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Onyms as a means of expressing national consciousness to a cultural and historical object (using the example of the sights of Turkestan)

The relationship of culture and information embedded, stored and communicated in onyms is carried out through denotative-connotative relations in the language. The denotative component conveys the general logical concept enclosed in the word, and the connotative value conveys its additional shades. According to I.A. Sternin, the denotative component is the main one for most words and is subject-conceptual or purely conceptual information related to the reflection of non-linguistic reality, objective or subjective. The connotative component expresses the attitude of the speaker to the subject. Speakers of both denotative and connotative meanings are lexemes - semantic units of the language [1, 33-34].

A large number of onyms of cultural and historical monuments reflect specific national features and roots go back to the history of the people, their life, customs, traditions. According to N.D. Arutyunova, this fundamental property of the language is explained by the fact that people evaluate the objects surrounding them. First of all, the subject's opinion on the value of the object for him plays an important role [2, 52]. A person evaluates objects that are functionally significant for him, i.e. those objects, people, phenomena that perform important functions for him. The subjective factor plays a very significant role in the assessment. The person's opinion about the object, the attitude towards it, due to various circumstances, is manifested in the nomination of the object. [3, 16]. A good illustration of this is the onyms of the sights of Turkestan.

This city still holds the former splendor of medieval architecture and has great historical significance for Kazakhstan. It is called the “small Mecca,” since in the Middle Ages it was the center of spiritual culture. For this reason, the names of its monuments acquire a sacred semantic connotation and are a source of information about national culture and its originality. The mausoleum of Hodja Ahmed Yassawi, built in the XIV century in honor of the outstanding Sufi poet, spiritual figure of the Turkic world, is striking with splendor, attracts an incredible number of pilgrims and

is included in the UNESCO World Heritage List. For Turkic-speaking nations it is a symbol of spirituality, wisdom, virtue [4, 17]. Linguistic analysis of the name of this cultural object showed a close connection between the denotata and the connotata. As we can see, the name of the mausoleum consists of the name of the spiritual figure of the Turks - Ahmed Yassawi and the lexeme "hodja." Turning to the etymological dictionary edited by N.M. Shansky and T.A. Bobrova, we found this word among those borrowed from the Persian language:

Hodja (Persian. **هوجا**) - the person conducting the origin from the Arab missionaries of Islam [5, 348]. Ahmed Yassawi made for Turkic people much: he was their spiritual mentor, an example of belief, the talented poet and the writer. His thoughts are imprinted in heritage to descendants "Divani hikmet" (kaz. Diuani hikmet) - "The book of wisdom". In the work he called Turkic tribes for unity and consent. Really, this lexical component bears in itself the conceptual information connected with reflection of extralinguistic reality therefore the name of this sight displays consciousness of the people.

For centuries stored and sacredly revered relic of the Taikazan mausoleum deserves much attention. This huge metal boiler, containing up to 3,000 liters of water and weighing about two tons, was poured out on the orders of Emir Timur. According to the etymological dictionary, the word Taikazan (kaz. Тайказан) has Turkish and Persian roots:

Kazan (Turkish) - "boiler";

کایب (Persian), **tāi** (new-Persian) - a large bandaged convolution of goods, a large bunch of things [6, 203]. Among Turkic-speaking native speakers, this word somewhat simplified semantic essence and acquired the meaning of "big." According to the tradition of the Middle Ages Taikazan - a large boiler with a semicircular bottom - was placed at the burial places of prominent people. In the linguistic consciousness of the ancient Turks, the word "Kazan" was identified with grace, so Emir Timur ordered it to be built in the mausoleum of Hodja Ahmed Yassawi [4, 21].

The fact of borrowing from the above languages, the construction of an object with this nomination, as well as Arabic letters on it, derived by the Persian master Usta Abdulaziz ibn Usta Sharafuddin Tabrizi, clearly illustrate the influence of countries on the spiritual formation of the Turks and their descendants.

The name of the historical and cultural reserve-museum Hazret-Sultan in Turkestan, which includes a set of archeological and cultural monuments, is an example of the influence of the consciousness of native speakers on the nomination phenomenon.

سَعَادَةُ (Arabic) (Hazret)

- 1) happiness, wellbeing, prosperity, success;
- 2) holiness, piety, righteousness;

3) Historical - Highness, Majesty, Lord, Excellency (title of Pasha) [7, 613].

The Arabs, who massively converted to Islam in the early Middle Ages, had close contacts with the Turkic tribes. The Turkic people, in turn, adopted from them many features of culture, which subsequently influenced their spiritual formation. Having penetrated the lexical system of nomadic Turks, the word “Hazret” was used in its second meaning and served as an appeal to a person with high spiritual status. Ahmed Yassawi had great authority among the Turks, so he was glorified as Hazret Sultan - Sultan of All Saints. For this reason, the name of the famous Turkestan reserve has a sacred semantic hue.

Hilvet Underground Mosque (kaz. ҚЫЛУЕТ – “one, only”), onym which goes back to Arabic too, keeps in itself many secrets. According to legend, Hodja Ahmed Yassawi seceded in it for prayers and devoted the rest of life and strength to writing spiritual lyrics. Here he created the collection “Hikmet” - a grandiose creation of Sufi literature [4, 26]. Hilvet is a place of worship for Sufis. Previously, this place was called the Arabic word “haluat” (هالوات) [7, 621], but in later records of historical scholars this word is distorted into “hilvet.” As we see, the historical and etymological interpretation of the name of this sightseeing attraction tells us the relationship between the display of the knowledge of the Turks about it and its implementation at the vocabulary level.

The next group of onyms is included in the semantic field “house, family.” It is not surprising that in the name of the sacred places of the Turks there are lexical items “ata” and “ana.” The ancient people from time immemorial honored traditions, and everything related to ancestors and family was sacred and unpopular. In memory of them, majestic mosques and mausoleum were constructed. These cultural and historical monuments were considered places of strength, here they came with a plea for healing and immersion in prayer [4, 31]. We assigned 5 language units to them: 1) Ukasha ata Well; 2) Kumshik Ata Mosque; 3) The mausoleum of Gauhar Ana; 4) The mausoleum of Domalak Ana; 5) “Lullaby height.”

One of the components of the semantic field “house, family” in our work are the lexical items “ata,” “ana.” All this suggests in favor of the fact that the institution of the family among the ancient Turks was strong, which can be traced at the language level. Ukasha ata, whose name is reflected in the name of the Turkestan well, according to legend, was a brave valiant batyr and spiritual figure in the Turkic territories. The enemies could not hit him with a spear in honest battle and killed him near the well during prayer when he was vulnerable. The well has become one of the main attractions of this region, and it is no coincidence that the name of Ukasha ata was assigned to it. The memory of this man and the deep respect for him live among descendants today [4, 58]. The tribute also served as a reason to name another cultural and historical object of Turkestan after an outstanding figure. Kumshik Ata Mosque (kaz. Әулие Құмшық ата) - a cave structure located one kilometer from the mausoleum of Hodja Ahmed

Yassawi. This cultural and historical object is also named after the great spiritual mentor of the Turks Kumshik ata [4.75]. Note that, in addition to the name of the figure, the onym of the mosque contains another important lexical component – “auliye” (translated from Kazakh – “holy,” “sinless person”). This lexical item carries conceptual information about his righteous life and demonstrates the features of the consciousness of the people and the memory of it, realized at the linguistic level.

The mausoleum of Gauhar Ana was erected in honor of the daughter of Hodja Ahmed Yassawi. Turkic belief says that the woman had healing power and assisted everyone who crossed the threshold of her house with a plea for recovery. Moral purity, concern for the neighbor and compassion are qualities that distinguished Gauhar among the rest. The joy of her life was overshadowed by the absence of children, and the woman was often gripped by despair. The wise father, comforting her, said: “All those whom you have cured, your children!” Many centuries have passed since then, but the mausoleum now gathers many tourists who came to see the architectural miracle and, having attached itself to its structure, feel part of the great history [4, 82].

The mausoleum of Domalak Ana was built in memory of one of the legendary progenitrixes of the Kazakh people. She was the wife of Batyr and Bey Baidibek, who united disparate tribes. Domalak Ana was a modest, loving mother, endowed with the gift of foresight. Among the people she was revered for wisdom and affectionately called “Domalak ana” [4, 88]. lexical item “domalak” (“round, spherical”) [8, 412] dates back to the Persian سیف د (“Dikhnat”) – “Holy” [9, 87]. Subsequently, the word underwent changes and began to be pronounced “domalak” (kaz. “домалак”). There are two stones in the Domalak ana mausoleum, and, according to Turkic legend, only a righteous person can pass between them. Obviously, the idea of holiness embedded in the consciousness of the people is expressed through denotative-connotative lexical relations and has proved to be an onym.

Onym “Besik tobe” (Rus. “lullaby height”) [8, 101] is also of great interest, since the Turkic nations have developed the opinion for centuries that a trip to the Turkestan Cradle gives childless women the joy of motherhood [4.91]. From ancient times, the cradle, not only in the minds of the Turkic, but also of many nations of the world, is a symbol of care, tenderness and inextricably connected with the image of the mother. The name of the above sights is proof of the value of the family center among the Turkic nations and their strongly developed family feelings.

So, the sights of Turkestan contain in names a reflection of the connection between language and culture, which is confirmed by etymological dictionaries. Lexicographic analysis determined the specifics of the correlation of the denotative part of the called object to the connotative. Despite the fact that today there is no holistic approach to the historical and methodological analysis of cultural and historical objects of Turkestan, it, representing a synthesis of history and linguistics, expands the outlook

of the researcher himself and contributes to the most voluminous vision of the spiritual heritage of Turkestan.

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