Factor of ethnocultural identity in the sustainable development of transboundary territories: Turkic anthroponyms in the Russian-Kazakhstan borderland

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Abstract. The factual material presented in the article reveals new facets in understanding the role of ethno-cultural traditions in the sustainable development of transboundary territories. Using a number of bright examples of the Turkic anthroponyms in the Russian-Kazakhstan border areas, we define those images and motifs which are important for ethnocultural self-identification. The results presented in this paper contribute to a better understanding of sustainable cultural development in Eurasia.

Keywords: tribal name, sustainable development, anthroponym, cult, totem

1. Introduction
The locality of traditional culture is the most important factor in its development. At the level of small groups, traditions, the cultural patterns as a basis of large ethnic and inter-ethnic formations are formed and consolidated. The task of preserving and transmitting the cultural heritage is a strategy aimed at the future, which is focused on the realization that the ethno-cultural factor can significantly ensure the further sustainable development of the border areas.

Frankly speaking, it is a difficult task to distinguish in the steppe bestiary the most important and universal images that for a long time invariably accompany the nomad, embodying many mental constants, and proving their importance for cross-border territories. The Nomadic Kazakhs formed a unique figurative language, where animals and birds with their iconography and semantic meaning became the phenomenon of the collective consciousness of societies. At different historical stages, they could differ significantly from each other anthropologically, but being united by a common way of life, they saw the picture of the world as flexible and therefore alive.

The perspective of this study is aimed at studying the role of animals and birds in the traditional anthroponymic system, which includes both proper names and Kazakh tribal names. The authors of the article proceed from the understanding that the spiritual culture of the ethnos, including the ancient totemic, animalistic, and sacred-magical ideas, is reflected in the anthroponymic of the Kazakhs.

2. Materials and Methods
In the context of this study, the analysis of the Kazakh tribal names was based on the Kazakh shezhire (a genealogical family tree in Kazakhs), as well as ancient Turkic and ancient Kazakh genealogical
legends, tales, and myths. The main source of information on the names of Kazakh clans/subgenera are the genealogy works (Kazakh shezhire), some aspects of which were studied at different times by Ch. Ch. Valikhanov [1], M. S. Mukanov [2], N. E. Masanov [3], and J. M. Sabitov [4].

3. Results

For nomadic Kazakhs, as well as for all Turks, the world of animals/birds and the world of people were always as one. In the antiquity, the Turks/Kazakhs believed that they were descended from the animals or birds. Therefore, some animal usually appears at the beginning of a clan-tribe name. In this regard, V. N. Toporov is deeply right, he asserts that “... the totem allows us to associate this human team with a given territory, as well as connecting the present with the past, everything perceived as cultural and social with the nature, and also to unite this team with some common system of norms of behavior” [5].

In this regard, general genealogical legends for all Turkic peoples are very informative, including the Kazakhs. The legends about the origin of the Türks from the union of a man and a male wolf/female wolf and the sacred swan recorded by L. P. Potapov and presented in the book by N. E. Masanov are especially popular [3]. The scientist cites a total of four legends, in the plot of the first three, the male wolf (or female wolf) appears as the progenitor of all Türks, and it is the swan in the fourth.

So, the male wolf/female wolf is a famous totem of all Turkic peoples, which “was reflected in [self] name of the Turkic-Mongolian tribes and, on this basis, in the names of people” [6]. The wolf became the most important in the whole system of totems for the nomadic Turks. The military hypostasis, characterized by a tendency to aggression, it ability without hesitation to engage in combat, fight and win, largely determined the formation of the Turkic world view. The nomads, who worshiped the wolf as the main totem, the progenitor, themselves tried to be like him, copying the habits and voice. This fact is reflected in the proper names of the Kazakh clans/subgenera.

For example, in one of the many Kazakh clans of Arqyn, the subgenus Karakesek with a “Babay” division exists; the Kazakhs call seasoned wolves “beri” (береж). The “beri” component is contained in the name of the legendary Kazakh batyr Beribai (бережай), who became famous in the war against the Dzungars. A generic family sign (tama) of the wolf have the Naiman clans called Matai and Sadyr. The Kazakhs often have proper names, such as “Kaskyrbaï,” “Kaskyrbek,” which is descended from Kaskyr (this is a wolf). The Kazakh male name “Arlan” means a male animal, often predatory, usually a wolf. The Kazakh culture is characterized by an understanding of the presence of a personal totem animal in a particular person. For example, the totem of the akyn Suyunbai Aron Uly (1815–1898) is a wolf whose head is depicted in one of the small windows of its Mausoleum.

Among the predatory animals, among the Kazakh nomads, the Felidae family was especially popular, and it was reflected in the traditional anthroponymicon. The Kazakhs revered the leopard, giving the name of one of the years in the Tengrian calendar “Barys Zhily” (барыс жылы). This sacred symbol is one of the main in the fine arts of the Saka period, and its semantics are reflected in the names of Kazakh nomads, such as Barys, Baiarbys, Zhobarsy, Bekbarys, Beibarys (Барыс, Байбарыс, Жолбарыс, Бекбарыс, Бейбарыс). The last name was the Sultan of Egypt Beybarys, according to one version, he was of a Kipchak origin. In one of its incarnations, a leopard is a defender of justice, which is probably why it is a totem animal of famous Sarybai batyr (1821–1890), Biya Alatau Duan. The mausoleum of Sarybai Biya is decorated with a growth figure of a leopard. A similar leopard was installed at the entrance to the Mausoleum of akyn Żhambyl Zhabayev.

And a lion, Arystan, is not less popular with the Kazakhs. His natural courage became a subject of worship, which was reflected in such names as: Arystan, Arystanbek, Arystanbai, Arslan. Saint Aulie Arystan Bab was an associate of the Prophet Muhammad, the spiritual teacher of all Turkic ale.

The next totem of Kazakh nomads is the ayu bear. S. Kondybai gives a number of information revealing the specifics of this totem. Firstly, the bear in Old Kypchak was called “aba,” which was a taboo name of the bear. This fact indicates the existence of the totem “ab” in the Kazakh predecessors. One of the tribes, or part of the tribes within the Kazakh predecessors, considered the bear as its
Second, in the Kazakhs mythology, the bear is found in different guises. “... The male is found as the First Ancestor of the clan or the ruling dynasty” [7]. Therefore, in the Kazakh anthroponymicon, the word “aba” may well be an echo of the ancient cult of the bear. At the same time, the names and with an “Ayu” component are found. For instance, Ayu, Ayubay, Ayubek (Аю, Аюбай, Аюбек), as well as earlier transcriptions, such as Ayualpan, Ayubala, Ayudu, Ayusyr (Аюалпан, Аюбала, Аюду, Аюсырым).

Among wild animals, in the Kazakh anthroponymicon, and steppe antelopes called saigas are found. The Kazakhs call them akboken, boken, akkiik, kiik (акбокен, бокен, аккиик, киик). A steppe antelope is one of the sacred animals of the Turkic pantheon, and the name of the subgenus in combination with Ak increases the semantics of the name. Female names are usually associated with a steppe antelope, such as Akboken, Boken. The names of Maral, Akmaral can be put in the same row. In particular, Maral means “deer.”

The dog cult is closely related in the Turkic worldview to the cult of the wolf. Perhaps, the dog cult was reflected in the tribal name Tөbet Middle Zhuz. There are such names associated with the dog as: itby, Kyshikbay (үтбәй, Күшікбәй), they are more of a common character. More than that, Barak, Кәндән, Түүгүн, Көбек, Tөbet (Барақ, Кәндән, Түүгүн, Сырттаң, Көбек, Төбет) are the traditional names of dog breeds.

In all Turkic peoples, including the Kazakhs, in the sacred animal ranking system, birds occupy the highest hierarchical ladder, they are the heaven inhabitants living close to God Tengri, which could not but be reflected in the genealogical traditions of the Kazakhs. The veneration of a swan was reflected in the Kazakh female name Akku (Аққу).

The most popular bird that lives in all regions of Kazakhstan is the golden eagle called Byrkit (Бүркіт). The strength and dexterity of this bird was represented in the male name Burkit (Бүркіт), with the constituent particles bay (бая) and bek (бек).

A separate category in the Kazakh anthroponymic is nicknames. The ancient custom of inventing nicknames among Kazakhs is called аттерегү. According to the ritual tradition, friends or peers (қүрдас) of a daughter-in-law usually come up with nicknames to the husband’s relatives. In these nicknames, some share belongs to animals and birds. Thus, the nicknames of animals with a protective function make up a separate category.

4. Discussion

The indicated angle showed that the zoo images make up a significant share in the main fund of the Kazakh/Turkic anthroponymicon and ethnonymy. Undoubtedly, this study requires further more detailed study. One of the directions of which was determined by Z. B. Mukhamedova, who, examining the personal names of the Turkmen in XI-XVIII, writes the following, “According to our materials, the social boundary between the names of representatives of the common people and khans is outlined. The latter often bears the names of predatory animals and birds, which were totems at one time; names dating back to such peaceful natural phenomena as rain or desert shrubs are extremely rare in their surroundings” [8].

Perhaps a more detailed analysis of the Kazakh personal names will reveal a similar picture. V. A. Nikonov is absolutely right, noting that a personal name is a password, meaning that the carrier belongs to a particular social circle [9] and, in general, to the ethnic area. As evidence of the provisions put forward regarding the traditional Kazakh ethnonyms, we would like to quote the words of Yu. A. Zuev. In particular, he notes the following, “The life of an ethnonym is determined by many factors of a very different nature, representing all aspects of the ethnographic process. Despite the understandable difficulty of their study, caused by the lack of direct evidence, we are able to identify, obviously, the oldest cycle of Asian ethnonymy, the origin of which is closely connected with totemism” [10].

Discussing the results of the study, we note the following. The cult of sacred animals and birds, specifically refracting in the Kazakh traditional onomastic system (proper names, tribal names, and
place names), clearly demonstrates its universality as a cultural, temporary and ethnic marker that reflects certain aspects of the national picture of the world.

The personal names-onyms, derived from the names of animals and birds, are found both for males and females. At the same time, many tribal names of the Kazakhs, originating from animals/birds, emphasize not only the totemic representations of the Kazakhs, but also the faith in the power of the Word, its magical meaning.

Identification of significant worldview units, in particular, animals and birds with the earth, with a geographical space, has become one of the fundamental moments of self-awareness of nomadic Kazakhs. The naming of localities, mountains, caves, gorges, and water bodies is not a spontaneous process, but rather, on the contrary, a significant indicator of the development of the people’s cultural identity. The historically developed “zootoponymy” of Kazakhstan was thought out, systemic and symbolically significant.

Traces of references to animal patrons and totem ancestors preserved in the folk onomastic tradition are the most ancient layer of the nomadic culture, and culture in general. And here, we observe a wide variety of zoological characters, which are common for the nomads: a wolf (Бөрі), a raven (Қарға), a camel (Бүра), a Piebald horse (Айғыр) etc.). Nevertheless, they are significant in different time periods.

5. Conclusion
The Kazakh traditional anthroponymy has its own characteristics, which are explained by a number of reasons, among which the lifestyle is of great importance. This study shows that the cult of sacred animals and birds specifically refracts in the Kazakh anthroponymic system (proper and tribal names), clearly demonstrates its quality as a cultural, temporary, ethnic marker that reflects fragments of the national picture of the world. At the same time, names derived from the names of animals and birds are found among both male and female names.

Many tribal names of the Kazakhs came from the names of certain animals/birds, which once again emphasizes not only the totemic representations of the nomadic Kazakhs, but also the great power of the word, its magical component. In our opinion, the following formula operates here: a proper name and a generic name become a folded text, a semantic and symbolic code that reflects the experience of the nomadic space of Kazakhs. In the minds of almost all Turkic peoples, the name of the clan is a sacred sign that can influence the fate and character of a person/clan/nation; therefore, the sustainable development of territories.

References
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