

МРНТИ 16.01.09

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ҚАЗАҚТАРДЫҢ МИФТІК-ДІНИ ДҮНИЕТАНЫМДАҒЫ АГИОНИМДЕР

Аннотация. Мақалада этностың мифтік діни негіздегі дүниетанымдарының құрамдас бір саласы ретінде агионимдердің тілдік және мәдени семантикасы өзара байланыста қарастырылды. Діни мазмұндағы қисса-дастандар, аңыз-эпсаналар, агиографикалық туындылар, сондай-ақ Мемлекеттік Орталық музей қорындағы материалдар дереккөз ретінде алынып, қазақтың халық тіліндегі агиофразеологизмдер, агионимдік атаулардың мәдени-тілдік семантикасындағы кодқа салынған ақпараттарды ашу арқылы олардың семиотикалық статусы және этномәдени-тілдік кеңістіктегі алатын орны мен қызметі айқындалды. Діни-мифологиялық танымның ментальды құрылымындағы дискретті бірліктердің тілдік репрезенттері ретінде сөз, сөз тіркестері, фразеологизмдер мен мақал-мәтелдер және прецедентті есімдер алынды.

Тірек сөздер: агиофразеологизмдер, агионимдік атаулар, пайғамбарлар, әулиелер, аруақтар, агионим, агиография, тілдік-мәдени семантика, социум, құндылықтарды бағалау.

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AGIONYMS IN THE MYTHO-RELIGIOUS WORLD OUTLOOK OF THE KAZAKHS

Annotation. In the article, the linguistic and cultural semantics of agionyms as an integral component of the mytho-religious world outlook of the ethnos is considered in close interrelation. As sources, works of religious content, legends, hagiographic works, as well as materials from the collections of the Central State Museum were taken, code information about hagiophraseological units in the Kazakh language, cultural and linguistic semantics of hagionymic names was revealed, their semiotic status, place and functions in the ethno-cultural and linguistic space were determined. Words, phrases, phraseological units and proverbs, and precedent names were taken as linguistic representatives of discrete units in the mental structure of religious and mythological cognition.

Keywords: agiophraseologisms, agionymic names, prophets, saints, aruakh (the Holy Spirit), agionym, hagiography, cultural and language semantics, society, assessment of values.

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АГИОНИМЫ В МИФО-РЕЛИГИОЗНОМ МИРОПОНИМАНИИ КАЗАХОВ

Аннотация. В статье рассмотрена взаимосвязь языковой и культурной семантики агιονимов как составной части мировоззрения этноса на мифо-религиозной основе. В качестве источников были взяты произведения религиозного содержания, легенды, агиографические произведения, а также материалы из фондов Центрального государственного музея, раскрыты кодовые сведения об агиофразеологизмах на казахском языке, культурно-языковой семантике агионимических названий, определены их семиотический статус, место и функции в этнокультурно-языковом пространстве. В качестве языковых репрезентов дискретных единиц в ментальной структуре религиозно-мифологического познания были взяты слова, словосочетания, фразеологизмы и пословицы, прецедентные имена.

Ключевые слова: агиофразеологизмы, агионимные имена, пророки, святые, духи, агионим, агиография, языко-культурная семантика, социум, оценка ценностей.

Introduction. The mytho-religious world outlook of the ethnos is expressed by means of the system of values which are transferred by theonyms, agionyms, mythonyms and demonological names and concepts. In this row the system of agionyms takes a special place in the Kazakh world perception and outlook. Agionyms consist of concepts and categories about prophets, saints and aruakhs (Holy Spirits). The analysis and identification of the function and the place occupied by agionyms in the linguistic and cultural-semantic space of the mytho-religious outlook of the ethno-language community is one of the important tasks whose decision would answer the challenges of the globalization era, the processes of revaluation and updating in the public consciousness of the national values.

In the new upgraded edition of the explanatory dictionary of the Kazakh language the considerable place was given to agionyms; for the first time their lexicographic processing was carried out [1]. A large number of the Kazakh agionyms was embraced in “The Phraseological dictionary of the Kazakh language” of the academician S. K. Kenesbayev [2]. Also the agionyms were classified into seven categories in the research “Conceptions, Cults, Ceremonies of the Kazakhs” of the historian R.M. Mustafina [3]. Generally in Kazakh lexicology agionyms were studied in the framework of taxonomical and structural linguistics on the principle of self-sufficiency in toponymic, anthroponymic researches, on whose basis the important results for future studies were received. However, it should be admitted that the research of agionyms only within linguistic semantics doesn’t allow to disclose more deep knowledge hidden in the cultural semantics of these objects. For today, the monumental work - the five-volume encyclopedia “The Traditional System of Kazakh Ethnographic Categories, Concepts and Names” [4] was published under the scientific supervision of the scientist ethnologist N. Alimbay, who considered such names, concepts and categories in the anthropocentric paradigm in indissoluble connection with the person, the society, the system of public relations, the objects of nature. The agionyms in the Kazakh religious consciousness are considered by us in such aspect, i.e. the principle of mutually effective totality of the language semantic field and the cultural semantic field is the cornerstone of our ethno-linguocognitive research. As the language representants of discrete units of the mental structure of the mytho-religious world outlook of the ethnos are general both for mental and for language structures, they were designated as discrete language units in the research. The agionyms were classified by us into three main categories: 1) prophets, 2) saints, 3) aruakhs (ancestral spirits).

The bases for the statement and reasoning. We assume that studying of agionyms only in the aspect of spiritual religiousness doesn't give the chance of full disclosure of the mytho-religious consciousness of the ethnos. Therefore, the purpose of the offered work is the research of agionyms in close and indissoluble connection not only with religious, but also secular spirituality. For this purpose we carried out the linguoculturological analysis on the disclosure of the linguistic cultural codes hidden in the studied objects.

1. Prophets. The names of twenty five prophets specified in the Koran Karim [5] are referred to the highest categories of agionyms. As it is told in "The Qisas Al-Anbiya" [6], the main mission and functions of prophets are to report to people the revelations of Alla Tagala. Each prophet from one hundred and twenty-four thousand ones granted on the earth, beginning from Adamat to the prophet Muhammad, had his own period and time of prophecy; everyone carried out the assigned sacred duties and created good things. In understanding of the traditional Kazakh society such elementary acts of life organization as creation of a family, cultivation of cattle and land, dwelling construction were for the first time made by Adamat prophet. There were also prophets who developed weaving, sewing business, town planning, shipbuilding, forge craft. Therefore in the Kazakh religious consciousness, Muhammad as the last prophet granted to all humanity occupies the status of the crown of one hundred and twenty-four thousand prophets.

In religious literature and exegetical conclusions, the Muslims recognize all prophets and believe them equally without exception. The following language discrete units of the cognitive consciousness which are closely connected with the religious culture, reflected in the cultural semantics, open the essence and functions entrusted by Alla Tagala to prophets as to religious persons:

- purity of their creation;
 - setting the people on the right path; an appeal for worship;
 - display of the correct models of worship;
 - reporting of a good message of the existence of the paradise and caution of the people against the hell;
 - existence of mugdzhiza (a sign from Allah, peculiar only to prophets);
 - the praises ennobling the prophets – pronouncing by believers of salauat devoted to them.
- Prophets, being created as mere mortals:
- create families as other people;
 - have posterity;
 - need clothes, dwelling;
 - satisfy hunger and thirst;
 - fall ill;
 - die (however their souls leave the terrestrial world only with their permission unlike mere mortals);
 - have no divine power, are not worshiped;
 - prophets are selected only from men (as women, in connection with the features of their nature, have days when their worship of the Founder temporarily stops).

These language discrete units connected with the secular spirituality in the cognitive consciousness of the ethnos, being weaved into the single whole, reflect the anthroponymic essence peculiar to the prophets. The below-mentioned language discrete units characterize the prophets as the persons who connected the religious spirituality with the secular spirituality:

- not arrogance, but humility;
- not fervor, but patience;
- not arrogance "I know everything", but modesty "There are people who know more than me";

- forgiving condescension even to perfidy;
- firmness in protection of truth, boundless gratitude;
- preservation of hope, even at the most desperate moments;
- virtue of never being proud of the wealth and status, etc.

The above-stated units, forming a certain integrity in the cultural and semantic field of the ethnos, open the identity of prophets not only as mere mortals – representatives of this or that society, but as the great teachers of their people, their ummah, who call for eternal, high human values, humanity and mercy and train them in God-fearing and love of God.

Three types of language discrete units reflecting 1) the anthroponymic essence of prophets, 2) their high religious competence, 3) the essence as members of the society, - in total designate the semiotic status of agionyms of category of prophets in the cognitive consciousness of the ethnos.

According to the conceptions of the religious spirituality, Alla Tagala initially created the prophets as pure ones. For strengthening of the prophetic status, Alla Tagala rewarded them with mugdzhiza (signs). They showed their mugdzhiza and keremets (miracles) to the community which demanded the proofs of their prophecy and messengership.

In the primordial Kazakh society such agiophraseologisms are widely spread as: *Нұхтың кемесі* (Noah's Ark), *Жүсіптің сұлулығы* (Yusuf's beauty), *Жүсіп пайғамбардың түсі* (the prophet Yusuf's dream), *Дәуіттің қоржыны* (David's bag), *Ер Дәуіт соққан ақ сауыт* (the chain armour from the best steel shaped by David), *Сүлейменнің жүзігі* (the ring of Solomon), *Жүзігі барда Сүлеймен, жүзігі жоқта сүмірейген* (with the ring - Solomon, without the ring – a pitiful person), *Мұсаның асатаяғы* (Moisey's crook), *Исаның демі* (the curing Jesus's breath), *Ибраһим пайғамбарға көктен түскен көк қошқар* (the sacrificial ram sent from heaven to the prophet Abraham), *Мұхаммед пайғамбарға көктен түскен төрт қылыш* (four swords sent from heavens to the prophet Mahomed), *Пайғамбар да күйеу баласын сыйлаған* (The prophet respected his son-in-law – concerning the prophet Mahomed), etc.

Craft, forge utensils and subjects as parts of these phraseological units are not simple denotata, but they design the divine material which ennobles the glory of the prophets conducting the persistent fight on the way to true knowledge of the Founder by the people; the cultural connotational values of these denotata supplement the semiotic status of prophets in the cognitive consciousness of the ethnos.

The plot about the prophet Noah and his ark is often found in the folk creativity and also in samples of original works, legends and tales of the religious and mythological content, household-ceremonial songs. According to the Kazakh legends, Noah's Ark moored to the mountain Kazygurt (the mountain in the South Kazakhstan area). Thus, the mountain Kazygurt, to which the Noah's ark moored, from a simple object of the nature turned into a sacred place. Therefore, local inhabitants (*Қазығұрттың басынан бұлт айналған*) see special omens in the curling clouds over Kazygurt.

It shouldn't be forgotten that in the semantics of mythopoetisms there can be coded cultural knowledge (information) which is closely connected with the secular spirituality. For example, abilities of the prophet Yusuf to foresee a drought testify to his possession of ancient astronomical knowledge which is within the competence of *ecetivii* (predictors of weather, meteorologists). The origin of agiophraseologisms widely spread in the traditional Kazakh environment such as *көрген түсің пайғамбардың түсі болсын* (let your dream be as the prophet's dream), *жорудың пайғамбардың жоруды болсын* (let the interpretation of dreams be as the prophet's one) is connected with it. The phraseological value in the language semantics of the set expression *Дәуіт пайғамбардың қоржыны* (the prophet David's bag) is «notwithstanding how much is treated, there are not decreasing, never-ending viands». In this expression besides the phraseological value

there is the semantics connected with the cultural fact relating to the secular spirituality. During the reign of the prophet David, the art of special metal processing was widely developed. In the ancient eastern countries of the coast of the rivers Tiger and Euphrates, and also in Egypt on the coast of Nile the possibilities of agriculture by a wooden mattock were very limited. It is known that a wooden mattock is convenient only for processing of the damp, soft soil. Whereas lands with the firm, stony soil can yield a good harvest only at their cultivation by a stronger tool. And the iron mattock as a result of the development of the special metal processing became this tool; all this positively influenced the development of agriculture, led to the labor productivity growth. Thus, the expression *Дәуіт пайғамбардың қоржыны* (the prophet David's bag) contains the implicit value of crop capacity and prosperity of the agricultural country.

The development of different types of the manufacture of iron, the prosperity of the forge craft improved the quality of the military equipment, armour and weapon. In the Kazakh folklore there are a lot of examples of various legends and tales about the chain armour forged by the prophet David (*Дәуіт соққан ақсауыт*): the sacred armour of David was inherited by the prophet *Үзейір* (Guzeir), who knew all the Torah text from the beginning to the end and in due time restored its forgotten fragments. The prophet Guzeir gave David's armour (*ақсауыт*) to his pupil *Зәрдәш* (Zaratushtra). However, according to legends it is known that Zaratushtra, having been led astray, became a fire worshipper. And, in that way, the well-known chain armour fell from Iranians into the hands of the Turan soldiers. The legend about the sacred armour of the prophet David is described in the work by Turmagambet Iztileuov (1882-1939) created on the basis of "Shakhname" by Firdousi:

Зәрдәште болушы еді болат сауыт

(They say that Zaratushtra had the damask chain armour – arbitrary translation of the author – N. U.),

Өзге емес, өз қолынан соққан Дәуіт

(Nobody else but David forged it).

Оған оқ өтпеуші еді атқанменнен

(None of bullets could punch it),

Киіліп болғанменен көне сауыт

(It wasn't worn out, no matter how much time passed).

And in other legends it was told that the Kazakh batyrs received the damask chain armour forged by the prophet David. Such lines often occur in the Kazakh eposes:

Атамнан қалған ақсауыт

Беркітіп соққан Ер Дәуіт

(I inherited from the ancestors the damask chain armour forged by David himself). In the traditional Kazakh society before the full formation of Muslim religious consciousness, the image of the prophet David was the symbol of the mythological patron of the forge craft. The information coded in the cultural semantics of the mythoepic agiophraseologism reveals the historic fact of the development and prosperity of metallurgy and iron processing at that time. It once again proves close interlacing of the religious spirituality with the secular one in the national world perception.

Deciphering the information hidden in the semantics of the mythopoetic agiophraseologism connected with the prophet Solomon "*Су иесі Сүлеймен*" (The patron of water - Solomon) outputs the following implicit knowledge of cultural value: «The tsar Solomon seized big water territories, thanks to his efforts on the development of shipbuilding». And in the Kazakh pre-Islamic society according to mythological popular beliefs, Solomon was the patron of lakes and rivers. In the mythological consciousness there were certain patrons of mountains, deserts, step-pes, lakes and rivers. Thus, in the Kazakh mythological consciousness the concrete historical

knowledge concerning the life and activity of the prophet Solomon served for the perception of his image in the new status as the water patron. In connection with this image, the whole system of valuable acts and bans which had the rational character was formed such as: cleaning of a spring source from litter, the ban on water pollution by household waste, and also the sacrifice ceremony to a new dug out channel approved in the traditional agriculture, *арық қандау* (literally – spread of the blood of sacrificial cattle on an aryk). Thus, having been created in the national consciousness initially as mythological pattern, the image of the prophet Solomon already with strengthening of Islamic religiousness in the modern period was enriched by Muslim theological knowledge.

However, it should be noted that mythological understanding of the image of the prophet as the patron of water resources in the secular spirituality of the people gradually turned into the code of ecological knowledge on the rational use of natural riches.

From the Kazakh precedent texts it is known that the crook of the prophet Moisey was allocated with special wonder-working force. According to religious legends, Moisey tried to take away Israelis from the oppression of the Egyptian Pharaohs. As a result of the blow of Moisey's crook, the sea parted, and Israelis passed it, but the army of the Pharaoh pursuing them sank. This legend about the opposition of the prophet Moisey with the deadly outcome for the Pharaoh, who was considered immortal among his people, and who had the absolute power over everyone and everything, makes such implicit sense in the secular spirituality of the Kazakhs, that not the people were created for the governor, but the governor was created for the people.

In the history of various civilizations and countries there were many attempts of the promotion and realization of ideas of the restriction of the absolute power. So, in the Ancient Chinese civilization, the follower of doctrines of Confucius Xun-Ji (313-238 AD) told concerning the justice of this idea: «The heaven created the simple people not for the governor, it put him on the throne for the simple people» [9, 69]. In the Kazakh society there were also mechanisms of the restriction of the khan's power. For example, in the Kazakh khanate for the regulation and influence on the khan's power there existed Toganak Council [4, 5-volumes, 318], *Тұрымтай кеңес* (Turumtay Council) [4, 5-volumes, 508], as special institutional forms of the political organization of the society. The implicit value of the proverb *Халық қаласа, хан жалғыз атын сояды* (if the people deign, the khan will sacrifice his last horse) from the paremiologic fund of the Kazakh language testifies to the khan's subordinated status in relation to his people: *халық ханнан жоғары* (the people are above the khan).

In some sources Kydyr (Kyzyr) is mentioned as a prophet, in others – as a saint. The status of the anthroponym Kyzyr (Hizr) hasn't been defined among other agionyms yet. There are certain reasons for that. According to legends, initially Hizr was a prophet, but his prophetic mission was completed after he had drunk the living water granting the eternal life. Therefore, eternally-living Hizr (the death will come to him only on the Doomsday) moved up from prophets into the rank of saints. In the Kazakh legends and tales Kydyr baba (father Hizr) or Kyzyr ata (ancestor Hizr) is referred to the category of the saints of the highest rank. In the traditional Kazakh outlook Kydyr ata always goes together with *Бақ* (happiness). People say: *Бақта көз болмайды* - Happiness has not got eyes. Because it can come both to good and bad men; both to kind and wicked ones; besides it is not of constant character. However, according to national popular beliefs, the special happiness will come to a man at whom Kydyr ata will look at, and it will be constant. According to the mythological ideas, to hide himself, Kydyr ata comes to people in the image of an aksakal (the white-bearded honourable aged man), a homeless tramp, a sick pauper, an unfortunate traveler, i.e. has anthroponymic signs. The person who shows mercy to indigent men, who shelters a traveler deserves “bata” (blessing) of Saint Hizr. This agionym in the secular spirituality carries out the function of the preservation of humanity in the ethical relations between

members of the society, the strengthening of communication between a person and the nature.

The above-stated fundamental ethical principles were created in the ethnocultural environment by means of the data and concepts of hagiographical heritage about prophets, and affected the norms of moral-ethical and legal relations as components of the secular spirituality. For example, for the solution of complex intertribal lawsuits and the resolution of conflicts Salavat (praise) to the prophet Muhammad was read. After reading of Salavat all claims stopped, and the party which resumed them was considered guilty and had to pay a fine (4, 5-volumes, 142 p.). It is necessary to conclude from this that Kazakh Biys (judges) in their time were guided by the humane qualities peculiar to the spiritual essence of prophets for the regulation of public legal relations.

In the Kazakh environment there was the tradition of test of a *күйеу* (son-in-law) by *қайын* (the wife's relatives). The elders of the clan watched closely sharp jokes over a *күйеу* especially among the youth so as not to overstep the limits of the permitted, according to the principle *Пайғамбар да күйеу баласын сыйлаған* (The Prophet (Muhammad) respected his son-in-law) and not to break the etiquette norms.

One can see from all aforesaid, that in the language and cultural semantic fields of the discrete units the religious and secular spirituality were closely weaved.

2. Saints (*әулиелер*). The saints belong to the following type of agionyms. In the explanatory dictionary of the Kazakh language «a saint is a person who deserved special blessing of Allah and the trust of the people by his fear of God, true service to the religion and unshakable devotion to it, whose spirit after death remains high» [1, 514]. Also the Kazakhs by the word *әулие* (saint) name a religious, devout person who has qualities of a clairvoyant and a sorcerer, the special personality of the leader conducting and setting the community on the right track of spirituality». Such discrete units of the cognitive consciousness relating to the concept “saint” in the cultural and language semantics, being weaved into the whole, reveal the semiotic status of *әулие* (saint), who belong in the ethnocultural space to the category of agionyms:

- holder of the special love and favor of Allah;
- a representative of the close-to-Allah circle standing after the circle of prophets;
- high religiousness;
- clairvoyance;
- sorcery;
- devotion (asceticism);
- gentle disposition;
- moderation in requirements (*ынсап*), content with small quantity (*қанағат*);
- not belonging to the category of prophets;
- gift to show keremets (miracles of the saints).

The saints in the hierarchy of religious persons stand one level lower than the prophets, all the prophets were endowed with the qualities of the saints, however not all the saints were prophets. In the mythological outlook of the Kazakhs the special place is taken by the ideas about *Баба түкті шапты әзіз* (the name of one saint ancestor) *Ғайып ерен, қырық шілтен* (Saint patrons), *Жеті әулие* (seven saints). Among the people, *Ғайып ерен, қырық шілтен* (Saint patrons) are generally patrons of soldiers. The custom is also widespread among the Kazakhs to bake not seven flat cakes (*жеті нан/жеті шелтек*), as it is accepted according to the Kazakh religious canons, but eight ones, devoting one flat cake to one of the companions of *Жеті әулие* (seven saints) – the dog called in the legend as *қытымьыр деген қызыл ит* (a red dog), who on the way to Allah suffered oppression and persecutions of the tyrant, burdens and deprivations of life. This ceremony perceived as a sadaka (alms) is called *жеті нан* (seven flat cakes), however eight ones are often baked, seven of them are distributed to relatives and neighbors, and one is

given to a dog. At the heart of the cultural and language semantics of the ceremony *жәмі нан* connected with religious ideas there are motives of motivation for good acts and good deeds.

According to the religious conception, the saints are the people standing closer to Allah after prophets, who deserved the favor of the Most High, have profound knowledge of the ayats of the Koran and hadiths of the prophet Muhammad, the personalities who achieved the perfection. Four *shadiyars* (assistants) – Abubakir, Omar, Ospan, Aziret Ali and thirty-three thousand *sakhab* (associates) of the prophet Muhammad belong to the special group of agionyms of the category of the saints. There are legends and tales known among the people about four shadiyars, the closest Prophet's associates and followers, who after his death, took the spiritual domination into their own hands in the caliphate created by him.

The Kazakh healers didn't go out of the house to collect *адыраспан* (garmala) without ablution, they did it early in the morning. Adyraspan is a sacred grass, therefore there was even a ceremony of its special greeting:

Ассалауамағалейкүм, адыраспан (Salamaleykum, garmala),

Бізді сізге жіберді Омар, Оспан (We were directed to you by Omar, Ospan).

Кеселге жәмі түрлі ем болсын деп (It will become medicine for seven illnesses),

Әкім Лұқпан пірлері ақыл қосқан (Patrons of the governor Lukpan told).

The example of such appeal to a plant as to a living creature testifies to the syncretization of the ancient beliefs, according to which the objects of the nature had the sacred status, with the canons and principles of the modern Moslem doctrine.

In ancient Kazakh epic works, Aziret Ali acted as the saint patron of batyrs (soldiers-bogatyrs). Aziret Ali got in inheritance one of four swords presented to the Prophet from the heaven (*Көкпен түскен төрт қылыш*) – *Зұлтықар* (Zulfikar). *Зұлтықар* as one of popular epithets of the military weapon is often used in works of poets and writers and as the man's name is widespread among the Kazakhs. There is also its other name – *берікәлі* among the people. This name is met in works by *жырау* (representatives of the Kazakh historical poetic creativity):

Дүниенің білдім жалғанын (I learned the frailty of this world),

Көтердім басқа салғанын (Endured all its tests).

Сол болды жалғыз арманым (The sole dream wasn't realized),

Берікәліні иалмадым (I didn't hold берікәлі in hand).

Берікәлі is a compound word consisting of two components: *берік* – 'strong' and *әлі* – 'Ali, the name of one of four shadiyars, the son-in-law of the prophet Muhammad'. Thus, *берікәлі* is one of the Kazakh versions of the name of the select and strong sword Zulfikar which was inherited by Aziret Ali from the prophet Muhammad. The other version of the name *Зұлтықар* is *Зүлперін*. In the work of the poet Iliyas Zhansugurov it was used as a part of the image-bearing expression:

Шалғыны шыңғырлатып жанып-жанып (Gnashing by a sharpened scythe),

Жоңқабай жоңышқаға қалды салып (Zhonkabay mows medunka),

Әлінің кеуір қырған зүлперіндей (As Ali mowed kaffirs with Zulfikar),

Үйірін, қырып-жойып кетті жарып (Collecting in heaps on the sides, dissecting everything that was ahead)

The above-stated examples point to the fact that the prophet Muhammad's sword Zulfikar which was inherited by Aziret Ali in national poetic creativity became the symbol of fearlessness and military bravery. The semiotic status of Aziret Ali, who is referred to the category of saints, in traditional folk creativity sometimes wanes and obtains qualities of the epic hero-warrior. Widely extended legends strengthened the cult of saints in the religious consciousness of the ethno-language collective.

The peculiarity of this process is the fact that the cult of saints, on the one hand, dynamically

developed in line with the Muslim religious tradition, and, on the other hand, was harmoniously syncretized with ancient beliefs, customs, traditions, ceremonies and rituals of the Kazakh ethnos. Initially, before the formation of Islamic world outlook, the Kazakhs attributed the divine status to objects of the nature, they considered that each of them had the spirit-patron – *Іуе* (owner). The cult of saints by means of sacralization in the form: *әулиенің аяғы тиген жер* (the earth touched by a saint's foot), *әулиенің ізі қалған жер* (the place where a saint left his trace), *әулиенің шанышқан таяғынан аққан бұлақ* (the spring welling out from the place where a saint's crook was stuck) of such places as *үңгір* (cave), *ишпалы бұлақ* (alive spring), *кенді жер* (mine), *тұзды жер* (saline soil) connected the saints with objects of the nature of that environment in which they lived.

In the pre-Islamic religious consciousness, the sacral significance was attached to objects of the nature, each natural object had his patron. However it is not known what was the form of spirits-patrons: anthropomorphous, zoomorphous or antropo-zoomorphous as in the cultures of ancient civilizations. Obtaining the divine character by natural objects, connected with agionyms related to saints is possible to explain by transformation of ancient mythological ideas. In other words, initially these objects of the nature had no divine property till the saint's crook and foot touched them, then they turned into the holy places for worshiping. The group of agionyms of the Kazakh steppes consisting of saints includes descendants-successors of the prophet Aziret, such persons as *Arystan bab*, *Aziret Sultan* (Kozha Ahmet Yasau), *Masat ata*, *Ukasha ata*. They are referred to the *kozha* kin group – the aristocrats of the traditional Kazakh society. Among them special names were given to descendants of the daughter of the prophet Mahomed – *Fatima* and *Aziret Ali – seyit kozha* and also the daughters of the prophet – *saida*. In this row we should also note such agionyms of saint women as *Bibatima*, the *Girl-fighter* (*Paluan kyz* – Aziret Ali's wife – *Dariga* by name who gave birth to *Mahdi*); in ancient times the Kazakh women esteemed them and asked for a support from them before childbirth.

Such persons as *Auliye Ata* (*Satyk Bogra han*) *Bakhauiddin Nakishband*, *Beckett Ata*, *Nauan Haziret*, *Maral Ishan*, *Kalzhan Akhun*, *Mashkhour Zhusip Kopey*, simple persons by their origin urging the people to believe in the Creator Allah and to follow his directors. As various legends tell, the saints often perished from hands of enemies during reading Mohammedan prayer. There were sacred springs and other natural objects in the places of death of the saints.

3. Spirits (*аруақтар*). Aruakhs (spirits) connected with the cult of ancestors belong to one more category of agionyms. In various cultural sources the semiotic status of spirits related to the category of agionyms is revealed:

- connection of spirits with the cult of ancestors;
- support of the family;
- transformation of hostility into the motto;
- honoring of graves as sacred objects;
- use as “a guarantor” during oaths, promises;
- mutually cultural semiotic integrity of discrete language
- units such as the name of spirits as a part of etiquette formulas.

A spirit (*аруақ*) is a soul of a dead person which supports his relatives in this world. In the traditional world outlook of people, a living person has a soul, a dead one has a spirit; a spirit and a soul are considered separately. Thus, in the ancient world outlook of the Kazakhs, a soul and a spirit designate not one but different concepts. They say about a dead person “he emitted his soul” (*жаны шықты*), but they don't say “he emitted his spirit” (*рухы шықты*).

In the concept of the people, a person who patronized by a spirit (*аруақ*) is called differently: *арқасы бар* – a person with special gift, *арқасы қозды* – to be excited, *арқалы адам* – a person with special spirit, *аруақты адам* – a person having a spirit – patron; usually these are the people who esteem the Holy Spirits and have communication with them. On the one hand, a spirit is a

special gift inherent in a gifted person. A spirit is also inherent not only in gifted, but also ordinary people. However in comparison with gifted people, a spirit of an ordinary person isn't actively revealed. Respectively, each person has his spirit. And this spirit always supports him. According to mythological ideas, even if a person dies, his spirit continues to live; it is called a spirit of ancestors. And a person who is supported by a spirit is much higher than other people.

According to ancient beliefs in nomadic society, spirits (aruakhs) of famous for their mind khans, sultans, patriarchs, elders, aksakals, judges, batyrs, poets-storytellers, who were recognized still during their lifetime as the saints, were considered as powerful ones. Therefore, the graves of such saints became the objects of attention. People asking for a child from Supreme Allah spent a night near such graves, made sacrifice. A spirit which connected a person's desire with the saints was considered to be a mediator.

Agionyms relating to the category of saints, especially the names of such batyrs, soldiers-ancestors passed into military mottoes of tribal associations. A batyr who was the head of a tribe with a war-call, executing a military call (motto), stepped on his opponent. For example, as M. Tynshpayev specifies, such mottoes were *Baytok* of Saryuysin, *Baicuang* of Sauan, *Bakhtiyar* of Zhalayyr, *Rayymbek* of Kerey, *Zhaubasar* of Uak, *Ala Tau* of Konyrat, *Kozhakhmet* of Kerdera, *Beck-ett Ata* of Aday, *Doyt* of Shomekey, *Daukara* of Baybakty, *Dulat* of Ramadan, *Aldiyar* of Tortkala, *Baymurat* of Zhappas, *Karabura* of Tama (this information was supplied in a short form).

At agreements and oaths the names of spirits were mentioned as the guarantor of the contract. People believed that those who would break an oath, would be damned by the spirit. The concept of belief in such spirits (ancestral spirits) was closely connected with the moral and ethical standards of the traditional Kazakh society. It was considered that the neglect of blessing and the violation of a vow and oath will be damned by the spirit (4, 1 vol., 197 p.). In this regard very often in the speech of elderly people such etiquette expressions were used as *аруақ разы болсын* (let the spirit be pleased with you), *аруақ қолдасын* (let the spirit support you), *аруақ жсар болсын* (let the spirit be your patron).

The ancient Kazakhs had the strong concept that ancestral spirits support their descendants everywhere and in all undertakings. However only people with pure thoughts and good intentions were considered to be worthy of such protection. And dirty people who committed a crime, indulged in brute lust, got stuck in sins and forgot about the precepts and traditions of the ancestors (*ata-baba zholy*) were referred to the category of people deprived of the spirit support. According to these beliefs, the environment which didn't punish a criminal who committed an unlawful deed (*арауаққа шет қылық*) was also doomed to a removal from spirits, and such society was considered damned by the spirits too. It is necessary to note one more important detail connected with spirits: the ancient Kazakhs had a set of the customs connected with the appeal to aruakhs (spirits) of their kin group (*аруақ шақыру*) for support in various traditional competitions such as *бәйге* (bayga), *палуан күрес* (fight), *сүре айтыс* (a type of verbal competition of akyns - improvisators), organized usually on big national holidays (4 vol., 579 p.).

Olzha (prizes) were distributed among winners of such mass competitions by the accepted rules (*жөн-жосық*) and customs (*жол*). If these rules and customs were violated, the competitors who appealed to the aruakh (*аруақ шақырғандар*), i.e. asked for the spirit support, had the right to make the complaint about the organizers and to demand the revision of their decision. It isn't connected with mercantile interests in any way, but is dictated by high motives and deep beliefs that one shouldn't neglect the aruakhs, who came to help and support their descendants, and unfairly estimate their might (*аруақтың бетін қайтармау*).

Conclusion. Agionyms in the religious and mythological world outlook of the Kazakhs are subdivided into such three categories as prophets, saints and spirits. The article reveals the semiotic status of each of them. Till today's time agionyms were considered in researches unilaterally - only

in connection with religious spirituality; and the author of the article tried to pay close attention to the connection of agionyms with secular spirituality. Analyzing the cultural and language codes in discrete language units of the ethnos cognitive consciousness by means of their consideration in indissoluble connection not only with religious, but also with secular spirituality, he revealed the ethnocultural and at the same time the language aspects of the object of his research. The article leads to the conclusion that agionyms in the religious and mythological world outlook of the ethnos played the major role, and the mythical beginning in them was transformed in due course, actualizing more significant, valuable connections with moral ethical standards, the system of legal relations of the society, and also sacralization of objects of the nature as the highest manifestation of the ecological consciousness.

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