

Assiya Almauytova^{1*}, Gulzira Oralova², Aidyngul Tulebayeva³^{1*}Corresponding author, Candidate of Philological Sciences, Korkyt Ata Kyzylorda University, Kazakhstan, Kyzylorda, ORCID: 0000-0003-4719-4685 E-mail: almauytova73@mail.ru²Candidate of Philological Sciences, Korkyt Ata Kyzylorda University, Kazakhstan, Kyzylorda, ORCID: 0000-0002-7616-5499 E-mail: gulzi-oralova@mail.ru³Master, Korkyt Ata Kyzylorda University, Kazakhstan, Kyzylorda, ORCID: 0000-0003-1299-1641 E-mail: aidyn42@mail.ru**ETHNO-CULTURAL NATURE OF NAMES
RELATED TO SACRED PLACES IN SYR REGION**

Abstract. Any nation's unique identity, traditions, material and spiritual heritage, which have formed since ancient times, are a reflection of the life path of that nation. The heritage from ancient times is not only a simple witness of history for today's generation but also a high pillar of our modern culture. Our goal is to increase the need to study and master the material and spiritual heritage through ethnocultural analysis of the names related to sacred places, introducing onyms, previously excluded from research, into scientific discourse. To achieve this objective, it will be essential to solve the following tasks: Separation of the names related to the public and social life of people in the country into several groups; Classify the names of sacred places based on their lexical-semantic types. The methods of analysis, systematization, ethno linguistic analysis of language data, and descriptive approaches were used during the research. An overview of the works of domestic and foreign scientists of the mentioned nature was made. The need to study and promote sacred places is that they have essential historical, cultural and social-political significance. Sacred places show the depth of the roots of ethnic consciousness and the people's high spiritual level; they are also considered one of the key mechanisms of restoration and renewal of ethnic, historical, cultural and religious memory. Twelve objects along the Syr are included in the list of sacred places of Kazakhstan. They are: Shirik-Rabat town, Zhankent town, Begim Ana tower, Zhent, Syganaq town, Oqshy ata mausoleum, Qorasan ata mausoleum, Toletgetai-Qylyshy Ata mausoleum, Zhanqozha batyr mausoleum, Buqarbai batyr mausoleum, Qorqyt Ata monument complex, icon of Mother of God dedicated to the Sacred Kazan Cathedral (Sacred Kazan Cathedral Icon of God's Mother). Some places are not included in this list. Word formation and lexical-semantic analysis of the names of sacred places were made, and their features were highlighted. Although sacred places in the Syr region are studied from a historical-archaeological, literary, and ethnographic point of view, the article was based on studying them from an ethnolinguistic point of view in connection with the national values characteristic of the ethnos.

Keywords: Syr region; sacred places; spiritual culture; national consciousness; motive; linguistic units**Source of financing:** The article was published as part of the grant funding project of the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan under the grant AP14870690 "Literary and cognitive features of Syr Land sacred places and values of Islam".**For citation:** Almauytova A., Oralova G., Tulebayeva A. Ethno-Cultural Nature of Names Related to Sacred Places in Syr Region. *Tiltanym*, 2024. №3 (95). P. 85-95.DOI: <https://doi.org/10.55491/2411-6076-2024-3-85-95>Әсия Базарбайқызы Алмауытова^{1*}, Гүлзира Сапарқызы Оралова²,
Айдынгүл Тойбазарқызы Төлебаева³^{1*}автор-корреспондент, филология ғылымдарының кандидаты,
Қорқыт ата атындағы Қызылорда университеті, Қазақстан, Қызылорда қ.,
ORCID: 0000-0003-4719-4685 E-mail: almauytova73@mail.ru²филология ғылымдарының кандидаты, Қорқыт ата атындағы Қызылорда университеті,
Қазақстан, Қызылорда қ., ORCID: 0000-0002-7616-5499 E-mail: gulzi-oralova@mail.ru³магистр, Қорқыт ата атындағы Қызылорда университеті, Қазақстан, Қызылорда қ.,
ORCID: 0000-0003-1299-1641 E-mail: aidyn42@mail.ru**СЫР Өңіріндегі қасиетті орындарға қатысты атаулардың
этномәдени сипаты**

Аңдатпа. Кез келген халықтың алыс замандардан бері қалыптасқан өзіндік болмыс-бітімі, салт-дәстүрі, материалдық және рухани мұралары – сол халықтың ғұмыр жолының айнасы. Бағзы заманнан жеткен мұра – бүгінгі ұрпақ үшін тек тарихтың қарапайым куәгері ғана емес, сонымен бірге, қазіргі сан тарау мәдениетіміздің бой көтерген биік тұғыры да. Біздің мақсат қасиетті орындарға қатысты атауларға этномәдени талдау жасау арқылы

материалдық және рухани мұраларды зерттеп, игеруге деген қажеттілікті арттыру, зерттеу нысанынан бұған дейін тыс қалған онимдерді ғылыми айналымға қосу болып табылады. Осы мақсатты жүзеге асыру үшін мынандай міндеттерді шешу маңызды болмақ: өлкедегі адамдардың қоғамдық-әлеуметтік өмірі мен тұрмысына қатысты атаулардың өзін бірнеше топқа бөліп қарастыру; лексика-семантикалық классификацияны негізге ала отырып, қасиетті орын атауларын семантикалық типте қарастыру. Зерттеу барысында сөздік дефинициаларға талдау, жүйелеу, тілдік деректерді этнолингвистикалық сипатта зерделеу, сипаттама жасау әдістері қолданылды. Аталмыш сипаттағы отандық және шетелдік ғалымдардың еңбектеріне шолу жасалды. Киелі жерлерді зерттеп, насихаттаудың қажеттілігі оның маңызды тарихи-мәдени және қоғамдық-саяси мәнге ие болуында. Киелі жерлер халықтың этникалық сана-сезім бастауларының тереңдігін және рухани деңгейінің қаншалықты жоғары болғандығын көрсетеді, сондай-ақ, этникалық, тарихи, мәдени және діни жадыны қалпына келтіру мен жаңғыртудың басты механизмдерінің бірі болып саналады. Қазақстанның киелі орындар тізіміне Сыр бойынан 12 нысан енгізілген: Шірік-рабат қалашығы, Жанкент қалашығы, Бегім ана мұнарасы, Жент қалашығы, Сығанақ қалашығы, Оқшы ата кесенесі, Қорасан ата кесенесі, Төлегетай-Қылышты ата кесенесі, Жанқожа батыр мазары, Бұқарбай батыр кесенесі, Қорқыт ата ескерткіш кешені, Құдай ананың иконасына арналған қасиетті Қазан соборы (Свято-Казанский храм иконы Божией Матери). Сонымен қатар осы тізімге еңбеген орындар да баршылық. Қасиетті орын атауларына сөзжасамдық, лексика-семантикалық талдау жасалды, олардың ерекшеліктері атап көрсетілді. Сыр өңіріндегі қасиетті орындар тарихи-археологиялық, әдебиеттанымдық және этнографиялық тұрғыдан зерттелсе де, оны этносқа тән ұлттық құндылықтармен байланыста этнолингвистикалық тұрғыдан зерттеу мақаланың жазылуына негіз болды.

Тірек сөздер: Сыр өңірі; қасиетті орындар; рухани мәдениет; ұлттық сана; уәж; тілдік бірліктер

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**Асия Базарбаевна Алмауытова^{1*}, Гулзира Сапаровна Оралова²,
Айдынгүль Тойбазаровна Тулебаева³**

^{1*} автор-корреспондент, кандидат филологических наук,

Кызылординский университет имени Коркыт ата, Казахстан, г. Кызылорда,

ORCID: 0000-0003-4719-4685 E-mail: almauytova73@mail.ru

² кандидат филологических наук, Кызылординский университет имени Коркыт ата,
Казахстан, г. Кызылорда, ORCID: 0000-0002-7616-5499 E-mail: gulzi-oralova@mail.ru

³ магистр, Кызылординский университет имени Коркыт ата,
Казахстан, г. Кызылорда, ORCID: 0000-0003-1299-1641 E-mail: aidyn42@mail.ru

ЭТНОКУЛЬТУРНЫЙ ХАРАКТЕР НАИМЕНОВАНИЙ САКРАЛЬНЫХ МЕСТ РЕГИОНА СЫР

Аннотация. Самобытность, обычаи, материальное и духовное наследие любого народа, сложившиеся с далеких времен, являются зеркалом жизненного пути этого народа. Наследие современности – это не только простой свидетель истории для сегодняшних поколений, но и возвышенный пьедестал нашей современной культуры. Нашей целью является повышение потребности в изучении и освоении материального и духовного наследия путем этнокультурного анализа названий, относящихся к святым местам, включение в научный оборот онимов, ранее исключенных из объекта исследования. Для реализации этой цели будет важно решить следующие задачи: рассмотреть названия, относящиеся к общественно-социальной жизни и быту людей края, разделив их на несколько групп; на основе лексико-семантической классификации рассмотреть названия святых мест по семантическому типу. В ходе исследования были использованы методы анализа, систематизации словарных дефиниций, этнолингвистический анализ языковых данных, описательный метод. Проведен обзор работ отечественных и зарубежных ученых. Необходимость изучения и пропаганды сакральных мест заключается в том, что они имеют важное историко-культурное и общественно-политическое значение. Сакральные места отражают глубину истоков этнического сознания и высокий духовный уровень народа, а также считаются одним из главных механизмов восстановления и обновления этнической, исторической, культурной и религиозной памяти. В список сакральных мест Казахстана включены 12 объектов региона Сыр: город Ширик-рабат, городище Жанкент, башня Бегім ана, городище Жент, городище Сығанақ, мавзолей Оқша ата, мавзолей Қорасан ата, Мавзолей Төлегетай-Қылышты ата, кладбище Жанқожа батыра, мавзолей Бұқарбай батыра, комплекс памятников Қорқыт ата, Свято-Казанский собор, посвященный иконе Божьей Матери (Икона Свято-Казанского храма Божией Матери). Также есть места, не вошедшие в этот список. Проведен словообразовательный, лексико-семантический анализ названий святылец, выделены их особенности. Хотя сакральные места в Сырском регионе изучаются с историко-

археологической, литературной и этнографической точек зрения, этнолингвистическое изучение их в связи с национальными ценностями, присущими этносу, послужило основой для написания статьи.

Ключевые слова: регион Сыр; святые места; духовная культура; национальное сознание; мотивация; языковые единицы

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Introduction

Shoqan Ualikhanov, often regarded as the founding figure of our national identity, said with foresight: “In Kazakhs, where the ancient Turkic culture and customs have not been broken its original form, the names of places and water, names of people, and others related to historical events covering one area of life are remembered and passed on from father to son” (Ualikhanov, 1985: 285). The formation of human knowledge about the world without language is impossible. The language preserves the environment, the way of life, and the native speaker – the result of recognizing the people's attitude to the world. The place of universal phenomena and categories in language Z.K. Sabitova explains: “First of all, this is explained by the unity of objective existence, the nature of language expression, the similarity of the human psyche, the individual similarity of the way of peoples’ life, the universality of the source of mythological thinking, etc. The national special component in the meaning of linguistic units is defined by ethnic culture, religion, and national history” (The past is in the present, 2007: 79). In this regard, we offer the following opinion of academician A.Qaidar: “Some data about the ethnic group is preserved in the memory of generations through archaeological excavations and architectural mausoleums, stone sculptures, and carved stone monuments. Unlimited information and data about an ethnic group can only be stored in language” (Qaidar, 2004: 11).

In writing the article, the scientific works of Kazakh linguistics, Russian, and foreign scientists in the field of onomastics and mythology were cited. The views of scientists in this field, such as Sh.Ualikhanov, A.Qaidar, Zh.Mankeyeva, A.Kerimbayev, M.Kopylenko, T.Zhanuzaq, Q.Rysbergen, Z.Temirgazin, etc., were widely used during the analysis.

The topic touches on the actual issue. The study of the cultural semantics of linguistic units is a feature of the applied directions of modern linguistic and cultural studies. It arises from the interaction of language and culture because each linguistic unit is considered an individuality of culture.

To reveal the meaning of sacred places and show their significance, it is suggested to divide them into several groups based on their natural, historical, and cultural characteristics. These groups are natural sacred places of special value, archaeological monuments, sacred places related to historical figures and sacred places related to political and historical events, and religious places of worship.

Information about sacred places along Syr boiy is mainly studied by archaeologists, literary scholars, and journalists and still needs to be included among linguists. Language serves as a means of collecting and storing culturally important information. In some information, the past and present of the language is implicit; that is, from century to century, it has been passed down orally. Therefore, the linguistic analysis of names has gained importance. Filling these gaps will increase the relevance of our research. In particular, many issues, such as the linguistic nature of the names of sacred places, the role of onyms in revealing the national identity, and the determination of which language layer the names belong to, increase the importance of the work. Our research on the sacred places will give a new breath to the ongoing works in archaeology, history, and literary studies.

Materials and methods

In the article, the materials needed for the analysis according to the topic were selected from the materials collected during the research project AR 14870690, “Literary and cognitive features of Syr Land sacred places and values of Islam”, which is being implemented based on grant funding from the Scientific Committee of the Science and Higher Education Ministry RK for 2022-2024. In the course of the research, the methods of analysis, systematization, ethnolinguistic analysis of language data and description were used.

Such a possibility and new complex directions of language research are connected with modern society's spiritual and cultural cognitive interest and serve to recognize and promote the nation's identity. The key to culture is to reveal the inner content of the existence of each ethnic group preserved through the language. Moreover, this leads to studying the cultural background of cultural concepts preserved by the language, that is, names related to sacred places. The course of the ethnolinguistic study of the nature of names related to sacred places of the Syr region is based on theoretical works and research articles "Current problems of the Kazakh Language" by A.Qaidar, "Fundamentals of Ethnolinguistics" by M.M. Kopylenko, "National character of cultural vocabulary" by Zh.Mankeyeva, "Kazakh onomastics" by T.Zhanuzaqov, "Kazakh onomastics" by A.Kerimbayev, "Kazakh ethnolinguistic character of sacred names", theoretical works of A.Qaidar and A.Kerimbayev "Ethnolinguistic aspects of Kazakh onomastics".

Literature review

The researcher Membrado-Tena pointed out that numerous scholars have attempted to decipher the meanings of protohistoric place names solely through the lenses of linguistics or history. They have proposed theories that may or may not be linked to the geographical context of the examined location (Membrado-Tena, 2021).

Personal names have yet to escape the attention of scientists since ancient times. Scientists studying the sciences of history, geography, and psychology have studied the nature of the emergence of anthroponyms, their connection with social history, people's worldviews and religious beliefs, the environment, and the phenomena of metamorphosis. A.A. Reformatskiy said: "Onomastics should be studied not only by reporters but also by historians and geographers" (Zhanuzaqov, 2006: 77).

Research in the field of geography and religion delves into the spatial dynamics of the growth, decline, and distribution of religious communities across time. This includes establishing sacred structures and monuments, the popularity of religious pilgrimages, and the resultant environmental impacts of these phenomena (Halafoff, 2018: 4).

Individuals' interaction with tangible artifacts and the surrounding physical environment allows for an examination of how "movable behaviors contribute to the creation of seemingly sacred locations," the influence exerted by specific places, and the significance of landscape aesthetics in the "spiritual allure" of pilgrimage sites (Mantsinen, 2020).

Since 1950, anthroponyms have been studied in close connection with historical vocabulary, ethnography, and social history. The construction of names, grammatical characters, lexical meanings and formation laws were deeply studied, and many scientific articles were written. More precisely, Kazakh anthroponyms' nature and phonetic features were considered, and the formation and development of names introduced from other Turkic languages were studied. Anthroponymic names were studied from the point of view of word formation, morphological, ethnolinguistic, historical and semantic aspects, and their structural system and meaning groups were determined.

These studies include the works of A.Seidimbek "The name is also a testimony of the country", B.Doszhanov "Ancient anthroponyms in the Kazakh language", N.Asylbekova "Motivation and cognitive nature of people's names", A.Ibatov "System of the structure of people's names", M.Myrzakhmetov "Kazakh toponyms and anthroponyms". We can refer to T.Zhanuzaq's reference dictionary, "The secret of names". This dictionary presents the meaning, concept, secrets, and reasons for the declension of each name. The dictionary describes the secrets of setting names depending on folk customs, customs, and ethnographic conditions.

Russian scientist A.V. Superanskaya says that a name's semantics is formed from its linguistic, lexical, and special-onomastic functions, stylistic, and aesthetic information. A name's meaning (semantics) is an extra linguistic factor affecting clarity. This can be seen from the messages he/she gives and the linguistic and naming functions he/she performs. From a linguistic point of view, when they are nominal words or phrases, combined words, derived words, etc., as anthroponyms, extralinguistic terms are added to them that semantically approximate the sentence. In the semantics of names, the depth of our linguistic analysis is revealed as linguistic and extralinguistic (historical, geographical, cultural, etc.) data and idiographic orientation are deeply intertwined. When lexico-semantically grouping them, these features should be carefully taken into account.

Results and discussions

Each name not only designates objects but also identifies them. There are different distinguishing features in naming: people's beliefs, experience, culture, etc. play a motivational role.

Motive (motive) is the most critical stage before giving a name, expressing a sign as a linguistic phenomenon. Motivation is a sign of lexicology that considers the relationship between words and concepts during naming and the motivational state of words (Ginatullin, 1973: 11).

Motive is a distinctive feature of a thing indicated in the name. Zh. Mankeyeva emphasized adjectives in naming a particular object connected with the reality of life and daily life: “The name of any object not only names it, but also identifies it. Moreover, since recognition or identification occurs within the context of the historical development of a certain people, it differs depending on the actual conditions in which the linguistic community lives” (Mankeyeva, 1997: 148).

Today, many research works in Kazakh linguistics related to the issues of “Language and national heritage” and “Language and culture” are based on the recognition and promotion of the national character, national knowledge, and national values in the language. As a source of spiritual knowledge, the sacred concept in the language, clear examples of concepts – magical names inform the people's perception of the world and comprehensively depict the nation's spiritual knowledge, superstitions, traditions, and national spirit. That is why consideration of the sacred meaning of ethno-cultural names in the Kazakh language can be considered one of the topical issues born from today's demands, born from the close connections between language and knowledge, language and spiritual culture.

Ethnolinguistic description of Kazakh sacred words was based on materials of Kazakh sacred vocabulary units taken from the magical genres of Kazakh folklore, texts of epic works, and ethnographic and historical sources. The Kazakh language's personal and general lexical units were given a systematic scientific explanation and ethnolinguistic analysis.

The study of the ethnolinguistic nature of the Kazakh sacred words, which depict the peculiarities of the mythological perception of the surrounding world and man, contributes to a deeper understanding of theoretical issues and problems related to the interrelationship of ethnicity and language, the ethnocultural meaning of customs and traditions, and the semantics of linguistic units. Ethnolinguistics, language consciousness, mythology, linguistic and cultural studies, cognitive linguistics, etc., create an opportunity to identify and develop several issues and problems related to theories.

In the examination of the concept of sacredness, researchers have noted that it manifests in both internal and external dimensions. The internal aspect pertains to an individual's personal or another person's perception of the world and their experiences in understanding it. On the other hand, the external aspect involves the objective observation and assessment of the behaviors of individuals who underwent such profound feelings in the early 20th century (Boranbai, 2023: 75).

In the mythological worldview, the world surrounding man, nature, things, stars, planets, animals, birds, etc., was alive and had a profound meaning from the magical point of view. In such a magical living world, higher living beings (gods, ancestral spirits, etc.) and malevolent evil forces (fairies, demons, devils, ghosts, etc.), nature spirits (earth, water, etc.) live in this world. They lived like a living person. In addition, words in this sacred world were endowed with real magical power because they were considered “magical substitutes” for the objects named. In the mythological worldview, the world surrounding man, nature, things, stars, planets, animals, birds, etc., was alive and had a profound meaning from the magical point of view. In such a magical living world, higher living beings (gods, ancestral spirits, etc.) and malevolent evil forces (fairies, demons, devils, ghosts, etc.), nature spirits (earth, water, etc.) live in this world. They lived like a living person. In addition, words in this sacred world were endowed with real magical power because they were considered “magical substitutes” for the objects named. Belief in the magical power of words was the basis for using genres of magical folklore such as *prayer*, *gratitude*, *curse*, *blessing*, *desire*, *shamanic melody*, etc. (Kerimbayev, 2007).

The study of language in cognitive terms is one of the currently developing directions in linguistics. Today, the solution to how a human being recognizes the world's image from the world around him/her and how mental cognitions arise based on the nation's view of the world is showing its results based on the science of anthropolinguistics. The main tasks of ethnolinguistics and linguocultural studies, which are currently developing as a branch of anthropolinguistics, are issues such as defining

national cultural features in the linguistic image of the world and cultural meanings in the context of words, considering them in close connection with the cognitive consciousness of the linguistic and cultural subject. In this regard, the reality of the language is being studied and defined in the context of “Language and Nation”, “Language and Culture”, which is mastered by the accumulation of cultural and cognitive features characteristic of each nation because the language not only describes the national experience but also transmits it from generation to generation.

Currently, one of the main directions of anthropocentric linguistics is the study of the linguistic image of the universe and the manifestations of external existence in the vernacular. That is, the most crucial worldview, which shows the spiritual values of the people and the ethnic group, is undoubtedly expressed through linguistic values.

The academician-scientist A.Qaidar, who considered the lexical linguistic units of the national language from the ethno linguistic aspect and formed the ethno linguistic direction in Kazakh linguistics, says in his work “Kazakh ethnolinguistics” as one of the main principles of this direction: “To speak all the valuable information and valuable data related to the existence of the ethnic group, to describe it figuratively and artistically with the colours and patterns characteristic of the language” (Qaidar, 1998: 17).

About preservation of ethnic cultural heritage in the national language N.Uali said in his work “Phraseology and linguistic norm”: “Language is the reality of life. If we can reveal that truth from the layers left by time, it will reveal a secret like a genealogy. What happened in life does not leave a trace in the language. We can find such traces in the language of our precious heritage” (Uali, 1998: 40).

Professor M.M. Kopylenko concludes: “The way of life, modern existence and history of the ethnos, its material and spiritual culture are determined and thoroughly studied through the linguistic manifestations, and the language is a mirror of the people's life” (Kopylenko, 1995: 819).

The national-cultural, historical and other characteristics of the names of holy places, which are one of the linguistic and artistic tools that show and depict the historical and cultural view of the Kazakh people's life and national identity, play a significant role in our language. Names with a national-cultural character show the national color of the Kazakh land, and they can create real scenes depicting the past historical periods of the Kazakh country and land.

Notably, the research in this direction emphasizes the continuity of “Language and knowledge”. This is because linguistic data is not a static entity, but a verbal-associative category that is continually shaped by the cultural-cognitive level, influenced by the historical and social experiences of the people speaking that language in each period. The principle of “Language and nation are one” is a direct result of this, as it demonstrates the ongoing and continuing function of the nation through language.

Kazakh onomastics, a rich and diverse field, preserves the linguistic representation of the nation's material and spiritual culture. The onomastic system of the Kazakh language has been deeply intertwined with the history of our people, formed and developed over centuries. From this point of view, ethnolinguistic onomastic research has contributed significantly to clarifying the ethnocultural nature and content of the names of sacred places.

In the 1990-2000s, when studying Kazakh names of land, water and terrain, a new ethnolinguistic research direction was used, and a turn was made to the anthropocentric paradigm, which was on the agenda of world linguistics. As a result, it was proven that the catalysts are historical, ethnocultural and natural-environmental characteristics that form the national onomasticon's appearance. In addition, the ethnolinguistic nature of names related to sacred places is determined by spiritual knowledge. For example, sacred toponyms: *Arystan Bab Mausoleum*, *Oqshy Ata Mausoleum*, *Qorasan Ata Mausoleum*, etc.

The proper names in each nation's language provide various information about that nation's unique worldview and way of life, national culture, and native history. The names of sacred places with ethnocultural characters in the Syr region contain exciting words with a lot of historical and ethnographic information. For example, there are facts of later falsification of the anthroponym Oqshy as Oqshantai ata, probably to match the mentioned paternalism of the owners. Oqshy belongs to the pre-Islamic era, typical of the Kypchak and Oguz tribes. Oqshy, or “bullet maker” was a sacred profession of that era. Carpentry, in general, had a special place in Kazakh culture, and the owners of the

profession were considered sacred persons.

Therefore, naming the Kazakh people is closely related to the history, spiritual and cultural life, customs, and traditions of the nation. The concepts of national history, customs, and traditions are related to culture. Culture is a certain level of historical development of society and man, which is reflected in the way people organize their lives and activities and create material and spiritual wealth.

Scholars studying language and culture, including Kazakh scientists A.Qaidar, Y.Zhanpeissoy, Zh.Mankeyeva, G.Smagulova, etc., without separating culture from language, language is an expression of culture; they believe that the relationship between the two is unique and essential. This is because it is known that the types and names of any culture are represented by language and transmitted from generation to generation. As W. Humboldt said: “A nation has its own internally developing spirit, and language is the force that brings out, preserves, and transmits the characteristics of that spirit from generation to generation.”

The peculiarities of national culture and traditions are considered in forming such conclusions during the study of the language. In particular, it is essential to be able to understand the general laws arising from the internal form of the development of such a language in connection with the human spirit in order to correctly assess and understand the basis of the spiritual and social phenomenon in modern Kazakh society, where our national spirit is reviving, and our traditions are being revived. This is because the tradition is not related to everyone's situation; it is formed due to the people's socio-psychological, cultural, household, and worldview situation – it is a national phenomenon. Secondly, another characteristic of tradition is its stability. It only changes slowly; it is passed from generation to generation through language. In that way, the network of the nation's life is not broken and is passed on from generation to generation. That is why, although they are of different generations, they understand each other and belong to one nation. This fact is directly related to the linguistic nature of Turkic, including Kazakh anthroponyms.

The national, ethnic, and linguistic identity and form of sacred place names serve as an ethno-identifying sign, and these names are an ethnocultural, ethno-identifying entity in the language and artistic text.

Sixty objects along the Syr boyi have been designated as sacred objects and natural landscape areas of local significance. Among them: Tugisken burials, Sauysqandyq petroglyphs, Babish-Mola monument complex, Balandy II mausoleum, complex monuments of Zhetiasar culture, Kesken Quiyq town, Asanas town, Asanas mausoleum, Asan ata mausoleum, Alataqy saint's burial place, Arystan Bab cemetery, Kokkesene river, Aral Asar town, Sunaq ata mausoleum, Syrlytam mausoleum, St. Belen mother's burial place, Barsakelmes reserve, Esabyz tomb, Zhanazar batyr mausoleum, Zharimbet saint's burial ground, Qarasopy mausoleum, Qarmaqshy Ata mausoleum, Qozhan Qozha mausoleum, Qozhanazar Ishan mosque, Tumen saint mausoleum, Qosym Qozha cemetery, Qulboldy Ishan mausoleum, Magzaman saint's monument, Maqtum Seit's mausoleum, Maral Ishan's mausoleum, Mambet saint's tortqulaq, Molqalan (Molla-Qalan) mausoleum, Musirali mausoleum, Myrzabai Ahun mosque and burial complex, Nogai (Nuraly) mosque, Orazai Ishan Mausoleum, Sartai Batyr Mausoleum, Seitpenbet Saint Mausoleum, “Qatyn Qamal” Cave, Karakum Foundation, Imanqul Mosque, Qalzhan Ahun Mosque-Madrassa, Qalqai Ishan Mausoleum, Baqsaiys Ata Mausoleum, Berkimbai Kalpe Mausoleum, Yensebai Saint Burial Ground, Ahmet Ishan Mausoleum, Abzhali Ishan Mosque, Aiqozha Mausoleum, Aqtas Mosque, Ganibai Mosque, Ganibai House, Building of the Former Parish School for Girls, Aitbai Mosque, Gani Muratbayev Museum, Baikonur Cosmodrome, Memorial Monument to Victims of Famine and Political Persecution, Memorial of Undying Glory, and Qambash Lake (Yeleuov, 2020).

Many ethno-cultural details are implicitly encoded and stored behind this ethnic linguistic symbol. Ethnocultural component connotations can be clear and unclear to native speakers to varying degrees. This problem depends on the breadth and depth of background knowledge of representatives of specific nations and languages. For example, we refer to the national-cultural connotation of the names. In that case, it can be seen that these personal names in the names of sacred places belong to the ethnosemantic type (type) of anthroponyms with different magical qualities in Kazakh anthroponymy. The stories of the Oqshy who killed his enemies from afar with millet husks, the holy deeds of Yes Abyz and how

Musirali revived seven dead men are probably proof of this.

The problem of studying national consciousness from the perspective of an anthropocentric paradigm is of particular importance. As noted by scientist Z.K. Temirgazina, the growth of national consciousness is a key factor in the formation of the new anthropocentric paradigm. This growth is evident in the increasing interest in culture as a system of national values and language as an expression of the value system of the people, and the ethnoses' attempts to determine its place in human history and its role in intercultural and interlinguistic relations in the world community. By the end of the 20th century, this growth led to the formation of a new anthropocentric paradigm, which is not focused on the object of knowledge, as in established methodological studies, but on the subject of knowledge – a person in all his/her: personal, national, and social characteristics (Temirgazina, 2003).

Sacred places are locations that evoke sensory and mental responses rooted in people's trusted religions, beliefs, faith, values, traditions, memories, or emotions. Across various religions and beliefs, sacred places exhibit distinct forms, atmospheres, or classifications. Nevertheless, the characterization of these places and the reasons for their sacredness remain elusive, as they involve connections between both visible and invisible spatial attributes (Helmy, 2021).

The Kazakh steppe has many sacred complexes, including the Syr region. Determining the ethno-linguistic meaning of names related to sacred places is one of the most important issues in learning about our people's past history, customs, and general culture. In this context, we all know legends and historical information about religious and spiritual objects, monuments related to prominent historical figures, and places related to important political events. “Because all those names are cultural heritage, indelible genealogy, people's bright thoughts, vivid imagination, genius intelligence, which are intertwined with the history of the people, social life, personality and actions of people, passed down from century to century, passed down from generation to generation and national behaviour, the manifestation of the whole being” (Zhanuzaq, 2010: 3).

As Academicians A.T. Qaidar and E.A. Kerimbayev assert: “The features of the national onomasticon are based not only on the national language, but on the national-cultural features of the environment in which the national onymia is formed” (Qaidarov, Kerimbayev, 1990: 3).

Professors T.Zhanuzaq and Q.Rysbergen, who reviewed the stages of development of Kazakh onomastics, gave a positive assessment of the onomastic research works written in 1990-2000 and pointed out: “The most important thing is that the methods of the new ethno-linguistic direction are widely used in the study of regional toponymy of the Kazakh language, and it should be considered a great success that the new scientific direction – the anthropocentric paradigm, which is on the agenda of the day of national onomastics – is a great success” (Zhanuzaq, Rysbergen, 2004: 26).

The ethnographic factor has significantly contributed to the ethnocultural character of the names related to sacred places in the Kazakh language. The ethnographic factor includes the cultural type of the economy; customs, traditions, beliefs, superstitions, religion, etc. can be attributed.

Regardless of the name, it is, first and foremost, a word. That is why, like all words in the language, they come into everyday communication, obey the internal laws of the language, and are studied according to linguistic methods. Even so, the names related to sacred places have some unique features compared to familiar names in the language as proper names. Their structure is directly related to the morphological and word-forming system.

Determining the national identity and content of ethnocultural names with ancient roots, memorized and preserved in people's hearts, shows the relevance of the research work.

Personal names in our language are not just labels, but a repository of our cultural history. They reflect the national characteristics of people's knowledge, environment, and world. By deciphering the meanings of these names, we can unearth a wealth of information about the spiritual, social, and material culture of the people who speak that language. This research is instrumental in preserving and understanding the history of our people and the unique features of our worldview.

Personal names in the national language as a whole, including names related to holy names, form the onomastic space of the language. Regarding the formation of these names, onomastic conclusions are not only linguistic but also logical, historical, ethnographic, geographical, and philosophical, and also appear on the basis of materials.

So, based on the lexical-semantic classification supported by many researchers, O.T. Molchanova, O.A. Sultanayev, T.Zh. Zhanuzaqov, Y.A. Kerimbayev, and others, considered the names of sacred places with the following semantic type:

- a) Names related to the public and social life of people in the country can be divided into several groups;
- b) Names that indicate kinship, brotherhood and other relationships: *Oqshy ata mausoleum, Qorasan ata mausoleum, Begim ana tower, Zhaqaiym baba pantheon, Qorqyt ata complex*;
- c) Sacred places with the names of social groups: *Imanqul Mosque, Buqarbai Batyr Mausoleum, Altaibek Ahun Mausoleum*;
- d) Names related to the type and color of geographical objects: *Aktas mosque, Akkorgan town*;
- e) Numerical names adapted to the special characteristics of geographical objects: *Zhetiasar culture, Bestam town*;
- e) Names adapted to the external shape of geographical objects: *Mortyk (there are three places with this name in the Syr region)*;
- g) Names of geographical objects of a gendered nature: *Qatynqamal*.

Judging by the available data, the region's toponyms were created using the analytical word formation method. Word formation using this method has been sufficiently studied in Turkic and Kazakh linguistics. “All complex words formed by the analytical method are created using two lexemes, but in a complex word, each does not retain its meaning but has moved to a single meaning” (Kazakh grammar, 2002: 205). This method creates a new word by joining, doubling, and combining words. For example, the *Mausoleum of Saint Mulqalan, the Mausoleum of Saint Asanas, the Mausoleum of Syrlytam, the Mausoleum of Qozhan Qozha, the Mausoleum of Tapal Ahun, and the Tomb of Munaitpas*. Personal nouns are often formed by using definite articles. Partly prepositional phrases include *Yes Abyz, Mausoleum of St. Belen ana, etc.*

Personal names can also manifest as conceptual structures among the linguistic models that make up the “linguistic image of the Universe” in our language. That is why in modern Kazakh onomastics, such linguocognitive concepts as “onomastic national image of the World” and “anthroponymic image of the World” are considered. According to B. M. Tileuberdiev: “If the linguistic image of the world reflects the national image of the world in language units of different levels, then it can be logically said that proper names at the onomastic level are a fragment of the national, linguistic image of the world and can form an onomastic national image of the world” (Tileuberdiev, 2006: 8).

Anthroponyms of the above-mentioned sacred places are not included in the list of precedent names in personal names. This is probably not due to the evil character of the names' popularity but rather their lack of decorative character.

It is indisputable that the nature of anthropotoponyms before the Islamic culture, particularly the name *Oqshy*, was given in connection with the profession. It is proved by famous legends that Genghis Khan was called *Temuchin (Temirshi)* before he ascended the throne; *Oqshy* was a blacksmith who prepared bullets, and people who worked as blacksmiths were always considered saints. The folk etymology of the name *Qorqyt* is probably related to the concept of intimidation and the beliefs of the time. Some of the names of the sacred places are related to folk tales, adding a cultural and historical depth to the topic. Behind the legend of *Qatynqamal* lies the tragedy of the wartime era. As an expression of the myth “A thousand saints in Syr land”, it is possible to name sacred places associated with the names of representatives of major religions, and it is not difficult to notice that their weight is predominant.

Conclusion

As a result of the research work, the list of the names of sacred places along the Syr boiy was supplemented, and they were described as the main lexemes defining the knowledge of the nation. During the research, the linguistic layers of the names were determined. In particular, it has been proven that the names characteristic of ancient Turkic, Persian and Kypchak-Oguz layers are few, and most names are connected with Islamic culture. It is understandable. Because Islamic values began to prevail in our region, even if they did not wholly destroy the ancient Turkish names of divine character. Even the legends about sacred places began to take on a religious, including Islamic character.

Linguistic units retain the mark of linguistic peculiarities characteristic of an entire ethnic group. In connection with this, based on the analysis, the discovery of the ethnocultural meaning of the names of the sacred places in the Syr region is characterized as the main lexemes that give that region color and determine the nation's knowledge. If so, the practical significance of the research opens the way for a deeper study of the names of the mentioned sacred places, like local history. Difficulties encountered during the research included visiting all the mentioned places and going on an expedition to collect language materials.

In general, we believe it is essential for future research to visit sacred places within the mentioned topic, understand the relief of that region, and most importantly, engage with local experts. This local knowledge is invaluable in identifying sacred places that are not included in the list, and updating these names in a comprehensive system.

For any nation, it is recognized as a value to entrust the heritage created by the ancestors to the future. In this context, if the main characteristic of the names of sacred places in the Syr region is their ethnocultural content, the cognitive nature of these names, which have been created based on the everyday social experience of the people and have kept their secret for centuries, is reflected in its “linguistic image”, and its ethnocultural value increases.

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