

THE PRINCIPLES OF THE FORMING OF GODONYMS IN THE KAZAKHSTAN ONOMASTIC MAP

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Abstract: *This paper explores the principles of forming onomastic space in the city of Astana using “godonyms” (street names). Using an analysis of historical archival documents, resource books, and theoretical and empirical research in onomastics, the formation of the modern “godonymic” space of Astana was examined, and the principles of naming policies in different periods of the city’s existence were revealed. Directing the focus of research toward naming policy issues in the city is fully justified because of a number of problems regarding the naming and renaming of cities and streets that demand an immediate solution. In this respect, Astana, as the young capital of Kazakhstan, is of particular interest. The godonymy of Astana is a holistic historical and cultural phenomenon, in which each era has left a noticeable mark, which characterizes not only the semantics, but also its structure. As analysis of the research material shows, the street-naming system of the city has undergone tremendous changes. The reason for this is huge transformations, dictated by geopolitical, cultural, social and economic priorities.*

Keywords: city space, onomastic, godonyms, demonstrative, memorative, state and language policy.

Any city, regardless of its geographical location, population, or status, is an object of research by historians, culture experts, geographers, sociologists, and economists, since that research can tell us a lot about the history of the city itself, the internal and external factors that influenced its current state, and the dynamics of its further development. Thus, issues concerning the study of onomastic space in the world have today become the subject both of public debate and of large-scale scientific research.

Exploring city names is of particular interest, reflecting not only the “linguistic face” of the modern city, but the facts of history and culture of the people, especially the way of life and attitudes of citizens. After all, the choice of priorities for naming is affected by several factors, among which an important place is occupied by changes in the political, economic and social fields. Consequently, the ononymy of the modern city should be studied as a complex linguistic, linguo-social and linguo-cultural phenomenon.

The sociopolitical and socio-cultural atmosphere in Kazakhstan society today is characterized by an intense globalization process, and, in contrast, by the growth of national consciousness that significantly impacts on the formation of the country's onomastic space. Against the background of the dynamic changes taking place in Kazakhstan, there is, therefore, a clear need to explore issues relating to the reasons for naming urban sites, to identify the principles of naming, and to investigate questions of language preference among different categories of citizens. In this regard, Astana, as the capital of the Republic of Kazakhstan, is of great research interest.

This article reveals the research results of archival historical documents, resource books, and theoretical and empirical research in the field of onomastics. Accordingly, in the article:

- a diachronic analysis of the godonymic (street name) space of Astana has been carried out;
- approaches toward the naming of streets in different periods of development of the city have been identified;
- a summary of the street names of modern Astana is provided;
- reasons for choosing street names have been studied;
- the general and specific cultural characteristics of these reasons have been revealed.

The results of these studies will make it possible, in our opinion, not only to see the main factors of change in naming the streets in Astana, but also to understand the principles of the onomastic space of Kazakhstan as a whole.

Literature review

Issues concerning the naming and renaming of both the urban and city objects are a major problem of language policy in the sphere of onomastics of the city. Directing the focus of research interest toward issues of naming policy in the city is justified in view of the variety of problems regarding the naming and renaming of cities and streets that demand an immediate solution.

In recent years, the linguistic features of modern cities and the identification of their specific features have attracted a great deal of interest among linguists. A considerable number of works by foreign scholars have been devoted to the topic of renaming streets and cities. Onomastic research into the renaming of streets in different cities can be found in the works of L.M. Baldwin and M. Grimaud,¹ S. Feirstein,² R. Gray and D. Stubbings,³ D. Light,⁴ A. Raulin,⁵ S. Fernando,⁶ M. Tucci et al.⁷

¹ L. Baldwin, M. Grimaud, "Washington, Montana, the Dakotas-and Massachusetts: A comparative approach to street Naming", in *Names*, 1989, vol. XXXVII, no. 2, p. 115-138.

Historical features and the reasons for renaming streets are the focus of the works of D.J. Orth and R.L. Payne,⁸ B. Jiang,⁹ R. Rose-Redwood,¹⁰ R. Phillips and L. Noyes,¹¹ G. Gill,¹² and W. Huang¹³. Systematization in their naming of streets is reflected in the works of M. Corwin,¹⁴ P. Ferguson,¹⁵ M. Azaryahu,¹⁶ S. Guyot and C. Seethal,¹⁷ and J. Mukand¹⁸.

An integral part of research area is a linguistic portrait of a city, which is street-naming in all its semantic and semiotic aspects. Street-naming, in a multicultural portrait of the modern city, is an element that is most closely correlated with historical development and ethnic composition, and reflects the specificity of the city¹⁹. Street names, as the most agile and variable form of

² S. Feirstein, *Naming New York: Manhattan places and how they got their names*, NYU Press, New York, 2001.

³ R. Gray, D. Stubbings, *Cambridge street-names: their origins and associations*, Cambridge University Press, Cambridge, 2000.

⁴ D. Light, "Street names in Bucharest, 1990-1997: Exploring the modern historical geographies of post-socialist change", in *Journal of Historical Geography*, 2004, vol. XXX, no. 1, p. 154-172.

⁵ A. Raulin, *The naming of urban space: A study of Manhattan place names*, University Microfilms, New York, 1984.

⁶ S. Fernando, "Identities, memories, and street names in Barcelona, Lima and Manila", 2009. Available at <https://ru.scribd.com/document/267868575/>.

⁷ M. Tucci, R.W. Ronza, A. Giordano, "Fragments from many pasts: Layering the toponymic tapestry of Milan", in *Journal of Historical Geography*, 2001, vol. XXXVII, no. 3, p. 370-384.

⁸ D.J. Orth, R.L. Payne, *Principles, policies, and procedures: Domestic geographic names*, Reston, Virginia, 1997.

⁹ B. Jiang, "A topological pattern of urban street networks: Universality and peculiarity", in *Physica A: Statistical Mechanics and its Applications*, 2007, vol. CCCLXXXIV, no. 2, p. 647-655.

¹⁰ R. Rose-Redwood, "From number to name: Symbolic capital, places of memory and the politics of street renaming in New York City", in *Social & Cultural Geography*, 2008, vol. IX, no. 4, p. 431-452.

¹¹ R. Phillips, L. Noyes, "Searching for names in two city street maps", in *Applied Ergonomics*, 1997, vol. VIII, no. 2, p. 73-77.

¹² G. Gill, "Changing symbols: the renovation of Moscow place names", in *The Russian Review*, 2005, vol. LXIV, no. 3, p. 480-503.

¹³ W. Huang, "Street-naming and the subjectivity of Taiwan: A case study of Taipei City", in *Special Edition on Taiwan*, 2011, vol. XV, no. 2, p. 47-58.

¹⁴ M. Corwin, *Street-naming and property-numbering systems*, American Planning Association, 1978. Available at http://www.emerycounty.com/addressing/documents/apa_streetnaming.pdf.

¹⁵ P. Ferguson, "Reading city streets", in *French Review*, 1988, vol. LXI, no. 3, p. 386-397.

¹⁶ M. Azaryahu, "German reunification and the politics of street names: The case of East Berlin", in *Political Geography*, 1997, vol. XVI, no. 6, p. 479-493.

¹⁷ S. Guyot, C. Seethal, "Identity of place, places of identities: Change of place names in post-apartheid South Africa", in *South African Geographical Journal*, 2007, vol. LXXXIX, no. 1, p. 55-63.

¹⁸ J. Mukand, "Renaming the Streets", in *JAMA*, CCCLVI, 1986, no. 10, p. 1364-1365.

¹⁹ D. Light, "Street names in Bucharest, 1990-1997: Exploring the modern historical geographies of post-socialist Change", in *Journal of Historical Geography*, 2004, vol. XXX, no. 1, p. 154-172.

vocabulary, are a mirror of national culture, containing a wealth of information about the traditions, customs, mentality, and originality of outlook characteristic of a particular linguistic community.

Currently, there is linguistic research interest in the study of the toponymy of the world's major metropolitan cities. Linguists determine the characteristics of cities in different parts of the world and establish the similarities and differences between the street names of megacities using a comparative analysis. Thus, A. Raulin²⁰ explores the nomenclature of the streets of Manhattan in New York and of the streets of Paris. According to A. Raulin, thanks to this nomenclature any city develops its own godonymic dictionary, which reflects the universal importance of its people. M. Tucci²¹ analyzes the names of streets in the historic center of Milan, Italy: he has studied the current naming system of cities included in the street names of the center of Milan. D. Light²² aligns the reasons for street-renaming in Bucharest with the sociopolitical changes affecting the city. For several centuries, the streets of Bucharest were named after people and events that have a special significance in national history. In Bucharest, a major change occurred after the collapse of the Soviet Union and the transition to new political and economic forms of organization. Light's analysis of the reasons for renaming the streets in Bucharest since 1989 has shown their relationship to recent social and political transformations. These allowed for the restoration of the city's history in linguistic and sociopolitical terms. Based on a study of the street-naming of 40 major US cities, B. Jiang²³ reveals their universality and particularity.

Issues concerning the grouping and ordering of the names of cities and streets, official and non-official names, structural analysis of names, and classification (phrasal and semantic, lexical and semantic) are presented in the work of R.L. Pitkänen²⁴. Official and non-official street names were investigated. A sociological survey of urban residents was conducted, which made it possible to identify their relationship to street name preferences, and thereby led to an understanding the meaning of naming for today's young people. To conduct research on this issue, the Institute for the Languages of Finland, in collaboration with universities, has released a guide for city names

²⁰ A. Raulin, *The naming of urban space: a study of Manhattan place names*, University Microfilms, New York, 1984.

²¹ M. Tucci, R.W. Ronza, A. Giordano, "Fragments from many pasts: Layering the toponymic tapestry of Milan", in *Journal of Historical Geography*, 2001, vol. XXXVII, no. 3, p. 370-384.

²² D. Light, "Street names in Bucharest, 1990-1997: Exploring the modern historical geographies of post-socialist Change", in *Journal of Historical Geography*, 2004, vol. XXX, no. 1, p. 154-172.

²³ B. Jiang, "A topological pattern of urban street networks: universality and peculiarity", in *Physica A: Statistical Mechanics and its Applications*, 2007, vol. CCCLXXXIV, no. 2, p. 647-655.

²⁴ R.L. Pitkänen, "Onomastic research and teaching in Finland", in *Onoma*, 2004, vol. XXXIX, p. 29-43.

(Urban stock of names, Name Atlas project). This atlas contains a collection of the names not only of cities in Finland, but also of all geographic places.

This review of research into street-naming problems has revealed that the study of street-naming in its historical, cultural, semantic, and semiotic aspects allows one to select specific features that distinguish the linguistic image of the city. Streets and squares constitute socio-economic, cultural, and political values, formed in the public consciousness. Using the street names and square names of the residential area of a city makes it possible to identify what kind of settlement it is. According to researchers, the process of renaming streets becomes widespread in those countries that are going through a transition period caused by changes in power, ideology, and politics²⁵.

The city of Astana is of particular interest to researchers investigating names. The need to study the types of urban objects is reflected in the works of Zh. Artykbayev,²⁶ T. Kotliarova²⁷. In addition, researchers have investigated the relationship between onomastic processes and the State language policy²⁸. During the course of its existence, Astana has undergone a significant transformation in the social, cultural, and social order reflected in its street names. There can be no doubt that today there is a need to consider the general question of the semantics and semiotics, and the structures and types of street names, highlighting the dependence of renaming streets on the sociopolitical processes in the country as a whole. The toponymic space of Astana has great potential as a visual reflection of the reality and language that is involved in this space; it is a tool to be used to achieve certain goals.

Materials and methods

The choice of Astana city as the research area is due to several factors, the most important of which are the following:

- Astana is considered a reflection of geopolitical processes that are designed to determine the vector of development of the state as a whole and to structure society in accordance with global trends taking place in the global community.

²⁵ M. Azaryahu, “German reunification and the politics of street names: The case of East Berlin”, in *Political Geography*, 1997, vol. XVI, no. 6, p. 479-493; S. Guyot, C. Seethal, “Identity of place, places of identities: Change of place names in post-apartheid South Africa”, in *South African Geographical Journal*, 2007, vol. LXXXIX, no. 1, p. 55-63.

²⁶ Zh. Artykbayev, *Twenty lectures on history of Kazakhstan*, Astana, Foliant, 2003.

²⁷ T. Kotliarova, “Onomastic space of the new capital of Kazakhstan”, in *Philosophy. Sociology. Politology*, 2008, no. VIII, p. 8-13.

²⁸ A. Akzhigitova, *Processes of language planning program implementation in the social and communicative space of the Republic of Kazakhstan*, Foliant, Astana, 2013.

– Due to its strategic location, Astana is attracting investment and has great potential for economic development, which means that it has a positive effect on all Kazakhstan's other regions.

– Astana is a major metropolis.

– The city is involved in an ongoing process of renewal which affects its spatial, socio-cultural, and linguistic appearance. The capital's image consists of several important elements, among which its linguistic component is a significant part.

Currently, Astana is the culturally young and developing historical and administrative center of Kazakhstan. Here live various ethnic communities (Kazakhs, Russians, Ukrainians, Tatars, Armenians, Azerbaijanis, Jews, Belarusians, Georgians, Moldovans, Tajiks, Uzbeks, and others). Many languages operate and coexist. The city can rightly be called multi-ethnic and its community heterogeneous. According to the most recent figures, its population on January 1, 2015 totaled 852,985 persons. The basis of inward migration flows are newcomers from other regions of Kazakhstan and repatriates from nearer and further foreign countries.

According to the data from the official Internet resource of the Akimat of Astana, the numbers of repatriates are as follows: from Uzbekistan, 37% (4077 people); from China, 21% (2310 people); from Mongolia, 16% (1743 people); from Russia, 15% (1650 people); from Kyrgyzstan, 6% (660 people). Repatriates from Ukraine, Moldova, Turkmenistan, Tajikistan, and other states amounted to 5% (560 people). So far, the number of arrivals from CIS (Commonwealth of Independent States) and non-CIS countries, and the remaining number of repatriates in Astana since 1991 amounts to about eleven thousand people. The annual average number of arrivals by Kazakhs for permanent residence in Astana is 1000-1200 people.

Results and discussion

Having studied the history of the formation of onomastic space in Astana, we tentatively identified three main periods that formed the basis of the dynamics of the city's life. Since 1829, it became a town and has undergone several stages of naming and renaming, from Akmolinsk to Tselinograd to Akmola to Astana, and the streets of the capital bear witness to the historical and political events that have occurred in the life of the city. We studied the following historical periods of the city's development:

–period 1: the years 1862-1919;

–period 2: the years 1920-1990;

–period 3: the years 1991-2015.

The first period is associated with the time when the city was called Akmola. As noted in the Akmola Encyclopedia²⁹, “in 1830 Akmola was founded, and in 1832 Akmola external district. The fortification of Akmola served as the county seat. From 1845 it was called Akmola Cossack village, in 1862 it was granted the status of city”. According to historical data, “at the beginning of 1838 only about 15 families lived in the fortress. Apart from a few state-owned constructions, there were about 10 public buildings in total”³⁰. From the mid-nineteenth century onwards, the first strategic constructions and streets started to be built; the city became an important strategic site – the fortress between Western Siberia and Central Asia³¹.

After the fortress gained city status (1862), it prospered and grew significantly. Moreover, in 1863 it became a district, and in 1868, a district center. In Akmola, which united Central Asia and Siberia with the Ural region, agriculture and trade started to develop. The socioeconomic status of Akmola was strengthened to intensify the resettlement of Russian peasants in the Kazakh steppes. Among people of Russian, Tatar, and Kazakh ethnicity, a merchant class began to form. Gradually, the city budget increased, and the construction of public buildings, family business premises, shops, merchants' private mansions, warehouses, madrasas, churches, and libraries proceeded apace. Furthermore, the demographic map of the city expanded significantly. According to the National Population Census of 1897, in Akmolinsk there were more than 9,000 people, and by 1914 the city's population had reached 15,000³².

This whole process was part of implementing the colonial policy of czarist Russia. This historical and ideological position had a major impact on the city's onomastic system. Street names are an indication that the city is developing trade, and that administrative and religious activities were being performed: Torgovaya (Trade), Bolshaya Bazarnaya (Big market), Malaya Bazarnaya (Small Market), Karavannaya (Caravane), Krepostnaya (Boundservant), Tserkovnaya (Church), Mechetnaya (Mosque), Stepnaya (Speppe), Dumskaya (Duma), Tatarskaya (Tatars'), Tyuremnaya (Jail), Uchilishchnaya (College), Bolnichnaya (Hospital), etc. Streets were named only in Russian. The most common models are the adjectival type -ski/-skaya, -ny /-naya (60-70% of all names), corresponding to the grammatical system of Russian.

In accordance with the research findings of studies in the history of the formation of onomastic space, the semantic principle applied to Akmolinsk was informational and social importance. During this period, the names of

²⁹ A. Prmanov, *Akmola: Encyclopedia*, Atamura, Almaty, 1995.

³⁰ Zh. Artykbayev, *Twenty lectures on history of Kazakhstan*, Foliant, Astana, 2003.

³¹ A. Nysanbayev, *Kazakhstan. National encyclopedia*, Kazakh Encyclopedia, Astana, 1998.

³² *Ibidem*.

streets were guides for the population. For example: in the second half of the nineteenth century the remarkable Akmolinsk mosque (built in 1838) was located on Mechetnaya (Mosque Street), while the post office was located on Pochtamtskaya (Post office) Street. In 1910, the city opened the first private cinematograph “Meteor”, and this street was called Theatralnaya (Theatre). Until 1920 one of the largest streets was called Tserkovnaya (Church), because on it was located the church of Alexander Nevsky³³.

As can be seen, the street-naming system of the city was formed as an information system: the names of streets in the urban space acted as information guides. The semantic principle is a good reference point for residents and visitors alike, as through the street name you can determine the location of something (the mosque, bank, theater, post office and so forth)³⁴. During this period, along with grammatical and semantic principles, a semiotic approach was used. These commemorative types of street names for a given period are not typical, but demonstrative street-naming is up to 100% (Stepnaya (Steppe), Duma, Akmola, Krepostnaya (Fortress), Omskaya (Omsk), Caravannaya (Caravane), Tsentralnaya (Central), Novaya (New), etc.). This is supported by historical data, and scientific and popular sources³⁵.

The second period of street-naming in the history of Kazakhstan is connected with the Soviet period. After the overthrow of the czarist Russian government in 1917, Soviet power was established in the city of Akmolinsk, as it was in other regions. There was a change in the cultural and political life of the city. These historical events immediately affected the city’s onomastic space. Thus, during this period, while the city consisted of only a few more than 60 streets and squares, 42 streets were renamed. Therefore, in 1920, on the occasion of the third anniversary of the Great October Revolution, the following streets were renamed as shown: Uchilishnaya street (College) → Kommunisticheskaya Street (Communist), Malaya Bazarnaya (Small Market) → Proletarskaya (Proletary), Beregovaya (Shore) → Internatsionalnaya (International), Khlebnikovskaya (Bread) → Octyabrskaya (October), Meschanskaya (Bourgeois) → Grazhdanskaya (Civil), Catolicheskaya (Catholic) → Pervomayskaya (The First May), Bolnichnaya (Hospital) → Krasnoarmeyskaya (The Red Army), Dumskaya (Duma) → Kommunalnaya (Commune), Tserkovnaya (Church) → Lenin Street, BolshayaBazarnaya (Big Market) → Karl Marx, Torgovaya (Trade) → Bukharin, Pereselentsev → Borby (City Archives: 250-I-3-I). As can be seen, at this stage the renaming principle fundamentally changes: the orientation-semantic system of street-naming becomes semiotic.

³³ A. Dubitskuyi, *City on the Ishim River*, Alma-Ata, Almaty, 1986.

³⁴ A. Tokmurzayeva, D. Raev, L. Abzhaparova, “Some theoretical aspects of studying the foreign policy of the Kazakh Khanate”, in *ASTRA Salvensis*, 2018, no. 2, p. 35-50.

³⁵ Central State Archive of the Republic of Kazakhstan, Available at <http://www.cga.kz/>.

These demonstrative and commemorative street names occur in approximately equal quantities. Demonstratives imposed new values on the population of the city – Proletarskaya (Proletary), Kommunisticheskaya (Communist), Oktyabrskaya (October), etc. According to our calculations, they amounted to 52% of all street names of a semiotic type. The assignment of commemoratives (48% of semiotic type street names) was intended to perpetuate the names of leaders and heroes of the revolution. It should be noted that the formation of street names in this period was carried out in a specific pattern that is characteristic of all Soviet cities: all the central streets acquired names such as Lenin, Marx, Kommunisticheskaya (Communist), Mir (Peace), Internatsionalnaya (International), Oktyabrskaya (October), and so forth. As can be seen, the street names inform about the politico-ideological values of the Soviet empire. The semiotic principle was activated: its commemorative and demonstrative types served as the state ideology. This process of “special” political significance aimed at people’s national consciousness.

In the 1960s, the city of Akmolinsk was developing as one of the major sociocultural and political centers in Kazakhstan. During that period, the Akmolinsk Trunk Railway line was built, which connected with the USSR railway system. This was a prerequisite for large-scale industrial development in different sectors. In the post-war period (1954-1960), Kazakhstan began a massive development of virgin lands; Akmolinsk became the center of large-scale changes. On March 20, 1961, Akmolinsk was renamed as the city of Tselinograd³⁶. All this was reflected in the city’s street names. Many of the new names focused on semantics, that is, they contained information about the object so named: Vagonnaya (Carriage), Pivnaya (Beer), Sovhoznaya (State Farm), Zavodskaya (Plant), Lokomotivnaya (Locomotive), Pervotselinnikov (First Virgin men), Kirpichnaya (Brick), Skladskaya (Store), Vstrecha (Meeting), Remontnaya (Repair), Sportivnaya (Sport), Delegatov (Delegate), Internatsionalnaya (International).

As in the first period, in the second period national identity is not reflected in the city’s street names. We encounter only isolated onyms relevant to Kazakh national culture, for example Gabdullin Street. However, there was some attempt at a revival of national consciousness. According to the Commission of the Communist Party, in October 4, 1989, the Executive Committee of the Council of People’s Deputies decided to rename Vodoprovodnaya (Water Pipe) Street as A. Baitursynov Street (an outstanding scientist-linguist, literary critic, Turkologist, poet and translator) and Omskaya

³⁶ A. Nysanbayev, *Kazakhstan. National encyclopedia*, Kazakh Encyclopedia, Astana, 1998.

(Omsk) Street as Zh. Aimauytov Street (one of the founders of the Kazakh novel, famous linguist, poet and translator)³⁷.

Since Kazakhstan achieved independence (1991), the city's godonymic space has undergone a number of significant changes. In 1991, Tselinograd city returned to its former name of Akmola. On July 10, 1997, Akmola was proclaimed capital of the Republic of Kazakhstan, and in 1998 the city was named Astana. From that time onwards, there began a boom period in naming and renaming streets³⁸. This process has developed under the influence of both national and global factors of an ideological or cultural character, or those related to civilization. Among the factors that are priorities are: the desire to move away from the totalitarian past, the need to promote national culture and history, and the restoration of the status of the state language. As I. Karabulatova³⁹ notes: For the former Soviet Republics after independence as a whole is characterized by growing awareness of such significant ethnic markers as proper names. As manifestation of a new political symbolism were changes in the names of the states and their capitals and important cities: Moldavia – Moldova, Ashkhabad – Ashgabat, Tselinograd – Astana, Kirgiziya – Kyrgyzstan, Alma-Ata – Almaty and others.

In 2005, the Government of Kazakhstan adopted the “Concept of State onomastic work in the Republic of Kazakhstan”⁴⁰, in line with which old historical place names should be restored and infinite repetition of the same names for streets and towns should be avoided. The work of the Kazakhstan State Onomastic Commission aims to create a unified approach to the naming of geographical features, the ordering of and accounting for toponymic uses of names, the restoration and preservation of historical names as part of the historical and cultural heritage of the Republic of Kazakhstan. Systematization and coordination in the field of onomastics is envisaged as corresponding to democratic reforms in the country.

Today, godonymic space in Astana is in the process of dynamic development and serves as one of the mediums through which the tasks of the

³⁷ State Archive of Astana city: 32-10-307-124. Available at <http://frc.kz/1029044-gosudarstvenniy-arhiv-goroda-astana.html>.

³⁸ Government of the Republic of Kazakhstan, Decree No 281 of 5 March 1996, “About Confirmation of Naming and Renaming Railway Stations, Offices, Airports, and Physical and Geographical Places in the Republic of Kazakhstan”. Available at https://tengrinews.kz/zakon/pravitelstvo_respubliki_kazahstan_premier_ministr_rk/konstitutsionnyy_stroy_i_osnovyi_gosudarstvennogo_upravleniya/id-P960000281/.

³⁹ I. Karabulatova, *Modern transformations of proper names and problems of tolerant and communicative behavior*, B.M. Shukshin University, Biisk, 2007.

⁴⁰ Government of the Republic of Kazakhstan, Decree No 45 of 21 January 2005 “Concept of State Onomastic Work in the Republic of Kazakhstan”. Available at https://tengrinews.kz/zakon/pravitelstvo_respubliki_kazahstan_premier_ministr_rk/hozyaystvennaya_deyatelnost/id-P050000045/.

state program are performed⁴¹. Moreover, considering that the language policy and language planning program is a lever in forming this space, there are objective changes in language policy. These diachronic changes in names result in the implementation of the priority tasks aimed at expanding the scope of the State language and increasing its prestige, while maintaining a tolerant policy towards other languages. Thus, the authorities on language development check the correct display of the established names of avenues, boulevards, streets, etc. and their compliance with regulations, as well as the correct display of the transcription of established names on signposts.

Currently, the city has a total of approximately 950 streets. From 1997 to date, 817 streets have been given new names. Similar changes are not typical of any city in the country. According to statistics, in 1997 alone the names of 34 streets were changed. For example, Studenchaskiy Avenue (Student) was renamed Abylai Khan Street, Revolutsiya Street (Revolution) → Saken Seifullin Street, Oktyabrskaya Street (October) → Mukhtar Auezov Street, Komsomolskaya Street (Komsomol) → Zheltoksan Street, Delegatov Street (Delegate) → Saryarka Street, Lenin Street → Abai Street, Avdeev Street → Shokan Ualikhanov Street, etc.

Out of all the street names, today 30 are relevant to Russian and world culture (3.16 %), whereas over 900 are Kazakh names (94.84 %), while 19 streets (2 %) are simply numbered. For comparison, it is worth noting that until 1991 the city had only ten streets with Kazakh names. This shows that the names of streets in the Kazakh language have been given special attention. Compared to the previous two periods, the third period (1991-2015) is, of course, different in expression and content. The street-naming system was created in accordance with the concept of a young country, a young capital, preserving the spiritually rich legacy of the past as well as celebrating the achievements of the present.

The basic principle of naming in this period is semiotic. Among the streets that are named in accordance with the semiotic principle, commemoratives have increased to 55% rather than demonstratives at 45%. A more detailed picture of street names by category is presented below in Tables 1 and 2.

Table 1: The main categories of Astana's commemorative street names

Category type	Percentage
Batyrs, khans	12%
State, public and political figures	13%

⁴¹ Ye. Tileubergenov, N. Pelevina, B. Taubaev, A. Vasiliev, "The role of social memory in reconstruction of the historical past. Social memory and historical past", in *ASTRA Salvensis*, 2018, no. 2, p. 67-72.

Scholars	6%
Representatives of culture, literature	48%
Great women of history	9%
Military figures	11%
Painters	1%
Total	100%

Table 2: The main categories of Astana’s demonstrative street names

Category type	Percentage
City names	16%
Natural object names	28%
Names of publications, national music(instruments), national games, national artifacts of use	21%
Political events	11%
Historic places	24%
Total	100%

As can be seen in Table 1, the largest number of commemoratives is associated with the names of representatives of culture and literature (both Kazakh and international). Kazakh: S. Valikhanov, I. Yessenberlin, Zh. Zhabayev, Sh. Kudaiberdiyev, B. Maylin, M. Makatayev, G. Musrepov, S. Seifullin, S. Akseleu, Abay, Y. Altynsarin, M. Auezov, M. Dulatov, A. Baitursynov, M.Zh. Kopeyev, J. Aymauytov, K. Amanzholov, D. Babatayuly, D. Kuyshi, Sh. Kaldayakov, K. Baisseitova.

International: N. Gogol, I. Krylov, M. Lermontov, M. Lomonossov, A. Makarenko, L. Tolstoy, K. Tsiolkovsky, A. Chekhov, T. Shevchenko, M. Sholokhov, N. Chernyshevsky, V. Shukshin, A. Herzen, Goethe, Taha Hussein, etc.; Charles de Gaulle, D. Kunayev, Shokai Mustafa, Fahd Ibn Abdul-Aziz, Hussein Ben Talal, Anton Belyakov, Gumar Karan etc. They make up 73.3% of the total number of commemorative street names. It is worth mentioning that women have played an important role in the history of the Kazakh people over several centuries. The decision to name streets after them was dictated by the desire to instill in the younger generation such qualities as compassion, humanity, and kindness. Therefore, a number of streets are named after great mothers as Zhuban Ana, Domalak Ana, Karasha Ana, Aisha Bibi, Umay Ana Tumar Khanym, Dina, akyn Sarah, and Ulbike akyn respectively. As can be seen, the anthroponomical motivation in Astana street names is the most popular. Almost half of the city streets, or 49%, are named after people.

The largest single category among demonstrative names relates to historic sites and amounts to 45%: Sozak, Syganak, Talas, Shilekti, Ulytau, Buktyrma, Bulanty, AulieAta, Kozabassy, Akmeshit, Otyrar, Arcaym, Ayagoz,

Berel, Bozarat, Zhankent, Zhetysu, Kalba, Karakum, Batygai, Naryn, Orkhon, Sairam, Sauran, Sarayshyk, etc., folk music (instruments), games: Zhetigen, Kobyz, Adyrna, Asankaygy, Domyrly, Dauylpaz, etc.

In addition, many streets in Astana are named for natural features or characteristics of the natural environment: Zengir, Kulager, Ozen, Zhazyk, Kamysty, Zhussan, Kalampyr, Karlygash, Kyzylkaiyn, Saygulik, Tengiz, Torgay, Tulpar, Finikovaya, Boztorgay, Taiburyl, Mynzhylky, Akbakan, Akbugy, Bulbul, Abat-Baytak, Abyrly, Aidarly, Ainakol, Aynatas, Aypara, Akarys, Akbastau, Okzhetpes, AksuAyuly, Arshaly, Aydin, etc. They amount to 28%.

It should be noted that there are streets in Astana that determine the places: Novostroika (The New building), Pridorojnaya (Roadside), Rechnaya (River), etc. The majority of Russian street names are translated into the Kazakh language, and that corresponds to the language policy being pursued. Thus, Naberezhnaya Street (Quay) is translated as Jagajay Street (in Kazakh), Ozernaya (Lake) as Ozen, Peschannaya (Sand) is called Altynkum (Gold Sand), Stroitel'naya (Builder) → Kurylysshalar, Tsvetochnaya (Flower) → Balausa (name of flower), Trudovaya (Labour) → Enbekshiler, Shakhterskaya (Miner) → Kenshiler, Nyeftyanikov (Oil) → Munayshylar, Krainyaya (Farther) → Shet, etc.

The novelty in street-naming is primarily manifested in the revival of national names. When naming streets, special attention is paid to the definition and promotion of the ideas of the unity and integrity of the people of Kazakhstan, the preservation of national continuity, the creation of respect for the culture of Kazakhstan and the state language, the revival of historical and spiritual roots, and strengthening patriotism.

However, in the naming and renaming process there are a number of problems that need to be addressed:

- Some modern street names may be incomprehensible to future Astana residents. For example, if the original street name was based on physical and geographical features such as wood (Lesnaya Street) or spring brook (Rodnikovaya Street) and those features no longer exist, but the names are still preserved.

- The meaning of some of the names is not clear to city residents. It is necessary to be in contact with the media and the city public for activities to explain the meaning of the name of this or that street.

- When making a decision to change the names of streets, it is important to pay a lot of attention to the opinion of the residents. A preliminary survey among the city's residents would provide an opportunity to take a fundamentally correct decision.

- Often, streets are renamed on several occasions. This makes it quite difficult for the city's residents.

– It is necessary to improve the existing regulatory and instructional documentation of the city. Particular attention is paid to grammatically correct spellings in the state and other languages⁴².

Conclusions

This study has revealed the basic factors in the formation of Astana street names with historical, cultural, social, political and linguistic characteristics, and identified the main trends developing currently in the urbanonymy of Astana. Street-naming in Astana is an integral historical-cultural phenomenon in which each era has left a noticeable mark. As shown by comparative benchmarking material, the street-naming system of the city has undergone tremendous changes. The reason for this is a powerful transformation, a change dictated by geopolitical, cultural, social, and economic priorities. Diachronic analysis of the political, economic, and cultural development of the city revealed three main stages in the process of naming and renaming. If the first stage is characterized by a mainly semantic approach, the second and third phases express the semiotic principle of naming.

Today, the developing urbanonymic system of Astana meets the requirements of the times. Street-naming in Astana is an actively developing process, due to the major transformations dictated by changes to geopolitical, cultural, social, and economic priorities, manifested in mass renaming, providing a modern human society. The street names of Astana are “a universal arena” for the implementation of programs of language planning and are “a visual indicator” of the effectiveness and success of the ongoing language policy. The development of language planning and urbanonymic naming is carried out within a complex social context. For this context, the elements of social ideology, the strategy adopted in Kazakh society, and socio-cultural norms are very important. Also very important are the development and growth of national consciousness, traditionalism, democracy, internationalism, and rationalism.

⁴² President of the Republic of Kazakhstan, Decree No 550 of 7 February 2001 “On the State Program of Functioning and Development of Languages for 2001-2010”. Available at https://online.zakon.kz/Document/?doc_id=1021749.