УДК: **811.51, 811.11**

ОСОБЕННОСТИ ВЕРБАЛИЗАЦИИ ТОПОНИМИЧЕСКИХ КОНЦЕПТОВ В КАЗАХСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

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В данной статье рассматриваются совокупная функцию топонимов, исследуется формирование исторических, культурных и этно-социальных данных. Топонимика также рассматривается как культурный факт в сложной семиотической информационной системе. Топонимы представлены одними и теми же лексико-семантическими группами в результате этнической принадлежности, общественного восприятия и экологических последствий. Процесс вербализации понятий, как многослойной лингвокогнитивной структуры, основан на концепции исторического века, основанной на ментально-топонимических стереотипах.

Ключевые слова: топоним, концепт, казахский, английский, вербализация.

FEATURES OF VERBALISM OF TOPONYMIC CONCEPTS IN KAZAKH AND ENGLISH LANGUAGES

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This article discusses the cumulative function of place names, explores the formation of historical, cultural and ethno-social data. Toponymy is also regarded as a cultural fact in a complex semiotic information

system. Toponyms are represented by the same lexical-semantic groups as a result of ethnicity, public perception and environmental consequences. The process of verbalization of concepts as a multilayered linguocognitive structure is based on the concept of the historical century, based on mental toponymic stereotypes.

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The fundamental characteristics of linguistic and cultural concepts V. I. Karasik and G. G. Slyshkin include: complex character; mental nature; value character; conditionality and lack of clear boundaries; variability; limitation in individual consciousness; three-component (components of value, education and concepts); multidimensional nature of the concept. (poluploskosti); the multidimensionality of the concept; methodical openness and diversity. These researchers are limited to a brief explanation of each character of the concept. In addition, a Russian scientist who studied the cognitive foundations of regional onomastics, A. S. Shcherbak, guided by the main ideas of this classification, briefly outlined the main characteristics of the onomastic concept in the abstract of the scientific work. We, based on the ideas of these authors, in particular, analyzed the fundamental features of the concepts of the national level and onomastic (toponymic) concepts in the Kazakh language with specific examples and sought an independent comprehensive study.

Russian researcher V.I. Karasik considers the concept in two main groups: the linguocultural concept and the cognitive concept [1, p. 4]. According to the nature of the conceptosphere, researchers believe that concepts are mainly classified as universal (universal), national-ethnospecific, social (have specific conceptosphere), individual individualized. Depending on the typological nature, there is a division of concepts into abstract (not noticeable, metaphysical) and objective (observable). From the point of view of the species (species) S. Vorkachev presents ontological concepts (space, time), epistemological and semiotic (copper. the category also includes illocutionary (insults, invitations, etc.) [2, p. 40]. But we think that depending on these features, how effective is the correct classification from a definitional point of view.

Depending on the nature of the content, concepts can be seen as a mental structure in opposition to parametric and non-parametric. According to the researchers, parametric concepts include that goals are understood as a classification category for comparison of real properties: Space, Time, quantity, quality, etc. the secondary type includes concepts of ware content. Parametric concepts are divided into regulatory and non-regulatory (ordered and unregulated).

The basic concepts include: 1. global concepts; 2. social concepts; 3.psychic (spiritual) concepts. II. Descriptor concepts further classify fundamental (basic) concepts: 1. dimensionality concepts refer to different sizes (volume, territory, depth, height, weight, etc.); 2.qualitative

concepts are related to quality (warm-cold, whole – partitative, hard-soft); 3. dimerisation concepts belong to different dimensions (volume, area, depth, altitude, weight, etc.). quantitative concepts are related to the numerical concept (one, many, little, enough-not enough). Relativistic concepts carry out types of relations: 1. evaluation concepts: (bad-good, right-wrong, useful-harmful, tasty-tasteless); 2. positional concepts (against, together, between, before / / zazadi, near, above/ / below, close/Far); 3. privative concepts: (own/ / / own, withdrawal/ / transfer, etc. [3, p. 74]. M. Based on Pimenova's classification, let us consider the further classification of concepts as follows: planetary concepts include the following subclasses: a) meteorological concepts; b) biological concepts; food, somatic, perceptual; b) landscape concepts (steppe, forest, taiga, mountain, hills, lakes, sea, river, ocean, road); C) material concepts, together with artifact concepts; the group of social concepts consists of 8 points, including we call only one point - the country concept and psychic concept.

The concepts unite representatives of a certain linguoculturology, provide a basis for mutual understanding between them. The conceptual space of private linguistic personality and linguoculturology as a whole is organized in the conceptual sphere. "Conceptual space can be considered in two directions: external attitude, that is, the analysis of the conceptual sphere, an attempt to penetrate into the inner world of representatives of various social groups through understanding as a manifestation of national and cultural characteristics of a certain people and as an "internal view", as a multidimensional subject" [4, p. 111].

When comparing ethnos-specific concepts, one can observe the asymmetry of the representation of units of relative culture. The maximum degree of such asymmetry is lacunar-a significant absence of certain features and units when comparing one system with another. Lacunar concepts can be conditionally divided as "unfilled cells" into the following types: 1) illogisms, which in relative culture do not cause the needs of people, but do not have an understanding of objects that can be invented or created [5, p. 33]; 2) the absence in one culture of objective being inherent in another culture (objective, anthroponymic, toponymic, historical and cultural); 3) a set of properties or properties incompatible with one of the cultures having a name in their respective culture:

G. N. Snitko in the traditional dividing cultural form – in Western and Eastern culture (as the culture of Europe, as the culture of the West, and as the culture of the East - as the culture of Asia) - knowledge and understanding, not as psychological phenomena, but as spiritual, cultural phenomena [6, p. 64].

According to I. E. Anichkov, all idiomatic and any mental formation of another culture can be considered ethnospecific. In this context, it is necessary to pay attention to the idea of linguistic continuum [7, p. 147]. V. M. Savitsky, in accordance with the concept, we can talk about the idiomatics of linguistic unity or about the linguistic and cultural specificity of this or another

concept. [8, p. 178]. Dominant behavior in the Kazakh culture will determine the worldview of native speakers, embedded in the Kazakh ethno-culture and formed in the spirit of heroism, courage, beauty, generosity, kindness, etc. Originality of the culture of the English people it would be easier to assume that several concepts are based on many important concepts of the English language, such as" Freedom " – "freedom"," Privacy"," confidentiality", "Enterprise" – "business".

There are various signs indicating the ethnic and cultural identity of the people. For example, between the words-realities reflecting the features of the natural and geographical environment of great Britain, representing its national specifics, Heath (mountain land), dale (valley, Valley) , fen country (wetlands in the East of England), loch (lake), white cliffs (chalk cliffs), etc.

The rupture of the concepts reflecting spirit of the people, features of thinking and character of perception of the truth by representatives of various linguistic and cultural circles, can lead to realization through the conceptosphere of foreign culture and by that ambiguity. Yu. s. Stepanov writes: "each cultural concept has its own syntax: each of them consists of its own specific syntactic principles.» [9, p. 320].

In connection with different concepts of reality and the degree of activity in world development, the forms of verbalization of national experience differ. There are various signs indicating the ethnic and cultural identity of the people. Concepts that have no analogues in other linguistic culture will certainly interest the researcher. Ethnospecific concepts as much as possible reflect cognitive and value approaches to the material world, ways of mastering the truth and its moral assessment, mental features. Understanding ethno-cultural differences allows us to see in foreign culture semantic values related to each other, and, accordingly, allows us to better understand these values in our culture. In addition, the toponymic concept is considered primarily as part of the universal concepts of space, nature, onoma, so it can be attributed to the type of parametric concept. Because, firstly, the space itself has different physical parametric properties, secondly, the material, the true geophysical purpose also have certain parameters. For example, from the parametric characteristics of the concept "mountain" you can build a set of information having many properties of parametric coordinates of the location on the surface of the Earth, height of sea surface, length, stretching, etc. In toponymic concept aktualisierte signs measurements, depth, height, size, dimension structure concepts belonging to the group of descriptor concepts.

The concept should be considered not only in terms of cognitive information, but also as a unity of culture.

As for the peculiarities of the conceptuality of toponyms, the toponymic image of the Universe is interpreted through various conceptual structures. The system of proper names in the national language is formulated in the cultural space as a gap (fragment) of the linguistic image of

the Universe. Cultural space is characterized by ethnospecific perception of true existence, which determines the forms and means of linguistic manifestation in the language. There are several prerequisites to the recognition of the concept as a cultural concept at the ethno level, as they correspond to these conditions toponymic concepts. <url> - today in Astana, under the chairmanship of Supreme mufti Yerzhan Kazha Malgazhiuly, the first meeting of the group of translators-theologians, created under the Spiritual administration of Muslims of Kazakhstan, took place. request to legal entities. As we have shown, separate concepts, collective (social, professional groups, ideolect, regional character) concepts and forms of national concepts differ. That is, in cognitive linguistics, according to the generalized definition of the current concept, it should become a universally recognized concept at the national level. Its structure includes a type of concept structured from a "reference" set of " common features of individual, collective concepts with high value potential. Thus, we will briefly formulate the idea of the concept: the concept must be recognized as a precedent phenomenomen, which, first, takes place in the core of the ethno-cognitive base; secondly, the concept that has its place in the linguistic image of the national Universe, about which the accumulated background, encyclopedic knowledge system structures the concept; thirdly, it must have any "historical memory", i.e. the historical etymology of the concept. It is important that the concept was transformed into a concept (reconstructed), it must be repeated and interpreted in a number of artistic, various works of art, and the more such linguistic, cultural facts, the more" strengthen " the linguistic and cultural potential of the concept.

The onomastic concept, including the toponymic concept, is formed mainly through other universal concepts, concentrated primarily in spatial and human concepts, then in concepts such as mountain, river (water), vegetation, animals. We see him in his doctoral research work Tleuberdiyeva. At the same time, if hagionyms are combined into a toponymic concept in the field of concepts of religion and Holiness, then, as we have noticed, oikonyms of a colonial, totalitarian nature occur in the field of ideology, concepts of politics. The names nominated by means of an artifact metaphor enter the lexical and semantic field of material culture of the concept of ethnic culture. For example, such precedent names as Kazygurt, Caspian, Ulytau, Altai, Aralsk, Volga, Zhaiyk, Syrdarya, Otyrar, Taraz, Zhetysu, Saryarka, England, London, Oxford, etc. are called a toponymic concept. To analyze their conceptual structure, it is necessary to determine the place of a particular phenomenon of onim in historical, civil, ethnic culture, conceptual (actual), figurative and axiological characteristics of these concepts. Thus, it is possible to show their socio-cultural specificity in the linguistic image of the national Universe.

It is a multidimensional verbal-nonverbal education characterized by holographic integration into the system of our experience. Under cultural space in cultural space is understood ethnospecific perception of reality, which determines the ways and means of linguistic expression related to

linguistics-is an appropriate set of values of a certain historical period (for example, imperial London, multicultural London, posteolonial London-reflection of the motives of repetition / demonstration / escape through different eras in the modern concept of the London concept)

The verbal representations of culturally important concepts that serve as their names are the basic words of this language and this culture.»)

The concept is characterized by diffuse boundaries, the ability to "read" without the latter and without an infinite number of other concepts.

The concept is actualized in the context of synchronous involvement of their encyclopedic / background knowledge, divided by cognitive paradigms, for example, the inclusion in the British Empire paradigm of the concept of "London" and is widely described in the context of "the world" "It is important to view London as a decent centre a metonym not just of the empire that once controlled the world but also, increasingly, of the world that on the world that the Empire once controlled" [10, p. 13].

Depending on the cognitive structure of the concept, it "turns with different sides", creates a frame, actualizing the various levels, the minimum linguistic / understandable / psychological (cognitive) context necessary for the implementation of a particular conceptual content in the process of mental activity. The frame implicates a complex environment it can be compared to the frame, which includes a thing ordinary and significant for this set of circumstances, that cultural-special unit, which includes information that it is the usual stereotypical culture (included in the frame scheme of the concept of"London" at the high level of "urban area" and "capital city").

Inter-level conceptual and conceptual connections are defined by analyzing the action of a metaphor, which is explained in cognitive linguistics as a key mental operation uniting two conceptual spheres, rather than as a figurative tool linking two meanings of a word.

Thanks to the cumulative activity of toponyms, historical-cultural, ethnosocial data are formed in them, so toponymy can be considered as a cultural fact in an information complex semiotic system. Classification of toponyms to certain groups reflects the level of worldview of the ethnic group, society, the results of the development of the environment through those lexical and semantic groups. The process of verbalization of concepts as a complex, multilayered linguocognitive structure is based on mental and toponymic stereotypes and moves in the structure of the concept depending on the historical era. The onomastic ethnic image of the Universe is a systemic and complex set of onomastic concepts and a linguistic type of cognition of the ethnos at the level of proper names. Onomastic concepts, since the linguistic structure in language consciousness, have a linguistic expression, that is, a verbalization function and a variety of functions in the cognitive-mental field.

As a result of the study, it was noted that the ethno-cognitive base is recognized as a universal unit of structuring, storage and dissemination of toponymic information and knowledge in the minds of every nation.

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