

CULTURAL AND SOCIAL CHARACTERISTICS OF CONTEMPORARY KAZAKH PERSONAL NAMES

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Abstract. The article provides a comprehensive sociolinguistic analysis of the historical formation and contemporary development of Kazakh anthroponymy. The primary aim of the study is to trace the evolution of the traditional system of Kazakh personal names across historical periods and to identify current naming trends under conditions of globalization. The research examines the development of anthroponymy from the Old Turkic era through the Soviet period, highlighting the influence of cultural, religious, social, and political factors on naming practices at each stage. In addition, the present state of anthroponymy in Kazakh society is analyzed on the basis of official statistical data from the past thirty years (1995-2025), survey results, and public opinion expressed on social media platforms.

The findings demonstrate the growing dominance of Islamic religious and international names, alongside a gradual decline in the usage of traditional Turkic-Kazakh anthroponyms. Moreover, the increasing prevalence of names that do not conform phonetically to the natural norms of the Kazakh language is assessed as a factor posing a threat to national linguistic identity. The article conceptualizes anthroponyms as significant linguistic markers that preserve national cultural memory and argues for the need to develop naming practices on a sound scholarly basis.

Keywords: anthroponymy, personal names, Kazakh names, globalization, national identity, linguistic consciousness.

Introduction

The Kazakh people have traditionally sought to observe with great care and precision the customs and obligations associated with the birth of a child. One of the most significant of these traditions is the act of naming a newborn. In Kazakh society, there is a long-standing belief that a person's name influences their fate and future life. For this reason, particular attention has historically been paid to the origin and semantic content of a name when choosing one for

an infant. Consequently, onomastics, the branch of linguistics that studies proper names, occupies an important and relevant place in Kazakh linguistics. A key subdivision of onomastics, anthroponymy, focuses on the structure, semantic features, and patterns of use of personal names. The formation and development of the modern Kazakh anthroponymic system is regarded as a pressing scholarly issue, as it represents a linguistic reflection of national identity [1].

Personal names play a crucial role in intercultural interaction, in the formation of interpersonal and institutional relations, and particularly in contexts of migration. The territory of Kazakhstan has a long history of both internal and external migration. At different historical stages, various ethnic groups settled in this region, bringing with them their languages, cultures, and traditions. As a result, the onomastic space of Kazakhstan has acquired a multilayered and multiethnic character. Historical-geographical and socio-cultural factors, along with linguistic contact, have significantly influenced the formation of the onomastic system, further increasing the relevance of studying personal names under contemporary conditions of intensified migration. In this context, a wide range of onomastic units that preserve the national and cultural features of Kazakh, Russian, Uzbek, Uyghur, and other languages can be observed. This situation underscores the need for a comprehensive analysis of naming practices within the framework of geopolitical change and emerging cultural and educational trends [2].

As a result of both internal and external cultural influences, the Kazakh anthroponymic system is currently undergoing transformation, marked by the emergence of new names and new motivations for name selection. Drawing on these factors, the article analyzes the linguistic and social characteristics that shape contemporary practices of choosing Kazakh personal names.

The aim of the study is to identify the linguistic and social features of Kazakh personal name selection in the context of ongoing globalization. To achieve this aim, the following objectives were set:

- to collect, process, and systematize anthroponymic data;

- to determine the historical stages of formation and development of the Kazakh anthroponymic system;
- to analyze the dynamics of changes in Kazakh personal names in recent years;
- to examine the socio-cultural factors influencing the formation of contemporary personal names.

The research employs a combination of theoretical and empirical methods. The primary source of empirical data is a questionnaire survey. Through this method, the attitudes, motivations, and dominant preferences of individuals from different social groups regarding the choice of personal names were identified. The collected data were systematized and analyzed, allowing the main characteristics of current naming practices in contemporary Kazakh society to be clearly defined.

Main Body

Personal names are a mirror of Kazakh society. When examining the anthroponymic lexicon of each historical period comprehensively, its content clearly reflects the political, cultural, and economic conditions of that era. Since ancient times, the Kazakh people have been able to assign meaningful and purposeful names both to individuals and to geographical entities. Historian K.Khalid notes: “What amazes me greatly is that the Kazakhs are often labeled as an uneducated people. Yet they can distinguish the features of a place, which is difficult to know without studying specialized subjects such as geography or astronomy, and assign precise names accordingly” [4]. The study of the nature, origin, and usage of these names, particularly personal names, constitutes the field of anthroponymy.

Anthroponymy, as one of the significant branches of general linguistics and Turkology, has been systematically studied in Kazakh linguistics. Foundational works on the formation and development of Kazakh onomastics are comprehensively addressed in the research of T.J.Zhanuzakov, A.T.Qaidarov, G.B.Madieva, B.M.Tileuberdiev, B.N.Biyarov, A.Abdrahmanov, E.Qoyshybaev, and Q.Rysbergen. Moreover, the lexical-semantic, historical, and ethnolinguistic aspects

of Kazakh anthroponyms have been analyzed in the studies of A.T.Aliakbarova, G.B.Madieva, M.M.Bigeldieva, F.M.Ashimkhanova, N.O.Asylbekova, M.D.Musabaeva, Zh.Agabekova, B.Abdualiuly, and others.

The scholar who systematically organized Kazakh anthroponymy into a comprehensive scientific framework is T.J.Zhanuzakov. For the first time in Turkology, he defended a doctoral dissertation titled “Main Problems of Kazakh Onomastics,” identifying the historical development stages of Kazakh personal names as well as their grammatical and semantic features [5].

G.B.Madieva evaluated the development of Kazakh anthroponymy from a cognitive and linguocultural perspective, highlighting the post-Soviet period as a distinct phase. According to her, anthroponyms constitute the core of the onomastic space and reflect national cognition and linguistic consciousness [6].

A.T.Qaidarov emphasizes that Kazakh society did not have a traditional surname system, and an individual’s full name was determined through the father’s name. This demonstrates the close connection of the Kazakh anthroponymic system with the tribal-social structure [7].

In her works, F.M.Ashimkhanova provides a comprehensive analysis of the linguocultural characteristics of Kazakh anthroponyms, highlighting the intentionality, semantics, and social functions of personal names [8]. Meanwhile, Zh.Agabekova investigates the usage of Arabic-derived anthroponyms in contemporary Kazakh society based on statistical data, demonstrating their significant presence in the Kazakh personal name corpus [9].

In recent years, research on anthroponyms from a comparative-typological perspective has also developed. Z.K.Zhangabylova conducts a comparative study of verbal anthroponyms in Kazakh and Turkish [10], whereas T.T.Djarasova analyzes pseudonyms in Kazakh, Russian, and English from a linguocultural perspective [11].

The theoretical foundations of name formation are systematized in the work of B.Abdualiuly, who examines the functions and historical

motivations of derivational affixes in personal name creation [12]. A.T.Aliakbarova analyzes the lexical-semantic and word-formation features of contemporary Kazakh anthroponyms based on data from 1980 to 2018, demonstrating the development dynamics of modern names [13]. While these studies illuminate the structural and semantic aspects of Kazakh anthroponyms, a complete understanding of the formation patterns of personal names necessitates examining their historical evolution in a periodized context.

In this regard, it is essential to focus on the historical stages of contemporary Kazakh personal names. T.J.Zhanuzakov systematizes the history of Kazakh anthroponymy and divides the development of Kazakh personal names into four stages. Such periodization allows for identifying the foundational principles of current naming practices and provides a comprehensive understanding of their formation within a historical and cultural context [14].

The first period. The Old Turkic era (5th–8th centuries) is characterized by anthroponyms closely connected with nature and totemic beliefs. During this period, the names of domestic and wild animals, natural phenomena, plants, and precious metals were widely used as personal names. Examples include *Aykün* (Айкүн), *Künay* (Күнай), *Böri* (Бөрі), *Arystan* (Арыстан), *Tülkibay* (Түлкібай), *Altyn* (Алтын), and *Kümis* (Күміс). The worship of the sun and the moon, the perception of nature and animals as possessing special power, and the belief in animals such as wolves, dogs, and bulls as ancestral beings were characteristic features of naming practices in this period. These totemic concepts are evident not only in Kazakh onomastics but also in the broader Turkic anthroponymic tradition.

The second period. During the medieval period, Kazakh anthroponymy developed under the influence of everyday life and belief systems. Names expressing the wish for a child's long life, such as *Myñjasar* (Мыңжасар), *Ömirzaq* (Өмірзақ), and *Uzaq* (Ұзақ), became common. Under Mongol dominance, names such as *Shaghatai* (Шағатай), *Batyi* (Батый), and *Noyan* (Ноян) entered the Kazakh language and were adapted to its phonological norms.

Social titles and ranks, including *khan* (хан), *sultan* (сұлтан), *bi* (би), *bek* (бек), and *bay* (бай), were incorporated into personal names, indicating an individual's social status. Between the 15th and 18th centuries, anthroponymy developed intensively, with names derived from yurt furnishings, food, jewelry, epic heroes, and religious concepts becoming widespread. Female names increasingly included references to flowers, precious metals, and fabrics, resulting in aesthetically refined names such as *Aygül* (Айгүл), *Altynshash* (Алтыншаш), and *Meruert* (Мерuert).

The third period. The 17th-19th centuries mark the beginning of the modern era and are characterized by the multidimensional development of anthroponyms. The incorporation of Kazakhstan into the Russian Empire, resistance to Dzungar invasions, peasant uprisings, and conflicts with the Kokand Khanate influenced cultural life, literature, and the transformation of the onomastic inventory. As a result of contact with Russia, names such as *Andrey* (Андрей), *Eskendir* (Ескендір), *Mekäyil* (Мекәйіл), *Anna* (Анна), and *Mariam* (Мариям) appeared, while Kazakh–Russian interaction also produced hybrid names like *Bolisbek* (Болысбек), *Kampit* (Кампит), and *Teñgegül* (Теңгегүл).

Epic heroic poems and love narratives significantly enriched the anthroponymic stock. From epics such as *Er Targyn* (Ер Тарғын), *Qatbar Batyr* (Қамбар батыр), and *Qyz Zhibek* (Қыз Жібек), names like *Tölegen* (Төлеген), *Zhibek* (Жібек), *Bekezhan* (Бекежан), *Sansyzbay* (Сансызбай), and *Shege* (Шеге) became popular. From *Qozi Körpesh – Bayan Sulu* (Қозы Көрпеш – Баян сұлу) and *Aутан – Sholpan* (Айман – Шолпан), names such as *Qozi* (Қозы), *Bayan* (Баян), *Aу* (Ай), *Taısyq* (Таңсық), *Aутан* (Айман), *Sholpan* (Шолпан), *Arystan* (Арыстан), *Älibek* (Әлібек), and *Matan* (Маман) gained wide usage.

The names of historical heroes were also preserved in collective memory and passed down through generations, including *Qarasay* (Қарасай), *Nauryzbay* (Наурызбай), *Qabanbay* (Қабанбай), *Raiymbek* (Райымбек), *Eset* (Есет), *Tashyt* (Ташым), *Suranşy*

(*Сұранишы*), *Baiseyit* (*Байсейіт*), *Zhanqozha* (*Жанқожа*), *Sauryq* (*Саурық*), and *Shayan* (*Шаян*). Anthroponyms of this period thus serve as a vivid reflection of national tradition and historical events.

The fourth period. The Soviet era brought significant changes to Kazakh anthroponymy. Alongside traditional Old Turkic, Arabic-Persian, Mongolian, and Western European names, new anthroponyms emerged in response to political, ideological, cultural, and scientific developments. In the 1920s, revolutionary names such as *Oktyabrina* (*Октябрина*) and *Roza* (*Роза*) became widespread. In the 1930s, names derived from leaders of the workers' movement gained popularity, including *Mels* (*Мэлс*), *Emil* (*Эміль*), *Marks* (*Маркс*), *Klara* (*Клара*), *Marlen* (*Марлен*), *Telman* (*Тельман*), *Marat* (*Марат*), *Sunyat* (*Суньят*), *Diyas* (*Диас*), *Khozé* (*Хозе*), and *Dolores* (*Долорес*). Ideologically motivated names such as *Kim* (*Ким*), *Sotsial* (*Социал*), *Zakon* (*Закон*), *Kima* (*Кима*), *Keñes* (*Кеңес*), *General* (*Генерал*), *Marshal* (*Маршал*), *Armiya* (*Армия*), and *Bolshevik* (*Большевик*) also appeared.

Economic and cultural development gave rise to names such as *Ghalym* (*Галым*), *Mädeniyet* (*Мәдениет*), *Oblys* (*Облыс*), *Öndiris* (*Өндіріс*), *Saylau* (*Сайлау*), *Kolhozбек* (*Колхозбек*), and *Sovhozbek* (*Совхозбек*). During the war years, names such as *Maydan* (*Майдан*), *Maydanbek* (*Майданбек*), *Qaisar* (*Қайсар*), *Soldatbek* (*Солдатбек*), *Zheñis* (*Жеңіс*), *Zheñisbek* (*Жеңісбек*), *Nurlan* (*Нұрлан*), *Beibit* (*Бейбіт*), *Beibitgül* (*Бейбітгүл*), *Gülmira* (*Гүлмира*), *Mira* (*Мира*), *Gülzheñis* (*Гүлжеңіс*), and *Talar* (*Талан*) became common.

From the 1950s onward, concise and semantically rich names such as *Alma* (*Алма*), *Säule* (*Сәуле*), *Azhar* (*Ажар*), *Aygül* (*Айгүл*), *Aysha* (*Айша*), *Aqlima* (*Ақлима*), *Banu* (*Бану*), *Gülshara* (*Гүлшара*), *Mayra* (*Майра*), *Zayra* (*Зайра*), *Danay* (*Данай*), *Qairat* (*Қайрат*), and *Mäzhit* (*Мәжіт*) gained popularity. Names associated with Russian culture, including *Anna* (*Анна*), *Valentina* (*Валентина*), *Galina* (*Галина*), *Svetlana* (*Светлана*), *Aleksey* (*Алексей*), *Maksim* (*Максим*), and *Ilya* (*Илья*), entered Kazakh society and were

complemented by international names such as *Artur* (*Артур*), *Marat* (*Марат*), *Roza* (*Роза*), *Zhanna* (*Жанна*), *Dina* (*Дина*), and *Sofya* (*Софья*). At the same time, names inspired by popular imagination, including *Zhiger* (*Жігер*), *Ayqyn* (*Айқын*), *Aydyn* (*Айдын*), *Arman* (*Арман*), *Daryn* (*Дарын*), *Dastan* (*Дастан*), *Aytolys* (*Айтолыс*), and *Büldirshin* (*Бүлдіршін*), further enriched national anthroponymy. Nevertheless, archaic or negatively connoted names such as *Toytyq* (*Тойтық*), *Aytyshke* (*Айтышке*), *Dänen* (*Дәнен*), *Qazanshy* (*Қазаншы*), and *Zhaman* (*Жаман*) also persisted.

Professor T.Zhanuzak's periodization of Kazakh anthroponymy into four eras, along with his analysis of the influence of both national and global factors during each stage, illustrates how the naming process has evolved historically. In the current era of globalization, the intense impact of international cultures and languages has led to significant changes in the selection and structure of Kazakh personal names.

To identify contemporary naming trends, we analyzed statistics on individual names over the past thirty years (1995-2025). The data sources included survey responses, information from the National Bureau of Statistics of Kazakhstan, and insights gathered from social media platforms.

As part of this research, a survey titled «*Kazakh Youth and Their Attitudes Toward Names and Naming Practices*» («*Қазақ жастарының есімі және есім қоюға қатысты көзқарастары*») was conducted. The primary aim of the survey was to explore young people's motivations in choosing names, the influence of social environment and global trends, and to assess the current level of use of national anthroponymic values.

105 responses

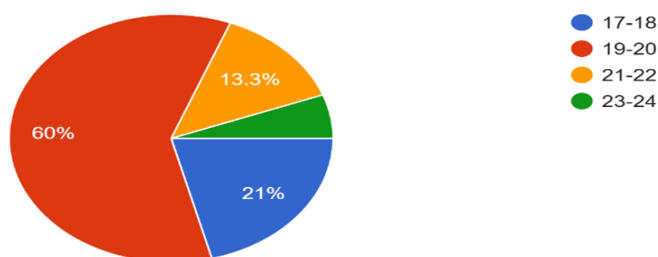


Figure 1. Age distribution of participants in the survey «Kazakh Youth and Their Attitudes Toward Names and Naming Practices»

A total of 105 participants aged 17-24 took part in the survey. The majority of respondents were 19-20 years old, comprising approximately 60% of the sample, whereas participants aged 23-24 were the smallest group, at 5.7% (Figure 1).

Analysis of the survey responses reveals a pronounced predominance of religious-cultural (Arab-Islamic) names. Approximately 55–60% of responses included names of Arabic origin with Islamic significance, such as *Aysha* (Айша), *Amīna* (Амина), *Fatima* (Фатима), *Mariam* (Мариям), *Medina* (Медина), *Yusuf* (Юсуф), *Omar* (Омар), *Ali* (Әли), *Islam* (Ислам), *Amir* (Амир), *Ahmad* (Ахмад), and *Ibragim* (Ибрагим). These findings indicate that contemporary youth prioritize religious symbolism and spiritual meaning in name selection.

Additionally, 20-25% of responses reflected international and European-influenced names, such as *Adelina* (Аделина), *Diana* (Диана), *Agata* (Агата), *Sofiya* (София), *Artur* (Артур), *Alan* (Алан), *Timur* (Тимур), *Ameli* (Амели), and *Adeliya* (Аделия), indicating the growing influence of globalization on the anthroponymic landscape.

By contrast, national-Turkic and traditional Kazakh names, including *Abay* (Абай), *Aзамат* (Азамат), *Sırım* (Сырым), *Haqnazar* (Хақназар), *Tomiris* (Томирис), *Aydana* (Айдана), *Aygerim* (Айгерім), *Zhibek* (Жібек), *Beibarys* (Бейбарыс), *Qasym* (Қасым), and *Abilay* (Абылай), accounted for only approximately 15–18% of responses. Furthermore, nearly 10% of respondents did not specify

a name, answering instead “*I don’t know*” («білмеймін»), “*haven’t thought yet*” («әлі ойланбадым»), or “*no plans*” («жоспарым жоқ»). These results clearly demonstrate that religious and global trends dominate current naming practices in Kazakh society, while traditional national anthroponyms remain comparatively limited (Figure 2).

105 responses

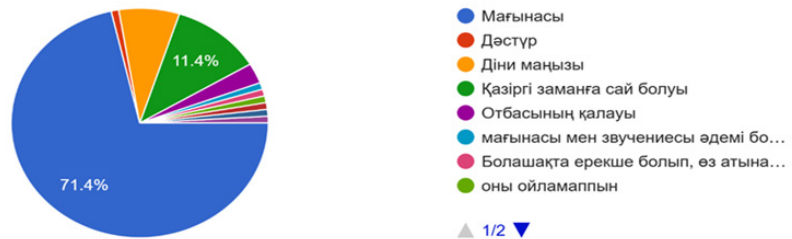


Figure 2. «What is the most important factor in choosing a name, and what name would you give your future child?»

Beyond the survey, data from the National Bureau of Statistics also indicate significant changes in naming trends in Kazakhstan between 1995 and 2025.

In 1995, the most frequently given names included *Aydana* (Айдана) – 3,084; *Aygerim* (Айгерім) – 1,907; *Abay* (Абай) – 1,882; *Azamat* (Азамат) – 1,756; *Elaman* (Еламан) – 1,694; *Arayim* (Арайым) – 1,434; *Nazerke* (Назерке) – 1,346; *Madina* (Мадина) – 1,338; and *Dinara* (Динара) – 1,319 [15]. During this period, the selection of personal names was primarily based on national traditions, historical figures, and the intrinsic phonetic possibilities of the Kazakh language. Names such as *Abay* (Абай), *Azamat* (Азамат), and *Elaman* (Еламан) carried semantics closely connected with national values, whereas names like *Aydana* (Айдана) and *Aygerim* (Айгерім) were phonetically soft and structured in accordance with the national cultural code. Although names with religious connotations were present, their proportion remained relatively small.

1. АЙДАНА	3084
2. АЙГЕРИМ	1907
3. АБАЙ	1882
4. АЗАМАТ	1756
5. ЕЛАМАН	1694
6. АЙГЕРІМ	1481
7. АРАЙЛЫМ	1434
8. НАЗЕРКЕ	1346
9. МАДИНА	1338
10. ДИНАРА	1319

Figure 3. Popular personal names in Kazakhstan in 1995

By 2025, the most frequently given names had shifted to include *Aylin* (Айлин) – 3,228; *Asylim* (Асылым) – 2,961; *Medina* (Медина) – 2,629; *Aysha* (Айша) – 2,125; *Tomiris* (Томирис) – 1,934; *Muhammed* (Мұхаммед) – 1,769; *Ayala* (Аяла) – 1,670; *Mariam* (Мариям) – 1,656; *Aysultan* (Айсұлтан) – 1,626; and *Adiya* (Адия) – 1,590 [16]. These figures indicate that contemporary Kazakh society increasingly combines religious, international, and historical-national naming influences. The prevalence of Islamic anthroponyms such as *Aysha* (Айша) and *Muhammed* (Мұхаммед) confirms the continued influence of religion, while national-historical names like *Tomiris* (Томирис) reflect the ongoing relevance of historical consciousness and cultural coding. At the same time, internationally structured names such as *Aylin* (Айлин), *Ayala* (Аяла), *Mariam* (Мариям), and *Aysultan* (Айсұлтан) demonstrate the impact of globalization on Kazakh naming practices.

1. АЙЛИН	3228
2. АСЫЛЫМ	2961
3. МЕДИНА	2629
4. АЙША	2125
5. ТОМИРИС	1934
6. МҰХАММЕД	1769
7. АЯЛА	1670
8. МАРИЯМ	1656
9. АЙСҰЛТАН	1626
10. АДИА	1590

Figure 4. Popular personal names in Kazakhstan in 2025

As a consequence, traditional Turkic names rooted in national values have somewhat declined, and their use is decreasing. Since a personal name reflects not only the individual but also the worldview and culture of the entire people, reviving Turkic names is crucial for preserving the language, culture, and national identity. If this trend continues, not only the language but also the national identity itself may gradually weaken.

Currently, changes in Kazakh anthroponymy are evident not only in statistical data but also in public opinion. Discussions on social media often criticize the marginalization of national names. For example, one user wrote:

“Kazakh names are disappearing in the future! To be more precise, our traditional names are being lost. Nowadays, young parents who do not know the history choose names ‘to sound beautiful,’ often opting for Arabic, Turkish, Uzbek, and other foreign-language names. As a teacher, listen to the most common names in my class: Adelina, Dilnaz, Rayana, Aysha, Aylin, Suleiman, Diana,

etc. Traditional Kazakh names like Aydana, Aygerim, Serik, Berik are now extremely rare... ” [17].

Although this statement is emotionally charged, it raises a significant socio-linguistic issue regarding the current state of anthroponymy in Kazakh society. Based on the author's observations within an educational context, it suggests that the balance between national and foreign anthroponyms is being disrupted. Such societal reactions illustrate that changes in anthroponymy are not merely linguistic phenomena but are closely linked to national consciousness, historical memory, and cultural continuity.

To clarify regional anthroponymic trends, official data must also be considered. In this context, the East Kazakhstan branch of the *Government for Citizens* State Corporation published the ranking of the most frequently given names for newborns in 2025. According to official statistics, the most popular girls' names in the region were *Ay-Safi* (Ай-Сафу), *Mariam* (Мариям), *Tomiris* (Томирис), *Kira* (Кира), and *Safiya* (Сафия), while boys' names included *Beibarys* (Бейбарыс), *Alinur* (Алиnur), *Naqnazar* (Хақназар), *David* (Давид), and *Maxim* (Максим) [18]. This list demonstrates that alongside names rooted in national tradition, religiously influenced (*Mariam*, *Safiya*) and internationally or European-styled names (*Kira*, *David*, *Maxim*) coexist.

Furthermore, phonetic transformations are noticeable in the contemporary naming system. Under the influence of Russian and European languages, several Kazakh names have lost their characteristic sound-structural features and are used in forms foreign to the language: examples include *Anar* – *Anara* (Анар – Анара), *Gulnar* – *Gulnara* (Гүлнар – Гүльнара), *Asem* – *Asema* (Әсем – Асема), *Ainur* – *Ainura* (Айнұр – Айнура), *Aygerim* – *Aigerim* (Әйгерім – Айгерім), *Asel* – *Aselya* (Әсел – Аселя). Such changes deviate from the phonetic and harmonic principles of Kazakh, diminishing the national character of anthroponyms. Additionally, names with unclear meanings or phonetic structures not aligned with the natural articulation of Kazakh, such as *Alfiya* (Альфия),

Aylin (Айлин), Aneliya (Анелия), Arsen (Арсен), Elya (Эля), Sofiya (София), Alan (Алан), Artur (Артур), Erns (Эрнс), Mad'yar (Мадьяр), are increasingly used, raising further concerns.

While these issues may seem minor to individuals, a personal name is a fundamental marker preserving a nation's cultural memory, linguistic identity, and historical continuity. Therefore, phonetic alterations and deviations from national linguistic norms are not merely isolated phenomena but represent a long-term threat to national identity and linguistic coherence. From this perspective, the issue should be approached not as the form of a name but as a socio-linguistic problem concerning the spiritual integrity of the nation.

Conclusion

In conclusion, contemporary Kazakh anthroponyms are undergoing transformations under various extralinguistic influences and are being supplemented with new names. B. Abdualiuly identifies the significant impact of the «Islamic factor», «generation factor», «domestic factor», and «harmony factor» on these changes. However, the argument that foreign names, names of global figures, and names given during political-cultural campaigns enrich the national anthroponymic corpus is difficult to support.

The study shows that, in the context of globalization, naming practices in Kazakh society have significantly shifted. Over the past thirty years, statistical data and survey results indicate the dominance of Islamic and international anthroponyms, while the usage of traditional Turkic-Kazakh names has narrowed. Moreover, the growing adoption of names phonologically inconsistent with Kazakh norms undermines the internal integrity of the national anthroponymic system.

Criticism on social media and in public forums demonstrates that this process is not neutral for society. Changes in anthroponymy are being recognized as a socio-linguistic problem directly linked to national consciousness, historical memory, and cultural continuity. Accordingly, naming should be viewed not merely as a personal

choice but as a culturally and nationally significant act.

In summary, the preservation and development of Kazakh anthroponyms should be a key focus of national language policy. Promoting names that are meaningful, conform to linguistic norms, and align with national identity, alongside systematically cultivating anthroponymic culture in society, is essential for maintaining linguistic uniqueness and national spiritual integrity.

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