MYTHOLOGICAL ASPECT OF SOME KAZAKH TOPONYMS

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DOI:10.24412/2500-1000-2021-4-2-71-75

The work was carried out within the framework of the grant funding project of the Science Committee of the Ministry of education and science of the Republic of Kazakhstan (IITN AR 09259776). The name of the project is "Mythological aspect of onomastic discourse".

Abstract. Kazakh toponymy is an integral part of the spiritual culture of our people, rich in historical linguistic data and materials. After all, in the content of the names of each nation, there are many centuries-old events of political and social life of this ethnic group, various layers of cultural and spiritual life. Generally, linguistics has written research papers in several areas related to Kazakh toponymy, but the problem of considering toponyms in connection with mythological thinking and the system of myths has not yet become a specific, comprehensive object of research. In this regard, the purpose of the scientific research of this article is to describe some toponyms in the Kazakh language, including toponyms associated with the phrase rich, "female goddess", which are associated with all – Turkic sacred concepts of mythological nature "sacred, holy", in comparison with the materials of Turkic languages from the historical point of view. According to it, the article is relevant to identify and analyze the manifestations of the mythical system in the spiritual worldview of the Turkic-speaking peoples, including the Kazakh people, formed in connection with the environment in ancient times, with a semantic and etymological analysis of the composition of the toponyms of Kotankaragai and Bayanaul in Kazakhstan. As a result of the analysis, the following problems were achieved: first, the cognitive level of the Kazakh people originates from ancient Turkic mythological worldviews, secondly, the common content and idea of myths common to the entire Turkic world, i.e. the common content and common Turkic sound correspondence of the mythical text nature of the ancient Turkic Goddess Umai – a woman, the usage of the cognition of a rich mother, and thirdly, the sacred concept of this "female goddess" (Umai- the scientific and practical significance of the work is determined by our attempt to prove in a new way the manifestation of the female goddess, Bai(Holy, Sacred) Mother) in the toponyms Bayanaul and Kotankaragai in Kazakhstan on the basis of previous research and previously ignored sources.

Keywords: Mythonym, mythotoponym, Umai, Bayanaul, Kotankaragai, Katun, Muztau.

Many mythological images and mythonyms have disappeared in the language over time, and some have been preserved in Legends and stories, while others have been fixed as names of geographical features. Therefore, these toponymic data allow us to reconstruct some of them.

In the ancient times Turkic peoples, along with such a goddess as Tengri, existed also an image of the female goddess Umai–Ana as a guardian. M. Aji: "in addition to Tengri Khan, the Kipchaks also had the God Umai. Umai is the beginning of feminine existence. She is the protector of babies. She was depicted by the Kipchaks as a female goddess in Christian icons" [1, p. 98].

In Turkic languages, the dropping of the “i” sound before some consonants is explained by their prosthetic nature. In theory, the homogeneity of the use of lexemes Umai, Mai, and Wai, can be determined on a phonological, morphological, and semantic
basis, they also can be consistent seen in Kazakh legends. Based on such the language data, we can see that Mailykent – Umain settlement, Maytobe – Umai Tobe, Maybulak – Umai Bulak. Historically, it is known that the sound “g” at the end of a word underwent three different changes before it reached the Kazakh language: 1) dropped (ulug-uly); 2) switched to the sound “k” (Bag-bak); 3) switched to “i” (mag-Mai). Thus, in the above names, the meaning of the word mag is formed as mai, and the final components are consumed in their literal meaning.

The preservation of the word Umai as mai/bai can be found in the composition of ancient toponymic names. Among them, special attention is paid to the etymological character of the Bayanaul toponym. Although this name has always been considered by different scientists, it has not been able to find an unambiguous solution. Some researchers call it the place where Bayan batyr lived, others call it the Bayan aul (yard).

Teleuit, shor, sakha and in other languages of Altai, the rich syllable is formed by the pleonastic phrase ana'dnd + i (in the same sense, the same as the rich): Baiana'baia'dnd, maiana sometimes bai'mai – “mother”, ana'dnd – used meaning “mother”, where in general, everything means the same “head of the tribe”, “female god”, “totem”, and in Yakut (Sakha), in addition to this phrase, another lexeme is added. N. Kudachina, analyzing this connection in the composition: “Yakut (Sakha) Bai Baiana < Bai (mother) + Bai (mother) + Ana (in the same sense) + i/y (noun affix)”, explains the origin of the word Bai before Bayanai: “as a result of the appearance of the complex phrase Bayanai, the word “mother” has disappeared from its meaning and has been preserved only as a semantic concept “defender of hunters and fishermen – Aruak” [6, p. 86].

The first written sources of "Bayana "are also found in the "dictionary " of M. Kashgari. A. N. Samoilovich, who first drew attention to the words "Bayana/Bai" in the Kashgari Dictionary of M. Kashgari said: "the word bayat, which can be considered as a distant form, there ‘-t’ meant a plural in number of the word bayan, and he noted that it meant god in the language of argu and at the same time, as it is known from other sources that the name was given to the totem process, one of the Oguz people” [14, p. 32] and the famous ethnographer, turkologist L.P. Potapov – who studied the origin of the Argus, elaborates it as follows: "First of all, there was (XI c.) a word bayat in the meaning of "God" [13, p. 231]. In the written monuments of J. Balasagun's "Kuttu Bilik/Blessed shaft" (bayat Aty biria sozug baslady "I started the word in the name of God") and A. Yurgni'ki's "Habatul Haqayik"(Bayat berdi Ersa Sanna, san ma ber "God gives to you, you give"), the word Bayat is also used in the sense of "rich" [12, p. 51].

We should not forget that the word "bayan", which means happiness, abundance, wellness in the Kazakh language, is related to the word "Bayana", where the word "Bayana" is directly related to the Sacred "earth-water", it is the mother who grows and produces the seed of Tengri, and ethnographic data in linguistics show that all the Turkic-Mongolian peoples call Bayana, Umai Ana, Mai Ana, are one "mother goddess".

So, in our opinion, the name "Bayanaul" seems to be formed from a combination of the ancient Turkic words “Bayana” and “aul”. Then it turns out that the meaning of the name means "village of the mother goddess", or abode of the mother goddess. It seems that there is a reason to say so. This is evidenced by the fact that the region, like a mountain oasis located on a wide plain, is a symbol of beauty with its beautiful and amazing image [16].

Among the names of places formed on the basis of the ancient Turkic mythonym "Umai Ana", that is, the concept of a female goddess, we can also include the toponym Katon-Karagai in Kazakhstan.

Based on the above linguistic data, it is possible to prove that the name Katynkaragai is derived from the same ancient words qatyn/qadyn. For this reason, it is necessary to consider the names of the regions in which Katynkaragai is located in continuity with each other. Along the Katyn range of the Altai Mountains, the Katynkaragai territory is connected to each other from west to East. In the same region, the borders of Russia and Kazakhstan pass through a high mountain.
called Muztau by Kazakhs, known in Russian as Belukha.

It is known that in ancient times, people considered any mountain to be sacred, recognized it as the abode of the gods who created the world, and worshipped it. As an example, we can take the mountains of Olympus, Ararat, Sinai, Fujiyama, and Khantaniri.

Muztau is one of the few mountains in the world which is considered to be sacred by the three world religions. In the ancient Indian epic, The Mahabharata Bible, it is said that Buddha Gautama went from here to the land of India. At the moment, there are still existing those who believe that it connects the earth with the cosmos and is the navel of the universe.

This mountain is sacred to Turkic-speaking and other peoples, because in the world linguistic image of the ancient Turkic peoples, it was considered the abode of the female goddess "Umai". In this regard, there is a popular belief that "it is impossible to go out on its head, even it is forbidden to look at it from a distance".

The next name in the Altai language is Kadyn Baji. The word "Katyn" in the Turkic peoples means "honorable", honorable woman, noble woman, bishe, lady", and the word" Baji "is a phonetically modified form of the Turkic word" Bash/Bas". Then this name means "the head of the Lady", "the head of the Katyn River". Such toponyms, in which the word" Katyn " is present, are also found in some places inhabited by Turkic-speaking peoples. For example, on the upper side of the Bezengian Cherek River in the main Caucasian mountain ranges, there is a high mountain known as Katyn-Tau. Local Balkar people (balk. Katyn-Katyn, Tau-Tau) considers it sacred.

From the glacier in the south-west of this Muztau, the Katun river starts, moving several hundred kilometers between mountain ranges, connects with the Bii River and then forms the Ob River.

In our article, having historically compared the materials related to the Bayanaul and Kat-Karagai toponyms, on which the theonym "Umai" was based, we tried to bring together the common opinions and conclusions of scientists regarding the names of toponyms of this kind in the languages of ancient and modern Turkic, neighboring, border and other peoples.

Based on this, it was found that the name of Bayanaul consists of two words: “Bayan” and “aul”. The previous pair, the determinant, is the narrative “Bayan”. The origin of this word is the theonym "Umai", which was worshipped by the ancient Turks as a god, the word Umai is known by the concepts of Bayana/Bayana, which are currently used by most Turkic-speaking peoples. The second part a word "aul" means "village", which means home. Then the original concept of this name turns out to be "the land or region where the rich mother lived". In addition, it should be noted that the toponym "Bayan olgiy" in Mongolia is also a name derived from this concept. This concept still requires some research.

In our opinion, the name Katon-Karagay seems to have come from the words "Katyn" and "Pine". The Katon-Karagay National Natural Park is a region of the Altai Mountains extending from West to east along the Katun Ridge. On this mountain range there is Mount Kadyn Baji (Belukha/Muztau), which was considered sacred to the ancient Turks. The Katun river originates from the glaciers of the same mountain and joins the Bi River. All names are based on only one eponym" Katyn". Thus, in ancient Turkic knowledge, the mother goddess, that is, the place of Umai, is considered a sacred place, where Mount Kadyn Baji/Muztau/Belukha is located, the Katyn/Katun river flowing from it, and the Katyn pine forest growing in this region. Changing of the name" Umai "to the name of Katyn is due to the inherent sanctity of both, respect for both of them, that is, the name" Umai " seems to have been transformed into the concept of Katyn. This is evidenced by the fact that the toponyms in which the word "Katyn" was used are found in some places inhabited by Turkic-speaking peoples, and the name of the mountain, located high on the main Caucasian mountain ranges, known as Katyn-Tau, is considered to be sacred by the local Balkar people.
References

МИФОЛОГИЧЕСКИЙ АСПЕКТ НЕКОТОРЫХ КАЗАХСКИХ ТОПОНИМОВ

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Аннотация. Казахская топонимика является неотъемлемой частью духовной культуры нашего народа, богатой историко-лингвистическими данными и материалами. Ведь в содержании названий каждого народа есть много многовековых событий политической и общественной жизни этого этноса, различные пласты культурной и духовной жизни. В целом, лингвистика написала исследовательские работы по нескольким направлениям, связанным с казахской топонимикой, но проблема рассмотрения топонимов в связи с мифологическим мышлением и системой мифов еще не стала конкретным, всеобъемлющим объектом исследования. В связи с этим целью научного исследования данной статьи является описание некоторых топонимов в казахском языке, в том числе топонимов, связанных со словосочетанием богатая, "женская богиня", которые связаны с общетюркскими сакральными понятиями мифологической природы "священная, святая", в сравнении с материалами тюркских языков с исторической точки зрения. В соответствии с этим статья актуальна для выявления и анализа проявлений мифической системы в духовном мировоззрении тюркоязычных народов, в том числе казахского народа, сформировавшейся в связи с окружающей средой в древности, с семантическим и этимологическим анализом состава топонимов Котанкарагай и Баянаул в Казахстане. В результате анализа были достигнуты следующие задачи: во-первых, когнитивный уровень казахского народа берет свое начало в древнетюркских мифологических мировоззрениях, во-вторых, общее содержание и идея мифов, общих для всего тюркского мира, т. е. общность содержания и общетюркское звуковое соответствие мифического текста природе древнетюркской богини Умай – женщины, использование познания богатой матери и, в-третьих, сакральное понятие этой "женской богини" (Умай-научная и практическая значимость работы определяется нашей попыткой по-новому доказать проявление женской богини, Бай(Святой, Священной) Матери) в топонимах Баянал и Котанкарагай в Казахстане на основе предыдущих исследований и ранее игнорируемых источников.

Ключевые слова: Мифоним, мифотопоним, Умай, Баянаул, Катун-Карагай, Катунь, Музтау.