

Kulbarak S.O.¹, Botabayeva Zh.T.², Kulamanova S.M.³

^{1,3}M.Kh. Dulati Taraz Regional University, Taraz, Kazakhstan

²Korkyt Ata Kyzylorda University, Kyzylorda, Kazakhstan

E-mail: ¹samen.lbara@mail.ru, ²janat_kz_83@mail.ru, ³kulamanova-79@mail.ru

Orcid: ¹0000-0001-6092-5388, ²0000-0002-8631-3619, ³0000-0003-0472-7066

THE USAGE OF PLACE AND WATER NAMES IN THE LITERARY WORK

Abstract. Toponymic names are closely related to society, human life, the language and history of the people, its centuries-old culture, religion, and political life. Therefore, names of place are one of the most significant issues of any nation. The process of giving names to land, water, and locality is one of the main processes of the people's creativity, which has its own national and linguistic features and is continuously ongoing. Kazakh geographical names are very expressive and colorful. Toponyms are constantly replenished and renewed, they served the needs of the past society, they serve the modern society in a comprehensive way, and at the same time, they will serve future generations as a continuation of history. One of the ways to comprehend and study national history is historical toponyms. Revealing the mystery of the origin of the names of places and water opens up a wide path not only to the knowledge of the nation's history, but also to know the deep layers of the history of the region. The local names are based on historical events experienced by the people, and preserved legends and stories about historical figures of each period, reflecting its source character. Historical toponyms, toponymic legends are considered especially one of the artistic components of historical works. The artist firmly preserves the historical chronotope when writing an event of a known historical period in his work. He creatively uses the history of the names of place-waters, a landscape image in the people's memory. Examples of this are characteristic of the works of many famous writers. The article studies the names of the waters and lower reaches of the Syr Darya and the coast of the Aral Sea in the cycle of historical novels by Z. Shukurov «Syr boyi», their origin, toponymic legends in the mouths of the country and their relationship to historical reality.

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Keywords: Historical work, toponyms, toponymic legends, national code, cognition, worldview, national characteristics of names of place and water.

Құлбарақ С.О.¹, Ботабаева Ж.Т.², Куламанова С.М.³

^{1,3}М.Х.Дулати атындағы Тараз өңірлік университеті, Тараз, Қазақстан

²Қорқыт Ата атындағы Қызылорда университеті, Қызылорда, Қазақстан

E-mail: ¹samen.lbara@mail.ru, ²janat_kz_83@mail.ru, ³kulamanova-79@mail.ru

Orcid: ¹0000-0001-6092-5388, ²0000-0002-8631-3619, ³0000-0003-0472-7066

Жер-су атауларының көркем шығармадағы қолданысы

Аңдатпа. Топонимикалық атаулар қоғам, адам өмірімен, халықтың тілі және тарихымен, оның ғасырлардан келе жатқан мәдениеті, діні, саяси тірлігімен етене, тығыз байланысты. Сондықтан, жер-су атаулары кез келген халықтың ең көкейкесті мәселелердің бірі. Жер-суға, елді мекенге ат беру үрдісі – өзінің ұлттық және тілдік ерекшелігі бар, үздіксіз жүріп жататын халық шығармашылығының басты

бір үдерісі. Қазақтың географиялық атаулары өте мәнерлі де сарынды. Топонимдер ұдайы толығып, жаңарып отырады, олар өткен қоғамның сұраныстарына қызмет етті, қазіргі қоғамға да жан-жақты қызмет етуде, сонымен бірге тарихтың жалғастырғыш құралы ретінде болашақ ұрпақтарға да қызмет етпек. Тарихи топонимдер – ұлттық тарихты зерделеу мен зерттеудің бір жолы. Жер-су атауларының пайда болу сырын анықтау ұлт тарихын тануға ғана емес, өлке тарихының терең қатпарларын білуге де кең жол ашады. Жергілікті атаулар астарында халық басынан өткізген тарихи оқиғалар мен әр кезеңнің тарихи тұлғалары туралы аңыз-әңгімелердің сақталып қалуы оның деректілік сипатын көрсетеді. Тарихи топонимдер, топономикалық аңыздар әсіресе, тарихи туындылардың көркемдік компоненттерінің бірінен саналады. Суреткер өз шығармасында белгілі тарихи кезең оқиғасын жазуда тарихи хронологияны берік сақтайды. Халық жадындағы жер-су атауларының тарихын, пейзаждық бейнесін шығармашылықпен пайдаланады. Мұның үлгілері көптеген танымал жазушылардың туындыларына тән. Мақалада З. Шүкіровтің «Сыр бойы» тарихи романдар цикліндегі Сырдарияның төменгі ағысы мен Арал теңізі жағалауындағы жер-су атаулары, олардың шығу тарихы, ел аузындағы топономикалық аңыздар және олардың тарихи шындыққа қатысы зерделенеді.

Алғыс: Мақала ҚР Ғылым және жоғары білім министрлігі Ғылым комитетінің АР09260188 «Қызылорда облысының тарихи топонимдері: когнитивтік, әдеби негіздері және ұлттық код» гранттық жобасы аясында дайындалды.

Кілт сөздер: Тарихи шығарма, топонимдер, топономикалық аңыздар, ұлттық код, таным, дүниетаным, жер-су атауларының халықтық сипаты.

Құлбарақ С.О.¹, Ботабаева Ж.Т.², Куламанова С.М.³

^{1,3}Таразский региональный университет им.М.Х. Дулати, Казахстан, Тараз,

²Кызылординский университет им.Коркыт Ата, Казахстан, Кызылорда

E-mail: ¹samen.lbara@mail.ru, ²janat_kz_83@mail.ru, ³kulamanova-79@mail.ru

Orcid: ¹0000-0001-6092-5388, ²0000-0002-8631-3619, ³0000-0003-0472-7066

Использование наименований водоёмов и земель в художественном произведении

Аннотация. Топонимические наименования тесно связаны с обществом, жизнью людей, историей и языком, с многовековой культурой, религией, политической деятельностью народа, В связи с этим необходимо подчеркнуть, что изучение географических наименований является одной из насущных проблем любого народа. Присвоение географическим объектам, населенным пунктам определенных названий – это непрерывный процесс народного творчества, в котором отражаются национальные и языковые особенности. Казахские географические наименования очень выразительны и мелодичны. Топонимы постоянно пополняются, обновляются. Они отвечали требованиям прошлого; в современном обществе также выполняют разнообразные функции. Для последующих поколений топонимы будут выполнять функцию исторической преемственности. Изучение исторических топонимов – один из новых путей исследования национальной истории. Выявление происхождения наименований земель и водоемов открывает широкие возможности для познания, как отечественной истории, так и истории своего края. Несомненно, в названиях той или иной местности сохранились следы исторических событий, происходивших в определенную эпоху. Исторические топонимы являются одним из художественных компонентов исторических произведений. При описании в произведении событий того или иного исторического периода автор сохраняет исторический хронотоп, творчески использует сохранившиеся в памяти народа истории происхождения наименования земель, водоемов для создания пейзажных образов. Это характерно для творчества многих известных писателей. В настоящей статье исследуются происхождение, отношение к действительности топонимов низовьев Сырдарьи и побережья Аральского моря, которые встречаются в цикле исторических романов З. Шукурова «Сыр бойы» (Земля Сыра).

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Ключевые слова: историческое произведение, топонимы, национальный код, познание, народный характер наименований земель и водоемов.

1. Introduction. (*Kulbarak S.O.*)

Language is the fruit of centuries, a national treasure. While linguistics used to pay great attention to the structure of the language, recently cognitive linguistics has attached particular importance to the comprehensive study of the worldview and culture, history and traditions of the people through language. Our main position in connection with historical toponyms and national outlook is the influence of such a new direction in science. Toponymy unites such branches of science as geography, history and linguistics. For science, it is important in generalizing and studying the names of land and water to recognize its connection with the history of the people, the etymology of the name, the structure of creation. Every part of the vast steppe, mountains, lakes and rivers are filled with amazing history. Only he is waiting for his rightful seeker. In this context, one of the ways to collect and search, study the names of land and water are literary works written about the history of the native land.

In the work of the writer, who deeply studied the history of the region and devoted himself to its work, one can find valuable data that today have become forgotten from the memory of the people. So, for example, in the lower reaches of the Syrdarya, such as Khan, Tortkilkhan, Khan otkely, Amanotel, Shorakhan, local old-timers knew, but native people did not know. The writer not only marks this place, but also actively promotes its history. In the footsteps of the legendary narration, it tells about the years when the Nogai Khanate began to disintegrate. The names of Shora Khan, Asankaigy, Kaztugan, Sherkutty, son of Asankaigy Abat batyr are given. The history of the Earth is rooted in the past. Now its study in combination with history will become a complex work that awaits its researcher in the future. Therefore, the study of the names of place and water is interesting and scientifically important, and also requires a comprehensive search. The results of this work, in turn, contribute to the opening of the pages of the history of the Great Steppe. The modern era of globalization obliges every nation to know its history deeply.

2. Materials and methods.

2.1 Research methods. (*Kulbarak S.O.*)

There are several scientific methods and methodologies for collecting and researching toponyms and folktales about place names. Field research is carried out by collecting data, history, and legends about names of places and water from around the country. Field research is carried out by collecting data, history, myths and stories about land and water from the mouth of the country. The second one is studied through written literature and historical literary texts. Along with various literature, travelers' notes, diaries, historical data and archival materials are included here. The third is that ancient topographical maps have a special place in the comparison of cartographic data sources. Many truths can be discovered by comparing old maps. In this article, we use the second method based on the names of places and water in the historical work, folk tales about them, and data. Our main goal is to study the use in literary work of the historical toponymy of the Aral, Kazaly dis-

tracts of the Kyzylorda region in the series of historical novels by Z. Shukirov «Syr boyi». In this way we consider the connection with toponymical legends.

M. Auezov wrote in his work «Literary History»: «Our Kazakhs are people who knew how to name places and mountains according to the secrets of that environment. No matter where you go, in any region, land, water, even the name of a small spring found on the deserted steppe contains so many meanings and unsolved secrets» (Auezov, 1991:124), - that the Kazakh people attach special importance to words and names, land-water says that there are historical events behind the names. However, we notice from the opinion of the artist that many toponymic names in the Kazakh steppe have a poetic character. If you pay attention to the names of land, water, mountains, rocks, ravines, clear springs in the vast Kazakh steppe, you will become a witness of brilliant wisdom. The names of places and water reveal the secrets of the people's history. Brings forward the color and richness of the earth. Represents lifestyles and beliefs in past centuries. The names in every corner of the Great Steppe are like a giant book, which has been read or not yet fully read, and has not revealed its secrets. Mostly historical names are intertwined with the national worldview.

2.2 Material description. (*Kulbarak S.O.*)

The waters of the lower reaches of the Syr Darya and the coast of the Aral Sea, in the same region are linked with historical names, various events stored in the people's memory in the historical novel by Z. Shukurov, «Syr boyi», consisting of 4 books. It is important to accurately describe the location of the event in a historical work. This, on the one hand, increases the historicity of the work, and, secondly, expands the reader's horizons about their native land.

The fact that knowledge of the history of the native land is the first step of true love and reverence for the Great Steppe was described in the article "Looking into the Future: Modernization of Public Consciousness": «a special attitude to the native land, its culture and traditions is one of the most important manifestations of true patriotism. This is the basis of the cultural and genetic code, which makes any people a true nation, and not a United community. Our ancestors not only guarded a vast territory where the wings of a flying bird flew for centuries, and the hooves of the Running Beast wore out. They defended the future of the nation, the future of its descendants, us» (Course towards the future: modernization of Kazakhstan's identity), the article says. And the unrecorded history of the native land is in the names of land-water. Therefore, it is important to study historical toponyms, reveal their essence and, thus, present them to the modern generation. We believe that the secrets of historical toponyms on the ground lie in legends and stories, in literary works that creatively used samples of oral literature. In this context, Z. Shukurov's historical novel «Syr boyi» was considered, which he memorized, and then generalized and used the toponymic legends of Motherland in his works.

3. Discussion. (*Kulbarak S.O., Botabayeva Zh.T.*)

Akirek - Zylkaidar kept his word. Nurtai returned to his village in Akirek, led by strigun (Shukurov, 2014:12). The writer describes the name of the ridge as Akirek in the novel. «Further aside Akirek ridge stretches for a long time. A thread-thin spring meanders in a noon distance» (Shukurov, 2014:27).

Zhaman Akirek - this Makpal saw a herd of white antelopes on the slopes of Zhaman Akirek (Shukurov, 2014:93).

In the novel, the name Akirek is often mentioned and described in detail in the presence of the main character Zhangozha batyr and other characters. Venue for broadband events. Let us now turn to the legendary, descriptive text concerning this Akirek.

Journalist Murat Zhetpisbaev tells about the history of the Earth, the relief of the area in the article «Arystan bab in Akirek...»:

«Akirek is a low mountain on the border of Kazaly and Aral districts. It is a sacred region that witnessed many fronts where Zhankozha Batyr, who defended his people from the enemy, entered with great pride. According to the local legend, «one of the seven places of the famous Arystan Bab was located on this mountain.» We were interested in this data and visited the mountain during our trip to Aral last year.

We are climbing to the top of the mountain. The roof of Akirek, which looks plain from the outside, is not impressive. After a while, we saw an old cemetery in front of us. The local people leading us say that there are many people coming to the holy place. Especially on Thursdays and Fridays, people seem to be busy. Entrepreneurs from this country built a hostel at the beginning of the cemetery and provided the best possible conditions for those who come.

There are many places in the world where the mausoleum of Arystan Bab is located. Among them are Iran, Saudi Arabia, Kyrgyzstan, Israel and our country. Everyone knows about Bab's mausoleum in neighboring Turkestan region. And this mausoleum in Aral was unknown for a long time.

According to legend, when Arystan Bab passed away, there was a disagreement between Muslims who wanted to place his body on his land. It is clear that the dispute will not be resolved easily, and he sets off with the corpse of his grandfather on a caravan of camels. They all look the same. No one knows which camel the corpse is on. Camels travel through the regions of Arabia, Iran, Azerbaijan, Uzbekistan, Kyrgyzstan and Kazakhstan. Each of them has one camel. The last two apparently reached the Kazakh steppe. One of them sank to the place where the present-day Arystanbab mausoleum is located in the Otyrar valley, and the last one came to this Akirek on the Aral soil.

At the beginning of the old burial ground, a sign was installed, symbolizing that it was taken under state protection. The spring has been flowing here since time immemorial. Water flowing from the top of the mountain to the foot, turns into a lake in some years.

The trace of the baby on the stone on the saint's head, the mark of a comb is clearly visible. In this region, the legend about the Child Saint and the Girl Saint, and the sign posted on the hill, prove that many treasures are buried on the hill. This seems to prove that the word «Arystan bab is in the place of Akirek...», which is said in the blessing of the elders in this region, did not come in vain» (Zhetpisbaev, 2020), says the journalist.

Akirek is often mentioned in the novel. The name has survived to this day. The rural district Akirek is an administrative unit of the Aral region of the Kyzylorda region. The name of the Akirek ridge is due to the fact that a thread-thin stream flows along the slope. The toponym was created with the participation of the determinant «white».

In the lower reaches of the Syr-boyi and at the mouth of the confluence with the Aral Sea, there are places associated with the name "Khan." It is known that people do not call this in vain.

Khan, Amanotkel, Kariboget - not being able to reach the wintering places along the river such as Khan, Amanotkel, Kariboget, Besbasbai turned the horse to Saraman Qosa (Shukurov, 2014:64).

Khan otkely - Rakhmetali did not reveal the secret, but Zhanike's body was laid ten kilometers below the Khan otkely, near the confluence of the river (Shukurov, 2014:217-218).

Khantortkil - Go to the sandy area with vegetation on the Khantortkil side. I will take your sister-in-law now (Shukurov, 2014:163).

Shorakhan is a double hill, standing on the eastern side of Shurakhyma-Khantorkyl, is called Shorakhan (Shukirov, 2014: 163).

The writer distributes the history of land names in the novel in the following way. «Once this region was inhabited by the Nogais of Shora Khan. The sea blazed there at the foot of a high hill. At the head of the hill, later named after Shora Khan, stands the Khan's horde... It is seen that the herd of horses is driving along the sea and he is stroking his belly in a place of honor in the white house.

It was the time when the Nogaily Khanate began to disintegrate under Russian pressure. The country, who was afraid of the hairy infidel, moved away from the Volga river. Then Asankaigy, Sherkutty, Kaztugan with short stature came to greet Shora and formed a council at the head of Khantortkil. The four khans dispersed without being able to put the agreement in one place. Kaztugan leads the people following his footsteps to the people of Khorezm. Sherkutty's old settlement moved to Ak Zhaiyk...

Eight remembers Asankaigy's contractions, and his head tingles. On the shores of this sea, an old man dies. The village of Asankaigy is at the foot of Kokdombak. Abat, the only son, goes to the sea with his face and horse ready for the campaign. At the heart of Zhaksykylysh there was a death squad. His only son Abat, who was going on a campaign, went to the sea armpit to water the horse. Abat was swallowed by a catfish... (Shukurov, 2014:163).

Khantortkul hill is found in the Mangistau region. Doctor of philology, professor Bibai-sha Nurdauletova noted about it in the article "Is the great biy of Nogaily Edige buried in Mangistau?". There is a range of low mountains called Karauylkumbet in Mangistau region, 40 kilometers southeast of Shetpe, and the center of Mangistau district. There is a lot of pasture left from the ancient Nogais above Karauylkumbet, according to local aksakals' opinions. Khantortkul rises in the ranks of Karauylkumbet. There are several mountains in this region known as Khantortkul, Kostortkul, Suyktortkul, Byzhyr, Bidaytortkul, Maimaitortkul. Since the surface of the mountains is flat, tetrahedral, it must be the so-called tortkul. In the works «Orak-Mamai», «Karasai-Kazi», «Zhubanysh», «Kydyrbayuly Koblandy», «Musakhan» in the cycle of psalms «forty heroes of the Crimea» the mountains called Tortkul, Khantortkul, Kotortkul are described as the places of residence of batyrs, «received the status of a khanate» (S. Kondybay):

Along Edil-Zhaik,
On the other side of Bogda,
It was the beginning of Khantortkul,
The city built by Musakhan" (Nurdauletova, 2016), -
is defined.

In general, there is a similarity between the opinions of the writer Z. Shukurov and researchers. The beginning of the collapse of the Nogai Khanate. Khantortkul is the place where the Khan set up a Horde once, where the Council was created. In addition, it is characterized by the presence of a high hill, high flatness, evenness. According to the writer, the arrival in the Aral Sea region of Khan Shora and setting up a horde, the visit of Asan Kaigy, Sherkut, Kaztugan, well known in history, is an important information that needs to be studied and disseminated.

The writer wrote about the stay of Asan Kaigy in the Aral Sea region, the absorption of the batyr Abat by catfish, and then about constructing his burial ground.

«...First the Khanate of Kazan fell, then Ivan the Great conquered the Khanate of Astrakhan. Worn-out Nogai, people from four clans at that time, moved forward. Asankaigy has lived in this region for several years. At this time, the son of the poet Abat is killed by a catfish, swallowing it... The Kazakh aksakals used to say that this burial was connected with it.»

Passengers turned their horse in that direction. Everyone is walking in front of the cemetery. Bekbaul recited the verse of the Quran.

- Oh my god, once upon a time, people were special! Jakai is still surprised. - I deliberately measured the grave of that Abat. It is twelve steps long. What was it like to swallow such a big person?

Nurymbet's village is surrounded by Zhaksykylysh. If he had passed by Abat's burial ground, Zhankoja would not have left without visiting it. What Jakai said is true. When he saw this cemetery for the first time, he was surprised by its huge size. Later I had an idea...

The time of Asankaigy was the time when ten Nogays were moving indignantly to the ruins. After losing their comfortable settlement along the Volga river, when they were in trouble, they would spend some years in the vicinity of the Aral Sea... It was a time of war... Forty clans were not able to fit in a small place and are being slaughtered every day. It was quite possible that the head of the building would not be taken care of in time.

Some years later, when Asankaigy returned to Abat's head, the number of graves next to the hero also increased. Kazakhs were in trouble. If someone died at the hands of the enemy, on the one hand, the epidemic overlapped. Good-natured Asankaigi, no matter how many people were lying next to his son, he surrounded the graves of all of them...» (Shukurov, 2014:364).

Every part of Kazakh had a deep history. It can be seen that the length of the Aral Sea and the lower course of the Syr River is a region rich in such unresolved history. An important place in the study of the historical toponymy of this region is occupied by the works of Z. Shukurov, a writer who has been fond of the history of the country since childhood and had a treasured heart.

The story «Domalak kol» - «Makpal kol» is told in the novel. Only the feeling of love between Segiz Seri and the Makpal kyz, their ability to fight for their own happiness, will allow to remove the obstacles between them. In general, the novel "Syr boyi" is a multi-channel work. It widely describes the struggle for liberation against the Khiva Khanate, and the connection between Khan and ordinary people, and the struggle for land by the tribes, and their diversity, as well as activities that puts solidarity of the country. The love line is

also intertwined in the work of a historical nature. Naming Domalak kol as Makpal kol has its own history. Catalak lake has its own history as Makpal lake.

Domalak kol – Domalak kol shines in the foothills (Shukurov, 2014:36). The author describes the view of Domalak kol in more details. «This side of Akhirek was flat, the ravines were shallow and rarely exposed. Domalak kol is deep at its foot. It looks like a round, koumiss-filled bowl. The west coast was dry. It has become a thick, barren thicket. It's like a horse is hiding in between. Although the size of the lake is small, it is deep enough for camels to swim. It is not decreased. A bare chest reflects the sun and does not direct it» (Shukurov, 2014:93).

Makpalkol - now the name of Kurzhibai seems to have disappeared. It was named «Makpal girl's village». It seems that people do not call Domalak kol by its old name, but Makpalkol (Shukurov, 2014:94).

A rich man from Karakalpak Mamyt betrothed Kurzhibay's daughter Makpal to his son Zhaby earlier. However, due to the land dispute, Mamyt Bai has to move to the south of the Aral Sea with many of his relatives. Rude person's whip, like Besbasbai, was a bitter stick on his fresh body. Having seen such violence, the boy Zhaby kept a grudge in his heart. In the meantime, Makpal kyz grew up. Her beauty and intelligence would be widely known around. Segyz Seri, who spent the winter in Kalba's Karatau, came to this country with their companions. The place of Segyz Seri is feast and parties. He also heard about the fame of the Makpal girl from a far and came looking for it. The meeting between Segyz Seri and Makpal girl leads to a great feeling of love. At the table of the first meeting, the young artist sings first.

A cloud flies from the top of Karatau,
Porcelain cup, white teapot, silver teapot,
When I think of you, my dear,
I'll add to the song, I miss you, my little light...

Later, Segiz Seri's song dedicated to the Makpal girl spread throughout the country.

Move away from what you see, Makpal,
You are like a fold of a thousand sheep, Makpal.
Love is good or bad
Don't you act like a stockpile, Makpal...

Segyz Seri says that he will return to the country soon. At this time, Makpal's father Kurzhibai also sends a message to his matchmaker Mamyt. Segyz seri cannot reach Makpal's village at the appointed time. Zhabi comes to be engaged meanwhile. Kurzhibai makes a wedding ceremony. Makpal is sad. She sings a poem to Komshabai requesting him to deliver it to Segiz seri.

I wear leather boots on my feet,
My eyes are full; I am looking forward to your journey.

If you are a man, you will come through the Syr river,

If you are young, you will die by going into the water.

After the girl was escorted away, Segyz Seri came with his companions and followed the girl. The road was long. Makpal girl ran away from the caravan during the night Segyz seri arrived. So they met. At that time, the pursuers led by Zaby also arrived. When the two sides met, Zhaby, who believed in his strength, said: «Then tell that Kazakh! If we use weapons, then say that you are taken by surprise. I will fight and try my luck. My condition is that whoever falls, his head will be taken. Segyz seri was the sweet heart of Makpal. What is the need to live without her! I'd rather go to the grave than walk the earth without my widow, either death or life!»he said. When the two had a fight, Segyz Seri won after much persuasion and effort. Admiring the young man's courage and strength, Segyz Seri said, «You are a man to be great. Let me not carry your blood. Makpal is mine. «I will give my sister as I said.» Thus, in the work, the end of a big dispute ended with a peaceful agreement.

There are different stories about Segyz Seri, there are opinions that deny his historical personality. The writer Z. Shukurov describes in detail Segyz Seri as contemporaries of Zhankozh batyr. The history of the name of Makpal kol is given in the novel in the center of a wide variety of conflict events. If the image of Makpal can be recognized as a good girl who fought for her love and happiness, Segyz Seri was a talented guy with intelligence, morality, heroism and courage. He thought of a good settlement in various disputes within the country.

The event in the novel does not take place only on the shores of the Aral Sea, in the lower reaches of the Syr Darya. The work broadly described the relationship of the heroes with the Khiva Khanate, the western region of the Kazakh steppe, Turkestan, Sozak, the sacred Karatau. Therefore, there are also names of places and water of other regions. Urganish, Zhamankala, Ak Zhaiyk, Ulken Borsyk, Saryarka, Karatau of Kalba, Sarysu, Mugadzhar, Ustyurt, Karabutak, Tamdy, Or river, Akkorgan, Zholek, Akmeshit, Turkestan, Sozak, Barshakum, Borsykr are the sacred places of the Kazakh steppe.

In the article about seasonal migration of Kazakhs, historian T. Kartaeva gives her idea: «The length of migration routes were different according to the number of livestock which had that aul. The tribes from West, North and central part of Kazakhstan used a meridional type of moving, Qyzylqum, Inkardariya, Quangdariya, Zhanadariya inhabitants moved towards Torgay, and Ustirt Kazakhs towards Elek river in early spring. Therefore, we must mention that the names of places and water in the literary works are directly related to the seasonal migration of Kazakhs (Kartaeva, 2019:21).

4. Results. (*Kulbarak S.O., Kulamanova S.M.*)

The study of regional toponymy is currently in a trend. Physical, geographical, ethnocultural, historical, chronological, extralinguistic factors in the formation of place and water names are studied in the monograph by B.T. Taspolatov "Toponyms of Kazygurt" (Taspolatov, 2016). In the textbook "Toponymy" by K.D. Kaymuldinova, the features of the formation of toponymic systems are analyzed and the features of place and water names of the Kazakh steppe are considered (Kaymuldinova, 2011). The geocological founda-

tions of toponyms, patterns of spatial distribution, the relationship between the natural environment and toponyms based on materials from the Pavlodar region are analyzed in K.T Saparov's monograph (Saparov, 2007).

Closer to the object of our study, the study by U. Eranova "Linguistic-cognitive nature of the names of place-waters in M. Auezov's epic novel "The Way of Abai" (Eranova, 2004) was considered. First of all, the researcher brought the accumulated material on the epic novel into alphabetical order and created a statistical dictionary. Thus, 108 names of places and water have been accumulated. The research work reveals the species affiliation of the names of place and water, the use of anthroponyms and ethnonyms.

Toponymy is in the center of attention of correspondent scholars. Toponymic dictionaries and reference books have been developed (reference book of the names of place and water, 2009:14). Extensive research work has been carried out in the field of language. T. Zhanuzakov defended his doctoral thesis on topical issues of toponymy (Zhanuzakov, 1976).

One of the notable works is "The establishment of historical and cultural ties between the Turkic (Kazakh) and Mongolian peoples in toponymy" by the Sagidullakyzy and "Kazakh studies and toponymy" by J. Dostay and K. Mambetaliev (Sagidullakyzy, 2000:17).

These and other scientific works were considered and taken as a methodological basis.

According to scientists, there are about 2.7-3 mln. names of places and water. However, since it has not been systematically collected and studied until now, there are many unsolved key issues. Most of the names on the topographic maps are distorted. The reason is the insufficient joint work of linguists, historians, and geographers. Gross mistakes are also found in the works that say that the map of Kazakhstan will be spoken in Kazakh, and that the indigenous toponymic names will be normalized. Therefore, first of all, it is necessary to collect and study the historical toponymy of the regions. It has many different ways. One of them is to gather the names of places and water in the works written on the history of the region and reveal their historical meaning.

In the historical novel by Z. Shukurov "Syr Boyi", which reflects the liberation struggle of the Kazakh people against the Khiva Khanate of the 19th century, the names of the lower reaches of the Syr Darya, settlements on the eastern coast of the Aral Sea, place and water objects are widely used. The author did not invent these names. His evidence is that to this day most of the names have been preserved in the people's memory and sounded the way they are, as well as the high recognition and taste of the people, the breadth of imagination, artistic value and accuracy. The poetic meaning of folk names is so great that it reflects the tone and nature of the Earth, its special character and the historical event that took place on this place. Just like they say, look and study.

We have come across many names with similar charms from the novel "Syr Bayi". First, you will admire the wealth and abundance of place names. It seems that every hill and ravine, stream and lake, nook and cranny remain unnamed. Like an unread field book. The author explains how many secrets lie behind it. The names of places and water tell about ancient history. It strengthened the historical nature of the novel.

In addition, the names of places and water are not mentioned in the novel without reason. According to the convenience, the appearance and features of the place are artistically rep-

resented by the perception of the image. In some cases, it is based on the plot, it is the basis for the connection of events and the psychological description of the characters. In general, it has become an artistic component that has increased the quality of the historical work.

First of all, attention should be paid to historical toponyms. Interesting legends or traces of real events of the past are hidden under such names. It is hidden from the folk worldview. Place names are different in variety and different ways of creation. Toponyms formed from a purely geographical term (appellative) are the largest among root toponyms formed without suffixes.

Names formed from the appellative form a toponymic category and designate the types of terrain (Adyr, Dala, Jota, etc.). Most of the words involved in the creation of such names were taken from words in our lexicon and became proper names through the lexical-semantic method (Abasilov and et.al. 2022:21).

5. Conclusion. *(Kulbarak S.O.)*

Each subsoil of the Kazakh steppe is a deep history and ancestry. The secret of field toponyms has not yet been fully revealed. Each region still needs to be studied. And when the names of places and water are more fully collected and scientifically systematized, we will undoubtedly encounter a rich treasure preserved in the memory of the people. It is not surprising that the toponyms of each region are connected with each other, reveal each other's meaning, and thus testify to the reality of the entire era. Meanwhile, S.B. Veselovskiy's statement: «Toponymic material, due to its durability, «conservatism», as scientists say, is very valuable, - more material valuable than archeological data, « (Veselovsky, 1945:213). Scientists do not deny that the truth and secrets of the toponymic names preserved in the people's memory provide important information for the history of the people.

In the modern era of globalization, the preservation of the national code of each people is considered a very important factor. Therefore, in the memory of generations, it is necessary to absorb the history of the native land, to know deeply that each of its hills and springs is an amanat left from the ancestors - this is the beginning of patriotism for the country, for the Earth. To do this, it is necessary to widely reveal the secrets of the native land. It is necessary not only to study, but also to reach readers with a colorful book for children, to propagate. We know that it is much more rational, more important to create national knowledge, and not to create it from the spiritual sources of the people.

One of the sources of historical toponyms is works created on the history of this region. From one series of Z. Shukurov's novels "Syr boyi" we learned many names of the places, their history, and involvement in the life of our ancestors. One of the facts of maintaining continuity between generations is toponyms. Through toponyms, we see the worldview of the ancestors who have come down to us, the understanding of nature by the nomadic people who freely grew up in the environment of creation, the assessment of life as a drink of life. Have we managed to save this sea for posterity? What does the current state of Daria look like? Today's reality shows what dead end is the result of a person who has forgotten his God; blind authority considers himself superior to nature and dominates.

We must deeply know the history of our native land in order to be deeply imbued with the national code. And the genealogy of the native land is in historical toponyms.

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