

Animistic beliefs and totemic personal names in the world picture

Guldarkhan Rysbayeva¹, Bibigul Rysbay², Baines Sholpan¹, Nazyken Yegizbayeva²

¹Kazakh State Women's Teacher Training University, Aiteke bi, 99, Almaty, 050000, Republic of Kazakhstan

²Kazakh National University named after Al-Farabi, Almaty, Republic of Kazakhstan

Abstract. The article deals with anthroponyms of the Arab-Persian origin that are devoted to the cults of the Moon, Sun and God, and related to them cognitive phraseologisms in Turkic languages. The main cognitive concepts that are reflected in the national Turkic in verbal phraseological units from linguo-cultural and ethnolinguistic aspects are analyzed. Now consider the language picture of the world in general human cognition in the unity of the world model, and with the same conceptual view of the world is a philosophical and philological concept. The study "Language world" and "Conceptual picture of the world" in the trinity "Language-thought-world" is one of the urgent problems of modern linguistics. Language world – a specific method for the language of reflection and representation of reality in language forms and structures in its relation with the person who is the central figure of the language. From this point of view, we will consider the totemic and animist beliefs into anthroponymic worldview. Anthroponomy (from the Greek. Anthropos – man, onyma – name). Section onomastics that studies proper names: patronymics, names, aliases, etc. cryptonyms Anthroponimies English. Study of personal names, fr. anthroponymie, it. Anthroponymie, App. antro-ponimia. Section lexicology that studies the proper names of people. [Rysbayeva G., Rysbay B., Sholpan B., Yegizbayeva N. **Animistic beliefs and totemic personal names in the world picture.** *Life Sci J* 2014;11(11s):299-302] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 67

Keywords: Anthroponomy, anosmatic, totemic, animism, Conceptual picture of the world, the cults of the Moon, Sun and God

Introduction

In certain respects, scholars of various fields have investigated Middle East environments and societies for some time. For decades, prehistorians have reconstructed natural and anthropogenic changes in the landscape through sediment and pollen analysis [1], and classical archaeologists have reconstructed elements of population and settlement, agriculture and erosion through excavations and field surveys [2]. Anthropologists and historians since Herodotus have also looked at the influence of key geographic features such as the Nile and Mesopotamian river valleys and the unique ecology of the region's pastoral nomads. Furthermore, starting in the 1970s, historians under the influence of the Annales school began to look more closely into issues of demography, disease, and land use [3].

Nevertheless, only recently has such research come together into an integrated body of study that might be called Middle East environmental history. In the wider arena of historical geography or environmental history, analysis of the Middle East per se was often neglected [4] or edged out by studies encompassing the Mediterranean, usually written by scholars focused on Europe and unfamiliar with Middle Eastern languages [5]. Historians trained in modern Arabic, Turkish, or Persian tended to focus on national and political issues in the modern era, while scholars of earlier periods faced considerable obstacles from scarce and difficult source materials.

Pioneering works of Middle East environmental history bridged these difficulties through imaginative use of sources, interdisciplinary approaches, and wide chronological or comparative perspectives. For instance, Richard Bulliet's classic *The Camel and the Wheel* analyzed the rise of Bedouin power through evolving technologies of camel saddles, using a range of classical and early Arabic material [6]. Likewise, Peter Christensen's important study of the rise and fall of irrigation systems in western Persia and Mesopotamia, *The Decline of Iranshahr*, analyzed patterns over several centuries, drawing on archaeological and literary sources [7]. More recently, Stuart Borsch has illustrated the tremendous ecological and economic impact of the Black Death in Egypt through comparison with medieval England [8]; and Diana Davis has demonstrated the self-serving nature of French imperial claims about environmental degradation in North Africa by comparing evidence from pollen samples and ancient geographers with reports in French archives [9].

The current burst of studies on Middle East environmental history has continued this interdisciplinary approach and has also benefited from ongoing archival research, especially in Ottoman imperial records. The past couple of years have produced, for instance, three new dissertations on epidemics in the Ottoman Empire [10] and one on Ottoman forestry [11], with more in progress; new studies on Ottoman famines [12]; monographs on the

environmental history of Ottoman Egypt [13] and the Little Ice Age in the Ottoman Empire [14]; and even an edited volume on Ottoman animals [15]. As a sign of wider interest in the field, a recent edited volume on world environmental history has been co-edited by a Middle East specialist, Edmund Burke [16]; the International Journal of Middle East Studies has published an issue devoted to environmental history [17]; and Ohio University Press and Oxford University Press have forthcoming edited volumes on Middle East environmental histories [18]. These new studies encompass an ever wider range of viewpoints and issues, some now informed by environmental concerns within the region itself, repeating a pattern seen in other areas of environmental history. The following sections draw out some of the key themes from this still emerging field of study.

Methodology

In anthroponyms there can be shown public and social structures, material and cultural conditions of life and household of people from the past. People of any nation do save their gender naming system, and this is due to the use of the concepts related to worldviews, cultural and social phenomena, the way of life, and a business pattern of any nation.

In the ancient beliefs of all Turkic peoples (Kazakhs and Turko-Tatars) before accepting Islam the central place was devoted to the Tengri Cult, which was the supreme deity. They are found in written sources of the XVI-XVIII centuries. Despite the fact that today there are no children who were given their names with the mentioned components, the folk memory stores religious and mythological beliefs of their ancestors.

The same coincidence of names definitions are also found in other Turkic peoples [19] associated with the cult of the Sky, the Sun and the Moon. The names with the component "ak" reflect the views of the early people, their attitude, which corresponds with the mythological period of the life of ancient society, where dominated the associative perception of the world. The white color is inherent to the Gods epithet, it expresses divinity, holiness, wisdom, experience, belonging to the higher strata of society [20]. The ancient ancestors ideas are reflected in the anthroponymical system and, being preserved in folk memory as encrypted language signs, transformed for future generations; they are a bright evidence of people's worship and veneration of these celestial and unearthly "Gods" [21]. The above examples show that the naming process in the Kazakh, Kyrgyz, Uzbek, and Tatar languages has the general conceptual and philosophical importance, although it has significant differences in pronunciation.

The concept of "Beautiful Names" is the name of these characteristics [22].

The names also include the words-comparisons associated with the cult lexemes «Alla», «Khudai», Zhapar, Izat, Satar, Samad, Gafar, Gafur, etc.

The researcher of historical onomastics, Imanberdieva S.K., characterizes the words-comparisons denoting "Creator" as follows: Khaii – (Arabic) alive, eternally alive, not dying; this comparison is used for the designation of God [23].

The main part

The ambiguity of the analyzed adjective was detected even in the ancient language. Radlov W.W. indicates that within the languages of Turkic peoples the word white is used in several meanings: 1) white; 2) pure, unmixed; 3) good-natured, sincere, innocent [24]. As a result of various associations they were used to indicate different characteristics, including the symbol of the supreme God.

A small group of names, which are based on animistic conceptions, is associated with the cult of the Sun, Moon, Stars, and Water [25]. The names associated with wealth (happiness) and justice (Zhanuzakov T.). In anthroponimics of Turkic peoples the Moon cult is very common and is constantly used by an anthropolexem. Professor Zhubanov K. says about the names, which include the names of the celestial bodies, the following : "However, the cases of preservation of the supposed ancient word order are isolated. Otherwise it could not be, because the dominance of the new rules could be realized after the old ones had been superseded. Therefore, in those cases where a definition is behind the defined word, our grammatical thinking is not always in a position to see , moreover, it can turn a definition into a defined word and vice versa. Perhaps such strange combinations as Kunsylu (a beautiful sun), Aisylu (a beautiful moon), Tangsylu (a beautiful dawn), found in traditional women's personal names, or their equivalent men's names, like: Kunjaryk (a light sun), Aijaryk (a light moon), Tangjaryk (a light dawn), just were the patterns of that word order, in which the definitions expressed by adjectives сүлу (beautiful) and жарық (light) followed the defined words күн (sun), ай (moon) and таң (morning dawn). This assumption is more likely because here in the last components (sulu and jaryk) it is not possible to perceive the predicate, as in the first components (kun, ai, tang) to perceive subject, as the combinations, constituting personal names, quite rarely take the form of suggestions, such as: Жыл келди (the spring has come), Қожам берди (my master has come), etc. Most often, the personal names, whether they are simple or complex –

indifferent – are an expression of some substance or attribute or predicate of a subject. The person bearing the name is considered to be the substance (in the first case) and the subject (in the second case). So that the full translation of the thoughts included into the above listed names may be as follows: "(this) – beautiful sun", "(this) – bright sun", etc. [26]. The names with the component of the Water cult (Cy) are not common for the Tatars names, this is due to the fact that water is a symbol of time, which is characterized by fleetness, transience. Another naming aspect, based on the water-related ancient Turks beliefs, is the metaphorical use of the word "Water", associated with purity and innocence.

Tatar ancestors cult of natural phenomena, totemic and animistic ideas became a part of their spiritual culture. The nation consciousness is primarily determined by the nature, within which frames it grows and creates its own history. The peculiarities of nature understanding inevitably leave their mark not only in the psychology of the nation, but also in its language and culture. The names of that time period possessed an indivisible close connection "object – name – man" that allowed seeing the name as part of the personality. Through the name there was performed an embodiment of personality and nature [27]. The features of the anthroponimical language usage in the traditional Turkish culture are caused by the mythical ideas about the name's nature – the name and identification of the carrier or its belief in the existence of the hidden connection between the name and the man, faith in the ability of the name to "substitute" the person, etc.

In the Turkic pagan wordname the main place is occupied by the two forms of beliefs, which are the totemism and the animism, which became the main base for the further development of the anthroponimical system of Kazakhs and Turko-Tatars. The basis of their motivation are the totemic beliefs, which were used for a longer time and transliterated into the anthroponimical system of modern Tatars.

The totemic naming of Turks children was associated with beliefs in the fact that the carriers of such names accumulate the properties of these animals. Such identification is preserved in the ancient Turkic names that have come down to us in the various written records: Arslan (lion), Aşına (wolf), Bars (leopard), Buqa (bull), Küçük (puppy), Qaban (wild boar), Qulan (wild ass), Teka (sheep), etc. Such religious- mythological conception had deep roots and there was a long time that left a mark in the national memory not only of Turko-Tatars, but also of other Turkic peoples. Totemic beliefs of the ancient Turks did not reach the widespread among

the anthroponimic Tatars. Nevertheless, the cultural code, encoded in the anthroponims, played a pivotal role in borrowing semiotic signs of Arab-Persian and Western European languages [28].

Conclusion

In conclusion, it should be noted that the Kazakh anthroponims and Turkic languages defined in the linguoculturological system are phenomena of historical, cultural and spiritual nature, providing us with ethnic information from ancient times. In the ethno-cultural and historical essence of the linguoculturological system's ethnoanthroponyms there is reflected the history of origin and geographical movements of ethnoses and ethnic groups. Within the naming custom, which emerged as a form of the language enrichment, there is reflected the spiritual wealth and a long history of national existence, peculiar to a given nation.

Resume

This article represents the ethno-linguistic analysis of the cognitive units formed in the language lexicon on the basis of ethnic ideology, customs and beliefs of people.

Corresponding Author:

Dr. Rysbayeva Guldarkhan

Kazakh State Women's Teacher Training University
Aiteke bi, 99, Almaty, 050000, Republic of
Kazakhstan

References

1. Roberts, Neil, 1989. For an overview of such research. *The Holocene: An Environmental History*. Oxford: Blackwell.
2. Bintliff, John, 2002. *Time, Process and Catastrophism in the Study of Mediterranean Alluvial History: A Review*, *World Archaeology*, 33: 417-435.
3. İnalçık, Halil, 1978. *Impact of the Annales School on Ottoman Studies and New Findings*, *Review*, 1: 69-96.
4. Richards, John, 2003. *The Middle East is not covered, for instance, by the ABC-CLIO series of undergraduate environmental history textbooks "Nature and Human Societies" or in surveys such as John Richards. The Unending Frontier: An Environmental History of the Early Modern World*. Berkeley: University of California Press.
5. Grove, Arnold and Oliver Rackham, 2001. *The Nature of Mediterranean Europe*. New Haven: Yale University Press.
6. Bulliet, Richard, 1990. *The Camel and the Wheel*. New York: Columbia University Press.

7. Christensen, Peter, 1993. *The Decline of Iranshahr: Irrigation and Environments in the History of Middle East, 500 B.C. to 1500 A.D.* Copenhagen: Museum Tusulanum Press.
8. Borsch, Stuart, 2005. *The Black Death in Egypt and England.* Austin: University of Texas Press.
9. Davis, Diana, 2007. *Resurrecting the Granary of Rome: Environmental History and French Colonial Expansion in North Africa.* Athens: Ohio University Press.
10. Bulmuş, Birsen, 2008. *The Plague in the Ottoman Empire, 1300–1838*, Ph.D. thesis, Georgetown University.
11. Dursun, Selçuk, 2010. *Forest and the State: History of Forestry and Forest Administration in the Ottoman Empire*, Ph.D. thesis, Sabancı University, 2007.
12. Erler, Mehmet, *Osmanlı Devleti'nde Kuraklık ve Kıtık Olayları (1800–1880)*. Istanbul: Libra Yayınevi.
13. Mikhail, Alan, 2011. *Nature and Empire in Ottoman Egypt.* New York: Cambridge University Press.
14. White, Sam, 2011. *The Climate of Rebellion in the Early Modern Ottoman Empire.* New York: Cambridge University Press.
15. Faroqhi, Suraiya, 2010. *Animals and People in the Ottoman Empire.* Istanbul: Eren.
16. Burke, E. and K. Pommeranz, 2009. *The Environment and World History.* University of California Press.
17. *International Journal of Middle East Studies* 42(Issue 4), 2010.
18. Davis, Diana and Edmund Burke. *Environmental Imaginaries of the Middle East: History, Policy, Power and Practice.* Athens: Ohio University Press, forthcoming.
19. Galiullina, G.R., 2009. Tatar anthroponimy in the linguocultural aspect. *Avtoreferat disdainfully.* Sciences, Kazan.
20. Osmankulov, Zh., 1965. About Tenizbai people. *Data Views* 01.06.2014 <http://sanjira.ru/sanjyra126.html>.
21. Begmetov, E. *Antroponymic Uzbek language.* Tashkent, pp: 18.
22. Abdul Salam Muhammad, 1998. *Badawi.* Asmaul The Husn.-Cairo.
23. Imanberdieva, S.K., 2010. *Onomastics of the historical area in X-XIV.* Almaty.
24. *Ancient Turkic dictionary*, 1969. Leningrad: Nauka, pp: 676.
25. Radlov, V.V., 1963. *The experience of the dictionary of Turkic dialects.* SPb.-M., 1.
26. Zhubanov, E., 1996. *Kazakh language*, pp: 126.
27. Rysbayeva, G., 2012. *Animistic and totemic views in the anthroponomical picture of the world.* *Science and the new technology.* Bishkek, 7: 267-270.
28. Makhpirov, V.U., 1997. *The names of ancient ancestors.* Almaty: Institute of Oriental studies MN-an RK, pp: 156.

7/2/2014