CULTURAL AND COGNITIVE CHARACTERISTICS OF TOPONYMS IN RELIGIOUS WORKS

*Tlegenova G.B.[1], Berkenova R.A.[2], Pertaeva E.K.[3], Myrzakhanova G.K.[4]
*[1]PhD student, Researcher of Applied Linguistics at the A. Baitursynov Institute of Linguistics, Almaty, Kazakhstan,
e-mail: gulden_20.88@list.ru, https://orcid.org/0000-0001-9842-3324,
[2]Candidate of philological sciences, Associate Professor at the International Taraz innovative institute, Taraz, Kazakhstan,
e-mail: agabekkyzy_rabiga@mail.ru, https://orcid.org/0000-0002-3830-1648,
[3]Candidate of philological sciences, Associate Professor at the International Taraz innovative institute, Taraz, Kazakhstan,
e-mail: autidor.59@mail.ru, https://orcid.org/0000-0002-2728-6649,
[4]Master's degree, senior lecturer at the Abai Kazakh National Pedagogical University, Almaty, Kazakhstan,
e-mail: gulzhan.myrzahanova@mail.ru, https://orcid.org/0000-0001-8125-4341

Abstract. Despite the importance of theonymy as a special sector of the onomastic space, it presents a particular difficulty for the modern researcher, in contrast to other types of proper names. The fact that those onyms are insufficiently commented onomatically is due, first of all, to the fact that many of them belong to the most ancient lexical layers, to moreover, often carefully guarded in the environment of use, as well as the fact that in their teaching one should not proceed from modern scientific and philosophical concepts, but from the role that this onymic type played at the moment of occurrence, which requires the reconstruction of the worldview of people of that time, their religious picture of the world. The purpose of this study is to describe the cultural and cognitive characteristics of toponyms as part of the linguistic picture of the world and to identify the cognitive mechanisms for creating geographical names based on religious concepts. The study of the toponym is considered as a certain structure of knowledge, which makes it possible to identify and describe mental representations of the space as a whole. Practical and theoretical part of onomastic linguoconceptology in further research of practical tasks, monographs, higher education in the preparation of teaching materials for places, etc. can be used.

This article defines the cultural and cognitive characteristics of the study of toponyms in religious works. Particular attention is paid to the works carried out in line with the cognitive and functional approaches to the analysis of toponymic material.

The subject of this article is toponymy in Orkhan-Yenisei manuscripts. As a result of the research, cognitive analysis of examples of toponyms in religious works was made and conclusions were given from a cultural-cognitive point of view.

Keywords: toponym, onomastics, cognitive approach, conceptual structure of toponym, toponymic picture of the world, religious works, geographical name, cultural and cognitive.

Basic provisions

Toponymy, like any other science, does not stand still and reacts sensitively to changes occurring in the scientific world, including the linguistic world. The subject of our consideration is the religious toponyms in the works of domestic scientists of the last three decades.

Introduction

The cultural and cognitive characteristics of toponyms were performed mainly in accordance with the traditional approach to the analysis of toponymic materials. The importance of the research is that it is focused on the identification of the systemic-structural organization of this category of special vocabulary.

At the same time, we noted that along with the traditional approach in toponymy. The cultural and cognitive characteristics of toponyms is a new approach is beginning to develop that meets the goals and objectives of anthropocentric linguistics, text linguistics, and the cognitive-discursive (communicative) paradigm of scientific knowledge. The cultural and cognitive characteristics of toponyms deserves separate consideration and is the subject of the description of this article.

Let us consider in more detail how the problems we have identified are solved. In the new paradigm of scientific knowledge, the problems of toponomination are still relevant. This area of research is dominated by the problem of studying the principles of the formation of toponyms and their cognitive foundations. The process of creating a geographic name is generally no different from the process of creating an appellative derived word. The toponym is also a secondary linguistic unit, and its emergence, according to cognitive scientists, occurs as a result of the interaction of concepts.

As the analysis of the definitions by Superanskaya A. V. shows, in the new scientific paradigm, many traditional linguistic problems, including problems of onomasiology and semasiology, problems of cultural and cognitive functioning of toponyms in different types of texts [1].

In different discursive conditions, there were beginning to be studied from other theoretical positions and V.V. Korneva (2012) receives a new interpretation. The relationship to the main toponymic unit, which is treated not only as a unit of language (linguistic sign) but also as a linguistic and cultural sign, as an ethnocultural phenomenon, as a structure of knowledge, also changes radically [2].

Multifaceted and diverse functions of geographical names – toponyms have caused different approaches to their study. The ethnolinguistic approach presented in the works of the linguistic and cultural approach Kubryakova E. S. [3] has become widespread. The research works of these scholars and Kovlakas E.F. [4] are well known and do not need additional clarification. Much less known to the scientific community are the works performed in accordance with the cognitive approach.

From the point of view of the situation of meaning, the choice of a cognitive basis represents the first stage in the creation of a geographical name. At the second stage, the choice of an onomasiological (cognitive) feature takes place. It actually underlies the delimitation of the same type elements of geographical space, and which, because of this, is not determined as rigidly as the basis of toponomination. These features are well described in traditional toponymy and are often interpreted in it as criteria or principles of toponymy.

However, there are limitations here as well. With all the freedom of choice, one thing remains unchanged – the concept of PLACE, when creating the conceptual

structure of a toponym, is placed in the context of those areas of knowledge. They have a certain value and are somehow connected with various types of human activity. It is this knowledge, including knowledge about space and time, about society, labor, culture, religion, and others, that serve as a source of filling the position of a conceptual feature. The freedom to choose a conceptual attribute is due to the fact that there is no unambiguous interdependence between it and the basis.

Therefore, they can be connected by different relationships, different types of communication. This is also facilitated by the fact that the element that unites them –predicative connectives do not find a verbal representation in the external structure of the toponym. As a result, different interpretations of geographical names are possible. In particular, toponyms with components. As a rule, they do not have an unambiguous interpretation.

Material and research methods

The cognitive and linguocultural analysis helped to define greater conceptual connections between a person and the space surrounding him were revealed in the course of studying the religious toponymy. The data obtained made it possible to interpret the toponymic picture of the world as a complex formation, which is structured by a system of interrelated conceptual formations. The research is based on the conceptual analysis of the concepts in Orkhan-Yenisei manuscripts presented through the concepts PERSON, NAME, SPACE, TIME, MOVEMENT, EARTH, WATER, RIVER, MOUNTAIN. The research used cognitive analysis of toponymic picture of the world which is based on a person and his perception of the surrounding geographical space in Islamic and Christian world. The conceptual and cultural analysis is based on the world around people, reflecting the main stages in the development of the history of the region and the ethnic preferences of the peoples inhabiting it.

Literature review

Like a derivative word, the toponym has a tripartite structure. It consists of an onomasiological (cognitive) feature and a cognitive predicate linking them into a single whole. Linguists agree that the cognitive basis of the toponym is the concept of PLACE. As well as its substitutes – concepts such as MOUNTAIN, VALLEY, VILLAGE and others, reflecting a person's knowledge of the division of geographical space into various natural categories (natural facts) and artificial objects (art facts), brought under a certain rubric of topographic classification.

As stated by Andrea Bölcskei (2015) 'RELIGION as a domain is highlighted in the settlement names of several cultural areas, but the explicitness of its reference or the religious tradition reflected in the name forms may differ considerably. The cognitive and linguo-cultural analysis always allowed scientists to draw important conclusions about the patterns of toponymization [5].

To study the process of formation of toponyms, some scientists propose to use cognitive-matrix analysis. According to the definition of Pak S. M., the cognitive matrix is a certain format of knowledge. In the structure of which there is a core (in a different interpretation – a cognitive basis, represented by the concept PLACE)

and peripheral components (cognitive features) that open access to conceptual areas of various levels of complexity and link together knowledge about different aspects of a single phenomenon. It is important that these connections (conceptual predicate) do not have a mandatory, stereotyped nature inherent in the nodes of the frame [6, p.10].

Within the framework of this concept, the matrix of Christian toponyms looks like this: the base area is structured by the concept PLACE. The feature areas are structured by the concept Christianity and Islamic religion varies depending on the motivation of the name. In turn, according to Lugovaya E. A. [2008] the concept of Christianity as an area of the matrix is represented by various structural components that can act as a cognitive context when understanding a place [7, p.111].

The stated provisions were further developed in the dissertation research by Shcherbak A. S. (2007). According to him, depending on the categorical affiliation of the conceptual basis of the toponym, one can speak of a greater or lesser degree of probability of predicting the choice of signs-characteristics [8].

In particular, if the conceptual basis is represented by one or another component of geographic space, then the choice of a conceptual feature becomes more probabilistic. Since in cases of this kind different natural realities are brought under a certain natural category (mountain, rock, valley, etc.). And they, in turn, are included in the basic category of "subject/objectivity" with its inherent characteristics [9, p.13].

A similar perspective of considering the structure of the toponym with the generating basis "natural realia". Nakhanova L.A. (2014) made an attempt to identify the main categories of natural objects on the surface of the earth (land) and their relationship with other categories in Orkhon-enyssey manuscripts. Religious toponyms act as an onomasiological (cognitive) feature of the name and thereby determine how the geographical space is categorized in Spanish linguistic culture [10, pp.12–14].

It should be noted that despite the similarity of general approaches to the analysis of the toponym as a structure of knowledge. Some linguists focus on different aspects of its study. Among them are not only the categorization of toponymic objects, the dynamic aspect of creating a toponym and its cognitive structure. As mentioned above, it is also the identification of those cognitive mechanisms – cognitive schemes and interpretive operations that are reflected in geographical names.

Studies of this kind indicate that in the new paradigm of scientific knowledge in the works of toponymists, the problems of onomasiology are further developed. Scientists are trying to uncover the connection between language and cognitive processes and show how and why, on what grounds. As a result of what cognitive operations is the meaning of toponymic objects and what structures of knowledge are reflected in toponymy.

The authors Irena S. Khokholova – Liudmila S. Zamorshchikova – Viktoriia V. Filippova (2022) have been the first to use the analysis of the cognitive modeling of toponyms to discover the worldview of the local ethnic groups transferred to the

local terrain. In this regard we also tried to make conceptual analysis on our topic [11].

Professor N.G. Shaimerdinova studies ancient Turkic written monuments from the cognitive and discursive point of view and writes about the phenomenon of Tonikok, the category of time and space in Turkic monuments. The scholar examines the precedents of scholars who studied ancient Turkic monuments and analyses the peculiarities of their translation. The scholar "It is no accident that the death of Kaganov and Kül-Tegin was expressed by atypical verbs 'flew', 'flew away', and the verb 'death' dominating in this situation is used in brackets. These verbs ("he flew away", "he flew away") contain deep meaning: probably, with the ancient Turks death had another interpretation, there was no such thing as death, death is immortality or continuation of life in macrocosmos"[12, p. 70]. Here we see the importance of analyzing the concepts of Life and Death in Turkic knowledge.

It should also be noted that in modern cognitively-oriented studies there is a fundamentally different perspective of considering toponominations. So, some authors suggest going from the concept to geographical names that verbalize it. In particular, we studied the features of the linguistic representation of the concept of "religion" and proved that its components are the spatial localization of northern geographic objects. Religious toponyms represent seasonal human activity, which is reflected in housing, food, clothing, etc.; in calendar winter holidays; in hunting and fishing; in winter sports and leisure are updated in the toponymic nomination. Based on this, we can say that the concept of "religion" is the most important component of the Western national identity and "Islam" as Turkic contries.

Results and discussion

The research in the field of toponymy makes it possible to discover the connection between language and mentality, language and national identity. In general linguistics, in anthropocentric and cognitive linguistics, toponyms are also studied as part of the language picture of the world. The result of this kind of research was the identification of a close relationship between toponyms representing the concept PLACE with other phenomena. The composition of it is largely determined by the composition of the studied geographical names themselves, their typology, as well as the distribution area.

Thus, according to the results of tour study, the basis of religious toponymt is formed by the concepts of SPACE, TIME, PERSON, NUMBER and SACREDITY.

The historical texts, like Orkhan-Yenisei manuscripts can serve as a reliable source of information about the person living in a certain territory. In particular, based on the extraction of information from the toponymy of the Republic of Kazakhstan, a mental image of a person was modeled. It is structured by such cognitive-semantic fields (concepts) as 'man', 'woman', 'human body', 'religion', 'mythological representations', 'nationality', 'social sphere and professions', 'actions', 'situations', 'perception', 'assessment' and etc.

In general, the study of the toponymic picture of the world in Orkhan-Yenisei manuscripts as part of the linguistic picture of the world showed that it captures the ethno-cultural experience of people and different types of knowledge. Religious

toponymy includes naive everyday, cultural, historical and social facts of human thoughts and beliefs. The toponymic concept sphere reflects the worldview and the axiological-evaluative system of the ethnos.

Within the framework of another scientific paradigm-functionalism, one more topical direction in the study of religious toponyms can be distinguished. It is connected with the definition of the functional potential of toponyms in different speech genres. According to S. M. Pak, the functioning of toponyms in the scientific style is due to the objectively existing heterogeneity of the language of science. It largely depends on the subject of scientific presentation, as well as on the target setting of the text. In particular, in the texts of the natural sciences (physics, computing) toponyms are used extremely rarely. They are used only as part of terminological phrases that arise as a result of stable associations with a certain realia.

For example, the expression "Arystan Bab" means the personal name coordinated with 'bab' which means a religious person as a priest. Toponyms realize the greatest number of functions in geographical texts. They are used both as a nomenclature sign to indicate a specific topoobject, and as a term, and as a stylistic means. A variety of functions is also found in literary texts, in which they serve as a means of figurative, concise and capacious use and create all sorts of allusions – historical, biblical, literary. Fiction is characterized by the phenomenon of toponymic polyphony – in the text, sociocultural information (the hero's place of residence, the social motivation of the address, the cultural component) and semantic increments obtained in the context (implementation of stylistic functions) can be updated at the same time [13, p. 23]. The functional loading of the toponym and its stylistic functions are largely determined by the genre of literary works.

Thus, in J. R. R. Tolkien's epic "The Lord of the Rings", toponyms form the core of the onomastic space of the virtual world of fantasy works. They are the ones that concentratedly carry linguo-culturological, ethnic, cultural and historical information. In other genres and in other literary directions, toponyms carry a different semantic meanings.

According to Bugybayeva Zh., Zhumabekova A., Ibrayeva L., Kabosheva N., Akhatova N. (2016) "In each epoch, the names, features etc. of the required for life instruments, weapon, clothes and food, the notions, referring to the everyday things and moral values, customs, religion, entertainments, feasts are preserved only as the language facts" [13].

Religious toponyms reveal the cognitive mechanisms underlying the formation of a geographical name, and interpret toponyms as a verbally fixed system naively everyday, cultural and historical-social knowledge and ethno-cultural experience gained as a result of the long development of the people. Religious toponyms are a unique means of reflecting, identifying and evaluating the surrounding world, geographic space and a person; they make it possible to discover the connection between language and mentality. The cognitive and linguo-cultural analysis of toponymical language represents national identity. Religious toponyms have a great functional potential, which is revealed in different ways in different communicative and discursive conditions.

Toponyms of the Old Turkic period *Idoq Bash, Qan Idoq Bash, Tamaɣ Idoq Bash* consist of the constituent component *Idoq*. It is, in turn, has a number of meanings semantically related to each other: I.:

1. 'sacred' in *Kir., Alt., Khak.* 'sent by God, happy, blessed, good'; 'honor, reverence, respect, revered, respected, honest, honorable, venerable, venerable, respectful, famous, glorious, precious';

2. 'week' in *kbal.*;

3. 'spirits of rivers, mountains, valleys, fetish, object of admiration, reverence' in *Alt., Khak.*;

4. 'bringing happiness' in *Kir., Alt.;* 'happy, blessed' by M. Kashgari;

5. 'cattle, an animal consecrated as a sacrifice, a horse consecrated to God, a sacrifice' in *Yak., Alt.;* 'sacrificial' in Yak.; 'appointed, consecrated for sacrifice';

6. 'name given to an animal released into freedom as a sign of the fulfillment of a given promise' by M. Kashgari;

7. 'high (about grief)'.

All meanings are related, but there is a semantic shift in the meaning of 'week'. Perhaps this is due to the expansion of the specific meaning of 'Sunday' in the Karachay-Balkar language, which can be traced in the phrases *yyk / yykh kɣn*. Most researchers consider *Idoq* a derivative of id- 'to send'.

As stated Kerimbayev, E. A. (1995) the Kazakh onomastics has ethnocultural, nominative and functional aspects [14].

In the ancient view of ancient people, in particular the ancient Turks, the mountains were seen as a kind of sacred object, connecting them with Tengri. The mountains were the place where they sacrificed animals to *Tengri* and prayed for prosperity. That is why the sacred significance of the mountains was enormous. The higher the mountain appeared, the more sacred it seemed. There are some places related *Tengri like Khan Tengri.*

Toponyms were centers, a core open to the sky, functioned as altars where they could donate booty for the prosperity of the whole people. At the same time, each mountain could also have its own ghost, the spirit that protected these places. Ghosts were perceived as spirits of ancestors. Spirits were presented in the form of pale people, whose distinctive feature was the absence of eyebrows and eyelashes. Mountain ghosts were protectors of mountain forests, and also protected people from seasonal troubles and other evil spirits. At the same time, the spirits punished those who harmed the environment (plants, animals). Mountain ghosts demanded that no violations be allowed in the direction of animals, vegetation, places, especially careless handling of fire, etc.

If the rules were broken, they were often punished with various diseases. Myths about mountain ghosts were transmitted through fairy tales, legends and myths, which have survived to this day among many Turkic peoples. In this regard, we assume that *Idoq Bash, Qan Idoq Bash* as well as *Tamaɣ Idoq Bash* are mountain objects to which the ancient Turks came to conduct spiritual, ritual rites, worship of *Tengri* and the spirits of living beings.

In general, the sacralization of mountain objects was a characteristic feature of the Turkic peoples. This is due to a faith close to monotheistic, which can be

denoted by the term "*Tengrianism*". *Tengrianism* presupposes the duality of everything that exists on earth. This religious system was born in the depths of the Eurasian nomadic society. *Tengri* was an omnipotent, omniscient god of all things. Only by the will of *Tengri, the Kagan* could be proclaimed the ruler of the Turkic peoples. That is confirmed by the texts of the Orkhon-Yenisei monuments. However, the beliefs of the ancient Turks, in addition to Tengrism, included beliefs of a totemic and shamanistic nature.

Zhartybayev, A. E. (2006) proved that the historico-linguistical, etymological and ethnocultural elements of Central Kazakhstani toponyms are from ancient times [15, p. 52]. According to him, toponyms are connected with the spiritual culture, like: mythonims, connected with the live stock, nomadism, traditions, plants, animals, and others. There are semantic groups with the names of plants, events, water, colour, shape, size, geographic locations, numerals, life existences, rivers, natural resourses and etc.

In particular, the analysis of the functional potential of toponyms in Orkhan-Yenisei manuscripts showed that literary toponyms, along with the function of the chronotope and various stylistic functions of creating aesthetic reality, enhance the accusatory pathos inherent in the works of critical realism. The study of the functioning of toponyms in Orkhan-Yenisei manuscripts using cognitive analysis methods revealed the features of the formation of mental spaces based on toponyms. They are the main types of interaction of these mental spaces – comparison, assimilation and opposition. The use of a pragmatic approach made it possible to single out such functions of toponyms in journalistic discourse as identifying, intensifying, evaluating and characterizing, the function of attracting the attention of the addressee, the background function, and the function of switching the temporal and event context.

Thus, the cognitive and linguo-cultural analysis of various linguistic material leads the authors to a theoretically significant conclusion about the relationship between the communicative and discursive conditions for the use of toponyms. It is also the connection between the style and genre of the text and the role that toponyms play in it.

Having analyzed toponyms in religious works recorded in the texts of the Orkhon-Yenisei written monuments, we came to the following conclusion:

1. Toponyms in religious works are represented in the onomastic system of the ancient Turkic language, the important components of which are onomastic space, onomastic universals, onomastic field, including various concepts of the toponymic system, toponymic bases, toponymic formants and appellatives.

2. The systematization of toponyms in religious works embodied in the Orkhon-Yenisei written monuments is reduced to linguistic and non-linguistic classifications, in which the most important are linguistic (etymological, lexical-semantic and structural-word-building).

3. Toponyms in religious works did not arise by chance, but in connection with the laws of the development of society. They reflected the originality of the events of a particular historical period, the material and spiritual culture of the people, as well as the characteristics of the environment, nature, wildlife. Many of

the ancient Turkic toponyms contain lexical elements of foreign origin, due to linguocultural contacts with other peoples. They were borrowed in earlier periods, the Turkic time itself, as well as in later periods.

4. The texts of the Orkhon-Yenisei written monuments show that in the temporal and spatial representations of the ancient Turks toponyms played an important role in life, in the ancient era toponyms had a huge meaning. Ith was expressed in its functional features. Analysis of the texts showed that toponyms had two functions: landmarks and witness marks. Along with various ways of orientation, which are evidenced by the texts of the ancient Turkic (Orkhon-Yenisei) written monuments. There was also orientation through toponyms, which played a kind of role of landmarks denoting the territorial boundaries of "foreign, enemy" states.

5. A variety of appellative vocabulary of ancient Turkic toponyms delimits and details almost all varieties of geographical objects created by nature and human activity. As the collected material shows, these are the names of countries, large and small settlements, lakes and rivers, mountains and peaks, and other objects. In the archaic consciousness of the ancient Turks, the picture of the surrounding world (nature, society, etc.) was presented in a generalized, undivided form. Therefore, we reveal the toponyms recorded in the Orkhon-Yenisei monuments within two tiers: macrotoponyms and toponyms proper.

6. Toponyms in religious works are characterized by an extremely diverse composition of vocabulary related to various areas.

In conclusion, the review of the religious literature showed that in the study of geographical names there is a close relationship between traditional research and new directions due to changes in the scientific paradigms of linguistic knowledge. Appeal to the problem of the human factor in the language on the material of toponymy, to the issues of organization of knowledge and its influence on the choice of a geographical name.

Conclusion

The cultural and cognitive analysis of toponyms made it possible to reveal the internal semantic structure of the word. Their characteristics the connections of its semantic variants, as well as the origin (etymology) of the word helped to identify the differential meanings of the studied lexemes. We can interpret the models of the cultural and cognitive analysis to identify signs of ancient Turkic geographical names in Orkhon-Yenisei monuments.

In general, toponym formation in religious literature present the basis of concepts. That is why it is important to know and to study the units of toponym motivation. The cultural and cognitive analysis of toponyms in religious literature is based on the system of world outlook of the Kazakh nation from aincient times, the peculiar moral values and spiritual habits. The reason is that the above mentioned values are manifested in the life of ethnos and its historical values.

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ЖЕР-СУ АТТАРЫНЫҢ ДІНИ ШЫҒАРМАЛАРДАҒЫ МӘДЕНИ-ТАНЫМДЫҚ СИПАТЫ

*Тлегенова Г.Б.[1], Беркенова Р.А.[2], Пертаева Э.К.[3], Мырзаханова Г.К.[4]

*[1]Докторант, А. Байтұрсынұлы атындағы Тіл білімі институты Қолданбалы лингвистика бөлімінің ғылыми қызметкері, Алматы, Қазақстан,

e-mail: gulden_20.88@list.ru, https://orcid.org/0000-0001-9842-3324
²Филология ғылымдарының кандидаты, қауымдастырылған профессор ,
Халықаралық Тараз инновациялық институты, Тараз, Қазақстан,
e-mail: agabekkyzy_rabiga@mail.ru, https://orcid.org/0000-0002-3830-1648
³Филология ғылымдарының кандидаты, доцент, Халықаралық Тараз
инновациялық институты, Тараз, Қазақстан,
e-mail: autidor.59@mail.ru, ³https://orcid.org/0000-0002-2728-6649,
⁴Аға оқытушы, магистр, Абай атындағы Қазақ ұлттық педагогикалық
университеті, Алматы, Қазақстан,
e-mail: gulzhan.myrzahanova@mail.ru, https://orcid.org/0000-0001-8125-
4341

Аңдатпа. Теонимияның ономастикалық кеңістіктің ерекше секторы ретіндегі маңыздылығына қарамастан, ол жалқы есімдердің басқа түрлерінен айырмашылығы қазіргі зерттеушіге ерекше қиындық туғызады. Ол онимдердің ономикалық тұрғыдан жеткіліксіз түсініктеме берілуі, ең алдымен, олардың көпшілігінің ең көне лексикалық қабаттарға жататындығынан, сонымен қатар, жиі қолданыс ортасында мұқият сақталуына байланысты. олардың ілімі қазіргі ғылыми-философиялық концепциялардан емес, сол кездегі адамдардың дүниетанымын, дүниенің діни бейнесін қайта құруды талап ететін осы онимдік түрдің пайда болу сәтінде атқарған рөлінен шығуы керек. Бұл зерттеудің мақсаты – топонимдердің әлемнің тілдік бейнесінің бір бөлігі ретінде, олардың мәдени-танымдық ерекшеліктерін сипаттау және діни ұғымдар негізінде географиялық атаулардың жасалуының когнитивтік сипатын беру. Топонимді зерттеу жалпы кеңістіктегі танымдық бейнелерін анықтауға және сипаттауға мүмкіндік беретін білімнің белгілі бір құрылымы ретінде қарастырылады. Ономастикалық лингвоконцептологияның практикалық және теориялық бөлігін практикалық тапсырмаларды, монографияларды одан әрі зерттеуде, жоғары оқу орындарын оқу-әдістемелік кешендерді дайындауда және т.б. пайдалануға болады.

Зерттеу діни еңбектердегі топонимдерді талдауда өзіндік мәдени-танымдық ерекшеліктерімен айқындалады. Топонимикалық материалды талдаудың когнитивтік және функционалдық тәсілдеріне сәйкес жүргізілген орхан-енисей еңбектеріне ерекше назар аударылды.

Бұл мақаланың пәні – Орхан-Енисей қолжазбаларындағы топонимика болып табылады. Зерттеу нәтижесінде діни еңбектердегі топонимдер мысалдарын когнитивтік талдау жасалып, мәдени-танымдық тұрғыдан тұжырымдар берілді.

Тірек сөздер: топоним, ономастика, когнитивтік бағыт, топонимнің концептуалды құрылымы, әлемнің топонимикалық бейнесі, діни шығармалар, географиялық атау, мәдени-танымдық.

КУЛЬТУРНО-ПОЗНАВАТЕЛЬНАЯ ХАРАКТЕРИСТИКА ТОПОНИМОВ В РЕЛИГИОЗНЫХ ПРОИЗВЕДЕНИЯХ

*Тлегенова Г.Б.[1], Беркенова Р.А.[2], Пертаева Э.К.[3], Мырзаханова Г.К.[4]
*[1]Докторант, Институт языкознания имени А.Байтурсынулы, научный сотрудник отдела прикладной лингвистики, Алматы, Казахстан,
e-mail: gulden_20.88@list.ru, https://orcid.org/0000-0001-9842-3324,
²Кандидат филологических наук, ассоциированный профессор, Международный Таразский инновационный институт, Тараз, Казахстан,
e-mail: agabekkyzy_rabiga@mail.ru, https://orcid.org/0000-0002-3830-1648,

³ Кандидат филологических наук, доцент, Международный Таразский инновационный институт, Тараз, Казахстан,
e-mail: autidor.59@mail.ru, https://orcid.org/0000-0002-2728-6649,
⁴Старший лектор, магистр, Казахский национальный педагогический университет имени Абая, Алматы, Казахстан,
e-mail: gulzhan.myrzahanova@mail.ru, https://orcid.org/0000-0001-8125-4341

Аннотация. Несмотря на важность теонимии как особого сектора ономастического пространства, она представляет особую трудность для современного исследователя, в отличие от других типов имен собственных. То, что эти онимы недостаточно прокомментированы ономастически, объясняется, прежде всего, тем, что многие из них относятся к древнейшим лексическим пластам, к тому же часто тщательно охраняемым в среде употребления, а также тем, что при их изучении следует исходить не из современных научных и философских концепций, а из той роли, которую данный онимический тип играл в момент возникновения, что требует реконструкции мировоззрения людей того времени, их религиозной картины мира.

Цель данного исследования – описание культурно-познавательной характеристики топонимов как части языковой картины мира и выявление когнитивных механизмов создания географических названий на основе религиозных понятий. Изучение топонима рассматривается как определенная структура знаний, позволяющая выявить и описать ментальные представления о пространстве в целом. Практическая и теоретическая часть ономастической лингвоконцептологии может быть использована в дальнейших исследованиях практических задач, монографиях, в высшем образовании при подготовке учебных материалов и т.д.

В данной статье определяется культурно-познавательная характеристика исследований топонимов в религиозных произведениях. Особое внимание уделяется работам, выполненным в русле когнитивного и функционального подходов при анализе топонимического материала в орхоно-енисейских памятниках.

Предметом данной статьи является топонимия в орхоно-енисейских памятниках. В результате исследования проведен когнитивный анализ примеров топонимов в религиозных произведениях, даны выводы с точки зрения культурно-когнитивного аспекта.

Ключевые слова: топоним, ономастика, когнитивный подход, концептуальная структура топонима, топонимическая картина мира, религиозные произведения, географическое название, культурно-познавательный.