

действительности. Из поколения в поколение безымянные художники передавали свой богатейший опыт, способствуя формированию национального стиля, национальных художественных традиций, что и определяет неповторимую самобытность любого народного искусства. Традиционная народная культура в прошлом универсальна, определяя и регулируя все аспекты жизни сообщества: образ жизни, формы экономической деятельности, обычаи, ритуалы, адаптацию социальных отношений членов сообщества и отношения к природе, миру, верованиям, знаниям, языку и фольклору, в традиционном символическом выражении. В народном творчестве мы чаще всего думаем, что украшение является носителем основных идей художественной формы и основой традиции. Когда украшения чаще всего используются как прекрасные украшения в профессиональном искусстве, они играют особую роль в традиционном искусстве, особенно как язык. Орнамент прямо называется «специфическим фольклором», что чрезвычайно важно для раскрытия его смысла. Мы не будем рассматривать художественную и духовную целостность самого украшения, потому что в данной статье это невозможно, поэтому остановимся только на некоторых его аспектах.

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Ключевые слова: традиционное искусство; казахский орнамент; культура; декоративно-прикладное искусство.

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**«LIVING HERITAGE» AS AN ELEMENT OF THE CONSTRUCTION
OF EDUCATIONAL MATERIAL
(using the example of traditional toponyms)**

Abstract

This article considers one of the most important aspects of the intangible cultural heritage of Kazakhstan, which is expressed in traditional knowledge and customs related to nature and the universe. The study of toponyms as part of the intangible cultural heritage, a folded linguistic and cultural text or cultural code is part of the training course «Intangible Cultural Heritage of Kazakhstan», implemented as part of the training of undergraduates in the specialties of culture and art at the Abai Kazakh National Pedagogical University. At the moment, the scientific community offers several models/ways to preserve the intangible heritage, which is often called «living heritage». In the context of the proposed measures, the main one is considered to be its transfer to the younger generation in both formal and informal contexts. In this article, the authors reveal the content aspects of the considered training course in the field of traditional toponymy of Kazakhstan, which are presented as part of the educational materials tested in practice. In the opinion of the authors of the article, the view on toponymy as a science developing at the intersection of linguistics, history and geography prevails in modern science. But, in our opinion, toponymy has a much larger resource and can be studied from the standpoint of a cultural and semiotic approach, the foundations of which were laid by the famous Kazakh scientist M. Sembi. The purpose of this study is to reconstruct the semiotic and symbolic meaning of Kazakh toponyms on the example of toponyms containing numerals and color designations. The article was prepared within the framework of the project of the Ministry of Education and Science of the Republic of Kazakhstan AR09259280 «Languages of Kazakh culture as the basis of ethnic identity: semiotics and semantics».

Keywords: «living heritage»; training course; master's degree; toponyms with numerals and color designations.

Introduction. The works of a number of foreign scientists [1-10 and others] are devoted to the study of toponyms as part of the intangible cultural heritage, a folded linguocultural text or code; and they believe that when decoding/decrypting a toponym, a diverse informative field is revealed. Hence, ethnotoponyms in modern science are considered as a significant layer of culture, reflecting a number of their functions: social, ritual, semantic-informative, symbolic, etc.

There is a certain scientific base in this field in Russian science, which is represented by the works of famous scientists. Among them: O.A. Sultanyayev [11-12], E. Koychubaev [13], V.P. Popova [14], G.K. Konkashpayev [15] and many others [16-27; 30] who considered various aspects of toponymy of Kazakhstan. Their research served as the fundamental basis of this work.

At the same time, the prevailing opinion in science is about toponymy as a science developing at the intersection of linguistics, history and geography. But, in our opinion, toponymy has a much larger resource and can be studied from the standpoint of a cultural and semiotic approach, which was successfully applied by the Kazakh scientist M. Sembi in his book «The memory of the Turkic-Mongolian land: the origins and symbolism of toponyms (the Turkic meridian)» [27]. In it, the author reveals many semantic components of Turkic toponyms, actively involving data from folklore studies and other humanitarian disciplines in the field of intangible cultural heritage.

Hence, the aim of this article is an attempt to reconstruct the semiotic-symbolic meaning of Kazakh toponyms on the example of toponyms containing numerals and color designations. The authors use traditional methods for studying this group of toponyms – descriptive and statistical, as well as cultural and semiotic approaches.

The main body. *Numerals in toponyms of Kazakhstan.* A significant place in ethnotoponyms of Kazakhstan is occupied by the name of places with numbers. Such toponyms have a symbolic, ritual meaning, and many of them appear as cultural universals. G.K. Tleubay noted that the numeral

presentations (as well as our speech) are inextricably linked with the representation of the person himself, as in all stages of his history, he was associated with the process of counting the surrounding subjects and conducting some changes [16, P.3]. In this way, Turkish toponyms are of great interest, which are elements of the semantic code, with the help of which it is described/distributed around the world.

According to L.S. Kara-ool [17] toponyms with numbers can be productive and non-productive. Analysis of toponyms with numbers (more than 35 positions for example, several regions), presented in Table 1 showed that the main mass of produced Kazakh toponyms with numbers are derivative and are formed in two ways. The first one, named conversion, suggests the transition of numerals to proper nouns. The second one – syntactic way: complex words with two or more stems, or when nouns and adjectives serve as second components.

In general, among the Kazakh toponyms, the conversion is very rare – for example, River Zhangyz (Zhalgyz – one) in central Kazakhstan. The most common is the syntactic method: number + noun/adjective (birtal – one/single willow), number + noun (zheti qara – seven hills) and so on. The more complexly formed numeral toponyms occur more often: birtaban qarasar (a black salt marsh the size of one foot): number + noun and adjective + noun.

In the total Turkish material, L.S.Kara-ool [17] identifies several types of number toponyms: 1) toponyms, which clearly define a number of geographical objects; 2) toponyms, which indicated a number of objects as «few»; 3) toponyms, which indicate a number of objects as «many»; 4) toponyms with an unknown number of indicators [17, P.694].

In Kazakh culture, the first type is represented by the following examples: «*altyaygyr*» (six stallions), «*besagash*» (five trees), «*bestobe*» (five hills), «*birtal*» (one tree), «*kosqara*» (two black ones), «*kostam*» (a pair of graves) and many others; the second type is not found; the third type is presented quite well, for example, «*kopbulak*» (many springs), «*kopmola*» (many graves), «*koptas*» (many stones) and others; the fourth type can be attributed to toponyms

such as «*мын*» (thousand) or «*жүз*» (hundred), for example, «*мыңкүдык*» (thousand wells), «*жүзгаш*» (hundred trees) and others.

Analysis of toponyms presented in Table 1 showed that toponyms with numbers «*bir*» (one), «*eki*» (two), «*ush*» (three), «*tort*» (four), «*bes*» (five), «*alty*» (six), «*zheti*» (seven), «*on*» (ten) occur. Toponyms with number «*bes*» (five) and number «*bir*» (one) are the most common. It

should be noted that with number one a numeral definition occur toponyms with an adjective «*zhalgyz*» (lone) – *zhalgyzkol* (lone lake), «*zhalgyztobe*» (lone mountain) and others.

Popular toponyms are geographical names reflecting the number of «*kos* – a pair», for example: «*qostobe*» – «a pair of hills», «*qosshoqy*» – «a pair of hills», «*qosqudyq*» – «a pair of wells» and many others.

Table 1

**Toponyms of Kazakhstan with numerical designations
(using the example of three regions)**

№	Name	Translation
1	2	3
Aqmola region		
1	Altyaygyr, Tselinogradskiy district	Six stallions
2	Altyayaq, Enbekshilderskiy district	Six feet/soles
3	Besagash, Akkolskiy district	Five trees
4	Besbidaiyq, Akkolskiy district	Five steppe hollows
5	Besqayin, Akkolskiy district	Five birch trees
6	Besqaragay, Zerendynskiy district	Five pine forests
7	Bestobe, Korgalzhynskiy district	Five Hills
8	Birqyz, Zerendynskiy district	One girl
9	Birsuat, Enbekshilskiy district	Lone watering hole
10	Birtaban, Korgalzhynskiy district	A lake the size of one foot
11	Birtal, Esilskiy district	Lone willow
12	Zhalgyzqaragay, Burabayckiy district	Lone Pine
13	Zhalgyzkol, Zharkayinskiy district	Lone lake
14	Zhalgyzqudyq, Tselinogradskiy district	Lone well
15	Zhalgyztau, Zerendynskiy district	Lone mountain
16	Zhetiqara, Ereymentauskiy district	Seven hills
17	Qosqaragay, Akkolskiy district	A pair of pine trees
18	Qoskol, Arshalynskiy district	A pair of lakes
19	Qostomar, Akkolskiy district	A pair of bumps
20	Qosshoqy, Tselinogradskiy district	A pair of hills
Aqtobe region		
21	Beskempir, Shalkarskiy and other districts	Five old women
22	Beskudyk, Oylskiy and other districts	Five wells
23	Besmola, Yrgyzskiy and other districts	Five graves
24	Besoba, Alginskiy and other districts	Five large piles of stones stacked on the top
25	Bestamak, Alginskiy district	Five mountain valleys
26	Bestobemola, Shalkarskiy district	The grave at the five hills

1	2	3
27	Besshagyl, Shalkarskiy district	Five dunes
28	Besshoky, Shalkarskiy district	Five hills
29	Egizkara, Oyilskiy district	Hills-twins
30	Ekibay, Temirskiy district	Two rich men
31	Ekikyrashan, Kobdinskiy district	Two narrow hills
32	Ekinshi Konyrsay, Baiganinskiy district	The second dark beam
33	Ekikyrashan, Kobdinskiy district	Two narrow hills
34	Zhetykuduk, Baiganinskiy district	Seven wells
35	Zhetykol, Khromtauskiy district	Seven lakes
36	Zhetykak, Baiganinskiy district	Seven dried-up small lakes
37	Kopbulak, Shalkarskiy district	Many springs
38	Kopmola, Kobdinskiy district	Many graves
39	Koptasmola, Baiganinskiy district	Many stone graves
40	Onkudyk, Baiganinskiy district	Ten wells
41	Onmola, Baiganinskiy district	Ten graves
42	Otyzkudyk, Baiganinskiy district	Thirty wells
43	Tortkol, Baiganinskiy district	Four lakes
44	Tortkuduk, Baiganinskiy district	Four wells
Atyrau region		
45	Besbatyr, Kyzylkoginskiy district	Five batyrs (heroes)
46	Koskulak, Kyzylkoginskiy district	A pair of bays
47	Kosurpek, Inderskiy district	Lit. - a couple of disheveled
48	Kossor, Kurmangazynskiy district	A pair of salt marshes
49	Kostam, Kyzylkoginskiy district	A pair of tombstone structures
50	Kosshagyl, Zhylyoyskiy district	A pair of dunes
51	Ushkudyk, Isatayskiy and other districts	Three wells
52	Ushkyzyk, Inderskiy and other districts	Three red ones
53	Ushshoshak, Kurmangazynskiy district	Three ledges
54	Ushtau, Inderskiy district	Three mountains

S.K. Kenesbayev noted: «a significant part of stable phrases in the Kazakh language are the numbers «one», «three», «seven». These numbers are the basis of phraseological combinations, since they have been associated with the consciousness and mental activity of the people since ancient times. These words are not used in phraseological units in the meaning of a number, but they are used as symbols of cognitive phenomena» [18, P.351]. It seems that the idea of the famous Kazakh director E. Tursunov that there was experience, tradition and ritual behind each number is not groundless in this regard. Here toponymy is no exception.

In clarifying the specifics of the traditional numerical symbolism of the Kazakhs, the conclusions of A.Sh. Mirzabekova [19] are significant, who believes that certain even and odd numbers are often used in verbal texts: «two», «four», «six», «eight», «forty», «sixty-two» and «three», «five», «seven». Obviously, even numbers contain the symbolism of limitation, the indication of some limits of extension in time and space, and odd numbers – the characteristic of structurality, layers, processality, catching incompleteness [19, P.113]. It is possible that the structure/specificity of odd and even was one of the reasons for naming a particular geographical area.

With regard to the symbolism of the number «bir» (one), the researcher K.A. Kusmanova notes its double function, positive and negative connotation. In one case, «one is a sign of loneliness and the human «I»... But mostly, the number one in a symbolic reinterpretation carries a positive connotation and this number is considered as the number of creation», the scientist writes [20, P.162]. In general, in the Turkic / Kazakh culture, this number symbolizes the Unity of the Universe and the Unity of God, which is reflected in the expression «Bir Tanir» (one Tengri/ one God), i.e. the number one is the beginning of all beginnings, and it also expresses unity, unanimity and even absolute calm.

The view of the Bashkir scientist R.T. Muratova [21] regarding the numerical symbolism of «bir» (one), considered by us through the prism of toponymy, is much more productive and more thorough. So, the researcher writes: one of the most common values of the number ber «one» is the presence, existence of someone, something. This value is closely related to the use of the number ber «one» as an indefinite article. Such semantics of the number ber «one» is found in epics, fairy tales, where mythological representations of the people are manifested [21, P.9]. In this case, according to the scientists [21, P.40], the number one means «a certain place» (ber uryñ – one place) – «a space that has certain limits, where life originates, an event occurs, there is an object, a character» [21, P.7-8].

However, there are other opinions. For example, the representative of the Tartuy semiotic school, E.K. Ernits, based on the analysis of extensive ancient Turkic lexical material, comes to the conclusion that the original meaning of the number «one» was an indication of objects that were close to the speaker. This also proves that the development of the numeral in the Turkic languages followed a path typologically similar to other Eurasian languages [22, P.79].

This means that a more detailed study of the numerical symbolism of toponyms with the number «one» in the Kazakh culture with the involvement of folklore data (myths, legends,

legends, etc.) can reveal a deeper etymological level of the name of a particular area.

Much less, but still there are toponyms with the number «eki», «ekinshi» and «egiz» (two, second, twins). About the symbolism of this number, many experts [16-17] note its binary nature, which is expressed in contrast to the two principles (man-woman, day-night, etc.). It is also interesting that the etymology of «kos» is paired/pair, which means «addition, joining», this is a combination of two/pairs that cannot run away and are like a single whole. Toponyms with «kos» are often found in geographical names of Kazakhstan.

No less popular are toponyms with the number «ush» («three»). The meaning of this figure is reflected in many cultural «texts» of the Kazakhs: mythological ideas about the trinity of the world (upper, middle and lower), ideas about the human soul (et-zhan, shybyn-zhan, rukh-zhan) and many others. This number symbolizes «the completeness and fullness of a certain sequence having a beginning, middle and end, most often appears in ritual and ritual situations to perform this or that magical action three times» [20, P.11].

There are also toponyms with the number «tort» (four), which also has a sacred meaning among the Kazakhs, which is expressed in representations about the four sides of the world and the four elements, about four types of livestock and their patrons Oysyl Kara (patron of camels), Kambar ata (patron of horses), Zengi Baba (patron of cows), Shopan ata (patron of sheep and goats), etc. At the same time, A.Sh. Mirzabekova believes that the number «four» is used as the principle of limiting space or the circle of phenomena. Thus, the concept of the four corners of the world is contained in the inscription on the monument to Kul-tegin and in the myth of Korkyt-ata, who in search of immortality walked around the four corners of the world [19, P.115]. At the same time, the number four creates such an ornamental element as a square, which, as a symbol of the earth or the developed space, very often appears on clothes, on various carpets and other decorated surfaces.

According to A.Sh. Mirzabekova, the number «five» expresses something distinctive in a person. For example, «*bes aspar adam*» – lit.: a person who owns five instruments, which means «golden hands», is talented [19, P.116]. Therefore, with respect to toponyms, this figure can demonstrate not only the union of any natural objects (five trees, for example), but also a certain exclusivity of the area.

Toponyms with the number «*alty*» (six) are also of interest. In general, this figure «expresses new shades in extension: the structurality of the whole, fragmentation, separation. For example, «*alty alashtyn balasy*» (lit.: children of six nationalities) means «the whole Kazakh people». «*Altybakan ala auyz*» (lit.: separated like six swings) means constant discord, disagreement [18, P.116]. This means that this numerical definition has a double meaning and can be used in different semantic meanings, including toponymy.

The number «*zhety*» (seven) is distinguished by deep symbolism. Almost all researchers [17-18] associate with it a special number of diverse cultural phenomena: «*zheti ata*» (knowledge of their ancestors up to the seventh generation), «*zhety shelvek*» (seven pancakes), «*zhety kazyna*» (seven riches), etc. The sacredness of this number in the Kazakh culture does not cause any doubts, and in its semantics lies completeness, the value of reaching the limit of counting is actualized.

Toponyms with color symbols. The most common place names in Kazakhstan are geographical names with color designations. The analysis of color values in the toponymic system of the Kazakh language on the example of only one region shows that in the Kazakh culture there are a lot of geographical names associated with the lexemes *aq* – «white», *qara* – «black», *sary* – «yellow», *qyzyl* – «red», *kok* – «blue», «light-blue», «green», etc. By their composition, toponyms-color designations are complex, formed mainly according to the model «adjective color designation + noun».

In comparison with toponyms containing numerical designations, toponyms with color

designations are much more common. The absolute favorite are toponyms that reflect white (59 positions), black (57 positions), yellow (24 positions), red (19 positions), blue/light blue (10 positions), and the remaining color designations are insignificant.

Thus, the most popular toponyms with color designations are *aq* (white) and *qara* (black). This pair plays a special role in the traditional culture of the Kazakhs, manifesting itself, according to M. Sembi [27, P.76], as a binary opposition – «good – bad».

White is traditionally associated in all cultures with purity, holiness, etc., which is emphasized in the works of Kazakh scientists Zh. Taniyeva [23], B. Utesheva [24]. The semantic range includes such cultural names as: «*aq suyek*» (white bone – Genghisids), a ritual white *koshma*, on which people were raised to khans, animals of white color, an *aqsaqal* – a white-bearded old man and many others. As a rule, hydronyms with «*aq*», as noted by O.T. Molchanova [25], can characterize turbid - white, clean, glacial, fresh water. In addition, the researchers note that the word «*aq*» among the Turkic peoples correlated with the west, with the western side of the world. At the same time, according to the well-known linguist A.N. Kononov [26, P.170], this word correlates with the meaning of «flowing, fast-flowing». At the same time, M. Sembi writes about the etymology of the toponym *Aqmola* that it is «a white house, a white building, a white mausoleum» over the grave of the buried, where the color characteristic was combined with the meaning of «holy» – *an* [27, P.85]. Thus, scientists distinguish several categories of etymology of toponyms with *aq*. A synonym of *aq* in the Kazakh language is the «color» concept of «*boz*». In the popular understanding, any light surface is considered white, so toponyms with this concept are often found in Kazakhstan.

The symbolism of the black color («*qara*») in the Kazakh culture, has a twofold meaning. On the one hand, it means the color of mourning (as in many cultures), on the other, it means such

concepts as elder, big, ancient, numerous, strong (for example, *qara shanyrak* – father's house). About this, B. Utesheva notes that in the Turkic languages, the black color «qara» has several meanings: 1) black; 2) dark, devoid of light, immersed in darkness; 3) guilty; 4) mourning; 5) great, mighty, strong; 6) cattle, crowd, people, army; 7) bad. Such a diverse range of meanings of the word «qara» is explained by the result of contamination of words with different meanings that have received the same form in the course of historical development, which could also be facilitated by a well-known commonality of semantics [24, P.33]. Regarding toponyms (or hydronyms) according to A.N. Kononov, the word «qara» [26] corresponds to the north, the northern side.

Next in frequency of occurrence are toponyms with the designation of yellow (*sary*). M. Sembi, analyzing the toponym «Sary-Arka», notes that in ancient times *sary* had another meaning – «direction, side»... Thus, the toponym *Saryarka* is made up of *sary* – «side» and *arka* – «north». *Saryarka* is the northern side [27, P.24].

In general, «sary dala» is interpreted by some researchers «as a dry or unbridled steppe». Golden (*altyn*) seems to be closely related to *sary* as a projection of the sun.

Regarding the toponyms of *sary* or *altyn*, they can be used in various concepts, the first in relation to the side, the second most likely was used when they sought to emphasize some significance of the object. But, it seems that a more detailed study of them will allow us to more accurately interpret many angles of specific designations.

E. Koychubaev believes that the element *sar*, *sary* in the composition of Kazakh toponyms gives the meaning of «wide», «extensive», «spacious» [28, P.190-192]. In general, in the Turkic culture there are various definitions about the designation of the color of the north – it can be black, or even yellow. Hence, each toponym must be considered in the full relationship of its determinants (historical, cultural, time range, etc.).

Interesting information can be obtained by examining toponyms with the lexeme «qyzyl» (red). Red is traditionally associated with life in the Kazakh culture and is associated with the south. Thus, analyzing the Turkish toponyms, Hamurkoparan Jahit [29, P.341] states that *Qyzyltepe* can be considered as a southern hill, *Qyzylkilise* as a southern church, *Qyzyltag* as a southern mountain, etc.

Among the Kazakh toponyms, there are also geographical names with «ala» (variegated, multicolored). It is one of the most interesting in the Turkic culture as a whole and has a variety of shades. After all, the variegated color of the Kazakhs symbolizes the middle world, life with all shades: good and evil, unity and differences, etc.

About the etymology of «kok», researchers [17, 27 and others] believe that in ancient Turkic written monuments the meaning of this word correlates with the east, or the eastern side. At the same time, this word in the Kazakh culture can mean both blue and green at the same time.

Conclusion. Summarizing, the above shows that in Kazakh toponyms not all numbers acquire sacred semantics, but only certain ones. In this aspect, we can say that the most productive in symbolization are the first ten numbers. With the complication of the morphological structure of numerals, the activity of their use decreases, as evidenced by the limited number of composite toponyms with other numerical designations. At the same time, the study of toponyms (including numerals) with the involvement of folklore data (toponymic legends, historical narratives, etc.), which allow us to reveal the meaning of a particular toponym in correlation with the events of sacred history/action, seems promising. With regard to toponyms with color designations, we can state their high variability, as well as wide potency of opportunities in creating complex toponyms and their connotative meanings.

Thus, toponyms as part of the intangible cultural heritage of Kazakhstan, expressed in traditional knowledge and customs related to nature and the universe, constitute an important informative material that contributes to the multifaceted training of young researchers.

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**«Жанды мұра» оқу материалын жобалаудың элементі ретінде
(дәстүрлі топонимдер мысалында)**

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Аңдатпа

Бұл мақалада Қазақстанның материалдық емес мәдени мұрасының табиғат пен ғаламға қатысты дәстүрлі білімдері мен әдет-ғұрыптарынан көрініс табатын маңызды аспектілерінің бірі қарастырылады. Топонимдерді иін тірескен лингвомәдени мәтін немесе мәдени кодтың бір бөлігі материалдық емес мәдени мұра ретінде зерттеу Абай атындағы Қазақ ұлттық педагогикалық университетінде мәдениет және өнер мамандықтары бойынша магистранттарды даярлау шеңберінде жүзеге асырылатын «Қазақстанның материалдық емес мәдени мұрасы» оқу курсының бөлігі болып табылады. Қазіргі уақытта ғылыми қауымдастық көбінесе «жанды мұра» деп аталатын материалдық емес мұраны сақтаудың бірнеше модельдерін/тәсілдерін ұсынады. Ұсынылған шаралардың контекстінде оның жас ұрпаққа ресми және бейресми контексте берілуі негізгі болып саналады. Бұл мақалада авторлар қарастырылып отырған Қазақстанның дәстүрлі топонимика саласындағы оқу курсының мазмұндық аспектілерін ашып көрсетеді, олар тәжірибеде мақұлданған оқу материалдарының бөлігі ретінде ұсынылады. Мақала авторларының пікірінше, қазіргі ғылымда лингвистика, тарих және география тоғысында дамып келе жатқан ғылым ретінде топонимика туралы пікір басым. Бірақ, біздің ойымызша, топонимика әлдеқайда үлкен ресурсқа ие және оны белгілі отандық ғалым М.Семби негізін қалаған мәдени және семиотикалық көзқарас тұрғысынан зерттеуге болады. Осы зерттеудің мақсаты сандық

және түстік белгілері бар топонимдер мысалында қазақстандық топонимдердің семиотикалық-символикалық мағынасын қайта құру болып табылады.

Мақала Қазақстан Республикасы Білім және ғылым министрлігінің АР09259280 «Қазақ мәдениетінің тілдері этникалық сәйкестіліктің негізі ретінде: семиотика және семантика» жобасы аясында дайындалған.

Түйін сөздер: «жанды мұра»; оқу курсы; магистратура; сан және түс белгілері бар топонимдер.

**«Живое наследие» как элемент конструирования учебного материала
(на примере традиционных топонимов)**

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Аннотация

В настоящей статье рассматривается одна из важнейших сторон нематериального культурного наследия Казахстана, которая выражается в традиционных знаниях и обычаях, относящихся к природе и вселенной. Изучение топонимов как части нематериального культурного наследия, свернутого лингвокультурного текста или культурного кода, является частью учебного курса «Нематериальное культурное наследие Казахстана», реализуемого в рамках подготовки магистрантов по специальностям культуры и искусства в Казахском национальном педагогическом университете имени Абая. На данный момент научное сообщество предлагает несколько моделей/путей сохранения нематериального наследия, которое часто называют «живым наследием». В контексте, предлагаемых мер основным считается его передача молодому поколению как в формальном, так и неформальном контексте. В данной статье авторы раскрывают содержательные аспекты рассматриваемого учебного курса в области традиционной топонимики Казахстана, которые представляются как часть апробируемых на практике учебных материалов. На взгляд авторов статьи, в современной науке превалирует мнение о топонимике как науке, развивающейся на стыке лингвистики, истории и географии. Но, на наш взгляд топонимика обладает гораздо большим ресурсом и может изучаться с позиции культурологического и семиотического подхода, основы которого заложены известным отечественным ученым М.Семби. Целью настоящего исследования является реконструкция семиотико-символического значения казахстанских топонимов на примере топонимов, содержащих числительные и цветные обозначения.

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Ключевые слова: «живое наследие»; учебный курс; магистратура; топонимы с числительными и цветовыми обозначениями.

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