

## Peculiarities of Kazakh names origin

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**Abstract.** *Our life is surrounded by different names that are given from the birth. Through naming people or subjects we differentiate one person or thing from all others like. Kazakh people pay much importance when they give a baby its name. Most of the Kazakh proper names have a living etymon and motivation, parents believe in the meaning of the name they give their children. In the given article we tried to illustrate some priorities people give in different time and condition.*

**Keywords:** *anthroponyms, Kazakh onomastics, word-formation, motivation, affixation.*

**Research purpose** is to introduce Kazakh proper names and to illustrate their appearance directly connected with the historical formation of a particular lingual and cultural society due to the fact that names not only specify but also identify, distinguish, mark, etc.

**Design/Methodology/Approach.** The following methods were used in the process of investigation on the given abstract: method of informational generalization and descriptive method.

**Findings.** They perform significant social and communicative functions, and the main ones (naming individuals), identifying (distinguishing individuals: Arman, Oraz, Serik), in society according to his status (Sultanbek, Alikhan, Bulatkul), defining (according to his location: Kustaubai, Zhailaubai; according to certain weather conditions: Suykbai, etc.)

**Originality/Value/Practical complications.** The analysis of data reveals the growing interest of Kazakh people to name newborns on the national basis. This change illustrates the fact that in the Kazakh culture we witness changes of priorities conditioned by referring to national sources which are regarded as makers of identity and reflection of the ethnic culture.

Nomina propria – the origin and the history of proper names is studied by different fields of science: history, linguistics, philosophy, geography and others. It is believed that a person needs a name for identifying and distinguishing himself from others. The Prophet Muhammad once said: "In the last hour of life you will be called by your name and by the name of your father. Therefore give the children good names".

One of the branches that consider name as a concept is onomastics. Onomastics is a set of names surrounded us in any sphere of life and activity. Sometimes it is replaced with the term onymy. Onymy as any lexicon vividly reacts to all the phenomena hap-

pening in the environment surrounding the person, as a result names appear involuntary registers of natural phenomena and the events which take place in the public life. We shall consider how the separate factors connected with the life and activity of the people are reflected in onomasticon [1, p. 49].

The birth of a child is the biggest event in a Kazakh family. Therefore, Kazakhs take choosing the names of their newborn children very seriously. Traditionally, it was the privilege of a grandfather or another distinguished person, so that the child would grow up to be as good as this person. Sometimes, Kazakhs would even ask a guest to give a name to their child [2, p. 32]. The Kazakhs survived endless raids and famine are God-fearing and law-abiding; they reacted to any changes in their life with the meaning of their children's names. Most of the Kazakh names have a living etymon and motivation.

Kazakh proper names are often formed by the composition of names: Kassymzhomart, Mukhametali, Mukhitardager and others. Word-composition is also a fact of appearance of names, in this case the elements of a name are "talking," Aitugan (new moon is born), Aizharyk (bright moon). The given examples illustrate that people worshipped the moon and followed the moon periods, deified the moon (according to Muslim laws it is sacred, various folk belief are connected with it) that is why 'Ai' (the Moon) is widely used in the proper names as a stem and word-composition element.

Nomadic way of life, cattle breeding prompted their own laws and every family desired a boy to be born. Attitude to boys' names was different. Men were meant to deal with many difficulties of life. First of all, parents wished them to be defenders of their family and clan during the wartime and to resemble famous noble people or poets in the times of peace [3, p. 28].

Table 1 List of distinguished people in the Kazakh history

#	Name	Gender	Acknowledgement	Period
2	Kazibek	male	orator, bi	late 17-18th century
4	Tauke	male	ruler, khan	17-18th century
5	Mahmud	male	scholar philologist, lexicographer	11th century
8	Kulyash	female	singer, actress	20th century
1	Zhanibek	male	the first Kazakh khan	15th century
1	Muhtar	male	Scientist, poet	19-20th century
1	Toktar	male	cosmonaut	20-21st century

In the past, mortality among people was very high and it was reflected in boys' names. In families where newborns often died, they would be given plain names protect them from the devil eye: Ultarak (loner), Eleusiz (unremarkable), or Elemes (unnoticeable).

It is important to pay attention to the rule of formation of Imperative mood (buiryk rai) in Kazakh onomastics. It can be forms of all three persons and both in Singular and in Plural. This attribute allows distinguishing two types of Imperative mood form used in proper names for expressing modal contents. The verbs in Imperative mood, formed from the second person, Singular are very common in the process of Kazakh name giving. Male names: Dosbol (be friend), Nurbol (be light), Nurlan (shine), Aldan (cheer up), Amantyr (live healthy), Kobei (multiply), etc. Female names: Gulden (bloom), Zhaina (be bright), Gulzhaina (bloom like a flower), Zhalgas (continue), etc.

The Imperative Kazakh verb forms from the third person, singular, compose the following words. Male names: Baityrsyn (let him live wealthy), Bektyrsyn (let him live like a ruler), Ongarsyn (let him have luck), Zharylkasyn (let him give abundance), etc. Female names: Tyrsyn (let her/him live), Bolsyn (let it be), etc.

In some male names, the modality is given by verbal form of recent past tense (zhedel otken zhak):

a) examples formed from the first person, Plural – Kuandyk – (we) were glad, Sagyndyk – (we) missed, Suyindik – (we) admired, etc;

b) examples formed from the third person, singular – Amangeldy – (has come safe), Baigeldy – (has been born rich), Rysaldy – (inherited happiness), etc.

There are participle verb form in the structure of Kazakh onyms, for instance, Ayapbergen - 'given out of pity', Bakbergen – 'the one who gave happiness', Bekturgan – 'lived as a ruler', Otegen – 'the one who compensated', etc.

The names where the semantics 'to live' (tur (u) is present are quite common: Turlybek, Tursynbek, Turmagambet, etc. The sufficient grammatical rank of words laing in the structure of Kazakh anthroponyms are nouns. The main point is to see the lingual-semantic motives and trends. During the naming ceremony, the Kazakhs chose a name with certain or desired qualities of the newborn. Examples: Balta – 'axe', Temir – (made of iron), Shoinbai (made of steel). It was commonly to call children by the age of their fathers and grandparents: Elybai (fifty), Seksenbes (eighty-five) and Zhuzbai (lived for a hundred years), thus wishing their children to live a long life.

The nation who lived due to the cattle breeding used the names with the words: 'zhylky'- (horse) and 'koi' (sheep). The honour to these animals, which supplied the Kazakhs with food and other domestic things and clothing are reflected in such anthroponyms as: Zhylkybai (rich in horses), Koishibai (rich in sheep), Zhylkybek (owner of horses), Koishybek (rich in sheep), etc.

Sometimes a name was linked to the attributes of nomadic life, such as: Koshkinbai (nomad's camp), Kyataubai (winter camp/pasture), Zhailaubai (sum-

mer camp/pasture) and Bulakbai (spring). Names of locations were also important, for instance, the famous akyn Zhambyl Zhabayev was named after the mount of Zhambyl where he was born. Same are the names of Sozikbai, Kelesbek, Edilbai. Various names are linked to a time of the day or weather conditions: Tanatat (day is breaking), Karzhau (it is snowing), Zhanbyrbai (rain), Tumanbai (fog) and Boranbek (snow-storm).

Children born with moles, physical defects and birthmarks for a period of time had to be called by nicknames: Kaldygul (flower with a mole) or Anar (garnet).

The events of life were important for Kazakhs. Examples: Sogys (war), Zhenis (victory), Tynys (break), Toishybek (father will celebrate), Tokbolat (plenty of food) and Toyindyk (had enough to eat) [4, p. 46].

More names are linked to the expansion of Islam in the steppe. For instance, children born during the month of Ramadan (orazy) would be called Orazbek or Orazgul. Children born at Easter (ait) were called Aitbai or Aitkul and on Friday were Zhumabai, Zhumakul and Zhumabike, etc.

Each period may be traced in Kazakh onomastics. The range of names like 'Soviet, Oktyabr, Tractorbek, Kolhozbeq, Sailau (election), Maidan (from line) and other names denote the period of Soviet Kazakhstan. Some famous are remembered under their names different from their original ones. Abilmansur was the real name of the famous Ablaykhan, a descendent of Chingis Khan. He changed his name after enemies brutally killed his father and he had to hide in the steppe under the scornful nickname of Sabalak (shaggy dog). The real name of great Kazakh poet Abai Kunanbaiuly was Ibrahim. It was his grandmother Zere who called him, her beloved grandchild, Abai (careful).

Table 2 Examples of borrowed Kazakh names

Name	Origin	Meaning
Adel	German	noble
Rimma	Hebraic	apple
Dilshat	Persian	happy
Riza	Arabic	gratitude
Bagdad	Persian	city
Toleu	Mongolian	mirror
Saulet	Arabic	energy, power
Lashker	Iranian	warrior, courage

Kazakhs also have numerous other ways to name children. They may be inspired by seasons, weather, various omens or famous events.

Names are the badge of individuality. So long as the individual is nameless, he is amorphous. When he receives or creates a name by which he can identify himself, he enters upon a truly subjective existence. By acquiring the names of objects, animals and people around him, he acquires also an objective consciousness. The distinction between proper name and common nouns is largely product of civilized thoughts.

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