

ФИЛОЛОГИЯ ҒЫЛЫМДАРЫ
ФИЛОЛОГИЧЕСКИЕ НАУКИ
PHILOLOGICAL SCIENCES

МРНТИ 16.21.27

**TOTEMISTIC AND RELIGIOUS VIEWS IN NATIONAL
ANTHROPONYMICS**

K.M. ABILDAYEVA^{1[0000-0001-7791-1425]*}, **N.N.AISEEVA**^{2[0009-0003-1217-6433]}

¹Aktobe regional university named after K. Zhubanov, Aktobe, Kazakhstan

² KPMG AUDIT LLP, Almaty, Kazakhstan

*e-mail: kenish_abildayeva@mail.ru

Abstract. This article focuses on anthroponyms, which are based on totemistic and religious views that were used for a long time (especially in the ancient Turkic period). Many ancient Turkic-Kazakh personal names were born on the basis of paganism. These names were associated mainly with religious beliefs, as well as with totem and taboos and partly reflect the cultural traditions of the people.

So, in Kazakh naming, there is still a taboo on naming babies not only by the names of their parents, but also by the names of relatives on the male, paternal side, which is an echo of patriarchy, manifested in the observance of the laws of exogamous marriage. As in the traditions of other peoples, this prohibition is apparently connected with the idea that the repetition of a name damages its previous bearer.

The formation of the traditional culture of the Kazakhs took place against the background of the transition from pre-religious to religious consciousness. The norms of traditional Kazakh ethical culture are concentrated in a large number of oral prohibitions, taboos, customs, rituals that a person encounters in everyday life, and which are reflected in paremias and stable combinations.

In the Kazakh pagan nomenclature, totemism was one of the main forms of views, which served as the basis for the further development of the anthroponymic system of the Kazakhs.

Keywords: anthroponymy, religious views, pagan ideas, totem, namegiving, Kazakh people, semantic load, ethnoanthroponyms.

Introduction. How to name your child and not be mistaken in choosing a name? This question has always worried people from time immemorial, and is relevant to this day. For many centuries, the process of the emergence and archaization of new names has been observed. The motivation for personal names can vary in nature. Kazakh anthroponymy has its own characteristics. It, in particular, reflected various pagan ideas and beliefs, features of the economic and political system of the Kazakh people in antiquity.

The relevance and novelty of the presented material is due to the fact that the object of research by anthroponymists of various schools and directions has recently been the search for etymology, i.e. determination of the origin and meaning of those words from which personal names, nicknames, and surnames were formed. However, in our opinion, the main feature of the anthroponymy of any people should be considered the evolution of the formula for naming a person, i.e. features of formation and functioning. Nicknames and pseudonyms are optional; not everyone has them. In historical terms, the most ancient, primary is the personal name.

The article attempts to describe religious, mythological and totemistic views in Kazakh anthroponymics

The anthroponymic system of any language reflects the value orientations of the community of people at a certain time interval. Proper names initially carry a semantic load, which over time, with the loss of some functions inherent in naming, are forgotten. History knows periods when whole layers of names were borrowed. These processes were determined by various cultural and historical factors, but the most significant factors have always been religious and mythological-totemistic.

Methods

The method of lexicographic presentation of Islamic vocabulary is considered by us in close connection with the Arabic borrowings, which penetrated the Kazakh literary language through contacts with Muslim civilization. The most common form of collective ethnic consciousness is folklore, which accumulates the centuries-old experience of mythological and religious development of the world, therefore folklore works: epics, tales, proverbs and sayings, songs and legends are an invaluable source of research into the history of the spiritual culture of the people [1, p. 68].

Kazakh names have long been the object of research of Kazakh scientists, in whose works the structural, functional features of national anthroponyms, the problems of their translation in the texts of works of fiction, etc. were considered. (A. Kaidarov, R. Syzdykova, T. Zhanuzakov and others). Kazakh folklore from the position of reflecting Muslim mythology in it has been studied in sufficient detail by the famous Kazakh folklorist academician S. Kaskabasov [2, 259 p.; 3, 240 p.], N.D. Nurtazina [1, 116 p.], A. Zh. Zhaksylykov [4, 422 p.], A.K. Sultangalieva [5, 188 p.] and others. The most famous were the works of T. Zhanuzakov, the compiler of a voluminous reference book of Kazakh names, who thoroughly investigated the history of the formation of the Kazakh anthroponymic system, including in the aspect of phonetic development of numerous borrowed anthroponyms [6, 218 p.; 7, 480 p.]. The scientist examines the most important periods in the

development of the Kazakh anthroponymic system, from the archaic era to the end of the twentieth century.

T. Zhanuzakov emphasizes that the share of proper names borrowed from the Arabic and Iranian languages in the composition of the anthroponyms of the Kazakh language is very large [6, p. 104-105]. In quantitative terms, the overwhelming majority are Arabic names. As for the Persian names, despite their relatively small number, they are more ancient [6, p. 108]. “Just as baptism in Russia was expressed in the widespread displacement of ancient Slavic linguistic names into Hebrew and Greek (from the Bible), so the Islamization of the Turkic-Mongols resulted in a wide distribution of Arabic and Persian names among them. Genghisids, khan families were distinguished by a special adherence to the names of the Prophet, caliphs, characters of the Koran, Arab-Persian legends <...> There was a firm belief that the names of Muhammad, the righteous and the great Imam would protect the child from evil forces, spiritual grace ("baraka") [1, p. 43]. “Imitating the elite, the mass of the people began to master the Muslim names. Ancient Türkic names and nicknames were also used” [1, p. 44]. In general, more than 70% of Kazakh personal names still in use among the people are of Arab-Persian origin,”- N.D. Nurtazina emphasizes, referring to the work of T. Zhanuzakov [1, p. 45].

In the 18th - early 19th centuries a large number of Arab-Iranian anthroponyms is found in South Kazakhstan, as well as among the Semirechye Kazakhs, covered by cultural contacts with the peoples of Central Asia, the cities of Bukhara, Tashkent, Samarkand, Dushanbe, while in Central and Western Kazakhstan anthroponyms of Arab-Iranian origin, judging according to the documents examined (from 1785 to 1828), there were not many [6, p. 65].

The scientist writes that the Arab-Iranian borrowings, firstly, underwent changes under the influence of the linguistic element of the receiving party, and secondly, they underwent a semantic transformation. Much has been written about the phonetic transformation of Arabisms in the Turkic languages by N.K. Dmitriev, A. Kuryshzhanov, L. Rustemov.

For the first time, the question of the phonetic development of Arab-Iranian borrowings was raised by N.K. Dmitriev on the example of the Bashkir language [8, p. 125].

T. Zhanuzakov examines in detail these changes in the anthroponymic system of the Kazakh language, noting that in the process of mastering Arabisms in the Kazakh language, phonetic phenomena of assimilation, accommodation, apocopy, haplology, etc. are often observed. [6, p. 109].

Results and their discussion

By anthroponyms we mean “anthroponym (from the Greek anthropos - person + onyma - name). People's proper name” [9, p. 66]. In the scientific literature, we find a parallel circulation of the terms anthroponymy and anthroponymy. In particular, the dictionary of linguistic terms indicates that anthroponymy is “a set of anthroponyms, that is, proper names for naming a person in any language”, and anthroponymy - (Greek Anthropos - a person and onyma - a name) is a section of onomastics that studies anthroponyms - names of people (taking various forms and their separate components (personal names, patronymics, surnames, nicknames, pseudonyms, etc.); their origin, evolution, patterns of their functioning “[10, p. 33]. In our work we will use the term anthroponymy.

Below we offer a brief description of Kazakh names from this point of view. 1. Religious names:

a) Pagan names. Pre-Islamic names were closely associated with paganism and reflected the specifics of the surrounding flora and fauna, natural resources and celestial bodies. Pagan names prevailed in the composition of the ancient Turkic anthroponymy. The main form of paganism common to all Turkic-speaking tribes is the cult of Heaven - Tengri (it was based on the spiritualization of the forces of nature) and the cult of the Earth (Earth-Water - Jer-Sub). [11, p. 430]. In this pair of divine powers, the main role belonged to Heaven. The cult of the sky, sun, moon, mountains, rivers, natural forces influenced the emergence of the personal names of Kazakhs. For example: Aisylu (let the child be beautiful like the moon), Ayganym (foreshadows the future for the child so that she becomes a mistress), Knay (let the child be like the sun and the moon), Zhuldyz (star), Tautai (high like a mountain), Ayzharyk (let the child be light, bright, radiant), Kulbai (wide as a lake), Sholpan (Venus). It can be concluded that animistic views are the most widespread and well-preserved to this day. One of the main objects of worship of the ancient Turks is space, sky, celestial bodies, which are reflected in the naming.

In the ancient beliefs of the Turks, the central place was occupied by the cult of Tengri, who was the supreme deity among all Turkic peoples before the adoption of Islam. The name of the main deity Tengri reflects the masculine principle and was given mainly to boys. In the Kazakh dictionary of names there are the following names with the component Tengri (Тәңір): Тәңірbergen - Tanirbergen. The phenomenon, traditional for the ancient Türkic name-book, is the use of the verb bergen, "given" in the above-named complex names, indicates the special place of Tengri in the hierarchy of pagan deities. Until the penetration of Islam into Kazakhstan, Tengrism was the main religion of the ancestors of the Turks. Even after the adoption of Islam, the popular consciousness retained this tradition of naming. In the Türkic anthroponymic picture of the world, personal names

are recorded, the main motive for naming them is the meaning "given by God, servant of God." They are found in written sources of the XVI-XVIII centuries. Despite the fact that the names of children with the above-mentioned components are not observed today, folk memory keeps the religious and mythological views of their ancestors. Caressing a child, they often call him "Adai bergen Uly / Kzy" (given by God, the son / daughter of the Most High).

b) Totem names. Among Kazakhs, the naming of children with totem names was associated with the belief that bearers of such names accumulate the properties of these animals. This identification has been preserved in Kazakh names that have come down to us in various written monuments: Kozybay, Kozybakar, Zhankozy, Baykozy, Erkozy (let it be peaceful like a lamb); Koylybai, Koyshybai, Koybarar (a sheep / ram is one of the sacred animals, let the child be rich, generous and kind); Zhylykbyay, Bozau, Zhylykbyay (so that the child has a lot of horses, let the child be quiet and calm like a calf); Serke, Serkebay (let him be the leader of the herd, the leader); Itbay (dog - one of the seven riches; faithful as a dog); Мысық, Мысықбай (a cat is a tenacious creature - such names were assigned from the evil eye); Botha, Ақбота, Botakez, Botabay (beautiful, like a camel; white, beautiful, like a camel; the name was given with a favor, so that the child had many camels), Arystan (brave, fearless like a lion); Ayu (bear); Zholbarys (tiger); Kaskyr (brave, brave like a wolf); Kындыз (beaver), etc. [12, p. 70].

c) Islamic names. The penetration and spread of anthroponyms of Muslim origin is a long process, which is explained by the presence of a large pre-Islamic cultural tradition that helped preserve ethnic identity. In the X-XIX centuries, in connection with the spread of Islam in Central Asia and Kazakhstan, there is a large influx of religious (Muslim) names: Omar, Ospan, Uli, Zhusip, Zhanis, Mesa, etc. It also includes names derived from words of a religious nature. These are the male names: Aldabergen, Abdulla (slave of Allah), Abdikurim (slave of the Mighty), the names of women: Aisha, Bibi, Fatima, etc.

Since the second half of the 16th century, Islam has been deeply rooted in the psychology, culture and way of life of the Kazakhs. The religious is becoming an attribute of the ethnic, the main spiritual factor in the preservation of the original culture and ethnos, which has become a huge stimulus for the sharp activation of Muslim names. A new round in the functioning of anthroponyms that reflect Muslim traditions falls on the end of the twentieth century, which is characterized by the revival of national and religious identity. The return of Islamic religious values to society contributed to the promotion of symbols of faith, one of which is anthroponymic units. By the end of the XX - beginning of the XXI century, a tendency of activation of religious names in the anthroponymic picture of the world is noticeable: the names Gabdulla, Ibrahim (Ybrayim),

Karim (Qurim), Amir (mir), Muhammad (Muhammed), Ramazan, Islam, Ahmet came into use again. Amina (Әмина), Khadisha and others. The relationship "Allah-man" in the anthroponymic picture of the world of Kazakhs is continuous and indissoluble. The names of religious content occupy the main place in the anthroponymy of Kazakhs, although they are used mainly until the first quarter of the 20th century.

d) Names used instead of taboo. The origin of taboos is also associated with religious prejudice and beliefs. When it is taboo, it is forbidden to pronounce a person's real name. Personal names are replaced by common nouns. Kazakh married women in the old days did not have the right to name their husband's relatives. Instead of taboo names, women invented new replacement names for the husband's brothers and sisters (ie, brother-in-law and sister-in-law): Torem - "my lord", Shyrak - "light", Teteles - "peer", Myrzazhigit - "generous horseman", Boyzhetken - "young lady of marriageable age", Shyrailym - "my pretty", Әкегыз - "father's daughter" and others. Men older than a woman's husband were called according to his status: kaynaga - "brother-in-law". As T. Dzhanuzakov notes, during the prohibition, the personal name of a certain person was used in a distorted form, for example: instead of Mambet - Sambet, Ali - Sali, Tursun - Mursun. [13, p. 26].

Taboo is found today as a relic of the old way of life only among older people. In the modern Kazakh language, taboo words as a phenomenon of the past have turned into archaisms. Here are examples of names formed from the nominations of kinship: Babajan, Babagali, Babahozha (baba is added to a personal name, more often historical persons as a sign of reverence and respect); Ataniyaz (grandfather-ruler), Atabek (great grandfather), Bauyrzhan (close, blood soul), Tungysh (firstborn), Kenzhe (the youngest of children), etc. [12, p. 59].

Animistic views were also reflected in the names, which include social determinants khan, bek, bai and others, which over time, having lost their social significance as titles, began to function exclusively as anthropoformants, but retained their original meaning in the semiotic sign. For example, the functioning of the anthropoformant's male names "khan" serves as convincing evidence of the preservation of the original meaning of "strength, power" inherent in the semantic field of this anthropoforming title, and in modern Kazakh names: Amirkhan, Abylaikhan, Batyrkhan, Kasymkhan, Tirekhan, Zhun Islambek, Aytbay, Tlebay, Kenzhebay, etc.

In ancient times, names derived from social terms associated with the concepts of "people", "tribe" and "country, homeland" were also popular. Ethnoanthroponyms (anthroponyms based on an ethnic name), functioning in the historical anthroponymicon (register of personal names, the same as anthroponymy) [14, p. 226], served not only as an identifier, but also indicated a person's belonging to a certain ethnic group, tribe, clan. In the overwhelming majority, these are male names

that were used in the past. The loss of individual units from the vocabulary of the language is not an indicator of the disappearance of the linguocultural tradition. In the anthroponymicon of Kazakhs of the XX-XXI centuries. the tradition of using ethnonyms as anthroponyms was revived. In this group, a special place among the naming components is occupied by the appellative el (country), which is actively used in both historical and modern anthroponyms (Elkhan, Elemes, Eldos, Elaman, Elbar, Elnaz, Eldar).

Conclusion

As in most modern societies, in modern Kazakh society there are significant changes in the tradition of naming, due to the transformation of its functions. The ancient magical function is gradually losing its significance, giving way to a social function, although it remains in some of its forms to this day.

During the study of the history of the origin of Kazakh names, it was revealed that the spread of new names differs in semantic potential from ancient Kazakh names, which were associated mainly with religious beliefs, as well as with totems and taboos and partly reflect the cultural traditions of the people.

Studying the naming process from the earliest period of the formation of Kazakh society allows us not only to trace the evolution of national consciousness and ways of expressing it, but also to determine its characteristic features, reflected in the mentality of modern Kazakhs. An analysis of the names shows that the archaic forms of thinking, reflected in the names, are not a thing of the past, they are inherent in slightly adapted versions of the thinking and psyche of modern Kazakhs.

Список литературы:

1. Нуртазина, Н.Д. Ислам в Казахском ханстве (XV- XVIII вв.). - Алматы: Казак университеті, 2009. - 116с.
2. Каскабасов, С.А. Казахская волшебная сказка. - Алма-Ата: Наука, 1972. - 259 с.
3. Каскабасов, С.А. Казахская сказочная проза. - Алма-Ата: Наука, 1990. -240 с.
4. Жаксылыков, А.Ж. Образы, мотивы и идеи с религиозной содержательностью в произведениях казахской литературы: монография / А.Ж. Жаксылыков; ред. З. Кабдулов. - Алматы: Қазак университеті, 1999. - 422 с.
5. Султангалиева, А.К. Ислам в Казахстане: история, этничность и общество/ А.К. Султангалиева. - Алматы: Казахский институт стратегических исследований при Президенте РК, 1998. – 188 с.
6. Жанұзақов, Т. Қазак есімдерінің тарихы. - Алматы: Ғылым,1971.- 218 б.

7. Жанұзақов, Т. Қазақ есімдері (анықтама сөздік).- Алматы: Ғылым, 1988.- 480 б.
8. Дмитриев, Н.К. Арабские элементы в башкирском языке /Н.К. Дмитриев //Записки коллегии востоковедов. - Т.V. - М., 1930.
9. Розенталь, Д.Э. Словарь-справочник лингвистических терминов. - М.: Просвещение, 1976. – 399 с.
10. Подольская, Н.В. Антропонимика. - М.: Советская энциклопедия, 1990. – 685 с.
11. История Казахской ССР. - Алма-Ата: Наука, 1977. - Т.1. – 430 с.
12. Қапалбеков, Б.С., Ильясова, Н.Б. Қазақ есімдері: Орыс аудиториясына арналған оқу құралы. – Алматы: «Тіл» оқу-әдістемелік орталығы, 2008. – 253 б.
13. Джанузаков, Т.Д. Очерк казахской ономастики. – Алма-Ата: Наука, 1982. – 176 с.
14. Никонов, В.А. Краткий топонимический словарь. - М.: Мысль, 1966. – 278 с.

References

1. Nurtazina, N.D. Islam v Kazakhskom khanstve (XV - XVIII vv.) [Islam in the Kazakh Khanate (XV-XVII centuries)] /N.D. Nurtazina. - Almaty: Kazak universiteti [Kazak University], 2009. – 116 p. (In Russian).
2. Kaskabasov, S.A. Kazakhskaya volshebnyaya skazka [Kazakh fairy tale] / S.A. Kaskabasov.- Alma-Ata: Nauka [/S.A. Kaskabassov. – A.: Science], 1972. - 259 p. (In Russian).
3. Kaskabasov, S.A. Kazakhskaya neskazochnaya proza [Kazakh non-fairy tale prose] /S.A. Kaskabasov. - Alma-Ata: Nauka [/S.A. Kaskabassov. – A.: Science], 1990. – 240 p. (In Russian).
4. Zhaksylykov, A.Zh. Obrazy, motivy i idei s religioznoy sodержatel'nost'yu v proizvedeniyakh kazakhskoy literatury: monografiya [Images, motives and ideas with religious content in the works of Kazakh literature: monograph]/ A.Zh. Zhaksylykov; red. Z. Kabdulov. - Almaty: Kazak universiteti [/ed. Z. Kabdulov. – A.: Kazakh University], 1999. – 422 p. (In Russian).
5. Sultangaliyeva, A.K. Islam v Kazakhstane: istoriya, etnichnost' i obshchestvo [Islam in Kazakhstan: history, ethnicity and society]/ A.K. Sultangaliyeva. - Almaty: Kazakhskiy institut strategicheskikh issledovaniy pri Prezidente RK [A.: Kazakh Institute for Strategic Studies under the President of the Republic of Kazakhstan], 1998. – 422 p. (In Russian).
6. Zhanyзақов,Т. Қазақ есімдерінің тарихы[History of Kazakh names] /Zhauapty red. I.K. Кеңесбаев Almaty: Fylym [/ Editor-in-chief. I.K. Kenesbaev. - A: Science], 1971. - 218 p. (In Kazakh)

7. Zhanұzakov, T. Қазақ esімderі (anyqtama sözдіk) [Zhanuzakov, T. Kazakh names (dictionary - reference book)/ T. Zhanұzakov, K.Esbayeva.- Almaty: Fylym [/ T. Zhanuzakov, K. Esbaeva. – A.: Science], 1988. -218 p. (In Kazakh)
8. Dmitriyev, N.K. Arabskіye elementy v bashkirskom yazyke [Arabic elements in the Bashkir language]/N.K. Dmitriyev //Zapiski kollegii vostokovedov[/Notes of the College of Orientalists] . - Volume V. - M., 1930 (In Russian).
9. Rozental' D.E. Slovar'-spravochnik lingvisticheskikh terminov [Dictionary'-reference book of linguistic terms]. - M.: Prosveshcheniye [M.: Education], 1976. – 399 p. (In Russian).
10. Podol'skaya, N.V. Antroponimika [Podolskaya, N.V Anthroponymy]. - M.: Sovetskaya entsiklopediya [Soviet encyclopedia], 1990. – 685 p. (In Russian)
11. Istoriya Kazakhskoy SSR [History of the Kazakh SSR]. - Alma-Ata: Nauka [A: Science], Volume 1. - 430 p. (In Russian)
12. Қапалбекov, B.S., П'yasova, N.B. Қазақ esімderі: Orys auditoriyasyna арналған оқу құралы. – Almaty: «Тіл» оқу-әдістемелік орталығы [Kapalbekov, B.S., Piyasova, N.B. Kazakh names: Textbook for Russian auditorium. – A.: Educational-methodical center “Language”], 2008. - 253 p. (In Kazakh)
13. Dzhанuzakov, T.D. Oчерk kazakhskoy onomastiki [Essay on Kazakh onomastics]. – Alma-Ata: Nauka [A: Science], 1982. – 176 p. (In Russian)
14. Nikonov, V.A. Kratkiy toponimicheskiy slovar'[Short toponymic dictionary]. - M.: Mysl' [Thought].1966. – 278 p. (In Russian).

ТОТЕМИСТИЧЕСКИЕ И РЕЛИГИОЗНЫЕ ВЗГЛЯДЫ В НАЦИОНАЛЬНОЙ АНТРОПОНИМИКЕ

К.М.АБИЛЬДАЕВА^{1*}, Н.Н.АЙСЕЕВА²

¹Актыбинский региональный университет им. К.Жубанова, Актобе, Казахстан

²ТОО КПМГ АУДИТ; Алматы, Казахстан

*e-mail: kenish_abildayeva@mail.ru

Аннотация. В данной статье акцентировано внимание на антропонимах, в основе мотивации которых лежат тотемистические и религиозные воззрения, употреблявшиеся на протяжении длительного времени (в особенности, в древнетюркский период). Многие древние тюрко-казахские личные имена зарождались на основе язычества. Данные имена были связаны в основном с религиозными верованиями, а также с тотемом и табу и отчасти отражают культурные традиции народа.

Так, в казахском имяназвании до сих пор существует табу на наречение младенцев не только именами родителей, но и вообще именами родственников по мужской, отцовской линии, что является отголоском

патриархата, проявляющегося и в соблюдении законов экзогамного брака. Как и в традициях других народов, этот запрет связан, по-видимому, с представлением о том, что повторение имени наносит ущерб его прежнему носителю

Формирование традиционной культуры казахов происходило на фоне перехода от дорелигиозного к религиозному сознанию. Нормы традиционной казахской этической культуры сконцентрированы в большом количестве устных запретов, табу, обычаях, ритуалах, с которыми человек сталкивается в повседневной жизни, и которые отражены в поговорках и устойчивых сочетаниях.

В казахском языческом именовании тотемизм являлся одной из основных форм воззрений, которая служила базой для дальнейшего развития антропонимической системы казахов.

Ключевые слова: антропонимика, религиозные воззрения, языческие представления, тотем, имянаречение, казахи, смысловая нагрузка, этноантропонимы.

ҰЛТТЫҚ АНТРОПОНИМИКАДАҒЫ ТОТЕМИСТИК ЖӘНЕ ДІНИ КӨЗҚАРАСТАР

К.М.ӘБІЛДАЕВА^{1*}, Н.Н.АЙСЕЕВА²

¹Қ.Жұбанов атындағы Ақтөбе өңірлік университеті, Ақтөбе, Қазақстан

²ТОО КПМГ АУДИТ, Алматы, Қазақстан

*e-mail: kenish_abildayeva@mail.ru

Андатпа. Бұл мақалада ұзақ уақыт бойы (әсіресе көне түркі дәуірінде) қолданылып келген тотемистік және діни көзқарастарға негізделген антропонимдерге назар аударылады. Көптеген ежелгі түркі-қазақ жеке есімдері пұтқа табынушылық негізінде туды. Бұл атаулар негізінен діни нанымдармен, сондай-ақ тотемдермен және тыйымдармен байланысты болды және ішінара халықтың мәдени дәстүрлерін бейнелейді.

Сонымен қатар, қазақ атауында сәбилерге тек ата-аналарының атымен ғана емес, сонымен бірге ер, әке жағынан туыстарының аттары бойынша да тыйым салу бар, бұл патриархаттың жаңғырығы болып табылады, бұл сақтауда көрінеді экзогамиялық некенің заңдылықтары. Басқа халықтардың дәстүрлеріндегі сияқты, бұл тыйым есімді қайталау оның бұрынғы иесіне зиян келтіреді деген оймен байланысты болса керек.

Қазақтардың дәстүрлі мәдениетінің қалыптасуы дінге дейінгі санадан діни санаға көшу аясында өтті. Дәстүрлі қазақ этикалық мәдениетінің нормалары адам күнделікті өмірде кездесетін, поговоркалар мен тұрақты тіркестерде көрінетін ауызша тыйым, тыйым, әдет-ғұрып, ырым-тыйымдардың көп мөлшерінде шоғырланған.

Қазақтардың пұтқа табынушылық көзқарасында тотемизм көзқарастардың негізгі формаларының бірі болды, ол қазақтардың антропонимдік жүйесінің одан әрі дамуына негіз болып табылды.

Түйін сөздер: антропонимика, діни көзқарастар, пұтқа табынушылық идеялар, тотем, атау, қазақтар, мағыналық жүктеме, этноантропонимдер.