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## MYTHOLOGICAL-LINGUISTICAL ANALYSIS OF ETHNONYMS IN KAZAKH ETHNOGENESIS (based on S. Kondybay's research)

**Abstract.** The article deals with “Alash”, “Hephthalite”, “Alan”, etc. in the Kazakh ethnogenesis. The origin of the names is analyzed from a new angle. Mangystau researcher S. Kondybay's new views on ethnonymic names in relation to the Kazakh origin are formulated through interdisciplinary methods and linguistic analysis of mythical concepts and notions. His views on the connection of the later period of Kazakh history with the ancient Eurasian and Turkic civilizations are analyzed. Using an interdisciplinary approach, he focused on linguistic analysis, revealing the mythical basis of the ancient history of the nomadic Kazakh people, whose written tradition has been forgotten. He substantiated the connection of the name Alash, preserved in the legends and ethnogenesis of the Kazakh tribes, with the period of matriarchy. S. Kondybay tried to scientifically prove that the name of the Kazakh ancestor Alash is the name of the goddess, who taught mankind to live and create a society in ancient times (mythical period).

S. Kondybay told the hypotheses about the common origins of human civilization through the similarity of Pururavas Ayla and Kalsha Kadyr, *and later that the Proto-Kazakh ancestors met with the Indo-Aryans* and concluded that it was the basis of the plots of Indian epics and Kazakh myths.

The name “Alash Khan” or “Alasha Khan” has long been an idiom passed down from generation to generation, so it was used by proto-Kazakh *ethnic groups*. In this regard, S. Kondybay connects the ethnonym “Alash” with the names “Kalash”, “Kal” (matriarchal epoch or Aryan period), “Zheti al” (ephthalite period), alan (I-IV centuries), Alshin (XIV-XVII centuries). The researcher shows that the ethnonyms “Alshin”, “Alau”, “Alan” indicate the ethnic ties with the Khazars and Bulgars between the Black-Azau-Caspian Seas, proving the existence of common sources of the Russian, Ossetian, Adyge and Turkic peoples.

**Key words:** S. Kondybay, Kazakh ethnogenesis, ephthalite, comparative analysis of data of ethnonyms “Alash”, “Alasha khan”, “Alshin”, “Alan”, “Kydyrbay”, “Kyduar”, mythology, Kazakh myths.

### Introduction.

Many of the ethnonymic names we use today date back to ancient times. One of the most controversial issues in Kazakh historiography is the issue of the twin name of our nation “Alash”. Regarding the ethnonym Alash Sh. Valikhanov, A. Bokeikhanov, Sh. Kudaiberdievich, K. Khalid, O. Alzhanov, B. Karibayev, A. Khasenov, A. Levshin, N. Aristov, P. Rychkov and others. We all know the opinions. S. Kondybay is one of the researchers who studied this issue from the point of view of new interdisciplinary methods and mythological-linguistic aspects.

The culmination of his creative activity is “Geography of Mangystau”, “Introduction to Kazakh mythology” (1997), “Sacred places of Mangystau and Ustyurt” (2000), “Esen-Kazakh” (2002), which includes ancient Kazakh genealogy, legends, mythology, historical ethnogenesis. ), “Hyperborea: a chronicle of a dreamy time” (2003), “Ancient Kazakh mythology” (2004), “Aesthetics of the landscape of Mangistau” (2005), “Mangistaunama” (2006), “Kazakh steppe and German gods” (2006), “Books of the Spirit of War” (2006) [1, 385].

Kondybay's work caused a great breakthrough in Kazakh science. Having conducted a scientific analysis of the myths of the peoples of the world, he made an immeasurable contribution to the formation of the science of Kazakh mythology. It compares the ancient Eastern: Egyptian, Double River (Sumerian, Babylonian, Assyrian, etc.), biblical, Indian, Chinese, Persian, Greek, Roman, Scandinavian-European, Slavic mythological systems, and is not a system of Kazakh myths, but a legend. - drew attention to the fact that fairy tales, proverbs, household rituals, customs and epics are preserved in the content, phrases and their similarity with world myths. [2, 512].

He lived in a faraway land, in a very short life, in the throes of fate, not knowing what the future holds, but instead of looking for a way to recover and spend all his efforts to improve his physical health, all his dreams for the wonderful future of his country are forgotten today spent to open the gaps of the past.

In fact, studying the works of S. Kondybay, we can see that he had a deep knowledge of new methods used by modern world historiography. Using an interdisciplinary approach, he focused on linguistic analysis, revealing the mythical basis of the ancient history of the nomadic Kazakh people, whose written tradition has been forgotten. The use of new approaches to world historiography at the turn of the XX-XXI centuries in his research and the study of Kazakh history and culture in connection with world history and culture proves the height of his creative and intellectual level.

The researcher did a lot of work to prove the hypothesis that the backbone of Kazakh history originates from ancient civilizations, looking at the secrets of words and concepts, concepts - terms in the rich Kazakh oral traditions and language resources.

The accuracy of this opinion can be seen in the latest scientific developments in the humanities.

Now the fundamental issues of world history are being reconsidered. Conclusions about the “dominance of the Indo-European language system” based on Eurocentric, “Aryan” theories promoted by Western civilization are in crisis. In this regard, the conclusions about the “Persian language” (Aryan) of the Scythian and Sarmatian tribes are being reconsidered. Not directly related to Kondybay's research, scientists propose hypotheses about the common origins of human civilization. By this Kondybay shows that his predictions and conclusions are not unfounded. The study of its rich scientific heritage has the great importance for Kazakhstani science, for understanding the depths of the spiritual sources of the Kazakh people.

The purpose and objectives of the study arise from the study of ethnonyms used in the Kazakh ethnogenesis by S. Kondybay in terms of historical and ancestral continuity. In the analysis of the term “Alash”, the author's twin concept of the Kazakh ethnonym is to scientifically substantiate the opinion that the roots of many ethnonyms reflected in oral, genealogical, mythical, epic epics are derived from a common name in different historical times. In this regard, by analyzing the findings of scientists who have studied this issue the Emphasis was placed on determining Kondybay's contribution.

### **Materials and methods of research**

**In addition to traditional scientific and cognitive methods**, the research methodology used historical-comparative, historical genetic, interpretation, typological, interdisciplinary, reconstruction methods and differentiated on the basis of historical and systemic principles. Mythical and legendary information about ethnonymic and eponymous names was analyzed by linguistic comparative method and conclusions were drawn.

In the Kazakh historiography, the conclusions about the origin of the name “Alash”, a synonym of the ethnonym “Kazakh”, have been associated with legendary origins. The medieval Turkic authors M.Kh.Dulati, Abilgazi khan, M. Tynyshbayev, Sh. Kudaiberdiuly, and Russian orientalists Aristov, A.I.Levshin, G.N.Vernadskiy and even if we compare the views of modern Kazakhstani historians, we can see the common ground. Many researchers consider the ethnonym Alash in connection with the issue of Alasha Khan and consider him as a historical figure.

I. Levshin writes that the Kazakhs showed their common kinship with the Alats and Siberian Tatars, and united them in different historical periods, a ruler named Alasha, who even wanted to include Bukhara. Levshin, based on a popular legend, writes that “... on the basis of his troops formed three Kazakh zhuiis” [3, p. 147].

Rashid ad-Din's “Chronicle”, which is a common historical genealogy for the Turkic people, and Abulgazy Bahadur's “Turkish Chronicle” also contain information about the name “Alash”. For example, in Rashid ad-Din's “Chronicle” the name of Abulja Khan is mentioned as the grandson of the Prophet Noah [4,81]. Abulgazy Bahadur's “Turkish Chronicle” also mentions Alynsha Khan, the sixth descendant of Noah's son Japheth [5, 13-14]. Well-known ethnographer Zh. Artykbayev,

analyzing these genealogical data, described the events related to Alynsha Khan in It is assumed that it happened in the III-II millennia [6, 63].

Kurbangali Khalid, who explained the origin of the name “Alash” from a religious point of view, said that the name “Alash” : They say that Hazrat Bagzi was from the Anas dynasty (Anes), so Alash became Alash ... “[7, 56]. And According to M. Haidar Dulati, Sh. Kudaiberdiuly researches, Alasha khan was Sultan Akhmet, the son of the Zhoshy khan the khan, dynast of Mogolstan. [8, 144], [9,23].

Opinions of Kazakhstani historians (B.Karibayev, A.Khasenov) in the National Encyclopedia of Kazakhstan are also connected with this:

“Alash (ancient Turkic word - brothers, cousins, relatives) is a concept that was born in ancient times, when the Turkic peoples were not divided. According to medieval and earlier sources, the Kazakhs had a common name for the ancient tribes before the establishment of the khanate. The name Alash is one of the oldest names in history. Mongol-Tatar-Kazakh chronicles tell about Alash (Alashy) khan. In the Kegen stone inscription (around the IV century BC) there are lines “Kagan alty borig alash (a) erty”, on the Siberian side of the Altai Mountains (Tuva) there is a river called Alash, mountain ranges called Alash. The name Alash is still used in Turkmen, Kyrgyz, Kazakh, Nogai, etc. preserved in the memory of the peoples. There are scientific hypotheses that the word “six wolves” (“six wolves”) in the Kegen stone inscription means “six alash” (Uisun, Kangly, Kyrgyz, Khakas, Tatab-Tatar, Syanbi-Hun tribes) [10, 248].

The folklore heritage of the Kazakhs was devoted to many studies in the philological science of Kazakhstan. Among them, fundamental interdisciplinary research (at the intersection of history and literature) by the famous scientist Seit Kaskabasov [11] and Doctor of Philology Almasbek Absadykov [12] are of particular value. Developing the idea of Shokhan Valikhanov about the historicism of the Kazakh folklore heritage, they scientifically substantiated the historical conditionality of many plots of heroic epics, shezhire (genealogies), oral stories, legends and myths. S. Kaskabasov, a world-famous scientist in folklore, has more than 300 scientific works, including monographs: “**Kazakhskaya volshebnaya skazka**” (Kazakh fairy tale), “**Kazakhtyn’ halyk prozasy**” (Kazakh national prose), “**Kolybel’ iskusstva**” (Cradle of art), “**Abai y fol’klor**” (Abai and folklore), “**Zolotaya zhila**” (Gold mine), “**Zhanazyk**”, “**Lyubvi bezmernoy pamyati**” (Love of boundless memory), “**Kazakhskaya literatura XV-XVIII vekah**” (Kazakh literature of the XV-XVIII centuries) and many others. In the works “**Zolotaya zhila**” (“Zhanazyk”), the scientist, systematizing various types of national oral prose, expresses regret about the omissions in the development of Kazakh mythology due to methodological unpreparedness. In his opinion, the Eurocentric approach to this problem made it difficult to see the features of the Kazakh myths, which are preserved in epics, legends, fairy tales, as well as in traditions and rituals, everyday life, world outlook and phrases [11, 71-72 pages], etc. The work of the Doctor of Philology Almasbek Absadykov “**Kazakh khandygy zhane tarihi anyzdar**” is a multifaceted study of the history of the Kazakh Khanate and the historical figures of the Kazakhs through the prism of historical legends and tales [12]. Here the author uses a wide range of examples of oral folklore, preserved in the people's memory, for historical reconstruction.

**Results and their discussion.** Analyzing these views, S. Kondybay tried to reveal the mythical nature of the legends of “Alash” and to prove by interdisciplinary methods the continuity of the first name of our nation with deep epochs. Linguistic analysis of myths, historical concepts and ancient names, texts, which began to be used by modern historical science, drew attention to the continuity of the history of our people with ancient civilizations. Only if we consider the myth as a mirror of pre-historical life of the people, the first rung of historical consciousness, we can put the legends of this Alash in the historical chain. In general, we must say that genetic research today proves that the data of the Kazakh genealogy, which was not recognized as a complete fact in the Soviet period, is not a legend. Therefore, in the scientific analysis of the ethnonym Alash, the researcher connects the Proto-Kazakh ethnonyms Kalsha Kadyr, Alasha khan, Alshin, Ephthalite, etc., which were achieved through oral tradition.

S. Kondybay is widely used in Kazakh ethnogenesis, analyzing the myth that one of the ancestors of the Kazakh genealogy - Kalsha Kadyr and the daughter of a fairy in the form of a swan (goose) bird, a son named "Kazakh" was born from a perizat, and from him descended the ancestors of the Kazakhs Akarys, Zhanarys, Bekarys. Explains why the name Kadyrbay is pronounced in conjunction with the word Kalsha. The word "Kalsha" and the ethnonym "Kalsha" were the "ancestors of the Turks, including the Kazakhs" and are associated with mythical, revolutionary times.

He marries the fairy daughter of Kalsha Kadyr Batyr and points out that the story of having children is found in the Indian epics "Ramayana" and "Matsya Purana". It sings of the war between the rival "Dynasty of the Moon" and "Dynasty of the Sun". Pururavas Ayla, the first king of the Moon Dynasty, also married a nymph (mermaid) named Urvashi. **S. Kondybay not only shows the similarities between Pururavas Ayla and Kalsha Kadyr, but also concludes that the plots of Indian epics originated among the Indo-Aryans who passed through Kazakhstan and Central Asia and became the basis of Indian epics and Kazakh myths [13,416]. This proves that the Proto-Kazakh ancestors met with the Indo-Aryans.**

The researcher also draws attention to the fact that the original name Kalsha appeared in the era of matriarchy. In the Proto-Kazakh ethnogenesis, the name "Kalsha" is rooted in the Kazakh words "kelin", "kelinshek", "kalyndyk", "kalynmal", "kalzha" only for young women ("kal" proforma). , then in the patriarchate - the ancestor. **He connects the original mother of Kalsha with the word "kalzha" and says that it is not only a young animal soup for a young bride (woman), but also in Kazakhs - "Kalsha", Azerbaijanis, Kurds - Khal, Ottoman Turks, Turkmens, etc. - And in the epoch of matriarchy it is called the name of charity to the original mother, the goddess [14,696].**

Serikbol also connects Kalsha's originality with the word "kalash" in the compound word "katyn-kalash" used for women. What is the conclusion? This shows that proto-Kazakh ethnonyms date back to ancient mythical times and reach the present day, that is, the history of the Kazakh people dates back to ancient times.

To confirm this opinion, it is enough to mention the fact that in Russian fairy tales - about the Tsar Kalinin, the name of Gelindzhik, which is popular among the peoples of the North Caucasus and the Ottoman Turks, and its deity. In fact, it is known that there are cone-shaped stone statues of the goddess Kalin, which formed the basis of the name of the modern city of Gelendzhik. In other words, the Kalinin goddess, who is common to the Turks, Ossetians and Adyghe peoples of the Caucasus in Russia, can be seen in common with the Proto-Turkic tribes in ancient times.

The researcher connects the mythical nature of the legends associated with the name of the main figure of the Kazakh mythological and genealogical complex - Alasha Khan with the ethnonym Khalash, Kalsha. **That is, the word "Alash" dates back to the XV century. It is the ancestral name of the Kazakh tribes, which has been passed down from father to son by oral tradition since ancient times.**

She has a common etymology of the words "Alash", "Kalsha", where her femininity is explained by the words "Al-aje" (Al-azha, Al-aja, Khal-aja), and the image of a woman giving birth to a leprous child is probably "Alasha". suggests that the name was later pronounced in reference to the child [p. 15,133].

**In this case, S. Kondybay tries to prove the continuity of the Proto-Kazakh tribes with the Indo-European tribes who believed in the Great Mother Goddess. He substantiates the connection of the name Alash with the period of matriarchy, which is preserved in the legends and ethnogenesis of the Kazakh tribes.**

S. Kondybay states that the terms "Al" or "Kal", "Khal" have been preserved since ancient matriarchal times, formed as a name of common kinship in the Proto-Turkic, Proto-Kipchak, Proto-Kazakh communities and preserved in the Turks who migrated from Altai to the west, between the Caspian and Black Seas. From this point of view, we can see the continuity of "Alash" with the Alshins, and even in later times, the Hephthalite, Hun, Bulgar, Khazar, Alan.

The researcher develops the opinions of his predecessors about the continuity of the ethnonym Alash with the ancient Turkic period (VI century). He also connects the name of Alasha khan's father - Abdullah with the white Huns - Hephthalites, one of the ancient Turkic tribes, and makes an etymological and linguistic analysis of the word "Hephthalus". The simplest interpretation of the word "ephthal" - "seven al": draws attention to the fact that the concept of "seven al" was a mythical-genealogical concept. That is, the Hephthalites, or their ruling clans, considered themselves to be a direct descendant of the "specially created, noble" - "Seven-Al" - "Ephtal". The main conclusion is that in Central Asia there was a special genealogical and mythical cult associated with these "seven characters". The new dynasty received this as their tribal and later state name.

The correctness of this conclusion is confirmed by the phrase "When Alash is Alash, when Alatai is a horse, when there is a wedding without a sign, when there is a narrow sheep" preserved in the oldest oral literature. If we say that during the reign of the Turkic Khaganate, founded in 551/552, the property of the tribes began with the tradition of individual marking on them, it means that the name "Alash" was used earlier. Thus, it corresponds to the II-IV centuries, the time of the Huns Attila and the Hephthalites, when the Huns moved west from the Chinese border.

It is known that Kazakh historians Yu.Zuev and A.Abdrakhmanov supported the opinion of the Russian historian Aristov that "Alshin-Alasha khan, that is, in the possession of the alshin was born a sly, rebellious people, so a man with an ethnonym." The word "Alash", "leprous man", "spotted horse" is connected with the well-known scientist - T. Omarbekov, B. Karibayev [16, p. 5]. This can be seen in the 2006 research of E. Primbetova, [16, pp. 105-113] and scientists of the historical research center "Alash" on the tribes belonging to the Zhetyru tribal union of the Younger Zhuz. Their new views on the settlement of the Younger Zhuz tribes from the Altai, the Semirechye, then across the Syr Darya to the west of Kazakhstan, and then to the Caucasus-Black Sea coast are worthy of support.

According to Kondybay, the name of Alasha khan's father "Abdul-Eziz" or "Abdullah" is also connected with the name "zhety al" - "iyeti al" - "ephtal" - "abdal". According to historical legend, Abdul-Aziz (Abdullah) Khan threw his "leprous" child into a basket in the Syrdarya River. Later, Alasha, who grew up in the lower reaches of the Syr Darya, near the Aral Sea, became the leader of the group and khan of the military community organized there. S. Kondybay makes a scientific hypothesis that the original horde of ephthalite-chionites appeared near the Aral Sea, in the lower reaches of the Amu Darya and Syr Darya, and draws attention to three similarities in this regard:

1. The place where Alasha Khan founded the state and the cradle of the Hephthalite statehood are the same. It is the Aral-Syr region.

2. Alasha khan's father gave the same meaning to the name "Abdullah" or "Abdul" and the word "ephthal". That is, the genealogy of Alash and the probable genealogy of the rulers of Hephthalite are typologically identical.

3. The word "al" in the name of Alasha-Alash is the main word-maker in the ethnonym "ephthalite" [14, p. 485].

The researcher S. Kondybay argues that the words "ala", "leprosy", "Alash", "Alasha", "Alshin", "giant", "elf" come from the origins of universal myths. This "Zhety-al" - "Eftaldan" - the name of Abdullah, whose son Alash is similar to the Indo-Aryan mythical story about Vivasvat. Both Vivasvat and Alash are sun-worshiping sun gods in the sky, the ancestor of human beings. Both Alash and Vivasvat are paralyzed (leprosy, without limbs); both were rejected and recognized by their relatives, Vivasvat is the ancestor of mankind, Alash is the Proto-Turk, the ancestor of the Proto-Kazakhs; The descendants of Vivasvat are twins: Yama-Yami, Manu-Shani, and in the Alash genealogy his descendants are: Zhailkhan and Seilkhan, Maiky and Sabian, Kazakh and Suzak, Karakalpak-Aiyrkalpak. Vivasvat's son - Yama, Alash's son - Maiky, etc. [pp. 15,51-52].

Thus, the combination of the plots of Indian epics such as "Vedas" and "Ramayana", "Mahabharata" with the common plots of Kazakh ethno-legends allows us to boldly say that the

Proto-Turks, that is, the Kazakh tribes coexisted with the peoples at the beginning of human civilization.

In this regard, S. Kondybay tried to scientifically prove that the name of the Kazakh ancestor Alash is the name of the goddess, who taught mankind to live and create a society in ancient times (mythical period), linking Alasha khan's leprosy with a "solar genealogy".

According to the opinion of the researcher and propagandist of Kondybay's heritage Z. Nauryzbayeva, "alashubarlyk is a symbol of the hero from that day». This opinion is also supported by A. Absadykov [12, 65 p.] In later folklore, the first character was forgotten, primitive and explained by leprosy. Magzhan Zhumabayev's poem shows that this diary remained in the Kazakh consciousness and intuition:

In the early days of the fiery Sun, Gun was born,

I was born playing with fire from Gun ...

I am the son of the sun, I have sunshine in my eyes ... [17, 52 p.]. Thus, the German psychologist K.G. Jung calls it the **"archetype of collective unconsciousness"** (archetype of collective unconsciousness) [18, p. 52.]. *Archetypes are ancient images that have been preserved in the memory of the people for thousands of years and are occasionally revived.*

**In this regard, S. Kondybay boldly argues that the origins of the modern Kazakh language, which retains the name Alash, are associated with Indo-European and even later Hyperborean folds. The trajectory of the transition of the Indo-Aryans, owned by the Hyperboreans, through the eastern shores of the Caspian Sea to the southeast - through modern Atyrau, Mangistau, the Aral Sea, Uzbekistan, Tajikistan, Afghanistan to India, and to the northeast to Altai, Kazakhstan, Siberia then the above arguments are correct.**

European historiography is long overdue, and modern post-Soviet historians are beginning to pay attention to the "linguistic method" of the poem "Alasha khan, Jochi khan, Aksak kulan zhosygan", which reflects the historical consciousness passed from father to son orally is given. This is because Jochi Khan was the first of the Mongol khans to rule the Proto-Kazakh called "Alty Alash". Then the name "Alash Khan" or "Alasha Khan" has long been passed down from generation to generation and has become an idiom in the mouths of the people, so it seems that it was used by several Alash descendants (here: we should understand pre-Kazakh ethnic groups - Zh.Zh.). It is consistent with S.Kondybay's conclusions that the ethnonym "Alash" is associated with the names "Kalash", "Kal" (matriarchal epoch or Aryan period), "Zheti al" (Hephthalite period), alan (I-IV centuries), Alshin (XIV-XVIII centuries) and they all mean "first."

As for the ethnonyms "Alshin", "Alau", "Alan", the Russian orientalists - I.Bichurin, H. Aristov, and even the first Kazakh scientist - Sh. Valikhanov also said, as descendants of the Huns, the Turkic tribes - the Kipchaks, migrated to the west long before the Karlyks, conquered the Alans and the Uighurs, and as a result came into ethnic contact with the Khazars and Bulgars between the Black-Azau-Caspian Seas. According to Sh. Valikhanov, the Alshyns preserved the ancient traditions of the Mongols: "The direct descendants of the first Cossack batyrs, who gave primary original life to their union, revere the Lesser Horde of the Kazakhs, based on the ancient Mongolian law, which, it should be noted, still has the greatest power and significance among them - that the right to the inheritance of parents, to their property ... belongs to the youngest son, or the youngest member of the surname - kenzhe. Therefore, the name alchyn, the proper name of the tribe of this entire Horde, is produced on behalf of the first lawyer-bey Maika of the Kazakhs-Alacha, and one branch of this Horde of the Bayulin clan is called directly alacha" [19, 154 p].

There are different hypotheses about Alshyns' involvement with the Huns, Turks, Khazars, Magyars, Alans and Bulgars. Some historians connect the Alshyns with the Alazons of Herodotus.

S. Kondybay tries to scientifically substantiate these hypotheses, in his opinion "... Alshyns in the 14th-17th centuries were part of the Nogai Horde, then the Kazakh Khanate, but the thousand-year history preceding this (IV-VII centuries), (XI-XIII centuries) has been little studied due to the paucity of historical sources. In this regard, he fills this gap by using indirect non-historical materials

(geographical, folklore-epic, verbal-mythological, cultural, cognitive) to restore the history of the proto-Kazakhs. In his works, the Kazakh language becomes a means of studying mythology. Subjecting the mythological and linguistic analysis of word formation, folklore, legends, ethnonyms, eponyms and other manifestations of the historical memory of the people, he reconstructed the ethnic history of the proto-Kazakhs.

According to mythology, the first ancestor of the Alshyn tribal union is the epic hero Alau Batyr, whose name indicates the Alans. In the genealogy, Alau (Alan) - the progenitor of the tribal associations of the Younger Zhuz Kazakhs - Alimuly and Bayuly, and his older brother Argimak - the progenitor of Zhetiru, the third tribe of the Younger Zhuz - are the sons of Alash or Alshin.

Two sons come from Alau - **Kyduar and Kydyrbai**. The **Alimuly** descended from the elder **Kyduar**, and the **Bayuly** descended from the younger **Kydyrbai**.

“Kydyrbai” is a parallel name of “Bayuly”, which S. Kondybay connects with the name of the Bulgaro-Khazar clan “Kydyr/kudurgur”. He believes that the eponyms Kudrigur (7th century), Kotrag (7th century), Alankuturgar (10th century), Kyduar, Kodar, Kudrevanko (XI-XII centuries) are associated with the pre-Mongolian Turkic period [15, p.169].

The author synthesizes the results of his mytho-linguistic and historical-geographical research with archaeological, folklore, data recorded in various written monuments for the reconstruction of a thousand-year history.

The significant in this regard will be the parallel of the plots of the Kazakh epic about the forty batyrs of Kyrym, namely, about Alau batyr, the mythological ancestor of the Western Kazakhs, with the Nart epic of the Ossetians. In the Kazakh version, councils of batyrs are usually held in the house of Alau, turning into feasts. The Narts also have the Alagat house, where feasts and military communities take place. Despite some differences, the absolute similarity in the Kazakh and Ossetian epics indicates a common source peacemaking on the Alans [15, 56 p.]. Thus, the commonality of the ethnonym Alau for the Alans and proto-Kazakhs testifies to the close historical ties of these peoples in the early period of the Middle Ages.

The conclusions and provisions of S. Kondybay were confirmed in the study of A. Nurumbaev [20]. In his opinion, **the proto-Alshinsky union of tribes** took shape in the **Sarmatian-Alanian** period. Tribes **Bersh, Tana, Alasha, Zhappas - from Bayuly; Kerderi - from Zhetiru**, originate from the Alanian tribes of *Bersil, Alans-Tanaites, Ases, Apassians (Apassiaks), Kidarites*. Also, the **alim** or **alimuly** within the Alshyn Kazakhs are directly connected with the **Alans**, because their **ethnic name** is a *phonetic version of the ethnonym Alan*. Of the 12 Baiuly clans, 8 clans (Sherkesh, Ysyk, Maskar, Alasha, Tana, Askar-baybakty, Kyzylqurt) date back to the Proto-Bulgarian tribe “Zikh”, whose Caucasian features are more noticeable comparing to the Kazakhs of other regions. The presence of the ethnonym **Bersil** both among the Alans and among the Khazars in the form of **Berchilik, Burdzhoglu-Berchogly or Burchevich among the Kipchaks-Polovtsy** and **Bersh among modern Western Kazakhs** testifies to the commonality of ethnic components.

Hence the connection with the Alans. This proves the existence of common sources of these Russian, Ossetian, Adyghe and Turkic peoples, which are part of the Indo-Aryan language system.

In other words, the Alshins were separated from the Turkic clans earlier, that is, they started “Kazakhness” in ancient times (Sh. Valikhanov).

### Conclusion.

A century ago, Alash intellectuals, who were looking for spiritual mechanisms to revive the Kazakh consciousness, built a new era in the study of Kazakh knowledge and cultural heritage. Kondybay's work is not left out of the attention of historians. The findings of his works, which laid the scientific foundation of Kazakh mythology, can be used as a method in the study of the ancient origins of Kazakh history. It is the Eternal Land of the Holy Kazakhs - not in real geography, but in our minds and instincts, that is, in our “inner country”, which is located inside each Kazakh, completely hidden, dusty and unrecognizable. Mythology is one of the keys to rediscovering such a sacred space “[2,500].

The use of Kazakh mythology as a method of research in historical science will play an important role in the spiritual revival of the important measures that will become the core of national patriotism: the program “Native Land”, the project “Geography of the Holy Lands of Kazakhstan” and local lore. These events are accompanied by respect for the Kazakh people, the founder of the state, the inviolable foundation of national identity and are symbols that protect interethnic harmony from dangerous influences.

### **ҚАЗАҚ ЭТНОГЕНЕЗІНДЕГІ ЭТНОНИМДЕРДІ МИФОЛОГИЯЛЫҚ – ЛИНГВИСТИКАЛЫҚ ТАЛДАУ (С. Қондыбай зерттеулері негізінде)**

**Андатпа.** Мақалада қазақ этногенезіндегі “Алаш”, “Эфталит” “Алан”, т.б. атаулардың шығуы жаңа қырынан талданады. Маңғыстаулық зерттеуші С. Қондыбайдың қазақтың шығу тегіне қатысты этнонимдік атаулар туралы жаңаша пікірлері пәнаралық әдістер мен мифтік ұғымдар мен түсініктерді лингвистикалық талдау арқылы тұжырымдалады. Оның қазақ тарихының арғы кезеңінің евразиялық және түркілік көне өркениеттермен байланыстылығы туралы пікірлері сараланады. С.Қондыбай “Алаш” аңыздарының мифтік болмысын ашып, ұлтымыздың алғашқы атауының түбі терең дәуірлермен сабақтастығын пәнаралық әдістермен дәлелдеуге тырысты. Пәнаралық тәсілді қолданған ол, жазба дәстүрі ұмытылған көшпелі қазақ халқының көне тарихының мифтік негізін ашып, лингвистикалық талдауға басты мән берді.

**Қазақты құраған тайпалардың өздерінің аңыз-мифтерінде, этногенезінде сақтап қалған Алаш атауының матриархат кезеңімен байланыстылығын негіздейді.**

С.Қондыбай Алаша ханның алапестігін секпілдікпен, яғни “күн тектілікпен” (солярный герой) байланыстырып, қазақтың түп атасы Алаш атауын арғы замандарда (мифтік кезеңде) адамзатқа өмір сүруді, қоғам құруды үйреткен тәңірінің халық жадында сақталған аты екенін ғылыми түрде дәлелдеуге тырысты.

Адамзат өркениетінің ортақ бастаулары туралы гипотезаларды С.Қондыбай Пуруравас Айла мен Қалша Қадырдың ұқсастығы арқылы көрсетіп, *протоқазақ бабалардың үндіарийлермен кездескенін, кейін үнді эпостары сюжеттеріне және қазақ мифтеріне негіз болған деген тұжырым жасайды.*

“Алаш хан” немесе “Алаша хан” атауы ежелден бері ұрпақтан-ұрпаққа өтіп, халық аузында сіңіп кеткен идеомаға айналған, сондықтан оны протоқазақ этностары пайдаланған. Осыған орай, С. Қондыбай “Алаш” этнонимін “Қалаш”, “Қал” (матриархат дәуірі немесе арийлік кезең), “Жеті ал” (эфталит кезеңі), алан (I-IV ғғ.), Алшын (XIV-XVII ғғ.) атауларымен байланыстырады.

Зерттеуші “Алшын”, “Алау”, “алан” этнонимдері Қара – Азау - Каспий теңіздері аралығындағы Хазар мен бұлғарлармен этникалық байланысты көрсетіп, орыс, осетин, адыг халықтары мен түркі халықтарының ортақ қайнарларының болғанын дәлелдейді. Оның Алшындардың түркі тумаластарынан ертеректе бөлініп, “қазақтықты” бағзы замандарда бастап, кейінгі түркілік мемлекеттердің этникалық құрылымына ықпалын негіздейді.

**Негізгі сөздер:** С.Қондыбай, қазақ этногенезі, эфталит, “Алаш”, “Алаша хан”, “Алшын”, “Алан”, “Қыдырбай”, “Қыдуар” этнонимдері, мифология, қазақ мифтері деректерін салыстырмалы талдау.

### **МИФОЛОГО-ЛИНГВИСТИЧЕСКИЙ АНАЛИЗ ЭТНОНИМОВ В КАЗАХСКОМ ЭТНОГЕНЕЗЕ (на материале исследования С. Кондыбая)**

**Аннотация.** В статье этнонимы “Алаш”, “Эфталит”, “Алаша”, “Алшын”, и т.п., рассматриваются с новых позиций. Анализируются оригинальные суждения и выводы мангистауского исследователя С. Кондыбая, сделанные на основе лингвистического, этимологического анализов и применения междисциплинарных методов (данных историографии, казахского шежире и мифов) о взаимосвязанности ранних этапов казахской истории с древними цивилизациями евразийского и тюркского миров. С. Кондыбай раскрыл мифологический характер легенд “Алаш” и попытался междисциплинарными методами доказать, что первое имя нашего народа связано с древними эпохами. Используя междисциплинарный подход, он сосредоточился на лингвистическом анализе, раскрывающем мифическую основу древней истории кочевого казахского народа, чья письменная традиция была забыта. Он обосновал мнение, что название “Алаш”, сохранившееся в легендах и этногенезе казахских племен, возникло в период матриархата. С.Кондыбай пытался научно доказать, что имя казахского прародителя Алаш есть имя богини, научившей человечество жить и строить общество в древности (мифический период), проказу Алаша-хана с “солнечной генеалогией”. С.Кондыбай анализируя легенду об этнониме Калша Қадыр находит сходство с индийским Пурурава Айла, что дает ему возможность утверждать об общем происхождении человеческой цивилизации. Говоря о пересечении праказахов с индоариями в древние времена, он сделал вывод, что это легло в основу сюжетов индийских эпосов и казахских мифов. Этимологию слова Алаш он выводит от прототюркской праформа “Al”, означающей “изначальный, огненно-красный, берущий”. Поэтому имя “Алаш-хан” или “Алаша-хан” долгое время было идиомой, передаваемой из поколения в поколение, постоянно



использовались протоказахскими этносами. В связи с этим С. Кондыбай связывает этноним “алаш” с названиями “калш”, “кал” (матриархальная эпоха или арийский период), “жети ал (семь ал)” (эфталитский период), алан (I-IV вв.), алшин (XIV-XVII вв.). Исследователь показывает, что этнонимы “алшин», “алау”, “алан” указывают на этнические связи с хазарами и булгарами, обитающими Черным-Азовским-Каспийскими морями, доказывая наличие общих истоков русского, осетинского, адыгского и тюркских народов. Его вывод о том, что алшинцы ранее других отделились от тюркских общностей, первыми начали “казаковать” еще в древности, постоянно продвигаясь на запад, и участвовали в этносовете евразийских тюркских империй, свидетельствует о достаточной обоснованности гипотезы исследователя.

**Ключевые слова:** С. Кондыбай, этногенез казахов, этнонимы “Алаш”, “Алаша хан”, “Алшын”, “Алан”, “Қыдырбай”, “Қыдуар”, мифология, сравнительный анализ сведений казахских мифов.

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