creates the basis of Turkic linguoculturology, while summarizing the necessary theoretical foundations for understanding the relevant concepts and hypotheses.

The method of content analysis at the stage of collecting information made it possible to identify the most striking Kipchak words that determine the cultural and linguistic character of the Turks, taking into account the modern aspects of the development of the Turkic languages. This method helped to determine the structure and semantic content of language units that translate and illuminate the elements of linguistic culture and trends in

the development of society in the framework of the formation of Turkic studies. The collection of information included the consideration of various Kipchak words that have linguocultural characteristics and play an important role in the development of Turkic studies as a science, taking into account the relevant lexical, grammatical, semantic, traditional and historical properties. Its elements led to the selection of characteristic features and features of the philological system, which determines the culturological essence of the Turkic languages. As part of the consideration of linguistic units, the content analysis of materials made it possible to identify the linguocultural values of the Kipchak language, which are indispensable and important enough for study, as a word-creative component of Turkic units. This method also helped to reflect the words most characteristic of the Turks, with the help of which one can formulate their exact picture of the world.

The comparative method at the stage of studying the formation of the linguocultural basis of the Kipchak language made it possible to understand and consider the factors that influenced the functioning of speech and the development of its characteristics within the framework of Turkic studies. It helped analyse various hypotheses regarding the peculiarities of the interpretation of language units, taking into account their cultural and national components of identity. Its elements led to the formation of linguistic phenomena that influenced the development of Turkic culture and the linguistic structure as a whole. This method made it possible to emphasize the most significant arguments regarding the trends in the development of the Kipchak language in the context of linguistic materials. The comparison helped to study the elements of the development of the linguistic and lexicogrammatical components that function in the process of development of Turkic studies as a science. This method made it possible to establish a link between cultural and linguistic aspects, which, one way or another, are interconnected by the linguistic structure and heritage. It determined the emphasis on the internal and external factors of the social orientation of the nation, which reflected the significance and place of the Kipchak language in the linguistic picture of the world.

## Results

Linguistics is actively breaking into the panorama of the social and human sciences in the twentieth century, as the science of language as a human faculty and of language as a social fact. In search of an explanation for such phenomena, linguistic research during this period developed various methodological orientations, each of which concerned specific aspects of the complex reality of the linguistic picture of the world within the framework of cultural components [9]. Linguistic and cultural analysis favours the study of language, ignoring the general and heteroclitic nature of speech, excluding the study of individual, changing and unstable components.

Consequently, language as an object of study within the framework of cultural interaction is abstracted from the communicative reality to be analysed as an abstract entity, thereby ensuring the homogeneity of the system. The second moment is characterized by the search for an explanation of the internal functioning of the language system and how the human mind can generate an infinite number of elements and relationships. This is understood as the ability of language users to generate all possible sentences based on finite elements. Such a process makes it possible to use linguistic units to try to develop general anti-behavioural and anti-empiricist conclusions about the nature of the human mind and the world-view of that time, the scope of which exceeds the limits of linguistics.

The linguocultural aspect reflects the experience and ways of seeing the world of speakers, where culture and language are closely interconnected. Each of these elements forms its own way of being in life, creates a cultural model built on the relationships that the people of the community establish with each other and with nature [10]. The lexicon in this case is the quintessence of the common human experience. Since man is seen as an individual, family and social being, he uses words to reflect place of origin, a sense of identity, and a sense of belonging to a community. Hence, it is appropriate to take into account the principle that communities construct linguistic meaning creatively. This social and cultural construction is revealed through language, especially through an extensive repertoire of figurative expressions [11]. However, this construction of moral meaning is not devoid of motivation. On the contrary, there is a continuum between physical modes of movement in the world and symbolic, including linguistic ones. In other words, there is a bodily support that facilitates modes of representation. If culture is a consequence of human interactions, then communicative acts are its cultural manifestations within a particular community. The communicative pressure of culture represents aspects of reality and links different contexts. This means that the use of symbols that represent events, identities, feelings, and beliefs is also a method of bringing these things into the context in question.

The principle of linguistic relativity says that language directly affects how people see the world. The linguistic habits of certain groups of people create a linguistic picture of the world. Accordingly, the study of the linguocultural component of Kipchak words can be oriented in several directions [12]. These are most often metaphorical expressions that are widely used in everyday contexts, and all of them relate to social behaviour, therefore they are used to characterizing behaviour and designating individual properties, objects, or people [13]. It is more than a repertoire of linguistic expressions and concepts that explains the systematic emergence of the linguistic expressiveness of the Turks. The theoretical course of linguoculturology has made an important contribution at all levels of the scientific study of language, where cognitive semantics takes four principles (Table 1).

**Table 1.** Theoretical principles of the scientific study of cultural linguistics

Principles of scientific study of linguoculturology	Characteristics
Conceptual structure	The nature of conceptual organization postulates the integration of cultural experience, both basic sensory-motor and emotional experiences, as well as social and other aspects that stem from the fact of being human and living in society, given active thinking.
Semantic structure	Language in this case refers more to the concepts of the mind of the speaker than to the objects of the external world. In other words, meanings conditionally associated with words and other linguistic units can be identified with concepts. These conditional meanings are linguistic concepts for encoding in the language of the corresponding picture of the world.
The representation of meaning is encyclopaedic	Lexical concepts are not clearly organized sets of meanings. Moreover, they serve as “access points” to vast repositories of knowledge related to a particular concept or conceptual area.
Construction and definition of a semantic concept	The language itself does not encode meanings. Meaning is constructed at the conceptual level. Meaning construction is equated with conceptualization, a process in which linguistic units serve as the driving force for a wide range of operations and the extraction of background knowledge. From this point of view, there are no fully defined and predetermined meanings, but rather they are chosen and formed from encyclopaedic knowledge, which is called potential meaning, meaning or lexical item.

**Source:** compiled by the author.

Thus, the considered principles emphasize that such concepts as space and communication constitute areas of linguocultural experience, and also suggest the adoption of the point of view of knowledge, according to which the Turkic family is endowed with the ability to distinguish cognitive units based on certain properties. As an example, it is possible to use the language units *siqriq* “messenger”, *ygeni* “master who makes bridles”, *bitik ostasi* “scientist (scribe)” [14]. In this case, professions define linguistic and cultural values shared by an ethnic group, which constitute what is called culture. This set of attributes influences the behaviour of individual members of the group and their interpretation of the meanings of the behaviour exhibited by each individual. The existence of differentiated domains is an adequate answer to the question of how people have acquired such an abundance of knowledge that they have. The domain functions as a sustainable response to a set of recurring and complex problems facing the formation of the linguistic picture of the Turkic world. Accordingly, it can be emphasized that a fundamental aspect for thinking is not only the language, but the cultural context in which it is spoken, since in speech there are certain ideas that are related to things from a very specific place and history, which are then expressed in one word.

The advent of writing accelerated the process of cultural expansion. The dissemination of information has become much easier due to the continuous development of writing, the invention of the printing press and the improvement of literacy. It is through various manuscripts of the Kipchak language that various attributes of Turkic culture are expressed. Examples are the following language units: *olturguclar* “seats”, *atlu kisi* “mounted warrior”, *ewdegi epei* “servant”, *kabut, yapqut* “sapphire”, *to vulga/towulga* “helmet”, which are presented in the dictionary “The Codex Cumanicus” [15]. Such words characterize objects unique to the culture of the Turks, while emphasizing the Kipchak picture of the world of that time, which describes the surrounding objects, military

affairs, professions, positions, precious stones or titles. From a sociological point of view, the linguocultural component can be analysed as a system of symbols in a particular society. This social agreement makes it possible to understand it with the help of various means, both linguistic and gestural, bodily forms. In this way, culture offers the tools of understanding necessary for interaction between people. For this reason, special importance is attached to the linguistic part of the interaction, since it is the main tool for delimiting the structures of compiling a picture of the world of the Turks. Efforts aimed at studying linguistic phenomena within the framework of linguoculturology can help clarify very important issues in the use of the Kipchak languages [16]. Language and culture in a general sense are phenomena and phenomena that are part of social life. This duality helps to comprehend the complexity of linguistic and cultural relations, where discourses go beyond the differential and national levels. In today’s world, many discourses are global in nature, or at least spread over vast geographic areas.

To think of a language solely in terms of spelling or syntax is to remove from it the transcendental character that cultural linguistics usually takes into account. In this regard, the nuances of pronunciation, idioms or local expressions present in everyday life are overlooked. Examples of such phrases are the following phrases: *Tengrini svgil barca stnde* “Love of God above all”, *atangi anangi xormatlagil* “Honour your father and mother” [17]. All this shows the outstanding social character that the Kipchak language has, and why it is important to recognize that it is not a living isolated entity. Among the main characteristics of the Kipchak language in the framework of linguoculturology, the following can be distinguished:

- it is social because it allows people to communicate and pass on their cultural values in each generation;
- it is organized on the basis of grammar, that is, the rules governing the correct use of signs;

- it is dynamic because it tends to include new words over time.

The cultural dimension to which the linguoculturology of the Turkic languages belongs is associated with the recognition of those referents that are associated with values, lifestyle, traditions, habits, customs, symbolic representations and world-views that people use in relations with others and in their understanding of the world. This emphasizes the fact that language is not only an actual topic of culture, but also a means of access to cultural manifestations, where norms and values that are part of the community are transmitted, and feelings are emphasized using their own speech codes that convey the meanings and social connotations of the world-view [18]. Language is thus constituted, on the one hand, as a means of transmitting and maintaining one's own cultural knowledge, and on the other hand, as knowledge of the culture of others. It seeks to counteract a monocultural society through educational and social practices based on cooperation, appreciation, and recognition of the various cultural and linguistic identities that coexist in 21st-century societies [19]. Thus, the Kipchak language is the product of a unique historical experience, each element of which is an expression of memory, literary heritage or a certain skill, while constituting the legitimate basis of national identity. Therefore, the Turkic languages of the indigenous peoples are a fundamental part of the cultural heritage of the people, where it is important not to give preference to one language over another.

Thus, after analysing the linguoculturological aspects of the Kipchak language units, it was determined that all words, one way or another, are characterized by linguistic and cultural elements that played an important role in the formation of modern Turkic speech. As a precious cultural heritage, they brought rich, reliable and historical information to modern society. Their deep understanding and research allowed to significantly expand the knowledge of the historical and cultural conditions of the respective ethnic groups, but, more importantly, they deepened the understanding of the linguocultural model of pluralistic unity in a more comprehensive, objective, and concrete way. Thus, in many cases, the Kipchak language units form a model of pluralism and unity of the Turkic picture of the world, while emphasizing their own origins of a multi-ethnic culture and a long process of development. The considered examples of phrases not only create conditions for the study of the Turkic languages, but also introduce the economic and cultural life of the people of that time through rich language materials, moral concepts, traditions, and customs. In addition, the study of the linguoculturological component allows collecting many characteristics of the life of native speakers, while forming a holistic linguistic picture of the world. Therefore, the consideration of the Kipchak comprehensive expressions and phrases is an important process of maintaining one of the largest representatives of the "dead" Turkic languages, reflecting the cultural heritage of the peoples of that time.

## Discussion

To distribute the linguistic and cultural components, it is necessary not only to recognize individual homologous mechanisms among language families, but also to take into

account the development and evolution of the entire language system. A. Auanasova et al. [20] believe that by studying the linguoculturological history of each language group, it is possible to identify some common words, grammatical components and rules of phonetic correspondence between different types of Kipchak speech of that time. These units do not come from a single source, however, they are interrelated to different historical events and stages, characteristic of the period of prosperity of the Kipchak speech in its different interpretations. In the history of the development of the Turkic languages, there are very complex historical relationships, where division and integration are intertwined, inherent in the period of that time. All languages of the Turkic family are agglutinative, having great commonality in word formation and morphology. The main means of creating new words is the addition of additional components of word formation after the root, and the main means of morphological change is the addition of grammatical adhesion after the stem. Both word-formation and grammatical components can be single-layered or multi-layered. The proportion of compound words consisting of more than one root morpheme is very small in ancient words and gradually increases in modern words. It is extremely rare to use an internal change in the stems of a word to express grammar. Thus, when analysing the data, a special linguistic benefit is emphasized in the study and consideration of the Kipchak language units, which, in terms of phonetic structure, word formation and grammatical basis, demonstrate a high degree of consistency of linguistic and cultural types.

From the point of view of A.Ye. Dikhanbayeva and N.G. Shaimerdinova [21], by clarifying the linguocultural aspects of the Kipchak speech, it is possible to emphasize the common grammatical components of the Turkic, Mongolian and Manchu-Tungus language groups. Strong evidence that these three language groups are homologously related is that the case components followed by nouns are very similar to each other. Historically, one function of a verb can be transformed into another, either in the same form or with some addition. The definition and description of Turkic writing is to a large extent a product shrouded in the discourse of the linguoculturological language component. Through the analysis of linguistic units, it is possible to understand the origin and formation of the image of the Turks in various records and thus provide a new way of thinking for the study of ethnic and cultural histories within the framework of linguistics. In recent years, the history of the linguistic picture of the world of the Turks has faced a change and expansion of research approaches, where the written lexical and grammatical works of that time, which make it possible to comprehend a number of cultural issues in academic circles, played a large role in its advancement. The description of the functioning of the Kipchak language appears not only in various written texts compiled and edited by scholars, but also in official histories, which are of great interest to the topic of language and identification. When considering the data, it is noted that the linguocultural aspect of the manuscripts of the Kipchak period plays a fundamental role in the development of modern Turkology.

According to K. Samadova [22], before a specific analysis of the language units of the Kipchak language, it is important to draw parallels between history, grammar, vocabulary, and phonetics in order to understand research ideas from the point of view of a promising direction. Thus, translanguing practice believes that a completely equivalent and “transparent” analysis of the linguistic structure should be carried out between different languages, which will inevitably lead to the construction of a new discourse. According to the author, the study of the bilingual linguistic and cultural basis opens a window for understanding the meaning of the Turkic identity. However, in order to broaden one’s horizons, attention should not be limited only to the grammatical structure, but should take into account the peculiarities of the multilingual vocabulary, which was subjected to constant changes until the Kipchak language became “dead”. The compilation style is to convey as fully as possible the meaning of each word in several major languages popular at the time, including Arabic, Persian, Turkic and Mongolian, reflecting the philological knowledge of the time. Considering that there is no significant difference in the interpretation of the names of peoples and races between dialect differences, the important historical material of vocabulary is considered mainly in the context of Turkic studies. An integrated approach to the field of Turkic studies is gradually having a subtle impact on the field of historiography and cultural linguistics, making people aware of the inherent connection between linguistic, historical, cultural and political discourses. Thus, when analysing data, an integrated approach to the study of lexical-grammatical, phonetic, historical and cultural elements, which constitute an integral area of Turkic studies, is emphasized.

Researcher M. Németh [23] believes that Kipchak words and expressions, as historical materials, have characteristics of language style and formula that differ from other speeches. Terminology, expressed in the form of a vocabulary, uses various techniques in philological works, which range from linguistics to archiving, from ethnic sociology to history, which include many linguocultural aspects. A systematic examination of the characteristics of words made it possible to understand the formal elements of language concerning phonology, syntax, grammar and semantics, as well as the pragmatic mechanisms inherent in the use of language in the context of cultural studies. Such a process helps to better reflect the universality and variability of the Kipchak language, given the impact of historical periods on its development, as well as the formation of the modern Kazakh language within the framework of Turkic studies. From the presented language units, it becomes clear that throughout history, the concepts associated with the cultural phenomenon have not been considered in the most accurate way, where the essence of the materials of the period of that time favours the consideration of traditional criteria when describing the mechanisms of the cultural component. Modern Turkology requires knowledge of Kipchak words and their evaluation, while not forgetting the socio-cultural, religious and historical contexts in which they can be used. Thus, it is possible to make a significant transformation in the development of new linguistic knowledge. When considering the data, it is noted that the continuous study

and consideration of Kipchak vocabulary examples, as sources of phonological, lexical, cultural and grammatical knowledge, forms a complete linguistic picture of the world of that time.

Thus, the content analysis of the Kipchak language units as cultural and linguistic sources made it possible to determine the main elements of the linguistic picture of the Turkic world, taking into account historical, every day, traditional and cultural aspects, which form the basis for studying the speech phenomena of that time. It is worth emphasizing that the examples of Kipchak words are invaluable works for determining the features of the functioning of the Turkic language systems in all their interpretations, while highlighting the unique properties and characteristics of the life of that time. The considered phrases and expressions allow access to various lexical-grammatical and cultural foundations for the formation of a holistic historical and cultural content of each society. The existing units of speech of that time help to form a linguistic picture of the world, where lexicography depends on cultural contexts and feeds on their content in the context of historical, political and social components. This emphasizes that society has its own distinctive features, cultural heritage and identity. Although the collection and sorting of materials at an early stage were not comprehensive, they laid the foundation for a later study of the linguocultural tools of the Kipchak language in the context of Turkic studies. Regardless of the fact that the various examples of units are diverse, as well as fundamental in scope and curious in interpretation, they form an important niche in the study of the Kipchak language as a system on the basis of which the modern Turkic languages were interpreted.

## **Conclusions**

As a result of the study, it was possible to find out that Kipchak words and expressions are objects of social value, the importance of which goes beyond linguistic and cultural restrictions, having a decisive influence on the development of Turkic linguistic foundations and paradigms. It was also determined that culture in the aspect of linguistics acts as a kind of symbol system for identifying people, where language is one of the most powerful tools of society. Even when there is a change or interpretation of language, cultural identity is maintained despite the use of new widely used speech codes. The content analysis of the theory of linguoculturological discourse of the Kipchak speech made it possible to determine the national, traditional and original aspects of identity, taking into account the factors of the historical nature of that time. So, linguistic units in all interpretations represent the life and linguistic picture of the world of the people, causing the professions, activities, and ranks of the Turks. The era of Kipchak speech left behind meaningful expressions and phrases that basically convey the cultural picture of the world of that time. They provide important original materials for the study of the “dead” Kipchak language, which forms the basis of modern Turkology.

Thus, the results of the study emphasize that the linguoculturological aspect of language units is manifested in various dialects, expressions, and phrases that do not have translation and are unique mechanisms for revealing the picture of the world of the Turks. The influence of

religion and culture is a commonality of the Turkic languages that have a conservative linguistic trait with a relatively strict vocabulary and some grammatical exceptions. The wide distribution of the Kipchak words makes it possible to more accurately study the phonetic, cultural and lexical-grammatical structures of the language, against which it is possible to study in detail the roots and features of the development of the Turkic language groups. Such examples serve as a kind of foundation for the study of cultural and linguistic elements, thanks to which it is possible to determine the value of lexical units of that time, taking into account the origin and formation of the ethnic component of Turkic studies within the framework of linguistics. Accordingly, it can be concluded that the purpose of the study was achieved. However, further in-depth studies are needed to further emphasize the connection between the cultural, historical, religious and political contexts of representatives of different speakers of Turkic speeches, which have survived to this day in different linguistic manifestations and interpreted codes.

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### Conflict of Interest

The authors declare that there is no conflict of interests.

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## Лінгвокультурологічний аналіз писемних пам'яток старокипчацької мови Мамлюксько-золотоординського періоду

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### Анотація

**Актуальність.** Дослідження лінгвокультурних основ кипчацької мови закладає основу для формування історико-культурного, фонетичного та лексико-граматичного компонентів, які створюють механізм розвитку тюркознавства в цілому. Процес втрати чіткості та гостроти культурних контрастів та їх розсіювання має бути адаптований, щоб зберегти потенціал тонких відмінностей у кипчацькій мові, присутній у соціальній реальності турків.

**Мета.** Мета дослідження – проаналізувати особливості функціонування тюркських лінгвокультурних течій з урахуванням особливостей використання одиниць кипчацької мови.

**Методологія.** Для досягнення мети дослідження використано такі методи: структурний, контент-аналіз, порівняльний.

**Результати.** За результатами роботи встановлено, що кипчацькі слова є основою для вивчення лінгвокультурних та лексичних компонентів, які формують культурну, фонетичну та граматичну структури розвитку тюркології в цілому. Контент-аналіз дозволив виявити різні мовні одиниці, які описують картину світу турків і є унікальними діалектами культурного контексту. Визначено, що дослідження фонетичних і лексико-граматичних властивостей кипчацької мови сприяє активній пропаганді лінгвокультурних елементів, які пронизують традиції, звичаї та культуру турків.

**Висновки.** Розгляд відповідних словосполучень, виразів, мовних одиниць дозволив побачити широкий лінгвокультурний спектр функціонування кипчацької мови в рамках тогочасних історичних подій, побуту та професій. Практичне значення полягає у використанні результатів дослідження науковцями, а також фахівцями в галузі культурології, лінгвокультурології, лінгвістики та тюркології.

**Ключові слова:** кипчацька мова; культура; ідентичність; діалекти; мовна картина світу.