# Transmissional and Magical Nature of Naming System

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**ABSTRACT**

Language is the guardian, main carrier and a powerful translator of cultural spiritual values, so that the language can show all the components of culture.

The article is devoted to the description of the word's etymological and magical character in modern Turkic and Slavic languages, with the indication of their historical formation, dew to the general laws of their development.

In particular, the special importance is given, to the philosophical, linguistic and cultural, sociological system of the naming, as a source of spiritual and historical information, describing the ethnic's historical development process. This is not only a linguistic reconstruction of the past, but also a process of disclosing of some unknown historical aspects of an ethno-cultural nature.

According to this the article goes on saying about the origin and the history of formation of the words of a magical character in modern

Turkic and Slavic languages. Based on the fact that the words, name and naming- are the most important "means of magic", the magical power of the word is analyzed. On the basis of the historical materials, it is proved that all the signs of the magic in the Turkic and Slavic languages were formed from the verbs "arbau, jadylau (zhad)" (to conjure) in the spoken language, coming from the significant words "arbaushy"," jat(zhad)/zhadylaushy" (adjures, sorcerer).

**Keywords:** Magic, Turkic languages, Kazakh language, Slavic languages, name, to conjure, naming, transmission.

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## INTRODUCTION

Language is a means of a cognition, transferring of the information and a culture carrier. "Language is a means to develop and transmit the culture as well as to communicate within the culture" " (Pourkalhor, O. & Esfandiari, 2017). It symbolizes the world, preserves and distributes the knowledge about this world, and forms a native speaker. Language data can transform the material and spiritual culture of the ethnic groups, become the main carrier of the culture and a powerful transmitter. In this way, by means of the language all the components of the culture can be easily shown (Tektigul Zh.O. et al., 2017).

Language is a universal tool for communication between people, including the cross-cultural communication. Communication is a necessary condition for the development of the human culture and ensuring the unity of the cultural processes within the community, as well as the preservation of these cultural values.

Being an important tool for objectification of the culture, the language actively participates in all the stages of the spiritual development of reality, in particular, in the production and storage of spiritual values, during their dissemination and acceptance by the individual carrier. As for the middle phase of this cultural cycle, that is, the period of spreading spiritual values, it is important to show us the range of possibilities of a language sign to become the optimal means of transmitting and spreading spiritual values.

Identification of traces of language data in the historical source, folklore, phraseological, paremiological system in the national consciousness becomes one of the main problems of the research of the anthropocentric orientation in modern linguistics. In this regard, it is particularly important to study the language system of any nation and their ways of historical development in relation to culture (Tektigul Zh.O. et al., 2016).

The special attention is given to the philosophical, linguistic and cultural, sociological system of naming, as it is a source

of spiritual and historical information, describing the historical process of ethnic group. This is not only a linguistic reconstruction of the past, but also a disclosure of some unknown aspects of historical knowledge of an ethnocultural nature.

The naming theory's aspect of meaning is combined with the various cultural traditions, such as Indian, Chinese, and Greek-Latin. This is a theory that considers the word as a universal mind, which serves as the foundation for the formation of the mind of an individual.The word gives a person the opportunity to understand and to explain the life at all, to gain knowledge, to organize people's social activities, to educate people, to learn the communication etiquette.

Therefore, the ancient linguists highly appreciated the magical characteristics of the language and words. They believed that the cosmos, nature and man as a whole, were considered to be a part of the linguistic philosophy.

Among the most important features of the mythopoetic consciousness of a man are name (title) and objects were recognized as an equal phenomena and a name which was given to a certain substance, defined to be the most important secrets of the world for the mythological consciousness.

## LITERATURE REVIEW

One of the most important parts of the ancient philosophy is the theory of naming. This theory in its content is combined with various cultural traditions, such as Indian, Chinese, Greek-Latin, because it must be caused by the fact that in all languages -the word refers to the world mind or knowledge, that serves as the foundation for the formation of the mind of an individual. The word gives a person the opportunity to understand and explain life, to gain knowledge, to organize people's social activities, to educate people and to learn a communication etiquette.

The ancient pagans of the Mediterranean civilization initially considered the cosmos, nature and man as an

integral,so they considered them as an integral part of the philosophy.

According to the concept, which highly evaluates the magical properties of the language and speech, the names of objects and people are considered to be in connection with an unknown powerful force, and until the middle ages, the research on the origin and nature of language is prohibited. Subsequently, the formation of national identity in European countries allowed the study of national languages. In Ancient Afsana, the name of the prophet of man is called the man Kadmon. The first Turkish philologist M, Kashkari in the work" Divan lugat-it Turk "wrote: " Yalynuk-the name of Adam Aleysalam". Abu Nasr al-Farabi, who became the second teacher after Aristotle, after analyzing the scientists works about the way of human beings' thinking and educating, said: "... among the Sciences, the first place was taken by the science of the language, which gives a name to things, that is, substances and accidents". If the artificial bodies are characterized by structure, shape, and appearance, then the phenomena and substances of the natural bodies are called by such names, as people call with the artificial objects' names, things and objects similar in nature.

Many studies have been written about names. They were wide in their range and big: the etymology of names and callings/titles, their usage, history, derivation, life path and the secret of the ancient millennium of the world, the problem of correlation between the name and humanity at all, and "… one particular function of names: the name as an indicator of the power relationship between the namer and the named" (Croft, 2009).

According to E. A. Kerimbayev: "in the onims of each nation cultural and historical information is accumulated, studying the features of names is associated with the cultural history of the society and the research of differences should become a direction that leads to the radical changes in onomastics" (Kerimbayev, 1995).

V. U. Makhpirov a scientist who was working on Turkic onomastics, noted that: "The formation and development of anthroponomical system of any language is based, -first, on the ancient traditions and customs of naming the name, which is associated with primitive cults, beliefs and traditions, by means of that the anthroponimic system retains the ancient names; -second, in different ethno-cultural processes, that took place in the history of the people, such as the adoption of religion, political and cultural influence of other Nations, it sometimes led to the direct borrowing and to the assimilation of foreign names" (Makhpirov,1990).

Names, including proper names, surprise not only with the quantity, but also with their variety. They may be of the general concepts, as the Black sea, Ashykol (Salt lake) and sometimes the meaning is mysterious, incomprehensible. But from the semantic point of view, being a contradictory meaning, it successfully serves to the society. In addition, you can see in the names just etiquette and some kind of talisman (amulet) that determines their life path. Here they live next to a pure pragmatic view and vertigo, worship the names. However, when combining proper names in the same group of the language units, you should also take into account the significant differences between individual rows of names, which contribute a lot to many of their features.

## METHODOLOGY

Descriptive and historical methods were used, as well as elements of analysis and synthesis in language education, including in the systematic study of the common nominal space of the Kazakh language.The description method was used in the selection of language materials, as well as in the process of their systematization. The historical approach to the study of names in the language, determined the speech identity of names, showed the connection of language units with the history and spiritual culture of the people. At the same time, the historical method allowed us to identify the correlation of a certain phenomena in names and other textual languages at a certain stage of society's life in the Kazakh and Turkic languages. Using the method of analysis, the morphological structure and semantic characteristics of names, common pronouns in the language, the historical continuity between etymology was determined on the basis of ancient Turkic, Slavic languages and explanatory dictionaries.The practical significance of this research, is that the obtained result s, can be used in research works related to the historical grammar of the Kazakh language, Kazakh semasiology and Ethnography.

## RESULTS

"A person, first of all, is the general meaning and it should be able to collect and make words denoting General concepts and then be able to distinguish homogeneous phenomena, objects belonging to the same class, be able to assign individual, name individual objects. The opposition *man-the opposite world,* over time it is *supplemented* by the concepts of the opposite *person-other people.* If we look, everyone is a variety, but I am different. This instinctive animal egoism is gradually transformed into the intelligent egoism of homo sapiens" (Matveev, 2001). However, when we think about this process, we should not forget about the role of the name in the formation of a person.

A person can talk for a long time about the origin of a humanity: that they are eating meat, walking, breaking hands from the transport function, making and using tools, being able to use fire, forming the mind and developing a person's speech, and so on. All these are stages of evolution that connect man with the animal world, and also distinguish them from each other. And the existence and appearance of names has become the most important boundary for separating people from animals. "At a certain stage of evolutionary development, man realized that he was different from the promiscuous group, and since then the name has appeared. At this stage, a person manifests a clearly expressed sign of "self well-being", personal qualities are formed, and individual consciousness develops. In this connection, we can say that the name of a person creates its own child, the Creator (Florensky, 2000).

In Muslim mythology, the names of objects were designated by the first person that God made as his substitute on earth, and the first prophet in Allah.

"Any name is an understandable meaning of a certain being and phenomenon (denotation). According to this clear

meaning, you can focus on the meaningful value. Before you know the clear meaning (name) of a being and phenomenon, strive to know its meaningful value, in most cases, you feel as if you were on the path and do not know where to go. True, if you call sugar "a salt", sugar will not lose its sweetness. Nevertheless, the name opens the way to the knowledge of the meaningful value of a certain being and phenomenon, and orientation is determined. If to look deeper into such things, it will go to such philosophical categories like the form and content, feelings and consciousness, reasoning (contemplation) and arrangement.There is no doubt that the naming origin of the name is the most significant step in acknowledgement" (Seidimbek, 2006). "This also implies that the "so-called magic" that is able to use this fundamental relationship between names and their holders…" (Miroslav, 2013). "The name/power nexus is also complicated by the concepts of magic and taboo, which are ultimately based on the idea of the name being an essential and inseparable part of the named being"(Croft, 2009).

The belief into the magical properties of names is connected to two opposite limits in relation to the word: on the one hand it is the detection, that is, the prohibition to call the name, on the other hand it is the repetition of significant, meaningful names. Find a special meaning or repeat the name of God. For example, in the culture of the IBO people (Africa), instead of the name of God, the combination "a Person whose name cannot be called" is used. In the ancient times Christians also believed into the supernatural heavenly origin of names: "Christians get the power which they seem to possess by pronouncing the names…"(Miroslav, 2013).

Repeatition of the name of God is one of the cases that are constantly used in the customs of various faiths and religions. In history it is common to associate the same name with the finding and repetition of the same name.

Thus the so-called names are versatile and a multi-faceted full of secrets symbols. The name is an important part of the "philosophy of names" category.

P.Florensky understands the name as "an energy" invariant "word", "a word" is an organ, which voluntarily stands between "cognitive and identified" (Florensky, 2000) and philosophy traditionally bears two synergistic and symbolic units, such as "subject" and "object", "Me" and "Not me", and at the same time has a physico-chemical point, the psychological moment, and a magical moment altogether within. Physically, the word is "an individual sound process divided from another being… fields of a sound energy (Florensky, 2000).

The semem26atic level of a word is the magic of thought, the element of understanding; the energy meaning of the word is organized in a certain image and is " a living condenser of life" that has a magical meaning. In this case, *the name* is expressed as a special, closed world, a category of being, a social imperative that forms its members in society.

In the first medieval mystical teachings, man tried to define secret meanings in symbols and names, giving them a special meaning. For example, the name "man" was adopted as a sign, a symbol of all humanity: The letters in his name coincide with the name of the four corners of the world,

which increased the meaning of the name ( in Greek: Anatole-East, Dysis-West, Arktos-North, Mesembria-South) (Pamiyatniki,1980).

Plato perceives the truth, the truth of "nature –born" common names of Heraclitus, but explains himself a "natural-born" traditional translation-transmutation form of the interior nomothetic (lik), i.e. in the spirit of divine creation. Plato associates it's basic structure with God, name, and action, indicating the level of the word-name in the" state " as the level of divine role models.

According to Plato, man is given the will (ability) to "remember" what he has given or shown him through his soul, or to "imitate" divine models, or to translate "the region of all desire" of divine, religious wisdom." Any transmutation initiative made by a person is considered by Plato as divine, an attempt on religious activity"(Matveev, 2001).

Levi-Bruhl provides a lot of evidence about the special place of names, their eternity, continuity, without emphasizing their social translational nature: "the first communal people consider their names as real, true and in many ways Holy….When you move to a new stage of life, for example, with Luggage, initiation, the individual gets a new name, a name… each clan has a certain limited number of names, each member of the clan can only have one name " (Levi-Bruhl, 1994). However, in its description, the function of name translation is so clear that it does not consider this function as a Central function.

To the translational mechanism of a single encoding belong a ritual, specific rituals (procedures). "Their production and direct Programming of the adult names in the individual is done by the former bearers of these adult names, i.e. elders or adults. The memory of older people can actually be recognized as a" fundamental library " of a personal-name encoding. It preserves the encyclopedia "primitive sociology" - the address of the placement of the knowledge and individuals and texts related to the names. The capacity of this collective memory will determine the amount of knowledge of the social code of this type, which will have the ability to include in the broadcast for subsequent transmission from generation to generation. Researchers unanimously note the "amazing power" of the memory of individuals of this type of culture, its capacity, accuracy and detail" (Levi-Bruhl, 1994).

It is not so impossible to exclude the address symbol from communication, when it is impossible to distinguish humanity from language. But in past times, the role of names was more significant. In ancient times, people especially carefully protected it as an integral part of the name. They tried to keep their name a secret to avoid devils, and when he knew the names of his enemies, he tried to destroy them with magic.

Belief to the magical properties of names is widely expressed in folklore. Even in late-formed genres of folklore (for example, myths, legends, oral stories, etc.), the essence of all the various historical stories is that if you know the name of the devil, then you can part with this name; if you give the name solution, you can dominate over the owner of the same name; the fate and life of a person are connected with a certain word. In addition to that it is seen from the "magic

realism" in the works of art (Aron Tamasi "Jégtör Mátyás (Mathias ' Icebreaker, 1935)"," Ragyog egy csillag (A Star is Shining, 1938) ". In particular, they are seen in such aspects as spirits in the form of animals, useful spirits, the popularity of religiosity. All these factors make up a beautiful worldview of the folklore, "expanded reality" (Géza, 2018).

Name and myth, the magic of names, their fetishization (worship of a Holy object) – all these are well-known linguistic and cultural reasons.

In the Explanatory dictionary V. I. Dal "from the word does not become, from the word does not come true", "they say that they remember something bad" (Dal, 2004, IV, 222). Such applications in the language mean "the pronounced word is performed by the material". In this regard, phrases such as" a good word – a well-being"," Spoken word, Shot done " will be aimed at good words. And in order not to creep and not to creep the word out of the mouth, it was said against him: "let the snake lay the eggs on the mouth!", "Let the thorn to appear on the tongue! " e.t.c. expressions were used. In addition, the people have the concept of "name", "calling the owner" of the same name, that is, "if you call the name, he can come". Compare: "whoever you say, he comes."

One of the scientists who first performed the magic function of language in Kazakh linguistics was K. Zhubanov. Many reasons served for the forming today's language sounds. Arbau (conjure, adjure), chants, calling birds, scaring off animals, summoning of the wind at *kyrman, tabigatty baltalau, kun zhailatu* (summoning of the rain)-these all is a magic. Magic breeded literature and philosophy. When you stop the horse, saying *dyrr*-is to adjure. Diffusated sounds, words left after sound imitatitons " (Zhubanov, 2013) and notes about a great influence of the magic on the sounds evolution of the language. This helps to feel in the deeper side of the old knowledge the hidden unusual force. Because on the way to the first appearance of the language, the influence of magic was strong. Also K. Zhubanov understood that " a person conjured the nature: if someone whistles- it is believed that the wind goes out; members of the ancient community tried to know the secret of nature and cope with it; if someone shouts- saigak runs (magic action). He noted that every day the sound is not used as a language, but as a signal, a call, coming to prayer", by such means to pray, to pray to some unusual force, noting that it originates from the same ancient period (Zhubanov, 2013).

## DISCUSSION

Although in different cultures the concept of an object is given a different set of sounds, but their meanings are mutually equivalent. Because the concepts and meanings of an object or a word that determine it, directly depend on the substance and concept according to the culture and worldview of the speakers.

It is known that even for ancient peoples the word, name, title -is the most important "tool" of magic. Thus, it is based on speech data that "all the signs of *Arbau* (conjure, adjure), magnetism, and "*Arbaushy* (a person who conjures, adjures, sorcerer)" in the Turkic and Slavic languages were formed from the verbs of the spoken language. For example, in

Eastern Slavic languages the etymology of the words "sorcerer, to conjure" *arbau, sikyrlau, zhadylau*(dualau) can be found in the ancient Indian- Europe. Compare: in Lithuanian *kalba* means 'language, in Latvian kalada means 'noise, quarrel', Latin *calo* means 'call, summon', "invite" (Fasmer,1986 –1992).

The tradition of *tasattyk beru* (summoning), *kurbandyk shalu* (making sacrifice or to slaughter) still exists among the Turkic peoples. This tradition is usually done near the rivers, draining the blood of the slaughtered animal into water, shows the respect to the god of the water. *Tasattyk-* is a collective form of summoning the rain. The concept *tasattyk* -is the tradition of slaughtering an animal for praying to the God telling a wish. Also *tasattyk-* is the place of slaughtering the cattle (smooth stone, flat stone), but the word-combination *tasty dualau, zhadylau (to conjure a stone)* gives the notion " summoning/ asking for the rain from the sky "(Aimukasheva, 2007) Thus, the concept of *tasattyk* refers to the word –*tas* (tas-at-tyk) " a stone ".

The word *zhady* in old Turkic language *jat (zhad)* in the phrase *tasty zhadylau (to conjure a stone)* had different meanings: 1) «sikyrlyk, arbau, dualau (magic, conjure, adjure)» – is the meaningful word connected to the summoning of the wind (MK III 159;TT X(561);

2) *jadčï* - «*sikyr adam, arbaushy,* sikyrlaushy (a person who conjures, adjures, sorcerer, magician, wizard)»(Lü öntürgüči jadčï boltumuz ersär- if we were wizards, so that we could conjure a dragon (TT IV, A60);

3*) jatla* «dualau, arbau, sikyrlau (to conjure, to adjure, to make magic)» as a verb ( jatčï jatladï-  wizard uttered the spell for calling the rain (MK III 308).

We will make sure that the ancient Turkic words *jadči, jatla* have preserved their identity and meaning in the modern Kazakh language. Compare: *zhadïla* - «dualau, arbau, sikyrlau (to conjure, to adjure, to make magic)». Here is the root of *zhad~zhat* in the Kazakh language is used in the following phonetic expressions: zajči and *kun zhajlatu* (in the household a prayer from God for the rain).Here you can define the root of *jat //jad*, which is common to all.

E. Zhubanov about the formation of such concepts in ancient times says that: "all natural phenomena have a specific cause. Human psychology seeks to find out these reasons, to reveal the secrets. However, in the first society, people absolutely did not have enough information about the surrounding world, that is why they gave natural qualities to all living-inanimate. That is, all phenomena occurring in nature meant to be performed by some qualitative forces for the special purposes. Thus, appeared a belief that every miracle in the world creates many forces, many gods who make realize it" (Zhubanov,1996)/

In Turkic language the word *jat (zhad)* has a synonym *ar -* I. aldau, arbauga tusup kalu (to cheat, to lie, to seduce) and it's derivative *arɣuč* (arɣuč- deceptive, deceitful: arɣuč ažun «deceptive world»( false, illusive world) [MK.I,95] (DTS, 50). For example, (sücig sabïn jïmšaq a(ğ)ɣïn arïp ïraq bodunïy anča jaɣutïr ermiš «seducing with sweet speech and "softly"(i.e. effeminate, spoil) with jewels, in this way he brought far-off peoples close to him (KTs,5).

In the modern Kazakh language, the ancient Turkic word ar " ar " is used in the meanings *arbau, aldau-arbau*(to seduce, to cheat). This, indicates that the words *aldau* and *arbau* were formed on the basis of the monosyllable *ar//all* which are common in meaning, root and relative clause and led to the existence of the derivatives *alda//arba* in Turkic language. M. Eskeyeva noted " the monosyllable *al* is used in cases as " *ku, kulyk* (from Kazakh tricky, trick), *zhubanysh* (from Kazakh self-deception), fun, entertainment" (Yeskeyeva, 2007).

Here the old Turic *ar-* a verb meaning "deception, to be cheated" and General patterns of formation in the Slavic language of the word "*vratch* (doctor)" is of great interest. For example, in Russian, the word "vrach/doctor" (in the first Slavic texts - white lekar, vratch was known in the meanings "healer, doctor ") is formed from the verbs *lie* and *grumble* "deception // tell lies and grumble". In modern Bulgarian, the word vratch (doctor)is used in the meanings of "sorcerer" (wizard), and in Serbian — in the meanings of "diviner" (Mechkovskaya,1998) Thus, such language data in Kazakh and Russian languages indicate the presence of common language patterns associated with the formation of vocabulary in the spiritual worldview, along with material cultural exchange between neighboring peoples bordering each other.

In Turkic languages the the word "*baksy*" -the healer, sauegei, messenger, medium, *zhyrshylyk* (story telling), *musikalyk* (musical) and others, all in all a representative of the unique abilities. And in the Kazakh language, there are different opinions about the origin of the word " *baksy* ". One of them says that the roots of *"baksy"* are associated with the usual word "*bagu* (grazing, up bringing)" (care, treatment). In this regard, K. Zhubanov said that the Kazakh language can have the common root "*bak*" in the phrase "*aurudy bagu* (to take care of an ill person)", or the common root word "*bagyt*" in the phrase "*bireuge bir narse bagushtau* (to arrange something for someone)"(Zhubanov, 2013). The word *baksi* meaning "Shaman" is also used in neighboring Kyrgyz, Uighur, and Uzbek languages. Bakhshi in Turkmenistan has a another meaning (poet-improviser). They call bakhshi as *porkhan*: associating with a peri (a witch). The phrase is done like the Uzbek word *duokhan* (wizard). How is the word doohan (dager) in Uzbek.

B*aksi* is used in the Chinese language as bo shi –meaning "teacher, a wise man" (DTS: 82). V. I. Budagov wrote that in Kyrgyz language, the phrase- قشياد bakhshi ( from Mongolian bakshi) meant "healer, shaman, conjurer, wizard" (BSL. I: 234).

There is an assumption that for Tungus people the phrase "*baksy*" is used as *Saman* (shaman, Haman) and Nivkhrs used the word *cham* , which came from the Turks "kamynan". K. Zhubanov said that if to change the letter "k" into "i" in the Kazakh word *kobyz (*a musical instrument*)*, Kyrgyz word *komus,* there could appear a word "iomyz. And in Chuvash language *baksy and sikyrshy (sorcerer, wizard)* in old times called "iomyz". Music is a sound art. Due to the fact that the sound was previously used as labor magic, it indicates that the concepts associated with all

sounds, later on- all the concept associated with language and word, became connected to the concept of a labor magic)"(Zhubanov, 2013). In so doing, there is a recognition that meaning making is not simply a linguistic act, but rather that culture is a constituent element in the creation and reception of meanings (Anthony J. Liddicoat, 2016).

In the ancient Slavic language, the word "*bali*" meaning "koldun, vedun, znakhar (sorcerer, healer,wizard)" has the etymological origin from the old Russian *bayati*, meaning "to speak, tell; treat", the word " bayati " is close to - "basnya (fable)","example" (compare. Russian peti-pesn, "singing-song, bayati-basnya (fable) "tell, narration" -example).

These examples show that, first of all, in the creation and formation of the words *zhadïla*, arbaushy, baksy in the Slavic and Turkic languages, they are common approaches to verbs of speech, and secondly, any peoples rely on a common worldview and a common grammatical component for understanding the world, determining the mystery of names.

The above mentioned etymological data clarifies that the language is a multi-faceted system of symbols that has such a secret, and allow correspondents to determine the nature of the common name, based on the theory of names.

## CONCLUSION

Thus, the problem of translation or transmission of spiritual values from one generation to another is an integral part of the general theme "language and culture". This is not accidental, cause mastery and internalization of human artifacts, a critical issue is cultural exchange within the society and beyond, and achievements should be shared by the individual and reported to him.

First of all, if it is known that the customs, historical traditions, transmitted from generation to generation, are connected with names in the language and it's ethno-cultural content is characterized by a peculiar cognitive character of this people, nation, genus-tribes, but in the creation of names (for example, zhadïla, arbaučï, baqsï) there were unknown common language patterns associated with the rear worldview of mankind..

It means that it is necessary to consider the features of the word and name as of any people, including the Turkic and Slavic peoples, on the basis of comparison with their national and spiritual history, traditions, customs and traditions and traces of the ancient religion.

In addition to this, the language may additionally have unlimited possibilities for forming the dialogic communication and tolerance. Language serves as the main element of the ethnic identification, forming the culture and logic of the ethnic group. It is also a producer, consolidator and means of storing valuables, a means of transmitting them from generation to generation.

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