

## Regarding Issues of Toponymy and Social Associations in Language Environment

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**Abstract:** In this article toponymy of Mangistau Region of Kazakhstan is analyzed. The authors give examples which prove the important role of toponymy in the development of national language environment of Kazakh people. Mangistau toponym is Kazakh national linguistic and cultural concept. Giving grounds to this issue shows potential of conceptualization of Kazakhstan toponyms. First of all, it must be one of the integral parts of macro-concept named Kazakhstan, Kazakh steppe. Though there are no scientific researches yet which have proved the existence of the Kazakhstan macro-concept, but the authors hope that they will soon be available, and not the only one, proving, by the way, the beginning of study if the small concepts of which Kazakhstan concept consists of. The authors view Mangistau as one of the components of the Kazakhstan concept.

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### 1. Introduction

Concept units connected with the most natural emotions of an individual, such as "native country" and "native people" objectified by individualized semantics of such toponyms and then again individualized are main concepts of Kazakh national mind. "Because geographical names are directly connected with national mentality" [1]. Then, on the one hand, we must prove that Mangistau has turned into concept, which shows national Kazakh mentality. In order to do that we use reversed method: we shall not individualize Mangistau as my or as native land on which such subjects as me were born, we shall objectify it.

"One of the ways of objectivation - is to define how this land has been depicted, named and cognized in literature before our existence" [2]. Being representatives of modern public consciousness and obtaining knowledge from modern fund of knowledge we first of all were interested in the following problem: which associations are produced by notion, the word Mangistau and which definitions in this connection are put on the first place in the 'highest consciousness' of communicative forms in the conditions of modern Kazakhstan. Since "not all language-speakers are on the same level, familiar with low layers" [3], use in conversations surface structure, understand by ready advanced definitions of surface structure.

### Main part:

"Not everybody is representative of intellectual thinking: not always images, born by literature make impression on the proper level" [4].

That is why in the consciousness of language-speakers of lowest, middle and highest levels there can be pre-formed notions of extra-linguistic character, connected with social, economical, domestic and political conditions. These notions (ideas) facilitate quick perception by communicants in the conversational speech of their level. Even in the conversational speech itself the notions, which went out to surface structure are gradually striving for complex concepts. Consciousness is striving for complex, new. For example, let us listen to such dialogue:

- Where are you from, sonny?
- I am adai.
- Well, it means - from Mangistau... there is a lot of ikra-micra (black caviar) left, yeah?

In this dialogue the first communicant asked a boy about his motherland. But the boy named his family generation (ru). For the second communicant the concept Mangistau and adai (name of the generation family) has obtained syncretic character, as far as the boy is concerned, for him the meaning of the word 'adai' is much more valuable than Mangistau. The second communicant, knowing that adai people live in Mangistau immediately associates the word Mangistau with black caviar. The expression "ikra-mikra" shows specially deminishing and underestimating meaning.

We have asked employees of Almaty: "Which associations are produced in you after mentioning the word Mangistau? And we found that about 98% of modern informants who were not living

there and came from different corners of Kazakhstan associate Mangistau with such concepts as adai, black caviar, oil. Other associations:

'red fish'

'very expensive'

money'

'rich Kazakh people'

'people which are too many at resorts'

'wealth'

'sacred land'

As we see all attention is concentrated in material and economical superiority of the Territory. "Associations of spiritual wealth such as traditions, customs of native people, values, intellectual level for language-speakers who know Kazakh language on communicative level are equal to zero, nothing"[5]. We do not know why such material notions turned into concept. That is why we believe that concepts derived from geographic names, first of all, are formed as values from associative conversational speech of language-speakers which are living in that land and having special, warm feelings to native land, transforming into patriotism for themselves and for others. "Without spiritual values material values will never be valued on intellectual level "[6]. By this reason, after having done an interview with Almaty inhabitants, we arrived at conclusion: in formation of the concept of Mangistau main role on the republican level belongs to strong language persons of the inhabitants of this region, of these people.

The language of communicative forms of this territory is of utter importance. Simple answer to the questions: "How does concept appear?", "From which is its 'seed' formed" is as follows: concept first of all appears through habitual conversational speech of communicants, which use this language. Here the word 'communicant' has important meaning. "For concept being formed in definite national language, if possible, every language-speaker must have at least 2-3 associations" [7]. This is original comparison, absorbing new information from other contexts gradually broadens itself and becomes a concept. "Of course, the concepts can be not constant, very illusive, dynamical" [8]. They in the same extent as the meaning of some word pass through several significant changes, begin to possess new significant coloring.

Thus, thanks to associative components, introducing us to the specific features of clarification, being fixed as concept, made complex by depictive-metaphoric images, formed from other creative consciousnesses by means of associations with new concept, which has turned, influenced by signals on human emotion, into national value, special national image is formed.

### **Inference.**

In short words, modern city of Aktau, and Mangistau territory associated with native land in the consciousness of language-speakers - economically dominating component of the Mangistau concept - have been reflected in contrast description of territory's nature: desert and in the same time especially beautiful land. So in the consciousness of average language-speakers (students, who participated in the interview and in mass media articles) we tried to do the following conceptual analysis of the Mangistau concept:

1. Categorical semantics of the name of Mangistau in general: Mangistau is a region, the name of the territory in the west of Kazakhstan between Caspian sea and Aral, Zhem and Begdashi.

2. Individualized semantics: adai (the name of generation); Treasures' peninsula; land on which 360 saints existed; oil territory; sacred land; wonder-land; good Mangistau, oil Mangistau; the cradle which produced many generations; my Mangistau - my fame, my aim, our power and greatness in oil', land of happiness';

3. Pragmatic zone of the name:

a) emotative component: sacred territory, dear cradle, my pride, the center of land, all-mighty rancho, [edge of land which sparkles as all precious stones of the world]; people with generous soul [who does not ask a newcomer where he comes from and what he is doing here]

b) frame component 'museum under open sky', land which gave shelter for many people', people which has brought happiness to the unhappy';

4. Spherical projections: as antonyms: filled with oil-without treasures, edge of land - museum under open sky, land full with interests - old man Mangistau, world-famous region - edge of land, people with naughty like wild horse sons; bullish - without fear, batyr (synonym: noble, sacred, blessed, magnificent)

Therefore the base of the especially valuable concept in Kazakhstan national consciousness under the name of Mangistau absorbing in it numerous mental concepts, first of all, was formed by mental images of linguistic consciousness from conversational speech, from the vocabulary of average language-speakers. It is understandable that then 'it will exist as big support gathering around itself sema of the same name, broadening them, absorbing new linguistic meanings' [9]. In our opinion supporting component which is formed in the consciousness of language-speakers originates from special emotion, influencing the communicative person. Even if it is in the form of mentioned metaphor or epithet or special conversion or sustainable combination, in the end this emotion creates expressiveness influencing the next

consciousness.

This expressiveness in combination with consciousness which has the same formation in the language, broadens its sphere of activity. Because, as professor N. Waly says “concept in the individual consciousness is formed on the base of perceptive modus. The base of concept is sensual experience ... Sensual-material image (code) is the center of concept. While learning some object deeper and in different ways this material code is enriched with new significant attributes. As a result of it the concept meaning develops and broadens. It is possible that some of these attributes will be more prominent in their significance, and some will obscure the others” [10].

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