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MYTHICAL CONTENT OF HYDRONYMS

Sadirova K.K.¹, *Zhazykova R.B.², Khusainova L.M.³

^{1, *2}Aktobe Regional University named after K. Zhubanov, Aktobe, Kazakhstan

³Bashkir State Pedagogical University named after M. Akmulla

Ufa, Bashkortostan, Russian Federation

Abstract. The authors analyze mythical information about the content of hydronyms in onomastic discourse. *The article's aim* is to identify mythical information in the content of hydronyms of the Kazakh language, to determine their continuity with other onomastic names.

The article's scientific significance lies in the fact that it studies the discursive and mythological aspect of hydronyms, determines the magical nature of the words contained in them (words "white" and "black"), differentiation of the concepts of "Zher-Su (Earth-Water)" "mistress of water - Umai ana (Umai-mother), Sutkol (milk lake), the master of the lake - Kok buka (Blue bull) in the common Turkic myths, systematisation of mythical knowledge preserved in the meaning of the named hydronyms. *The practical significance* is explained by providing a model for analysing the mythical content of hydronyms. The methods of discourse analysis, analysis of meaning and etymology of the word were used in the course of the research.

The research work's main results are that the origin of the Turkic names Umai-ana, Mai-ana, Ot ene, Umaiyk and Bai-azhe are variations of the same homonym, Umai/Umaiyk/Mai/Bai/Ot ene/, which constitute "five mothers-in-laws", and that their semantic fields and scope have been expanded.

Value of the research: analyzing the content of 10 hydronyms in the study systematized the mythical knowledge preserved in their meanings: water is connected with all three worlds: water -God (Umai lives in the mountains // heavenly world), water - connection of two worlds (living and dead) or the border of two worlds: after forty days from the birthday the infant is bathed in water consisting of forty spoonfuls, he is categorized as a person; wash a corpse when he's carried to his last journey, containing the mythical knowledge "to die-water-to resurrect". The work's conclusion can be used for practical purposes for research on onomastics, mythology.

Keywords: hydronym, discourse, onomastic discourse, myth, water cult, cognitive structure, mythical knowledge, etymology

Introduction

Along with the world globalization in our country there is a process of ethnic modernization. In this regard, the activity of cognition of Kazakh worldview, including the study of mythical worldview of our nation, is growing.

In linguistic science, the problems of onomastics in general have been widely studied; theoretical conclusions have been obtained, including toponyms and anthroponyms in more detail than hydronyms and phytonyms, and especially studied in structural aspect. However, due to the paradigm shift of language study paradigm to anthropocentric direction, onomastic studies began to be considered in the cognitive aspect as well. In our proposed article, we will analyze onomastic names, including hydronyms, in discursive and mythological aspects. The study of hydronyms in the discursive aspect, in our opinion, refers to onomastic names in the consciousness of those entering the discourse, in our case to the determination of the movement of information fixed in consciousness regarding hydronyms, i.e. to the disclosure of the content of cognitive structures in the consciousness of the participants of the discourse, differentiation of knowledge assimilation regarding the subject of study. And in the mythological aspect, what we call research is the differentiation of mythical knowledge stored in the meaning of each hydronym, the disclosure of implicit, explicit mythical information, which takes a hydronym as a particle of mythical worldview and is fixed in its content.

Today one of the first who was interested in the topic of water cult in Turkic languages can be called the works of A.V.Anokhin, V.I.Verbitsky, L.P.Potapov. Collectors of folk folklore B.Ya.Bedyurov, N.P.Dyrenkova, V.P.Dyakonova, E.E.Yamaeva tried to understand superstitions and rituals related to water. Scientists who conducted research on this issue in Kazakh language science: K.Zhubanov, Sh.Ualikhanov, B.N.Biyarov, T.Zhanuzakov, A.Toishanuly, E.Koishybaev, B.A.Baitanaev and others.

Under the old knowledge we observe mystical forces. Language describes historical strata and social phenomena, the cognition and concept of a people, their being. The opinion of Prof. K.Zhubanov also proves our point: “People of antiquity first named things different from themselves. They called themselves similar to them. This was due to the fact that they realized themselves as part of a small world and imitated the big world of matter. This cognition influenced language as well” [1, p.491], and this influence is preserved in the content of hydronyms.

Materials and methods

The fact that our indigenous Turkic ancestors greatly revered springs and waters, including mountain and healing springs, rivers-lakes, is evidenced by the names of localities preserved in our language. The connection of toponyms in a certain regional toponymic system with myths, nature, and their origin can be

explained only on the basis of the peculiarities of human thinking and the nature of the society in which he lived.

Toponyms associated with myths are a special type of thinking, i.e. the result of mythopoetic thinking. If the “metaphorical” thinking of ancient man is based on imagery, analogical comparison, their abstract way of thinking led to symbolism. The symbolism of mythopoetic thinking of Kazakhs was reflected in Kazakh hydronymy, archetypal names. The names social myth-archetypes, collective unconscious (C.Jung) or “silent knowledge” (E.Sepir, L.Wittgenstein) depict the proto-elements of universal culture.

According to E. Cassirer, the essence of each mythical image can be determined by its name. A name and its meaning are in an intrinsically necessary relationship with each other, and a name not only expresses meaning, but is itself meaning, and the strength of meaning depends on the name [2, p. 328]. Therefore, the study of a culturally significant word should begin with the study of its name. E. Cassirer points out that linguistics and etymology have always served as the main means and method of interpreting myths.

The empirical base of the study is analytical in nature, includes the study of etymology of 10 hydronyms (Arys, Aksu, Karasu, Maibulak, Maikan, Shyngyrlau, Zhylagan ata, Katynsu, Sutkol, Umaibulak), selected for special purposes, and the linguistic information contained in them were analyzed using methods (discourse analysis, methods of analyzing word meaning, etymology).

Results and discussion

Toponyms and hydronyms, as compound words, may retain with them a word that does not exist in the modern language. For example, *Arys* (*Arysh*) is the name of a river flowing near Turkestan in ancient records. S.P.Tolstov, A.N.Bernshtam compare the hydronym *Arys* with the ancient ethnonym *Arsi* [3, p. 60]. V.N.Popova says that the first half of the name is the word *ar*, meaning “water”, “river” in Indo-European language, and the second half *as* is a widespread hydroformant meaning “water”, “river”. A. Baibatsha says that *Arys* is the name of one of the Sak tribes [3, p. 42]. B.A.Baitanaev notes that the word *as* in the name of the town *Arsubaniket*, built in the Middle Ages along this river, is translated from the Turkic language as “water” (*ar*+*su* (water)). At the same time, he cites the opinion that in the XIV-XVI centuries *Arsubaniket* was called *Karasman* (*Karaspan*) and that A.M. Shcherbak had variants *Aras*, *Arsu*, *haras*>*Karas* [4, p. 66]. B. Biyarov, questioning that both parts of the word *Arys* are repeated as “water”, “river”, said that the first part of the name is the word *ar*, in Old Turkic meaning “pure”, “transparent”, and the second part *ys/is/s* (*bic/ic/c*) – in Finno-Ugric and Turkic language - “water”, and argues that *Arys* was a hydronym in the meaning “pure, transparent water” [5, p. 19]. He proves his point by linking it to the meaning of the later name *Karasman*<*Karas*:

“... because in Kazakh *black* is “*pure, transparent*” + as “*water*”. It is proved that almost all named rivers Karasu are transparent water rivers [5, p. 94]. This scientist writes that the other course of the Arys should be clear. At least up to the confluence of the Aksu river, because the Aksu rivers are often muddy. According to L.A.Nakhanova: the word “white” as part of the hydronyms has the meaning “*clean, transparent*” and “*stream, waste water*”, and the word “black” – “*clean, transparent (without impurities)*” and “*deep river fed by underground water*”. As part of hydronyms, the word “white”, “black” means, “*transparent, pure*” [6, p. 101-102]. In Kazakh language “white” usually means honest, clean, transparent, and “black” also means dirty, unclean. Obviously, there is also its own reason for the alternation of “white” and “black” meanings in the composition of hydronyms in relation to water. And this is probably connected, in our opinion, with the mythical worldview, i.e. with the magical character of the word “black”. As for the magical function of such words, Prof. K.Zhubanov emphasizes the view that for the sounds of the language to also reach the modern level, many reasons were required. He points out different magic such as mesmerizing, shouting, bird call, scaring away animals, calling the wind on the current, destroying nature, calling rain, giving as an example the word “*dyrrr (дыппрр)*” (people when stopping horses will say this word) - this is mesmerizing. And says that from magic is born literature, philosophy. The separation of sounds from diffuseness, words from gestures was not immediate either. Throughout the whole process of this separation there were several stages [1, p.513].

Hydronyms of Kazakh and Turkic languages are fixed in the consciousness of onomastic discourse entrants as follows: Water - God, the movement of information in this chain is distributed as follows: “Zher-Su (Earth-Water)” – Baiana // Umai ana // Mai ana – “Mother Goddess”. In the minds of the participants of onomastic discourse in this sequence, “Umai” is the god of water, the mother base (the place where life develops, the womb), the spirit of water, consequently, the water fairy, the mermaid. Hence the image of the mermaid becomes a girl. In accordance with this, Kazakhs have a belief that one should not dive at night, take water out of the well. Because it can disturb the tranquility of the water fairy, and then a person will go crazy. Umai ana – the goddess of water – milk (Sutkol – milk lake), mother’s milk is the main nutritious food of a human child from birth until the baby stands on his/her feet and runs. This is also enshrined in the content of this word Umai ana. Maibulak – Umai bulak (sacred spring), Mailykent – Umaily kent (sacred city), Maitobe – Umai tobe (sacred hill), Maikan (sacred river) (the word *mai* means “*sacred, holy*” and the word “*gan (ған)*” means the Old Turkic word for *river*).

Systematizing the mythical knowledge stored in the meaning of the hydronym taken for analysis: water is connected with all three worlds: water-God (Umai lives in the mountains // Heavenly world), water is a link between the two

worlds (the living and the dead) or the boundary of the two worlds: after forty days an infant, who has just been born, is bathed in forty spoons of water, and is put into the category of a human being, a dead corpse is washed with water when it goes on its final journey of life. The mythical knowledge of “to die-water-to resurrect” is passed on.

1) Continuity of “Zher-Su (Earth-Water) - God of Water - Umai”

Since language is the basis and product of culture, linguistics is filled with cultural and historical content. Language, being a means of communication, serves to understand the worldview, culture, mentality of a particular people. In particular, looking at language from the point of view of sacred toponyms, including hydronyms, makes it possible to study the nature of paralogical thinking and gives an idea of the naive picture of the world.

For many centuries, hydronyms have occupied an important place in human life, as they carry very important information about the linguistic picture of the people's world.

The vertical picture of the ancient Turkic world consists of three universes: the highest universe – the blue sky, the middle universe - the earth and the lower universe - the underworld. The above image of the universe is shown in the epitaph of Kultegin (Great Inscription): “When the sky on high and the brown earth below were created (or appeared), between them was created (or appeared) the human child (i.e. people). Each world has its own God: the God of the sky - Tengri, the God of water, earth and fertility - Umai, the god of the underworld - Yerlik (Yerkilik). The God of the central universe was here recognised by the Turks as “yyduk Yer-Sub”, i.e. “sacred, holy Zher-Su (Earth-Water)”. While in the all Turkic myths Zher-Su (Earth-Water) – seventeen supreme spirits – “Holy Zher-Su (Earth-Water)” are the most merciful blessers, Umai and Tengri belong to the category of patrons of Zher-Su (Earth-Water), protectors. In the Orkhono-Yenisei monuments, this idea sounds as follows: “The Turkic people are immortal”, “Heaven, Umai and Zher-Su (Earth-Water) give us victory” [7, p. 39].

Here, according to mythology, “Zher-Su” dwells on the eternally snow-covered tops of high mountains and at the headwaters of Mountain Rivers flowing into the mountains. Every spring a herd is specially sacrificed to them as gods of earth and water. In the lexical section of “Historical-Comparative Grammar of Turkic Languages” “jer sub (suw)” (literally: “earth and water”, “land”, “dry land”) are expressed in a very archaic way [8, p. 201].

At the mythological level in the Turkic peoples there were such concepts as “sea”, “ocean”. In the system of universal representations of the world, including the Altai variant, the first material of the World was the water space, in which lived the “holy Mother”, who first created the earth and then the sky. Therefore, the Altai people turn to the sacred Zher-Su (Earth-Water) (yer Suu), worship “spirit masters” (“Suu eezi”) living in mountain rivers and lakes. The Altai legend

about the origin of the Universe deserves special attention. In the Altai variant of ideas about the world, its main material is a large water space – the world lake. In it there is the “holy mother” Umai-ene, the symbol of the woman - the giver of life, the root face of all life on Earth, who first participated in the creation of the Earth, and then the sky. V.Radlov states that on the third floor of the sky is a white milky lake, Sut-Kol - the source of the pure and chaste creation of all life. The host of the lake is a blue bull, the golden-haired, sitting on Mount Surun is God Umai-ene and the fish Ker-balyk [9, p. 157-159]. The milk lake has always been a symbol of spiritual purity and holiness among the nomads of Central Asia, and life on earth, according to the Altai worldview, is connected with this heavenly lake.

2) Basis of water formation in the content of hydronyms

In Kazakh legends there are two interpretations of the origin of water: 1) water – was formed from tears, 2) a lake, spring (water) was formed from mother’s breast milk. Mythical texts, in which such an idea is stated, refer to hydronyms: Zhaiyk (Ural), Shyngyrlau (Chingirlau), Zhylagan ata, etc. For example, in the legend about the giant who raised the mountain Kalmaktolagai, the giant was captured by the mountain, and his mother, grieving for him, came to the place where the hill Aktas is now, and, weeping, *her tears flowed as a lake, and milk flowed as a spring*. In the myth about the origin of the river Zhaiyk (Ural), the daughter of Zhaiyk Khan, having failed to marry her lover Shyngyrlau, falls into the water and dies. From the tears of the khan the river Zhaiyk (Ural) appears [10, p. 126-127]. In the myth of “Zhylagan ata”, widespread in South Kazakhstan, apparently, healing water was formed from the tears of the grandfather, a spring from the tears of the mother. And we can see that the etymology of the hydronym is related to the verb “to cry”.

In addition, the Altai people associate the beginning of the river with the image of the “navel of the earth”, the “world mountain”. For example, the main river of Altai Katun (Katyn) originates from the peak of Siberia - Belukha (Muztau). The river Katun is called by Kazakh “Katynsu”. As for the name Katyn, the etymology of this hydronym experts are looking for in the Old Turkic language. In Old Turkic “Kadyn” means “Your Majesty”, “aristocrat”. The famous Russian traveller P.M.Chikhaev (1830-1917) in his book “Journey to the Eastern Altai” writes about the name Katun: In some Turkic peoples this term had a wider meaning, as it was used in combination with “mistress”. That is why the river was given the name “Katun” – “queen of the river” [11, p. 34].

The Altai people call this world mountain “Kadyn-Bazhy Uch – Sumer” (source Katyn, the source of three peaks), and the world river is called “Ene-Kadyn navel” (navel-Ana-Katyn, i.e. with a peak). The semantics of these names traces the sacral connection of the mountain and the river as the heavenly world and life on Earth.

This mountain is considered sacred for Turkic-speaking and other peoples, as in the world language image of the ancient Turks it was considered the abode of the female deity “Umai ana”. Peoples have a belief that one should not climb into the head of the mountain, even to look at it from a close distance.

There are traces of Turks on the Muztau (Belukha) mountain. Muztau is so valuable for Kazakhs. The Altai people equated Muztau to Umai the mother (before the arrival of Islam and Christianity). Among countless rivers-lakes originating from the summit, the milky-white stream of Ak Berel and Akkem seemed to the ancient Turks the milk of mother Umai. That is why Altai shamans, besides always pinning their noblest dreams and hopes on the universal Umai-Ene, with the help of this sacred lake Altai Kama (shamans) received information about the animal fruit (kut), the fruit of children (jula). This legendary Sut-kol (Sut-Köl), according to the Altai people, endows the earth with a special life-giving power, capable of the emergence and birth of any land creatures. In addition, according to the understanding of the indigenous Altaic peoples, before the appearance of the universe, Ulgen, the God of the upper world, pulled a piece of clay out of the same water and then made a human being out of it.

Consequently, water is the primary source of the Universe, i.e. the beginning and the first basis of life. The same statement about the origin of the world, i.e. water as the mother of all living things, healing power, is found in any ethnos. In this regard, in the languages of each nation one can find a lot of proverbs related to water. Kazakh people have long revered water: *Water is a source of well-being (Su – yzystyn kozi). Be clean as water. It will wash away everything (Taza bolsan, sudai bol. Barin zhuyyp ketirgen). Where water is, there is abundance (Su zhurgen zher molshylyk). Without water there is no life (Susyz omir zhok). Where there is water, there is prosperity, where there is an aryk (canal), where there is water, there is a wood (Su bar zherde yrys bar, aryk bar zherde su bar, aryk bar zherde su bar, su bar zherde nu bar). The mountain is sweet with the stream, and the stream with the reed (Tau bulagymen suikimdi, bulak kuragymen suikimdi). The mother of water is the spring (Su anasy – bulak). Earth is treasure, water is gold (Zher – kazyna, su – altyn).*

Therefore, the Turks perceived water as a unit, nourished only by nature, and worshipped the forces of nature in difficult moments of their life and during illness. They treated healing springs with special respect and respected the spirit of each spring - the patron. Therefore, the therapeutic effect depends on the spirit of the source, which has a certain healing power, property.

There are springs in the Kazakhstan region with many healing properties that can be cured by drinking. The use of these waters for treatment through drinking, bathing has been known since time immemorial. The healing properties of water are determined by the amount of dissolved substances in it and are found in cold, warm, hot state. For example, Rakhman springs in Katon-Karagai district

of East Kazakhstan region are characterised by healing properties and abundance of useful elements in their composition.

Such water was the primary source, the basis of the Universe, and the feminine symbol of the Mother Goddess Umai-ana, who stood at its origin, has been preserved in the ritual knowledge of the Kazakh people.

Worship of the Sacred power of Umai-ana, which ensures the well-being, unity and peace of each family, the growth of a child healthy, decent, talented, brave and beautiful, is a tradition of the ancestors of the Kazakh people. The people have preserved the name of mother Umai as Mai-ana. According to the folk notion blasphemy against Umai, a misdemeanour alien to the national tradition, leads to misfortune. In Turkic languages the omission of the sound *u* and before some consonants is explained by their prosthetic character. Theoretically, one cannot deny the similarity of lexemes *Umai*, *Mai*, *Vai*, the homogeneity of which can be determined on phonological, morphological, semantic basis.

One of the most frequently used words in the Kazakh language – “*bayan*” - means blessing, prosperity, abundance and comes directly from the word “*bayana*”. Here we should not forget that “*bayana*” was directly connected with the sacred “*Zher-Su (Earth-Water)*”, the mother who cultivated and produced the seeds of Her Deity. Ethnographic data show that all that the Turkic-Mongolian people call *Bayana*, *Umai ana*, *Mai ana* are just one “mother God”.

Legends, customs and traditions about the mother Umai clearly show that the sacral meaning of the mythonym Umai of the Turkic peoples refers to the period before the birth of a child, to the gestation in the womb, to the maternal basis giving birth to humanity as a whole. It is also connected with the ideas of “maternal basis”, “the beginning of life” in the Arabic language. In both Old Turkic and Kazakh concepts lexeme Umai is a linguistic image of life, growth, health, beauty, life, happiness and wealth, fertile life, art and teaching-science, mythical cognition, formed in meaning and beautifully intertwined grammatical structure.

K.Zhubanov in the process of determining the etymology of the Old Turkic word *jag* connects it with the word of the deity - the protector of women Umai: ‘The latter, in all probability, became dominant in connection with the cult of the female patron deity Umai, phonetic only variants of which (having lost the initial narrow vowel, obviously, former determinative) is the word *mai* “oil”, “fat”. ... The name of the patroness of mothers-feeders could become the name of a female mother, and the name of her maternal organs, i.e. with *Uve* reduplication: *em* (suck), *em-cek* (female breast), Altai *emegen* (mother), Yakut *emie* (mare, i.e. mother), which with the loss of the initial vowel in Kazakh would be *bie* (*mie*) id. The base *em* (*to suckle, female breast*) with re-glossing of *e* into a will mean *vulva* - maternal organ [1, p. 176].

3) *Etymology of the name Umai and its preservation in the content of hydronyms*

Pronunciation and similarity in the sound of the words “*Uma - umai, ana, ene, mama, muter, mother*” is not just for nothing, as in all Turkic languages the mother was called *ene* or *ana*. In Kazakh they call *mama bie*, a mare who gave birth to foals several times. N.Kudachina also connects the ancient origin of the Turkic word “*bai*” with the Old Turkic word *uma* “*ana, sheshe*”. The scientist defines the meaning of the word combinations “*bai sös, bai at*” found in these languages as follows. “*Bai sös* < *bai* (ancestor, patron) + *sös* “word” = a sacred word that is spoken to ancestors, that is, a word that is forbidden to be spoken aloud. Compare: Old Turkic. word of truth (Akikat soz); *bai at* < 1) *bai+at* = ancestor’s name, sacred name, 2) *bai at* (Teleut.) *bajat* (Old Turkic) “God”, *bajat ati birle sözüg başladım* (I started the word in the name of God) [12, p. 82].

Thus, the story of the origin of the word “*bai*” tale above cannot be explained in its present sense. Here, the underlying meaning is not their social meaning, but rather a religious, “sacred” meaning.

The term *Umai* in the Kachin dialect means *Omai* and *Ymai*, and in the Sagai dialect, *Umai* and *Ymai*. In the Khakass literary language, it is used in the form of *Ymai*, and the Kyrgyz refer *Umai Ana* (*Umai ene*) to ancient religious cults.

M.Aji notes that Tengri Khan in the Kipchaks there was also the God Umai. Umai is the beginning of female existence. She protects infants. She was depicted by the Kipchaks as a female goddess in Christian icons [13, p. 98].

“In the ancient Turkic worldview, in addition to “*Umai Ana*”, there was the concept of “*bes ene* (five mothers-in-law)”. The Kazakh word combination “known from *bes ene* (*beseneden belgili*)” comes from the concept of “five mothers-in-law”. Ancient Turks considered *Bes ene* as ‘five mothers-in-law’ *Umai-ana, Mai-ana, Ot-ana, Umai-yk* and *Bai azhe*. “Five mothers-in-law” were spiritual forces of angelic origin, healing a person from illnesses, opening the way and blessing him. For this reason, the ancient Turks, together with “*Umai ana*”, also considered “*bes ene* (five mothers-in-law)” as patrons [14].

Thus, in the representation of the ancient Turkic people, Tengri (brother) appeared in the male role in heaven, and Umai was accepted as Mother Earth.

The ancient Turks known to us paid homage to the mother Umai by placing signs and carving their pictures in stone. According to the sources of modern scientific discoveries, the discovery of the sixth sign of Umai ana carved in stone clarifies our point above. On the basis of these formulations in the language the names Maibulak - Umaibulak, sacred source, Mailykent - Umailykent, sacred city, Maitobe - Umaitobe, sacred hill in Kazakhstan mean “holy”, “sacred place”, and the word “*Mai*” as part of the name of the river Maikan means “holy”, “sacred”, “*gan*” means river.

Thus, “the names of toponyms, hydronyms, ethnonyms, anthroponyms and mythological vocabulary of Turkic languages, derived from the word “bai” in Turkic languages, allow us to reconstruct the ancient meaning of the word “bai” in the modern Kazakh language as “sacred, holy, revered”. The scientist G.Bukharova proves that the word “bai” was originally used in Turkic languages in the meaning of “God, the Almighty”. Subsequently, the equating with God of tribes and clan territory, river, lake, mountains, tribal tree, totem animals or birds, and then rulers of the country led to a wide spread of the word “bai” in all ranks of the lexicon [15, p. 68].

All these said names have their own beliefs, views of the world, generated by mythical knowledge of the ethnos.

4) *The image of the water spirit*

While the image of the water spirit is represented in the images of world oral literature in the form of various creatures, i.e. in the fairy-tale image of a sea creature with the head and upper body of a woman - a mermaid and a fish tail, in European folklore mermaids are depicted as natural beings with magical and prophetic powers, like fairies, Turkic peoples believe that every river, stream, lake has a master, “the spirit of water”, who will be represented in the form of a girl, a woman or an old woman. It is often said that this spirit manifests itself in the form of a girl who brushes her red hair on the riverside, attracts men to the river, and men who see her come unerringly to the water.

In his arguments concerning the origin of language in “Works found in recent years” Kazakh Turkologist K.Zhubanov touched upon the magical nature of the peculiarities of the formation and development of language in the prehistoric ideas of the people: “People of antiquity understood that every object, thing has a master, whether he is good or bad. Therefore, it was believed that those who are on the good side were called god, angel, prophet, saint, and those who are on the bad side were called devil, giant, fairy (there are also two types). ...The patron of the cow - Zengi baba, the patron of the camel - Oisylkara, the patron of the horse - Kambar ata, the patron of sheep cattle - Shopan ata, the patron of the goat - Shekshek ata remained from that time, in particular, there are two variants of the concept “fairy” [1, p. 25]. According to the scientist, it is the classification of fairies by faith into two groups: Muslim fairy and infidel fairy. Professor K.Zhubanov gives a definition on the concept of fairies, and describes them as wonderfully beautiful celestial beauties who fly over mountains and steppes, over rivers and lakes along the stream, winged, golden-haired beautiful girls. Fairy girls are so beautiful that they shine around themselves, make people’s souls happy [1, p.182]. Although mermaids were sometimes kind, they were dangerous to humans. Their gifts brought misfortune and could lead to accidents. Sometimes they lured drowning people to their deaths or enticed young people to live together underwater. For example, it is believed that modern Kazakhs

have a master - the patron of the Ertis (Irtysh) River. The locals have their own legend about the river protector and the danger of meeting him. Locals believe that it is very dangerous to bathe at night in the river, as the master of the Ertis can grab it to the bottom of the river... In Atyrau, located along the Ural River (Zhaiyk), there is also a legend about the mysterious inhabitants of the reservoir. In one, a mermaid is half maiden and half fish. A man, enchanted by the beauty of the mermaid, follows her as if enchanted, and disappears without a trace to the bottom of the water. And if he survives, he loses his mind.

The spirit of water as a phenomenon with soul governs all waters. In order not to annoy him, Turkic peoples, including Kazakh people, sacrifice to this spirit, do not pollute water bodies, treat the owner with great respect and attention. The owner of water can not only give good luck, health, longevity, but also punish people for their hangover (flood or even take their life).

Scientist K.Zhubanov notes that all the above concepts are those which begin with imitation, submission to a certain mystical force. Because everything has a strong master, its own soul, its own basis, and that makes sense [1, p. 35].

Conclusion

Religious and mythological representations of Turkic peoples, including Kazakh, confirm their close connection with nature. Turks honor nature as a human being from ancient times to the present day, and according to their ideas, nature and everything related to it is born, lives and dies as all living and animate being. Water serves for the Turkic people as a source of energy, a pledge of life, preservation of health and well-being. Therefore, honoring the nature of their land, namely rivers, lakes, mountains and even individual trees for the Turks is as natural as life itself.

Man cognized nature in his own way, i.e. mythological worldview was formed in human consciousness. Man considered himself a particle of the world and formed an attitude to phenomena, things in the environment (forest, water, mountains, sea, sky, etc.) as the master of the soul. The beliefs that emerged in those times give grounds to assert that this is so. According to Professor K.Zhubanov, people did not know the forces of nature before. Therefore, they tied human (living) language to nature. Using natural phenomena like wind whistling, whirlwind chasing, disease chasing, they understood that there was a patron of all good and evil, which sometimes frightened, and sometimes fed and pleased. Each tribe believed that they had a protector, and called him in a difficult moment for help. From this notion and belief religion was born. The scientist believes that conjunctions cannot be without words of address, because it is a trace of calling those different forces of nature: the moon, the sun, cattle, etc. and calling for help. Then when mankind forgot about these appeals, every conjunctions became words expressing different moods in their meaning [1, p. 100].

In general linguistics it is known that in the history of development of any ethnos the name of any surrounding phenomenon is given by special words. And all these names are also closely connected with the level of cognitive development of long-term consciousness of the people speaking this language. Therefore, once again we are convinced that the system of toponyms in the language, one of which in hydronyms - are the traces of the long history of the peoples of the native speakers of the language and the spiritual worldview based on the beliefs, customs and traditions of this people, and it is important to study them for this purpose.

The spiritual outlook of the people in Kazakh toponyms can be seen in the traces of the cult of sacred Zher-Su (Earth-Water) (Kudai ana/Umai ana/Mai ana/Bai ana) in Kazakh toponyms. Such folk legends and myths not only help us to control human thoughts, but also reflect the belief in the sacred, sacral, religious meaning of water in the mythology of many people's: water is the source of life, creation. This knowledge is transmitted in onomastic discourse, fixed in the content of hydronyms and passed from generation to generation.

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ГИДРОНИМДЕРДІҢ МИФТІК МАЗМҰНЫ

Садирова К.К.¹, *Жазыкова Р.Б.², Хусаинова Л.М.³

^{1, *2}Қ.Жұбанов атындағы Ақтөбе өңірлік университеті, Ақтөбе, Қазақстан

³М.Акумлла атындағы Башқұрт мемлекеттік педагогикалық университеті
Уфа, Башқұртстан Республикасы, Ресей Федерациясы

Аңдатпа. Мақалада авторлар ономастикалық дискурстағы гидронимдер мазмұнындағы мифтік ақпаратқа талдау жасайды. Зерттеудің мақсаты – қазақ тіліндегі гидронимдер мазмұнындағы мифтік ақпараттарды анықтау, олардың өзге ономастикалық атаулармен сабақтастығын айқындау.

Мақаланың ғылыми маңыздылығы гидронимдердің дискурстық және мифологиялық аспектіде зерделеніп, олардың құрамындағы сөздердің магиялық сипаты («ақ» және «қара» сөздері) анықталып, жалпытүркілік мифтердегі «Жер-Су», су иесі Ұмай ана, Сүткөл, көл иесі – Көк бұқа түсініктерінің саралануымен, аталған гидронимдердің мағынасында сақталған мифтік білімнің жүйеленуімен анықталады. Практикалық маңыздылығы гидронимдердің мифтік мазмұнын талдау үлгісінің берілуімен түсіндіріледі. Зерттеу барысында дискурс талдау, сөз мағынасын және этимологиясын талдау әдістері қолданылды.

Зерттеу жұмысының негізгі нәтижелері: Түркілік «Бес еңі» құрайтын Ұмай ана, Май ана, От еңі, Ұмайық және Бай әже атауларының шығу төркіндерінің түбірлес ортақ бір тұлғаның Ұмай/ Ұмайық/Май/Бай/От еңі/

өртүрлі дыбыстық өзгеріске түскен нұсқалары екені дәйектеліп, олардың семантикалық өрістері мен қолданылу шеңберінің кеңейгені нақты тілдік деректер негізінде көрсетілген.

Зерттеудің *ғылыми құндылығы*: 10 гидронимнің мазмұнына талдау жасай келе олардың мағынасында сақталған мифтік білімді жүйелеген: су – үш әлемге де байланысты: су – құдай (Ұмай тауда өмір сүреді // Аспан әлемі), су – екі әлемді (тірі мен өлі) байланыстырушы не екі әлемнің шекарасы: жаңа өмірге келген нәрестені қырық күннен соң, қырық қасық суға шомылдырып, адалдап, адам санатына қосады, өлген мүрдені соңғы сапарға аттандырғанда сумен жуындырады. «Өлу – су – қайта тірілу» мифтік білімі мазмұндалады. Жұмыс қорытындысын ономастика, мифология бағытындағы зерттеулерге практикалық мақсатта қолдануға болады.

Тірек сөздер: гидроним, дискурс, ономастикалық дискурс, миф, су культі, танымдық құрылым, мифтік білім, этимология

МИФИЧЕСКОЕ СОДЕРЖАНИЕ ГИДРОНИМОВ

Садирова К.К.¹, *Жазыкова Р.Б.², Хусаинова Л.М.³

^{1, *2}Актюбинский региональный университет
имени К.Жубанова, Актобе, Казахстан

³Башкирский государственный педагогический университет
имени М.Акмуллы, Уфа, Республика Башкортостан, Российская Федерация

Аннотация. В статье авторы анализируют мифическую информацию о содержании гидронимов в ономастическом дискурсе. *Цель* исследования – выявление мифической информации в содержании гидронимов казахского языка, определение их преемственности с другими ономастическими названиями.

Научная значимость статьи заключается в том, что изучается дискурсивный и мифологический аспект гидронимов, определяется магический характер содержащихся в них слов (слова «белый» и «черный»), дифференциация понятий «Жер-Су (Земля-Вода)» «покровительница воды – Умай-ана (Умай-мать)», «Суткол (молочное озеро)», «покровитель озера – Кок бука (синий бык)» в общетюркских мифах, систематизация мифических знаний, сохраненных в значении названных гидронимов. *Практическая значимость* объясняется предоставлением модели анализа мифического содержания гидронимов. В ходе исследования были использованы методы анализа дискурса, анализа значения и этимологии слова.

Основные результаты исследовательской работы заключаются в том, что происхождение тюркских имен Умай-ана, Май-ана, От ене, Умайык и Бай-аже являются вариациями одного и того же однокоренного лица, Умай/Умайык/Май/Бай/От ене/, которые составляют «пять свекровей», и что их семантические поля и сфера применения расширены.

Sadirova K.K., Zhazykova R.B., Khusainova L.M.

Ценность исследования: анализируя содержание 10 гидронимов в исследовании систематизировал мифические знания, сохраненные в их значении: вода – связана со всеми тремя мирами: вода – Бог (Умай живет в горах // небесный мир), вода – Бог (Умай живет в горах // небесный мир), вода – соединение двух миров (живых и мертвых) или граница двух миров: после сорока дней со дня рождения младенца купают в воде состоящих в объеме сорок ложек и после этого его причисляет к категории людей, обмывают мертвого человека когда его проводить в последний путь, содержать мифическое знание «умереть-вода-воскресить». Заключение работы может быть использовано в практических целях для исследований по ономастике, мифологии.

Ключевые слова: гидроним, дискурс, ономастический дискурс, миф, культ воды, когнитивная структура, мифическое знание, этимология

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Information about the authors:

Sadirova Kulzat Kanievna – Doctor of Philological Sciences, Professor, Aktobe Regional University named after K.Zhubanov, Aktobe, Kazakhstan, e-mail: kulzat.sadirova@mail.ru, ORCID: <https://orcid.org/0000-0001-6092-8191>

Zhazykova Raushan Balgalievna – doctoral student of Aktobe Regional University named after K.Zhubanov, Aktobe, Kazakhstan, e-mail: rau_083@mail.ru, ORCID: <https://orcid.org/0000-0002-7599-5589>

Khusainova Lyailya Midkhatovna – Doctor of Philological Sciences, Professor, Bashkir State Pedagogical University named after M.Akmulla, Ufa, Republic of Bashkortostan, Russian Federation, e-mail: lejla-kh@yandex.ru, ORCID: <https://orcid.org/0000-0002-7571-8143>

Авторлар туралы мәлімет:

Садирова Күлзат Каниевна – филология ғылымдарының докторы, профессор, Қ.Жұбанов атындағы Ақтөбе өңірлік университеті, Ақтөбе, Қазақстан, e-mail: kulzat.sadirova@mail.ru, ORCID: <https://orcid.org/0000-0001-6092-8191>

Жазыкова Раушан Балғалиевна – Қ.Жұбанов атындағы Ақтөбе өңірлік университетінің докторанты, Ақтөбе, Қазақстан, e-mail: rau_083@mail.ru, ORCID: <https://orcid.org/0000-0002-7599-5589>

Хусаинова Ляйля Мидхатовна – филология ғылымдарының докторы, профессор, М.Ақмулла атындағы Башқұрт мемлекеттік педагогикалық университеті, Уфа, Башқұртстан Республикасы, Ресей Федерациясы. E-mail: lejla-kh@yandex.ru, ORCID: <https://orcid.org/0000-0002-7571-8143>

Информация об авторах:

Садирова Кулзат Каниевна – доктор филологических наук, профессор, Актюбинский региональный университет имени К.Жубанова, Актобе, Казахстан, e-mail: kulzat.sadirova@mail.ru, ORCID: [https://orcid.org/ 0000-0001-6092-8191](https://orcid.org/0000-0001-6092-8191)

Жазыкова Раушан Балгалиевна – докторант Актюбинского регионального университета имени К.Жубанова, Актобе, Казахстан, e-mail: rau_083@mail.ru, ORCID: [https://orcid.org/ 0000-0002-7599-5589](https://orcid.org/0000-0002-7599-5589)

Хусаинова Ляйля Мидхатовна – доктор филологических наук, профессор, Башкирский государственный педагогический университет имени М.Акмуллы, Уфа, Республика Башкортостан, Российская Федерация, e-mail: lejla-kh@yandex.ru, ORCID: [https://orcid.org/ 0000-0002-7571-8143](https://orcid.org/0000-0002-7571-8143)