

Ethnographic Development of Kazakh Toponymy

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Abstract

The earth's surface is, as it is said, the witness to historical events. Some toponyms names came into being in the depths of antiquity, when written culture did not yet exist. They are closely linked to the people and they were basically created by the people themselves, created in the bosom of nature, and not created in scholars' studies. This is why toponymic names, like the language of the earth, are very concrete and convincing, they clearly describe certain features of local nature and are distinguished by exceptional accuracy and expressiveness. The study of historical toponymy makes it possible to define the ethnic composition of a particular area, what peoples lived there, and what language was spoken in ancient times by the original inhabitants who gave these names. The purpose of the present work is to elucidate the etymology of certain toponyms according to ethnomarked toponymic structures. In it, we shall acquaint the reader with names which arose in the depths of antiquity, the etymology of which contains important information about the distant past of the Kazakh people. In relation to some of these names, also, there have been very serious errors, which it is becoming very necessary to eliminate.

Keywords: *Toponyms, toponymy, ethnomarked toponyms, Kazakh people, ethnographic development.*

1. Introduction

The history of a nation is known to be the result of the interaction between man and his natural environment. It can be seen as a single process of geography and economics, language and culture. That's why an integrated approach to history, taking both these aspects into account, is needed. Such an approach would allow historians to have a more complete grasp of certain difficult questions of history, to clarify them and to extend parts of it on which work has already been done.

However, without the help of linguistics the names themselves cannot give anything substantial. To make full use of the materials of geographic toponymy, it has to be combined with linguistics, in particular with the part of it called "toponymics", with the help of which it is possible not only to elucidate the etymology of one or another toponymic name, but also to discover its real content.

The sources of any of the most important phenomena of the history of the Kazakhs lie in the distant past. When studying questions of the Kazakh people's ancient history, historians have usually not gone beyond the bounds of what is already known, they simply re-tell what has already been told, presenting as a discovery what has already been discovered a long time ago, simply setting forth the results of other people's works. No independent work is conducted on the sources.

Historians and linguists usually referred to propositions which had been known for a long time, and which had been repeated every time in one form or in another, and in this way quite a stable old tradition of book-learning was created.

Following this tradition, new historians, Kaydarov A.T., Kerimbayev E.A. repeated the mistakes of historiography before them and contributed nothing new or live to this history, although they were aware that a stable old tradition of book-learning cannot be proof of its truth. We confirm that, on the contrary, it is well known that historiographic tradition was often fed by views of Kazakh history which were far from objective, which gave a distorted view of the Kazakh people. The research of the Kazakh toponyms needs to investigate the toponyms not only from the historical points of view, but also the meanings and structural models of ethnographic toponyms should be objectives of research.

At the same time, the Kazakh people's history has been studied incompletely, in a narrow, very limited and one-sided way, and its historical events are often interpreted abstractly and superficially, detached from the geographical environment and the cultural and economic conditions, in which the people's life took its course and developed. Not everything is revealed by the historians, not all possibilities are used by them. For example, the materials of historical geography and toponymy, and also the materials of linguistics, necessary for history, are hardly ever referred to, they are left outside the historians' field of vision, and are simply ignored. At the same time, these materials are extremely necessary for the ancient history of the Kazakh people, as a nation which did not have its own written culture in the past.

2. Literature Review

According to the researchers of Kazakh toponyms Dushkov B.A., Kaydarov A.T., Kerimbayev E.A., the research of toponyms were analyzed from the historical and linguo-cultural points. Dushkov B.A., Kaydarov A.T., Kerimbayev E.A. also stated that the sources of any of the most important phenomena of the history of the Kazakhs lie in the distant past [1, 2]. While studying questions of the Kazakh people's ancient history, historians have usually not gone beyond the bounds of what is already known, they simply re-tell what has already been told, presenting as a discovery what has already been discovered a long time ago, simply setting forth the results of other people's works. No independent work is conducted on the sources. So, in our research Kazakh toponyms have been analyzed from ethnographic and cognitive points of views.

Historians usually referred to propositions which had been known for a long time, and which had been repeated every time in one form or in another, and in this way quite a stable old tradition of book-learning was created. Following this tradition, new historians repeated the mistakes of historiography before them and contributed nothing new or live to this history, although they were aware that a stable old tradition of book-learning cannot be proof of its truth. On the contrary, it is well known that historiographic tradition was often fed by views of Kazakh history which were far from objective, which gave a distorted view of the Kazakh people [3, 112].

Andrianov B.V., Cheboksarov N.N. confirm that the geographical factor refers to one of the major system qualities of an ethnic community. It includes the generality of territory, natural resources, economic and geographical position of an ethnos, productive territorial complexes and their components [3, 112p.]. The influence of the geographical factor is also evident at different levels: as determining beginning of the genesis, formation and functioning of certain economic and cultural type of the Kazakh ethnos; as basic reason of the extreme readiness of the Kazakh national geographical terminology, quantitative and qualitative structure of the Kazakh toponyms. The regional ethnocultural (ethnographic) toponymic lexicon comprises a set of the data revealing cultural, historical and other features of a certain region. The new direction of toponymic researches which can be called ethnographic toponymics, has things in common with ethnography, history, geography, country-studying and other disciplines, and, applying the data, the ethnographic toponymics promotes the solution of some problematic questions of the mentioned above sciences.

It is also possible to state that the most striking impression on onymic lexicon of the Kazakh language had the ancient historically set traditional national type of Kazakh management – the nomadic cattle-breeding. The detailed differentiation of kinds of pastures and relief elements in the geographical lexicon is interpreted by mediated influence of nomadic cattle-breeding: presence in toponymy of considerable percent of names of various kinds of vegetation used for cattle forage; presence in toponymy of a considerable number of colour, size, form designations that characterizes the heightened role of visual perception of the world around by the nomads, etc.

The leading form of economic activities in concrete geographical conditions substantially determined the major ethnographic parameters of a life mode. In turn the various aspects of material and spiritual culture of the ethnos became the reason for occurrence and functioning of the ethnodetermined and ethnomarked nominal and onomastic lexicon.

3. Methodology

While analyzing the Kazakh toponyms we can use comparative-historical method alongside with diachronic and synchronic analyses as the toponyms represent historical facts and ethnographic names. Toponymy of every nation is

closely related to the living habits of the nation.

Such forms of management and phenomena of spiritual culture as nomadic, seminomadic and settled cattle-breeding, agriculture, irrigation, mining and metallurgy, town-planning, various beliefs and cults, religions; different spheres of national life: hunting, festivals, games, customs, etc. played the role of a distinctive determinant in occurrence and functioning of this part of ethnographic toponymy of Kazakhstan.

4. Findings

Let us analyze some toponyms from ethnographic point of view in the Kazakh language. For example, the names of hibernation («*kystau*»), pastures («*zhaiylym*», «*zhailau*», «*kuzeu*», «*kokteu*»), nomadic roads («*koshzholy*»), places of ore and mountain workings («*ken*», «*ken omy*»), artificial water sources («*aryk*», «*kudyk*»), many settlements, mountains and natural landmarks with sacral semiotics, etc. can be referred to the ethnodetermined part of historical toponymy of Kazakhstan.

A considerable historical, ethnographic and also toponymic material concerning agriculture and agro irrigation in Kazakhstan is contained in a well-known books by N. Dingelshedt «Experience of studying irrigation of Turkestan territory: Syr-Dariya area» (Vol. I-II, SPb., 1893–1895), in editions of Migratory department in 1906–1908 (the Materials on the Kirghiz land tenure of Syr-Dariya area. Chimkent district, Vol. I, Tashkent, 1908; Vol. II, issue 1–2, Tashkent, 1910; the Materials on the Kirghiz land tenure of the area of the river Chu and lower reach of the river Talas of Chernyaev and Auliye-ata districts of Syr-Dariya area. Tashkent, 1915; Economic life of the Kirghiz, Sarty and Russian population of the southeastern part of Chimkent district of Syr-Dariya area, Vol. I, Tashkent, 1910).

These works are of a great value for studying the ethnographic toponymics of Kazakhstan.

There are lexical elements in Kazakh (ethnolexemes, etnografizms, ethnomarkers, professionalisms) as «*kystau*» («*kystak*»), «*kuzeu*», «*kokteu*», «*oris*», «*kozykesh*», «*tebin*» («*aktebin*», «*alatebin*»), «*zhailau*» («*kanzhailau*», «*saryzhailau*», «*oizhailau*», «*etekzhailau*», «*bokterzhailau*», «*tor zhailau*», «*kerzhailau*»), «*bedelik*», «*otar*», «*shabyn*» («*shabyndy*», «*shabyndyk*»), «*ashy*», «*orten*», «*orda*», «*arba*», «*balyk*», «*korgan*», «*asar*», «*tam*», «*kamal*», «*oba*», «*mazar*» («*mazarat*»), «*mola*», «*zirat*», «*beyit*», «*tortkul*», «*kora*», «*aran*», «*kon*», «*kotan*», «*koryk*», «*kent*», «*auyl*», «*abat*», «*rabat*», «*kepe*», «*sumbe*», «*kesene*», «*tura*», «*baba*» («*bab*»), «*aulie*», «*bayge*», «*toy*», «*as*», «*topalan*», «*may*», «*sas*», «*aydar*», «*zhylan*», «*burkit*», «*kerege*», «*kebezhe*», «*sandyk*», «*dorba*», «*kalta*», «*korzhyn*», «*ketpen*», «*pispek*», «*kudyk*», «*aryk*», «*togan*», «*keriz*», «*nayza*», «*kylysh*», etc. form the ethnomarked toponyms of Kazakhstan.

We have to pay attention to toponyms containing ethnonims and genonyms can also be referred to the same group of toponyms. Division of ethnographic toponyms on ethnodetermined and ethnomarked is conditional in certain degree, as all the ethnomarked toponyms are inherently ethnodetermined.

Here, the ethnomarked toponyms of Kazakhstan are generally considered and analyzed as numerically infinite. That is why the ethnodetermined toponymic material of the region demands special research.

It is well known that the efficiency of pastures and their use during warm time (in summer, partly in spring and autumn) were defined not only by their fodder resources, but also by providing with natural water sources which level quite often was very limited. That is why the nomads constructed artificial reservoirs – wells, diggings, dams, etc.

In Kazakhstan along with the areas rich with natural water sources representing ancient agricultural oases, the big area is occupied by deserted and semidesertic zones where the necessity for wells is quite obvious. Thus in historical toponymy of Otrar, Algas, Suzak, Shardara areas a considerable role play the names of wells: «*Babakudyk*», «*Ashirkudyk*», «*Baibishekudyk*», «*Baimenkudyk*», «*Beskepekudyk*», «*Beskudyk*», «*Bestamykudyk*», «*Buzhyrkudyk*», «*Birshaktykudyk*», «*Aitenkudyk*», «*Auganbaikudyk*», «*Akbiykudyk*», «*Akkudyk*», «*Akmalaikudyk*», «*Akmametykudyk*», «*Dalakudyk*», «*Zhetikudyk*», «*Egizbaikudyk*», «*Eltaikudyk*», «*Kairakkudyk*», «*Karakudyk*», «*Karauyltobekudyk*», «*Kattykudyk*», «*Kaltakudyk*», «*Kakkudyk*», «*Karauykudyk*», «*Kuspekkudyk*», «*Kopenkudyk*», «*Koskudyk*», «*Kasymbekkudyk*», «*Kyshkudyk*», «*Kosarykkudyk*», «*Shatyrykudyk*», «*Sorkudyk*», «*Sirykudyk*», «*Kersenkudyk*», «*Ketpenkaldykudyk*», «*Korzhyndykudyk*», «*Kakpaktykudyk*», etc.

Rather productive in carrying out an analysis of semantic content of a «wells» toponymy can be a semantic model: «Anthroponym + term («*kudyk*»). In the pre-revolutionary nomadic cattle-breeding economy the communal property was applied to all artificial water sources. Though the process of digging of wells was carried out by one master or 2–3 masters for digging a deep well («*shanyrau*»), fund-raising for payment of diggers' labour, annual and seasonal restoration of wells, and, of course, their use were carried out by a community (*auyl*). Creation of wells was financed not only by community, but also sometimes by one person («*bai*»), and then such wells were named in honour of the owner (*bai*). Some wells inherited the names of their makers, i.e. famous masters – well-diggers [4, 102p.].

Other models of names of wells can indicate their various kinds and distinctive features. For example: the name

«*Kos kudyk*» (a twofold well) means that the wells were situated side by side, and containers for water, operating by a horse (a camel, an ox), were alternately lowered into the wells that provided a rational watering place for a significant amount of cattle.

We can name ethnomarked part of ethnographic toponymy of Kazakhstan can be referred toponyms with such ethnomarkers as «*aran*», «*kepe*», «*kora*», «*kotan*», «*kon*» that designate premises for cattle: «*Polatkora*», «*Taskora*», «*Arandy*», «*Kotandy*», «*Beskespe*», «*Kepesaray*», etc. Nearby the «*kystau*» the nomads organized specially fenced off and protected shelters «*kora*» made of stone, tree, cane, turf, brushwood, old condensed manure. If for severe winter conditions of Northern Kazakhstan were made special covered housings almost for all four kinds of livestock (sheep, cows, camels, emaciated and weaken horses), whereas in steppe and deserted areas of Kazakhstan housings only for a horned cattle and sheep were constructed. And, for cows, which winter pastures were usually riverside zones of rivers and lakes, were made covered housings, for sheep, which spent winter in the areas of deserts and semi-deserts open housings were constructed.

In mountainous and foothill areas of Kazakhstan were constructed artificial or used natural stone shelters for keeping the cattle. Thus nearby the Beszhal mountain (Tulkibas area of Kazakhstan) there was a stone housing («*taskora*», «*polatkora*») for construction of which the natural shelter was used (informant Kerimbay-uly Auyelbek, 1973). In sands of Moinkum and Kyzylkum open «*kora*» made of saksaul, cane mat («*shiya*»), snow were constructed; near the rivers and lakes in cane tangles the housings made of cane were constructed or a round shelter for cattle known as «*kotan*» was sloped. In Kazakhstan for keeping young cattle dug-outs or primitive hovels («*zherkepe*», «*zheriyshik*») were used. Here, the ethnomarked toponymic material combined in one lexical set with general meaning «housing for keeping the cattle», indicates various features of winter cattle keeping (winter pasturing), caused by regional natural and environmental conditions.

It can be also possible to conclude that the ethnomarked toponyms which are territorially bound (local), can convey important information concerning the forms and features of economic management in a certain region or concrete territory. These data can be relevant for determining one of the set of gradation of nomadic and settled types of economy and life mode of the nation, its local ethnographic groups [5, 23p.].

On existence of irrigation agriculture on the territory of Kazakhstan since ancient times indicate numerous ethnomarked toponyms with such ethnomarkers as «*aryk*», «*togan*», «*toma*», «*boget*», «*keriz*», «*egin*», «*egindi*», «*bidai*», «*tary*», «*arpa*», «*konak*», «*kauyn*», «*shui*», «*atyzy*», «*shyrym*», etc. Medieval written sources have many examples of names of irrigation ditches (aryks). So, in Sygnak, as Ruzbikhan informed, the fields were irrigated by Seykhunaryks listed in Sygnak charters: «*Kyzyltal*», «*Chikhil*» – «*Tugay*», «*Ordakent*», «*Kalta*» – «*Dzhalgiya*», «*Dzhulak*», «*Ming-Bulak*», «*Arslandy*», and also water sources of «*Toktamys*», «*Harash*», «*Hisarchuk*».

For determination and localization of regional zones of irrigated agriculture mapping of «*aryk*» toponyms would be rather effective. A continuous frontal investigation and recording of all without exception toponyms (microtoponyms) of the region, and also identification and localization of historical «*aryk*» toponyms, mentioned in ancient, medieval and later written sources are necessary for this purpose in the work of Argynbayev H. [6].

The indications on some features of irrigating (irrigational) systems and forms of their usage can be contained in names of irrigation ditches (aryks), canals, natural boundaries, arable lands, settlements: *Bozaryk*, *Belaryk*, *Akaryk*, *Terekhtoghan*, *Zhiynbayaryk*, *Zhugunisaryk*, *Birlik*, *Rabat*, *Kumkol*, *Ogizhygha*, *Balyk*, *Salaryk*, *Koghamaryk*, etc.

For instance, toponyms with the notion «*toma*» contain indications concerning the fact that in this district for the use of deep springs special artificial pools were constructed. For this reason a ravine where a spring flowed into was dammed. During the night it was filled with water, and in the afternoon the dam was broken through in that place, from which there was an irrigation ditch (aryk) to the fields. Such «*toma*» were used in the system of irrigation agriculture in former Kazghurt and Maylikentvolosts, and in the latter (currently Tyulkubas area) sometimes through a dam there were put special clay pipes that were inserted at a level of the bottom of a spillway and supplied water to irrigation ditches (aryks).

A careful linguistic (etymological) analysis of names of irrigation ditches (aryks) on the basis of historical and ethnographic data will help to investigate some features of a traditional system of irrigation of arable lands of the region as, despite an apparent abundance of the researches, many questions were clarified not enough.

Thus in the former Semirechensk area «... except head barrows) and minor there are third-rate irrigation ditches (aryks)». In our materials the names «*Basaryk*», «*Belaryk*» indicate that in this area the main (head) irrigation ditches (aryks) were used [6, 7].

The toponyms with an ethnomarker «*kyariz*» are isolated and generally they can be found in the territory of Turkestan area. Existence of kyariz system of irrigation in this region in the past is proved to be true by archaeological researches. Thus in the suburbs of Sauran in the XVI century there were kyarizs the remainders of which were found by

famous Kazakh archeologist K.M. Baypakov. N. Dingselsthdtd wrote that in the northwestern part of Turkestan area there were large enough constructions total to 250 wells and united by adits [8, 9].

The ethno-marked toponyms of Kazakhstan with terms «baba» (bab) undoubtedly have sacral semiotics: the hillock Artykata, the ridge Surenata (on the border with Tashkent area), the tomb *Seksenata-aulie*, the lake *Koylanata*, *Kozdyata*, the river *Koshkarata*, the stream *Zhunisata*, the cemetery *Arystanbab*, etc. More concrete and detailed their consideration with application of etymological, ethnographic data can give a number of valuable scientific data concerning cults, beliefs, ceremonies and customs of the Kazakh ethnos.

A considerable part of historical and ethnographic interest is represented by numerous enough historical names of ancient, medieval and some modern cities and settlements of Kazakhstan which contain such ethnomarked lexical elements as: «tura», «balyk», «orda», «arba», «kent», «shakhar», «kala», «kat», «ket», «korghan», «khisar», «sumbe», «saray», «tortkul», «tam», «abad», «rabat», «yasar», «band», «bend», etc.

Some of these terms entered the nominal and onomastic lexicon of many world languages and have the most surprising transcontinental areas.

5. Discussion and Conclusion

The historical and linguistic analysis of place-naming in Kazakhstan demonstrates an interesting picture of interaction and interference of nomadic and settled ethnoses within one region. According to B.V. Andrianov and T.L. Zhdanko on vast spaces of Central Asia and Kazakhstan the nature itself was favourable to historical interaction between settled farmers and nomads-cattlemen: fertile foothills and wide valleys of the rivers were the base of ancient agricultural culture; deserts and steppes served pasturable cattle breeding; massive mountain ranges with vertical change of landscapes were used by both cattlemen and farmers. The academician Mukanov S. who investigated the history of cities and building art of ancient Kazakhstan, wrote that the basins of the modern rivers *Chu*, *Talas* and *Syr-Darya* were the centers of vigorous city culture. Vivid examples of the linguistic (toponymic) data application for disclosing and analysis of the history of cities of ancient and medieval Kazakhstan are presented by Masanov N.E.

Thus, for example, he wrote: «The cases of organizing sites and settlements according to vehicles formation can be met quite often in the history of Kazakhstan, and especially it is characteristic for the Middle Ages. The settlements which got their names according to vehicles formation, existed in the ancient times on Syr-Darya river (*Kangkka*), in the Middle Ages on the river Ural (*Kyrykarba*), in the lower reaches of the river Nura («*Toghanastyntoksanekikuyemesi*»), near Ulutau («*Orda-Khonghan*») and in Ubagan. The Kazakh place names connected with the word «*orda*» («*horde*») are more typical for such sites and settlements».

Even preliminary consideration of the ethno-marked «city toponymy» – historical place-naming of Kazakhstan indicates difficult historical and ethnographic, ethnogenetic, ethnocultural contacts of various ethnos within vast historical and ethnographic area that the Central Asia and Kazakhstan are for the adjacent regions: Asian Near East, Transcaucasia and Northern Caucasus, Transurals, Siberia, Central Asia.

In conclusion, ethnographic aspects of regional toponymy considered in this article prove that application of the toponymic data can present a number of valuable data on the history of material and spiritual culture of the region.

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