PHONETIC METHOD OF KAZAKH ANTHROPONYM FORMATION

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ABSTRACT

Kazakh names are formed in various ways, among which the phonetic method has its own characteristics. The formation of personal names is determined not only by linguistic factors, but also by their social function. This is because personal names are not subject to the law of unity between the object, the name and the meaning, which is inherent in the nature of language. In the process of use, the connection between the name and its meaning weakens, and the connection between the name and its bearer comes to the fore. In other words, the name becomes a means of expressing a specific person. The sound form of many nouns has changed under the influence of both linguistic and extralinguistic factors. As a result, various sound variants have appeared, each of which has developed into an independent name. The anthroponymic fund of the Kazakh language includes names with unclear meanings, artificial roots, various sound variants of the same name, etc. However, these features do not prevent names from performing their main function – naming people. The phonetic regularity inherent in Kazakh anthroponyms was formed in the process of their emergence and development. It has its own characteristics, which differ from the traditional laws of language development. Therefore, in this article, the phonetic method of forming anthroponyms is considered separately. The phonetic regularities of anthroponyms are classified into the following groups: changes in the original Turkic variants, the formation of sound variants of borrowed nouns, the appearance of artificial formants, as well as sound variants that arose under the influence of modern writing norms. These features are the result of the connection between a person and their name and the potential functions of personal names.

KEYWORDS: Kazakh Anthroponyms, Onomastics, Linguistics, Phonetic Method Of Name Formation, Personal Names, Turkic Languages, Artificial Anthroponymic Formants.

1. INTRODUCTION

The formation of Kazakh names is carried out on the basis of linguistic laws through linguistic and extralinguistic factors. In Kazakh anthroponymics, this is called "anthroponym formation" (Abdualiyuly, 2020). There is no original source, ready-made words are used to form names. **There is no direct connection between a person and the meaning of their name (only in some cases** Mentai, Kaldygul), and there are specific features in the formation patterns. The main thing is that the connection between meaning and sound form is not a condition, that is, it is not the norm. In our language, there are many names whose meaning is unknown, but we still call people by them. Among historical and modern names, there are often people whose meaning is unknown to many. **This is a characteristic feature of anthroponyms** the relationship between the sound form and the person comes first, not the connection between the sound form and the meaning. The close relationship between a person and a name (sound person) has become the basis for the creation of many new personifications. New personifications, moving away from the anthroponymic meaning, are preserved in the language with the function of denoting the person they refer to. In everyday use, **there are examples of names that have been changed for the purpose of petting** Sypaiy (polite) is Sypash apa, Khanshaiym (princess) is Kantay apa, Atapbergen is Atash aga, and Badrisafa is Badesh apa (Shayakhmet, 2025). The names have been changed in a traditional linguistic manner, showing respect for the individuality of these people. Suffixes with the meaning of caressing, respecting such us -sh, -tai, etc. often change the person of the nouns to which they are attached and add a tone of meaning. However, if the artificial form remains in use, the meaning of caressing and respecting may fade and eventually disappear. For example, the names Kaken, Zhaken, Toqan, etc., which have been preserved only as (surnames), no longer have the meaning of caressing.

In terms of lexical composition, Kazakh names have different origins and sources Turkic proper names, names derived from borrowed words, and names that directly entered the language as nouns. Among the ancient and later names that have survived in use, there are many that have changed their sound. In the course of the changes, each of them turned into a personal name. Some personal names and the common nouns that form personal names have undergone significant changes during their development, and their personalities have

become distant from each other. Today, we recognize them as different names, unrelated to each other. A personal form is a personal name. For example, Madina and Medina, Murat and Marat, Yusup and Nusup, etc. have the same origin. However, despite the common meaning and origin, they cannot serve to name the same person due to their different phonetic characteristics. Some scholars argue that changes in the sound identity of anthroponyms lead to the loss of meaning and the formation of a common noun into a proper noun (Suleymanova, 2014). The weak connection between person and meaning is also evident in the names Iskender and Aleksandr given to brothers. If the connection between sound person and meaning were strong, these names would not have served to distinguish two people from each other. The specific features of the relationship between the two in the language system raise problems of phonetic study. The formation of sound entities as proper nouns is called the phonetic method of anthroponym formation.

Research methods

The basis of the research work is a set of unique methodologies that combine general methodological principles and various approaches within the framework of the theory of onomastic research. During the research, a complex of linguistic methods was used, including descriptive, comparative-historical, etymological, quantitative-qualitative, etc.

The collection, systematization, and classification of sound variants and changes were carried out along with their explanatory and descriptive methods. Methods of historical-comparative and etymological analysis were used to identify common bases in the root names of ancient personal names. And when identifying forms common to artificial bases and suffixes that add stability to them, we resorted to the quantitative-qualitative method. The stability and frequency of repetition of personal names in the language indicate their qualitative degree. Using quantitative-qualitative methods, the stabilization and normalization of Kazakh names were also studied.

Recent socio-onomastic research demonstrates that personal names are highly sensitive indicators of social change, language policy and identity work, and that anthroponymic systems react quickly to shifts in ideology and linguistic environment (Aldrin, 2016; Ainiala & Östman, 2017; Fernández Juncal, 2018; Mensah, Rowan, & Ekpe, 2024; Waldispühl & Leopold, 2024). Variationist studies in different language communities show how naming choices index gender, generation and social class, as well as religious and ethnic belonging, and how new

naming patterns emerge in situations of linguistic transition (Fernández Juncal, 2018; Aliakbarova & Madiyeva, 2020). Cross-linguistic work on the phonetics of personal names has documented systematic phonetic restructuring when foreign names are integrated into local sound systems, for example in the adaptation of Arabic names in Ghanaian communities and English names among the Masa people of Cameroon (Akuamah, 2023; Dagasso, 2024), as well as tonal and segmental variation in African naming traditions such as Igbo (Obiorah, 2021). These studies converge in emphasizing that phonetic modifications, hypocoristic formations and borrowed-name variants are not random, but follow language-specific phonological constraints and social norms of address. In the Kazakh context, recent work has described the structure and evolution of anthroponymic repertoires in connection with broader ethnolinguistic and cultural processes (Abdualiyuly, 2020; Aliakbarova & Madiyeva, 2020), yet a systematic classification of phonetic mechanisms in Kazakh anthroponym formation remains underdeveloped. The present article builds on these international and local findings and contributes a detailed typology of phonetic patterns in Kazakh personal names, linking sound variation to the social functions of naming.

2. DISCUSSION

There are three types of nouns that have undergone sound changes in their lexical composition one is native Turkic sound variants; the second is imported sound variants; the third is artificial formants. We would like to draw special attention to this issue. Kazakh names contain variants from a number of other languages, among which the most stable are Arabic and Persian elements. Their foreignness is now not noticeable, as they have been adapted in accordance with the sound laws of the Kazakh language and have become so well-integrated into both the language and the heart. Although their original meaning is characteristic of another language, their sound form has been formed in accordance with the laws of the Kazakh language.

Original Turkic audio versions. These can be grouped into historical changes and modern changes based on their specific characteristics. The sound variants that emerged as a result of historical changes are identified on the basis of research such as etymological analyses, comparisons of materials from ancient Turkic written monuments and modern variants. One of the common surnames preserves the

old version, while the other is used in a new form. Kusemis and Koksegen in ancient Turkic inscriptions are now considered two different names. Etymologically, it comes from the same root. In the Old Turkic language, Kusemıs (küsä, 'to miss' (Mahmudov,2021) + ancient. mis~mısh – 'modern nominative suffix -gan, -gen' (Mahmudov,2021) – Kokse 'longing, yearning' + gen 'modern Kazakh nominative suffix'). Among the ancient Kapagan ~ Kaplan ~ Kapan ~ Kaban personas that were used in different eras, Kaplan ~ Kapan ~ Kaban are now preserved in surnames. The historical origin of the names Shankar ~ Shanshar ~ Sunkar originates from the common root meaning "spear, sharp, piercing". The original root is preserved only in the initial phoneme of the names sungi (spear), suir, sungu, etc. (Old Turkic Dictionary, 1969).

Etymological analyses have revealed versions whose historical origins go back to very ancient times. Nowadays, it is difficult to recognize them, as their derived meanings have diverged from each other, but analyses of the root semantics allow us to make the following assumptions. For example, etymological analyses of names such as Aday, Adak, Algai, Algaday, Aldan, Algash, etc. show that they derive from the same root in the meanings of 1. "firstborn, foremost"; 2. "quick, swift"; 3. "algyr, striving for the first, brave, courageous, courageous", and despite their antiquity, common features in their meanings have been preserved (Doszhanov, 2001). Variants such as Arystan ~ Arslan ~ Aslan (Ruslan), Gumilev's (1995) Arsila, etc. also have the same root (Gumilev, 1995). There are names such as Bekey ~ Begey, etc., which are formed by adding various suffixes to the component Bek (Beg) and have undergone changes during their historical development and are used in parallel in sound versions.

These are names that belong to the group of original Turkic phonetic variants and etymological assumptions about them. Judging by the antiquity of their structures, it can be seen that they were formed not at one time, but over the centuries, while preserving their original basis.

Signs of the emergence of sound variants are observed in modern names. Due to the fact that the sounds that should be pronounced are recorded in documents with the root preserved, this pronunciation is also more common among young people. The practice of writing names on documents according to people's personal preferences also contributed to the emergence of new forms. **It is known that such views and practices are based on** some scholars consider personal names to be nothing

more than symbols (Sevortyan, 1974). For example, the name Aiganym (moon+lady), a prominent figure in Kazakh history, became widely known in this form. It was formed from the combination of the words "Ay" (moon) and "khanym" (lady), but, subject to the laws of pronunciation, it was formed in society as "Aiganym". Similarly, "Botagoz, Amangeldy" was written in accordance with the laws of harmony, and this form is widespread among the people. These contain images of literary characters, and there is a connection between a person and a name. The forms Aikhanym, Amankeldy, and Botakoz cannot convey this meaning. Although they have the same meaning, they refer to two people by function. This is how Aigerim was written and pronounced in M. Auezov's novel "The Path of Abai". **And now there are four full versions of this name** Aigerim, Aikerim. Although the origin is the same, in terms of usage, the version in the document is used as a guide for pronunciation and written form. The phonetic variants have become established as a sign that distinguishes them from each other, and it has become a tradition to pronounce and name them the way they appear in documents. Moreover, the owner also wants or demands that his name be used in accordance with the spelling rules before the orthoepy. The spelling and pronunciation of the same name in two different ways is evident in such variants as Agaydar – Akaydar, Agarys – Akarys, Agzhigit – Akzhigit, Agherke – Akerke, etc. The changes in the pronunciation of these names are not the same in all. For example, Aiganym ~ Aikhanym, Agarys ~ Akarys, Agherke ~ Akerke, etc. The softening of the "q" sound is clearly visible. And the alternation of the thick ~ thin ae and a sounds in Aeigerim and Aigerim is not particularly noticeable. However, the alternation of the sounds a and ae is not the same in all cases. For example, the differences between Aemir and Amir, Aelim and Alim, Aeli and Ali, etc. are clearly visible.

The patterns of consonant sounds that have been formed in our language until now have now taken root and are beginning to adapt to writing and speaking. If the public's view changes in this direction, it may contribute to the emergence of old (ancient) and new (root-preserving) forms of the same name. Already, the use of the "g" (ғ) version of the previously mentioned names is becoming rare in names, and is mostly retained in the surnames of citizens.

Sound versions of common nouns. Any national language has its own sound system and laws. Those introduced from outside obey these laws and undergo sound changes. Depending on the circumstances of introduction, nouns of the same origin are used in several forms. **Two different functions of phonetic variants can be noted** one is to distinguish people from each other, and the other is to give personal names a national character. **We have already noted that the linguistic nature of personal names consists of three units** "meaning, symbol, person." After the anthroponym-constructive meaning is displaced and a connection is established between the symbol and the person, the sound person begins to play the main role. For example, the name of the prophet Yusuf is used in Kazakh as Zhusip, Dusip, Nusip, and Tusip, but each of them is the name of a specific person, and we cannot use one of them instead of the other, so we cannot call a person named Zhusip by one of the variants Dusip, Nusip, and Tusip. Names such as Ali, Gali, Kali; Aisa, Gaisa, Isa, Kaisa; Aisha, Gaisha, Kaisha; Aliya, Galiya, Kaliya; Muhamet, Muhambet, Magamet, Makhambet, etc. are various forms formed in accordance with the sound laws of the Kazakh language, which serve to distinguish people from each other.

Many names that came from other languages have undergone similar changes, as a result of which they have deviated from the original, taken on a new form, adapted to the sound laws of the new language, and taken their place in the lexical fund. Adapting to oneself in terms of sound and giving it a new identity is a characteristic of most national languages. **A historical example** the ancient Hebrew name Yochanan was transformed into the Russian Ivan, Polish Jan, Armenian Avanes, Georgian Vano, Finnish Juhan, German Hans, French Jean, English John, Italian Giovanni, and Spanish Juan (Suleimanova, 2006). Some researchers believe that the names Zhunis and Yunus originate from the Persian word for soul (Nikonov, 1969). All of these names, as we can see, have deviated from their original form and, as a result of the sound influence of different languages, have become the names of individual nations. Many names that came from Arabic have been influenced by other languages and have taken on new forms. The meaning of the name Muhammet in Arabic is derived from the verb hamada, which means "to praise." In the original, it was pronounced as Muhammat, meaning "praised." This name is now the most commonly used in the world and is spread across dozens of languages. Each language has its own sound laws, giving it its own character. This name is pronounced in Adyghe as Mykhamet, in Kabardian as Mukhemed, in Altai and Khakass as Mamai, in Lak as Mahanmad, in the Kumyk language – Magammat, in the Karachay and

Balkar languages – Muhammat, in the Ossetian languages – Mækhæmæt, in the Tatar language – Muḥammad, in the Chechen language – Mokh'mad, in the Ingush language – Mahḥmad is used in the personifications (Doszhan, 2009). Such comparisons and conclusions are also found in the works of Superanskaya (1990).

When choosing a name for a child, the mood factor is also important, and sometimes national values such as language, culture, tradition, religion, etc. are overlooked. Therefore, thousands of names travel around the world, regardless of spiritual boundaries. Among them there are also names whose external appearance is completely different from the original. They can be introduced both through different languages and through local regions. As a result, variants with the same origin but different phonetic characteristics appear in the anthroponymic fund.

Artificial formants in personal names. One of the characteristic features of personal names is the use of a modified phonetic form in the sense of affection and respect. This is not only true of Turkic names, but also in Russian and other languages (Superanskaya, 1990). In the process of adapting to the phonetic laws of the language and based on the Kazakh tradition of using names, various forms have been formed. Their origin is difficult to determine, because in order to show affection and respect, the first sound of the root of the noun, and sometimes the first and second syllables, is shortened, and new forms are created. Sometimes, affection and respect are created by replacing meaningful forms with similar sounds. **For example** Gabdulghani – Qanysh. In the name Qanysh, the sound "g" at the beginning of the word turns into "q", and the first two are preserved. The person "Qa-" and the first syllable of the new name. The original basis of "Qanysh" formed in this way can be understood as "qan", because, although it does not coincide at all, it is widely known that the component "Gabdul" changed to "qan-". There are such names that originate from the form "Qan-": Qanay, Qanash, Qantay, Qanysh, Qanym, etc. The alternation of the sounds ғ~г~қ~к at the beginning of the word is also visible in parallels such as Kulzhan ~ Gulzhan, Kulay - Gulay, Kaukar (Keuker) ~ Gauhar, Kalym ~ Galym, Kazez ~ Gaziz, etc. On the other hand, this is also a reflection of evolutionary changes in the development of Kazakh names. Because in the above and other names of this type, the use of k and қ is becoming obsolete, and the activity of г and ғ variants is increasing.

Since only the sound and syllable are preserved, it is difficult to determine the original form and meaning,

unless in a well-known case, because such sound forms can be formed from various nouns. We identify them by the components and affixes attached to the artificial base, and group them by their external form. For example, the form "Ab" (әб) serves as the basis for the formation of a number of names and **has the function of an anthroponymic formation cell** Ab - Abzhan, Absadyk, Abish, Aben, Abeke, Absattar, Absalyk, Abykai, Abetay, Abeu, Abu, Abdenali, Absamet, etc. It may be the first two sounds of names such as Abil, Abdi, Abu, etc., which came from the Arabic language. Similarly, names such as Amangeldy, Amantay, Amalbek, etc. are also often changed to Auzheke or Abeke. The traditional method of artificial foundations, mentioned earlier, was especially active before the official registration of Kazakh names. The names of the following Kazakh khans of past centuries can be cited as an example: Yesim Khan - Yesmuhammed, Salkam Zhangir Khan - Jahangir, Tauke Khan - Taukekel Muhammad Ghazi Bahadur, Sameke Khan - Shahmuhammed, Nuraly Khan - Nurmuhammedali Ghazi Bahadur, Abylai Khan - Abilmansur, etc.

The laws of formation of artificial bases are complex, it is difficult to find a specific system, we can only see the result, that is, the formed formants. The main laws in the process of anthroponym formation are the reduction of the root, that is, the economy, and the addition of suffixes and components to the artificial form. The main motives are national traditions and sound phenomena (consonance and harmony) in the use of names. The formation of artificial forms, as before, reflects the Kazakh people's tradition of using names (affectionate and respectful) and the law of language economy.

Artificial forms are created through changes in nouns with similar initial sounds and roots; one formant may be the result of the fusion of several nouns, so it is often impossible to determine their etymological origin. Since the origin is not clear, it is difficult to determine the meaning. Their structure is formed according to the laws of anthroponym formation of the Kazakh language, and various elements are combined into one person. This is a phenomenon of convergence in the process of anthroponym formation (Petrovsky, 2017).

3. RESULTS

In the history of the formation of Kazakh names, sound forms have their own place. This difference is more noticeable when comparing names in the ancient Turkic written heritage with their Kazakh versions. From the Turkic level, their number is even greater. Modern versions, while preserving the original basis, diverge from each other both in sound

and meaning. If we consider some Turkic names grouped according to the collected materials, **the types of sound versions are as follows**

Table 1: Caption.

Aday, Algay, Algaday, Aldan, Algash
Arystan, Aslan, Ruslan
Budun (Budun), Bodan, Budan
Koksegen, Kusamish
Qaplan, Qablan, Qaban
Shonkhor, Shankar, Sunkar

The following linguistic phenomenon among the ancient Turkic names identified as a result of research also attracts attention. These are sound parallels that have formed during the development of Kazakh names. These parallels testify to the evolutionary changes and the path of formation of historical development. For example, two different forms such as Bekei ~ Begei, Beken ~ Begen, Begesh ~ Bekesh, Bekish ~ Begish were formed during pronunciation, and Turkic dialectal factors cannot be ruled out here.

In our modern language, new variants of sound parallels are observed. From the list below, we can see that two different forms of the same name are formed depending on the features of spelling. The results of these analyses show that the spelling and pronunciation of personal names is not only a phonetic, but also a social issue.

Table 2: Caption.

Akzhaiyk – Agzhaiyk	Khaknazar – Aknazar – Agnazar
Akzhan – Agzhan	Aknien – Agniet
Akzharkyn – Agzharkyn	Aknur – Agnur
Akzhol – Agzhol	Akarys – Agarys
Akzhonas – Agzhonas	Akiles – Agiles, Bakzhan – Bagzhan
Akzhuzik – Agzhunis	Bakzhanai – Bagzhanai
Akzhibek – Agzhibek	Kuandykzhan – Kuandygzhan
Akzhigit – Agzhigit	Tokzhan – Togzhan
Akzia – Agzia	Akulan – Agulan
Aiakoz – Aiagoz	Akurpek – Agurpek and etc.

The phonetic peculiarities of Kazakh names are not only linguistic, but also ethnocultural. The traditional use of personal names in the sense of respect, honor, or endearment contributes to the formation of these artificial forms. To gain a deeper understanding of the nature of artificial forms, linguistic and extralinguistic factors must be considered together, in a comprehensive manner. There are many types of artificial forms, and below, within the scope of this article, we present a few of the most basic forms among them.

Table 3: Caption.

The person "Ad"	Aden, Adish, Adik, Adiken, Adike, Adibay, Adeke, Adish, Adeken

The person "Kul"	Kulen, Kultai, Kulyash, Kulet, Kuley, Kulpan, Kulman, Kulia
The person "Kazh"	Kazhen, Kazhim, Kazhan, Kazhak, Kazhay, Kazhbolat, Kazhgali, Kazhgerey
The person "Kozh"	Kozhak, Kozhan, Kozhai, Kozash, Kozhban, Kozhyk
The person "Mak (Mag)"	Makan, Makat, Makay, Maktai, Makash, Makysh, Magzhan, Magysh, Magash
The person "Kak"	Kaken, Kakish, Kakim, Kakitay, Kakibala, Kakezhan, Kakibolat, Kakibek
The person "Shar"	Sharman, Shardar, Sharym, Sharkhan, Sharak, Sharlan (Kulshar)
The person "Mash"	Mashtai, Mashan, Mashay, Mashat, Mashbek, Mashak, Mashkan, Mashym
The person "Nau"	Nauman, Nauym, Nausha, Nauan, Naugali, Naubek

Artificial bases in the anthroponymic fund appeared in the language for various reasons. Among them, the most stable ones are determined by the presence of clearly defined components and suffixes attached to one person. The clear personifications of artificial bases can also be seen in the form of anthroponymic nests.

Table 4: Anthroponym Construction of the Artificial Basis of Zek- and Zhum-.

	Zekei		Zhumai
	Zeken		Zhumatai
	Zekenai		Zhumaly
	Zeket		Zhumash
Zek-	Zeketei	**Zhum-**	Zhumbergen
	Zeketai		Zhumeken
	Zekesh		Zhumken
	Zekibay		Zhumkerim
	Zekim		Zhumkal
	Zekish		Zhymyk

4. CONCLUSION

The phonetic features of Kazakh names are the result of various factors. The main reason for this is the coexistence of meaning and social function. Initially, a name chosen on the basis of anthroponymic meaning, over time, due to its social function, that is, its use, undergoes various sound changes. Thus, different forms arise from a common base. Each of these forms becomes a personal name. For example, the names Aliya, Galiya, Kaliya have the same origin and meaning, but each is a personal name. One is not used in place of the other. When talking about the phonetic method of anthroponym formation, this feature is taken into account. The following factors in the emergence and formation of sound variants can be noted.

The development of ancient personal names to the present day did not occur only within one language,

but also experienced Turkic dialectal conditions among nomadic tribes freely moving across the great steppe - this is the first factor.

The second factor is the adaptation of nouns borrowed from Arabic and Persian to the sound laws of the Kazakh language and the formation of new forms.

The third factor is the linguistic and cultural basis of Kazakh names. The culture of the nation's use of names had a great influence on the formation of artificial foundations. The principle of "respect for the elder, respect for the younger" in the culture of linguistic communication was reflected in changing the form of the name and assigning it a meaning of affection and respect. As a result, artificial roots of a root nature were formed in the composition of Kazakh names. Currently, some of them are used in the language as personal names (Aben, Abish, Abek, Abeu, etc.), while others are preserved only as part of surnames. Because the names of the representatives of the later generations, which were given in the call to prayer, were officially documented, and the

creation of new models with the tradition of patronymic and respect ceased.

The fourth factor is the fact that the rules and laws of spelling and orthoepy have not yet been established and stabilized. As a result of the failure to find harmony between writing and pronunciation, modern versions of traditional names have begun to appear. Among the younger generation, there is a frequent habit of pronouncing words as they are written. This leads to a failure to follow the rules of spelling.

Nowadays, there are examples of writing a person's name in two parts with a hyphen. As a result of the lack of standardization of spelling rules, the following names recorded in this way in official documents can be cited **as examples** Muhammad-Ali - Muhammad-Ali; Al-Farabi, Abdul-Aziz, Nur-Muhammad, Khan-Tore, Khan-Sultan, Abu-Bakr, Al-Tayr, Al-Mansur, Nur-Islam, Abil-Mansur, etc. There are no traditional anthroponym formation laws in their formation, only individual sound forms that arose as a result of subjective factors.

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