



Research Article

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Nomadic Culture's Place Names Named After the Cult of Domestic Livestock

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Abstract

The given research considers toponyms of the Republic of Kazakhstan related to the names of domestic livestock, their species, and products as nomadic culture's place names named after the cult of domestic livestock. The total sum of 341 toponyms named after the cult of domestic livestock from all 14 regions of the Republic of Kazakhstan were taken as the data of the study. They were assembled from different geographical maps of the regions of the Republic of Kazakhstan, and they were divided into five main groups that were named after the five main species of domestic livestock. They are: 1. Nomadic culture's place names named after the cult of horses; 2. Nomadic culture's place names named after the cult of oxen; 3. Nomadic culture's place names named after the cult of camels; 4. Nomadic culture's place names named after the cult of sheep; 5. Nomadic culture's place names named after the cult of goats. The complex analysis of research data revealed the percentage of each of the five groups mentioned above; it also identified the 15 most common toponyms named after the nomadic cult of domestic livestock and assisted in classifying the mechanisms of naming nomadic culture's toponyms named after the cult of domestic livestock. As a result, this research proposes a pioneering classification of mechanisms for naming nomadic culture's place names, which can manifest some peculiarities of nomadic culture. It also revealed that 56 percent of the 341 toponyms, which were used as data for the study, are associated with the cult of horses. Words associated with the cult of horses in Kazakh culture are widely used in toponyms and serve various functions. These include providing information about incidents that occurred at specific locations, as well as describing the features of geographical objects using characteristics associated with horses and their breeds. The second group of place names in nomadic cultures, named after the cult of domestic livestock, is dedicated to the cult of camels. These constitute approximately 16 percent of all nomadic place names related to the cult of domestic livestock. Camels have played a role in the lives of Central Asian nomads similar to that of horses. Similarly, place names in nomadic cultures associated with the cult of camels serve functions akin to those related to the cult of horses. The Kazakh people even name their children using names that contain elements associated with the cult of camels. The third significant group of place names within the nomadic culture, which is attributed to the worship of domestic livestock, pertains to the cult of sheep. This category constitutes ten percent of all place names related to the nomadic culture's veneration of domestic animals, marginally surpassing the last two groups of such toponyms by only one percent. In Central Asia, nomadic peoples primarily raise sheep for their meat and wool. The Kazakh people have numerous traditions linked to the sheep cult. Even the bones of sheep have been and still are used as toys during national Kazakh games such as "asyk oinau." The etymological aspects and word structure of toponyms of a given group were studied, and the results of the research contain new details about the etymology of some nomadic culture's place names that were considered as the data of the study. The whole research process was conducted in three main phases: the phase of reviewing literature and collecting geographical names; the phase of studying etymology and word structure of research data and identifying the 15 most frequent nomadic culture's toponyms; and the phase of identifying and classifying the main mechanisms of naming nomadic culture's place names named after the cult of domestic livestock.

Keywords: Nomadic culture, nomadic culture's place names, toponyms, etymology, mechanisms of naming, settlement names

1. Introduction

Geographical nomenclature, a fundamental element even in rudimentary languages, encapsulates more than mere locational identifiers. Randall (2001: 5) acknowledges the intrinsic presence of place names in linguistic systems, while Crljenko (2020: 60) emphasizes their significance as key components of cultural heritage, a view corroborated by Kapur (2019: 6) who characterizes place names as repositories of historical and cultural associations. Meirbekov & Meirbekov (2020: 396) further elucidate this notion, identifying place names as linguistic constructs deeply entwined with the history and traditions of their originators. These names, as 'Zher-su ataularynyng anyqtamalygy' (2009) posits, are the products of societal creativity, evolving over millennia.

The etymological exploration of these linguistic units is crucial, as it can unravel extensive information about the historical and cultural narratives of the people behind these names. Scholars, therefore, are inclined to analyze toponyms in close association with the historical and cultural contexts of their creators, linking etymology with significant historical events.

In the domain of nomadic cultures, toponyms are shaped distinctly by the unique historical and cultural experiences of these societies. The emergence of specific principles and motifs in the nomination of geographical entities within nomadic cultures warrants thorough investigation. This study aims to uncover and analyze these principles, facilitating the discovery of a rich lexicon of toponyms that encapsulate the essence of nomadic life. Contemporary geographical maps of the Republic of Kazakhstan, as examined in this article, abound with such toponyms (hereafter referred to as NCPNs), reflective of the nomadic cultural heritage.

The investigation of NCPNs not only sheds light on the functional and motivational aspects of place-naming but also on the broader cultural implications. Meirbekov (2023: 266) underscores the importance of toponymic research in understanding the meanings, functions, and naming motivations of place names. A focused analysis of NCPNs, distinct from those of sedentary cultures, reveals both contrasts and parallels, enriching our understanding of nomadic lifestyles.

As Meirbekov and Meirbekov (2023: 273) observe, NCPNs serve not merely as locational markers but also as conduits of critical information for nomadic navigation and survival. These place names, functioning as oral maps and guides, were instrumental in teaching nomads how to traverse and inhabit the expansive Eurasian terrain.

2. Research Aim and Objectives

The primary objective of this study is to execute a comprehensive analysis of Nomadic Culture's Place Names (NCPNs) associated with the cult of domestic livestock within the Republic of Kazakhstan. This entails a multi-dimensional approach, encompassing etymological, cultural, and linguistic aspects. The specific objectives are outlined as follows:

1. Literature Review: Conduct a thorough review of existing scientific literature to elucidate the cultural and historical significance of place names, with a particular focus on nomadic contexts.
2. Data Collection: Systematically compile a comprehensive dataset of all NCPNs across the 14 regions of the Republic of Kazakhstan that are related to the cult of domestic livestock. This involves meticulous sourcing from various geographical maps and historical records.
3. Etymological and Linguistic Analysis: Engage in a detailed examination of the etymology and word structure of the collected place names, aiming to uncover the underlying linguistic patterns and historical connotations.
4. Classification Framework: Apply Stewart's (1954) model to categorize the assembled place names according to the mechanisms of their nomenclature, thereby facilitating a structured analysis of naming conventions within nomadic cultures.

3. Research Questions

The study is guided by the following research questions:

1. What is the cultural and historical significance of NCPNs that are named after the cult of domestic livestock in the context of nomadic societies?
2. What are the predominant mechanisms employed in the naming of these NCPNs, and how do they reflect the values and practices of nomadic cultures?

Classification of NCPNs

Based on preliminary analyses and the foundational concepts of nomadic traditions and cults (Meiirbekov & Meirbekov, 2023), the NCPNs have been preliminarily classified into five main categories:

1. Tribal Nomenclature: NCPNs that derive their names from nomadic tribes.
2. Cult of the Woman: Geographical names reflecting the nomadic culture's reverence for feminine aspects.
3. Domestic Livestock Cult: NCPNs directly associated with the cult of domestic livestock.
4. Wild Fauna Cult: Toponyms related to the nomadic reverence for wild animals and birds.
5. Conceptual Dichotomy: NCPNs that encapsulate concepts of 'good' and 'bad' within nomadic belief systems.

4. Theoretical Background

The concept of 'culture' is multifaceted, yet for the purposes of this research, it is aptly encapsulated by Oswell's (2006) definition: 'culture as a whole way of life.' Barker (2004) further expands this definition, illustrating culture's diverse interpretations within cultural studies - as a language-like construct, a representational system, a tool, a set of practices, and a collection of artifacts. This research adopts the perspective that a nation's 'culture' is an amalgamation of established social conventions, traditions, and linguistic practices that evolve over time. Language, artifacts, and worldviews are pivotal in preserving and representing a nation's cultural heritage. Within this linguistic framework, place names emerge as crucial repositories of cultural and historical information.

The nomadic way of life of the Kazakh people, or nomadic culture, is founded on several major valuable cults, which can also be considered its basic pillars. Some of them coexist with the nomadic culture of Turkic tribes that formed the Kazakh Khanate before its formation. And nomadic cult of domestic livestock is believed to be one of them. The roots of this cult can be traced back to the time of Khwaja Ahmad Yasawi, who is regarded as the person who contributed significantly to the formation of Turkic people's common language and religion and who has become the Turkic people's common 'Ata' (saint ancestor) (Zeibek, 2005). Because of Ahmad Yasawi's followers and his study, each kind of domestic livestock gained its own value and became a separate object of worship with its own Piers, saint spirit who protected it. For example, Shopan Ata is a pier of sheep (Bopaiuly et al., 2022: 238), Oisylqara is a pier of camels (Islam, 2010: 390), Qambar Ata is a pier of horses (Kerimbai et al., 2022: 149), Zengi Baba is a pier of cows (Qorganbekov, 2011: 97), and Seksek Ata is a pier of goats (Bopaiuly et al., 2022: 238). And two of the piers of domestic cattle, Shopan Ata and Zengi Baba, are followers of the pier of all Turkic people, Khwaja Ahmad Yasawi. Because of Ahmad Yasawi's research, the other three spiritual protectors of various types of domestic livestock have become piers. The term 'pier' is used in Sufism, and Ahmad Yasawi is the founder of a Sufi school in the territory of Central Asia and Kazakhstan.

So, it implies that Yasawi's study and his followers' deeds played their own role in creating Piers' belief in domestic livestock.

Livestock has a special place in the life of Kazakh people. The physical strength of the animal, its milk, meat, wool, hair, skin - were used in everyday life of nomads. Indeed, it replaces everything he needed - food, clothing shelter, household items and much more (Qairbekov, 2012).

5. Materials and Methods

The selection of toponyms for this study was carried out through a detailed analysis of geographical maps and historical records. The criteria for selection were based on the prevalence of livestock-related names, with emphasis on their cultural significance and frequency of use. Toponyms were categorized according to the species of livestock mentioned, such as horses, camels, and sheep, which are considered central to nomadic culture. The significance of each toponym was determined through both its linguistic etymology and its historical relevance in Kazakh cultural traditions.

This research was methodically structured into three distinct phases:

1. **Literature Review and Data Collection:** Initial literature review was conducted to frame the theoretical underpinnings of the study. This was followed by a comprehensive collection of geographical names, which were then categorized into five groups based on the species of domestic cattle worship. Sources included regional geographical maps of Kazakhstan, scholarly monographs (e.g., Arshabekov, Koshimova), and the encyclopedic source book "Zheringning aty - Elingning khaty."
2. **Etymological and Linguistic Analysis:** This phase involved an in-depth etymological and linguistic examination of specific place names. The most prevalent toponyms related to the cult of domestic cattle were identified and analyzed for their linguistic structure and historical significance.
3. **Classification of Toponyms:** The final phase entailed the identification and classification of the principal naming mechanisms for the collected toponyms. This involved segregating the toponyms into two main groups, facilitated by both exploratory research and etymological analysis.

In total, 341 place names were compiled for this study. The methodology combined both qualitative and quantitative analysis to ensure a comprehensive understanding of the toponymic landscape within the Kazakh nomadic culture.

6. Results and Discussions

The findings suggest a deep-rooted connection between the identified toponyms and the nomadic lifestyle in Kazakhstan. Horses, for example, are not merely a means of transportation but are revered as cultural symbols of strength and nobility. Horses were also the main wealth for the nomad (Sodnompilova, 2019: 74). The prominence of horse-related toponyms across Kazakhstan indicates the central role of equine culture in the historical and social fabric of the country. This also reflects broader cultural practices, where livestock is not only an economic asset but also a spiritual and cultural symbol.

As previously mentioned, the cult of domestic livestock played a crucial role in the lives of nomads. Various types of domestic livestock were essential for meeting the needs of nomads, often dictating their lifestyle, which typically involved seasonal migrations in search of optimal locations for both the nomads and their livestock. This lifestyle gave rise to place names that served not only as toponyms, distinguishing one location from another, but also as vital sources of information. These names, pertaining to natural geographical features such as rivers, lakes, mountains, and hills, acted as oral maps, guiding nomads across extensive territories during their migrations.

The study categorizes Nomadic Culture's Place Names (NCPNs) into three groups:

1. NCPNs named after the cult of domestic livestock;
2. NCPNs related to the cult of wild animals and birds;
3. NCPNs reflecting concepts of 'good' and 'bad.'

These categories are considered integral to the cult of domestic livestock, as they encompass information crucial for managing and caring for livestock. This classification underscores the significance of these cults in shaping the worldview of nomadic people. Furthermore, the analysis revealed that a total of 341 toponyms, associated with the cult of domestic livestock across all 14

regions of the Republic of Kazakhstan, were subdivided into five groups, each corresponding to a specific type of domestic livestock, as detailed in Table 1.

Table 1. The portion of the NCPNs of each Region of the Republic of Kazakhstan.

| Regions of the Republic of Kazakhstan | NCPNs named after the cult of horses | NCPNs named after the cult of oxen | NCPNs named after the cult of camels | NCPNs named after the cult of sheep | NCPNs named after the cult of goats |
|---------------------------------------|--------------------------------------|------------------------------------|--------------------------------------|-------------------------------------|-------------------------------------|
| Aqmola R. | 14 | 3 | 6 | 2 | 2 |
| Aqtobe R. | 8 | 2 | 2 | 3 | 5 |
| Almaty R. | 39 | 2 | 4 | 5 | 10 |
| Atyrau R. | 11 | - | - | 1 | - |
| West Kazakhstan Region | 10 | 2 | 5 | 7 | - |
| Zhambyl R. | 11 | 2 | 5 | 1 | 3 |
| Qaragandy R. | 19 | 4 | 7 | 2 | 3 |
| Qostanai R. | 8 | 1 | 4 | - | - |
| Qyzylorda R. | 3 | 3 | 3 | 1 | - |
| Manqystau R. | 2 | 1 | 4 | 3 | 3 |
| Turkestan R. | 4 | - | 1 | 1 | 1 |
| Pavlodar R. | 35 | 8 | 6 | 1 | 1 |
| North Kazakhstan Region | 13 | 4 | 3 | - | - |
| East Kazakhstan Region | 14 | 3 | 4 | 3 | 3 |
| Total amount of toponyms | 191 | 35 | 54 | 30 | 31 |

The table provided illustrates the proportion of Nomadic Community Place Names (NCPNs) in the Republic of Kazakhstan that are named after species of domestic livestock across various regions. Notably, 87 out of the total 341 toponyms within this category are distinguished as unique NCPNs. Among these, 62 are identified as names of qystaus and zhailaus. These terms represent specific, time- and space-bound nomadic toponyms, characterized by their unique cultural and seasonal significance (Meirbekov & Meirbekov, 2023: 272). Qystaus and zhailaus are not merely seasonal nomadic villages used for overwintering or summer visits; they embody the essence of nomadic culture, offering insight into the lifestyle and migratory patterns of nomads.

The remaining 25 toponyms within the subset of 87 are names of wells, which historically and presently hold substantial value for nomadic communities. These wells served as critical rest points for nomads traversing various locales, offering a necessary resource for replenishing and continuing their journey. The significance of these wells is further underscored by their naming, often in honor of the individual or tribe responsible for their construction.

Overall, the names of these qystaus, zhailaus, and wells comprise approximately one-quarter of all NCPNs associated with the domestic livestock cult. Figure 1 below presents a detailed breakdown of place names categorized by different breeds of domestic cattle.

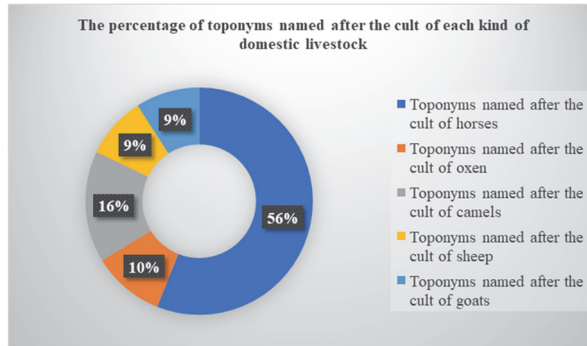


Figure 1. The percentage of NCTs named after the cult of each kind of domestic livestock.

The graph under discussion reveals that equine veneration constitutes half of the total data collected. In the nomadic paradigm, the horse is perceived as the alter ego of the Nomad, symbolizing the quintessence of their being. The Kazakh ethos posits a parallel between the temperaments of humans and horses, as noted by Qairbekov (2012: 117). This unique cultural perspective highlights the horse’s pivotal role in the historical development of nomadic societies, particularly in their occupation of vast territories in Central Asia (Meirbekov & Meirbekov, 2023: 279; Kaliakbarova et al., 2018: 36). Consequently, numerous toponyms within Kazakhstan are etymologically linked to equine veneration.

In addition to equine worship, over 15 percent of the analyzed data pertains to camel veneration. Similar to horses, camels were integral to nomadic life, not only as sources of milk, meat, wool, and leather but also as vital means of transportation. The depiction of a nomad is incomplete without the presence of a camel, characterized by its distinctive physical attributes and its role as a steadfast laborer and provider (Qairbekov, 2012: 123). The nomadic tradition is rich with customs venerating camels, including the practice of naming daughters ‘Botagoz’, translating to ‘the eye of a camel colt’.

The reverence for other domesticated cattle species has maintained its significance in Kazakh culture. Subsequent visual data (Figure 2) illustrates the 15 most prevalent toponyms derived from the worship of various domestic livestock species.

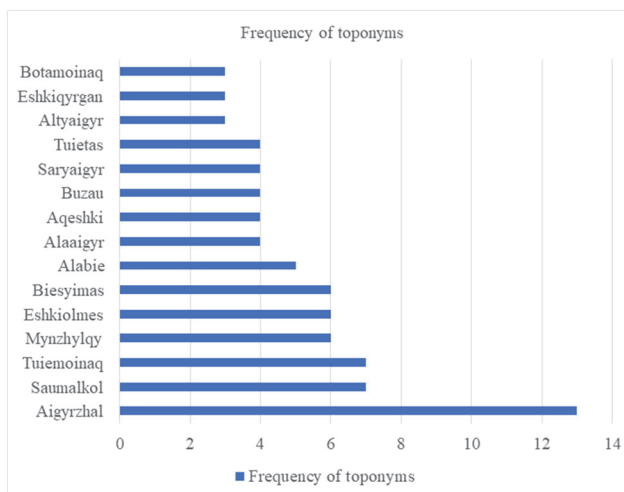


Figure 2. The most frequently used 15 toponyms named after the cult of domestic livestock.

This study illustrates that among the 15 most frequently used Nomadic Cultural Toponyms (NCTs) linked to domestic livestock cults, eight are associated with horse worship. This finding underscores the special regard Kazakh people historically held for horses. Numerous toponyms (place names) are intricately connected with the horse cult. Often, these toponyms incorporate terms for horse types or products derived from horses as adjectives to characterize geographical features.

For instance, 'aigyr' within toponyms suggests that the geographical entity is 'large' or 'massive' (Koshimova, 2010). 'Aigyr', in Kazakh, denotes an adult male horse, or stallion. In the context of cliffs, hills, ridges, mountains, and mounts, 'aigyr' serves to describe these geographical entities. A prevalent toponym, 'Aigyrzhal', exemplifies this usage. It comprises two elements: 'aigyr' (stallion), functioning adjectivally, and 'zhal' (cliff). However, 'aigyr' does not always denote physical characteristics of geographical entities. Occasionally, it references specific incidents in toponymic constructions, as seen in incident toponyms. When 'aigyr' precedes another noun in toponyms, it typically assumes an adjectival role. 'Aigyrbulaq' ('big spring' in English) is another instance of this usage. Notably, in the Aqmola region, there are four geographical entities named 'Aigyrzhal', including ridges and mounts.

Another frequently encountered NCT related to domestic cattle worship is 'Saumalkol'. This toponym, selected for study and analysis, incorporates 'saumal' (horse's fresh milk), a traditional nomadic remedy for various ailments. In toponymic usage, 'saumal' often refers to the water's acidity in specific geographical features. The toponym's latter component, 'kol', translates to 'lake'. In the Qaragandy region alone, four lakes bear the name 'Saumalkol', with two each in the districts of Qarqaraly and Nura.

'Tuiemoinaq' is another NCT frequently applied to ridges and passes, reflecting domestic cattle cult influence. This descriptive toponym likens certain passes to a camel's neck (Talqatqyzy et al., 2024: 272). It combines 'tuie' (camel) and 'moinaq' (neck). 'Tuie' is also employed in toponymy to signify the large size of a geographical feature. An example is 'Tuiequdyq' in the Qyzylorda region, indicating a substantial well.

'Mynzhylqy' is a prevalent toponym associated with the horse cult. This designation typically refers to a 'zhailau' - a pastoral area where nomads could graze substantial numbers of livestock, specifically thousands of horses. The toponym 'Mynzhylqy' derives from two elements: 'myn' (the Kazakh word for 'thousand') and 'zhylqy' ('horse'). There are six locations named 'Mynzhylqy' in the Almaty region, including a gorge, river, pass, and settlements in Balqash, Enbekshiqazaq, and Raimbek districts. Additionally, 'Mynzhylqyzhailau' in Qarasai district is another related place name. This name is attributed to a settlement along the Aqsai River's left bank (Zheringning aty - Elingning haty, 2010: 221).

In the Qaragandy region, 'Eshkiolmes' mount is another toponym of note, composed of 'eshki' (goat) and 'olmes' (survives). This name was given due to the historical survival of goats in harsh winter conditions, resulting in the naming of six geographical features as 'Eshkiolmes' (Arshabekov, 2020: 202).

'Biesyimas', another descriptive toponym, is indicative of locations unsuitable for horse grazing, derived from 'bie' (mare) and 'syimas' (does not fit). Four such named geographical objects are in Almaty region, with two in East Kazakhstan Region.

Toponyms like 'Alabie', 'Alaaigyr', 'Buzau', and 'Saryaigyr' fall under the category of incident toponyms, named after events involving domestic livestock at those locations.

'Tuietas', a hill in the Aqmola region, serves as a descriptive toponym. It combines 'tuie' (camel), used adjectivally, and 'tas' (stones), suggesting a hill with large stones, translating to 'camelstone' in English. The camel aspect of the toponym is used to describe the stone's size.

'Altaigyr' is another horse-related toponym, combining 'alty' (six) and 'aigyr' (stallion), indicating a place where six groups of horses, each with its own stallion, could graze. This name is applied to three geographical features in Aqmola and Zhambyl regions.

'Eshkiqyrgan' or 'Eshkiqyrylgan' reflects a location's history, potentially one of a natural disaster leading to the extinction of goats, contrasting with 'Eshkiolmes'. Three locations bear this name in

Aqtobe and Mangystau regions.

Lastly, 'Botamoinaq', akin to 'Tuiemoinaq', is a toponym combining 'bota' (small camel) and 'moinaq' (neck), metaphorically describing a small mountain resembling a camel's neck. This name is used for three locations in Zhambyl region.

As shown, nomadic culture influenced toponymy, primarily through two mechanisms related to the domestic livestock cult, further categorized into three subgroups, as detailed in Table 2.

Table 2. Classification of the mechanisms of naming NCPNs named after the cult of domestic livestock.

| N | Mechanisms | Toponyms |
|-----|---|---|
| 1 | Descriptive | |
| 1.1 | Description of amount of the kind of domestic cattle | The mount <i>Altyaigyr</i> , the river <i>Altyaigyr</i> , the gorge <i>Mynzhylqy</i> , the river <i>Mynzhylqy</i> , the settlement <i>Mynzhylqy</i> , the village <i>Mynzhylqy</i> and so on. |
| 1.2 | Description of similarity of appearance of a geographical object with kinds of domestic livestock | The ridge <i>Tuiemoinaq</i> , the pass <i>Tuiemoinaq</i> , the mount <i>Botamoinaq</i> , the pass <i>Botamoinaq</i> , the hill <i>Ogizmuiz</i> and so on. |
| 1.3 | Indirect description | The ridge <i>Aigyrzhal</i> , the mount <i>Aigyrzhal</i> , the hill <i>Aigyrzhal</i> , the lake <i>Aigyrkol</i> , the well <i>Tuiequdyq</i> and so on. |
| 2 | Incident | |
| 2.1 | Naming a geographical object in the relation with some tradition of cult of domestic livestock | The settlement <i>Kokpartas</i> , the mount <i>Baigetobe</i> , the river <i>Kokparsai</i> . |
| 2.2 | Naming geographical objects according to some event related to the kind of domestic cattle | The settlement <i>Atbailagan</i> , the mount <i>Eshkiolmes</i> , the river <i>Attapqan</i> , the ridge <i>Eshkiolmes</i> , the village <i>Eshkiolmes</i> and so on. |
| 2.3 | Naming geographical objects according to the bad event related with the kind of domestic cattle | The village <i>Eshkiqyrgan</i> , the river <i>Eshkiqyrgan</i> , the qstau <i>Laqqyrgan</i> , the mount <i>Aigyrkomgen</i> , the village <i>Narolgen</i> , the well <i>Narolgen</i> . |

7. Conclusion

The study employed a systematic analysis of 341 Nomadic Cultural Toponyms (NCTs) to ascertain their etymological origins and cultural significance. It was observed that a significant majority, over 50%, of these NCTs are etymologically linked to the cult of horses. This finding underscores the pivotal role of the horse cult within the framework of nomadic cultural practices. Moreover, the prevalence of horse-related NCTs suggests a deep-rooted veneration of horses, indicative of their integral role in nomadic society.

Furthermore, the research delineated that approximately 15% of the NCTs bear etymological ties to the cult of camels. This highlights the camel's substantial cultural and practical importance in the daily lives of nomadic populations. The prominence of camels in the nomadic lexicon reflects their adaptability and utility in arid and semi-arid environments, where nomadic tribes predominantly reside.

The study also delved into the functional aspects of these toponyms, positing that they served as an oral cartographic system among nomads. This system of place-naming, deeply intertwined with the nomadic worldview, facilitated navigation and territorial familiarity. The research provides a comprehensive classification of the mechanisms employed in the naming of these toponyms, which is uniquely characteristic of nomadic cultures.

In examining the etymological structure and origins of NCTs associated with domestic cattle, the study sheds light on the intricate relationship between language, culture, and geography in the context of nomadic societies. This exploration into the linguistic and cultural significance of NCTs contributes to a broader understanding of the complex interplay between nomadic cultures and their environmental adaptations.

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Appendix 1: The list NCPNs of the Republic of Kazakhstan named after the cult of horses.

Aqmola Region

1. The ridge Aigyrzhal.
2. The mount Aigyrzhal.
3. The mount Aigyrzhal.
4. The hill Aigyrzhal.
5. The mount Altyaigyr
6. The river Altyaigyr.
7. The settlement Atbailagan.
8. The town Atbasar.

9. The old settlement Atkesken.
 10. The ravine Atshubar.
 11. The lake Bozaigyr.
 12. The river Kokbaital.
 13. The swamp Kokbie.
 14. The settlement Qunan.
- Aqtobe Region
1. The reservoir Aigyrsoigan.
 2. The settlement Qaraatozgan.
 3. The qystau Qarabaital.
 4. The village Saryat.
 5. The qystau Saryatsai.
 6. The village Sarybie.
 7. The location of village Taiketken.
 8. The lake Shubarbie.
- Almaty Region
1. The spring Aigyrbastau.
 2. The ridge Aigyrzhal.
 3. The ridge Aigyrzhal.
 4. The mount Aigyrshoqy.
 5. The gorge Aqbaital.
 6. The river Alaaigyr.
 7. The pass Alaaigyr.
 8. The qystau Alaaigyrsai.
 9. The mount Atzhailau.
 10. The settlement Atzhal.
 11. The settlement Atzharganzhota.
 12. The settlement Atkesken.
 13. The settlement Atkesken.
 14. The river Attapqan.
 15. The qystau Attapqan.
 16. The settlement Atshabys.
 17. The qystau Atshubar.
 18. The ridge Biesyimas.
 19. The river Biesyimas.
 20. The river Biesyimas.
 21. The river Biesyimas.
 22. The hill Zhirenaigyr.
 23. The river Zhirenaigyr.
 24. The village Zhirenaigyr
 25. The settlement Zhirenaigyrzholy.
 26. The river Zhylqyqudyq.
 27. The settlement Kokpartas.
 28. The settlement Qunanzhal.
 29. The gorge Myngzhylqy.
 30. The river Myngzhylqy.
 31. The pass Myngzhylqy.
 32. The settlement Myngzhylqy.
 33. The settlement Myngzhylqy.
 34. The village Myngzhylqy.
 35. The settlemet Myngzhylqyzhailau.

36. The ridge Saryaigr.
 37. The river Saryaigr.
 38. The river Taisoigan.
 39. The lake Shubarqunan.
- Atyrau Region
1. The lake Aigyrkol
 2. The qystau Aigyrshagyl.
 3. The qystau Aigyrshyvanaq.
 4. The grave Alabie.
 5. The qystau Qaraaigr.
 6. The pit Qulynketken.
 7. The qystau Qulynketken.
 8. The sandy plain Taisoigan.
 9. The village Taisoigan.
 10. The qystau Taisoigan.
- West Kazakhstan Region
1. Aigr Canal
 2. The zhailau Aigr
 3. The qystau Zhamantai.
 4. The pit Qostaiqudyq.
 5. The zhailau Qulyn.
 6. The location of the village Qunanshapqan.
 7. The zhailau Saryat.
 8. The qystau Taiqora.
 9. The zhailau Tailaq-Sharbaq.
 10. The qystau Taily.
- Zhambyl Region
1. The qystau Aqbie.
 2. The railway station Alaaigr.
 3. The hill Altyaigr.
 4. The pit Altyat.
 5. The mountain range Atzhailau.
 6. The village Baital.
 7. The qystau Kokalaat.
 8. The village Kokdonen.
 9. The pit Qarabie.
 10. The group of islands Taisoigan.
 11. The pit Toryatsoigan.
- Qaragandy Region
1. The mount Aigrzhal.
 2. The mount Aigrzhal.
 3. The village Aigrzhal.
 4. The location of the village Aigrzhal.
 5. The mount Aigrkomgen.
 6. The qystau Alaat.
 7. The pit Attapqan.
 8. The mount Kokbaital.
 9. The pit Kokbaital.
 10. The village Qulaaigr.
 11. The spring Qulabie.
 12. The settlement Myngzhylqy.

13. The lake Saumalkol.
 14. The lake Saumalkol.
 15. The lake Saumalkol.
 16. The lake Saumalkol.
 17. The mount Tai.
 18. The mount Taiatqan.
 19. The mount Taiatqan.
- Qostanai Region
1. The river Aigyrzhal.
 2. the river Bozbie.
 3. The village Kokalaat.
 4. The lake Kishitai.
 5. The village Qasqaat.
 6. The lake Saumalkol.
 7. The lake Tailaqzhuzgen.
 8. The village Taisoigan.
- Qyzylorda Region
1. The hill Aigyrbaital.
 2. The spring Aigyrbulaq.
 3. The qystau Alaaigyr.
- Mangystau Region
1. The pit Kokbaital
 2. The mount Qulaat.
- Turkestan Region
1. The pit Zhylqyqudyq.
 2. The river Kokparsai.
 3. The river Saryaigyr.
 4. The salt marsh Saumalkol.
- Pavlodar Region
1. The hill Aigyrzhal.
 2. The mount Aigyrkomgen.
 3. The lake Aigyrotken.
 4. The mount Aigyrtas.
 5. The settlement Alaatqashar.
 6. The settlement Alabaital.
 7. The settlement Alabie.
 8. The settlement Alabie.
 9. The settlement Alabie.
 10. The old settlement Atzheter.
 11. The lake Atsoigan.
 12. The mount Baigetobe.
 13. The river Biequdyqqarasu.
 14. The mount Bozaigyr.
 15. The lake Bozaigyr.
 16. The settlement Bozbie.
 17. The settlement Bozbie.
 18. The village Zhaqsyat.
 19. The settlement Kokbie.
 20. The crest Koktai.
 21. The mountain Qaraaigyr.
 22. The zhailau Qaraalaigyr.

23. The location of the village Qarabie.
 24. The lake Qasqaatsor.
 25. The lake Qasqabie.
 26. The zhailau Qulaaigyr.
 27. The village Qulaat.
 28. The river Qurymbie.
 29. The settlement Saryaigyr.
 30. The lake Taisoigan.
 31. The settlement Torybie.
 32. The settlement Torybie.
 33. The lake Ushqulyn.
 34. The settlement Shubarat.
- North Kazakhstan region
1. The swamp Aigyrzhygylgan.
 2. The lake Aqtaiynsha.
 3. The lake Kokaigyr.
 4. The ravine Kokbiesai.
 5. The lake Kurenbie.
 6. The settlement Qaraaigyr.
 7. The swamp Qarabie.
 8. The swamp Qarabie.
 9. The settlement Qulaatty.
 10. The lake Qulabie.
 11. The lake Saumalkol.
 12. The lake Taiynsha.
 13. The settlement Shabdarbie.
- East Kazakhstan Region
1. The mount Aigyr.
 2. The ridge Aigyrzhal.
 3. The hill Aigyrqum.
 4. The settlement Alabie.
 5. The qystau Atbasar.
 6. The mount Biesyimas.
 7. The village Biesyimas.
 8. The qystau Zhylqybas.
 9. The river Taibota.
 10. The settlement Taisoigan.
 11. The location of the village Tulpar.
 12. The qystau Tulpar.
 13. The hill Shubaraigyr.
 14. The mount Shubarbaital.

Appendix 2: The List of NCPNs of the Republic of Kazakhstan named after the cult of oxen.

Aqmola Region

1. The settlement Buzautobe.
2. The settlement Buqaly.
3. The settlement Qongyroguz.

Aqtobe Region.

1. The qystau Buqa.
 2. The qystau Ogizqula.
- Almaty Region

1. The settlement Aqsiyr.
2. The village Qasqaogiz.
West Kazakhstan Region
1. The qystau Buzauoi.
2. The qystau Buqa.
Zhambyl Region
1. The pit Kokogiz.
2. the qystau Qyzylsiyr.
Qaragandy Region
1. The spring Alasiyr.
2. The qystau Buzau.
3. The qystau Buzau.
4. The mount Ogiztobe.
Qostanai Region
1. The location of the village Buzauolgen.
Qyzylorda Region
1. The pit Buzauolgen.
2. The qystau Ogizboget.
3. The hill Ogizmuiz.
Mangystau Region
1. The pit Ogiz.
Pavlodar Region
1. The lake Buzau.
2. The settlement Buzau.
3. The village Koksyr.
4. The village Qarabuzau.
5. The settlement Qarabuqa.
6. The settlement Ogizdi.
7. The settlement Siyrolgen.
8. The zhailau Syrsoigan.
North Kazakhstan Region
1. The settlement Aqogiz.
2. The settlement Alasiyr.
3. The settlement Buqaolgen.
4. The lake Ogizkol.
East Kazakhstan Region
1. The river Aqsiyr.
2. The qystau Qonyrogiz.
3. The mount Ogiztau.

Appendix 3: The list of NCPNs of the Republic of Kazakhstan named after the cult of camels.

- Aqmola Region
1. The settlement Aqtuieli.
 2. The old settlement Aqtuieli.
 3. The river Atan.
 4. The mount Bura.
 5. The top of the mountain Tuietas.
 6. The top of the mountain Tuieshoqy.
- Aqtobe Region
1. The river Oisylqara.
 2. The qystau Tuiebaza.

Almaty Region

1. The settlement Aqtuie.
2. The ridge Tuiemoinaq.
3. The pass Tuiemoinaq.
4. The river Tuiesu.

East Kazakhstan Region

1. The qystau Tuieqara.
2. The qystau Tuiequdyq.
3. The qystau Tuiemoiyn.
4. The zhailau Tuiesai.
5. The qystau Ulkentuie.

Zhambyl Region

1. The pit Aqtuie.
2. The river Botaborim.
3. The mount Botamoinaq.
4. The pass Botamoinaq.
5. The village Botamoinaq.

Qaragandy Region

1. The village Narolgen.
2. The pit Narolgen.
3. The river Narsai.
4. The mount Narshoqy.
5. The settlement Tuieqora.
6. The village Tuiemoinaq.
7. The village Tuiemoinaq.

Qostanai Region

1. The swamp Alabota.
2. The village Narolgen.
3. The river Tuiemoinaq.
4. The village Tuiemoinaq.

Qyzylorda Region

1. The pit Narolgen.
2. The lake Tuieketken.
3. The pit Tuiequdyq.

Mangystau Region

1. The qystau Qaranar.
2. The pit Tuiebatqan.
3. The pit Tuiequdyq.
4. The pit Tuiesu.

South Kazakhstan Region

1. The village Tuietas.

Pavlodar Region

1. The lake Aqtuiesor.
2. The lake Aqtuiesor.
3. The settlement Aqtuieshilik.
4. The settlement Bota.
5. The settlement Narolgen.
6. The old settlement Tuietas.

North Kazakhstan Region

1. The village Aqtuiesai.
2. The settlement Tuieotken.

3. The settlement Tuieotken.
East Kazakhstan Region
1. The mount Atan.
2. The village Narbota.
3. The mountains Tuiemoinaq.
4. The qystau Tuietas.

Appendix 4: The list of NCPNs of the Republic of Kazakhstan named after the cult of sheep.

Aqmola Region

1. The river Qoisogym.
2. The settlement Qoitobe.

Aqtobe Region

1. The village Alaqozy.
2. The river Qaraqoi.
3. The qystau Toqty.

Almaty Region

1. The lake Qoikol.
2. The village Qoiqyryqqan.
3. The settlement Maldysai.
4. The settlement Maltabar.
5. The river Toqty.

Atyrau region

1. The mount Qoiqara.

West Kazakhstan Region

1. The qystau Zhamanqoishy.
2. The qystau Qaraqoisoiyldy.
3. The zhailau Qoibaza.
4. The zhailau Qoishegen.
5. The qystau Qoishy.
6. The qystau Qoshqarsoigan.
7. The qystau Malqudyq.

Zhambyl Region

1. The qystau Qaraqoshqar.

Qaragandy Region

1. The settlement Aqqoi.
2. The top of the mountain Qoishoqy.

Qyzylorda Region

1. The spring Qoilyq.

Mangystau Region

1. The pit Qaraqozy.
2. The pit Qozyashy.
3. The pit Qoisu.

South Kazakhstan Region

1. The pit Qoiqora.

Pavlodar region

1. The lake Saryqoi.

East Kazakhstan Region

1. The qystau Qoituiaq.
2. The location of the village Qoitubek.
3. The lake Qoshqar.

Appendix 5: The list of NCPNs of the Republic of Kazakhstan named after the cult of goats.

Aqmola Region.

1. The mount Eshkiolmes.
2. The top of the mountain Tekeli.

Aqtobe Region

1. The qystau Eshkibaza.
2. The village Eshkiqyrgan.
3. The river Eshkiqyrgan.
4. The qystau Qaraeshki.
5. The qystau Laqqyrgan.

Almaty Region

1. The river Aqeshki.
2. The settlement Aqeshki.
3. The settlement Aqeshki.
4. The village Aqeshki.
5. The river Eshkiqarasu.
6. The ridge Eshkiolmes.
7. The ridge Eshkiolmes.
8. The ridge Eshkiolmes.
9. The village Eshkiolmes.
10. The settlement Saryeshki.

Zhambyl Region

1. The qystau Teke.
2. The hill Teketurmas.
3. The qystau Teketurmas.

Qaragandy Region

1. The spring Eshkiaman.
2. The mount Eshkilitau.
3. The mount Eshkiolmes.

Mangystau Region

1. The sand Egizlaq.
2. The spring Eshkiqyrgan.
3. The qystau Eshkiolgen.

South Kazakhstan Region

1. The village Eshkiqora.

Pavlodar Region

1. The settlement Koklaq.

East Kazakhstan Region

1. The village Eshkiolgen.
2. The zhailau Laqkesken.
3. The village Saryeshki.