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FUNCTION OF NATIONAL COSMONYMS IN ABAY KUNANBAYEV'S APHORISMS

ABAY KUNANBAYEV'İN VECİZELERİNDE MİLLİ KOZMONİMLERİN İŞLEVLERİ

ФУНКЦИЯ НАРОДНЫХ КОСМОНИМОВ В АФОРИЗМАХ АБАЯ КУНАНБАЕВА

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ABSTRACT

The language characterizes not only the national experience, material and spiritual wealth of the nation, but also serves to preserve and transmit it from generation to generation. From this point of view, language is not only the “most important means of communication”, but also a manifestation of the culture that arose as a result of the conscious activity of linguists. Each cultural world has its own model. A model is a form of the world formed through national culture. A person perceives the real picture of the world, as necessary, through language and not a copy of it. The linguistic picture of the world clearly describes the phenomena of being. The linguistic picture of the world is manifested in linguistic symbols, words, knowledge that a person encounters in life. "The instrument of language is the word." The people's life is depicted with the help of a word, stored in a sign-word. The great thinker Abay, who knew mankind well, said: “A person is colored by his words, A person is judged by his words”, which means that the person's words can betray his true face. Aphorisms are the basis of speech, therefore, the article discusses the aphorisms of the Great Abay. Each social thought is born in due its time, and aphorisms in Abay's works can be understood as a result of understanding the urgent problems of Kazakh life. In Abai's works, the majority of aphorisms are occupied by national cosonyms. *National cosonyms* are the names of space objects visible without special devices. In fact, the general laws are inherent in the names of the language, nevertheless, each nation perceives and depicts general phenomena in its own way.

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They make up the traditional culture of the nation. The article discusses the use of national cosonyms in Abay's works and a peculiar image. Since "culture is the result of cognition," the article also deals with the foundations of a national worldview in the content of the names of the heavenly world and ethnocultural information transmitted through these names.

Keywords: *aphorism, paremia, linguistic picture of the world, ethno culture, national cosmonym, heavenly world*

ÖZET

Dil yalnızca milli tecrübeyi, bir milletin maddi ve manevi zenginliğini nitelendirmez; ayrıca bunu korumaya ve kuşaktan kuşağa aktarmaya yarar. Bu açıdan bakıldığında dil yalnızca "en önemli iletişim yolu" değil, aynı zamanda dilbilimcilerin bilinçli faaliyetleri sonucunda ortaya konulmuş olan kültürün bir tecellisidir. Her kültürel dünyanın kendi modeli vardır. Bir model milli kültür vasıtasıyla oluşmuş bir dünya şeklindedir. Kişi dünyanın gerçek resmini, gerektiği gibi, dil yoluyla algılar, yoksa kopyasını değil. Dünyanın dilbilimsel resmi net bir şekilde varoluş ile ilgili olayları tanımlar; dilbilimsel semboller, kelimeler ve insanın hayatı boyunca karşılaştığı bilgide açığa çıkar. "Dilin aracı kelimedir". Halkın yaşamı "işaret-kelime" şeklinde depolanan kelime vasıtasıyla tasvir edilir. Beşeriyeti iyi tanıyan büyük düşünür Abay: "Bir kişi kelimeleriyle renklenir, bir kişi kelimeleriyle yargılanır" sözüyle kelimelerin insanın gerçek yüzünü ele vereceğini dile getirmiştir. Vecizeler söylevin esasını oluşturur; bu nedenle bu makale Büyük Abay'ın vecizelerini tartışmaktadır. Her sosyal fikir zamanına bağlı olarak doğar ve Abay'ın çalışmaları Kazak yaşamının acil sorunlarını idrak etmenin bir sonucu olarak anlaşılabilir. Abay'ın çalışmalarında vecizelerin çoğunluğunda milli kozmonimler yer alırlar. *Milli kozmonimler* özel aletler olmadan görülebilen uzay cisimlerinin adlarıdır. Aslında genel kanunlar dilin adlarının doğasında vardır; buna rağmen her millet genel olayları kendine özgü algılar ve tanımlar. Bunlar milletin geleneksel kültürünü oluşturur. Bu makale Abay'ın çalışmalarında milli kozmonimlerin kullanımını ve bunun özgün bir imgesini tartışmaktadır. "Kültür bilincin bir sonucu" olduğuna göre bu makale aynı zamanda semavi dünyanın adlarının ve bu adlar vasıtasıyla iletilmiş etnokültürel bilginin kapsamında oluşan milli bir dünya görüşünün temellerini de ele almaktadır.

Anahtar Kelimeler: *vecizeleri, paremi, dünyanın dilbilimsel resmi, etnokültür, milli kozmonimler, göksel dünya*

АННОТАЦИЯ

Язык не только характеризует национальный опыт, материальные и духовные богатства нации, но и служит для сохранения и передачи его из поколения в поколение. С этой точки зрения язык – это не только «важнейшее средство общения», но и проявление культуры, зародившейся в результате сознательной деятельности лингвистов. У каждого культурного мира есть своя модель. Модель – форма мира, сформированная через национальную культуру. Человек воспринимает реальную картину мира, а не его копию, по мере своей необходимости, посредством языка. В языковой картине мира четко описываются явления бытия. Языковая картина мира проявляется в языковых символах, словах, знаниях, которые человек встречает в жизни. «Орудие языка – это слово». Жизнь людей изображается при помощи слова, хранится в слове-знаке. Великий мыслитель Абай, который хорошо познал человечество, говорил: «Человека красят его слова, О человеке судят по его словам», имея в виду, что слова человека могут выдать истинное его лицо. Афоризмы являются основой речи, поэтому в статье рассматриваются афоризмы Великого Абая. Каждая общественная мысль рождается в свое время, а афоризмы в произведениях Абая можно понять, как результат осмысления актуальных проблем казахской жизни. В произведениях Абая

наибольшую часть афоризмов занимают народные космонимы. *Народный космоним* – наименование космических объектов, видимых без специальных приборов. В действительности, наименованиям языка присущи общие закономерности, тем не менее общие явления каждая нация воспринимет и изображает по своему. Они составляют традиционную культуру нации. В статье рассматриваются применение народных космонимов в произведениях Абая, и своеобразное изображение. Поскольку «культура – это результат познания», в статье говорится также об основах национального мировоззрения в содержании названий небесного мира, об этнокультурной информации, передающейся посредством этих наименований.

Ключевые слова: *афоризм, паремия, языковая картина мира, этнокультура, народный космоним, небесный мир*

1. INTRODUCTION

1.1 The path that leads to a world – famous Abai. This year, we are celebrating 175th anniversary of a great thinker, cultural reformer and philosopher of Kazakh culture and literature Abai Qūnabaiūly. Every national culture is established within the society of people. Ethnocultural space is not an enclosed separated field, ethnocultural space is regarded to be a historical area of one social group. The pillar or the mainstay of this environment is a human being. Kazakh culture is the heritage of nomads of the Eurasian Great Steppes. Renowned individuals of the Great Steppes were Shoqan and Abai aimed to introduce to the world the idea of who was ‘a man of steppe’ Shoqan Walikhanov did not only research Kazakh and Kirghiz folklore, their traditions and customs, religion or languages, moreover he left many onomastic data about proper names. His major works include “Geographical essay of Ili region”, “Kozy-Korpesh - Bayan-Sulu”, “Issyk-Kul Travel Journal”, “Fairy tales and legends of Senior zhuz tribes”, “The stories of the XIII Century heroes”, “Traces of Shamanism among Kazakhs” and others. In the latter work, the researcher revealed the fact that Kazakh people were deeply aware of cosmological concepts and wrote a lengthy material based on them. (Walikhanov, 2010:52-64). Shoqan Walikhanov was not only a scholar, but in his very short life time he became an individual of renaissance attitude, a talented ethnographer, geographer and a philologist popular to Europe and Asia by his famous works. Shohan’s dream was to explore his people’s pure traditional culture, nomadic beliefs, to determine the richness of the language and demonstrate Kazakh culture, its actuality and originality to other world cultures. Nevertheless, due to his prolific research works, due to his individuality Shohan as a scholar achieved his dreams. (Culture studies, 2012:275-276).

As great Abai told: “We can not say a person died if he left treasure words after him. Thus, we cannot say, can’t we?” these lines show the poet’s outlook to life, his point of view about a person’s role in life. Meantime, Abai’s dream was to see his folks equal with other cultures and explore the meaning of life. Born in Shyngystau, Semey region, Abai said; “There are three things in the world that a man should despise. The first is - ignorance, the second - laziness, the third – evil misbehaviour. *Ignorance* – absence of knowledge and education, nothing is attained without them. Ignorance equals a human being to an animal. Laziness – is the foe of all arts in the whole world. All negation is evolved from it, an ignoramus person, ill-mannered man, poverty. Evil

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examples are enemies of men. *Villainy* – if a man stops to be a real man he becomes like a beast” (Abai, 1986:152) told the thinker. He defined the ideas “what meant to be a real person” and disclosed a good human behaviour, comparing it with the character traits of antagonists. Abai described the nature of a frivolous man who dissipates his time in worthless, absurd undertakings and taught his readers to think over such deeds. A reasonable people keep their wits about and do not expose such undertakings. A reasonable person does not lose his senses. A person, who leaves an immortal legacy behind, does not indulge in wrong actions.”

The reason for such a thoughtful, moving and profound writing of the great poet, who was heartbroken for Kazakhs, was known, and it was clear that only a person like Abai could speak so deeply and objectively. According to culturologists, folklore was the belief of people, who lost their advanced medieval culture, cities and inscriptions. The most suitable form for nomadic culture was oral literature, and the most effective form of government was the judiciary.

Since the second half of the XIX century, the Russian Empire colonized the Kazakh land and introduced a new administrative order. On this ground, traditional system of governing the country had been broken. Those times really needed a person who could deal with tribal intrigues and give objective advice to people. Abai was such an individual. In some Abai's works there were descriptions of Kazakh people having been oppressed by the system of tsarist policy, the periods of spiritual indignation and social situations. The great poet was able to reveal the reasons of cultural crisis among Kazakh people. G. Yesymov underlines that; “Abai was born during the time of colonial society when Kazakh land had failed to be on its own, the hardships of his people who went through oppression gave a birth to a thinker of his time. It was that transformational period which made Abai to be not only a poet, but a humanist.” (Yesymov,1994:31-32).

1.2 The root of wisdom is knowledge. Abai's spiritual struggle began with the search for knowledge. He considered that “When a child seeks for knowledge and education with love, in that case his name is called a man”. According to Abai knowledge could be gained at madrasah, school or from life. However, being an educated person is not the same as being a real man. The great philosopher states that; “If a person studies with a will and love, knowledge is gained easily. Half love to knowledge is half done job”. In regards to art critics, based on the types of culture, rational science was peculiar trend in the West, psychology in the East, ‘the concept of a real person’ was developed in Kazakh steppes. (Culture studies, 2012:347-348). Abai's official standing for his nation was – a development of a real human being. That is why he said, “You should join hands with Heart! If all three of you live in peace within a man, the dust of his feet will open the eyes of the blind” Abai's dream was to build a character of a real – Human being. Thus, Abai's philosophy was aligned with Kazakh people's personality traits.

Mukhtar Auezov defined three sources that Abai drew his inspirations from. The first of them was an ancient Kazakh culture and art; the second – Russian culture, which led the path to Western culture, the third, was Oriental poetry. (Auezov,

1976:96). Ancient Kazakh folklore and Oriental poetry affected his works quite strongly. Abai's great contribution to Kazakh culture is considered to be the solution of the relationship between the mind and the heart in accordance with modern requirements. This decision is in the works of the poet, the aphorisms that summarize profound knowledge of those works.

2. RESEARCH METHODOLOGY

Life of a language is a phenomenon that connects the speaker with his social, spiritual existence and the two are bonded closely. Modern linguistics pays much attention to the role of language for having cognitive, communicative and cumulative functions rather than accepting language as the way of communication. Therefore, studying Abai's works and his aphorisms enables us to investigate them from the point of their cognitive, pragmatic functions. This research also enables us to study aphorisms through the functions of culture and language. The novelty of this study is the use of aphorisms based on *cosmonymic* patterns in Abai's philosophical concepts. The theme of the aphorism from the pen of the great Abai is rich and covers all spheres of life. The main purpose of the study is to find the main idea in the content of aphorisms, where cosmonyms are based, to get closer to Abai's wisdom. "The Sun is a groom, the Earth is a bride," "To be a summer for a friend, frost for a foe". It was discovered that national cultural information in the content of aphorisms could be recognized and understood through semantic, linguocultural, oppositional analysis.

3. RESULTS OF THE STUDY

Kazakh people perceived the most of the information about nature, their environment and living conditions based on their life experiences. One of these experiences descends from the knowledge of celestial bodies. The importance of astronomical knowledge and cosmonymic proper names define the brilliance of a language. Another significance of astronomical knowledge in this layer of language is determined by the folk cosmonyms they formed. *Cosmonyms* are like ancient historical monuments demonstrate traditions and customs of local people, their life awareness and spiritual state that can be seen as picture of the world becoming explicit with them as cognitive and cumulative cultural values. Ancient names, like historical monuments, are of great cognitive and cumulative cultural value, preserving in them traditions, mentality and spirituality of people living there.

Cosmonyms – are proper names of space objects that can be seen without using any particular tools. For example, the world for Kazakh people is a circle, it is round and it is accepted in the image of 'shanyraq'. Furthermore, "Spring", «Summer», «Autumn», «Winter» - are seasonal views that attract Kazakh people's living conditions showing bonds with national cultural origin. As a result, Kazakhs are used to describe the changes of seasons abiding natural laws of the Earth and Sky and have in their language the next terms, such as: «көктем шықты»- spring has approached, «жаз келді»- summer has arrived, «күз болды» - autumn came, «қыс түсті» - winter covered.

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Abai was one of the thinkers who studied his native language, national folklore and culture. The results of this study will be used in courses of language and culture, language and literature, philosophy and in other fields of theoretical, practical seminars or can be used to hold separate academic courses.

4. DISCUSSION

Modern anthropogenic paradigm and Abai's "Position of being a Person".

There is no need to prove how significant the function of a language as a means of communication and its great role for individuals in the society is a common truth. Modern linguistics truly focuses at the concept of "a language being a means of communication" moreover; it focuses at its function of having cognitive, cultural roles. One of the main traits of a conscious person with emotional feelings and wisdom is his/her passionate interest and love to explore their environment. Behind this exploration of environment stands a perception of objects and phenomena surrounding a person. The mind, perceived through the image of objects and phenomena in the human brain, is not the objects themselves, but the knowledge and information generated by them. Therefore, "**cognition** is a complex and contradictory process of representing external objects and phenomena, their relations in the minds of a man as a system of ideal images" (Culture studies, 2012:215) is described.

Great Abai said: "Born into this world, an infant inherits two essential needs. The first is for meat, drink and sleep. These are the requirements of the flesh, without which the body cannot be the house for the soul and will not grow in height and strength. The other is a craving for knowledge..."

This is but the natural desire of the soul, the wish to see everything, hear everything and learn everything. Without trying to fathom the mysteries of the universe, visible and invisible, without seeking an explanation for everything, one can never be what one should be — a human being" («Word Seven»). In this Word Abai wanted to say - instead of long pursuing the "food of the soul," the passion of the soul can be understood as "finding a place, finding a person, asking him and following in the footsteps of those who have found science" is important. Otherwise: "There is no light in the heart, no faith in the soul. What is better for us than an animal which sees with the naked eye? And "A man is not born with wisdom: if he hears, sees, touches and tastes, he knows all the good and bad in the world, so a person who knows and sees a lot becomes educated."

He who listens to the words of the wise becomes wise" ("Word Nineteen") Abai certainly meant about the intellect and consciousness of a person. Reason is the quality that comes to a person as a result of perceiving the world, it can be developed by "understanding the words of senses", by being able to distinguish between "the passions of the body and the passions of the soul." (Yesymov,1994:326). Folk wisdom says, "Do not argue with intellectuals, and do not talk with unconscious." The main trait of a person showing the fact that he is the owner of the mind is relevant to the wisdom of people. Man is the creator of the linguistic image of the world and

the source of language which is changeable at each stage. Every new thing in life comes to the language through the individual and is perceived by the public consciousness. At present days, specialists of cognitive linguistics believe that within the modern anthropocentric paradigm, the question of the need to look at language in terms of its relation to human thinking is mature (Maslova, 2004: 4), because language is a means of summarizing ideas into linguistic structures. The knowledge is not only about language, but also the world in general, the principles of language communication, background knowledge and others.

The backbone of this situation is the person who creates the language and the act of speech – a man. Thus, the anthropocentric direction in linguistics is a science that aims to recognize the nation as a whole, which is achieved by showing the full role of a language in human society. Anthropocentrism - considers language as a manifestation of conscious human activity, a tool for shaping the results of cognition, a comprehensive study of all aspects of human social activity, living environment. It is impossible to describe and understand a person outside the language. The essence and features of language can be described in detail through the concept of Man and his relation to the world. A man is considered to be a man with the help of his language. In anthropocentric research, a person is defined as a speaker, creator of language, a conscious soul with his own world, worldview (Zhubayeva, 2014: 7-10). According to philosophers, “The most amazing and wonderful phenomenon in the world is the spiritual world of man, consciousness, mind, thoughts”. There is no equivalent of consciousness in the objective world. It is only unique to man " (Kishibekov, 2008:133-134.) Every social thought is born only during its own epoch, and language continues it for centuries. This sequel is reflected in the aphorism. The purpose of the modern anthropological direction is relevant to Abai’s purpose who studied and understood the needs of his time.

1. Semantic groups of Abai’s aphorisms. Aphorism - materialized manifestation of thought. Aphorisms are born as a form of expression, summarizing accumulated knowledge of mankind about world phenomena. As the saying goes, “language restores what the brain thinks,” each of the functions of language has its own meaning in people's lives. In particular, it is known that the cumulative activity is the activity that proceed on with generations and connects people's past and present with the future. This function of the language is characterized by the wisdom of people, the ability to preserve spiritual values of the nation and pass it on to future generations.

The power of mother tongue is in the fact that the wisdom of a nation has survived to the present day without losing its meaning, art and imagery. That is why it is considered that “One source of wisdom is Language”. In general, the name symbolizing the concept of “wisdom” is also quite common in Kazakh language. In his work “Folk wisdom” Kaidar listed out the types of wisdom words as: proverbs, sayings, adages, maxims, phraseological words, aphorisms, dictums, quotes (Kaidar, 2004:14-15). He underlined in his work that “a proverb is the main leaven of wisdom” and preferred to study its nature.

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Proverbs – ta genre of folklore, metaphorical language that conveys a certain idea in a concise, rational, sharp way. *Proverbs* – are rich in meaning, of short length, the language is artistic form of folk text. The meaning of the following proverb “*Labor unites a person. Laziness eats away a person*” says that a person achieves his/her aim through work and labour, however laziness is the real foe to a person. “*Swan longs for its lake, a man longs for his homeland*” calls readers to love one's land. Swan is considered to be a sacred bird in Kazakh culture, it can't survive without its homeland and love.

An adage - a proverb that is spoken as an example, a commandment. Adages are generally thought to be no more than two or four lines long, and adages become a verse. “The wise man sees far, no matter how dark it is, the fool enjoys even if there is end of the world”. In this saying “*қараңғы*” – *dark* is in the meaning of ignorance, illiteracy. High-minded people were able to formulate wisdom while reflecting, even before writing appeared.

Phrases - a commonly used figurative language that accurately touches the target thought. Rational and effective words that are spoken in connection with the social, political, cultural and historical situation in the society, quickly spread among the people, phrases lift the spirits of a country. “*Not respecting one's nation, not being proud of it is a treason*”; “*Courage is a virtue of a land, bravery is a virtue of a man*”; “*The struggle for the purity of language is an eternal struggle that never ends*”, the meanings of such phrases are about homeland, country and language. These phrases are the pride of Kazakh people, the noble words that belong to a Kazakh national hero Baurzhan Momyshuly. They were born during the Second World War. *History is a mother, nature is a mother, man - mother* – these phrases belonged to famous Kazakh writer Gabit Musrepov.

Aphorism - words of wisdom, materialized manifestation of thought. Aphorism has emerged as a form of expression of human knowledge about world phenomena. Aphorism is a literary genre, the fruit of didactic poetry. Abai remarked: "A person is not inferior to madness, because he is lack of energy, strength and commitment in the heart to understand the words of the wise." It turns out that these words of wisdom have one thing in common. ***Proverbs, aphorism, phrases*** - all are wise words, proverbial, noble language and therefore they occur as commandments, teaching and enlightening, or inspiring people's thoughts. The following types of expressions are called “Words of wisdom”. Words of wisdom are wise sayings, concise and philosophical words. There is a saying in Kazakh which means “Only rude responds adversely to the wise saying”. Naturally, words of wisdom have structural, stylistic, artistic, and other features or differences. One of them is the opinion that the author of the proverb is unknown, but the author of the aphorism is known. This can be considered conditionally. Aphorisms are considered to be close to proverbs among literary genres. According to Shaimerdenov, aphorism is dominated subjectivity, they are rich in historical and biographical background. While proverbs are common, aphorisms are concise, memorable expression of a factual principal. Therefore, Kazakh aphorisms should be considered as deep

scientific and artistic system that reveal original nature of national philosophy which guides the study of themes and methods. [Shaimerdenov, 2012:9].

This article does not aim to distinguish between rich, meaningful, sharp, artistic embroidered words and about their difference. Researchers divide Abai's works into: poems and verses (poetry), words of wisdom (prose) and 'зақлия сөз' - aphorisms (Shaimerdenov 2012:9).

An aphorism is a tool for the most laconic, terse and very concise depiction of life experiences. In the system of aphorisms, more emphasis is placed on thought than on image, preference is given to comparison rather than description, to reasoning rather than to expression. Abai told: "A person needs two weapons to increase knowledge: one - to communicate, the other - to keep strong." Simple thought and memory (mind). Without these two, science will not grow, because the thought moves the mind. Kulmat Omyraliev, who studied Abay's aphorisms, groups them according to thematic and semantic features.

Pedagogy. Morality: *If you work hard, you will be full for days; Not knowing the science of the world is a great harmful ignorance.*

Aesthetics. Literature: *The akyns – those wingless poets who could neither read nor write, who span their crudely rhymed and worded tales, A song will awaken a sleeping heart, The sweet meaning of the song is awake, Poetic speech, the Queen of literature.*

Satirical words: *A puppy is no less than a dog. Moody in his own house, but sensitive at guests.*

Psychology of ethics: *Guys, games are cheap, laughter is expensive. They are two different things between your appearance and body (Omyraliev, 1993:3-28).*

A researcher of the national words of wisdom Yerbol Shaimerdenov for his work "Kazakh aphorisms" selected three hundred and sixty-four aphorisms by Abai where the great poet demonstrated his outlook and position as a person. The book was named as; "Love the mankind as my brother!" If we separate aphorisms denoting "singularity or accuracy" ideas, in this case Abay's aphorisms can be divided into such specific groups:

Man. Human being;

Parent, child;

Mind, science and education;

Country, people;

Word art;

Labor, demand;

Good and evil;

Behavior, strength, power;

Life. Age. Time;

The world without love is empty;

Nature: Earth and Sky, etc.

The problem is not only in the division of Abai's work into such themes. This classification can open the way to a deeper understanding of Abai's work. What did Abai dream of, what did he long for? How did mankind understand Abai?

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Responding to these questions is our main goal. Thus, first of all, the core of Abay's aphorisms is his philosophical views are based on moral issues (Omyraliev, 1993: 54-55). For example, "Not for amusement do I write my verse, nor do I stuff it with silly words. It is for the young I write, for those. Whose hearing is acute, whose senses are alert" said the poet. However, this is not propaganda. What Abai wants to say here is "Longing for those whose hearing is acute, whose senses are alert!" Abai's aphorism does not directly propagandize, it calls for using one's intelligence, courage and to be warm hearted. These themes highlight the breadth, depth and diversity of Abai's work. Now we will talk about the most common semantic groups in this vast world, where the popular cosmological terms on "Nature: Earth and Sky" are used.

2 Abay's aphorisms connected with the four seasons. The four seasons are a reflection of nomadic lifestyle.

Names of the celestial world: *Moon, Sun, Star, Sky* are astronomical names common to the world, but each nation sees and understands this common world in its own way, creates its own linguistic image of the world.

Sky – atmospheric space, blue, air. Kazakhs, like other people, in the early stages of their development considered the sky, the moon, the sun, the stars as "Gods" and prayed to them. The word "Tengri" means "heaven" in the ancient Tibetan language. (Kaidar, 2013,3:98-99). Kazakhs believed that the Sun and Moon a myth therefore they considered them to be heavens or "God." The scattering of sunlight creates a blue color in the sky. In this regard, Kazakhs called the sky "Blue". "God bless you" means may heavens bless you, God bless you. "Ascending/lifting the moon into the sky," means doing an amazing job, however the term has got also a sarcastic meaning; a sense of humor; "As if the sky revolved around the earth" – a very hot, mysterious heat; "the sky is too low to be seen (or see)" - about a person who is overwhelmed, arrogant. The aphorisms interpret and reflect different behaviors of human beings.

The Moon is one of the celestial bodies visible after the sun, it is the closest planet to the earth. Shohan Walikhanov: "Apparently, the moon was powerful. As Kazakhs worship the earth at the new moon, and in the summer, they take some grass from there and throw it into the fire. ... In general, they say respectfully about the moon" (Walikhanov, 2010, 4: 62-63). Bowing to the new moon is a prejudice that still works at modern time:

I saw the Moon, I survived,
I saw the times as before.
Old Moon, have a mercy,
The new Moon, bless us!

They would say such verses bowing to the new Moon. From these examples, we see people's faith in a new birth associated with a new moon, their expectations from it. People studied the celestial world, defined the basic concepts of each of them and created figurative language units, imagery connected with the sky bodies. *Full moon (lunar phase)* - in Kazakh tradition, people payed special attention to the new and

full moon phases. They got married and had wedding parties during the full moon period. It has to do with the desire to have a full life, not a partial one. *Shine like a new moon; Become full like a full moon;* idioms that describe the glory of a new moon and full moon in the image of a beautiful girl. *New moon - minced meat // New moon is like some minced meat* - aphorisms, a kind of warning that life fleets, it is short while thinking that there is still time you'll not know how the days have slipped.

The Sun - the most important celestial body in the solar system. Kazakhs worshipped the sun, but this prejudice was very old and was not well- preserved. However, some signs of that idolizing the sun are found in proper names of space and land words. There are several ways to determine the spatial orientation, one of which is the solar orientation (east). Such names in Kazakh language, as *east (where the sun rises), south, and west (where the sun sets)* are based on this current orientation. Of these, the east direction, where the sun rises plays a key role, the remaining directions are determined on this basis (Aronov, 1992: 107-114). The Sun, which illuminates the whole world, is visible from the east. Our ancestors welcomed the new day as a hope of giving a new life.

A **Star** is a celestial body that emits high levels of heat and light. The number of constellations is now estimated at about eighty-eight. At night Zhetykarakshy,¹ Temirkazyk,² Akbozat³ and other stars could be seen well. (Kaidar, 2013,3:106-110). According to Kazakh notions, it says that every man has his own star, when a person dies his star in the sky falls. When one notices a falling star, he/she should say aloud, "My star is rising." It meant "the falling star is not mine" and he/she would pray for the person who died at that moment. *Their stars match* is a phraseology, which means that a person's star in the celestial world is compatible with another person's star; the idiom has derived from people's belief to celestial bodies defining human life dependence on stars. *Their stars do not match* has an opposite meaning to the previous belief. *Their stars are against* – according to astrological beliefs, if one person is born to be incompatible with another, he does not match with those ones, as their stars are against, and they might be total opposites and would not like each other.

In fact, the data on folk cosmonyms are stored in the vernacular, in its expressive word sequences. M. Kashgari wrote: "Nomadic, non-Muslim Turks divide the year into four seasons and call each three months by one name. It means the end of the year in the same way. The early spring month after March (new day) is called "Oğlaq month -month of Oğlaq (spring month)", and the next month is called "great Oğlaq month". Because in this month the calf will grow bigger. The next month is called "the Great Moon - the Great month" as the month is in the middle of summer, when the earth is full of blessings, animals recover, gain weight, produce more milk, and so on (Kashgari,1997,1:404-405), described this way.

¹ Zhetykarakshy – Big Dipper (USA, Canada), the Plough (UK)

² Temirkazyk - Pole Star

³Akbozat - One of Ursa Minor constellation (Little Bear)

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According to famous Kazakh writer and ethnographer Sabit Mukanov, the ancestors of Kazakhs, like other people in the world, idolized the Sun, Moon and Stars. The main abode of all the gods that appeared on a mythological basis is the celestial world or the top of the high mountains, so Kazakhs, who called the celestial world “god”, turned the Sun, Moon and Stars into mythology.

“Sun” is a sacred concept in Kazakh language; they equated the “thunder storm” with the voice of God. Evidence from Kazakh folklore about “Kunsulu⁴ under the sun” and “Aisulu⁵ under the moon” underline the character heroes of the fairy tales of the same name with the stars. Sholpan and Úrker are girls who seek refuge in the sky after they’ve been under the Earth’s pressure. Sholpan is a mythological character, a girl who is constantly under the control of the Sun. Running away from that domination, she takes refuge in the Moon once a year. Kazakhs call it “Sholpan's meeting with the moon.” Sholpan's trusted bodyguard is Temirkazyq. (Mukanov,1974:38-39).

“Toğys” means an encounter of celestial bodies, through which people created their own calendar, distinguishing between the change of the moon and the sun, the amount of time, the seasons. “Toğys” is a folk astronomical name like “amal”. “Nomads, shepherds and hunters, travelling in the steppes day and night, paid close attention to the sky, giving every aspect to it; The custom of observing stars is still a part of shepherd’s daily habit” (Mukanov,1974:39) suggested the writer. It was necessary to observe stars for nomads because of cattle breeding. Therefore, there were wise shepherds, famous “astrologers” and smart “star counters” appeared among people. They assumed that “a star rises, falls, and sets at a certain time of the year. And it is convenient to keep track of time by stars.” (Abishev,2009:16-19).

In the past, Kazakhs were engaged in nomadic animal husbandry, so they moved from one place to another throughout the year in search for good pastures. Clearly, moving to such a vast area is not a form of entertainment but a means of subsistence. After studying the dependence of the economy on the geographical location community “astrologers” monitored the timely implementation of seasonal work, knowing that this is a condition that determines the fate of each seasonal activity. Peasant conditions required strict calculation of time.

In case of Kazakh land, the calculation of time corresponded to the specifics of each region. Although it appeared in later periods, the proverb “One day in the spring saves food for a year” is a fact of this traditional culture. According to Abishev, “.. from here came a special calendar of the lunar calendar, which is called “toğys” calculation, there was a tradition to observe the sky, to mark the stars.” (Abishev,2009:16-17). Yearly seasons as “Spring”, "Summer", "Autumn", "Winter" – demonstration of traditional Kazakh people’s ways of life situations, so Kazakhs call the change of seasons in accordance with natural laws of the Earth and sky, and

⁴ Kunsulu – a girl’s name which means beautiful like the Sun

⁵ Aisulu – a girl’s name which means beautiful like the Moon

nomadic life with the same seasonal names of pastures, such as: *Kóktey*⁶, *Jailay*,⁷ *Kúzdey*⁸, and *Qystay*.⁹

Consequently, we may refer to Abai's following poems about four types of seasons: "Spring", "Summer," "Autumn" "Winter." Moreover, "The clouds are grey and gloomy, boding rain. The sky is black with dust raised by the wind", "November, December, these two months", "When the heavens are covered with clouds", "My autumn has come, the frost tinted fall", "The tick of a clock is not something slight" and others.

Abai's works depicting the portrait of seasons are the most vivid ones of the poet's poetic heritage on the topic of nomadic lifestyle. At the forefront of these prolific works is the poem dedicated to spring "Zhazgytury" which describes the beginning of the year. Overwhelmed by severe winter, nomads are especially happy when spring arrives. The first month of spring, March is not only the beginning of the year, but also the beginning of four seasons in a year. The whole life of the country, which is directly dependent on nature thrives with spring: livestock, parents, peers, relatives, children, women, traders, breeding, sowing, flowers, wildlife, birds - everything is in the poet's attention. The poem consists of sixty-six lines, twelve stanzas and it has eleven syllables.

The spirit of spring makes the timid brave.

All are generous now but the miserly knave.

All rejoice in the jubilant power of the earth,

All revives but the stone on a mountain grave.

The young bride earth bids the stars depart

For the sun, her lover, with beating heart

Has waited all night for a rendezvous;

Now the fields blush with dawn-their caresses start.

Only the wind from the earth's expanse

Will fly to the heights where the gold stars dance

And tell them how happy are bridegroom and bride,

How the world is warmed by their joyful romance.

Describing the joy of people in the spring, Abai explains that all this is the love of "the Sun, which moves the mankind like its parents." "Mother-Earth, Heaven - Father" concepts confirm the joy of children and reminds once again they should not forget to think about the future. Sowing and calving are in full swing.

Summer is the best and most interesting time in human life. Summer has a special place for nomads. People say, "Summer has come" and greet it with joy. Abai's poem "Summer" is a piece of work which is rich in content and the most beautiful poetic treasure. According to Mukhtar Auezov, "Summer" is the first poem of the poet published under his own name (Ysmagulov, 1994:62-63).

⁶ *Kóktey*⁶- spring pasture

⁷ *Jailay* – summer pasture

⁸ *Kúzdey*⁸- autumn pasture

⁹ *Qystay* – winter pasture

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When gaily-blooming flowers begin to fade,
When nomads from the sunshine refuge seek.
Beside a rapid river, in a glade,
Then in the grassy meadows here and there”, - there are five stanzas in the poem.

The geese fly honking through the cloudless skies,
The dicks skim noiselessly across the river,
The girls set up the felt tents, slim and spry
As coy and full of merriment as ever.

The poem discusses the whole life of an aul¹⁰, which has just settled on the pasture: people of all ages, their daily activities, habits and traditions of the community, landscapes, equipments and tools for living. The solemnity of the aul is totally included in the description.

“**Autumn** is another featuring kind of season for human being:
The clouds are grey and gloomy, boding rain.
An autumn mist envelops the bare earth.
Chasing each other through the spacious plain,
To warm themselves, run foals of last year’s birth.
No grass, no tulips. Silent everywhere
Are children’s noisy games and young lad’s mirth.
The trees like poor old beggars stand and stare,

Bereft of leaves, as naked as the earth.” – from these lines readers understand how nature makes changes through altering the seasons in a year one by one. Autumn has its own charm. For the sedentary people, autumn brings wealth and prosperity. However, for nomadic tribes that have more poor than rich, cold of autumn is not easy to survive, meantime there is a lot of work while returning back from autumn pastures and restore winter life. Therefore, there is no more "summer", neither interesting, nor generous or free-spirited period anymore. “Laughter and games until next spring have gone.” Instead, the poet grieves; "If I go early, I will eat my pasture,” would say a greedy rich building his “*Ықтырма*” (*Yqtyrma*) – a shelter constructed adjusting the windy side of the shed and barn. (EDKL¹¹,10,386-388). The root of the word is - *ық*- *yq*-homonym. The word ‘yqtyrma’ is used to denote a barn or a shield that protects the cattle from wind and rain. And the verb denoting action from the word ‘*ық*’- ‘*yq*’ means that during heavy rains and storms, animals (sheep and horses) move in search of shelter, shed or a warm place, they move from their settlement.

The last season of the year is winter. The poem "Winter" differs from previous works. The rural landscape and life are not described here. The poet's attention is focused only on winter characteristics.

Broad-shouldered, white-coated, powdered with snow,
Blind and dumb, with a great big silvery beard,

¹⁰ aul – Kazakh name for a village

¹¹ EDKL – Explanatory Dictionary of Kazakh Language

Granddad Winter plods on with a frown on his brow,
By everything, living hated and feared.
The grumpy old fellow does plenty of harm.
His breath stirs up blizzards, bring snow and cold.
With a cloud for a hat on his shaggy head,
He marches along, all the world in his hold.
His beetling eyebrows are knit in a frown.
When he tosses his head – dismal snow starts to fall.

The poet compares the winter with the image of a human being. Winter is an old Father-in-law. In Kazakh language there is a saying: “Son-in-law is for a hundred years, but Father-in-law is for a thousand years. Kinship, family ties are not measured by years; it proceeds on among relatives from generation to generation. Kazakhs value and respect their relationships with Fathers-in-laws. The term ‘Father-in-law’ in Abai’s poem is different. Though he is a living being, he is a monster in human form in the poem. The metaphor and epithet are used by Abai to compare him with a disaster in a fairy tale. Therefore, these works do not only describe the seasons.

The Moon, Sun, Star, Sky - the basic astronomical concepts common to the world, they are folk terms. Although the world is common for everyone, the lives of people being adapted to various geographical environment are sundry. In the lyrics of nature the poet Abai depicts this life in all its colors: joy, sorrow, good and evil. Because this is Life. Life of Kazakh people whom Abai honored and loved.

The sky and the earth, the sun and the moon, and stars are idolized by people who truly understand the dignity and nature of these celestial bodies. Nomads used the lunar calendar, the solar calendar, and the star calendar. The four seasons were based on these calendars. Admittedly, Abai depicts the rural landscape of the period in which he lived, the life of the country in accordance with the change of seasons, its harmony with it, creates its artistic image. “The beauty of summer is with birds”; “How the poplars rustle when spring arrives, The world like a happy family thrives,”; “No grass, no tulips. Silent everywhere”; “Granddad winter plods on with a frown on his brow”, “When he tosses his head – dismal snow starts to fall” such epithets and metaphors serve as key words and describe the appearance of different seasons. Abai’s goal is not only to describe and depict, but also to show the harmony between Heaven and Earth through his language. Through this harmony, one recognizes himself, first of all, Abai used cosmonymic terms to express the nature of human behavior.

The Sun - her lover, the Earth is bride,

Now the fields blush with dawn – their caresses start... – in this aphorism the Sun, the source of life becomes a groom or Lover and the Earth is compared to a bride. Metaphor!

Spring has renewed and modernized the world; "Mother Earth" looks like a bride. A new life begins. The Earth, the Sun, the Moon and the Star are considered to be artistic symbols in Kazakh concepts. When comparing the Moon and the Sun, there is a notion that the Moon is more beautiful than the Sun. One may look at the

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face of the moon without stopping. The sun denotes an inexhaustible source of light and heat.

.....*At midnight the moon and the stars shine bright* is an aphorism. In this line *кісімсу//кісімсінү* (*to be arrogant, to be haughty*) – the word is derivative verbs. The root is *кісі-адам* (a man, human being) they are synonyms. *-сы(сі)//-ымсы(-імсi);-сын(сін)*- ancient suffixes, they are added into proper names and form a verb. *ПЫСЫҚ+сы* (*in the meaning of active, vigorous*), *пысық+сын, үлкен+сі, адам+сын, көп+сін* – and other words with the meanings “дандайсу, асқақтау, өзін басқалардан жоғары ұстау, шамасын білмей жақсы адамсыну” when added in these words they carry negative meanings and express the following meanings; acting haughty, having a feeling of superiority that shows itself in an overbearing attitude, bragging or boasting of one’s self. Conversely, in Abai's description, Stars and Moon do not "brag or boast", instead they wish humanity peace at night, light up the dark night and look at them from the top with a smile. In addition, the sky lights its candle and protects it from the dangers that come with darkness, from dogs and birds. The star and the moon have no arrogance, no pride, they do not quarrel with the sun, and when the time comes, they move and give way to the New Day. With the arrival of spring, humanity will be in harmony with the Earth and the Sky. There is a sign and color of both good and evil. The poet shows it in the colors of "winter" and "summer":

Grief – is winter, appearance – is summer; As summer for a friend, as frost for a foe. Досқа - жаз, жауға- аяз”. In his aphorisms, the virtue of a good man, no matter how sad he is, he is warm to his friend, but cold and fierce to his enemy. The poet expressed them with the help of the terms "winter" and "summer". This thought is an image of a good person, saying, "Some of the bad character: when the sun goes down - on your lap, when the sun shines - on your neck. Any kind of bad behavior is unpleasant and one-sided, it accompanies other types of evil. A negative person is like a sunflower, where the sun is, it turns to that side, he is characterized by a feature of being not constant, but in the meaning of a betraying. Abai equates it with the weather. When *it rains* (snow, rain), he is near a useful person. Strength is a person’s power, it is in will and heart of a person, therefore the poet describes this notion: "If someone has fire inside, will it be extinguished even if it snows?" “Man and nature are twins”, this is a law for nomadic tribes who live in harmony with nature. If modern technological thought is aimed at the conquest of the outside world, it is believed that the traditional (archaic) culture was characterized by the goal of cooperation, to achieve mutually beneficial results, to master its "answers". (Atabayeva, 2006:250). A.K. Baiburin notes the following about the ways and laws of formation of ancient cultural treasures: “In this“ partnership ”, we feel an inextricable connection, the desire to do not the opposite, but in agreement with nature was seen as the key to success in any field of activity” (Baiburin,1989:65). Nomads live in harmony with nature. The poet believes that the fire of the heart does not go out even if it snows. Second, in Abai's aphorisms, folk cosmonyms are derived from the meaning of Life. Kazakh people also correspond the seasons with the stages of human life.

*The days create a month, twelve is a year
Years create the same, we become elder.*

A little tulip in the spring,
How it knows what days will bring?
It grows dreaming like a tree
Alas! The fall is there frosting near.

- says the poet. Tulip is a spring flower. Not knowing that life is transitory, he criticizes Baiterek. "One is green algae, one is dry, Will winter and summer join together?" Summer is a time of youth. Autumn is a man's perfect age. The end of autumn is winter, and man's old age is described as "an old man, white coated with a white beard."

The sky is black with dust raised by the wind,
The autumn's damp, but as bad customs say,
To light a fire is a mortal sin,
And so, it is dark in tents both night and day.

The mood of the poet, who was saddened by the life of the village during the hardships of the year, is reflected in the lines: Yes, that's true "the days create a month and months create a year." Each season has its own advantage and peculiarities. There is a Kazakh proverb that says, "There is nothing wrong with the past," the question is how a person evaluates it. Abai resumed about it:

"Life in November,
Would ninety days agree if you stopped it?
Little mood is left behind,
Will those days come back if you beg? "

5. Conclusion

An aphorism is a materialized expression of wisdom in language. Aphorisms are born as a form of expression, summarizing an accumulated knowledge of mankind about world phenomena. The wisdom of the people is preserved in all layers of their lives. Their authors are both known and unknown. The cumulative, cognitive, communicative functions of language are the essence of folk wisdom. The article deals with the works of great Abai, aphorisms and their themes in his poetry. Among those topics are folk cosmonyms. The Moon, the Sun, the Stars, and the Sky are common to the world and are marked by the humanity. For all mankind, "Heaven is common", "Earth is common", but each nation sees and understands this common world in its own way, creating a national image of their world, which is marked by language. In general, the meaning of Kazakh cosmonymic names stems from the early sensory perception of Kazakh people, such as the ability to observe the movement of celestial bodies and, consequently, to detect changes in the weather. Nomadic life mixed with nature follows these laws, because the content of these names preserves a deep knowledge.

The core of Abai's work is to be a man. Abai sought the mechanisms of "being human". He believed in the future of young people "whose hearing is acute, whose senses are alert!"

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