

TOPONYMIC SPACE OF TARBAGATAY DISTRICT OF EAST KAZAKHSTAN REGION AS A REFLECTION OF THE MATERIAL AND SPIRITUAL CULTURE OF THE KAZAKH PEOPLE

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Abstract: *Kazakhstan toponymy as a special branch of linguistics, which studies the proper names of geographical objects, the history of their emergence and development, their functioning and distribution as well the linguistic structure, today is still an insufficiently studied area of linguistics, despite the large number of works by linguists, historians and geographers. The authors consider the toponymic space of the Tarbagatai district of the East Kazakhstan region as a reflection of the material and spiritual culture of the Kazakh people. The authors used the descriptive-analytical method, the word-formation analysis and the sociolinguistic method to study the ethno-linguistic space of toponymy. It was concluded that the toponyms of the Tarbagatai district are a multi-layered formation that must be considered in close connection of its origin and the history of native speakers. The analysis of semantic models of toponymic material allowed to recreate the spatial and linguistic world image of the past and present of the Tarbagatai district, to trace the stages of its ethno-cultural development, language contacts and to outline ways for further research of its toponymic space.*

Keywords: toponyms, oronyms, hydronyms, oikonyms, semantic model.

Kazakhstan toponymy as a special branch of linguistics, which studies the proper names of geographical objects, the history of their emergence and development, their functioning and distribution as well the linguistic structure, today is still an insufficiently studied area of linguistics, despite the large number of works by linguists, historians and geographers.

It should be noted that toponymy as an independent science began to take shape in Kazakhstan only at the beginning of the last century and initially wore a historical and geographical character. But the fifties of the twentieth century the domestic science experienced intensive rise in linguistic studies in the toponymy of the country.

A considerable contribution to the study of toponymy of Kazakhstan was made by the works of G.K. Konkashpayev¹, N.I. Bayandin²,

¹ G.K. Konkashpaev, *Dictionary of Kazakh Geographical Terms*, Publishing House of the Academy of Sciences of the Kazakh SSR, Almaty, 1963.

² N.I. Bayandin, *For Schoolchildren about Geographical Discoveries*, Mektep, Almaty, 1989.

A. Abdrakhmanov³ and others. Their works have established foundations of the toponymic science of Kazakhstan and presented the principles and methods of research used by subsequent generations of domestic scientists. At early 70s of the 20th century, the famous Kazakhstani linguist O.A. Sultanyayev noted: "Tasks set by regional, and then interregional studies, study of the interaction of languages in the field of proper names, the etymology of foreign names and other major problems in this area are waiting to be resolved"⁴.

In the last third of the last century, a number of advanced works came out in the Kazakh linguistics, where the scientists have presented studies on toponymic system of certain areas in Kazakhstan. Namely, the research by B.K. Bektasova is devoted to a comprehensive study of the linguistic, historical, ethnographic and geographical aspects of toponymy of the Kostanay region⁵. The research made by Zhartybaeva A.E. considers the origin, lexico-semantic and word-formation system of toponyms of the Karaganda region⁶.

Research by K.K. Rysbergenova demonstrates a complex historical-linguistic and ethno-linguistic interpretation of the toponymic system of the western parts of the South Kazakhstan region⁷. Works of G.B. Madiev is dedicated to linguistic analysis and systematization of hydronyms of East Kazakhstan⁸. In his work, the author points out that in Kazakh hydroxemes the ancient Turkic root stems are preserved and Arab-Iranian borrowings relating to the period of the penetration of Islam into the Central Asian region are also traced⁹. M.A. Dairova completed the complex analysis of the Kazakh and Russian toponyms of the Atyrau region in her research paper¹⁰. In the course of the research, the interaction of national toposystems at the semantic, lexical and structural word-formation level has been determined and its systemic structure has been proved¹¹.

³ A.A. Abdrakhmanov, *Toponymy Questions of Kazakhstan. Toponymy of the East*, Academy of Sciences of the USSR, Moscow, 1962.

⁴ O.A. Sultanyayev, *Controversial Etymologies of some Toponyms of the Kokchetav Region. Onomastics of the East*, Academy of Sciences of the USSR, Moscow, 1980.

⁵ B.K. Bektasova, *A Brief Toponymic Dictionary of the Kostanay Region*, Kostanay State University named after A. Baitursynov, Kostanay, 1996.

⁶ A.E. Zhartybaeva, *The Composition and Structure of the Toponyms of the Karaganda Region*, Institute of Linguistics named after A. Baitursynov, Almaty, 1991.

⁷ A.E. Zhartybaeva, *The Composition and Structure of the Toponyms of the Karaganda Region*, Institute of Linguistics named after A. Baitursynov, Almaty, 1993.

⁸ G.B. Madiev, *Formation of the Russian Hydraulic System of East Kazakhstan. Onomastics of the Volga Region*, Institute of Ethnology and Anthropology RAS, Moscow, 2001.

⁹ *Ibidem*, 2001.

¹⁰ M.A. Dairova, *Toponymy of the Atyrau Region in the Kazakh-Russian Bilingualism*, Akparat, Atyrau, 2006.

¹¹ *Ibidem*.

Despite new research appearing in the domestic linguistics, many of the toponymy problems in Kazakhstan have not yet been resolved. So, the following aspects are to be carefully studied: necronyms (names of burial places, names of generic cemeteries), argonimes (names of land plots, squares), poetons (names in literary works), cosmonyms (names of objects of outer space), etc. Nevertheless, one thing is clear: ethno-linguistic studies of toponymy provide valuable information about the history and spiritual culture of the nation, and the etymological analysis of a toponym allows one to reconstruct a person's ideas about spiritual and moral categories, people's knowledge about space and their place in the world.

It is known that the toponymic system develops gradually, it reflects not only the socio-historical conditions of its formation, but also nomadic ideas about the universe, their desire to create their own language "picture of the world". It should be noted that from the end of the twentieth century, the study of language turns out to be a priority not only in linguistics, but also in philosophy, ethnology, ethno-geography, and cultural studies¹². In the works of many well-known foreign scientists it is repeatedly emphasized that it is the language structures describing the real world that help to open up extra-linguistic structures¹³.

In linguistics, one should consider language not only as a means of communication, but also as one of the most important components of the culture of an ethnos, as a means of reflecting and preserving the spiritual and ethnic experience of people. Russian scientist E.S. Kubryakova notes: "... new designations are created not only to record the results of human cognitive and emotional activity, but also to make these results available to other people"¹⁴.

Materials and methods

Within the framework of the paper we attempt to consider the toponymic space of the Tarbagatai district of the East Kazakhstan region as a reflection of the material and spiritual culture of the Kazakh people, since through linguistic world image of a particular region national worldimage can

¹² O.A. Gabrielian, "Mythopoetics of the culture: the research methodology issue", in *Astra Salvensis*, 2020, no. 1, p. 549-558.

¹³ E. Cassirer, *Philosophie der Symbolischen Formen. Erster Teil: Die Sprache Text*, Campus Verlag, Hamburg, 2001; H.G. Gadamer, *Text und Interpretation Text. Deutsch-Französische Debatte mit Beiträgen von J. Derrida, Ph. Forger, M. Frank, H. G. Gadamer, J. Greisch und F. Laruelle*, Wilhelm Fink Verlag, München, 1984; M. Heidegger, *Being and Time*, Folio, Kharkiv, 2003; R.G. Patocka, *Operette als Moraltheater. Jacques Offenbachs Libretti zwischen Sittenschule und Sittenverderbnis Text*, Niemeyer, Tübingen, 2002.

¹⁴ E.S. Kubryakova, *Language and Knowledge. On the Way to Gaining Knowledge about the Language: Parts of Speech from a Cognitive Point of View. The Role of Language in the Knowledge of the World*, Languages of Slavic Culture, Moscow, 2004.

be should be studied. We have used descriptive-analytical method as a major, involving the systematization of the material in accordance with the objectives of the study and its consistent analysis and description. This method involves the use of individual techniques that help a more detailed interpretation of toponymic material: the reception of word-formation analysis, involving the consideration of word-formation types, models. When studying the ethno-linguistic space of toponymy, we used the sociolinguistic method.

Results and discussion

Before we turn to the study of the toponymic system, there are some geographical information about the area to be presented. The Tarbagatai district appeared on the map of the East Kazakhstan region in 1928. The region is located in the southeast of the region between the Tarbagatai ridge in the south and the Zaisan hollow in the north. The territory of the district is 2 373 190 ha. In the east, the district borders with Zaisan, in the north-east – with Kurshim, in the north-west – with Kokpekty and Zharminsky, in the west – with Ayagozsky, in the south-west – with Urjar district. In the southeast it borders with China. The administrative center of the district is the village of Aksuat¹⁵.

Long before the Tarbagatai district became part of the East Kazakhstan region, various events took place on its territory. Not once the land of Tarbagatay was attacked by enemies. Throughout the land of Tarbagatay there are monuments of antiquity, testifying its centuries-old age such as statues from the 7th-8th centuries BC, gravestone monuments and ancient inscriptions.

According to geographic data, the climate of the region is sharply continental. The relief of the region is flat in the northern part, mountainous – in the southern. The highest point of the area is Mount Tastau (2.992 m), located in the Tarbagatai Mountains on the southwestern border. The soils from the south-east to the north-west are light yellow, with elevation of the terrain – chernozem. The local rivers named Kandysu, Bugaz, Bazar, Kargoba, Tebisk, Terisayryk, Taizhuzgen, Ulasts and Kusty originate from the Tarbagatai Mountains, flowing into or losing on the way to Zaisan Lake, partly situated in the north-eastern part of the region¹⁶.

There are mountain and flat types of vegetation on the territory of the region: stem forbs and grass mountain vegetation and dry-wormwood plain vegetation. In the mountainous regions of the region, up to a height of 1.400

¹⁵ G.A. Sarmurzina, K.K. Chatybekova, D.I. Salkynbek, G.A. Davletova, A.D. Samay, “Explorations of the Kazakh Lands by European scientists at the turn of the 18th - 19th centuries”, in *Astra Salvensis*, 2018, vol. 6, no. 11, p. 93-105.

¹⁶ *Ibidem*.

m above sea level, there is a mountain – steppe belt with forb-feather grass and shrub vegetation (meadowsweet, wild rose, etc.). At an altitude of 1 400 to 1 700 m lies the zone of subalpine and alpine meadows. The district has mineral deposits: brown coal, marble, nickel, and bentonite. In the east of the region, the Tarbagatai State Nature Reserve is partially located, covering a part of the Manyrak ridge and the north of the Shilikta valley¹⁷.

Some historic facts about the area “Kazakhstan. National Encyclopedia” cites: “In 1928, Tarbagatai district was formed from parts of the Tarbagatai, Nor-Zaisan and Narym volosts of the Zaisan county as part of the Semipalatinsk district with the administrative center in Akzhar village. Later, in 1935, the Aksuat district was formed from parts of the Kokpekty and Tarbagatai districts as part of the East Kazakhstan region with the administrative center in the village of Aksuat. Then, in 1939, the Aksuat district was transferred from the East Kazakhstan region to the Semipalatinsk region. In 1957, the Tarbagatai district was abolished, and its territory was incorporated into the Zaisan district. Two years later, the area was restored. In 1963, the Tarbagatai and Aksuat districts were abolished to include the territories in the Zaisan and Kokpekty districts, respectively. But a year later, the districts were restored. Due to the fact that on May 3, 1997, the Semipalatinsk region was abolished, Aksuat region became part of the East Kazakhstan region. His territory was included in the Tarbagatai district, and the administrative center was moved to the village Aksuat”¹⁸. Information about the history of the territorial boundaries of the district, in our opinion, also shed light on the features of the toponymic system development.

According to the Committee on Statistics of the National Economy Ministry of Kazakhstan, the national composition (by January 1, 2015) is as follows: Kazakhs – 42,414 people (99.37%), Russians – 170 people (0.40%), Tatars – 32 people (0.07%), Germans – 26 people (0.06%), others – 39 people (0.09%). In total 42,681 people inhabit the territory of the district (100.00%)¹⁹.

The administrative-territorial division of the Tarbagatai district also attracts some interest from the point of toponymy science as there are 60 villages the names of which can be studied. Such detailed information is necessary in order to represent more accurately all the features of the toponymic space of the studied area. The historical and archaeological monuments of Tarbagatai district, according to scientists include:

1. Balbal era of the Turkic Kaganate (VII-VIII century), the village of Kindikty;

¹⁷ Tarbagatai district. Available at <http://e-arhiv.vko.gov.kz/ru/Page/Index/1551>.

¹⁸ B.G Ayagan, *Kazakhstan. National Encyclopedia*, Kazakh Encyclopediasy, Almaty, 2004.

¹⁹ The Population of the Republic of Kazakhstan by Individual Ethnic Groups at the Beginning of 2015. Available at http://stat.gov.kz/faces/homePage?_afLoop=2035335665510397#%40%3F_afLoop%3D2035335665510397%26_adf.ctrl-state%3Ddiv3fklz86_17.

2. Rock carvings on the rock of Ornectau on the bank of the Espe River;
3. grave mound of Altyn oba, where 524 gold items were found in 1960.

The natural objects include Boritastagan, a lonely standing granite rock towering over the steppe²⁰. Toponymy data are of great importance not only for understanding the history and geography of the area, but also for understanding the laws of development of the language itself. Indeed, according to the linguistic worldimage of the region, one can study the national one. Therefore, in the study of toponymic material both linguistic and geographical aspects are to be distinguished. From the linguistic point of view, a toponym is considered as a unit of language. The geographical aspect of toponyms implies specific geographic objects names, and therefore it is natural that the meaning of a toponym may contain certain geographic information about the object itself.

It should be noted that geographic names record features of geomorphological, climatic, hydrographic indicators, the specifics of the flora and fauna of the region.

Tarbagatai district oronyms

One of the most interesting toponyms of the Tarbagatai district are *oronyms* that are names of mountains, ridges, elevations, which, according to the research group data, are numerous. Oronyms of district are quite diverse. So, the very name of the district Tarbagatay is a complex oronym. There are several versions of its origin. According to one of them, this word came from in two roots merged – “*tarbagan*”, meaning “marmot” and “*tay*”, which is translated as “mountain”. Translated from the Old Mongolian language, literally – “a mountain on which a lot of marmots”. Another version claims, the name of the region comes from the Kalmyk word “*Tarbaga-Surghy*”, which also indicates a large number of marmots living there. A noticeable number of toponyms of the Tarbagatai district is a reflection of the fierce struggle of the Kazakhs against the Dzungar and Kalmyk conquerors. Most of the Oronyms origin is associated with the name of Kabanbai, a batyr, who displayed a remarkable talent of warlord-patriot.

When the Dzungarian conquerors invaded the Kazakh steppes, Kabanbai’s father died. The young man decided to devote his life to the struggle against the invaders. At the age of 16, Kabanbai defeated in a duel of the Dzungarian hero, the terrible Dolan Dashi. Then in the life of a young

²⁰ The Geography of the Area and Its Brief History. Available at <http://tarbagatay.vko.gov.kz/kz/>.

warrior there were such bloody and memorable battles as Ayagoz, Alakul and Bulantin.

At the head of the Kazakh troops, Kabanbai liberated from the Dzhungars the city of Sairam, Tashkent, the territory of East Kazakhstan. Kabanbai batyr spent most of his life in the saddle of the horse. During that time, he took part in 103 battles for the liberation of his native land from enemies and did not lose any of them. He was distinguished by extraordinary physical strength, and, according to legend, he could even lift and hold a horse on his shoulders.

Kabanbai batyr was the hero of the Kazakh national liberation movement. He started his career as an ordinary soldier, gradually climbing the ladder of the military hierarchy: squad commander (*zhuzbasy*), regiment (*mynbasy*), large formations (*tumenbasy*). In 1723 Kabanbay was appointed head of defense of Turkestan, the capital of the Kazakh Khanate. He led the Kazakh army in a number of strategically important battles: Alakul (1725), Shubarteniz (1728), Bulanta (1729), Anrakai (1729), Ili (1730), Shagan (1735), Shorga (1740).

The famous Abylai Khan, who oversaw the development of the Shagan massacre, addressed Kabanbay after the battle, with the words: “Batyr! You are my smash sword without a miss. You have gained fame today. From this day on, your name Kabanbai will be another invocation cry of the Kazakhs in the fight against the enemy. And I give you a new name – *Daraboꞑ* (matchless, the first) and I appoint the main commander!”

The toponyms of the Tarbagatai district serve as reminders of those terrible times. So, for example, the name of the mountain Baspan-tau is translated literally: “do not step”. At the foot of this mountain the army of Kabanbai batyr fought. His soldiers built a fortification here. According to one of the versions, the words: “we are no longer stepping here” are pronounced by the Kalmyks, who were defeated by the soldiers of Kabanbai batyr. According to another one, the words “do not step” were uttered by the Kazakh batyrs following the running.

The name of *Dolanara-tau* mountain serves as a reminder of the fight between Kabanbai batyr against the Kalmyk warrior Dolan Dashi. In a fierce fight, the victory went to the Kazakh batyr. Mountain *Qanda Tau* (the bloody mountain) is named so because a lot of blood was shed in the fight of the Kazakh soldiers with Kalmyks and Dzungars.

The toponym of *Kabanbai shaty-tau* (Kabanbai Gorge), according to the testimony of old-timers, at the foot of these mountains Kabanbay batyr and his soldiers stopped to rest, returning from the battlefields. And the toponym *Mailyshat-tau* (the Oil Gorge) indicates that Kazakh batyrs feasted on this mountain, driving the Dzungar to the borders of China.

So, in the gorge of *Amanat Mount-tas* (to be deposited), which is characterized by constant cold, rested the body of Kozhageldy batyr, who died in the battle of 1826. The body of the deceased remained uncorrupted for a long time due to the low temperature. And the mountain *Shahanshygan-Tau* (the mountain on which Shagan climbed) is named after the Kalmyk Batyr Shagan, who fell in love with the local beauty. According to the legend, he wanted to steal her at any cost. Upon learning of this, and not wanting to give his countrywoman to him as a wife, local men decided to challenge him.

One of the conditions of the fight was to climb a horse-riding to the top of the mountain and descend. Shagan managed to reach the top, but there he met his own death. His dying words were: “I am one of the warriors of my people as you are. Call this peak my name”. Kazakhs fulfilled his wish. And at the foot of the *Sarah Shoq Tau* mountain, 2500 meters in height, the descendants of Zhosha (Juchi) Khan, the son of Genghis Khan, were buried. The foot of the *Tekturmas-tau* mountain (literally: not be straight) after the defeat of the Dzungars in 1757 became the place of residence of Kazakhs from the Baizhigit clan. Curve kink mountains often served as a haven for horse thieves.

Separate oronyms indicate the height and difficulty of ascent, such as *Adamshyqpas-tau* (the person does not rise), *Aqtas-tau* (a high white mountain, on top of which there used to be a golden eagle in its nest). The snow lies on top even in summer. Bears, argali are lynx inhabited these places: *Oq zhetpes-tau* (the arrow does not reach), *Zhylqy ketpes* (the horse will not pass) – one of the highest mountains in Tarbagatai, climbing on which is fraught with great difficulties, etc.

Some of toponyms indicate physical characteristics. So, *Zhasyl Ugir* (green gorge) is a place of algae germination. This place is considered to be healing, as there is a medicinal product – mummy. The toponym *Qusmuryñ tau* (bird's beak) is associated with a comparison of the mountain outlines with the beak of the golden eagle, a favorite bird for Kazakh hunters. The mountain *Qyzemshek tau* (girl's breast), is compared with the female breast.

Thus, the district's oronyms are considered as a reflection of not only historical realities, but also the desire of the people to perpetuate their attitude to the experienced and seen in a word.

Tarbagatai district hydronyms

Hydronyms, the names of small rivers, lakes and their banks, ravines also deserve special attention. Individual hydronyms also serve as reminders of the historical events taking place in this region. So, the river *Qandy su* (bloody river) has this name because there was a battle between Kazakh and Kalmyk warriors. Along the banks of some rivers there are stone sculptures still preserved, called balbals: several of these sculptures are located near the spring

of *Zhylandybulaq* (Serpentine spring). The location of the stones indicates that religious rituals were once performed here.

Not far from the spring of *Masaly* (Mosquito), rock paintings depicting silhouettes of people with bows and deer figures have been also found. And the lake *Sabyndykol* (Soap) was thoroughly investigated in the second half of the 20th century by the famous Kazakhstan scientist – historian A. Margulan. An expedition consisting of 17 people carried out archaeological excavations. Scientists have discovered burials covered with five large stone slabs, inside which were found dishes and other household utensils. Everyone was surprised by the pose of the buried: it was the skeletons of people sitting in the fetal position. According to archaeologists, the ancient people believed that a person should be buried in a sitting position with bent legs, because it was in this position that he was in the womb and in the same position he had to go to another world.

A number of lakes and rivers, springs and streams are named after certain famous and influential persons. So, *Alibaibulagy* (Spring of Alimbay), *Akhetbulaq* (Spring of Akhmet), *Zhanmenka* (river in honor of the family of Zhamenka), etc. The origin of *Qambar* hydronym, a riverbed named after a man named Kambar is based on an interesting legend. After the end of the war between Kazakhs and the Kalmyks, the famous tore (steppe aristocrat) Kambar, who had an only son, settled here. The aristocrat was said to be a wise man. His people settled down at the foot of Tolgai Mount with a flock of camels. Once a man named Sarkul batyr, the son of Kystaubai, whose relatives lived not far away, in Katon-Karagai, found himself in this place. Suddenly, the boy jumped out in front of travelers with cries for help. The horsemen saw that the boy, and this was the son of Tore, was being chased by a furious male camel. Sarkul batyr, without thinking twice, hit the camel with a leaden stone on the forehead. The camel fell dead. The father of the boy was told immediately about his son's happy rescue. Wishing to reward the batyr for the son he saved, the tore suggested: "If the payment for one person is 100 heads of horses, then the payment for the son of tore is 200 heads of horses. Accept the gift of 200 horses". To the surprise of all, the batyr refused the gift. "Then accept the flock of camels", suggested the tore again. Batyr chose the worst and little camel, and refused the whole flock. "Drive him to my home", said the batyr, and went on. The aksakals gathered in the evening with bewilderment began to say: "What a naive batyr turned out to be, it would have been better to accept the whole flock". Thoughtfully the tore replied: "You did not understand him. With this act, the batyr wanted to say that the value of his deed was as miserable as this lousy little camel".

The names of the rivers are often associated with the nature of the flow or their length. So, hydronim *Bazar* (cheerful, noisy) is the name of the river, originating from the Tarbagatai mountains. The name of the river *Teris Aqqan* (flowing back) indicates that the flow of the river is directed towards China.

The *Aqtas* river (white stone) also flows in the opposite direction. The name of the river *Tebiske* (kicking) indicates the swiftness and impetuosity of its flows.

Sometimes rivers have names associated with the name of vegetation growing along it, for example, *Arsbaly* (surrounded by juniper), or with the color of its waters *Aqsuat* (white water), *Karasu* (black water), the river that does not freeze even in winter, was named *Qyzylbulaq* (red stream). On the other hand, the red color, apparently, was a reflection of the political transformation of the 20th century in the country. Some springs, such as, Shipaly bulaq (literally: healing spring), according to the beliefs of the inhabitants, have healing properties. The length of the spring is 2000 meters. The spring begins high in the mountains. Currant, juniper grow here, mountain turkeys can be found there.

As it was mentioned above the toponymic material allows us to gather information about the spiritual culture of the people, the reflection of the historical, political and socio and economic transformations taking place in the country. Toponyms of the Tarbagatay district, included oikonyms, names of villages, winter and summer nomad camps, burial places are an amazing fusion of meanings: mentality, wisdom, observation, expressive capacity of words and imagination of the people.

Tarbagatai district oikonyms

In a certain sense, the national-cultural component of the *oikonyms* of the region is more important than the names of natural-geographical objects, because the whole economic, political and economic life of the country is connected with them. At the same time, oikonyms belong to the category of names that undergo the most frequent changes. Renaming populated places is dictated by a change in political, economic, linguistic, and other orientations. The most important stages in the history of the material and spiritual culture of the people who created it were reflected in the oikonyms of the region, and linguistic patterns emerged.

There are two main types of names clearly traced in district oikonyms: a) the names of cultural and historical places; b) the names of natural geographic nature.

In the course of the research we have considered the first type of nominations. Thus, there were some toponyms preserving ideological content, that is oikonyms devoted to prominent statesmen of the former Soviet Union: collective farms named after Karl Marx, Sverdlov, Lenin, Chapaev, Maxim Gorky and others. Quite often (throughout the territory of the former CIS countries) toponyms, reflected the enthusiasm of the Soviet era, the desire for a new life with the structural root *Zhana* (new): *Zhana togam*, *Zhana tilek* (new desires), *Zhana aul* (new aul), *Zhanabaz* (new base), *Zhanazhol* (new way),

Zhanalyk (news), *Zhanatalap* (new goal), *Zhaatogan* (new dam), *Zhanatulek* (new generation), *Algabas* (go ahead), Komsomol, etc.

The toponyms associated with any significant, in the opinion of the residents, event is noteworthy: *Aisha ƙashƙan* (Aisha escaped), *Bakimqashqan* (Bakim escaped) are the names of the villages from which the girls escaped. The burial of *Qudagiolgen* (where mother in law died) named like this because the woman who came to this village to find a match for her son suddenly died.

The toponym of *Alta Qalmaq* winter camp (six Kalmyks) is connected with the story that the famous man named Tanan had 11 children, six of whom were born from the second wife, Kalmyk. The gorge of *Ayushat* (Bear Gorge) is named according to the legend the bear used to eat two children in this place. The toponym *Jailiau Babyrai zhylyagan* (Babyray crying) is called so because the man wept when he saw his wife's torment.

The burial of *Dorba-ata* (a bag, a sack) is connected with the following story: a batyr picked up a bag with a child in it. Perhaps he fell during the raid of enemies on the nomadic camp. The child, named Dorba, as we see from the name of the place, happily lived to an advanced age.

There is a large number of oikonyms, reflecting the name of the owner (pioneer) or a person whose actions played a certain role in creating a community (a collective farm, state farm, mine) or in protecting native lands from enemies: *Aldabergen* (winter camp), *Taksidi* (winter camp was called in honor of the Greek Simon Taksidi, who lived in this region), *Aleksey* – a mine, *Alpysbay* (village), *Alshynbay*, *Amanbay* (winter camps), collective farms named *Amangeldy*, *Andreev*, *Chvernik*, etc.

The burial places names of Batyr Quyr Mangazy, who showed courage and heroism while repelling the attacks of the Chinese, and subsequently headed 5 counties, of *Batyr Arab*, and *Batyqi*, *Batyrbek*, *Bashybay*, *Yrgyzbay* and others are preserved in human memory. Those burials are often places of pilgrimage.

The second type of names is also widely represented. First of all, these are toponyms reflecting the flora and fauna of the area – village names: *Ayu sai* (bear ravine), *Ayu tas* (bear mountain), *Ayushat* (bear gorge), *Balyq* (fish), *Buldirgen sai* (ravine, where a lot of strawberries), etc.

Toponyms with different color designation

Toponyms with different color designation are of great interest. It should be kept in mind that color is one of the main concepts of culture and is universal. Toponymic color terms not only describe the real-life color, but also reflect the national-cultural features of the phenomena of reality in the minds of the speakers. So, one of the most polysemantic symbols were and still remain *white*. Its main meaning is light. White is identical with sunlight. In its

symbolism we can identify innocence, virtue and purity. White color has a positive energy. Let us cite as examples only a few names from a rather large number of toponyms denoting the names of villages, summer houses, winter camps, burial places, etc. with the color designation “white”: Aq qudyq (literally: white well), Aq mektep (literally: white school), meaning whitened, Aq oba (literally: white hill), Aq siyr (literally: white cow as a reminder that white-colored cows were brought to the farm), Aq jailau (literally: white jailau – meaning, a very good place for breeding cattle), Aqzhal-tau (literally: white ridges of mountains), Aqtogai (literally: white wood), Aqtubek (literally: the white vegetation on the coast of the lake), etc.

The white color terms are often assigned to the realias as “moon”, “mirror”, “silver”: Ainabastau (literally: a mirror spring) is the name of a farm. In winter, frozen water glitters like a mirror. Ainabulaq (literally: mirror spring) is the name of a winter camp, etc.

Further, according to the degree of distribution in the toponymic system of the studied area, black color is presented. Toponyms with the color designation “black” often indicate deserted place: Qara dala (literally: black steppe) or simply color: Qarabastau (literally: black spring) means spring, which broke through in black stones, Qarabulaq (literally: black spring), Qarazhailau orman (literally: black jailau, meaning overgrown, having dense thickets), Qarazhal tau (literally: mountains with black crests), Karakemer (literally: black scarp), Karasay (literally: black ravine), Karasu (black ravine), Qarasu (black water – means deep, often not freezing in winter, with bottom visible), Qarashengel (literally: place overgrown with Shengeli, prickly reed), Qaramergen (literally: a tan hunter, but perhaps it may have meaning of a very experienced hunter), etc.\

We have analyzed place names with red color designation. It is known that red color has long been very popular among different nations. In many languages, "red" means "beautiful". Along with white, red is one of the primary colors. Sometimes it is more important than the name of the subject.

Firstly, there are quite a lot of oikonoms with the attribute “red” in the meaning of “Soviet”: winter camp Qyzyl (literally: red), Qyzyl otau (literally: red house), Kyzyl Qora (literally: red yard), jailau Kyzylbastau (literally: red spring), village Qyzyltas (literally: red stone).

Secondly, the oikonim may simply point to the color: winter camp Kyzyl ashchi (literally: red bitterness), Qyzyl Kesyk (literally: red mark), Qyzylshoqy hill and others.

Many toponyms have the color designation “blue”. This color is especially loved by the Kazakh people and is poetized. Most often this color is associated with the color of the clear sky: *Kök Bastau* (literally: blue spring), *Kök zhartas* (literally: blue cliff), *Kök tobe* (literally: blue hill, peak), *Kökzhaydaq* (literally: blue pond), *Kökzhal* (literally: blue ridge of mountains), *Kökzhyra* (blue

ravine), *Kokekemer* (blue ledge, coast), *Koksu* (blue water), *Koktal* (literally: blue vine, willow), *Koktekshе* (literally: blue plain on the mountain slopes), *Koktomar* (literally: blue bump), *Kokshagar* (literally: blue weeds), *kokshatyr* (literally: blue tent). Less common are green, yellow and other colors.

Conclusions

So, we assume that the toponyms of the Tarbagatai district are a multi-layered formation that must be considered in close connection of its origin and the history of native speakers. Appearing initially in oral speech, these toponyms indicated an expressive-emotional attitude of the population to certain objects and referred, as a rule, to small geographic realities. The generating base reflected exclusively the physical-geographical features of the objects called. Thus, naming an object, a person set the task of not only identifying it, but also expressing his emotional attitude, the “imaginative vision” of the object.

The analysis of semantic models of toponymic material allows to recreate the spatial and linguistic world image of the past and present of the Tarbagatai district, trace the stages of its ethno-cultural development, language contacts, outline ways for further research of its toponymic space.