

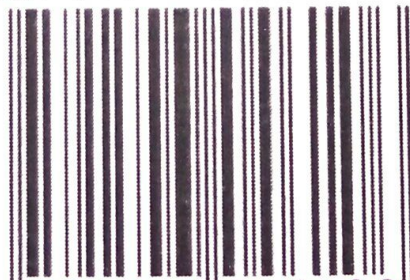
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¹ PhD Student, Al-Farabi Kazakh National University, Almaty, Kazakhstan

² Doctor of philological sciences, professor, Al-Farabi Kazakh National University, Almaty, Kazakhstan

ORDINARY METALINGUISTIC CONSCIOUSNESS: EXPERIMENTAL ANALYZE

Annotation. Geographical names are considered as ethno-cultural phenomenon, in which the information about the boundaries of the peoples of the settlement, about their historical past, cultural and trade centers and geographical and others is hidden. The ability to nominate and describe the phenomena of reality and particular features of place names resulted in new and different approaches, methods to study them in linguistics as well as in other branches of science.

The above features of place names were the cause and the basis of our study. Our work is focused on the observation and interpretation of the results of the process to identify place names of Kazakhstan using ordinary metalinguistic consciousness. The aim of the article is to identify and describe the linguistic processes identified in the perception and interpretation of ordinary names consciousness.

Keywords: reflection, linguistic consciousness, Toponymical reflection, ordinary consciousness, ordinary metalinguistic consciousness

Toponyms – a group of the proper names that consists of natural or man-made land objects. Toponyms are divided into hydronyms, oronyms, oikonoms, dromonyms, speleonyms, urbanonyms, drimonoms and etc. Any toponym is the name of a specific geographic region. Toponyms –not just a category of the objects, as well as holders of significant information regarding to the given property. Such type of information may include a history of the object; information which is associated with the condition of geographic location, minerals or may be the name of a certain figure. Learning the names of these objects would be the direct object of study not only for historians, but also for linguists, including onomastics [1, 38].

Geographic or toponomic names in our country became the subject of study for a number of fundamental research scientists, in particular G.K. Konkashpaev, A. Abdrakhmanov, T. Zhanuzakov, V.N. Popova, E. Koishybayev, O.A. Sultanyaev, E.A. Kerimbaev, M. Kozhanov, G.B. Madieva, K.K. Rysbergen, V.U. Mahpirov and etc., researchers onomastics who made the toponyms the object of their research.

On Kazakh land there are a lot of historical names of localities and water which hide the secrets beyond. The secrets of these titles can be revealed only in case of the study of the intersection of linguistics, literature, culture, geography

and ethnography. Valuable information can provide gathering attention to data that stored in other countries. It has been said: "The name of your locality is the message of the folks." By interpreting toponyms, we are certainly replenishing our history.

Hearing any toponym, we immediately concern about the question which is the meaning of the toponym. For example, we consider the names of the major cities by dividing the name into lexemes: *Alma* (apple) + *ty*, *Aq* (white) + *tau* (mountain), *Zhez* (copper) + *q hazghan* (kazu – verb. to excavate), *Qyzyl* (red) + *orda* (nomads' state), *Shim* (green staff, meadow) + *kent* (city), *Aq* (white) + *tobe* (peak), *Kokshe* (bluish) + *tau* (mountain), etc. The next point is the meaning of the city, based on the interpretation of pairs of lexemes: *Almaty* – apple region, *Aqtau* – city with white mountains, *Zhezq hazghan* – the place where the extracted copper, gold, *Qhyzylorda* – city of red tribes, *Shymkent* – prairie city, *Aqtobe* – a city with white hills, *Kokshetau* – city with bluish peaks.

Folk etymology and scientific etymology have one goal – to reveal the reason for the name, the meaning and history of the word. However, they are considered as a contradictory phenomenon, though they have one goal. Whatever the name we did not consider, we can learn the depth of its history only through the analysis of the etymological bases. Separate consideration of each of the grammar parts, which store the history of toponyms, allows us to speak about its origin. The value of folk etymology and legends should be considered when determining the origin of toponyms. When the connection between any factor and specified object has emerged, it becomes more apparent plausibility of given title.

As a result of the introduction of anthropological principle into the context of linguistic studies, the opportunity of reviewing the language in close connection with human thinking, cognitive abilities, consciousness, behavior, culture and communication had revealed itself. [2, 3].

In recent years, the phenomenon of ordinary perception reality of consciousness and its picture in the language within anthropocentric linguistics paradigms are relevant queries. A new branch of scientific research of human consciousness is a landmark of a native speaker. In virtue of this linguistics supplemented with such terms as "ordinary metalinguistic consciousness", "metacontext", "reflexive".

Before considering the ordinary metalinguistic consciousness, it is crucial to distinguish the concept of linguistic consciousness, to assimilate the concept of consciousness completely. In modern scientific papers linguistic consciousness is considered as the connection with the idea of psychological reality of the language, widely used in the study of the mindset rules. Language consciousness can be attributed to the verbal consciousness. The whole experience and knowledge that stored in human memory are linguistic consciousness. Its part – metalinguistic consciousness (knowledge of the

language, cognition of language and speech) is manifested in a wide sweep from the unconscious reflection of an ordinary man to the volume of scientific work.

Metalinguistic consciousness manifests as a metalinguistic reflection. A.N. Rostova interprets that "metalinguistic reflection is reflected in the speech of knowledge, ideas, judgments about language and speech" [3, 183].

The main part of today's research is devoted to display linguistic reflection on how it differs from professional consciousness. Commonplace of metalinguistic consciousness manifested in the fact that comes into the surface "in the form of conscious reflective activity of ordinary native speakers in which the object play the roles as language itself, language consciousness and linguistic identity" [4, 12].

Ordinary metalinguistic consciousness which includes knowledge, ideas about speech-language reality are parts of the naive language picture of the world all in all. In this capacity, they actively influence both the language (the language semantics of natural language and its units in which the meaning ordinary's concepts is consisted; organization of semantic fields, topics, frames) and the ideology at all, where they are part of the paradigm, formed by other spheres of ordinary consciousness. School education program seeks to bring science to the ordinary notions. This is its main mental setting and activity-setting. However, sometimes the science and education, depending on the science, are under the influence of ordinary consciousness, a presumption which are not overcoming and formed stable stereotypes in this unity [5].

In order to replenish the research with credible data, we conducted a survey among holders of ordinary consciousness (all members of the social strata). Not considering the age, gender, social status, nationality, place of birth of the respondents we interviewed everyone; hence, to determine the toponymic reflection in ordinary consciousness we decided to cover all levels of the social strata. To conduct the survey were selected geographical object names which are known for its features in Kazakhstan; for us to use of these names as toponym is interesting, but to determine their origin causes difficulties. According to the survey we determined the existence of folk etymology:

The name of the river in the Caspian array – Saghyz, is also the name of the village in that area. All respondents about this toponym gave the following definition - *"it is connected with the culinary product of chewing gum ("saghyz"): perhaps the people of this region chewed a lot of chewing gum – hence, the name; maybe the people loved gum; or those who have paid attention to the viscosity of the chewing gum: probably named because the people in that area were slowly developing; maybe it is very stretched position; and some of them linked to the plant name chondrilla ("saghyz, saghyz gers"): sandy dunes can grow a lot chondrilla; because the root of the licorice was sticky like chewing gum; named because of the features of the plant.* These definitions are the most common. There is one response that was differ from others - an interesting hypothesis: *the name is derived by combining the "Sary" ("yellow")*

and "Qyz" ("girl"). Videlicet, with respect to this response can result in such an analysis: Sary + qyz = Sary gyз (progressive assimilation) \approx sagyz (hypothesis of a respondent). Here, it is necessary to take into account the phenomenon of consciousness in ordinary language.

Guidance seme. Among toponyms which were selected for the survey, there are names oikonyms Qasyq and Shelek. That name literally means spoon (Qasyq) for a meal and a bucket (Shelek). Almost all replies to these toponyms based on the literal meaning of these words (guided seme in the objective sense):

- Linked to the first finding of an object. Shelek: *Perhaps during first archaeological excavations were found a bucket in that region.* Qasyq: *During the archaeological excavations were found a spoon; Spoon was first invented in that area; Perhaps many spoons of former residents were found there;*

- Linked to the frequent use of the object. Shelek: *A place where a lot of buckets;* Qasyq: *A place where a lot of spoons;*

- The similarity of the external shape with a geographic object. Shelek: *Maybe the place was surrounded by mountains, and it looked like a bucket.* Qasyq: *Perhaps the place resembled the shape of a spoon.*

- Functional service of an object. Shelek: *Maybe there was considerable amount of water, and people walked with buckets.* Qasyq: *Food was plentiful.*

- Description of the geographic object and its inhabitants. Shelek: *Maybe there was a factory, mining iron.* Qasyq: *Perhaps the inhabitants were united and lived in harmony.*

- Comparison with other languages. Shelek: *it comes from the Turkish word «Çilek» (cherry) and maybe there are a lot of cherries.* Qasyq is not found.

- Paying attention to the names of the schedule: Shelek: *Can be derived from the word "Yelek" (means filter).* Qasyq: *Probably comes from the word "Kazyk".*

- Association: Shelek: *Water.* Qasyq: *Food.*

Find the definition of a name by geographic location. These names include the name in which the value is determined by geographical location on the map. For example, when determining the etymology of the name of Arqhalyq in Qhostanay region, respondents drew attention to its location in the center of the country. They brought in their responses seme: ortalyq (center), arqa (plateau), tireu (support), keng (wide), ustirtti aймаq (hill) were named so that the city is located in the wide steppe; because there were lots of plateau; because it is in the center of the state; its name was due to the geographical features. More precisely, in the Turkic languages places with hills called "arqhalyq" in the past, situated on a plateau. Some respondents associated the name with the word "alys" (far).

Linking to a person's name. Very often toponyms were associated with the name of the person, including the Khans and Batyr (Ablai Khan, Kara Khan, Arqalyq Batyr, Qhaskelen qalmaq batyrs (hero), Shamal Khan, Shymkent

Batyr), known Bii, ancestor, girl (Qhazy (judge) by name Qhurt, Medeo, Balyqshy ata, Balqhash qyz), etc.

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