

## Nickname Traditions And Turkic Folklore

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### ABSTRACT

The nickname is an ancient tradition of Turkic peoples. Given that any ritual based on the ancient mythological notions, there is a wide range of old concepts such as animism, totemism and believing in magic of words under this ritual. The origin of Turkic folklore nicknames dates back to ancient mythological notions. The human consciousness estimated the world as a three-level (low, medium, high) space and accepted that a person should receive a new name at passing from one world to another. The ancient Turkic texts clearly conformed that. The Kazakhs saved such an old Turks perception of world said some 19th century Russian scholars about Kazakh folklore and ethnography. In Turkic peoples history there were many historical leaders with pseudonyms such as Bilge Kagan (Mogilyan), the Turkic Khaganate founder, Genghis Khan (Temuchin), the Mongol Empire founder, Alasha (Sultan Ahmet khan), the youngest khan of Moghulstan. Take a look to the famous names in the 19 century Kazakh everyday life and culture like Shokan (Muhammad-Kanapiya Chingizoglu), Abay (Ibrahim Kunanbayuly). The nicknames really were in the life of believing ancients, and later became folkloric and an artistic means of glorifying the hero. We can see that the future official or hero often

had youth names or pseudonyms in Turkic epics plot. Nicknames were an inseparable part and plot of epics. Bukash batyr and Bamsy-Bairak on the Korkyt Ata Book and epics, Zhelkildek on a Kazakh fairy tale lived unknown before their heroic deeds. Abylai khan, Zhalantos, Kabanbai and others got nicknamed only after heroic deeds according to Kazakh historical legends.

According to Turkic written monuments and the content of plots in folklore heritage, we see that pseudonym can be official or heroic depending on heroes social origin. Under wisdom and genius of a khan or ruler in governing the country the official nickname often means "competent", "wise", "younger". For example, Mogilyan - Bilge kagan, Tuman khan - Kun khan, Temuchin - Genghis khan, Zhanibek khan - Az Zhanibek, Tauke khan - Az Tauke and others. Khans acquired nicknames for their wisdom and genius in governing.

In some Kazakh heroic songs, for example, in Shora Batyr song, the primary character gets a name from Muslim saints before the borning. Such a development repetes the scene of Oguz Kagan naming. So, hero nickname is a means for embellishment, glorification and idealization depending on changes in biography, ingenuity or other actions of hero.

Keywords: mythology, Oguz epic, Turkic folklore, Genghis Khan.

## Introduction

Choice of a name for newborn and giving a nickname to a person is one of the most ancient rites of Kazakh people. It is hard to find ritual boundaries and clarify differences between mentioned rituals, the exact boundaries of the discrepancies. Once we take into account that under certain tradition or rite hides an understanding and perception of ancient people's world, their faith, then each mentioned tradition hides a whole layer of ancient cognitive concepts.

Modern scholars of folklore believe that tradition or ritual is an element of consciousness that functions as a means of survival in spite of the surrounding world, opposing the nature's primary forces and sometimes helping to find a possibility of conformity or harmony.

According to numerous ethnographic and Turkic folklore materials, the rite of giving a name to child and giving a nickname to person originates from ancient totemic myths (Frezer 1989; Ülkütaşır 1976; Zhanuzakov 1971; Absadyk 2000).

## Mythology - the ancient origin of the ritual

There are the next ritual tendencies and stages development of cognition, which were formed on a long evolutionary path of

development from matriarchy to patriarchal society, from polytheism to monotheism.

1. Totemic understanding (reincarnation), heroic name, nickname.

2. During the era of matriarchy: in the period of matriarchy, any giving a name to a child was a rite in women hands, and in the period of patriarchy this ritual passes into the hands of older men or aksakals.

3. During an old ages of predominance of polytheism, giving names was in hands of shamans (baqsy), poets (abyz). During monotheistic beliefs, it goes into the ownership of mullahs and clergymen.

This evolutionary process are traced in folklore works that are monuments of folk art, as an artistic tool that contributes to the formation of hero image. It can be found in Kazakh-Turkic folklore, especially in epic and historical folklore. Signs of the concept of zooanthropomorphism (images of humans and animals) of totemism during giving names for newborns are widely found in the anthroponymy of Turkic peoples: Kaskyrbay, Bugybay, Arystan, Ayu, Bukabay, Oguz (bull), Burkut, Ittay, Kuchik, Barak and others.

The wolf is the totem of Turkic peoples, and it is a guardian beast that helps to overcome difficulties the country has experienced and helps the rest of the desolated people (Ghuns, Uysun). And that beast gave the reason for the birth of famous Genghis Khan. Genghis' father Duyun-Bayan says to his wife that he will come back to people as a wolf: "Duyun - Bayan had 6 sons from his first wife; then he married Alanga; just before his death he says to his wife Alanga that he will come back as a light, and gets out as a wolf. And he did it, whispering while leaving, "Chingiz! Chingis! Alanga gave him a son Genghis" (Kazahski folklor v sobranii Potanina 1972: 64). According to the "Secret Chronicle of Mongols" written in the 16 century, it is a dog image (Qazaqstan turaly mongol derektemeleri 2005: 33-34).

The Kazakh call it indirectly as a "dog-bird" mentioning indirectly a totem. Therefore, it should be noted that Kazakhs when they call dogs prefer to worship the dog' totem instead their belief that person is "strong as a dog, and his soul is powerful" (Zhanuzakov 1971: 45).

According to understanding of ancient people in fairy tales, heroic deeds and changes in the service of person in his life occur with support of heavenly higher or underground forces. Shamans serve as intermediaries between human life and another world: they transmit the message of Tengry, prophesy, help to fulfill a desire, trying to protect a person from difficulties he is faced with. For example, in Shor folklore, shamans visit the fabulous country of Erlik Khan to protect a human soul (Shorski fölklor 1940: 331-335). The state of a

shaman, experiencing various difficulties for saving human souls, is also found among Kazakhs (Qazaq baqsy-balgerleri 1993: 195; Kartaeva 2020: 193-210).

It is also not surprising that the concept of Yerlik, which is considered as an alternative to heroic deeds of heroes, and also the title Yer, provided as a military title, could be given as a characteristic of sad and lamented rituals during departure to the country of Khan Yerlik.

In accordance with a perfect heroic act, a person gets a new name (pseudonym). In this regard, the simultaneous presence of name and heroic name of famous persons in runic inscriptions has a great importance. For example, in Talas runic sources there are the following lines: "My name is Qara Chur, my military name is "Qara Yazmaz" (Qazaqstan turaly turki derektemeleri 2005: 218), or "Qumar Chur is my name, Yesh-quly is my military name", "My name is Sagunak" (Qazaqstan turaly turki derektemeleri 2005: 237).

Some ancient sources say that a person's new name (nickname) is also observed as his name in another world after his death. According to the expert in Turkic history L.Gumilyov, the text of tombstone cover in the Minusinsk museum in Altai region of Russia clearly says that died person goes to another world with a new heroic name. The author suggests the next lines: "From hundreds of my relatives, from six clans of my people, I have been separated from you (died). My heroic name is Aqbashatykh. I'm 70 years old Ynal-ogya" (Gumilev 1994: 416).

The rite of giving an official and afterlife name, that is, a new heroic one (nickname) to a person, also preserved among Kazakhs. I.Andreev wrote about this in the 17th century, who collected data about Kazakh ethnography. In his work, he writes the following about the mentioned tradition: "... from ancient narratives it is known that they (Kazakhs - authors) had a custom to give new names not only during the acquiring to high dignities, but after their death" (Andreev 1998: 30).

From the fact mentioned Russian researcher, we see that names of ancient persons change in connection with their new positions, and they gain new names after death. The root of the word "Konak" (guest) is the word kon or konu (to guest, spend the night). When gets the news on his first-born son, his father the famous Genghis Khan, who believed his son was a "newcomer guest," called him Juchi (Abulgazy 1992: 113). According to Bashkir ethnic materials, one can know concepts close to this tradition. "The Bashkirs believed that every child is a soul or gift returned from the world of deads, and the name is a code that fixes the soul in the world," writes R. Sultangareeva (Sultangareeva 2005: 87).

Among Turkic-Mongolian peoples, this transit period stretches for one year. After the expiration of one year, the transitional period is considered completed and the rite of giving name for baby is performed. This rite was well preserved among Turkic peoples. In Abulgazy's historical work "Chronicles of Turks" the following description of birth of Oguz is given: According to the "Chronicles of Turks", at that time Mongols had a rite of not giving the child a name before gets the age of one. During that celebration, khan showed the child to noble persons and said the next: "That child is one year old, what name would you choose?" And then, without waiting for a response from them, the child suddenly began to say: "Let Oguz be my name, all of you must know that name" (Abulgazy 1992: 16).

When the Kazakh people have a strong monetism, the baby is named after Muslim prophets and saints. Famous Muslim names are given nicknames, believing that they will hurt the baby. For example, the name Muhammad-Kanapiya became "Shokan", the name Ibrahim became "Abai", and two great personalities of the Kazakh people Chokan Valikhanov and Abai Kunanbayevich became known to the world by nicknames.

#### **Ritual and folklore**

The notion of a transitional period, when a child is not given a name for up to a year, is highly exaggerated in the folklore of the Turkic peoples. The "nameless" period can last up to the age of "seven", "ten", "thirteen", "fifteen" years, until the hero accomplishes the first feat.

For example, in the world-famous Orkhon-Yenisei monuments, the name of Kultegin, who was nameless until the age of ten, was given by the patron of the hearth Umai. At glorification of the great commander Kultegin's childhood, the following lines are used in the runic script: "At ten years an little brother, thanks to the support of Khatun Umay, gained the courageous name Kultegin" (Joldasbekov 1990: 53). Thus, the "male" name Kultegin was given with the support of Umai, the female patroness of the family.

The manifestations of an early heroic act committed by folkloric hero include a one-man appearance against the enemy, making an extraordinary heroic step, killing a wild beast, various struggle confrontations, victory in competitions, caring for horses and others. "Those days, if there was no murder of a person, and blood was not shed, then the child lived without a name" (Qorqyt ata kitaby 1986: 35), - ancient Oguz tales said.

"The son of Baybori Bamsa Bayrak, who did not commit murders and did not spill human blood, lived without a name until the age of 15. After he fiercely employed his saber against the Gyaurs, under participation of Grandfather Korkut he was given a heroic name "Bamsa-Bayrak". "He cuts off heads of enemies and made them to

bleed" (Qorqyt ata kitaby, 1986: 36-37). In the same way, Dirce Khan's son, who lived before the age of fifteen without a name, was given the name of "Bukash" after he killed a bull that attacked six men (three on the right and three on the left) (Qorqyt ata kitaby 1986: 13-14). The assignment of a heroic name associated with the name of a predatory and strong animal is widespread among the Turkic peoples (Pala 2020: 7)

Such a cognitive understanding was in Qazaq heroic tales and legends. For example, in the heroic tale "Zhelkildek", the son of Sarybay named "Zhelkildek", who was given by the God to his father, goes to feed horses at the age of seven. He was "revengeful to enemies who attacked the country" and "could not be punched by a bullet of gun, nor injured by a sword used against him". Someone named Aztemir batur came in search of that young man and called him "Seven-year-old Zhelkildek" (Qazaq halyq adebieti 1988: 112-118). In this regard, the following information mentioned by Tatar researchers can be cited: "Leaving a nameless child for more than a week is considered dangerous, since in this case", the name would be given by shaitan" and the baby could become sick. Tatars have a custom to give the name even for a stillborn. According to popular beliefs, a nameless child who dies immediately turns into an evil mythical creature - Atsyz (nameless)" (Bayazitova, Khazieva-Demirbash 2016: 101). Among Muslim Turkic peoples, the mullahs, who are religious representatives, were especially active in shortening the transit period when newborn lived nameless. During the Muslim tradition of name giving to a newborn, they tried to carry out the ritual of Azan (prayer performed before namaz), invoking Allah, whom the devils are afraid of (Bayazitova, Khazieva-Demirbash 2016: 101).

The Muslim tradition had such a great influence on the rite of name giving that Qazaqs adopted the concept of "a person's name, which is given during the call of Azan". Moreover, there are names of people matching with name of a newborn. In popular understanding there are explanations that "when a person goes to another world and if you need to call him by his name, you should avoid confusion" (Ibadullaeva 2007: 51).

During the reign of matriarchal understanding of the development of society, the role of women in the rite of naming was special. To mention the next indirect proof that among Turkic peoples, women themselves perform family rites (shildehana, placing in the besik, cutting the string). Among Turkic-Mongolian peoples, the person who rules the country gets an official nickname under support of Tengry, and this can be proved from the story of the Mongol Empire founder Temuchin, who adopted the name of Chingis. A clergyman Kok Tengri Kokshe had given to him the new name of Genghis.

This content of the legend is described in Turkic sources as follows: "It was Kokshe, Menlik Echeke's son from Konkamar tribe, and the people called him "Tengri's face". Arrived, he said: "I received a blessing from Tengri to meet Temudjin. Let the people, and the whole country know him not as Temudjin, but as Genghis, and the whole world will be given to Genghis, to his sons and descendants" (Abulgazy 1992: 59).

Based on the Turkic ethnographic materials, it can be assumed that the newborns at first lived nameless or had transient names, given to them by midwives.

In literary language, the midwife is called *kendek abise* (doula). Midwives gave temporary names to newborns - *kendek aty* (doula's name)" (Bayazitova, Khazieva-Demirbash 2016: 101). The concept of "midwife" was very respectable by many Turkic peoples and this can be traced and understood by this function.

### **Nicknames and folklore**

It is important to deeply study how heroic names, closely associated with renaming, are reflected in the folklore of the Turkic-Mongolian peoples - in ancient legends, fairy tales, heroic epics. Assignment of nicknames to ruling khans and famous heroes was very characteristic for the state of blue Turks. According to Lev Gumilev, the very first Khan of the Blue Turks Bumyn adopted the title of Ilkhan. He did it after he conquered the Jujans (Gumilev 1994: 99).

Kutluk and Mogilyan, who were descendants of Bumyn Kagan, also adopted official names after ascended the throne. Both Mogilyan and his father were named Bilge Kagan in the monument. The title of Bilge Kagan means "wise manager, competent great khan.". Thus, Mogilyan, who was ascended to the throne in 715, gained the title of "Bilge Kagan" (Amanzholov 1996: 86).

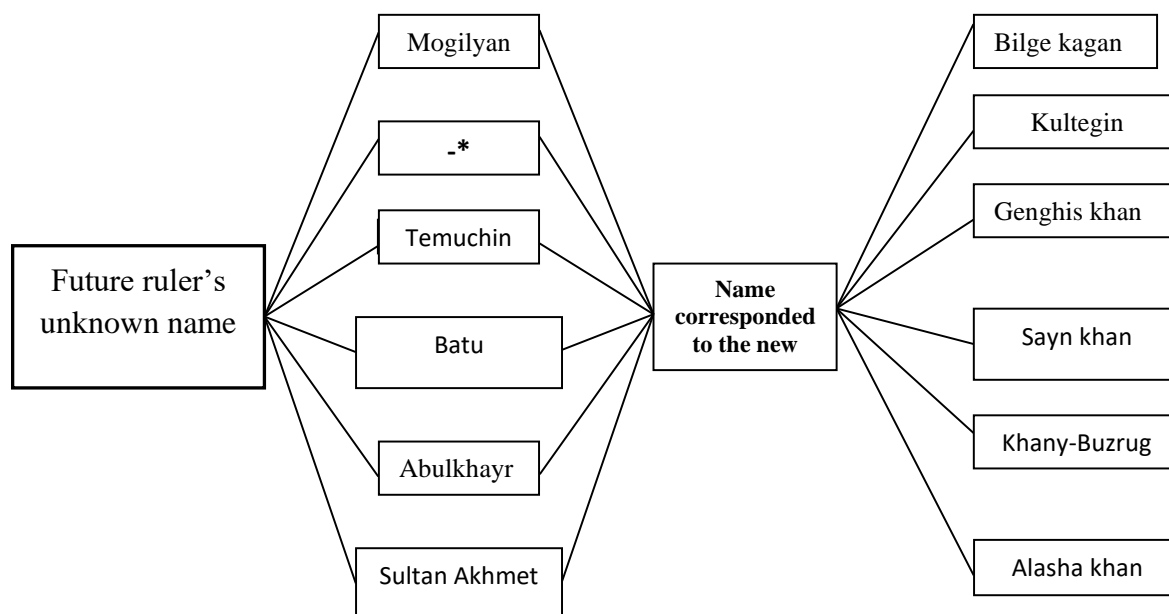
In the medieval history of Turkic-Mongolian peoples, Temuchin is a ruler who received the new title name. He managed to unite all Mongol tribes and received from Tengri the name of Genghis and further he proclaimed himself Qagan. Scholars have various interpretations on the Genghis name' etymology. In Chinese, this word means "son of the heaven", and in Turkic-Mongolian languages "strong armed man" (Bartold 1968: 618-619). Georgi Potanin believes that Genghis father's name Yesugei is a nickname derived from the Mongolian word "esege, etzeghe", and his real name may be different (Potanin 2006: 491).

Abulkhair Khan, the founder of Shayban dynasty in Juchi Ulus, had a nickname Khani-Buzurug (Materialy po istorii Kazahskih hanstv XV-XVIII vekov 1969: 54). Researchers believe that this nickname is a translation of the Turkic word "Ulyk Khan or Ulken Khan". We think this nickname was originally the Turkic word "Bozuryk". It means "Abulkhair Khan from descendants of Bozুরুk". According to the Turkic legend, after the death

of Jochi, Genghis khan decides who should take a vacated throne. Among 17 children of Jochi, Batu receives the White Horde, Orda Edjen gets the Blue Horde, and Shaiban receives the Gray Horde (Qazaqstan turaly turki derektemeleri, 2005: 92). The gray color symbolizes the color of steel. Turkic-Mongolian peoples believe that damask steel is a symbol of courage, determination, and also a sign of the wolf. Otherly, the nickname “Bozuryk” means the concept of “brave, courageous” or “brave like a wolf”.

Rulers of the country were also given nicknames after their heroic deeds committed. One of such rulers, who received nickname after his heroic acts was the khan of Mogulistan nomadic tribes Sultan Akhmet. He gets the nickname of “Alasha Khan” after he undertook a series of victorious campaigns (Dulati 2003: 144) and his enemies Kalmyks acquired several defeats (Babur 1990: 35).

These examples, taken from historical and artistic legends and folklore works of Turkic-Mongolian peoples and Kazakh Khanate history, clearly indicate that rulers and warriors, whose historical activity, and heroic steps well preserved in peoples memory, had usually the two names - a common, inconspicuous name and a heroic or title one. Transformation of inconspicuous names of famous personalities into new names in the ancient and medieval history of the Turkic-Mongolian peoples is presented in the first picture.



\* Kultegin's real name is unknown for sources. It saved for history through nickname.

Picture 1 – Official name of public figures in Turkic historical legends.

In the Middle Ages during the establishment of monotheism in ideology of social development, nicknames of rulers were chosen under religious influence. Uzbek, Zhanibek, Berdibek and other khans, who ruled as descendants of Genghis Khan, adopted Muslim names



along with Turkic ones. The same is with the rulers of the Kazakh Khanate (Absadyk 2020: 181).

Such a circumstance of the Turkic peoples worldview is also characteristic of Kalmyks. Since the 16th century, Lamaism, which is one of the Buddhist religion directions, has spread among Oirat clans and tribes. Batyr Khuntaichi, who managed to unite all Oirat clans and tribes and founded the Dzungar state, received the new title Dalai Lama "Erdene". He was called Yerden Batyr Khuntaychi. Then Galdan ascended to the throne and he was called by his nickname "Boshokty Khan", that is, "Winner khan" (Zlatkin 1968: 259-260).

The content of Kazakh historical legends is very characterized with names and nicknames. Nicknames were assigned to historical personalities depending on their title and heroic committed deeds. A certain group of khans, who wisely ruled the country, received the prefix "Az" (Az-Dzhanibek, Az-Tauke). Another part of khans, who distinguished themselves by courage against enemies, or showed themselves as heroes, received the title "Er, Bahadur". For example, Esim, Zhangir, Abulkhayyr, Abylay received additional titles such as "er, salkam, bakhadur" ..

If among Nogai, Karakalpak and Bashkir peoples, who lived together in the Uzbek ulus, the nickname "Az" of Kazakh khan Janibek was established on the basis of interweaving of plots of artistic historical legends and folklore works on Golden Horde Khan Az-Janibek, the nickname given to Tauke Khan during the meeting of three hordes, is recognized as a title for glorious activity in adoption of laws and traditions of "Zheti Zhargy" with participation of the famous three Kazakh judges, clan leaders of Karakalpaks, Kyrgyzs, Katagans and Zhayma, as well with direct participation of seven judges-clans leaders. We believe that "Arystan Khan", the nickname of Kasym khan, hints at lion's courage and audacity as the king of beasts, and Yessim's nickname "Tall" does not mean a person's growth, but a hydronym. The famous poet of 16 century Qargaboyly Qaztugan at first lived in the Great Nogay Horde, then moved to the Small Nogay Horde (Ulus of Kazy). He appreciated good-neighborliness and friendship with Adygey people and hoped for Russian patronage from the north. And he had an additional hydronymic nickname "tall as a raven" (Sikaliev 1994: 55).

Hydronym "Qargaly" in the Great Nogay Horde, the western part of modern Kazakhstan, has the same meaning. Qaztugan grew up and lived near that river, so he was called "Qargaly Boylyq" Qaztugan (who grew up near the Qargaly River). During simultaneous pronunciation of words "Qargaly" and "Boylyk", an elezia takes place, and repeating phonemes that is, the suffix "ly", gone, as a result the poet acquires the new name as "Qargaboyly". To call someone by hydronim or someone's place of birth of growing, such as "Syr

Boylyq”, “Jety Sulyq” is commonplace for Qazaqs. The history suggests that the population near Zhem river started to be called “Zhemboylyq” (Trepavlov 2002: 446-448).

The ancient Bible has also an example of giving hydronym to a person. According to an ancient myth, an Egyptian pharaoh ordered to kill Jewish male newborns. As Moses was born, his mother hides her son for three days. But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch. Then she put the child into it and set it among the reeds by the bank of the Nile. The daughter of Pharaoh came down to bathe at the Nile, with her maidens walking alongside the Nile; and she saw the basket among the reeds and sent her maid, and she brought it to her. Since the child was found in the water, he was given the name “Moses”. (Frazer 1989: 314).

After “Tall” Yesim, ruled Zhangir Khan and his nickname “Salkam” is closely related by its meaning to the words “Er, Batyr”. This nickname came to the Kazakh language from Oyrats (Kalmaks). Salkam composed of the two separate words “sal + kam”. The first qazaq word means singer, poet, performer of sery. For example, Birzhan sal. “Kam” or “shaman” in Kazakh language means baqsy (healer, caster) (Kartaeva 2020: 192). That is, the nickname “Salkam” means “batyr whose ancestor is baqsy”.

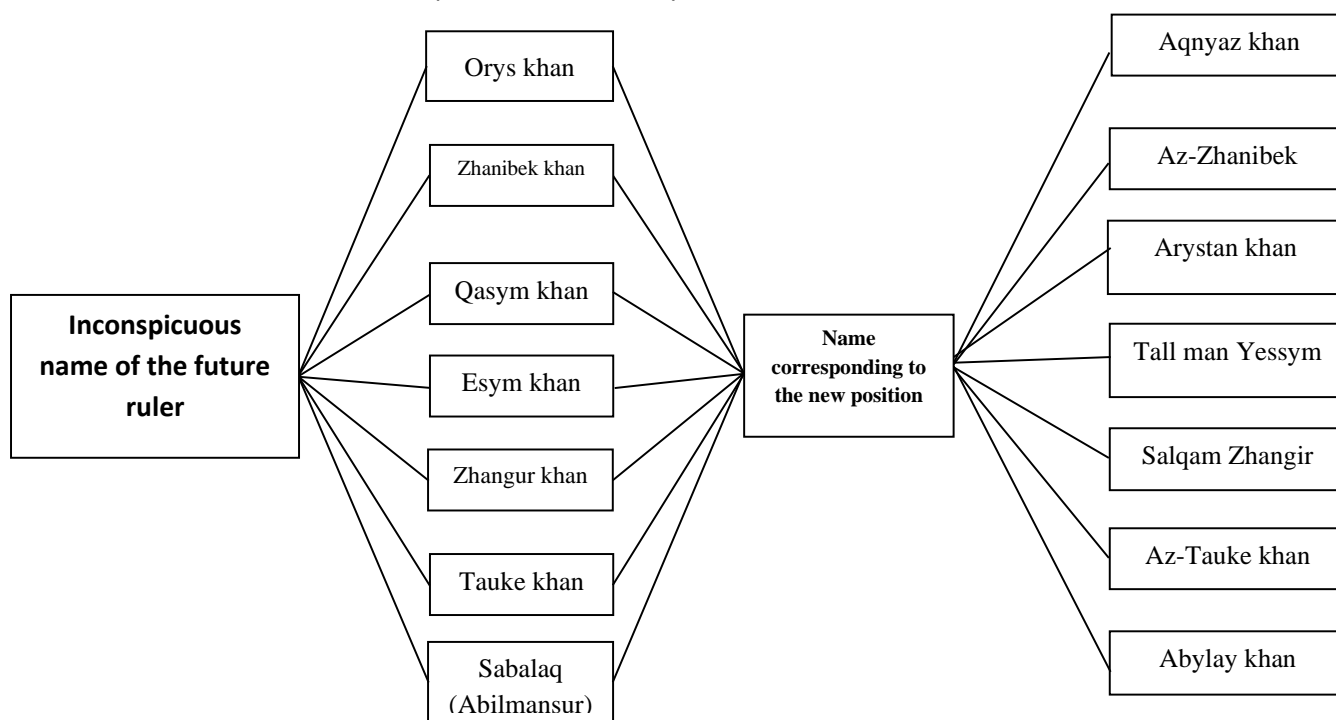
The title of “Bahadur” in seals of Abulkhair and Abylay, khans of the 18th century, was given to them for their heroic deeds in the war against Kalmyks.

Most likely, the Junior Horde’s khan Abulkhair, whose title of “bahadur” meant heroism, had also a second nickname. The English adventurer and artist John Castle was at the headquarter of the khan and described Abulhair as follows: “His name Abulhair can be considered as a “title”, “position” because Abul means “good” and “hayr” means a hero. “But I can’t say when this title appeared, in childhood or at a later time” (Castle 1996: 2). John Castle opinion’s ambivalence has its own explanation. Khan had several names of his own. Muhammad was additionally written in the khan seal of Abulkhair, and the full name of the khan was indicated as “Abulkhair-Muhammed-Gazi-bahadur-khan” (Castle 1996: 90). Of course, the nickname Muhammad as the name of the khan was used under influence of Muslim religion.

Among the famous historical persons, whose activities and acceptance by them of their new names after ascending the throne and performing heroic steps are widely presented in Kazakh historical legends. In this context, we can note the example of Abylai Khan. Abylai himself just like persons and heroes in other works, especially characters of heroic epics, specially hides his noble origin. His secret was disclosed during a military campaign. Sabalak, who joined the

campaign of Kazakh batyrs, undertook a one-man duel with Kalmyk hero Sharysh, and defeats him with a cry “Abilai” and rushes to the enemy. After that, everyone began to call him “Abylai” instead of Sabalak (Qudayberdiuiy 1991: 27).

A hero’s passing through the test is a phenomenon characteristic for all folklore. Under the legend, a young and hungry Abylay comes to Kazakh steppes from outside and he is shown in such a low position that he does not even know his name. And he agrees to whatever Tole bey tells him. A young orphan who did not even know his name even after his heroic act was committed, depicted as a person who knows his khan’s genealogy and with a noble birth (Kudaiberdiev 1991: 27). An example of obtaining a new nickname (name) by Abylai khan is also characteristic of other Kazakh khans. Transformation of khan names who ruled Kazakh people, especially in the 14 century, starting with Urus Khan, who lived during the Golden Horde collapsed and before Abylai, is shown in the next Picture 2:



**Picture 2 – Nicknames of qazaq khans according to qazaq legends.**

Tradition of assigning nicknames to famous heroes, depending on their job titles and heroic steps, is often found in Oguz verses. For example, in “Oguznam”, which is written on the basis of the ancient legend plot, Korkut gives the name “Tuman” for a newborn (Fazlallah 1987: 71), and then when he becomes a strong ruler, in accordance with his new position and authority he is given the new name of “Kun Khan”. After ascending the throne Oguz kagan himself gives nicknames to batyrs, who distinguished themselves in campaigns with their courageous deeds. And if the Kangles were called such so

because of rattling sound of a cart's wheel carrying home the loot captured in a military campaign, the word qarluq (qarluq) meant a united group of persons who stayed behind the army during winter campaigns (Abulgazi 1992: 19-20).

Khans themselves provided nicknames for heroes. Such a tradition is well preserved in sources on Genghis Khan. Zhurgagadai Batyr gets a nickname "Zhebe" after he joins Genghis Khan, being separated from taychiuts after the death of Yesugei (Qazaqstan turaly mongol derektemeleri 2005: 115).

Giving a worthy and appropriate nicknames to heroes has been well preserved in the content of Turkic heroic epics. For example, in Konyrat version of the epic on Alpamys batyr, taken from Uzbeks, Alpamys batyr was initially called Hakim (Zhirmunsky 1960: 15-16). In some Kazakh heroic poems, the name of hero is given a day earlier than he is born. In this case, the name is provided by Muslim clerics.

For example, Babay Tukty Shashty Aziz comes in a dream to Gulkhanys, the wife of Narik, and he tells her that the child should be called "Shora". As Mukhtar Auezov says, the name of Kyrgyz batyr Manas is a nickname. The scientist sets forth his thought in this way: "Linguistically, the name Manas probably mean either the name of a deity from the pantheon of shamanism, or, rather, it comes from Manichaeism that was widespread at that time in Central Asia. Perhaps the real name of the glorified hero of those times was different, and later, thanks to his courage, he was nicknamed, like Genghis, with name of the deity "Manas" (Auezov 1995: 48).

In legends of Turkic peoples, Temujin was nicknamed "Genghis" for several reasons. According to a Kazakh legend, he was raised by daughter of Peri, and due to the fact that he was raised by his mother's relatives, he was called "Tagantay" or "Targyltay" (Divayev 1992: 62-63). According to Karkalpak legend, he was born due to the sunbeam, so he was called "Kunus". Later when he becomes a khan, the 80-year-old Mayky bey gives him the new name as "Genghis" (Esbergenov 1998: 20-21).

Under historical legends, the heroes and batyrs mentioned above receive the new heroic names like well-known authoritative khans. Such a concept is presented in the poem "Er Begis", which is one of the versions of the work "Forty Crimean Batyrs". The poem sets out a reason as follows: "When childless Suyunish was forty years old, he got a good news that soon he become a father. Before the all Nogay people, he choosed a name for his son: "The distant ancestor Karadon, then his son Zhubanysh, and his father is me as Suyunish. The newborn should also become a hero, let's call him Begis. In case of a boy, we should add the prefix "er" to the name", he thought and

confirmed his choice of the name Begis" (Nurmagambetova ve Sydykov 1989: 243).

If the rulers called with such new names as "bilgir" (expert), "danyshpan" (wise), "az" (sage), "zhenimpaz" (winner), which indicated to official positions in country government or to powerful possibilities, then batyrs and heroes called with title names denoting their courage and possession of a great power.

### Conclusion

Summing up, we can note that nicknames of historical persons given for their performance of post in governmental service or their additional names serve to characterize their artificial image as legendary heroes. Based on the above analysis of the ancient worldview in the folklore of the Turkic peoples, we can come to the following conclusion.

First, providing of names and nicknames is a rite closely related with ancient mythological knowledge and understanding. It is based on the understanding and perception of totemism, matriarchal and patriarchal knowledge, polytheism and monotheism, which are intertwined and transformed into a complex structure.

Second, any heroic name is a praising nickname given by shamans, who are the senior characters of the ancient mythology of the Turkic peoples. It is given as an equivalent of committed steps for sake of victory and to overcome difficulties when visiting the country of Erlik Khan, the owner of the dead world.

Third, any nickname in the ancient mythical understanding is an assistant of the hero in the other world.

Fourth, a heroic name is assigned to a person after he commits certain heroic actions, and before that period he lives "nameless" or has a "temporary name" from his birth.

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