

COMPARATIVE ANALYSIS ANTHROPOLOGY IN KAZAKH, KYRGYZ, UZBEK AND TATAR LANGUAGES

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This article discusses anthroponymy Arab-Persian origin, which is devoted to the cults of the Moon, Sun, Stars, and related cognitive phraseology in Turkic languages. And given the names of many groups of people: the celestial bodies, wild animals, pets, sacred number. Language of the world – a special method to reflect the language and the representation of reality in the forms and structures of the language in its relation to the person who is the central figure of the language. Now consider the linguistic picture of the world as a whole of human knowledge in the unity of the model of the world, and with the same conceptual point of view, the world is a philosophical and philological concept.

Keywords: anthroponymy, Linguistic Map of the World, the Moon, the Sun, the Star, celestial bodies, wild animals, pets, sacred number

The Turkic world share a common value Turkish write – common history, similar fates of Turkic-speaking countries' historical heritage, culture and language in terms of the ability to appreciate the most precious treasure that one of the main tasks in the immediate present. There are a lot of works about anthroponymy in Kazakh, Kyrgyz, Uzbek and Tatar languages. In particular Zh. Balasagun, E. Zhubanov, M. Gabdullin, G.F. Sattarov, A. Idrisov, Sh. Zhabarovdun, K. Dyikanov, T. Zhanuzakov, V.U. Makhpirov, U. Erzhanova, M. Musabaeva, B. Biarov, K.K. Rysbergen and some other scientists contributed for Turkic-speaking countries' historical heritage.

The history of the Turkic people, the historical and spiritual interlacing, each nation on culture of the Turkic people expresses symbols of lingvokulturny unity, investigating etnolinguistic aspects. The history, culture, similarity of the Kazakh, Kyrgyz, Uzbek and Tatar languages, were summarized concepts concerning names a cult, seemed to similarity and feature. The concept of a lexeme "cult" phraseological, paremiologicheskoy conceptual unit, as a part of a frame, is shown in the form of the scheme, the ethnocultural table of contents is chosen. The Sun, The Moon, The Water, The Fire, The Mother Umay, A Tree, a cult of Spirits and "God's forces" conceptual phraseology, proverbs – sayings, popular expressions, legends, fairy tales, art compositions, is considered richness of language, in the above-named concepts associative features are specified, all this proves that there is an opportunity to distinguish features language images in the world and the universe.

Theoretical importance of research work

Anthroponymy in Turkic languages – the historical, cultural and social phenomenon

which is leading up ethnic information from ancient times. Entering into this system in ethnoculturological and historical essence ethno Anthroponymy the shape of different ethnoses and historical origins of ethnic groups, as their geographical movements. Anthroponymy is manifested in various forms and types of the public and social device, the material and cultural phenomena in the life and household of people in the past. Any nation retains the gender system of naming and this accounts for the usage of notions connected with world outlooks, cultural and social phenomena, life and household daily routine, a form of economy with this or that nation. Owing to this we distinguish the following groups of people's names:

- Names connected with names of celestial bodies;
- Names connected with names of wild animals;
- Names connected with names of domestic animals;
- Names connected with names of sacred numbers.

The Turkic people gave the names of celestial bodies associated with the Moon, the Sun, Stars and Light, Sunshine, from that we can see words connected with the Moon and the cult of the sun and unlimited respect and trust for the Moon, the Sun, the Star. With ancient Turkic people the Moon's cult was in the first place, the names as *Ai qagan*, *Ai oldi*, *Ai toldi* [1;25] were given. In Zh. Balasagun's work called "Kutti bilik" were mentioned the girls' names Aitoldy and Kuntudy also have a proper cognitive meaning. These names are connected with wealth (happiness) and justice (T. Zhanuzakov). Professor E. Zhubanov says about the names of *Kunsulu*, *Aisulu*, *Tangsulu*, *Kunzharik*, *Aizharik*, *Tangzharik*. He says: "It's

true that the cases of retaining the supposed ancient order of words are single. It wouldn't have been otherwise as the supremacy of the new form could be realized after the old one is ousted. Therefore, also there where the attribute stands after the attributed one our grammatical thinking is not always able to see this, moreover, it is able to change the attribute into the attributed one and vice versa. Perhaps such strange combinations as *Kunsulu* (about the beauty), *Aisulu* (the beautiful moon), *Tangsulu* (the morning dawn is beautiful), met in traditional personal female names, or analogical with them male names like: *Kunzharyk* (the bright Sun), *Aizharyk* (the bright Moon), *Tangzharyk* (the bright morning dawn) have been the samples of such a word order in which the attributes expressed by adjectives *sulu* (beautiful) and *zharyk* (light), followed the attributed *kun* (sun), *ai* (moon) and *tang* (morning dawn). Such an admission is more likeable because here in the last components (*sulu* and *zharyk*) it is not possible to trace the predicate, and in the first (*kun*, *ai*, *tang*) – the subject, as the combinations comprising personal names very rarely acquire the form of a sentence like: *Zhyl keldi* (Spring has come), *Kozham berdi* (My boss has welcomed), etc. Very often personal names, simple or complex represent an expression either of an attribute of some substance or the predicate of some subject. In the first case a person bearing the name is thought of as a substance, in the second as a subject. So the full translation of thoughts included in the above-mentioned names may be like this: “(this is) – a beautiful sun”, “(this is) – a bright sun” and etc [2;126].

The Turki-tatars as well as in the Kazakh language such word as “*Ai*, *Kun/ Kon*, *Tang*” by antropoleksem: *Aibulat*, *Aivar*, *Aidyn*, *Ainur*, *Aizat*, *Aidar*, *Aidos*, *Aigol*, *Aizada*, *Aidana*, *Aizhan*, *Aisulu*, *Ainaz*, *Tang*, *Tangol*, *Tangshulpan*, *Tangsulu*, *Tangnur*, *Tangsu* and occur [3;19]. In addition, the article by G.F.Sattarova anthroponym Tatar language in the ancient faith compliance with the Turkic kneel in the sky; nature names: *Kugai*, *Aisyly*, *Chulpan* describes the worship in the sky, in nature [4;69] and the Kyrgyz names *Ayzhamal*, *Tolganay*, *Aichurek* describe the worship of the moon.

In Kazakh, Kyrgyz and Tartar the male and female names are associated with the Moon, the Sun mean beauty, kindness and tenderness. The people's names are created from combining of two words. For example, in the Kazakh language the names associated with the moon are: *Ay + sulu*, *Ay + zharyk*, *Ai + nur*,

Ai + shuak, *Ai + barsha*, *Ai + zhan*, *Ai + kumis*, *Ai + saule*, *Ai + para*, *Ai + bek*, *Ai + dos*, *Ai + dar*, *Ai + dar + bek*, *Ai + toldy* and other names. Associated with Sun and Shine are: *Kun + sulu*, *Kun + zharyk*, *Kun + tu*, *Kun + tuar*, *Kunim + zhan*, *Kun + toldy*, *Nur + ai*, *Nur + sulu*, *Nur + zhan*, *Nur + ganyim*, *Nur + tai*, *Nur + bala*, *Nur + bol*, *Nur + bai*, *Nur + bek*, *Nur + bubu*, *Nur + aly*, *Nur + galim*, *Nur + sultan*, *Nur + sulu*, *Nur + gul*, *Nur + zhigit*, *Nur + kasym*, *Nur + tungan*, *Nur + saule* and other names. The Turki-tatars names associated with the moon are: *Ai + bulat*, *Ai + vaz*, *Ai + var*, *Ai + din*, *Ai + nur*, *Ai + zat*, *Ai + dar*, *Ai + gul*, *Ai + zida*, *Ai + dana*, *Ai + zina*, *Ai + sylu*, *Ai + zila*, *Ai + naz* and other names related to the Kirghiz associated with the moon are: *Ai + zhamal*, *Tolgan + ai*, *Ai + churek* and other names have this meaning.

We believe that the “Sky” – the ancient goddess worship only the Creator of the Turks. God cult religion all over the world, all life, the creator of all creation, only stated that there is a powerful force. Perhaps that is why the ancient Turks in ancient times to rejoice and grieve, even if its share of problems, the next goal is to achieve the dream of doing something, even long-distance travel, wellbeing, health, luck, and looking up to heaven worship.

Eventually some motives of name, which had put in ancient period of Turkic, have disappeared; names with the components “*Ai*”, “*Kun*”, “*Tang*” found to be the most prevailing and reached up to nowadays. Ancient representations of ancestors found the reflection in anthroponomical system, and being remained in national memory in the form of the mere cipher language signs, were transformed to the future generations.

The small group of names, which have animistic representations on its basis, is connected with a cult of the Sun, the Moon, the Star and the Water. Names with the component “*Su*” aren't extended in names of Tatars, the reason of it that is water-symbol of time, and the transience, irrevocability is peculiar to it. Other aspect of name giving, which is based on beliefs of the ancient Turkic and connected with water, consists of the metaphorical use of a word “*SU*” and associates with cleanliness, innocence.

The people's names connected with *wild animal's names*. Naming a child with wild animal's name that they were (*kushty*), (*karuly bolsyn*) and (*solardai erkin omir sursin*). *Bori*, *kaskyr*, *arystan*, *zholbarys*, *aiu*, *barys*, *bugy*, *kaban*, *kulan*, *maral* and other names regard these

names as an honour to transform into people's names. In the ancient monuments writing *Arslan* (arystan), *Aşına* (kaskyr), *Bars* (barys), *Buqa* (ogiz), *Küçük* (kushuk), *Qaban* (kaban), *Qulan* (kulan), *Teka* (teke, koy) т.б. Kushuk (kushuk), gabah (kaban), gulan (kulan), teka (teke, koy) and other names are met. In Tatar people the wolf are called (buri), dative (bars), lion (arslan) and etc. The names which naming people with these animal's names are: *Baiburin*, *Buriev*, *Baiburin*, *Burikbaev*, *Barus*, *Barsil*, *Aibarys*, *Ilbarus*, *Ilbaris*, *Bibars*, *Akbars*, *Arslan*, *Jhofar*, *Baibure*, *Buga*, *Baibuga*, *Kochek*, *Kubak*, etc. But in ancient Turkic languages Arslan/Arslan esimi Turfan, Karahan are the names of king: *Arslan balban*, *Arslan tegin*, *Arslan Bilge Tengri ilig* [5;156]. Also, in Kazakh bori, kaskyr, arystan, zholbarys, aiu, are of honors consume and changed to name of people. Nowadays they exist in peoples names. They are: Arystan, Arystanbek, Arlan, Zholbarys, Kaskyrbay, Boribay, Boribek, Aiubai, Aiukhan, Bugybai, Maral, Maralbek, Maraltay, Akmaral etc. So some names such as met in Kirgiz peoples name. Names of Kirgiz are investigated by A.Idrisov in his work on "Kyrgyz tilindegi ysyndar" ("Кыргыз тилиндеги ысымдар") work. To the Kirgizia and Turkic prejudice – according the sky, animals and nature name are described with the cult name: *Shur*, *Bars*, *Shumkar*, *Arsyan*, *Boribasar*, *Shalkuieyk*, *Telrou*, *Sureshki*, *Sarala*, *Akborshuk*, *Akkula*, *Kerbilek*, *Akshumkar*, and others [6;17]. Name which are connected with animals names are important. When people are given names, in their sense describing – heroine, heroic, urgent, idea is obvious.

The name "Kaskyr" we can indicate via this example: *wolf* is → wild animal → molar and urgent → threat → sharp. Name wolf is not used in only Kazakh, but in Kirgiz, Uzbek, Turki-Tatar think that wolf is saint and never called in straight for example, Kazakh people said how "uzyn kulak", "tik kulak", "ulyma", "kokzhal", "it-kus". Uzbek people used changeable meaning to his "itkush" (itkus), then Turkmen people used euphemisms such as, "ady zhiten" (aty zhok), "mesdan it" (dala ity). Kazakh people up to now they asked "Malyn it-kustan aman ba?" It is a track of totemistic conception of long ago. People have such conception, that if traveler meets a wolf, it means he always has luck. Maybe therefore, Kazakh people thought that heroes look like wolves, and they taught courageous, tearless and daring like wolves. In our language phraseologisms explain that wolves are very courageous, fearless and daring through such

words: "kaskyr zhurekti", "kaskyrdai ozhet", "kaskyrdai zhauyiz", "kokzhal boridei". They mean courageous, fearless and daring. After that among our nation had brought about such words like: "Borikti tastap, boriden kutylyp bolmas", "Bori tusin ozgertkenmen, tisin ozgertpeidi", these words mean to characterized as a wolf, but these learn to be proud like wolves [7;242].

Used methods during research

The people's names connected with *domestic animals*. In ancient time our nation named their babies connecting to *Camel*, *Sheep*, *Horse*, *Caw* in order to the babies be able to be very wealthy. For example: Kazakh people considered a camel as sacred "Oisylkara", and called own babies Bota, Botakoz, Akbota, Zhanbota, Narbota, Nartai, Nartailak, Narbura, Burabai, Tuyebai, and respected the sheep "Shopan ata", called own babies Koishybai, Koibagar, Kozybek, respected the horse "Kambar ata", called own babies Zhylykybai, Zhylykybek, Zhylykyaidar, the cow is "Zengi baba", called own babies Ogizbai, Okresh, Buzaubai. Scientist K.K.Rysbergen said that some names are connected with body's parts of animals, because for a long time our nation was related to animal culture, that's why it has names like: Aktailak, Aktuye, Alaaytal, Akzhainak, Atottagan, Botamoinak, Koshkar, Eshkiolmes etc. [8;13].

In our nation's custom one of the way of respect to a person – follow "At tergeu" name. In work of N.I. Ilminski, G.N. Potanin, N.A. Baskakov, A. Axmetov not allowing words, tabu, euphemism and custom affected name. Kazakh women don't call father-in-law, mother-in-law, brother-in-law, younger brother-in-law, or relative-in-law, brother's wife, straightly even they don't call their husband by their name; give the name peculiar to himself- \at tergeu\- one of the founding shows. The name of father-in-law, brother-in-law, younger brother-in-law, or relatives-in-law: *Ulken ata*, *Bi aga*, *Mirza zhigit*, *Torem*, *Shyrak*, *Ortanshym*, *Sarybala*, *Kishkenem*, *Tentegim*, *Erkem*, name of mother's-in-law, sister's-law: *Ulken azhe*, *Ak azhe*, *Sheber azhei*, *Syrgalym*, *Shashbaulym*, *Shyrailm*, *Kishkene kyz*, *Kenzhem*, *Bikesh*, *Boizhetken*, *Botagoz*, *Ake kyz*, *Erkem*, *Erkezhan*, *Erke kyz*, *Akerke*, *Akbota*, *Karakoz*, *Kozzhaksym*. All this is the best sign of pride and respect. There is a story which is tied to it. One day a daughter-in-law who couldn't call her father-in-law's, brother-in-law's names from respect way, when she went to the other side of reed, a wolf went to

eat sheep, the daughter-in-law rescue the sheep and cut it, then she provided its meat to people in village and she said to mother-in-law. “Syldyramanyng ar zhagynda, sarkyramaning ber zhagynda mangyramany ulyma zhegeli zhatyr eken, zhanymany bilemege bilep-bilep zhiberip, bauyzdap keldim” said she. Syldyrama-reed, sarkyrama-river, zhanyma-knife, bileme-sharpener. The reason of their names of father-in-law, brother-in-law: *Kamysbai, Ozenbai, Koishybai. Kaskyrbai, Bakibai, Kairakbai*. We can see daily life of Kazakh nation’s totem is faith.

Anomastic names are associated with the *sacred numbers*. About names associated with the numerals scientist T.Januzakov wrote: the names of the numeral are associated with the birth date of a child. Environment, with life and others are connected with gift’s number. For example, names such Ushbai (thirty), Zhetibai (seventy), Togyzbai (90 ninety), Kyrykbai (forty) are connected with people’s traditions, customs and cultures and often use with words such “zheti”, “togyz”, “kyryk”, said. With words “ush”, “zheti”, “togyz”, “kyryk” also numbers such “bir” and “bes” gift connecting: *Birzhan, Birimzhan, Birmagambet, Ushbay, Ushlik, Tortbai, Besbai, Zhetibai, Togyzbai, Togyzak, Kyrykbai* and etc. It was common to call children by the age of their fathers or grandfathers.

Particularly Kazakh people were very careful with names. Good and famous people give names to babies and give them “Bata”. Very famous person of a village takes baby on hand and repeat his name three times. Ages ago when unusual baby was born with shine forehead and especially to be called in names such as “Itaiyak”, “Kushuk”, “Zhamanbala”, “Karbala” were. Nowadays people are trying to call their babies according to national traditions. For example, for wisdom and famous to give such names – *Abai, Zhambyl, Saken, Dinmuhamed, Margulan*, for poet – *Dina, Kurmangazy, Nurgisa*; for famous singer – *Roza, Bibigul, Makpal*, for heroine – *Edige, Zhanibek, Alpamys, Kobylandy, Abylay, Kabanbay, Aliya,*

Manshuk, for cleaver mother’s names such as *Zere, Aiganym, Tomiris*, and in the last time in order like our president such sober – minded called *Nursultan*.

Conclusion

Naming the person is one of spheres of enrichment of language. This spiritual wealth belonging to the same people showing national essence of their long history. Above the mentioned values of names in the Kazakh, Kyrgyz, Uzbek, Tatar languages have on value the general understanding, communication in outlooks. In all these languages names on sounding are exposed to phonetic changes, but semantic values are identical. Above Turkic-speaking people have a common understanding of the meanings of their names; the outlook is inferred that there is a connection. This change people phonetic spelling of their names in four languages, but the semantic meaning is the same. In conclusion sphere of linguist cultures discovered anthropological Kazakh-Turkish languages give information’s from ethic history cultural and social phenomenon. In this range seem family of historical groups and geography movement of ethnic groups. One of the language branches of development seems public like such treasure and national existence.

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