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COSMONYMS IN THE FRAME OF TRADITIONAL KAZAKH CULTURE

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Abstract. The relevance of the study is due to the growing interest in the interaction of language and culture, especially in the context of onomastics. The novelty lies in the study of the influence of the Kazakh nomadic culture on the formation of the cosmonymic system of the language. Research aims to investigate and document the linguistic and cultural significance of Kazakh folk cosmonyms, focusing on their historical usage and importance in nomadic pastoral culture. Objectives: investigate cultural significance of cosmonyms in Kazakh nomadic life; explore the role of cosmonyms in the formation of phraseological units, proverbs and legends. The main conclusion of the study: Kazakh cosmonyms do not simply denote celestial bodies, but also serve as a reflection of the nomadic way of life, deep knowledge of nature and astronomical observations of the Kazakh people. They are closely related to toponymy, form phraseological units and proverbs, and part of the Kazakh culture. This research employs etymological, semantic, structural, and linguocultural approaches as its primary analytical tools. Theoretically, it contributes to a more profound insight into how language and culture interact in the formation of Kazakh cosmonyms. Practically, the outcomes of the study can be utilized in areas such as Kazakh ethnolinguistic and cultural research, as well as in the creation of specialized dictionaries and encyclopaedic resources.

Keywords: cosmonym, Kazakh traditional culture, seasonal pasture, Kazakh yurt, Kazakh folk, celestial language units, phraseological units, proverbs, onomastic space

Introduction

A history of a nation and a language is long developing phenomenon; the centuries-old achievement of each ethnic group is aimed at understanding mysterious images of the world that became an invaluable asset and wealth of each nation conveyed by its own language. History of each nation is as a storeroom of treasures that contains its own worldview, customs, traditions, language, religion, and psychology that reflect the essence of a nation. Any ethnicity and its roots are closely connected with its thousand years formulated language, culture, intellectual, and worldviews [1, p. 207]. Language plays a crucial role in preserving and passing down national heritage across generations. A.T. Kaidar refers to this cognitive and accumulative function as the "phenomenon of language" or "the

world of languages.” This concept encompasses all the fundamental characteristics of a language, including its connection to the origins of an ethnic group, its role in shaping cultural and spiritual identity, and its capacity to express individual and collective self-realization. Essentially, the phrase “the world of languages” represents countless meaningful linguistic elements and structures that reflect the identity and heritage of a specific ethnic community [2, p. 11].

National culture, in this context, is seen as a dynamic tradition—constantly evolving over centuries - yet grounded in the unique codes of behavior, traditions, customs, and moral values of a people. These elements emerge from the collective consciousness of a society. As noted by Z. K. Akhmetzhanova, contemporary scientific discourse has increasingly focused on the revival of ethnic identity, highlighting the intricate relationship between language and national culture. She describes this relationship as “culture reflected through the lens of language” [3, p. 3]. Culture is embedded in the language, therefore language is a reflection of culture, a means of expressing culture. The symbolic nature of culture can be defined through semantics of linguistic symbols.

It is known that the territory of modern Kazakhstan, along with Central Asia, has long been a bridge connecting the East and West worlds. The region consists of deserts and irrigated territories, mountains and forests, boundless steppe spaces [4, p. 138]. The main livelihood of Kazakhs, in the territory of Kazakhstan, was nomadic cattle breeding. Kazakhs, who involved in nomadic cattle breeding comprehensively studied the landscape features of the territory, especially, natural features of pasture lands. During the four seasons of the year, pasturelands had been changed according to seasons once a year, depending on the weather conditions and the conditions of livestock. In this regard, in ancient Kazakh traditional culture seasonal pastures were called as *kókteý* - spring, *jailay* - summer, *kúzdeý* - autumn, *qystay* - winter. The circular perception of the steppe and sky was associated with the ancient Saka nomadic worldview. The onomastic space, in turn, encompasses both the national cultural space and the cultural landscape.

The spatial development of the Kazakhs is manifested in the structure of the yurt, which represents the infinite meaning of a circular pattern [1, p. 212]. Along with this, the Kazakhs are accustomed not only to relief, but also to understanding the secrets of heaven and their cattle. Despite the fact that in ancient times there was a nomadic way of life, there was a traditional Kazakh tradition of seasonal cattle grazing. In this regard, a complex cultural and economic complex developed in the region, combining a settled and nomadic culture.

Ancient Kazakhs had not only a deep understanding of the environment, but also a wealth of folk knowledge about environment. It was created and stored in the natural code, in genetic code of ancestors of wise Kazakh people, who obtained knowledge from the nature itself. According to Kenzheakhmetov nomads knew about the features and secrets of their territories inside and out; they were able to find their ways at dark nights just looking at the position of stars. They were able

to find their homes during strong blizzards and winds; they predicted the weather changes by observing the behaviour of animals, birds and insects. For instance, a cat displaying restlessness or scratching wooden surfaces was taken as a signal of imminent weather shifts. Conversely, if a cat lay stretched out while sleeping, it was believed that the pleasant weather would persist. The honking of geese during the winter often indicated a mild season ahead, while geese tucking their feet beneath them suggested an incoming cold spell. Observing squirrels also served as a weather forecast: if white squirrels built their nests lower, a harsh winter was expected; if they nested higher, warmer conditions were anticipated. On days of fair weather, if squirrels stayed in their nests, it hinted that a weather disturbance was approaching soon. If a snake delayed entering hibernation in the fall, it was believed that the season would be long and warm. Additionally, when clusters of snakes or groups of insects began migrating elsewhere, people feared an approaching natural disaster such as an earthquake. One traditional belief stated that if rain began on a Friday, it might continue for an entire week [5, p. 61]. Perhaps because of such observations, people still recall the old proverb: “if it rains on Thursday it will end on Friday, however if it rains on Friday then who can stop it”. It meant that people were looking forward to favorable climate for their living conditions. Such outlooks shape people’s ways of life and their identity formation.

Famous writer, ethnographer S. Mukanov noted that nomads, shepherds, and hunters, who journeyed across the vast steppe day and night, were highly observant of the sky, attributing deep significance to its elements. He highlighted that the practice of navigating by the stars remained an integral part of herders’ everyday lives [6, p. 39]. If people are on the way day and night they determine the direction and time of a day, looking at the Temirqazyq¹ or Úrker². The Temirqazyq is a stationary star, but Úrker moves across the sky. Chokan Valikhanov emphasized the characteristics of the Temirqazyq as a “pole” due to its stable, unchanging position in the sky. He drew a parallel between the apparent motion of two stars around it and the movement of horses, which led Kazakhs to refer to them as the “great horse” and the “little horse” [7, p. 61]. The most defining trait of this “pole” star is its unwavering position. H. Abishev linked its symbolic role to the yurt - a central pillar representing strength and unity [8, p. 70]. The Temirqazyq, often viewed as the axis of the universe, was believed to guide travelers unfailingly to their destinations [2, p. 110]. It’s not just about travelling; it has a symbolic meaning that characterizes the strength of a language.

Materials and methods

The primary methods employed in this research linguistic analysis facilitated an understanding of the cultural significance of cosmonyms. Etymological

1 Temirqazyq -Pole Star

2 Úrker - Pleiades

analysis was pivotal in tracing the origins and historical development of these names, while semantic analysis focused on their meanings within Kazakh culture. Linguistic and cultural analysis (ethnolinguistic analysis) integrated these findings with insights into Kazakh traditions and worldview. The materials utilized in this study encompass cosmonyms in the Kazakh language, phraseological units, proverbs, sayings, and legends, which provided context and demonstrated the usage of cosmonyms in everyday language and cultural narratives. Lexical and phraseological units further highlighted aspects of Kazakh national spiritual culture.

Cosmonym is a component of onomastics. Human beings created the names of celestial bodies before science, and so there is a division between old, pre-telescopic names, new folk names, and scientific, codified, astronomical terms. The names of these invisible space objects in these groups are the so-called *folk astronomers*. *Folk astronomers* embrace very ancient and ancient names. These ancient names and their derived linguistic units are the subject of linguistic science. The linguistic methods of analysis are used to identify the national cultural information contained in the names. The study investigates cosmonyms within the Kazakh language, which are the proper names given to celestial bodies such as the Moon, Sun, and Stars. The youngest branch of Kazakh onomastics is proper names of celestial bodies. In linguistics, the names of celestial bodies are of two different names: cosmonym and astronomer. Such classification was made in N.V. Podolskaya's research. A researcher T. Zhanuzakov says, that due to the need of unifying the terms, the names of the Moon, the Sun, the Star and their associated materials are called cosmonyms, and the branch of the onomastics section of the linguistics that studies them is called cosmonymic [9, p. 52]. According to V.D. Bondaletov, the term cosmonym is used to refer to the names assigned to both specific points and broader spatial objects within the cosmos. He defines cosmonymy as the field of study dedicated to these celestial names and their classifications [10, p. 199].

Cosmonym is a linguistic discipline, this domain is not interested in scientific definitions of heavenly body names; it is primarily studies proper names of celestial objects whose meanings determine people's reflection on the world outlook, the way of life, traditions and customs of Kazakh people. Cosmonyms found their expressions in a language in a form of phraseological units, proverbs, sayings and legends. Meanwhile, a list of epithets and metaphors, idioms existed in Kazakh, such as *temir qazyǵy bolý*³, *temir qazyq jastaný*⁴, *ai qabaq altyn kirpik*⁵, *ai-aıdyń aty basqa*⁶, *aidan ul týdyryp, kúnnen qyz týdyryp*⁷ etc. Other lexical and phraseological units reflecting Kazakh national spiritual culture [11, p. 406] enriched this list of epithets and metaphors, proverbs and sayings.

3 *temir qazyǵy bolý* - to be a pillar

4 *temir qazyq jastaný* - to be supported by a pillar

5 *ai qabaq altyn kirpik* – to be very beautiful

6 *ai-aıdyń aty basqa* – literally it means: 'one month is different from another'

7 *aidan ul týdyryp, kúnnen qyz týdyryp* - blood out of a stone

Results

Kazakh cosmonyms are proper names of celestial bodies, and they are used and seen without any observing tools [12, p. 55]. In comparison with other fields of lexicology, folk names of cosmonyms are very few, because those names were found at early ages and many proper names were forgotten. Astronomical names tell about their ancient times.

The study of folk cosmonyms began early to define the difference between space and land, to know about the universe. Cosmonyms are of great value in the linguistic and cultural field.

Cosmonymic patterns or names of celestial bodies such as: *the Moon, the Sun, the Star, the Sky* are common astronomical objects in the world, however, each nation distinguishes the world in its own way and creates linguistic image of the world on the basis of their perception. V.A. Nikonov in his work on cosmonymy of the Volga people, noted that cosmonymy strongly supports a general principle in onomastics: names are not inherently tied to the objects they denote but are assigned by human society. These names reflect not only the characteristics of the objects but also the worldview and cultural perceptions of the name-givers [13, p. 373]. According to Nikonov, celestial objects often received names through associations with Earthly concepts. For example, hunting communities interpreted one constellation as Sagittarius, while pastoral societies imagined the sky populated with herds of horses. Everyday objects such as sledges, yurt poles, or even worn-out footwear were metaphorically projected onto the heavens - reflecting on national characteristics of a nation's perception of the world. According to K. Aronov, Kazakh folk cosmonyms are divided into semantic-thematic groups such as individual stars, group stars, constellations, zodiac, solar system, comet and meteor, space and galaxy [16]. For instance, folk names of individual star groups are: *Temirqazyq, Aqbozat*⁸, *Kókbozat*⁹, *Kúzetshi*¹⁰, *Aǵlason*¹¹, *Aıdason*¹², *Qyz*¹³, *Jigit*¹⁴, *Sulýsary*¹⁵, *Súmbile*¹⁶, *Kishisúmbile*¹⁷, *Kógaldai mergenniń kók shaqpaǵy*¹⁸, *Oq*¹⁹, *Qoishynyń końyr juldyzy*²⁰ and others (Aronov, 1992: 15-56). There are constellations such as:

8 Aqbozat - One of Ursa Minor constellation (Little Bear) (Arqan, Kókbozat)

9 Kókbozat - One of Ursa Minor constellation (Little Bear) (Aqbozat, Arqan)

10 Kúzetshi - Draco constellation

11 Aǵlason - Vega

12 Aıdason - Capella (Bosaǵa)

13 Qyz - Alcor

14 Jigit - Mizar

15 Sulýsary - Aldebaran

16 Súmbile - Sirius

17 Kishisúmbile - Procyon

18 Kógaldai mergenniń kók shaqpaǵy - Rigel

19 Oq - Betelgeuse

20 Qoishynyń końyr juldyzy - Arcturus

*Tarazy*²¹, *Shaitantarazy*²², *Úsharqar*²³, *Bosağa*²⁴, *Úrker*, *Arqan*²⁵, *Shider*²⁶, *Qyryq qaraqshy*²⁷ and others. Other groups are also classified under similar names. All these names do not always coincide with the system of astronomical science, since each nation looks at the world and designates it in its own way. These signs create traditional system of culture.

Cattle breeding takes a special place in traditional Kazakh culture. Cattle breeders took care of their cattle by themselves, these ordinary people had to be vets and astronomers as well. Among the greatest Kazakh folklore works there were many astronomical names created by shepherds and herdsmen. While herding their cattle day and night, during summer or winter seasons, they had to mind weather changes [8, p. 15]. Knowledge about stars, acquaintance with *Temirqazyq*, *Úrker*, *Úsharqar-Tarazy*²⁸, *Qusjoly*²⁹ were useful for shepherds and herdsmen who grazed cattle to the grasslands and pastures on the vast steppes of *Saryarqa*³⁰ to the wells in the deserts of *Qyzylqum*³¹ and *Betpaqdala*.³² Those stars allowed people to determine the time of the year, determine the season of moving from one place to another. Many details about the cosmonym *Úrker* (Pleiades) were found in historical works.

Úrker - is a folk name given for the astronomical constellation of zodiac Taurus. In Kazakh language and in other Turkic languages, one may find cosmonym *Úrker* (Pleiades) such as *Elek*, *Úshqaraqshy*, *Úshmergen*, *Mylytyq tútini*, *Taıǵan*, etc. [13, p. 27]. In Turkology, there are a number of researches investigating the etymology of the name *Úrker*. *Úrker* played a great role and significance in Kazakh people's daily lives. Therefore, attention should be paid to the origin of the word. According to T. Zhanuzakov, the etymology of the cosmonym *Úrker* comes from the root of the word *-el//ól*, which is preserved in Chuvash, Altai and Khakas languages. The origin of the roots *ur//ór* in the word demonstrates stages of the language development and the transition from sound *l* to sound *r*. T. Zhanuzakov connects the origin of the name *Úrker* with Kazakh people's lifestyles, therefore suggests that the root of the word *úr/ór*, related to

21 *Tarazy* - Orion constellation (*Shaitantarazy*)

22 *Shaitantarazy* (*Kishitarazy*) - Orion constellation (*Tarazy*)

23 *Úsharqar* - Orion's belt (*Úsharqar* - *Tarazy*, *Shider*)

24 *Bosağa* - Capella (*Aıdason*)

25 *Arqan* - One of Ursa Minor constellation (Little Bear) (*Aqbozat*, *Kókbozat*)

26 *Shider* - Orion's belt (*Úsharqar*, *Úsharqar* - *Tarazy*)

27 *Qyryq qaraqshy* - Small stars between Capella and Ursa Major

28 *Úsharqar* - *Tarazy* - Orion's belt (*Úsharqar*, *Shider*)

29 *Qusjoly* - The Milky way

30 *Saryarqa* - a part of the Kazakh uplands (Kazakh as *Saryarka*, or "yellow range") which has been designated a world heritage site by UNESCO.

31 *Qyzylqum* - Red sand in Turkic languages. It is the 15th largest desert in the world. Today it is divided between Kazakhstan, Uzbekistan and Turkmenistan

32 *Betpaqdala* - (Hungry Steppe) is a desert region in Kazakhstan. It is located between the lower reaches of the Sarysu River, the Chu River, and Lake Balkhash.

the concept of *grazing* [9, p. 61]. Specifically, the verb *ór - óru*, meaning “to graze or grazing”, further reinforces this connection. If we interpret the word, there is a plural form and the meaning of movement in its explanation. That is why the word has a figurative meaning as “*órip júru* (to be in large numbers), *óre túregelu*” (to stand up together all at once). While there is no definitive data on the number of stars in the Úrker constellation, some believe that it contains six or seven stars, while others describe it as a vast collection, so numerous that it is impossible to count, like ants. H. Abishev, in his research, notes: “When observing Úrker through binoculars, up to 200 stars can be seen. Binoculars are especially useful for observing Úrker on moonless nights” [8, p. 111]. Based on this observation, a stargazer might see up to ten clusters of Úrker with the naked eye, and up to 200 clusters with the aid of a telescope.

According to D.K. Kishibekov, people who lead a nomadic pastoral lifestyle spent about ten months a year moving from one place to another and they traveled about two thousand kilometers. In the steppes they moved from one pasture to another beginning their migration from March and stayed at winter locations for cold periods, especially in December, January and February. In the past, Úrker (the Pleiades) served as a guide for nomadic people. The Kazakh people referred to this star cluster as Úrker, which translates literally to “scattering away like frightened sheep.” In January, these bright and prominent stars were visible at the very center of the sky. As time passed, they gradually moved towards the horizon, signaling to the nomads that spring was on its way [14, p. 137]. On this ground, the meaning of the word Úrker originates from the verb “*úrku* (to be afraid or to fear)”, and the literal meaning of the verb - *úrik* means ‘fear of animals, fright and dreading’.

When animals fear from dangers they start moving to avoid it. The meaning of cosmonym Úrker describes this moment of action. From the cosmonym Úrker derives such words as *úrker + dei*, *úrker + she*. The word *úrkerdei* means something that has been gathered or amassed in one location. *Úrkergül* is a star-like pattern used in embroideries and jewelry. Watching Úrker, herdsman could determine their migration time and the season of the year.

According to Kazakh beliefs, the star Úrker (Pleiades) may be seen in the east during sunrise at the end of May, this means: “Úrker tudy, sorpa as bolady” (Pleiades appeared, there would be a lot of food) and with the arrival of summer, cattle began to gain weight. In winter, Úrker (Pleiades) could be seen from height at twilight, and in spring from the west side. In summer, mainly in July, Úrker nearly approached the Sun and at night it was not visible on the sky. People would think that “Úrker came down to the Earth”. It meant that summer arrived it became warmer and it was time to work in the farm. This time was also called “Úrker kókke shyqty, Úrker kóterildi” (Pleiades has risen up). However, nomads believed that this was a very important moment for sheep mating, so they said: “Úrker kóterildi, qoshqar basyn kóterdi” (Pleiades rose up and the ram raised its head) [8, p. 112]. It was impossible to see Úrker (Pleiades) on December 11th, it

meant that winter came. If Úrker (Pleiades) was seen in the early twilight, this meant that the night would be long. Thus, watching the star Úrker (Pleiades), Kazakh people had their own calendar. H. Abishev notes that for many centuries, civilizations with advanced cultures relied on the Solar calendar. Similarly, the Kazakh people tracked the movement of the Sun by observing the Úrker (Pleiades) star, which led to the development of their own Solar Calendar [8, p. 114].

Discussion

Natural or anthropogenic objects of onomastic space, proper names (mountains, rivers, springs, cities, villages, etc.) refer to toponymic names, people and names of people refer to anthroponymic names, names of celestial and cosmic bodies refer to the space system [11, p. 55]. Outer space is an integral part of the onomastic space of all nations. These systems are connected with each other. The origin and development of each proper name has its own history. Extralinguistic and linguistic factors affecting the livelihoods of people, their material and spiritual development are historical events. History is of great importance in human life, and it is influenced upon the origin of proper names. This connection began at early stages of historical development. Perhaps that is why the era and level of human knowledge are reflected in the names. The same names such as: the earth's surface, the topography of the earth, as well as the universe are closely related to each other. For example, a mountain called *Eshkiólmes* is located between the mountains *Koğaly* and *Tekeli*. This mountain is situated to the southwest of the Shubar village ... The sun rose. It leaned towards the *Eshkiólmes* mountain (S. Bakbergenov). The origin of each names of these places that were mentioned in the text such as *Eshkiólmes*, *Shubar*, *Koğaly*, *Tekeli* and others have their own significance, and the stories about some of them are preserved in folk legends. There is a legend about the mountain called *Eshkiólmes*. One day a rich man lost four or five goats on the way to the pasture. When he came back to that place next autumn, he saw his goats grazing on the slopes of the mountain. During a year the goats multiplied and there were ten of them. Upon witnessing the scene, a wealthy man and his neighbors remarked, "This is a land so fertile that even goats do not perish here." From that moment on, the mountain came to be known as *Eshkiólmes*. Later, the village was also called *Eshkiólmes* [15, p. 85]. Although the goat is prolific, it is resistant to cold. Therefore, when we hear "the place where the goats do not die", it should be referred to; the climate in the mountain is favourable. "The name *Eshkiólmes* informs shepherds about the good pastures, and amazing nature of *Mount Eshkiólmes*. *Koğaly* and *Tekeli* are also names of mountains. The names of these places were taken from the names of plants and animals that grow there [1]. These toponyms are related to folk cosmonyms.

D.K. Kishibekov explains that a nomadic cattle breeder, living in the steppes, could determine the time of year - including seasons, months, weeks, and time of

day or night — without relying on a modern calendar or watch. The nomad had a keen sense of when to migrate from winter to summer pastures and when to return. Typically, in the steppe, migrations moved from south to north. Here you need to take into account the climate distinction between a mountain zone and plain steppe. When March arrived, depending on the weather, the nomad would begin moving to the summer pastures. From June 20th to the end of July, the *Úrker* (Pleiades) constellation would disappear beyond the horizon and remain invisible for 40 days. This period, known as *shilde* (July), was considered the hottest time of the year. At the start of August, the *Tarazy* (Orion) constellation would rise on the horizon [14, p. 136].

People who knew well about nomadic life knew when autumn would come and it would be the time to prepare for winter. For instance, the expression “*Tarazyda tın suydy*” means (*the nights becomes cool in August*), and “*Súmbiledesú suydy*” means (*the water becomes cool in September*) [14, p. 136].

Conclusion

Each nation, depending on the place of their living symbolizes its universe by their worldview and outlook. For Kazakh people, who led a nomadic lifestyle for a long time, the names of places and the environment functioned as a geographical map and calendar. By observing luminaries on the sky Kazakhs could forecast weather, they could find their ways if they were lost, determined the time by sunrise and sunset, and also passed on their astronomic knowledge from generation to generation. Names originating from world outlook refer to the stages of ethnic life and they also represent information from other areas of science.

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КОСМОНИМДІК АТАУЛАР - ҚАЗАҚТЫҢ ДӘСТҮРЛІ МӘДЕНИЕТІ АРНАСЫНДА

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Аңдатпа. Тіл мен мәдениеттің өзара әрекеттесуіне байланысты, әсіресе ономастикалық контекстке қызығушылықтың артуы зерттеудің өзектілігі айқындайды. Тілдің космонимдік жүйесінің қалыптасуына қазақ халқының көшпелі мәдениетінің әсерін зерттеу жұмыстың жаңашылдығы болып табылады. Зерттеу қазақ халық космонимдерінің көшпелі мал шаруашылығындағы тарихи қолданысы мен маңызына назар аудара отырып, олардың тілдік және мәдени мәнін зерттеуді мақсат етеді. Міндеттері: қазақтың көшпелі өміріндегі космонимдердің мәдени маңызын зерттеу; фразеологиялық бірліктердің, мақал-мәтелдердің, аңыздардың жасалуындағы космонимдердің рөлін айқындау. Зерттеудің негізгі қорытындысы: Қазақ космонимдері жай ғана аспан денелерін білдіріп қана қоймайды, сонымен қатар қазақ халқының көшпелі өмір салтын, табиғаттын терең меңгеруі мен астрономиялық бақылауларын бейнелеу қызметін атқарады. Олар топонимикамен тығыз байланысты, фразеологиялық бірліктер мен мақал-мәтелдерді құрайды және қазақ мәдениетінің бір бөлігі болып саналады. Зерттеу әдістері ретінде этимологиялық, семантикалық, құрылымдық және лингвомәдени талдаулар қолданылды. Зерттеудің теориялық маңыздылығы қазақ космонимдерінің дамуындағы тіл мен

мәдениеттің байланысын тереңдете түседі. Қазақ этнолингвистикасы мен мәдениетін зерттеуде, сөздіктер мен энциклопедияларды құрастыруда алынған нәтижелерді пайдалану мүмкіндігі зерттеудің тәжірибелік маңызын көрсетеді.

Тірек сөздер: космоним, қазақтың дәстүрлі мәдениеті, маусымдық жайылымдар, қазақтың киіз үйі, қазақ халқы, космонимдердің халықтық атауы, фразеологиялық бірліктер, мақал-мәтелдер, ономастикалық кеңістік

КОСМОНИМЫ В РАМКАХ ТРАДИЦИОННОЙ КАЗАХСКОЙ КУЛЬТУРЫ

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Аннотация. Актуальность исследования обусловлена растущим интересом к взаимодействию языка и культуры, особенно в контексте ономастики. Новизна заключается в изучении влияния казахской кочевой культуры на формирование космонимической системы языка. Целью исследования является изучение лингвистического и культурного значения казахских народных космонимов, с упором на их историческое использование и значение в кочевой скотоводческой культуре. Задачи: исследование культурного значения космонимов в казахской кочевой жизни; исследование роли космонимов в формировании фразеологических единиц, пословиц и легенд. Основной вывод исследования: казахские космонимы не просто обозначают небесные тела, но и служат отражением кочевого образа жизни, глубоких знаний о природе и астрономических наблюдений казахского народа. Они тесно связаны с топонимикой, образуют фразеологические единицы и пословицы, являются частью казахской культуры. В качестве методов исследования используются этимологический, семантический, структурный и лингвокультурологический анализ. Теоретическая значимость исследования заключается в углублении понимания взаимосвязи языка и культуры в развитии казахской космонимии. Практическая значимость заключается в возможности использования полученных результатов при изучении казахской этнолингвистики и культуры, составлении словарей и энциклопедий.

Ключевые слова: космоним, казахская традиционная культура, сезонные пастбища, казахская юрта, казахский народ, народное название космонимов, фразеологические единицы, пословицы, ономастическое пространство

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