The Manifestation of Mythical Cognition in Toponyms: on the Material of The Turkic Languages

Sadirova Kulzat Kanievna[a] iD, Zhazykova Raushan Balgalievna[b]* iD, Yessenova Kalbike Umirbaevna[c] iD, Sapina Sabira Minataevna[d] iD, Mirov Mukhtar Orynbasaruly[e] iD, Abdirova Sholpan Gaidarovna[f] iD

[a] *Doctor of Philology, Professor of K. Zhubanov Aktobe Regional University, Republic of Kazakhstan, Aktobe.*
Email: kulzat.sadirova@mail.ru

[b] *PhD student of K. Zhubanov Aktobe Regional University, Republic of Kazakhstan, Aktobe.*
Email: rau_083@mail.ru

[c] *Doctor of Philology, Professor of Abai Kazakh National Pedagogical University, Republic of Kazakhstan, Almaty.*
Email: kalbike65@mail.ru

[d] *Candidate of Philological sciences, Associate Professor of Astana IT University, Republic of Kazakhstan, Almaty.*
Email: ssapina@mail.ru

[e] *Candidate of Philological sciences of K. Zhubanov Aktobe Regional University, Republic of Kazakhstan, Aktobe.*
Email: mukhtarmirov-agu@mail.ru

[f] *PhD., K. Zhubanov Aktobe Regional University, Republic of Kazakhstan.*
Aktobe. Email: abdirova83@mail.ru

Abstract
In linguistics, onomastics is the science that studies the history and origin of toponyms, along with their structural aspects. This study aimed to determine the origin of toponyms by comparing their linguistic and ethnocultural, as well as mythical, information. A qualitative research design guided this study. A few toponyms were identified through random sampling method including Yrgyz (Irgiz), Burkanbulak, Esik (Yssyk), Auliesu, Zhaiyk (Ural) and Zher-Su, which were collected from etymological, explanatory and mythological dictionaries and collections of mythical texts. The etymological and component analysis methods were applied to study these names. The criteria to select these toponyms were that all should be names of rivers or hydronyms, since river-water was a mythological symbol (the source of life, death and disorder); and that they should occur not only in one language, but in several related languages. The findings revealed that the archetype of each word conformed to phonetic changes. There were also structural connections between these words. Besides, each word had symbolic connotations. This study would provide useful insights about ethnocultural and mythical information of these words and help in broader understanding of the cultural characteristics.

Introduction

In linguistics, onomastics is the science that studies the history and origin of proper names, especially personal names (Utley, 1963). This science has been widely studied, theoretical conclusions obtained, particularly of toponyms, that have been comprehensively studied in their structural aspects (Hough, 2009). However, due to the transition of the paradigm of language learning into an anthropo-oriented direction, onomastic research has been considered as a cognitive field of study (Reszegi, 2021). However, the essence of each onomastic name has been preserved to reveal its history, worldview, and socio-cultural life of the people. The key of such a disclosure is revealed in continuity with other texts related to the same onomastic name (Kultaeva, 2022; Motschenbacher, 2020).

Toponyms, or placenames, are "born in the interaction between people, the linguistic community, and the environment".(Ainiala, 2016) The name of any object not only denotes it but also discovers it. Since recognition or identification is carried out within the framework of the historical state of development of a particular population, it varies depending on the specific conditions in which the language collective lives (Tektigul et al., 2020). Moreover, language signs are collected in the fund of national knowledge of national life, spiritual and cultural values, professional and social values, business abilities, skills and behavior, wisdom, worldview concepts, customs, and traditions. They represent various everyday realities, ethnographic and religious terms (Bekeyeva et al., 2021). It reflects the lifestyle, mentality, outlook, national character, set of values, types of social behavior, customs and traditions, habits, beliefs of the native speakers.

The interest to know the meaning of placenames has existed since the earliest stages of civilization (Fahrutdinov et al., 2017). The study of placenames (toponyms) represents a vast interdisciplinary field of research. It is not only a source of linguistic information but also of geographical, historical and socio-cultural information. Place-names generally offer a critical arena for understanding how members of a community, place or region conceptualize their geographical and spatial environments as well as their socio-cultural environment (Brown, 2008). The concept of culture encompasses the collective body of knowledge that is given through generations within a particular group in many languages (Ha, 2023). For example, in Kazakh language, toponyms have both linguo-culturological and lexicographic aspects (Pangereyev et al., 2023).

To determine the toponymic character of certain geographical names, it is necessary to think like the locals living there and accept their social and natural character. The names of toponyms that coincide with mythical concepts are formed on the basis of mythopoetic form of thinking. While metaphorical thinking of the people who lived here in ancient times is characterized by imagery, comparison of the corresponding phenomena, mastering it by the method of invisible reasoning leads to symbolism. Some mythological images in the language, mythonyms have long gone out of linguistic use, and now other kinds have reached the level that can be found in legendary stories, adventure stories, while some kinds of mythological images have been formed as toponyms.

The purpose of the current study was to identify the mythical cognition preserved in the content of toponyms and make a component and etymological analysis of toponyms such as Irgiz, Burkanbulak, Esik (Issyk), Auliesu, Zhaiyk (Ural), and Zher-Su. This research attempted to examine how toponyms of any language can encode information and decipher mythical thoughts of a person regarding a place. A place also refers to a cultural universal inherent in human thinking, like man, time, nature. The recognition of mythical knowledge in the content of the analyzed toponyms allows us to find how a person is connected with their meaning, how he understands them, and how it symbolizes a linguistic unity for him. The practical significance of this study can be determined by the fact that the achieved results can be used in conducting mythological, ethnolinguistic, and onomastic studies.

This study was based on the premise that toponyms contain ethno-cultural and mythical information in their content and are helpful in a broader understanding of the cultural features of a nation, its customs and traditions, and opens the way to the revival of ethnic judgments. Specifically, this study aimed to achieve the following objectives: 1) to systematize and analyze the conclusions in scientific studies concerning geographical names; 2) to examine the etymology of linguistic, mythological and other knowledge related to the geographical names like Irgiz, Burkanbulak, Esik (Issyk), Auliesu, Zhaiyk (Ural), and Zher-Su.

Literature Review

Mythical cognition is a deep structural basis of the linguistic world of universal character, creating a global image of a myth as the first manifestation of the human race and the first basis of culture in the cognition of the environment (Uskenbaeva, 2016). Losev (2001) notes that myth, when expressed directly or transcendentally, is the most necessary category of thought and life. There is exactly nothing accidental, unnecessary, arbitrary, fictitious or fantastic in a myth, and it a genuine and maximally concrete reality. Language units such as mythical toponyms mark and transmit the expression of primitive worldview and culture from generation to generation. Mythical toponyms are names of geographical places stored in legends and myths and are considered mysterious and sacred.

Oinotkinova (2022) notices the meaning of mythical cognition of toponyms or the character of mythotoponyms: "Mythologization of toponyms means the process of creating a myth on the basis of lexical motivation of a toponym, as well as the assignment of mythological context to a toponym." The term "mythotoponym" is therefore understood not as a toponym containing in its internal form a myth (mythologeme) and having mythological motivation, but also toponyms that have no lexical motivation, but simply associated with the mythological context (Karabaev et al., 2021). The mythotoponyms are classified into two groups: 1) toponyms, containing an internal form of mythonyms; 2) toponyms as mythotoponyms in real terms.

Mythoponyms are also understood as objects that form a cognitive model, characterizing the manifestation of the true world (Bakytkazyevna et al., 2024). They have historical-ethnographic, cognitive, and symbolic features. Human beings convey their thoughts, and reasoning on the mysteries of nature through symbols. Blavatskaya (2018) notes that the history of religious and mystical teachings of any ethnic group is reflected in the symbols of this people. It has never been conveyed literally and in a large number of words. Symbol (from the Greek *symbolon* – sign, identifying sign) is a word meaning a sign. The conclusions related to the word symbol differ from each other. For example, the semiotic concept of Piers (2001) and Saussure (2004) have a difference in the interpretation of the symbol. In particular, if in Piers' theory (Piers, 2001) it is mentioned that the signs, and their iconic and index symbols, do not have a reference motivation, then in the formulation of Saussure (2004) the symbol is motivated, it is not accidental. It is rather based on a natural connection between signifiers and signified signs. Based on this fact, we can try to determine the motivation of toponyms, the symbolic meaning in their content, and the model of the primitive worldview.

Losev (2001) states that the name is life; in names only the whole deep nature of society is justified. The titles consider proto details of global human culture, the first samples of social myth originating from the group subconscious, as postulated by Carl Jung (Jung, 1913) or by Sapir (1927) and Ludwig Wittgenstein (Malcolm & Wittgenstein, 2001). In other words, "silent teaching". The essence of any mythological image can be revealed by the name of the object because the name and its meaning come together in a relationship based on a certain pattern. The names are not limited to expressing one semantics; the name itself can be an entity. There is a sense of close unity with the same name here. Therefore, if one wants to determine the cultural meaning of a word, first of all, attach importance to its name. Linguistics and etymology have always served as the main way of explaining myths. Based on this statement, we believe that the motif of mythoponyms lies in the symbolic meaning of their content, and that mythical knowledge can be recognized in continuity with the discovery of their original archetypical patterns.

An archetype is a permanent primitive communal or primary image, a primary idea or a linguistic form. In linguistics, archetype comes from the Greek *arche* – beginning, *typos* – trace, form, or pattern. Archetype therefore is a "beginning pattern" or a prototype reconstructed as a clearly attested linguistic form, as the initial sample necessary to search for continuation in subsequent related languages (Kaliev, 2012). We believe that toponyms can also be attributed to this series. Defining the etymology of toponyms, we can assume that their content can also recognize the nature of the original mythical worldview preserved in symbolic meaning.

Methodology

Research Design

This study used a qualitative research design and focused on several aspects like the mythical knowledge in toponyms. The information stored in the study of place names and ethnocultural and mythical information in their content creates conditions for a broader understanding of the cultural characteristics of the nation. The theoretical basis of the study was guided by the studies of such scholars as Kondybay (2005), who analyzed mythotoponyms as cognitive units representing the horizontal model of the universe. Other studies,

(Alpatov, (2007; Molchanova, 2009; Tleuberdiev, 2007), have also examined toponymy in its cognitive aspect.

Data Collection

To identify the manifestation of mythical cognition in toponyms a few toponyms were identified through random sampling method. These included Yrgyz (Irgiz), Burkanbulak, Esik (Yssyk), Auliesu, Zhaiyk (Ural) and Zher-Su, which were selected for etymological and component analysis. The criteria for selecting these toponyms as object of study included: 1) the content of these toponyms consisted of mythical knowledge; all of them were names of rivers, hydronyms, since river-water is a mythological symbol (the source of life, death and disorder), and the motif of these names was to examine their mythical symbolic meaning based on both the character of the river and the meaning of the continuity of water and God in the worldview of man; 2) these names occured not only in one language, but also in several related languages. This shows that there is a mutual continuity of mythical texts in several languages, which contributes to deeper understanding of peculiarities and commonalities in culture, beliefs, traditions of speakers of a given language.

Linguistic and ethnocultural information concerning the meaning of these names was collected from etymological, explanatory and mythological dictionaries and collections of mythical texts. By analyzing the morphological, word-formation composition and meaning of each toponym, in combination with the materials collected from the named dictionaries, the motivation and mythical content of the name was determined.

Data Analysis

Etymological and component analysis methods were used to analyze the semantic and lexical aspects of toponyms selected for the study. Linguistically, etymological analysis means "elucidation of the pre-existing morphological structure of a word, its past word-forming relations, determination of the source and time of appearance of the word, establishment of the way of its formation from the corresponding derivative base"((Kurbonov, 2022). On the contrary, the component analysis focuses on the dissection of the linguistic meaning of words into minimal units. In component analysis the following semes are distinguished in the structure of word meaning: 1) archisemes, which reflect features peculiar to whole classes of objects, 2) differential semes, which in their totality constitute the core of word meaning, determining its scope within the lexico-semantic group of words and distinguishing the meaning of a given word from the meanings of its "neighbor". They reflect direct differences of objects, 3) potential semes, which reflect various secondary, sometimes not obligatory signs of the object, various associations with which this element of reality is associated in the minds of speakers (Opryshko & Bezkorovaina, 2021).

These two methods of analysis helped understand the symbolic meanings of names intertwined with the content of mythical texts. When identifying the meaning of a toponym, the linguistic context in which the proper name and the knowledge structure behind it are used were taken into account. The study of knowledge structures behind the toponyms, from which the appellatives were formed, also allowed the researchers to identify the following characteristics of the nuclear concept PLACE: 'state', 'event', 'quality", 'geographical feature' and 'place'(Parshina, 2016).

Results and Discussion

Mythological Symbolism of River Water in Mythonyms

In Kazakh mythological world, river as an object once personified birth, fertility, movement and purification, and life, but it is now understood as exposure to danger, sin, and death, superimposed on the pictures of death and chaos like flooding and drowning. In the mythological works of Kazakh poets, therefore, the river water carries a larger mythological symbolism. Zhanuzakov (2016), who studied the onomastics of Kazakhstan, notes that the names (toponyms) of localities and reservoirs that are part of the Kazakh onomastics and are a priceless treasury symbolizing centuries-old cultural heritage. This heritage comprises over 85,000 names of rivers and over 50,000 names of lakes in the republic (Zhanuzakov, 2016).

One of the toponyms with such a mythological character is *"Ырғыз (Yrgyz / Irgiz)"*. *Yrgyz* is the name of both a town and a river. The symbolic meaning of this mythonym *"Yrgyz"* was the impetus for assigning this name to the river, as *Yrgyz* was originally (in the 10th century) mentioned in the faces of *Yrgyz,* and carries several versions of its name (Nikonov, 2022). For instance, this toponym consists of the Turkic *–ырғ (yrg)* "hook", i.e. "a strong flowing river", and the *–ирги (irga)* which means "rot". In the toponymy of Bashkortostan, there are several rivers with the element -ыр *(yr)*: *Ырғызлы, Ырғаѕы, Ырғайѕы, Ыръяѕы (Yrgyzly, Yrgazy, Yrgayzy, Yryazy)*".

Kamalov et al. (2002) believe that the origin of the hydronym "Yrgyz" is from the words *ыр//ор(yr//or)* which means water well, or a pit and the Turkic *(uguz) "river"*. The word *ыр (yr)* was recognized in the name of the river as a separate word with full meaning. Various sound variations of the word are found not only on

Kazakh land, but also in the regions of Russia and Central Asia. For example, there exists names like: *ïrgïz, ïɣxïs, ïɣxï, Arhyz, Yrxyz, Ulken, KishiIrqaz (Irgiz, Arhuz, Yrhyz, Big and Small Irqaz),* etc.

Other experts of the Balkaria toponymy, Kokov & Shakhmurzaev (1970), believe that the name *Ырхыкъол (Yrkhykyol)* is combined with the lexeme *ырхы (yrkhy)* which means "stream" (from rain and meltwater) in the Balkarian language. Similarly, Abdrakhmanov (2010) considers the origin of the toponym *Ырғыз (Yrgyz)* in the Kazakh language similar to *Эргизу (Irgizu)* in the language of the Chulym Tatars (where *эрги (ergi)* is an abbreviated version of the word *зуг (zug)* (zug - old canal (literally "eski Darya (old river) i.e. changed as follows: *Ергизут>Ерги-зу>Ергиз>Иргиз(Ergizut>Ergi-zu>Ergiz>Yrgyz).* Its original forms were created in ancient Turkic tribes, and the last version of *"Yrgyz"* was formed in this form in the Kazakh language.

Nurmagambetov (1984) notes that in the name of the Yrgyz River, the root of the word *"ырғ (yrg)"* in Kazakh language means *"ancient, old"*, in Topha language, it is *эрху (erhu)*, in Tuva *эрги (ergi)*, in Yakuts *эрга (erga), эрге (erge),* in Khakas language *ирги (irgi)* – "ancient", in Uighur language *ерке (erke),* all meaning "old, ancient". The tributary of the Chulum River flowing through the Khakas land is called *ИргиУус (IrgiUus)*, its meaning in Kazakh means "old river" and the word *ыз (yz)* in the name means "river". From this point, it can be assumed that the river was originally named *ИргиУус (IrgiUus)*, after some changes, it was called "Yrgyz" in Kazakh language. Khabichev (1982) believes that the hydronym *Arhuz* comes from the word *arhu,* closely resembling Karachai-Balkar: *urhu* "stream" from *ar<* "stream" + name forming an affix with a diminutive meaning – hy or "stream" + yz<uz "water", "river", ancient forms of lexemes *urqaz* and *irqiz*. Based on this, the hydronym "Yrgyz" is a two-syllable word and can be called a sound variation of the toponyms as analyzed above

Structurally, the hydronym consists of the roots *yr* and *gyz*. It turns out that in the modern Bashkir language, the word *"Yrgyz"* means, firstly, "an androgynous, hermaphrodite being", and secondly, "a brave girl". Judging by the Bashkir legends, the name of the hydronym *Yrgyz* is associated with the words "*Ир-кыҙ ине был!*" [ir-kyz ine byl] ("Be a brave girl!"). Another legend the origin of Yrgyz has a similar motive: named after Aistan, a brave girl who, descending into the river, died from the bows of young men who once fell in love with her and lost in the competition (Rakhimkulov & Safuanov, 2004). These legends correspond with the Greek legend in content (bathing in river, a girl falling in love with a guy).

In most legends, an androgynous deity is found whose name has two compositions: Greek: Hermaphrodite – Hermes + Aphrodite, Chinese: Yang+Yin, Jewish: Yahovah – Yah+Hovah (Havah or Eve), which is approached by the Bashkir word *Ырғыз–Ир+кыҙ,(Yrgyz-Ir+Kyz)* (literally, the word "man-girl"). "The descriptive lexemes yrgys||yr-gyz||yrxus||yrxy continue to be used in the names of lakes and rivers associated with a water body, even in some languages it means "stream". In addition, in ancient Uighur language the word *"arsu"* was used in the sense of a hermaphrodite. The connection between *Ырғыҙ (Yrgyz), арсу (arsu)* "hermaphrodite", "androgynous deity", *ыргыз / ырхыс* "stream" is explained on the basis of the symbolic nature of thinking (Najip, 1989). In Bashkir language, the word *Иргыҙ, Иргыҙлы (Irgyz, Irgyzly)* has been preserved only as part of hydronyms. In Burzyan district of Bashkortostan, there is an oikonym *Ырғыҙлы (Yrgyzly)*, formed from the hydronym *Ырғыҙлы (Yrgyzly)*. Their meanings are consonant with the named toponyms, which denote water, stream, and a strong symbol of the Creator.

Based on the above, an etymological analysis of the toponym "Yrgyz (Irgiz)" was prepared as presented in Table 1:

Table 1: *Etymological Analysis of The Toponym Yrgyz (Irgiz).*

Yrgyz (Irgiz)	The noun
Meaning in the explanatory dictionary	It is a river in Aiteke bi and Irgiz districts of Aktobe region. Located in the Turgai basin, its length is 593 km, it starts from springs on the eastern slope of Mugalzhar Mountain, and flows into the Turgai River and discharges into Lake Shalkarteniz
Modern (synchronic) morphological word formation	Irgiz is the root word.
Historical (diachronic) word formation	1) Yergizut > Yeri-zu > Yergiz > Irgiz (Ергизут > Ерги-зу > Ергиз > Ырғыз). The root "ergi/yrg/ ephu/ ergi/ erga/ erge / erke" means "old, ancient", and the root yz < uz means "water", "river". It is a compound word by composition and consists of two united roots. 2) Yrgyz-Ir/er+kyz < er-kyz (Ырғыҙ–Ир/ер+кыҙ/қыҙ < «ер-қыҙ») (meaning bipedal God)
Type of change	Phonetic: loss of sounds - t/u (т/у) and coincidence of e/y (е/ы) and g/g (г/ғ); word-formation: intertwining of roots; semantic: distinction of meanings: old river, man-girl
Importance for language	Formation of a new main root

This description suggests that there are two different cultural associations, derived from two different studies of the historical etymological names of the toponym "Irgiz": First, it is the name of an old river; second,

it is the name of a bipolar deity. These meanings are preserved in the content of the toponym "Irgiz", and it can be considered that the name of the river was associated not only with the date of origin of the river, but also with the mythical concept in the folk memory. Additionally, geographical names also preserve religious beliefs of the ethnic group. For example, Nurzhekeev (2014) speaks about the Burkanbulak River in Zhetysu region "there is a waterfall at the source of the Burkanbulak River. There is a big stone under the water. The locals revered this stone as sacred. Therefore, it is assumed that it is associated with Buddhist Saint Burkan".

Having analyzed the etymology of the name "Burkanbulak", I tis evident that it was formed in accordance with the appearance of this river and mythical understanding of the people. Table 2 summarizes this interpretation:

Table 2: *Etymology of the name "Burkanbulak".*

Burkanbulak	The Noun
Meaning in the explanatory dictionary	Burkanbulak is the name of a river in Zhetysu region with a waterfall.
Modern (synchronic) morphological word formation	United word, derived root Burkan (to rage) (verb/noun) + bulak (spring) (noun). Meanings of the word *burkan*: 1) verb. To rage, to rampage, to be furious; 2) noun. God, Creator, 3) noun. The image of God in Buddhist religion. Meanings of the word: *bulak*: 1) noun. a natural source of running water formed by the confluence of a single channel 2) a chronic purulent disease caused by inflammation of the auricle, 3) a spring horse
Historical (diachronic) word formation	Burkhan - comes from the word Buddha, meaning: 1) Buddha as a person who has reached nirvana, 2) messenger, prophet, 3) burkhan, idol. Bulaq - 1) source, 2) canal, ditch. By the way of formation – united word, by composition -complex, united from two roots: Burkhan /burkan+bulak/ spring. This river with a waterfall is named in honor of the raging river.
Type of change	Word-formation: fusion of roots; semantic: division of meaning: river with a waterfall, river with the image of a god.
Importance for language	Formation of a new derived root

One of the toponyms that have preserved mythical knowledge in their content is the name "Esik (Issyk)". Some scientists link the etymology of Issyk Lake with the word "ыдуқ (yduk) – ïduq / holy, sacred". Authors of the book "Kazakhs" believe that the lake is a sacred, holy lake because it does not freeze in winter, that's why the meaning of the lake Esik (Issyk) comes from the ancient Turkic word "ystyk, yssy (sacred, holy)". Kosymova (2018) notes that the lake Issyk does not connect the etymology of the word "holy (ыдуқ –ïduq)".

In the ancient Turkic dictionary, two meanings of the name EŠIC (eshik) are given: the first means literal, and the second means figurative. The meaning of the figurative was used in connection with astronomical religious faith: depending on the number of planets according to the astrological and household calendar (1. jęk; 2. ičkäk; 3. basaman; 4. magišvari; 5. äzrua täŋri; 6. Vinayaki; 7. örklig qan; 8.alp süŋüš; 9. uʒ täŋri) 10. the threshold, the door to the deity (Nasilova et al., 2016). The name of Lake Esik (Issyk), bearing this meaning, dates back to very ancient times, because the ancient Turanians worshiped the god of the blue sky, Tengri and the heavenly stars, considering each of them a deity. The Kazakhs also have remnants of this belief, although modern Kazakhs do not consider stars to be a deity, they make assumptions and forecasts looking at the stars and wish themselves a wish *"Zhuldyzym zhogary bolgai (Жұлдызым жоғары болғай / May my star be higher)"* which means good luck in life.

Due to the fact that the *Esik (Issyk)* River does not freeze in winter, locals consider it a "sacred" natural phenomenon and call it a *hot river "yssy / ystyk ozen" (ыссы/ыстық өзен).* Khaidar (2014) in his book "Life in Science" cites the fact that the name Esik (Yesik/Issyk) actually comes from the ancient Turkic word Ysyk (Ысық). It turns out that it means "holy, sacred". This place was considered sacred in ancient times and was named Issyk. In the name "Issyk" were these two concepts: 1) that the river does not freeze in winter (hot river, hence holy), 2) holy (Khaidar, 2014). The etymology is also related to these names as presented in Table 3.

The sound patterns of these words are also important to understand its meaning. The the name of the river sounds and is written as *Esik*. In addition, the word *Mai* as part of the name of the *Maikan (Майкан)* river is recognized in the concept of "sacred, holy", and the word "gan" means an ancient Turkic River.

Etymologically, the formation and development of toponymic names are also influenced by the cultural life of a nation, and "there can be no name that has no relation to the culture of the people who formed or used its name" (Suleimenova et al., 2007). The system of names is the totality of worldview, psychology, material

world of the nation. The concept of "holiness" is enshrined in the content of the toponym "Auliesu", which is associated with the fact that on the surface of the stone near the *Auliesu* river there are traces of two palms, a forehead, two knees of a praying man. For this reason, the locals called it *"Әулиесу (Auliesu)".*

Table 3: *Etymology of the Toponym "Esik (Issyk)".*

Esik (Issyk)	The noun
Meaning in the explanatory dictionary	Issyk is the name of a river located in the eastern part of Almaty, about 70 kilometers from the city.
Modern (synchronic) morphological word formation	The main root Meanings of the word Esik: 1) noun. thing. 1. the entrance and exit of a house, room; 2. variable, metonymy. House
Historical (diachronic) word formation	By the mode of word formation – the main root, by composition - singular. 1) ÏSÏY <Hot (Ыстық) < (Есік). ÏSÏY – Hot - adj. 2. heated and warmed by fire (dish, water). 3. strongly heated, with increased temperature (weather). 4. figuratively. Dear, close. 2) Ysyk (Ысық) <Esik (Есік) Ysyk (Ысық)– (Oral, Kyzylorda, Aral) hot. ESIK – 1) hot, 2) door, threshold of gods or demonic beings
Type of change	Phonetic: alternation of sounds: i – y - i (Ï - ы - i) and k – k (қ-к); loss of the sound t. Semantic: transfer of the meaning of the word by metonymic method
Importance for language	Formation of a new root

Table 4: Etymology of the toponym "Auliesu".

Auliesu	The noun
Meaning in the explanatory dictionary	Auliesu is the name of the river in the territory of Zhetysu.
Modern (synchronic) morphological word formation	United root, compound word, root: Aulie (holy) + su (water) Meanings of the word holy: plural of the word wali. 1) friends. 2) servants of the Most High Water is a clear liquid substance that forms 1) a river, lake, etc., 2) a flowing river, 3) is not dry but moist
Historical (diachronic) word formation	By the way of formation - united root, by composition - complex. Uali<Aulie + Sýv<water (Уәли<Әулие + Sýv<су) Sýv<su (water)
Type of change	Simplification: changing the sound composition of words
Importance for language	Formation of a new main root

In addition, toponyms Akmola, Kokkola, Akmeshit, and Beyittibulak were named after concepts related to religion of the people and due to the construction of graves on the banks of those rivers. In addition, certain signs of tradition and ritual are also present in toponyms related to totemic concepts.

A component analysis of the meanings of the toponyms taken for the current study shows that their archiseme is water, e.g., Irgiz - "old river (river forms water)"; Burkanbulak – "water source (spring is also water)"; Esik – "hot river (river forms water)"; and Auliesu – "holy water"). They have differential semes as its different meaning: river is natural water flowing along a certain course; spring is a source of water; and water is a liquid substance that forms a river, or a lake. The association of these names with the mythical worldview of the people can be included in the potential semes of these names: Yrgyz – "the bipolar God", "Man-girl", Burkanbulak – "spring with the image of a god", Esik – "1) hot, 2) door, threshold of gods or demonic beings", Auliesu – "holy water". These analyses show that the semes in the content of the named toponyms are closely related to the mythical worldview, beliefs, culture of the people. The name "water" as part of the analyzed units is also found in the common Turkic myths as part of the phrase "Zher-Su (Earth-Water)".

The Meaning of The Toponym "Zher-Su (Earth-Water)" in Common Turkic Myths

The vertical picture of the universe of ancient Turks consists of three worlds: the upper world – the blue sky, the middle world–the brown earth and the lower world–the underground. The specified image of the world is shown on the tombstone of Kultegin (the Great Inscription): When the blue sky and the dark (lit.: brown) earth were created (or arose) above, the sons of men (i.e., people) were created (or arose) between (them) both. "Every world has its own deity: The god of the sky is Tengri, the Goddess of fertility is Umai, Yer-Su is the personification of the cult of earth and water, the deity of the underworld is Erlik (Erkilik). The deity of the middle world was recognized by the Turks as "Yduk Yer-Sub", that is, "sacred, revered" "Zher-Su (Earth-Water)".

In common Turkic myths, "Zher-Su (Earth-Water)" means seventeen higher spirits. "Yduk Yer-Sub" is the kindest deity, along with Tengri and Umai, who patronize the Turks. They are mentioned in the Orkhon-Yenisei inscriptions: "May the Turkic people not perish", "Heaven, Umai and Yer-Sub have granted us victory" (Malov, 1951). According to myths, "Zher-Su" lives on the eternally snow-capped peaks of high mountains and

at the sources of rivers. Every spring, sacrifices were offered to them as deities of earth and water. In the lexical section of historical and comparative grammar of the Turkic languages "jer sub (suw)" (literally. "earth and water", "earth", "land") has a very archaic character.

This word is widely represented in many Turkic languages: Tatar. ji:rsu: in the collective expression "land-water, land ownership"; Bashkir. ji:rsu: "common name of the place of birth, Earth-Water, Land"; Karakalpak. zer-suw "land"; Kirgiz. jer-su: "land-water; conditions under which it is possible to conduct land and peasant farms and animal husbandry"; Uzbek. jer-suw "land (irrigated); estate"; Uighur. jar-su "possession"; Chuvash. ser-syw "country, land". As we can see, the meanings in Turkic languages coincide.

In order to define its character, an etymological analysis of the name "Zher-Su" is presented in Table 5.

Table 5: Etymology of the name "Zher-Su (Earth-Water)".

Zher-Su (Earth-Water)	The Noun
Meaning in the explanatory dictionary	Zher-Su (Earth-Water): 1) Forest, mountain, lake, river, steppe territory, widely used in agriculture. 2) Native land
Modern (synchronic) morphological word formation	Double root, compound word, root: Earth + Water Meanings of the word Earth: 1) The third planet after the Sun, revolving around the Sun, 2) land, layer, dry land, soil. 3) A certain country, state. 4)Territory in one's use, subordination, 5) Habitat 6) variable. a place where people live 7) Time, place Water is a clear liquid substance that forms 1) a river, lake, etc., 2) a flowing river, 3) is not dry but moist
Historical (diachronic) word formation	1) by mode of formation - double root, by composition - complex Jer/jer-+ Sýv / Sub<Earth-Water (Zher-Su) Jer – 1) earth, 2) place, 3) land, country, 4) power, top
Type of change	Phonetic: matching the sounds: i-j (й-j), v-b (v-б) and shortening the sound v/b (v-б)
Importance for language	Formation of a new root

Mythical meaning of the toponym "Zher-Su (Earth-Water)" - holy blessed: Earth is the Mother, Water is the Source of Life. It is established that the word ysyk, meaning "holy, sacred" in the meaning of the previous toponyms, also has the character of yduk/uduk. The coincidences of sounds in these words are s-d, y-u. The word ydyk occurs in the variant yiyҡ meaning "holy, sacred" as part of the mythonym "Zhaiyk (Ural)".

The Meaning and Origin of The Mythonym "Zhaiyk"

The Zhaiyk (Ural) is a large river that begins in Ural Mountains, crosses the West Kazakhstan and Atyrau regions, and flows into the Caspian Sea. The name of this river is found in research materials in different sound variations. In the "Notes" of Ibn Fadlan the river is called Jaik. According to Garipova (1991), Pugachev's documents use the ancient Turkic form *Йайыксыбу (Yaiyksybu)*. There are different assumptions about the origin of this name. The presence of this word in Altai languages suggests that the root of the word is of Ural-Altaic language family.

The history of this river goes back to very ancient times, as evidenced in Greek and Roman writings. There are several opinions expressed: regarding the pronunciation of the word, e.g., *jaih, aih/daih,yaiyk (джаих, аих/даих, йайик)*. In various historical sources, therefore, pronunciation starting with the sounds of j/d/y (дж/д/й) is legitimate, since in the historical layers of the language, starting with the Ural-Altaic language family, the correspondence of *d/j/y/zh (∂/∂ж/ŭ/ж)* is not disputed in science. As for the roots, the meaning of the name of this river is yaz (jaz), then in the ancient Turkic language it has a different meaning, for example, jaz (summer) – "zhaiylu" (pasture) –"overflowing (river)" (tolugly jazar-tolgan zhazylar) (Nasilova et al., 2016).

Likewise, a phonetic transition in the composition of this root word can be explained on the basis of patterns common to Turkic languages: y >zh; z > y transition is a phenomenon occurring in the history of language development (yyl>zhyl (year), yylky>Zhylky (horse), Azak–ayak (leg), zhaz>zhai etc.). As part of the name, the suffix -yk, a very ancient suffix attached to a verb and forms a noun; in other words, a word-forming active suffix. In the word Zhaiyk, this suffix is also attached to the verb (yaz/yai/ zhai) and forms the names of the river.

The Zhaiyk riverflows over the regions of Russian Federation and Bashkortostan, in addition to Kazakhstan. The Zhaiyk River in Kazakhstan is called *Ak Zhaiyk* in the indigenous language. It is believed that the representatives of the Gorno-Altai Territory pleaded with the God Yaik, who was also called *Ak Yayyk* (Ақ Йайық). The place of the epithet "Ak (white)" is special here, and in the process of analysing linguistic features, this word is of great importance and plays a very important role in determining the origin of the word. Therefore, we can conclude that someone who is dedicated to the God Zhai (Yai) is white (ak) or that the specified word has the concept of "holy, sacred". More precisely, to determine this, we turn to ethnographic data.

Researchers believed that *"Дуауук (Дьайьıк)"* is a God who lives in heaven. God Ulgen (Olgen) (bask. Ulgan,

literally from the word "dead" or uly "senior", "great" and khan). He lowered him to the ground and ordered God to "protect everyone from evil and give everyone life". It was the shamans who called this God for help in "ascending" to heaven with their sacrifices to Ulgen" (Anokhin, 2013). The image of *Dyayyk* is, therefore, kept in the dwelling of every Altai family – Altai-Kizhi. It is made in the form of a white rabbit skin, in which blue buttons are sewn instead of eyes, and white ribbons are tied to the paws". According to a prior study: "The Altaians depicted the image of Yaik in the image of a hare and sewed it from a white cloth". And the Kumandins revered Ak Zhaiyk (Aba Dhaiyk) like "Baba Zhaiyk". By analogy, it can be assumed that *Yayga yiyҡ ~ yay yiyҡ ~ yaiyҡ (Йәйгә ыйыҡ ~ Йәй ыйыҡ ~ Йайыҡ),* i.e. "dedicated to Yay" (to the deity of summer Yay) is a hare or another totemic animal, because, judging by the name Aba Dyayyk, it can be assumed that it is associated with a bear among the Kumandins (Potapov, 1991).

The toponym Ural has its own differences in linguistic structure and semantic character. In mythical legends of Altaians, Urals are the owners of a powerful force connecting God and people: a holy beast (hare) or a man in the form of a rabbit and the owner of a certain sacred power. The toponymic name mentioned in the songs of the Bashkir people has semantically evolved and has undergone changes. There the Urals appeared in the image of a man as the discoverer of water, the god of water.

The archetypal inner form of the word *"Zhaiyk (Ural)"*: **Йәйгә ыйыҡ – Йәй ыйыҡ – Йәйыҡ – Яйыҡ (*Yayga yiyk – Yay yiyk –Iyaiyk –Yaiyk),* means "dedicated to Yay (Tanre) (Йәй (Тәңре) // sent to Tengri, dedicated".

Bukharova et al. (2016) argues that the hydronym *Zhaiyk (Жайыҡ),* which was considered sacred in origin, is very ancient and is associated with the religious and mythological representations of the ancient Turkic people. Bukharova et al. (2016) considers structurally the word Yaiyk (Zhaiyk) as an ancient form of Yaya "yayyy" and believes that it originally existed in the structure of *yaygayiyk,* "devoted to Yay" (to God Yay, Tengri Yay). It is believed that "yiyk" was derived from an ancient Turkic word *yduk,* and may have phonetic variants of words for "divine", "holy", "sacred". As for the affix of the dative case *"-ga" (гә)* in the word yaiga, it may have fallen out. The word *"yiyҡ" (ыйыҡ)* goes back to the ancient Turkic word "sent, given by fate, happy, kind, holy, sacred". The word *ийыҡ (iyik)* is found in ancient Turkic writings and has a lexical identity in all Turkic languages.

The above description suggest that various phonetic variants are used in different languages: if the Ancient Turkic language is marked [d], then in Yakut. – [t], Chuv. – [r], Uighur. – [d], Khakas. – [z], Bashkir, Turkish, Tat., Kaz. – [y]. For example: Uighur. *yd (ыд)-* "to send", *yduk (ыдуҡ)* "sent", Khakas. *ys (ыс)* - "to send", *yzik (ызиҡ)* "dedicated to God", Alt., Kaz., *yiik (ыйиҡ)* "intended for sacrifice", Yakut. *ytyk (ытыҡ)* "sacrifice, revered, respected, holy, sacred", Chuv. *yra (ыра)* "kind, good, excellent, excellent, healthy, sweet, venerable, holy" (Bukharova et al., 2016).

Hydronyms with the epithet *ydyk/yiyk* (ыдыҡ/ыйыҡ) are also found in toponymy of Altai Mountains as revealed in several examples: Ydyk-Kem (Ыдыҡ-Кем), Ydyk-Kol (Ыдыҡ-Ҡол), Yyyk (Ыйыҡ), Yyyk-Aaly (Ыйыҡ-Аалы), Yyyk-Bazhy (Ыйыҡ-Бажы), Yyyk-Oyyk (Ыйыҡ-Ойыҡ), Yyyk-Tag (Ыйыҡ-Таг); Yakutia (Якутия): Ytyk-Kuel (Ытыҡ-Кюелъ), Ytyk-Tit (Ытыҡ-Тит), Ytyk-Bae (Ытыҡ-Бае), Ytyg Hatyn (Ытыг Хатын), Izyk-Chul (Изык-Чуль) – railway station near Achinsk, the village of Izykh mines in Khakasia and Mount Izykh in Western Sayan (Pallo, 1985).

Table 6: *Etymology of the Name "Zhaiyk (Ural)".*

Zhaiyk (Ural)	The Noun
Meaning in the explanatory dictionary	Zhaiyk (Ural) is the name of a large river starting from the Ural Mountain, which crosses West Kazakhstan Region, Atyrau and flows into the Caspian Sea.
Modern (synchronic) morphological word formation	The main root: Zhaiyk Meaning of the word Zhaiyk: 1) To be satisfied. 2) To be abundant, to be blessed
Historical (diachronic) word formation	By mode of formation - united root, by the composition - complex. Йәйгә ыйыҡ (Yayga yiyҡ) "dedicated to Yay" (to the deity of summer Yay). Йәй (Yay) is a root (God's name), гә (ga) - the affix of the dative case. suffix –yi (-yd) the root (means "to send"), -yk (-yg, -uk) is a very ancient suffix attached to a verb forms a noun. Yayga yiyҡ ~ Yay yiyҡ ~ Yaiyҡ/Zhaiyk (Йәйгә ыйыҡ ~ Йәй ыйыҡ ~ Йайыҡ/Жайыҡ)
Type of change	Phonetic: the affix of the dative case "-ga" (гә) in the word yaiga (Йәйгә), it may have fallen out. Phonetic transitions in the composition of this root word can be explained on the basis of patterns common to Turkic languages: y >zh.
Importance for language	Formation of a new root

Mythical content in the meaning of the word Zhaiyk: in the knowledge of Bashkirs - the discoverer of water, the God of water // in the Altai worldview - a spirit-mediator between white spirits and people, patron of the family and livestock // for Tuvinians - the "master" of all animals, for Kazakhs – "the flood" and the God in the sky.

Conclusion

In general, toponyms depend on the rules in linguistics and are recognized as a lexico-semantic detail of the language structure. Using etymological and component methods of analysing names, it is possible to recreate semantic originality as a carrier of data related to culture, mythical worldview, etc. This study formulated the origin and meaning of the place names in multiple fashions: (1) First, the archetype of the word *Ырғыҙ (Yrgyz)* conforms to undergone phonetic changes forms as *"Ир-Кыҙ (Ir-Kyz)": Ирҡыҙ (Irkyz)–>Ирғыҙ (Irgyz)–>Ырғыҙ (Yrgyz).* The word *Ырғыҙ (Yrgyz)* structurally consists of two roots (*Ir* and *Kyz*, "man" and "girl"). The connection between word's meaning: *Ырғыҙ (Yrgyz), арсу (arsu)* "hermaphrodite", *Ырғыҙ (Yrgyz)* "androgynous deity" and *ырғыҙ/ырхыс (yrgyz/yrkhys)* "stream" is explained on the basis of symbolic nature of thought. (2) Second, the toponyms preserve the beliefs of the ethnic group generated by religion. This is reflected in names such as *Burkanbulak, Esik, Auliesu.* (3) Third, the words *"Zher-Su (Earth-Water)"* in common Turkic myth denote the image of God, *jer sub (suw)* (literally, the phrases *"earth and water", "earth","land")* have an archaic character, in combination with them the lexeme *удук/ыдук (uduk/yduk)* means "holy" and it is found in the composition of the mythonyms /hydronyms as Zhaiyk and Esik. (4) Fourth, the archetypal inner form of the word *"Zhaiyk": *Йәйгәыйыҡ – Йәйыйыҡ – Йәйыҡ – Яйыҡ (*Yaygayiyk – Yay yiyk –Iyaiyk –Yaiyk),* means "dedicated to Йәй (Тәңре) (Yay (Tanre) // sent to Tengri, dedicated". (5) Fifth, in mythical knowledge, *"Zhaiyk"* means the owners of the divine power that connects God with people: a holy beast (hare) or a man in the form of a rabbit and the owner of a certain sacred power; it also means the Urals, the discoverer of water, the god of water. (6) Finally, the assignment of the names of the analysed toponyms from religious and mythological point of view is motivated, has a figurative meaning, these names perform a symbolic function.

In conclusion, the toponyms Irgiz, Burkanbulak, Esik, Auliesu, Zhaiyk and Zher-Su and the associated content of mythical texts, and thus the established cultural symbols, are closely related. Symbolically, water is holy, water is sacred, water is the beginning of love, water is the beginning of life; but this mythical content and symbolic meaning is not immediately apparent in any of the toponyms (e.g., Irgiz, Esik, Zhaiyk). It is therefore necessary to know the content of the mythical text in connection with the named names, which is openly reflected in the composition of toponyms such as Burkanbulak and Auliesu. The symbolic meaning of these names is also determined by the national worldview of each people. For example, the preservation of the mythical text relating to the idea of a bipolar God in the Bashkirs or the establishment of the image of the God-rabbit in the Altai myths. The prospects of research in this direction are determined by the need to study toponyms in the mythological aspect.

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