

Как видно из проанализированного выше примера, объем и структура определенной семантической группы обуславливаются тем, какую словоформу мы берем в качестве идентифицирующей: так, по словоформе «двигаться» конструировался довольно широкий ряд глаголов, по словоформе «передвигаться» другой более узкий, а по словоформе «идти» - совсем узкий (идти-шагать-маршировать-брести-тащиться-плестись). Если говорить об объеме и структуре синонимического ряда на основе компонентного (семного) анализа, то можно сказать, что синонимический ряд в семантическом поле начинается тогда, когда количество идентифицирующих сем становится явно большим по сравнению с семмами дифференцирующего характера, другими словами синонимы основаны на общности большинства сем, имея лишь отдельные дифференцирующие семмы. Компонентный (семный) анализ синонимов дает в значительной мере ясный ответ на вопрос, от чего зависит степень близости сходных значений. От количества

идентифицирующих сем. Однако компонентный анализ синонимов в практике преподавания русского языка в национальной школе представляется довольно затруднительным, хотя он и приемлем для идентификации синонимов в составе различных лексико-семантических групп, хорошо поддающихся семному анализу (см. глаголы движения, речи, восприятия и т. п., прилагательные цветообозначения вкуса, размера и т. д.). Объясняя семантическое своеобразие синонимов, в отличие от других разрядов слов, находящихся в отношениях семантической близости, можно прибегнуть к наблюдению семного состава синонимов по толкованиям, которые даются словам в словарях. Толкования отражают существенные признаки значений слов. Сопоставляя толкования слов-синонимов, сравнивая их с толкованиями слов, находящихся в других видах семантической близости, можно вывести заключение о границах в структуре синонимических рядов в современном русском языке.

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РЕЗЮМЕ. Тилшуносликда синонимия муаммолларини кўриб чиқишда аниқланган «мутлак синонимлар», «аник синонимлар», «синонимлар», «квази-синонимлар» каби тушунчаларни иккита тушунчага – «иккита» ва «синонимга» қисқартириш яхшидир. Осонлаштириш учун атамалардан фойдаланиш мумкин. Ушбу мақола синонимлар ва дублетлар ўртасидаги фарқлар муаммосига бағишланган.

РЕЗЮМЕ. Выделяемые в лингвистике при рассмотрении проблем синонимии такие понятия, как «абсолютные синонимы», «точные синонимы», «синонимы», «квазисинонимы» и т. п. лучше всего свести к двум понятиям – «дублет» и «синоним», чтобы легче можно было пользоваться терминами. Данная статья посвящена данной проблеме различий синонимов и дублетов.

SUMMARY. The concepts identified in linguistics when considering problems of synonymy such as “absolute synonyms”, “exact synonyms”, “synonyms”, “quasi-synonyms”, etc. are best reduced to two concepts – “doublet” and “synonym”, in order to make it easier terms could be used. This article is devoted to this problem of differences between synonyms and doublets.

ABOUT ONOMASTIC NAMES IN THE TERRITORY OF SHUMANAY DISTRICT

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Tayanch so‘zlar: onomastika, toponimlar, Sho‘manay tumani, olimlar, tarixiy ma’lumotlar.

Ключевые слова: ономастика, топонимы, Шуманайский район, учёные, исторические данные.

Key words: onomastics, toponyms, Shumanay region, scientists, historical data.

Scientific research and examination of onomastics in Turkic languages, including Kazakh linguistics - begins in the 20s. Journalists, historians, writers, ethnographers, geographers were the first to study toponyms. It was published on toponymy of Uzbekistan, Kazakhstan, Turkmenistan, Tatarstan. The first articles of L.V. Vyatkin, E.D. Polivanov, H. Khasanov, S. Amanjolov and other scientists can prove it.

In addition, Kazakh scientists A. Abdrakhmanov, T. Januzakov, G. Konkashbayev and others were directly involved in this field and published several works and monographs. In general, toponymy in Turkology developed rapidly after the 1940s. The history and development of the study of toponymy of Kazakhstan, Kyrgyzstan and Tatarstan were especially significant. Many monographs, scientific articles on toponymy were published, doctoral and candidate dissertations were defended.

Separate scientific collections on toponymy of Turkic languages were also published. In particular, other collective works published in Russian: (Onomastics of Central Asia), (Turkic Onomastics), (Onomastics of the East) and others had a special significance in unifying the science of toponymy.

Among the works on toponymy in Turkic languages published since the second half of the 30s, the work of N.P. Arkhangelsky was the most valuable scientific work. The first professor of Kazakh linguistics S. Amanjolov wrote several articles on this issue.

Then there was a scientist A. Abdrakhmanov, who independently and directly dealt with the problems of toponymy in the Kazakh language. In 1959 his monograph was published. In this work, the author extensively analyzes more than 800 toponymic names from a linguistic point of view, gives their lexical and semantic classification.

It also clearly distinguishes the models of word formation, as well as fully addresses the issues of correct spelling and transcription of toponyms. In the 60s and 70s, the works of G. Sattarov, H. Khasanov, K. Abdumuratov, S. Karaev and others on toponyms in the Turkic language were published.

The works of the Turkmen scientist S.A. Ataniyazov on toponyms in the Turkic language are devoted to the issue of geographical names of Turkmenistan.

In these works, the author analyzes the structure and composition of Turkmen toponyms, makes chronological and semantic classifications. He determined the formation of toponyms by lexical-morphological, lexical-semantic methods.

Karakalpak linguists are also regularly engaged in research on toponyms. The works of D. Nasyrov, T. Bekjanov, D. Aytmuratov are especially noteworthy in this area. Candidate's dissertation of Karakalpak scientist K. Abdimuratov (Karakalpak toponymy) is one of the outstanding works in this field. In his book (Why it is so called) K. Abdimuratov comprehensively considers the history of the origin of toponyms in the Karakalpak

language in lexical-semantic and lexical-grammatical terms. The work of K.Abdumuratov consists of two parts.

Section 1. Dedicated to the toponymy of Karakalpakstan and its study. There are also brief comments on some features of the formation of toponyms and morphological and syntactic methods.

Section 2 provides an etymological analysis of local names.

The scientist A. Abdrakhmanov regularly conducted research on Kazakh toponymy, in 1980 was published a book (Toponymy and Etymology) and who also made a significant contribution to its rise to the level of science. This book consists of two large parts. In the first part (etymology and toponymy) the author reveals the methods of etymological research, and in the second part (a brief etymological dictionary of toponyms of Kazakhstan) scientifically studied the etymology of more than 140 toponyms in the country.

In addition, A.Abdrahmanov in his monograph "Ethnotoponymy of Kazakhstan" studies the relationship between ethnonyms and toponyms.

Another scientist engaged in onomastics of Kazakhstan is T.Januzakov. T.Januzakov's monograph "Essays on Kazakh onomastics" deals with the structure, composition, ways of formation and etymology of toponyms of Kazakhstan.

Geographer-scientist G.Konkashbayev considers toponymy in terms of geographical names. The work of the scientist "Kazakh folk geographical terms" is a very valuable and interesting book. This work is also known as a very useful work for linguists and scientists.

As for the onomastic names found in the Shumanay district of Karakalpakstan, some of our researchers have not studied them, except for a few in their research. However, based on some historical data and oral sources, we have seen that Shumanay district is rich in a number of onomastic names.

Ethnotoponym is a geographical name derived from an ethnonym, ie the name of an ethnic class, community, people. One of the oldest toponymic layers. It is a valuable source in the study of the history of the people, its ethnic composition and location.

The study of ethnonyms and ethnotoponyms provides valuable information not only for linguistics, but also for history, archeology, ethnography, geography, culture and history of religion. Ethnonyms are widespread in Karakalpakstan. This means that in the past, this land was created by representatives of various tribes and peoples. In the Shumanay territory of Karakalpakstan, it was created mainly by Kazakhs, representatives of the Karakalpaks belonging to the Kungrat lion. That is why in the territory of the district there are many names of tribes and place-names of these peoples.

The territory of Shumanay district is very large, bordering on Turkmenistan, Kungrat and Khojeli districts. In Shumanay region there are almost all the representatives of the twelve ancestral tribes of the Kazakh Bai Uly, as well as Tabin, Kereits, Alim and other tribes. Now let's come to ethnotoponyms based on such tribal clans.

Such names can also be called ethnotoponyms. This is the largest branch of toponymy. The object of his research is the geographical names associated with the name of the tribe, nation, people.

The ethnic groups in Shumanay district are mainly Uzbeks, Kazakhs, Karakalpaks and Turkmens, who have mixed with each other. Therefore, the ethnonyms of these peoples in the area are reflected in the toponyms. For example, Ashamaily village, Shumekey village, Turkmen village, Aday village, Kiyat village, Khoja village, Keneges village and others. As you can see, such names are often given to the settlements and villages of the Karakalpak region.

To determine the etymology of the ethnonym Kiyat village, we consider the etymology of the ethnonym Kiyat. The origin of the ethnonym Kiyat is associated with the era of the Mongol invasion in karakalpaks. The name Kiyat later became a tribe. The reason for the name of Kiyat village is that the village is based on the Kiyat tribe. Kiyat - is the name of canal. It is so named because it was made by people of the Kiyat tribe of Karakalpaks around the canal.

Kipchak village is the name of village, canal. It is made by representatives of the Kipchak tribe of Karakalpaks. Kipchaks are the most talked about people in history. They were isolated from the western Kimaks in the Ertis water-pool. They formed a large union of Turkic-speaking communities.

From the southern Russian steppes, a large territory - from the Dnieper to the eastern part of the Volga, in the period from the XI to the XV century in the Arabic-Persian literature is named (Desht-Kipchak), ie (the steppe of Kipchak).

Later, during the division of the Union into Kazan, Nogay, Uzbek and Kazakh khanates (XV), the tribes contributed to the formation of modern Tatar, Bashkir, Nogay, Karaim, Karachay, Balkar, Uzbek, Turkmen, Kazakh and Karakalpak peoples as independent nations. The presence of Kipchak tribes in these peoples is a fact of that period.

Ashamaily village. The reason for this is that, as mentioned above, the majority of the villagers are members of the Karakalpak tribe. That is why it is called Ashamaily village.

The names Shumekey village and Kiyat village were given for the same reasons.

There is also a village called Turkmen. This is because the village was founded by ethnic Turkmen and most of the village is Turkmen. That is why the name of this village is called Turkmen village by the neighboring villages located near that village. It can be seen that the name of Aday village is also connected with the Kazakh Aday tribe.

As we can see, these geographical names also reflect the fact that our ancestors from ancient times lived together and lived in peace with their relatives.

Aday is the name of the city and village. A branch of the Aday tribe of the younger juz. Researchers connect the Aday tribe with the (Aday) tribe, which lived in the east of the Caspian Sea in the II century BC. Later, the Aday became part of the Oguz after the Kangyu. The Oguzs' understood the Mangystau depression, inhabited by Aday, as Ada, and called its inhabitants Ada.

We can see that the origin of toponyms in the Karakalpak region is largely due to plants. This indicates that the local population was engaged in agriculture and animal husbandry. Toponyms in this group also provide some information about the features of the terrain, nature, geographical location.

We see that the toponyms associated with the names of plants appeared in ancient times and lost their status at that time, but are still called the same. For example, we can say the names Kenderli, Keneli, Biday Kul, Kamysty, etc.

In Shumanay district of Karakalpakstan there are many toponymic names for plants. Sarybaskol is the name of the place, the reeds on the shore of the lake were invisible from afar, and the orange reeds in front of the eyes were yellow.

Kanbakli is the name of the lake.

Kurayli is the name of the place.

Upelekti is the name of the lake.

Tomarozek is the name of the lake.

Shiginkol is the name of the lake.

Akbasty is the name of the river.

Jenenaiddyn is the name of the lake

Taldak is the name of the place.

Jideli is the name of the place.

There is also a mound "Keten" of the collective farm named after Ayapbergen Musaev of Shumanay district.

This is a monument of the IX-XVI centuries. The Keten dome is located 25-40 km to the north. From this example we can see that the Karakalpaks, Turkmens and Kazakhs have long been in constant contact on the Ustyurt plateau and its foothills. Because their ancestors also came from closely related tribes.

The word "keten" is more common among Turkmens and has several meanings.

Keten means ketali, ketaljak, ketu, ketemu, and in northwestern Turkmen the word keten means a women's dress made of red silk thread.

Kulandy (Kuruty baba) is a historical place on the western shore of Lake Aibuir.

It belongs to the IX-XI centuries. The valley from Lake Aibuir on the eastern shore of the Ustyurt to the border with Kazakhstan. This place on the western shore of Lake Aibuir is called "Kurtty Baba" by the locals. The word "worm" in the Oguz language of the IX-XIII centuries means a wolf. Kurtty baba means that in the cave of the mountain here until recently there were many wolves and sheep. The word Oguz means worm in the Karakalpak language.

Shende-shen adam bar byny oylarğa,
Attar qalıp, kezek jeti taylarğa,
Qyrttar shauıp, saxradağı qoylarğa,
Qorğashtap bağatın shopan tabılmas. (A.Musaev, «Tabılmas»)

Mirzamurat Abdullayev is the name of collective farm (formerly called differently). M.Abdullayev moved to Shumanay in 1942 and worked as a head of a collective

farm. He works hard in the cotton farm. He is one of the leading businessmen who contributed to the development of Shumanay. He is honorary holder of decrees. He was a member of the Supreme Soviet of Karakalpakstan, a caring and moral person. That's why the environment he creates is named after him.

Collective farm is named after Orinbasar Kokkozov. He ruled the region from 1970 to 2000. Be one of the first in the country to implement the cotton plan every year. He is the People's Deputy of Uzbekistan and Karakalpakstan. The former Gagarin collective farm has now been renamed. (Dabilov Orinbasar, born in 1952, resident of the district).

Mamy steppe is a vast steppe between the Tashkent collective farm of Shumanay district and Shumanay collective farm. (Suleimenova Balkiya, born in 1959, resident of the district).

Gelleaskan is a large high-altitude sand dune belonging to the former Gagarin collective farm. During the war, the rebels killed the locals and hung their heads on a tree. That is why it is called Gelleaskan.

There are many different historical places and names in the vast area of Shumanay district, including long epochs. Despite the fact that the Shumanays have long been composed of people of different nationalities, they are peoples with common historical and cultural memories. We have witnessed that this area, which is a place for young people to learn the secrets of art, inculcate morality in their minds, the center of educational schools, is full of such onomastic names that are passed from father to son.

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REZYUME. Ushbu maqola Qoraqalpog'istonning Sho'manay tumanidagi onomastik nomlariga bag'ishlangan. Maqolada Sho'manay tumanining bepoyon hududida juda ko'p turli tarixiy joy va nomlar mavjudligi ma'lum qilingan. Toponimlar bilan birinchi bo'lib jurnalistlar, tarixchilar, yozuvchilar, etnograflar, geograflar shug'ullangan. Qoraqalpog'istonning Sho'manay tumanida uchraydigan ba'zi onomastik nomlar tadqiqi ayrimlarini hisobga olmaganda, deyarli o'rganilmagan. Biroq ayrim tarixiy ma'lumotlar va og'zaki manbalarga asoslanib, Sho'manay hududi ko'plab onomastik nomlarga boy ekanligi qayd etilgan.

РЕЗЮМЕ. Данная статья посвящена ономастическим названиям Шуманайского района Каракалпакстана. В статье информируется, что в огромной территории Шуманайского района много разных исторических мест и названий. Первыми топонимами стали заниматься журналисты, историки, писатели, этнографы, географы. Некоторые из наших ономастических названий, которые встречаются в Шуманайском районе Каракалпакстана, почти не изучены, за исключением нескольких в их исследованиях. Однако, основываясь на некоторых исторических данных и устных источниках, мы убедились, что район Шуманай богат множеством ономастических названий.

SUMMARY. This article is devoted to the onomastic names of the Shumanay region of Karakalpakstan. The article informs that there are many different historical places and names in the vast territory of the Shumanay region. Journalists, historians, writers, ethnographers, geographers were the first to deal with toponyms. Some of our onomastic names, which are found in the Shumanay region of Karakalpakstan, have hardly been studied, with the exception of a few in their studies. However, based on some historical data and oral sources, we are convinced that the Shumanay area is rich in many onomastic names.

КАРАКАЛПАКСТАН ОЙКОНИМЛЕРИНИНГ ЭТНОМӘДЕНИЙ ӨЗГЕШЕЛИКЛЕРИ

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Таянч сўзлар: топоним, ойконим, халқ, этнос, маданият, моддий маданият, маънавий маданият.

Ключевые слова: топоним, ойконим, народ, этнос, культура, материальная культура, духовная культура.

Key words: toponym, oikonym, people, nation culture, material culture, spiritual culture.

Тил – мәданиятты сәўлелендириўши қурал. Миллет мәданиятының өзине тән тәреплери оның тиллик бирликлеринде көринис табады. Америкалы тилши илимпаз Э.Сепир өз изертлеўлеринде халықтың миллий мәданияты нақыл-мақаллар, ырым, толғаў-термелер, мифлер, теңеўлер, метафоралар, шежирелерде жақсы сақланады деп, тил хәм мәданияттың тығыз байланыслы екенин айтқан еди [1:36].

Халықтың мәданияты, өтмиш тарийхы, социаллық хәм жәмийетлик турмысының көриниси (картинасы)н топонимлер, оның бир түри ойконимлерде өз көринисин табады. Ойконимлер топонимлердин айрықша бир түри болып, оларға адамлардың жасаў орынлары, атап айтқанда, аўыл, көше, елатлы орын, қала хәм қорғанлардың меншикли атамалары киреди.

Ойконимлер ономастикалық көлемде басқа онимлерге салыстырғанда тиллик ески қатламға тийислиги, өнимли жумсалығы, жәмийеттеги сиясий, социаллық өзгерислерге тәсиршен болығы. соның менен бирге, халық мәданиятын өзінде сәўлелендире алығы менен өзгешеленеди.

Халықтың көп әсирлик өмир тиришилиги, түрли тарийхий ўақыя хәм ҳәдийселер оның мәданиятына да белгили дәрежеде тәсир етеди. Дәўирлер яки жәмийетлик дүзимниң алмасығы, түрли өзгерислер халық турмысы менен оның мәданиятын да жаңалайды яки өзгертеди. Булар этностың руўхый хәм материаллық мәданиятында айқын көринис табады.

Ойконимлердин этномәдений өзгешелиги оларды дәрәткен халықтың руўхый хәм материаллық мәданияты менен байланыслы келип шығады. Басқаша