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**CONCEPTUAL STRUCTURE OF THE ENGLISH AND KAZAKH
TOPONYMIC SPACE**

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DIRECTORY

The following terms were used in the dissertation work:

Onomastics – the science or study of the origin and forms of proper names of persons or places

Macrotoponyms – the names of big geographic features such as countries

Microtoponyms – the nomenclature of small local places such as mountains, fields, or sections of forests

Anthropotonyms – toponyms that derive from personal names

Chromotonyms – toponyms that derived from terms that indicate color

Phytotonyms – toponyms that derived from the names of trees, plants, flowers

Hydrotoponyms – toponyms that derived from the names of rivers, streams, lakes, ponds, fountains, springs, wells, etc.

Zootonyms – toponyms that derived from animal names

Anthroponym – a person's name

Agoronyms – proper names of squares and marketplaces

Agronyms – proper names of fields and plains

Astionyms – proper names of towns and cities

Astronyms – proper names of stars and constellations

Gelonyms – proper names of swamps, marshes and bogs

Hydronyms – proper names of various bodies of water

Godonyms – proper names of streets and roads

Drymonyms – proper names of woods and forests

Dromonyms – proper names of roads or any other transport routes by land, water or air

Comonyms – proper names of villages

Limnonyms – proper names of lakes and ponds

Oikonoms – type of toponym denoting a settlement or its part

Oceanonyms – proper names of oceans

Oronyms – proper names of relief features, like mountains, hills and valleys

Pelagonyms – proper names of seas

Potamonoms – proper names of rivers and streams

Speleonyms – proper names of caves or some other subterranean features

Urbanonyms – proper names of urban elements (streets, squares etc.) in settlements

Horonyms – the names of territories that have definite boundaries

Ergonyms – names that indicate the functional sphere of the association formed for the purpose of a certain action

INTRODUCTION

The work's general overview. The dissertation is focused on the research of toponyms in English and Kazakh, as well as the conceptual structure of the toponym fund of both languages, features of verbalization of concepts and anthropocentric study of toponyms.

The study of toponymy in the cognitive aspect opens up new opportunities for new data. This, in turn, will not negate the achievements of the previous theoretical paradigm in toponymy that have been achieved to this day, but will complement and improve it in a new scientific paradigm.

The ontological existence of a toponymic system cannot be considered separately from its mental nature, since ontological existence is realized through the mental system, and we recognize its ontological state in parallel. The ontology of language is a whole state of mental existence, which is an immediate result, a cause. The main basis on which cognitive analysis is based is the representation of toponyms in the linguistic consciousness of a person, perceived by the brain and processed in consciousness.

Relevance of the research work. The anthropocentric direction in the study of toponymic vocabulary, aimed at studying the units of the toponymic system in close contact with the thinking and spiritual - practical activity of a person, is promising, since it allows to study the system as a product of human cognitive activity. When considering the toponymic fund in close unity with its national history, culture, and spiritual wealth, one is able to truly understand the nature of toponyms of the two countries. Therefore, the cognitive ability to recognize the national and cultural expression of worldviews of different ethnic groups through toponyms is an urgent problem today.

The study of toponyms, which have absorbed the world of national knowledge of two ethnic groups in accordance with the new scientific paradigm, will set new goals, tasks, important concepts and approaches, as well as form an unprecedented metanomic theoretical basis of toponymy.

Taking into account the place and significance of toponyms in the knowledge of the world through language, the definition of mental cognitive characteristics of toponymic language units is one of the most pressing problems of Kazakh and English linguistics.

The dissertation examines the semantic, motivational features of toponymic nominations, their linguistic and cultural, socio-linguistic, pragmatic, cognitive and conceptual features, as well as issues covering a wide range of linguistic problems that allow us to trace the relationship between a person and the object of toponymic engraving. The combination of system-structural and semantic approaches to the study of toponymic material allows us to reveal the essence of the processes of primary and secondary toponymic nomination.

It is important to study the linguistic image of the world in a broad cognitive channel, as a whole, reflecting knowledge and understanding based on ethnic and interethnic interests through individual onomastic units. The onomastic system in

Kazakh and English also corresponds to their own conceptual system as a language structure. In connection with this correspondence, onomastic concepts that mentally characterize the surrounding reality as much as possible clarify the accumulated experience of cognition on the scale of «language-consciousness-nation».

A comprehensive consideration of the nature, character, and function of Kazakh and English names in the trinity «language-consciousness-nation» is currently considered an urgent problem of English and Kazakh onomastics, since the cognitive realities of the English and Kazakh ethnic groups have not yet been fully studied on the foundation of onomastics materials. We believe that it is of colossal importance to study special names with cultural, spiritual significance and value as a fund of centuries-old educational experience about the internal and external nature of the English and Kazakh ethnic groups.

Object of research. Nominative function of English and Kazakh toponyms, features of mental and cognitive representation in popular cognition, linguistic expressions in accordance with conceptual structures and language units that structure the toponymic space of ethnic groups were obtained.

The research works' purpose and objectives. The research works' main aim is to decide the role of toponymic concepts as mechanisms that determine the ethnocultural features of the linguistic picture of the world in English and Kazakh worldview, to systematize the knowledge and understanding of place names of English and Kazakh people in the toponymic space.

To achieve this goal, the following tasks should be solved: to reveal the origin and stages of development of English and Kazakh toponyms in cognitive terms; to determine the basis of toponym nomination; to investigate the ethnocultural common properties and features of toponyms in two languages in relation to people's daily lives; to determine the frequency and features of representation of names linked to concepts of «animals», «plants», «homeland», ethnocultural description of the manifestation of the types of culture characteristic of each ethnic group in onomastic concepts.

Practical value of the research work. The findings of the research can be used to structure the interethnic toponymic conceptsphere and create a simple conceptarium of ethnic cultural space. The work's practical importance stems from the prospect of using the research findings to prepare theoretical and practical courses in general linguistics and lexicology. The results, theoretical conclusions and principles of the study allow us to make judgments at a new level in research on English and Kazakh onomastics.

Theoretical value of the research work. In this study, the onomastic system of English and Kazakh was studied in the channels of English and Kazakh cognitive onomastics and onomastic linguoconceptology, and theoretical conclusions were made accordingly. The use and social significance of English and Kazakh toponyms is studied through the linguistic consciousness of speakers and socio-historical knowledge of a group of people who share a common ethnicity and a common language. The contribution to general language theory and onomastics theory

determines the theoretical importance of the dissertation analysis. Every toponymic framework creates complex cycles of communication of its parts, which is of interest for onomastics, yet in addition for social etymology, ethnolinguistics, pragmalinguistics, linguoculturology, just as for the set of experiences, ethnography, culturology and topography of the public region.

Research methods and techniques. In addition to purely linguistic research methods, research methods of other sciences were used in the study: description, systematic comparison, summarization, classification, cognitive, conceptual analysis, component analysis methods. In addition, methods of textual analysis of toponymic, cultural information and data in the concept frames, comparative, statistical-frequency methods were used.

Research materials. The main sources for consideration of cognitive, linguocultural, semiotic aspects of English and Kazakh names in the channels of onomastic linguo-conceptology and cognitive onomastics are linguistic details. Linguistic, toponymic, encyclopedic dictionaries, reference books and popular science literature, phraseological dictionaries, a dictionary containing land and water names of English and Kazakh languages. In addition, historical sources and reference books were used.

The structure of the work is defined by the goals and objectives and includes introduction, two chapters, conclusion and list of references.

1. Theoretical background of toponymical researches in English and Kazakh linguistics

1.1 Formation of toponymy as a special branch of linguistics

Geographical names and their semantic content have been interesting to people since antiquity. Thus, in the so-called ancient Egyptian «texts of curses» found on clay shards and dating back to the first half of the first millennium BC, many cities that represented a real or hypothetical threat to Egypt are mentioned; in addition, the names of cities and countries in the lists were clearly divided into four geographical blocks, including Egypt itself. Among the names in the lists that Egyptologists managed to decipher, they managed to establish correspondences with such cities as Ashkelon, Pella, Rehov, Jerusalem, and many others [1, 33-46.].

In ancient historical and geographical works, there are not only many geographical names, but also their interpretations; as a rule, this is a connection with a particular mythological plot. A large number of place names are mentioned in such works as the «History of Herodotus», the «Geography of Strabo», and the «Natural History of Pliny the Elder». It is worth noting, however, that in these writings there was no attempt to classify or generalize information of this kind. Around 43 AD, the first Roman geographer Pomponius Mela, relying on the works of Greek historians, finished his work «Descriptive Geography» (original «De chorographia», also known as «De situ orbis»). According to the Encyclopedia Britannica, this is the first work in which toponyms are used as a scientific tool. Pomponius Mela analyzed the etymological origin of toponyms in the south of the Iberian Peninsula in order to determine the areas of this region that are under Celtic or Lusitanian influence based on their belonging to a particular language [2].

From the 18th century, scientific interest began to be shown in toponyms, but they were still perceived primarily as an element of geographical research. Over two centuries geographers, ethnographers, cartographers have collected extensive material. Certain patterns of toponymy, such as the system of formants or the geographical factor as dominant in the name of a place, title of a place, were as of now recognized at that point. It is well known that the origin and meaning of place names have been of interest to humans since ancient times. However, there was no strictly scientific study of them for many centuries. Only in the XIX century publications appeared in which attempts were made to identify some general patterns of the formation of the entire set of geographical names. In Russia, the first such attempt was made by academician A.Kh. Vostokov, who in 1812 published the article «A Problem for Amateurs of Etymology». Scientist drew attention to the similarity of regularly repeated endings in the names of Russian rivers and lakes. This similarity, the researcher believed, should not be accidental [3, 188]. Also among the works of Russian scientists of the XIX century, who were interested in toponyms, the «Geographical Dictionary of the Russian State» in 7 parts by A.M. Shchekatov, compiled together with L.M. Maksimovich, is notable. It describes all provinces, cities and their counties, fortresses, outposts, redoubts, settlements, Siberian stockades, winter huts, border outposts, Cossack villages, pits, foreign settlements,

many memorable natural boundaries and annual fairs, etc. in an alphabetical order geographically, topographically, hydrographically, physically, historically, politically, chronologically, genealogically and heraldically, [4]. Half a century later, from 1863 to 1885, under the leadership of P.P.Semenov-Tyan-Shansky, «Geographical and Statistical Dictionary of the Russian Empire» was released in 5 volumes but still only containing geographical data [3, 190]. Nevertheless, representatives of the humanitarian science also showed interest in geographical names. Thus, in geography, the Russian literary figure and ethnographer N. I. Nadezhdin was especially interested in the names of the regions and localities where a person lived, as well as the names of the water, mountains, and steppes where they lived - names that have survived in folklore for thousands of years and are often used instead of localities and monuments to commemorate people's lives. Outstanding scientist of the XIX century M.A. Castren collected a huge amount of toponymic material during studies of the languages and ethnography of the people of the Russian North and Siberia. To do this, he had to go around Lapland and Karelia, cross the Ural ridge, reaching Tobolsk, Berezov and Obdorsk, explore the basins of the Irtysh, Ob and Yenisei, as well as the Achinsk and Minusinsk steppes, the Sayan mountains, the Baikal region [5, 224]. In addition, such scientists as J.K. Grot and others made a significant contribution to the foundations of toponymy.

In Great Britain, linguistic interest in geographic names appeared in the late XIX-early XX century. Among the first English researchers who contributed to the formation of toponymy, we should mention G. Alexander, A. H. Smith, E. Equal, K. Cameron. Researchers were mainly engaged within the think about of the historical underpinnings of toponyms and distributed word references of the root of names. A crucial point in the evolution of English toponymy was the foundation of English Place Names Society in 1923 by A.Mawer. EPNS is currently headquartered in Nottingham University [6, 120].

The main brainchild of English Place Names Society from the moment of its appearance to the present day is the multi-volume «Study of English Place names» (English Place-Name Survey), which in fact, is a series of regional toponymic dictionaries, which methodically, county by county, analyzes the toponyms of England. In 1924 The English Toponymic Society in Cambridge published the first volume of its research works with a review of works on English toponymy. Studies of Buckinghamshire place names are given in Volume 2 [7, 101], which was published in 1925. To date, 90 volumes of this book have been published. The most recent volume that explores the Leicestershire county's toponyms [8, 14], were released in 2014.

Volumes released before World War II, for the most part, contain names of large geographical objects (cities, villages, rivers, forests and etc.). Beginning in 1950, in addition to macrotoponyms, dictionaries began to include microtoponyms (names of fields, streets, buildings, farms, inns, pubs, etc.). At the same time, initially each volume covered a whole county or even two counties. Subsequently, the number

of volumes per county increased (Western Riding of Yorkshire occupies eight volumes) [9, 22-25].

Since the late 1990s society started to grow its distributing exercises. A prevalent arrangement of «lightweight» lexicons for a more extensive readership was propelled. This can be how the one-volume Lincolnshire Toponyms Word reference appeared [10, 157].

The EPNS sequence does not include the toponymy of other regions of the UK, such as Wales, Scotland, and Northern Ireland. Scotland has had its own Toponymic Society since 1996, and it publishes its own research collection [11, 112-131].

The annual «Journal of the English Toponymic Society», as well as the annual «Onomastic Magazine Society of Britain and Ireland - Nomina3», publish bibliographies on British toponymy. The Onomastic Society of Britain and Ireland were formed in the 1960s as an association of scholars, the sphere whose interests are proper names, and place names in particular. Only in November 1991 was SNSBI officially registered [12, 95].

Various problems of the toponymic system of Great Britain are investigated by the following well-known toponymists: Allen Mawer, Professor of English at the University of Liverpool, who founded the English toponymic society; V. Watts, the author of «The Cambridge Dictionary of English place names» [13, 176], in which he reflected the names of all of the geographical features of England and list most frequently used toponymic elements; W. Nicolaisen, which held a comprehensive and systematic study of Scottish place names [14, 256]; G. Fellows-Jensen, explored place names with Scandinavian roots [15, 75]; M. Gelling and A. Cole, who were working on a project about the study of the semantics of Old English geographical terms [16, 80].

British scientists have carefully studied the system of geographical names of their country. However, due to the lack of methods of analysis, their activities were mainly limited to collecting information and compiling nomenclature lists. Publishing his work «Toponyms of Cambridgeshire» W. W. Skeat mentioned in his work. The Place – names of Cambridgeshire that toponymy was one of the most neglected areas of science and also noted the lack of professionalism in the study of geographical names; this can be called a summary of toponymic research in the XIX century [17, 80].

One of the first attempts to describe the place names of the United States was made by J. Hall in his book. Systematic study of American toponominations dates back to the 90s of the XIX century. During this period, the first works of the toponymic character of H. Gannett [19, 334], W. Beauchamp [20, 333], W. H. Stennett [21, 201] appeared.

In 1890, the Board on Geographical Names was created by decree of President Benjamin Harrison. This organization is now called the United States Board on Geographic Names (BGN). It is a division of the US Geological Survey and reports to the Department of the Interior. The task of the Board is to create and uniform use of geographical names of all objects under the jurisdiction of the federal government

of the United States (The U.S. Board on Geographical Names). The Council is designed to resolve problems with geographical names, develop proposals for naming new places and renaming old ones. In collaboration with the US Geological Survey, the Geographic Names Information System (GNIS) was developed, an open, constantly updated database that contains more than two million (2,274,758 units as of 06.11.15.) geographical names and names of cultural objects located in the United States and its controlled territories [22]. This geographical reference book has a convenient system for searching for names of geographical objects, giving their modern and outdated variants of names, as well as recording unofficial toponominations of objects. The standard dictionary entry contains the modern names of the geographical objects, the toponymic class to which the given object belongs, the description of the topo-object, topographic reference books and historical maps in which this toponym is cited, the height of the object above sea level, federal codes, various options for the name of the object and its coordinates.

The main focus of toponymic study in the United States around the nineteenth century was an etymological study of toponominations. A significant turn in the study of toponyms took place in the works of George R. Stewart, professor of English at the University of California in Berkeley, one of the founders of the American Name Society (ANS), created in 1951 in Detroit with the aim of systematizing, deepening and advancing onomastic research. Unlike his European colleagues, who focused their research on the etymology of toponymic nominations, J. Stewart showed a greater interest in revealing the motivation of the name as a process of reflecting national traditions and worldview. The task of the toponymist, in his opinion, is to restore the historical environment in the period of appearance of toponyms[22]. Following that, the geographers Carl O. Sauer and his student Wilbur Zelinsky of the University of Berkeley continued the extralinguistic course in the study of toponyms, seeing toponominations as historical objects depicting the early settlements and migrations of tribes and peoples. In his most famous theoretical work, *The Morphology of Landscape*, the American geographer and president of the Association of American Geographers Carl Sauer introduces the concept of «cultural landscape», by which he understands the spatial reflection of the accumulated evolution of cultures in a particular area, i.e. it is a kind of projection of cultures onto the natural landscape [23, 192].

W. Zielinski rightly notes that the study of geographical names is more than a simple collection, classification and search for the origin of toponominations. They should be investigated from the standpoint of looking for a relationship with the entire totality of human phenomena [24, 466]. In his work W. Zielinski introduces the concept of the «effect of nationalism and patriotism» in US place names, indicating that 25% of US counties are named after national leaders (Washington, Lincoln, Jackson, Franklin, Jefferson).

As a result, at around the twentieth century, a new crucial direction in the study of toponymic nominations arose, focusing on the cultural policy of naming rather than the study of toponyms as such. There are published works focused on the study

of the political identity of geographical names. Other studies concern the study of the system of geographical names of colonized peoples. In the works of modern toponymists, an overview of the effect of political power on the shape of the modern topographic picture of the world is presented, in particular, the study of official renaming of streets in order to erase the signs of early regimes and the reasons for choosing new «political heroes» to perpetuate them in toponominations.

During the twentieth century, toponymy gradually acquired all the attributes of a separate scientific direction in the scientific system of knowledge. In addition to the increased interest in direct research of proper names in general and toponyms in particular, it should be noted the creation of such public organizations as national councils or commissions on geographical names (founded in the twentieth century in Canada, the United Kingdom, the United States, etc.), as well as specialized journals devoted to scientific research in this area.

It is best to mention that, around this time of the development of scientific knowledge, interest in the study of toponyms seemed to be growing. It is noticeable that the toponymical study is present in almost every nation and that these nations can be sensitive to information about toponymic study from various aspects. These nations and states always strive to keep a system of the present toponymic data basis and keep them safe. For instance, the appearance of such organizations can go back all the way to the nineteenth century. Consequently, the Russian Geographical Society was established in 1845 and thus becoming the fourth in Europe and fifth in the whole world that solely focuses on the study of toponymic materials. These organizations used to collect and keep organized system of every sort of toponymical data that was available. There is a special Group of Experts on geographical names at the United Nations, which was founded in 1959. An organization named group of experts was founded at United Nations [25, 71].

A.V. Superanskaya also notes that the grouping of toponyms by the meaning of the root is erroneous, since «the names of different eras fall into the same groups» [26, 151]. This explains the opinion of A. V. Superanskaya about the lack of independence of onomastics as a science. In her opinion, despite the fact that onomastics as a science has its own material for studying and methods for studying this material, it, being formed at the junction of several areas of scientific knowledge, is initially a complex and interdisciplinary science, in which, however, the linguistic component dominates.

Onomastic and, in particular, toponymic vocabulary, due to its unusualness, often attracts the attention of researchers in the field of linguistics, and the directions of research are characterized by significant diversity. A characteristic feature of both early and modern toponymic research is the onomastic analysis of individual regions, or toponymic systems. The difference from the studies of past years lies in the close attention of researchers to the additional meanings that the studied linguistic units carry, while in the twentieth century, the main interest for scientists was mainly the structural essence of toponyms.

The problems considered by toponymists in modern times are inextricably linked with the development of scientific thought during the twentieth century, especially its second half. The rapid growth of scientific research within the framework of the gradually emerging anthropocentric paradigm allowed scientists to consider geographical names using new approaches.

The advent of the comparative-historical approach of linguistics coincided with the birth of the foundations of scientific toponymy. Over time, works emerged that indicated the emergence of toponymy as a distinct branch of knowledge.

There are three periods in the development of onomastics:

prescientific or preliminary	before the nineteenth century, before the comparative-historical approach was used to describe toponym origins
the emergence of onomastics as a discipline	early XIX century – XX century. Toponymic vocabulary research is distinct in that it considers historical and geographical evidence, as well as phonetic laws discovered by comparative-historical linguistics.
scientific or onomastic	from the 20s of the XX century to the present day. It is distinguished by the knowledge of onomastic content and necessitates the assignment of toponymy in a separate science.

Table 1. Periods in the developments of onomastics [27, 224].

Toponymic material is collected on the basis of written monuments during the preparatory era and the period of science creation, and the historical and geographical aspects of toponymic models are studied. Scientists' works are historical onomasticons, which cataloged the various types of names at the time. This was a critical time in the development of a systematic approach to toponym research:

- 1) the compilation of toponymic material is carried out;
- 2) the research into the origins of geographical names, which aided in the advancement of precise etymology;
- 3) the creation of a relationship between toponyms and the actuality of existence.[28, 59].

One needs to keep in mind that toponymy has come a long way since the old days, since the seventeenth century, and has been studied by linguists and historians.

With the demands of realistic grammar and cartography, interest in toponymy has grown since the end of the nineteenth century. Works on toponymy appeared, commissions and communities for the study of geographical names were organized in the USA, England, Russia, France, Germany and Poland.

Thus, in the 18th - 19th centuries, the foundations of the toponymic trend were laid, significant material was accumulated, and individual particular patterns of toponymy were identified.

Toponymy as a science was established in the second half of the twentieth century by scientists. Historians, geographers, and linguists have argued about which field of knowledge to attribute this discipline to. L. V. Uspensky, exploring toponymic etymology in the book «Mysteries of Toponymy», noted that «toponymy is not just a living science, but still half-existing and is - in becoming» [29, 272].

Fundamentally, the hypothesis and practice of considering geological names was foreordained by crafted by language specialists. B. A. Nikonov in the book «Introduction to the Toponymy» defined various essential toponymic laws, showed the historical backdrop of toponymy, built up a typology and order of toponyms. A. B. Superanskaya made a huge commitment to the advancement of the hypothesis of legitimate names [30, 368].

Geographic names got basic in England toward the finish of the nineteenth century and the start of the twentieth century. Among the first English researchers who made contributions to the formation of toponyms, are as follows G. Alexandra, A. H. Smith, K. Cameron. Researchers were mainly engaged in the basic study of the etymology of toponyms and published a dictionary of the origin of names.

Toponymic research had actively developed in the XX century, at the same time toponymic schools were established. In 1923, the English Toponymic Society (English Place Names Society) was founded, which published a large number of monographs and works dedicated to the toponymy of certain places of England. Around 80 works have been distributed by researchers that explore the inceptions of topographical names, their set of experiences, the geography, and environment of geological antiquities that have acquired these names, featuring the diachronic part of examining the nation's toponymy [13, 116].

Despite disagreements between scientists from different scientific fields about which field of knowledge toponymy belongs to in the 1960s and 1970s, toponymy has cemented its position.

Onomastics has a section called toponymy that studies geographical names, their purpose, and their context. Toponym gives the meaning «the proper name of a particular geographical location (settlement, river, corner, etc.)» [31, 13]. H. B. Podolskaya, gives a more detailed definition: “Toponym is the proper name of a natural object on the Earth, as well as an object created by a person on the Earth, which is sharply fixed in a given region (town, village, territory, village) communication, etc.)” [32, 192].

There are, however, variations in toponymy definitions. A.V. Superanskaya, for model, contends that «Toponymy is a synthesis of linguistics, geography and history» [33, 35], toponymy, then again, is depicted by V. A. Zhuchkevich as «an assistant logical order that reviews geological names». The toponymy of a region is a bunch of appropriate topographical names (toponyms) for a country or territory. Simultaneously, it tends to be sorted dependent on regional, etymological and

sequential elements. This qualification permits the subject and object of science to be recognized. [34, 288].

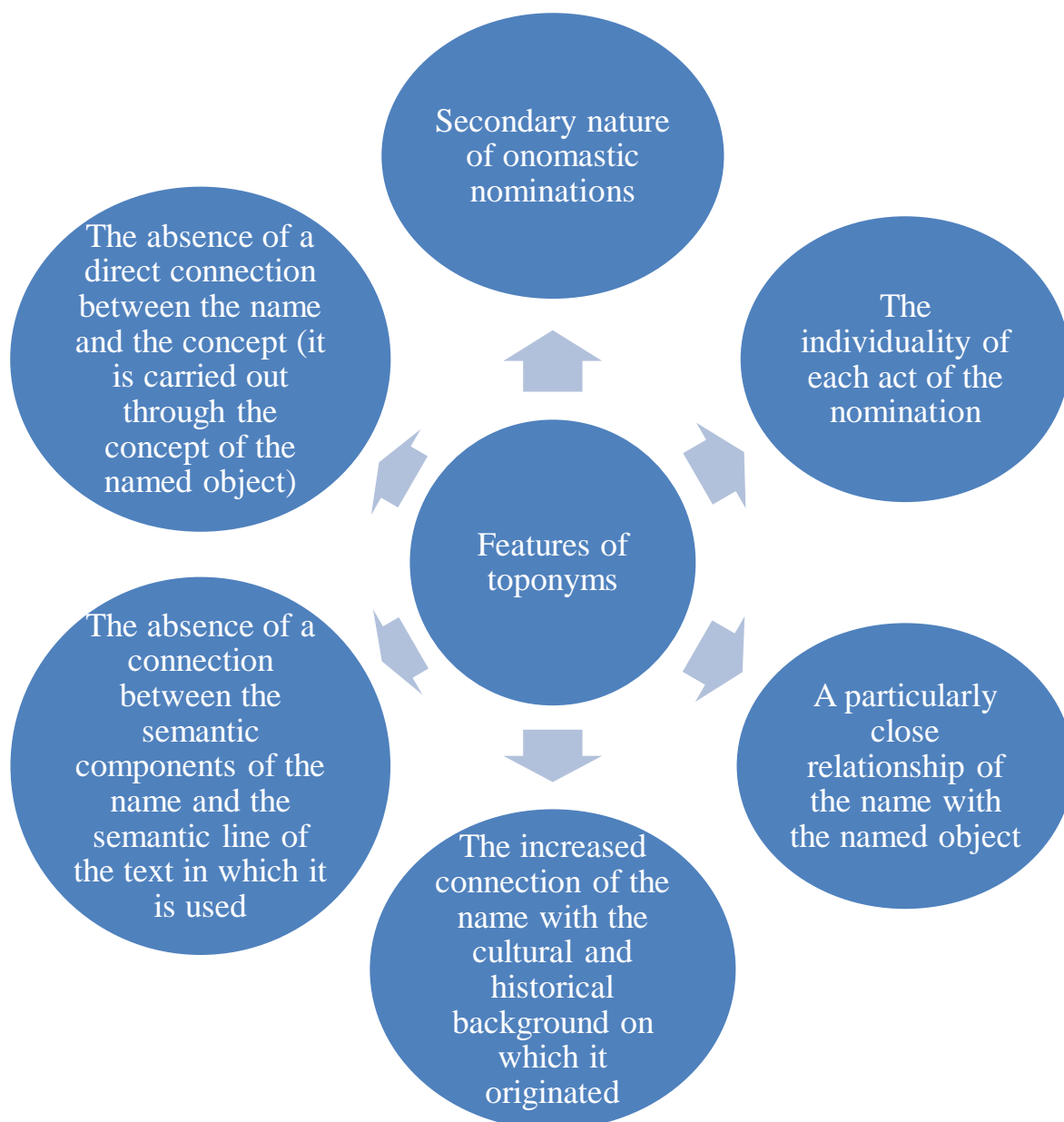
We concur with the point of A. V. Superanskaya, as toponymy may be a science that employs the strategies of etymological, geological and chronicled investigation. Toponyms are considered part of linguistics since geographical names are part of the language and are subject to linguistic regularities. But it is impossible to study them without the knowledge of culture and the people, that is, ethnography plays a significant role in the study of names. Toponyms are the language of geography, reflecting the geographical regularity and the concept of a defined territory. Toponymy must have a historical dimension, but this includes not only the history of countries and cultures, but also the history of language. Not a single historical event is reflected in the language directly. Traces of it can only be indirectly found in certain words.

Since some toponyms, especially hydronyms, persistently retain archaisms and dialectisms, toponymy is a valuable source for the study of language history and is also applicable in etymology, dialectology, historical lexicology, and linguistic geography. Any name and any proper name, according to M. V. Gorbanevsky, is a word, «and as a word it enters the system of language, is formed according to the laws of language, according to certain laws is implemented in speech and is subject to possible changes in the future» [35, 208], so toponyms become the object of close attention of linguists.

The uniqueness of geographical names is determined by the fact that the name is designed to simultaneously define and name an object, making a connection between a person and a physical object.

A toponym is a language unit that is used to refer to a specific place, and a geographical term of a certain class is used to refer to it.

Geographical names are part of the language's vocabulary, but the toponymic vocabulary follows language norms and differs from the rest of the vocabulary in a variety of ways. V. Superanskaya identifies the following features of toponyms that are shown in the picture below:



Picture 1. Features of toponyms according to Superanskaya [36, 177].

In expansion, these toponyms permit us to unravel the current issues of the present day dialect. On maps, nearby topographical names ought to be composed agreeing to the rules of spelling, as they sound in this specific dialect within the mouth of the individuals who talk this dialect. Be that as it may, in hone, there are numerous deviations.

Therefore, toponymy can be portrayed as a self-ruling and comprehensively employing methods to pursue a thorough analysis of geographical names [37, 16].

1.2 Classification of toponyms and their functional aspect

Geographical names represent the characteristics of the named object, a person's name, or his behavior. Toponymy retains the spatial sense - fixation of things on Earth - when the reason for naming the object is erased or forgotten.

A toponym is a name or «address» for a specific location that aids navigation in space and serves as a kind of traditional symbol. The more a real entity stands out from its surroundings, the more likely it is to be given a proper name. To put it another way, a lot depends on the existence of the named entity. In her work «What is toponymy?», A.V. Superanskaya concludes that placemarks identify such geographical objects, but once they have lost their relation with them, they do not report anything about themselves, and are retained as linguistic monuments. Toponyms are definitions of outline objects that convey details about what a particular geographical entity is and facilitate visual identification based on only one of several characteristics. As a result, toponyms serve as «tags» and toponyms serve as «descriptions» of what this fact is: the Arctic Ocean, Novgorod, Big Lake, Newcastle, and Portsmouth. The given topographical names change from one another in terms of the object's title. Concurring to A.V. Superanskaya, the most punctual names were expressive in nature [36, 150]. In any case, on the off chance that toponyms-descriptions are based on non-universal, non-absolute highlights that are interesting to these objects, they can lose the watchword over time and be «collapsed», in which case the graphic component gets to be a «title».

Hence, the natural purpose of any toponym is to differentiate a single object from many others of the same kind and to denote the object, but numerous names too have extra implications related with the object's highlights, reasoning, and passionate coloring. Each name has its own connotation. In addition to the reference to a specific geographical object, denotation and connotation are used in the naming process. That is, the term takes on new characteristics that aren't found in common names. As a result, a toponym, as a name, has a variety of connotations. The sense of toponyms, then again, is confounded by the way that various plans of significance can be deciphered in an unexpected way.

In his work «Introduction to the Toponymy» V. A. Nikonov conducts the differentiation between the three terms of meaning and the three functions of the meaning of toponyms:

nominative (address) function	obligatory (toponym, highlighting and showing the protest, permits to decide its area)
descriptive	additional function, which is not obligatory
ideological function	is based on the toponym's pre-toponymic context. These are tributes whose ideological content varies, and at times contradicts, one another. The ideological role of the toponym is focused on its

toponymic context. V. A. Nikonov equates the functions of address and nominative.

Table 2. Differentiation of functions of toponyms according to V.A.Nikonov [38, 63].

A. V. Superanskaya, then again, accepts that the proposed capacities are not same. Regardless, names can be given without referencing a location, arranged on a guide, or a living substance in the public eye. Furthermore, along with classification, collection, and opposition, finding an object's coordinates is a method of identification. Certainly, as constantly evolving, irregular elements in toponyms, descriptive and ideological connotations play an important role in the text, but they cannot be a feature. As a result, we can assume that the descriptive function in toponymy is vastly inferior to the address function.

A name, according to M. V. Gorbanevsky [35, 12], is a type of social symbol. Surely, any toponym may uncover data about the time and climate in which it shows up, since appropriate names are receptive to cultural changes, are a portrayal of the past or present, and have a verifiable clarification. Toponyms address the perspective individuals who lived in a specific territory. The standards of language creation, enhancements in jargon, the first type of words and their set of experiences, associations with different dialects, and the distinguishing proof of words that have disappeared from the word reference would all be able to be followed back to old sources.

As a result, the toponym serves a significant cumulative role. The geographical name, on the other hand, does not vanish with the phenomenon that gave rise to it, but rather persists and endures for a long time.

The use of linguistic methods to test hypotheses about the origin of a number of geographical names has become popular in Russian science: «Only linguistic methods can be used to test hypotheses about the origin of a number of geographical names. Furthermore, only linguists can respond to geographers' questions about the writing of geographical names in a given language and their transmission through other languages, as well as the necessity of selecting new names to replace old ones» [36, 113].

Geographic names, on the other hand, attract the interest of not only linguists, but also members from other disciplines, who research various aspects of toponyms and draw conclusions of a completely different nature as a result. Historians and sociologists, for example, use geographical names to trace the stages of a state's growth, while geographers and geologists use toponyms to confirm the existence of minerals.

Toponymists look at geographical names through the lens of linguistics, with additional analysis thrown in for good measure.

As a result, every toponym has a nominative and, to some degree, a significative feature. In addition, a geographical name has an optional addressing and indicative feature.

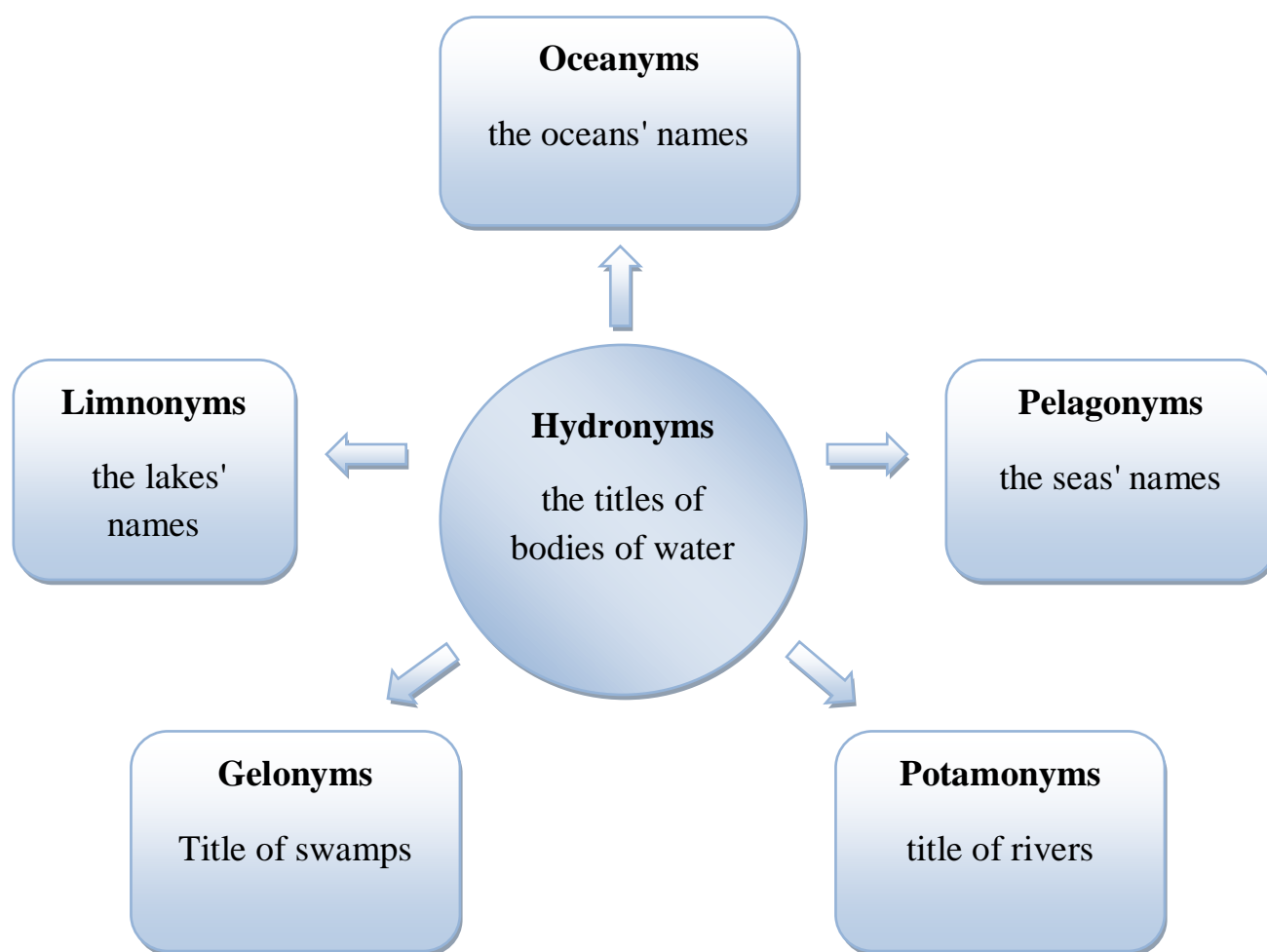
George R Stewart suggested a division of place names based on his own ideas. He has proposed nine different types of names. They are:

1. First type is explanatory, these names explain the meaning behind the title of a geographical unit.
2. Possessive names. Many names have been given to the location since it was thought that someone or a group of people owned it. Obviously, legitimate proprietorship was not needed; a vagrant's home would get the job done as a decent title for this reason. In actuality, the «proprietorship» might be founded exclusively on the privilege of disclosure. These names are by and large separated in their unique structures by the utilization of the possessive case in English. On a purely theoretical level, these names are so similar to associative-descriptive names that they might easily be lumped together with them. For practical purposes, they seem to be more distinct.
3. Incident names. These are words that are used to describe a place based on an incident that occurred there or nearby. Unlike descriptive names, incident names only record a fleeting feature or association of the location. This is an extremely important distinction to make. For example, most animal names fall into this category (Wolf Creek, Antelope Spring). They don't necessarily mean that the animal was plentiful or typical of the region, but rather that it was seen on a particular occasion. Many people's names that have been added to locations are the result of a single event that caused that name to be synonymous with the location in the minds of early travelers.
4. Commemorative names. These are made by applying a new honorific application to an existing name.
5. Euphemistic titles. They depict the location by idealization, as opposed to descriptives, which depict the location in a more objective manner.
6. Manufactured names. These are names made up of recombined sounds or letters, fragments of old words, initials, backward spellings, syllable reversal, and so on, in order to form new words.
7. Shift names. These are names given to areas because of the exact moving starting with one nonexclusive then onto the next nearby.
8. Folk etymologies. Folk etymology is a well-known operation, they transform an existing one, it cannot be called fundamental.
9. Mistake names. This is the product of a simple blunder. In certain situations, the mistake can only result in a minor name change, such as a spelling difference [40, 13].

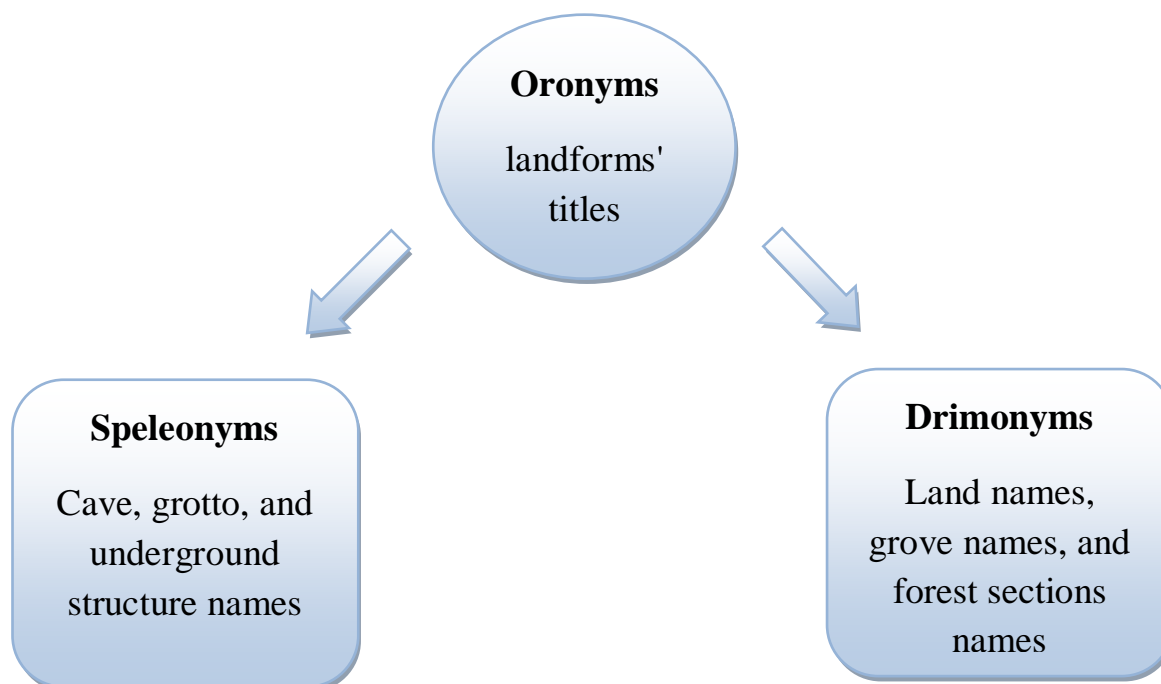
Toponymic denotations are numerous: continent, ocean, sea, country, lake, river, city, street, etc. Geological names change contingent upon the kind of substance being named (sea, city, landform, and so on) and stick to etymological standards, as does the word «toponymy». It is recommended that you recognize the diversity of the

named objects and assign a semantic classification to natural geographical realities based on the nomination's object. Simultaneously, it's significant that the Earth's surface can be isolated into two regions: land and water. The first is divided into positive (mountains, hills) and negative (plains, valleys) terrain (falls).

Classification of toponyms according to Superanskaya is divided into two groups, first is hydronyms and next is oronyms. Further detailed explanation of distinguishment of toponyms is shown below in pictures:

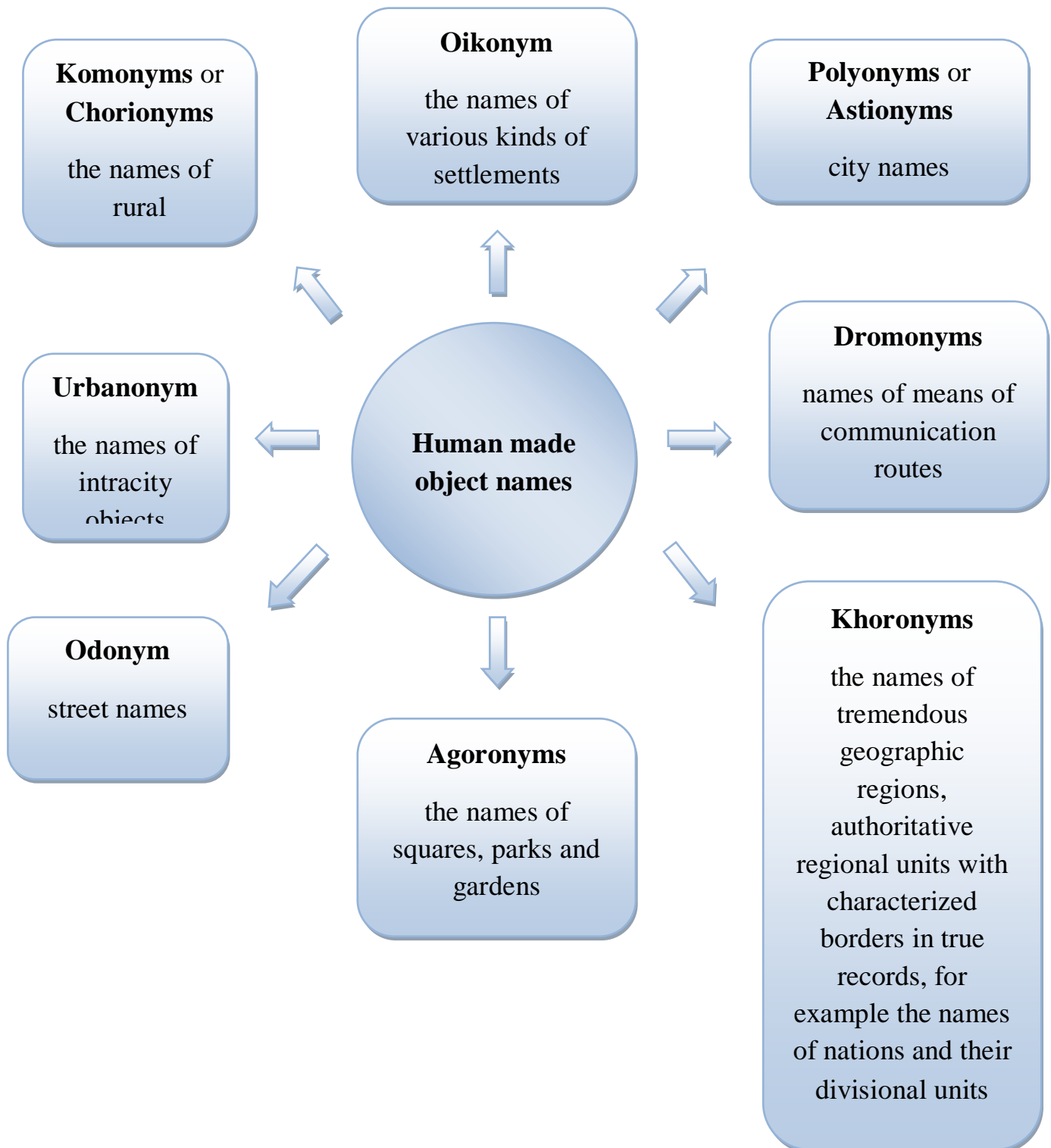


Picture 2. Classification of hydronyms [41, 73].



Picture 3. Classification of oronyms [41, 73].

Human-made object names are divided into several groups, as there are many geographical or non-geographical objects which were created by humans and consequently given a name. Those human made objects can pretty much include in itself every type of settlement one can think of, whether it be a city, a town, a rural settlement, village or even routes. Names of human made objects are as important as names of physical objects. Human made geographic features can also include highways, bridges, airports, railroads, buildings, reservoirs and dams. Above mentioned human made geographical features are also part of anthrosphere just like physical objects. Classification of names of human made objects according to a scholar Superanskaya is shown below in a picture.



Picture 4. Classification of human made object names [30, 187].

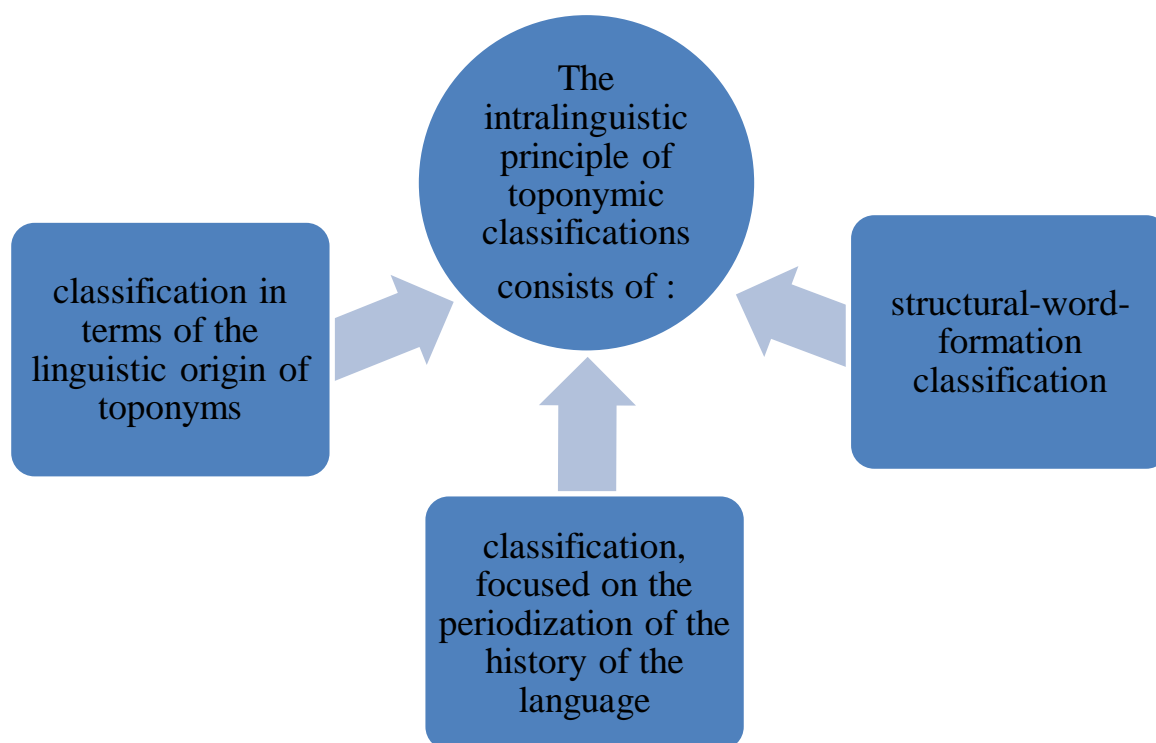
Next types of toponyms include kinds of toponymic units that are shown below in the table. In the picture are shown three types of toponymic units. These kinds of toponymic units were mentioned in Superanskaya's works relating to the classification of toponymics.

Macrotoponyms	Names of large uninhabited objects Greek : makros (large) + onyma (name)
Microtoponyms	Names of small uninhabited objects Greek : mikros (small) + onyma (name)
Anthroponyms	Names of geographical objects derived from a personal name Greek : antropos (person) + onyma (name)

Table 3 - Classification of toponymy into macrotoponyms, microtoponyms and anthroponyms

Place names were first classified in the 19th century, when they were categorized into morphological classes and semantic categories. Scientists suggested different classifications of toponyms as toponymy evolved into its own research. However, different classifications of toponyms and microtoponyms emerged as a result of a different approach to toponymic analysis (phonetic, phonemic, morphological, semantic, derivational, syntactic, etymological), which are dealt with by linguists like V.A. Zhuchkevich, E. M. Murzaev, A. V. Superanskaya, A. H. Smith, and D. R. Stewart. The lack of a uniform approach to solving the problem of toponym classification demonstrates the problem's difficulty, since toponyms are regarded in landscape-geographical, sociological, psychological, aesthetic, and logical terms in addition to linguistic terms. The development of a unified and universal classification of toponymic content, according to some researchers, appears to be practically impossible [42, 90].

Any geographical names of a certain area make up an already established toponymic system. The multidimensional idea of toponymy expects reference to various standards of characterization of the object of examination. Among these standards, we can recognize intralinguistic and extralinguistic. The main guideline depends on the underlying and etymological highlights of toponyms, and the subsequent rule considers the extra - semantic reality behind toponymy [43, 80].



Picture 5. The intralinguistic principle of toponymic classification [43, 80].

In the opinion of V. A. Zhuchkevich, it is important to identify names according to their language of origin in order to conduct linguistic study. The classification of toponyms is, in this sense, a classification of languages. However, such categorization is not always possible. Many toponyms contain elements of different languages within the overwhelming mass of names. Only a couple of them are thoroughly liberated from adjoining dialects' impact. The roots of an enormous number of names are lost ever, and those names can't be followed to any of the dialects that we know about. As a result, V. A. Zhuchkevich categorizes all geographical names into the following categories, which are mentioned below:

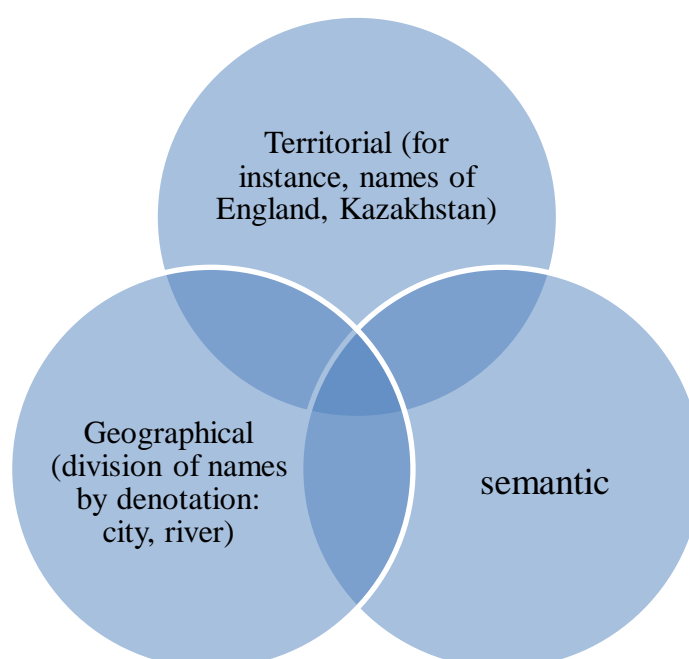
Names that are native to a language and have a distinct meaning;
Names derived from a nation's language, but which have been modified and even reinterpreted over time;
Names derived from another language and adapted to the phonetic and spelling conventions of the language spoken in a given territory;
Foreign-language names;
Half and half names that allude to two dialects

Table 4. Geographical names are divided into two categories. [34, 86-87].

The proportion of the mentioned toponyms is determined, first and foremost, by the geographical location, historical circumstances, and population form of a given territory. The appearance of toponyms in other languages suggests a transition in nations past or present.

The above classification cannot cover all the diversity of geographical objects, as there are difficulties in defining an object in a particular group. Foreign language names or names that have been inherited, over time, are less different from the rest and are part of the language of the territory in which they are used.

Toponymy has three geographical aspects, they are shown below in the picture 6.



Picture 6. Semantic classification of toponymic units

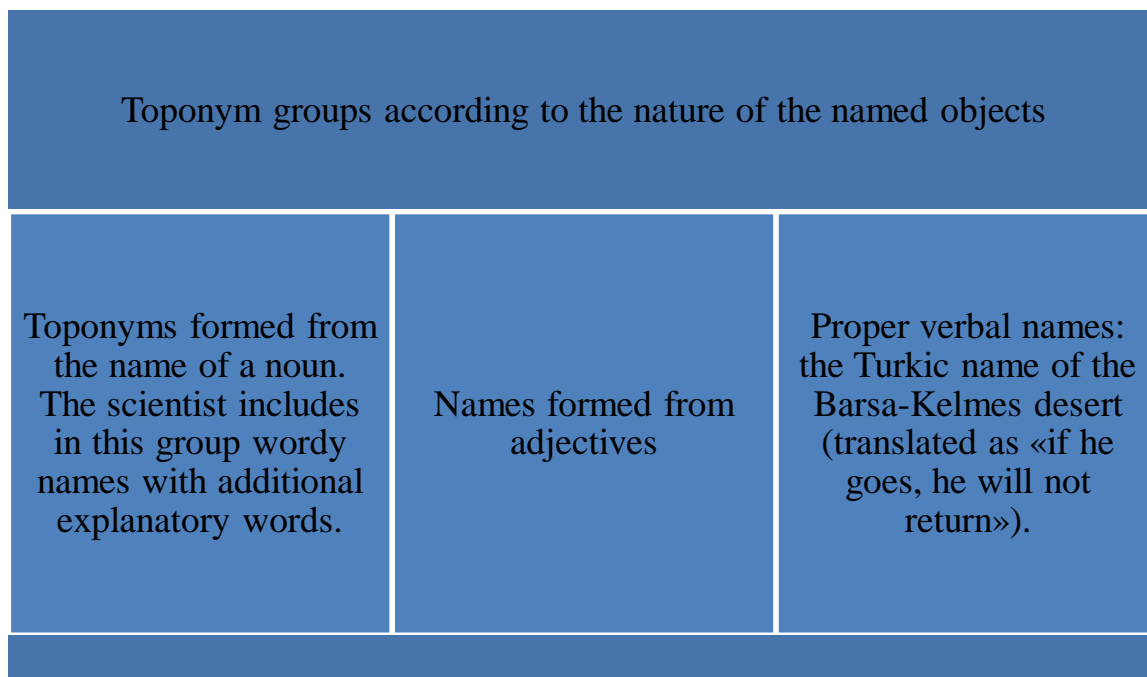
Names are classified according to the semantic sense of the forming bases, as well as the characteristics of the features fixed in the appellatives, from which toponyms were later developed, in semantic classification [34, 90].

The semantic diversity of toponyms is colossal, therefore the division of geographical names according to the semantic principle is also presented in the works of V.A.Zhuchkevich (1980, 89 - 96) and E.M. Murzaev (1982, 90 - 100). Of interest is the classification of the Swedish linguist E. Ekvola, who in his work «Concise Oxford Dictionary of English Place-Names» proposes to systematize toponyms according to their lexical composition. The scientist divides the names into: 1) toponyms associated with the relief of the area; 2) place names derived from the names of animals, plants, etc. [44, 29]. Thus, according to the author's classification,

the motivation for choosing a name is determined by natural conditions and the surrounding reality.

The weakness of lexico-semantic classifications is that only geographical names are included, leaving the chronology of name origins, as well as linguistic and cultural conditionality, out of the exploration. Subsequently, the critical detriment of this technique is the joining of authentic layers.

Superanskaya's groupment of toponyms according to the nature of the named objects is given below in the picture:



Picture 7. Groupment of toponyms according to the nature of the named objects [36, 28-29].

According to A.V. Superanskaya, the approach to the material, the methods of analysis, and the scope of coverage will vary depending on whether the names belong to specific languages, regions, chronological divisions, social formations, or other elements. Considering the semantic and extralinguistic attributes of the names, the guideline of arrangement of onomastic material proposed by the creator appears to us the most comprehensive. These types of classification happen to be the most detailed as for the fact that these classification tend to scrutinize and explore toponymical units from every perspective and every reason there is that can be considered when making classifications and groupments of toponymical units. It allows one to implement several types of classification:

Types of classification can be as such shown below in the table 5:

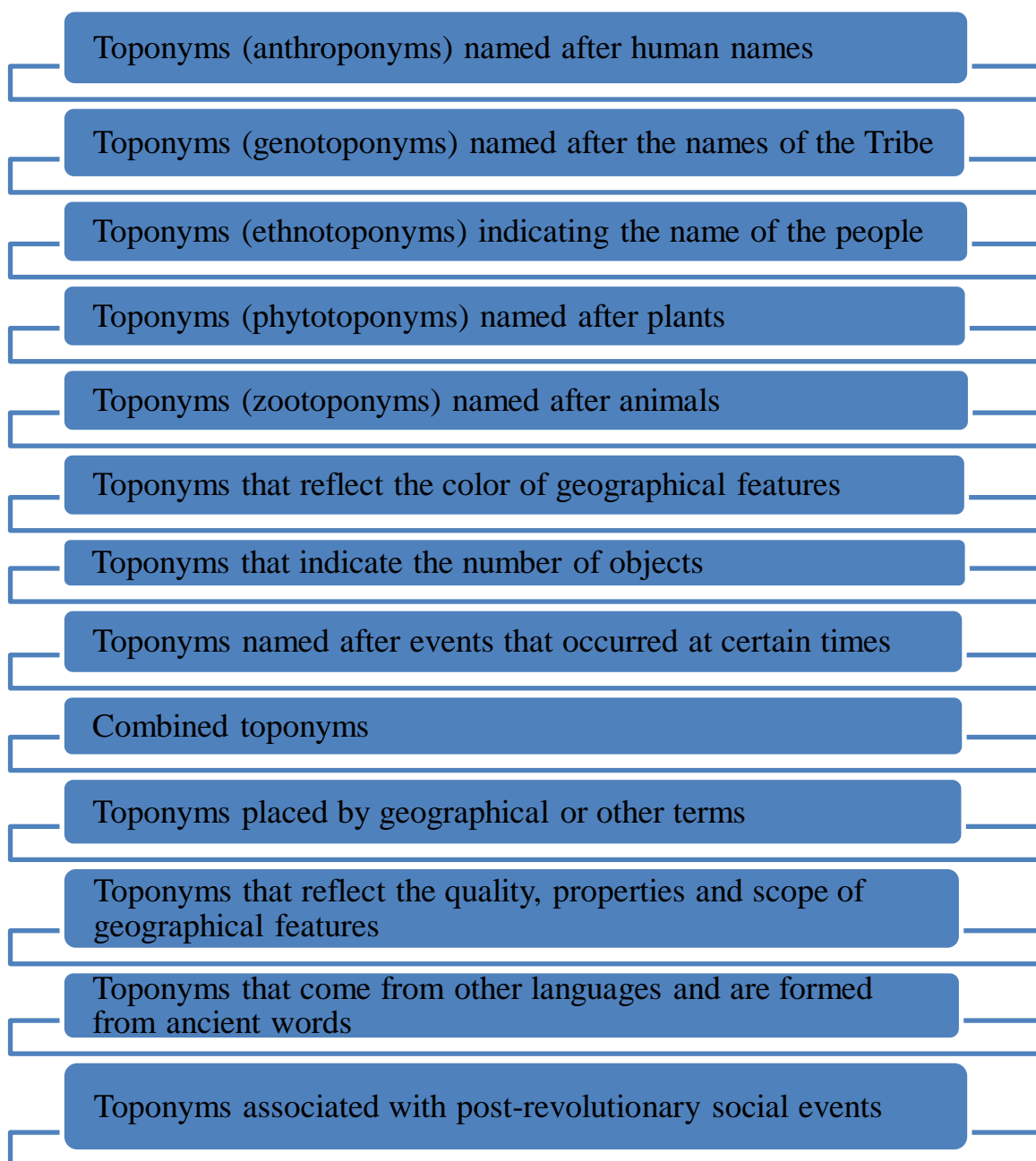
Classification of names in relation to the named object
Classification of naturally occurring and artificially created names. This

classification is associated with the classification of names according to their purpose and with the dichotomy of «names in official and unofficial use»
Classification according to the line «micro» - «macro»
Structural classification
Chronological classification of names
Classification in connection with the motivation of the names and the adjacent etymological classification
Classification in connection with the volume of the concepts fixed in the names
Classification due to the language-speech dichotomy
Stylistic and aesthetic classification

Picture 8. Various kind of classification of toponymic units according to A. Superanskaya [30, 159].

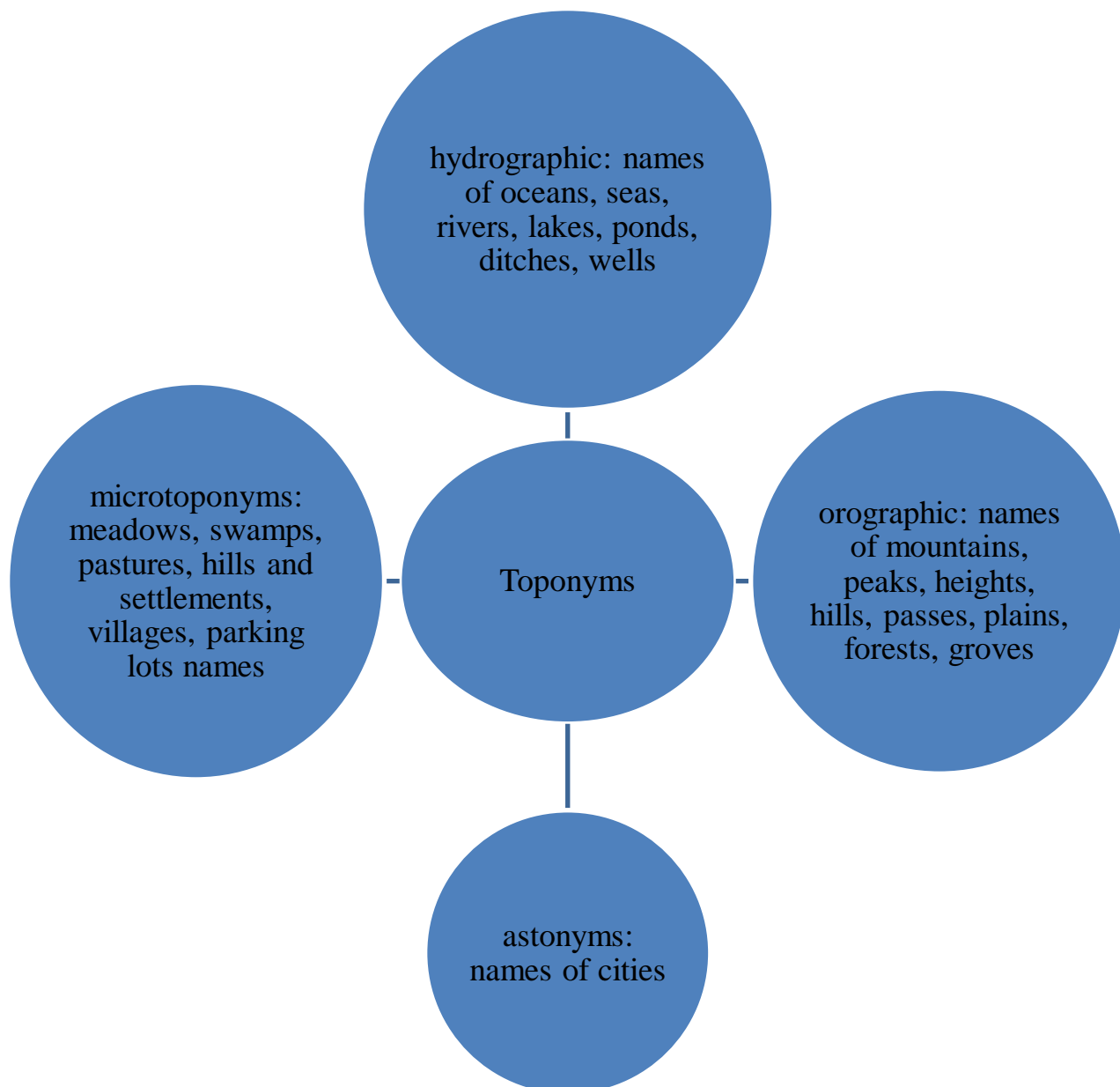
All these aspects are inherent in any name and can serve as its characteristics. However, these characteristics are diverse in their properties: linguistic, logical, historical, social, psychological, etc., but all of them are reflected in onomastics [30, 160].

Various grouping models have been proposed and applied by Kazakhstanese scientists. A. Abdrakhmanov developed the grouping option in the field of toponymy. His combination of toponymic names into several groups based on their content is as given in the picture 8:



Picture 8. Various group models of toponymic units proposed by A. Abdrakhmanov [45, 51].

Well-known scientist T. Zhanuzak's work on onomastics raises the issue of grouping the toponymy of Kazakhstan. In it the author describes the natural-typological types of names and grouping land and water names in the following order, indicating that they are related to territorial and administrative geography. His division of toponyms is shown below in the picture 9:



Picture 9. Zhanuzak's division of toponyms [46, 30]

A toponym as a proper name is the name of a particular object of the human environment of natural or anthropogenic origin. On the basis of similarity for various reasons, different lexical and semantic groups of toponyms are distinguished; they are shown in the table below:

The name of the class	Designated category
Agoronyms	Squares
Anthropotoponyms	Toponyms, ascending to the names of personalities
Agronyms	Fields, land plots, arable land

Astionyms	Cities
Astronyms	Heavenly lights
Helonyms	Swamps
Hydronyms	Water bodies
Hodonyms	Streets
Drymonyms	Forests
Dromonyms	Ways of communication
Komonyms	Rural settlements
Limnonyms	Lakes
Metonyms	Renamed geographical names
Oikonoms	Populated areas
Oceanonyms	Oceans
Oronyms	Mountains, ridges, peaks, hills, etc.
Patronyms	Names based on first names, surnames, and nicknames of first settlers, landowners, etc.
Pelagonyms	Seas
Potamonoms	Rivers
Speleonyms	Underground objects
Theonyms	Names of places of religious or mythological significance
Urbanonyms	Intra-city objects
Horonyms	Territories, regions, and districts that have defined borders
Ergonyms	Enterprises, firms, organizations
Ethnotoponyms	Toponyms denoting of nations

Table 6. Distinguished classes of toponyms.

There are still discussions among scientists about the validity of including some classes in the toponymic system, such as, for example, astronyms, so there is still no generally accepted clear structure of the array of toponyms. The division of toponymic groups into categorical classes and subclasses was carried out by I. A. Martynenko.

The name of the group	The name of the subgroup
Oikonoms	Astionyms

	Komonyms
Hydronyms	Pelagonyms
	Oceanonyms Limnonyms Potamonyms Gelonyms
Urbanonyms	Agoronyms Dromonyms Godonyms Ergonyms
Oronyms	Speleonyms
Anthropotonyms	Patronyms Matronyms

Table 7. Toponymic groups containing subgroups [47, 31].

Owing to the broad range of onomastic phenomena and their various parameters, toponymic classifications are actually contentious and inconsistent. The classifications, on the other hand, systematize the names, taking into account the variety of existing material and, as a result, the various approaches to its analysis. Since it is important to consider not only linguistic evidence, but also history and geography, toponymists have yet to come up with a unified approach to systematizing toponyms.

Conclusion for Chapter 1

Toponym - the name of any geological item, going from huge and managerial regional territories to little downtown articles, from common items to objects made by man. Toponyms are language signs of a natural language that denote certain fragments of a topographical space. Toponymy is an interdisciplinary science that combines geography, history, and linguistics. But, since toponymy requires comprehensive knowledge of relevant fields of science, the focus should be on the linguistic approach.

Toponyms form a whole complex of interrelated elements, having a number of structural and semantic connections, which distinguish this complex from analogous complexes in other territorial variants and languages. For the toponymic system, the characteristic factor of time is the linguistic factor, as well as the landscape-geographical, ethnocultural-historical, economic and linguistic unity of the territory.

The uniqueness of toponyms is caused by the secondary nature of the language components that are involved in their creation, and the duration of the existence of most names. Despite the fact that toponyms have paradigmatic and syntagmatic characteristics, they are referred to as a special kind of proper names. In the process of nominating individual objects, geographical names acquire properties that are not inherent in common names, namely, in addition to denotation, connotation is carried out – the introduction of additional meanings.

The nomination process depends on the worldview of this ethnos. The sign is the most important psycholinguistic category when naming the object. It motivates the choice of a name, which is socially conditioned.

Any toponym's natural purpose is to distinguish a single object from a group of similar objects while also providing an indication of the object. Furthermore, geographical naming serves as a conditional symbol, assisting in spatial orientation.

The meaning of a proper name is a set of linguistic and extralinguistic information. Thus, a geographical name, representing a kind of collapsed text, reflects the background knowledge of native speakers of a particular language and culture. However, linguoculturologically significant is the encyclopedic information.

In toponyms, there are three levels of meaning that are studied as sources of linguoculturological information: pre-toponymic, toponymic, and post-toponymic [38, 57].

Each nation has a certain system of creating toponyms in the historical space on a specific territory. Therefore, it is obvious that there is no identical geographical nomenclature that represents a multi-layered formation of multilingual and multi-age components. However, in territories with similar historical and cultural traditions, similar types of names are formed. In addition, toponyms quickly respond to changes in society, recording historical events, migration routes of peoples, their contacts, the boundaries of settlement of ethnic groups, physical and geographical features of the territory, natural living conditions of people, national identity, interests and characteristics of human behavior as a carrier of a certain culture, and, moreover, the mentality and character set imprinted in traditions, and much more.

The combination of toponyms, which are the custodians of cultural information, represents a single historical and cultural complex and constitutes a toponymic picture of the world. In this way, we observe the close interaction of the three elements of culture: «language - man - culture».

Some features in the semantics of toponyms bring them closer to terms, but under the influence of extralinguistic factors, names can reflect the national linguistic picture of the world of people in a particular region in a particular period. All toponyms are limited geographically and belong to a particular linguistic culture, representing a significant layer of onomastic lexical fund and making up the onomastic space of a particular linguistic culture, the objective interpretation of which can be achieved using linguoculturological methods.

2. Conceptual structure of the English and Kazakh toponymic space

Contemporary trends in the study of Kazakh and English names are characterized by the possibility of comparative study of Kazakh and English toponyms from the positions of several scientific paradigms: ethnolinguistic, linguocultural, semiotic, cognitive, functional, etc. Due to the complexity and multifaceted nature of toponymic units, it is worthy to study the Kazakh and English toponyms from a polyparadigmatic point of view, as polyparadigmatism allows one to identify and describe complex and diverse phenomena related to the dialectical relations of language and culture, language and consciousness, language and ethnology, language and semiotic systems in proper names.

Data of toponymic analysis in combination with other data are used to determine the territory of the former settlement of a particular population or the ethnic affiliation of peoples inhabiting a particular territory; to determine ancient migrations, their initial and final points, routes of movement; to study the former population density and the history of the formation of settlements and their primary functions. Toponymy is useful for historical economic geography in order to determine the geography of ancient types of economic management, places of mining of minerals in the former field, and the geography of trade routes. Toponymy is mainly used in the physical and geological portion of historical geography to recreate the former distribution area of certain plant and animal species, as well as the character of the landscape as a whole [38, 58].

According to M. V. Nikitin, «In the cognitive aspect, the lexical meaning of words expresses a kind of complex construction, in the structure of which the connections and relationships of conceptual systems of consciousness are projected» [48, 26].

«In ethnolinguistic studies, language is divided into microsystems and macrosystems, classifying and grouping them according to a natural system, and dividing them into interconnected spheres. For example, if we divide the whole universe into three big spheres: «nature», «man» and «society», then all the micro system concepts defined by ideological classification in science can fully fit into the sphere of these three spheres» [49, 39].

We consider that such an ideographic classification can be used entirely to determine the conceptual space, collection of concepts or system of concepts identified in the Kazakh language's toponymic vocabulary, based on the concepts of macro and microstructure.

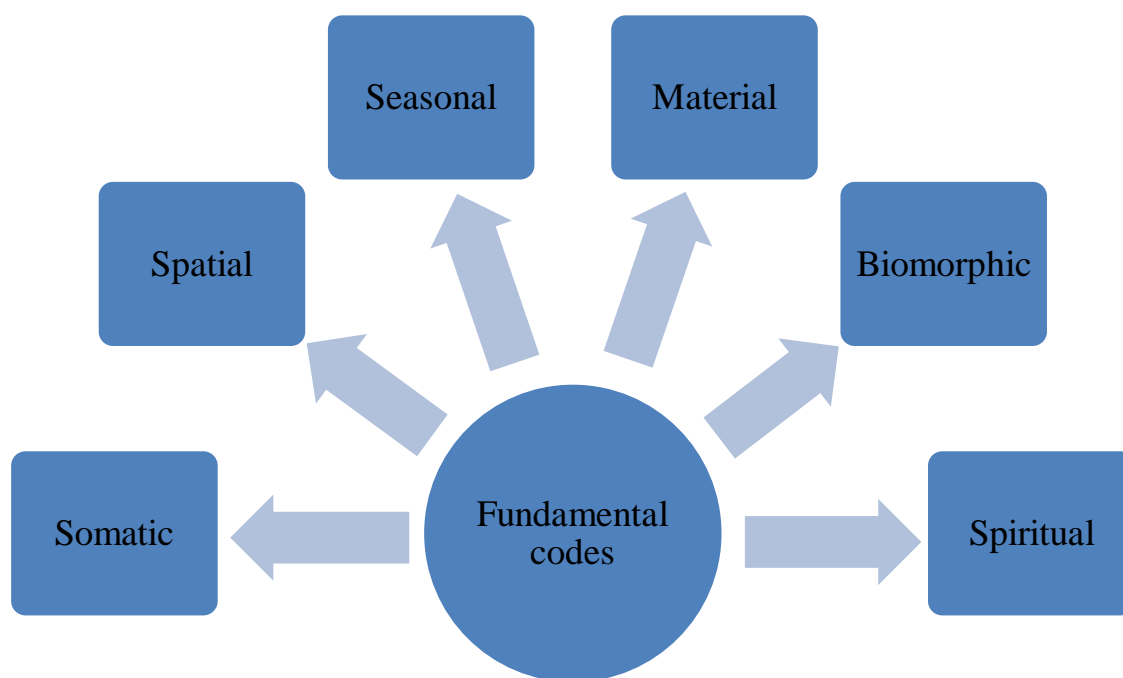
Within the cognitive space of the Kazakh dialect, the mental concept of an individual is displayed in different forms, such as phrases, phraseology, anthroponyms, and toponyms. In the event that the concept is considered a mental settle of culture, at that point the concept of «man» in association with this concept ought to give various social essences within the social space of the Kazakh ethnic bunch. Conceptual concepts of an individual defined by a national society are displayed within the onomastic space of the Kazakh dialect.

Academician A. Kaidar believes that «culture» is a very complex concept that begins with the characteristic features of the individual and covers the entire national mentality, national consciousness, worldview, traditions, spiritual and material wealth that has been formed over the centuries [50, 13].

Professor N. Uali mentions: «In a particular language symbol, two different meanings can be inserted into the code, according to which there can be two different codes. The first is the language code, and the second is the cultural code. In the study of cultural semantics of language symbols, it is necessary to distinguish between these two different meanings.» [51, 16-17].

R. Avakova noted on the close relationship between culture and national mentality: «the key to national culture cannot be decided by any person, for this it is necessary to speak the same language, think in the same language, roll over on the soil of the same nation, drink water and breathe air, because the key to deciphering the cultural code is directly related to these attributes» [52, 41].

Depending on the archetypal understanding of culture, it has the following fundamental codes, as shown in the picture below:



Picture 10. Fundamental codes of toponymic units according to D.Gudkov [53, 298].

The multi-layered stratigraphic volume of a particular concept is recreated on the basis of its own linguistic and extralinguistic data and facts. Language data and facts that help to recreate the concept include:

- 1) identification of the linguistic meaning of a word in relation to a particular concept;
- 2) identification of the etymology of this word;

3) identification and description of the linguistic implementation of the concept in the paremiological (in the part of folklore studies used in proverbs and sayings) and phraseological fund of the language in the vocabulary of onomical and general pronouns;

4) disclosure of a certain mental and cognitive structure of the concept by describing and defining national realities with the help of language data, etc. When reproducing the content of the concept, the language uses extralinguistic data: historical facts, folklore, ethnography, culture, psychology, etc. [53, 298].

Any language system, in expansion to being an immanent system-forming state, develops in an anthropocentric direction. The ontological existence of a toponymic system comes in two forms: it is inseparable from its mental existence, develops in conjunction and functions in parallel in language and society.

In the process of categorization and conceptualization of the surrounding reality world, human consciousness structures its various levels in the form of cognitive representatives. The category of space is one of the foremost vital categories within the picture of the universe. In addition to many definitions of the universal concept of «space», the following words of P. Florensky, who studied its logic-philosophical and physical characteristics, are expressed in accordance with the specifics of the study of the goals of linguocultural studies and linguocognitology: «...the whole culture can be interpreted as the activity of organizing space» [54, 55].

Along with perception on a utilitarian, narrow domestic level, the simplest form of perception of space is geographical space, which is first perceived by humans. The human understanding of the perception of true geo-space has also evolved from a simple everyday, archaic visual character to a scientific, highly abstract level thanks to evolutionary development.

One of the concepts in theoretical onomastics is space. Space is one of the forms of the objective world, which has an ontological and mental existence in which humanity exists.

As for what is the place of toponymic names in modeling space through mental images, first of all, any toponyms mark points that are located on Earth. A toponymic name denoting a place as a unit of language with its own specificity has a semantic component in relation to space. The combination of linguistic and extralinguistic factors in place-names makes it possible to clearly trace the relationship between language and consciousness, language and space. General toponymic data should be considered as a cultural text consisting of language units located scattered in a discrete space, expressing folk ideas about geographical space.

The idea of space has lately been widely mentioned in linguistics.

O. T. Molchanova, analyzing the toponymy of the mountain Altai, says: «The toponymy of a particular territory forms an onomastic space» [55, 23].

When describing the concept of «space», L. M. Dmitrieva attaches importance to its mental structure, pays attention to the structure of spatial models [56, 9].

And B. M. Tileuberdiev said: «The mental being of space determines its conceptualization, that is, in the conceptual and linguistic consciousness of a person,

the mental being functions primarily in the form of concepts. We believe that space in the language consciousness represents the concept of heredity. Its structure includes such species concepts as «Sky», «Earth», «Water», «Mountain». They themselves can be divided into a number of other concepts.» [57, 20].

T. Zhanuzakov and K. Rysbergen, studying the onomastic space, say about it: «Usually the onomastic space is formed by the names of real and imaginary objects, i.e. onimic units, which are designated by the language means of any people or community. These names are created in accordance with the established «language model of the world» of the language-consuming population, in accordance with the specifics of highlighting the environment on the basis of a worldview formed over many centuries, the mentality of the nation» [45, 9].

The onomastic space is shaped by a set of areas that have their possess structure. It is an onomastic representation of the universe.

On a planetary scale, the toponymic space is a national cultural space, and the sphere of the cultural landscape may be found in the sphere of the noosphere. The toponymic space develops not only independently in the form of individual «purely» derived geographical coordinates, but necessarily in the ethnological space, as an integral part of it, develops and evolves, which clearly reflects the spiritual, cultural activity, worldview of the people.

Conceptual systems that form branches, classifications of ideographic structures of Man, Society, Nature in the ethnological space that are National toponymic names are linguo-mental units which have been through the filter of perception of the environment, worldview of the Kazakh people as well as the interpretation of national consciousness. For instance, such oronyms as Bosaga, Sandyktas, Kebezhetas, Koytas are names with high ethnospecific potential. According to the generalized ideographic scientific classification, they are formed primarily in accordance with the scientific classification of individual local (basic topographic) features, the Universe - The planet Earth - The Earth's surface - Landscape - Mountain - Mountain fragment, etc. However, in the National toponymic image of the universe, since these oronyms are named according to the ethnic cultural specification, they also come from the field of national conceptspheres related to material culture and animal husbandry.

Basic concepts related to the abstract, general perception of space in the language form a special metalexics associated with the content of many encoded locative words: we consider the concepts of geographical space, place (exact address), site, territory, district, area, point, line, circle, etc., which belong to the generalized concept of space, which means geographical concepts. Locative metalexics include categories of space in the content of location, place, and address, which denote the location of an object.

In cognitive toponymy, the processes of perception, sensation (through various channels – vision, sensory, tactile, hearing, perception of the surrounding world by a person take place and are processed at the mental level, as a result of which): *image*

of the universe – language image of the universe – toponymic image of the universe is formed and stabilized in his consciousness in the form of concepts.

In ontological toponymy, the main focus of categorization is on the inventory, systematization, linguistic (lexical-semantic, word-forming, morphological) regulation of language material in the toponymic space, while in cognitive (mental) toponymy the main scientific result is comprehensive information about the name under study (linguistic and extralinguistic). Since the main condition of cognitive linguistics and linguoconceptual systems is the participation of the system of national and human values, cognitive toponymy also has a dominant value, axiological significance in the process of communication or toponymic text, discourses, the value of toponymic unity, the system of toponyms in culture, language, mutual participation.

The function of toponymic names in the language, in society, the factors influencing their formation and the types of toponymic information related to the toponymic name are distinguished. Various geophysical, parametric properties of a natural geographical object, such as a lake, river, related to and not related to its nomination, belong to the type of objective natural information and are a priori in the form of indeterminate knowledge that is «pure». Only when such information communicates with the receiver, user, and processor of the information does it become awareness.

It is the human brain that perceives information and differentiates its essence. The process and result of information disclosure is realized through consciousness, which is an ideal, non-material entity. The complete processing of information that has entered the human mind is not the goal, but rather the removal of unnecessary information that is of low importance. «Pure» information has no a priori meaning. Information must have a motivational status to become meaningful. In cognitive linguistics, information is classified into types of mental information and conceptual information.

Information in the circulation of human society is understood as a product (product) of consciousness. There are two types of information: 1. information that the environment shows us; 2. information that the person himself is the first source of. Natural information is objective in nature and does not depend on the perception or rejection of it by anyone.

Individual characteristics of toponymic knowledge forms, which are divided into six categories: address information; language information; ethno-cultural information; scientific information; historical and factual information; linguosocial information.

In our opinion, the above types of toponymic information can be considered, first of all, as a set of different components that make up the model structure of the concept of toponymy. Secondly, this set of toponymic information can be considered as a complex toponym code. They structure and organize the core, field of any toponymic concept in the form of detailed information - semantic component or background knowledge, free association. Through the synthesis of toponymic

information, types of information relevant to the language situation are selected and recognized as a semantic, etymological, historical or extralinguistic component, that is, a necessary and integral part of the toponymic concept, which is included in the field sphere of the toponymic concept and involved in the structuring of the toponymic concept.

Space is not only an ontological being, it also has a mental being, that is, a mental being is embodied in the human mind and lives in the human mind. The mental being of space defines its conceptualization, that is, the mental being of space works primarily in the form of concepts in a person's conceptual and linguistic consciousness. We assume that the meaning of kinship is represented by space in the language consciousness. Its structure includes such linguistic (visual) concepts as «Sky», «Earth», «Water», «Mountain». They themselves can be divided into a number of other concepts.

L.M. Dmitrieva, who studied the ontological and mental nature of the regional toponymic system of Altai, describes the concept of «space» in the toponymic image of the world as follows: «In the toponymic image of the world, the category «space» occupies a more important place, since it is considered a category. The concept of «space» plays a key and fundamental role in the toponymic image of the world as a part of the consciousness of a toponymic person, its representation of mental inner cognition and linguistic transformation» [56, 48].

In describing the main indicators of the concept of «space», L.M. Dmitrieva pays attention to the statistically synchronous state of the concept, its mental structure, pays attention to the system of value concepts that determine the formation of spatial models. Also, in diachrony, over a long historical period, the system of mentally valuable notions about space may change and even differ radically from one historical period to another. The result is that when explaining the idea of «space» in the toponymic picture of the universe, the chronological, or historical, aspect must be considered.

For example, the mythological perception of space is a factor that constitutes one of the main types of «mythological» and general geographical names. These main types are called mythological toponyms and mythological geographical vocabulary. In terms of linguistic representation of the idea of «space», mythotoponyms are the oldest mythological layer in Kazakh onomastics.

«Historical toponyms», which are linguistic (onomastic) onyms of the historical form of onomastic names, are the next layer in the framework of the meaning of «space» in the sense of chronology and quality. The transition from the type of mythological thinking to the type of historical thinking, in our view, is a prerequisite for the transition to a new qualitative type of onomastic name, where the mythology of the name is replaced by the historicity of personal names.

E.A. Kerimbayev: «The historical toponymic system of Kazakhstan, which has been formed naturally for many millennia, is experiencing the influence of «artificial» names in the new era, and the consequences of this often lead to negative situations.» [58, 122] .

In the case of an «artificial» onomastic name, such factors as economic activity, household and spiritual values, and landscape (geographical) characteristics of a local place are not taken into account.

Toponyms, which are the onomastic result of «artificial» onomastic names, form another mental layer in the concept of «space», which is used in the system of toponymic names of Kazakh onomastics.

The Kazakh concept of «place and water» is mythologized, that is, in a significant period of time, the ancient Turkic land-water has preserved its ancient properties. It ought to be noticed that, from a diachronic viewpoint, the legendary substance of the possibility of «place-water» is continuously blurring, where new cultural and historical semantic components are formed, which are connected with the ethno-cultural, socio-political, economic, and material world, which are constantly changing within the framework of historical time. The concept of «place-water» will be filled with new content, but even so, from our point of view, the connection of the concept with its original deep origins is still preserved.

In other words, although the place names that originated in connection with the mythical cognition are preserved in the general toponymy, their motivational bases are forgotten, the mythical meaning is obscured or begins to take on a primitive form. Mythological legends and myths about many place-names, which appeared on the basis of mythical knowledge, began to be forgotten. Although the external personality, the lexical form is preserved in its original form, the internal content, etymological meaning and related legends, myths have disappeared from the linguistic consciousness and background knowledge. Toponyms that have undergone such internal changes can be called non-mythological place-names.

Although a large number of words in place names reflect the connection of geographical objects with ethnos and nature are based on a «visual view» of toponymic objects, it can be explained by the Kazakh way of life, the peculiarities of ethno-cultural economy. The nomadic people knew that the closer they were to nature, the more comfortable it was to live. Therefore, they not only knew the mysteries of nature for the necessary experience of grazing, but also marked it with names that reflect the national spiritual nature.

For example, names that reflect the national spiritual identity of the Kazakh people, such as «zhapan dala», «elsiz meken» meaning deserted settlement; «en dala» meaning deserted land; «qu dala» meaning abandoned or deserted territory; «miday dala» meaning wide plain; «sar dala» meaning wide steppe without any trace of water; «shol dala» meaning no precipitation; contributed to the creation of concepts of Kazakh toponyms, to distinguish and systematize the stages of its development. All the toponyms that have survived today, such as Dalayty, Sardala, Kokdala, Kosdala, Betpakdala seem to reflect the past. Qualifiers, white, yellow, blue, double, sor, wide, sea, etc. added a new functional meaning to them, and the attributes joined gave the nation its own spiritual nature and personal names. In order to understand the internal content of the concept of «space», we need to determine the relationship between the concepts of «steppe» (дала), «homeland» (атамекен), «ancestral home»

(ата қоныс), «people» (жұрт) in Kazakh toponymy, because the Kazakh steppe is a symbol of life.

Thus, if we understand toponyms and geographical terms in the form of «cultural fact» - cognitive-mental units, these linguistic units (place names and terms) are, of course, the units that make up the concept. Toponyms, as well as any other personal names and common names, indicate the verbalization of certain concepts.

Spatial representations of the natural environment are realized through various thematic and lexical means on the basis of explication in linguistic (lexical) units. One of them are the words related to house construction and household property, which form the structure of the micro-concept «terrain». For example, gate – darbaza; entrance mouth of a deep ravine; bosaga-threshold of a door; barn-a structure made of stone, ceramic, turf for keeping livestock; etc.

Since, concept is a multi-faceted mental structure, the terms mentioned in each concept (words in the first and second names) have different connotations, different background knowledge. For example, the words bosaga, sandyk, shanyrak, etc. In their first (primary) meanings above mentioned words served in the ethno-context of such «sacred» concepts as «home», «home property», «homeland». And now, in a metaphorical second sense, «space» has found its place in the structure of meaningful concepts. The relation between the initial concepts and the subsequent (derivative) concepts can now be seen from the above terms. Since these words are included in a complex semiotic system, the same words have their own symbolic paradigmatic and syntagmatic relationships, and these relationships have their own characteristics and differences in various concepts. For example, «house» in the structure of the concept is connected paradigmatically to words, bosaga, kerege, shanyrak, esik, bakan, etc., the same «bosaga» is also paradigmatically connected to words, shoky, say, tobe, asu.

Microconcepts «terrain», «mountain», «water», etc. which are part of the concept of «space», are also multi-level structures, and words that create the semantic field of these levels have a unique ethno-cultural connotations. The above-mentioned orthographic terms, such as bosaga, shanyrak, sandyk can serve as a reference to this statement. Thus, the vast majority of toponymic (onomastic) concepts belong to ethno-cultural concepts, since language consciousness itself is characterized by ethno-cultural identity. The vast majority of linguistic concepts are a reflection of the linguistic inner knowledge of ethno-cultural consciousness.

In any semantic group of Kazakh toponyms, cumulatively, the knowledge of the ethnos about the world is systematically given and preserved. Knowledge and cognition of the world is realized through a certain mental stereotype in the system of language consciousness (mentally stable position - the process of cognition, the attitude and recognition of certain phenomena and objects).

The sedentary mental-toponymic stereotype, which served as the foundation for the definition of «space», had a significant influence on the historical epoch's linguomental characteristics. During this historical period in the Kazakh steppes appeared architectural objects and types of settlements, such as, village, horde, city, mound, house, Rabat, typical of sedentary culture, so the names of settlements based

on these oikonomic appeals are reflected in ancient and medieval oikonomy of Kazakhstan.

Toponymic image of the world in Kazakh onomastics. The toponymic view of the world should be considered in terms of linguistic consciousness, ethnic cognition. In linguistic consciousness, the concept of space is formed in different historical epochs, there is a system of mental principles, cognitive concepts that are reflected in that epoch. In addition, each toponymic linguistic entity (toponymic language personality) has its own mental-toponymic notions about the geographical space and accumulates a toponymic fund as part of its own vocabulary.

The toponymic image of the ethnos, which defines the worldview, consists of toponymic images of individuals of the ethnic group that describe the world. From this perspective, the ethnos' toponymic view of the universe can be interpreted as a set of toponymic views of individuals who serve the world. Thus, the toponymic image of the world can be considered and described in two ways: in connection to a group of people who share a common ethnicity and a common language and an individual (toponymic person, representative of the nation).

Recognition of the environment (in describing the toponymic image of the world) is carried out through several principles. L.I. Dmitrieva shows, when recognizing and mastering space, establishing the result of this recognition and development in toponymy, three principles work: this principle can also be called a mental model in the consciousness of a toponymic person - a directional (route) model (principle), circular (radial) model (principle), living space model (principle). [56, 22].

We may presume that this route model was used to create the first toponyms in human society. Ancient man began to name geographical objects in the process of exploring space (looking for vegetables, fruits, grass roots, and laying out routes (walking routes)). Grazing, combined with cattle migration, which is characteristic of nomads, was carried out through this route-bardic (route) model of development, recognition, and naming of objects of space in economic life. It seems that the very first or main toponymic image should be considered a toponymic image of the world from when humans were still learning and exploring space.

On the basis of the orientation model, a person who recognizes and assimilates space, should orient himself in the four aspects of the world and the geographical objects that he emphasizes in relation to them. In connection with this motivational basis, the toponymic image of the world appeared in a number of geographical terms and place names. In the ancient Turkic and Kazakh communities, the horizontal space model of the world was defined as in a rectangular shape: therefore, such concepts as «right-left», «front-back», «positive-negative» were used in geographical orientation. In addition, we believe that in the orientation model, when naming and recognizing space or geographical objects (language, consciousness), a person uses mental concepts related to human body parts. This trend can be traced in the composition of geographical appeals and anatomical (somatic) names found in toponymy. Kazakh

toponyms and appeals contain the following anatomical terms: head, legs, mouth, heel, liver, eyes, nose, back, chest, ribs, face, eyelids, throat, etc.

Examples of linguistic evidence of this process are the following place-names: Saryarka, Arkalyk, Algabas, Karauyz, Akkamyr, Bastobe, Bauyr, Tasbel, Sarybet, Karabuir, Taban, Moyindy, Kabak, Iekti, Kozbulak, Kindikty, Erenkabyrga, Mandaitas, Taskeybet, Mibulak and others.

Another component of the toponymic perspective on the world is the need to focus closer on the visual factor when dominating space through a course model. In other words, in the orientation model of space, in the process of movement (route travel, migration, grazing), attention is paid primarily to the color and appearance of the geographical object, especially from a distance. For this reason, color-related names are common in geographical names.

The radial (circular) model (principle) that occurs in the nominative process in the toponymic view of the world is characterized by the following features. When space is structured in terms of a radial model, it consists of the center of space and circular spaces from the center (ethnic, semantic, spiritual, etc.), one after the other. Koktobe, Kazygurt, Baiterek, and other sacred natural artifacts are the core of the universe, the climate, in the Kazakh mythological worldview. In the center of the Earth there are such geographical objects as mountains, rivers, springs, steppes, forests, etc., which make up the center of the Kazakh people's country, the territory of homeland. Far from the spiritual and ethnic center, there are often unfamiliar, unknown spaces that are hostile and alien. In the radial model of toponymic cognition, the mental concepts of «far» - «alien (unknown), enemy», and «near» - «country, people» were also expressed through toponymic names.

Barsakelmes, Itzhekken, Balkantau, Urum, Kyrym, etc. are used to mark distant lands and foreign countries in toponymy. The above-mentioned place names mean, firstly, the concept of «far away», «far away land», and secondly, if the names Barsakelmes and Itzhekken have a negative connotation, we can say that the toponyms Balkantau and Kyrym have a positive connotation.

The geographical location of the toponym Zheruyik is unknown, because this toponym belongs to the group of mythological toponyms, i.e. mythical, imaginary place. Zheruyik is a sacred place, uyyk is a phonetic variant of the ancient Turkic word yduk («sacred») («yduk yer-sub» - «sacred place»).

In the toponymic view of the planet, the spatial orientation (route) model is presented in two ways, based on the above details: spatial in a small area (route travel, grazing, migration) and huge, spatial geospatial (Balkantau, Itzhekken, Urum, Crimea, Barsakelmes, Zhideli, Baisyn, Kaf (Kap) mountains, etc.). These two types of space in the mental toponymic structure can be attributed to the circular type of toponymic view, because the small space belongs to the «ancestral» space of a small radius, and at the edge of the large space or beyond are «alien territories» or «mythical spaces».

Perception and recognition of space in each historical period is different, due to which the composition and nature of toponyms change, and each toponymic system

in each historical period reflects the image of the toponymic world in the form of a linguistic fragment of the world image.

Based on the definitions that define the functional aspect of toponyms, it can be said that toponyms, which are the names of landscape species in nature, are used to convey spatial connections and relationships.

Thus, a toponym is defined as a vocabulary unit related to the field of spatial connections and indicating the location of a particular object.

2.1 The concept of «animals» in the toponymic space of England and Kazakhstan

Kazakhs engaged in animal husbandry, raised sheep, horses, camels and cows in the mountains and steppes. These four livestock grazed on natural pastures during the four seasons of the year. This required a wide range of settlements, the choice of the grass and the depth of the water, and the need to move. Based on centuries of experience, they have developed a way of managing the pastures according to the season. 198 degraded pastures, periodic replacement of fields, development of different types of livestock show that they are formed on the basis of modern ecological nature [59, 149]. In connection with the activity of nomadic cattle breeding, toponyms have appeared that denote the names of settlements (қоныс), zhailau (жайлау), wintering (қыстау), wintering well (күздеу құдық), barn (қора), etc.

The Kazakh people have been engaged in animal husbandry since ancient times. This type of farming was important and the main occupation for our ancestors. Since our ancestors have been engaged in the animal husbandry for such long time and still do, animal husbandry has left its mark on several aspects of the life our nation. As animal husbandry was significant and was considered the main type of occupation back in the days for our ancestors, our predecessors definitely considered animals sacred and regarded them with respect. On the basis of such attitude to animals and animal husbandry, there are now sufficient number of toponyms which were made with dedication or relation to animals.

A few researchers were inquisitive about the reality that the ostensible portion of the toponymic units of Kazakhstan are named after livestock animals and animal husbandry. Scientists who have taken interest within the toponymic units of Kazakhstan, mentioned that they were able to notice that the place names given in association with the names of animals have an extraordinary meaning, and the Kazakh individuals related the names of settlements with the names of animals for a few reason. In specific, the Soviet zoologist A.N. Formozov had stated that most of the toponymic units on the outline of Kazakhstan are related to animals and animal husbandry and and spoke about the important role of animals in people's lives [59, 149].

Livestock animals (sheep, camel, horse, and cow) have a special meaning and significance in the Kazakh people's lives, so the names of these four livestock

animals are often included among the country's place names. In most of the toponymic units of Kazakhstan there are often place-names with the names of above mentioned 4 types of livestock animals that occupied most of nation's lives.

The Kazakh people have been engaged in animal husbandry since ancient times. Back in the times this type of farming was the food, transport and companion of the people of our nation. Our ancestors traveled around the country in search of a suitable place for the development of animal husbandry and livestock animals. Aforementioned four types of animals: sheep, camel, horse and cow are considered to be important, and for the convenience of these livestock animals our people used to change settlements by season.

Since ancient times, our people have been engaged in animal husbandry and considered them sacred, especially respecting aforementioned four types of domestic animals. In connection with this ethic of our ancestors, Sh. Ualikhanov mentioned that, «Animals with such power have their own saint spirit. And to disrespect the saint spirits of those livestock animals causes the spirits to get angry. In its turn, anger can become the cause of evil and mischief» [60, 27].

The high degree of popularity of zootoponyms is demonstrated on the geographical map of Kazakhstan. The Kazakh nomad reorganized and transformed the space of the earth, giving it meaning, by using sacred animals and birds as one of the key components of the Turkic culture. O.A. Sultanyaev writes about this: the definition of birds and animals, experienced in the names is a long way from being related with the presence or nonappearance of them or these are the agents of the creature world. It is necessary to remember that these titles can be given in the form of an object (i.e. to represent their own metaphor, to stand in connection with some event). However, the presence and existence of certain animals and birds in some areas are obvious to the local people, and in our opinion cannot be doubted a bit [61, 62].

In the hierarchy of domestic zootoponyms, the first place belongs to the horse. The Kazakh land is rich in names of mountains, tracts, villages, settlements, lakes and reservoirs associated with a horse— these are geographical names that directly contain the lexeme: stallion/mare, etc., sometimes indicating the gender, color and age, or associated with an event with this animal.

In the ancient understanding of the Kazakhs, animals were considered sacred. In the Kazakh National materials, the ancestors of four domestic cattles are Oysylkara, Zengi Baba, Kambar Ata, Shekshek Ata, Shopan Ata. The Kazakhs, who believed that each animal has its own patron, guardian and owner valued the camel as the greatest among cattles and as a sign of wealth, and a horse as an ornament cattle.

According to academician A. Margulan, the destructive force «Oysylkara» was the basis of the bronze ingots in the image of a half-human, half-animal found in the Hun settlements of the Bronze Age, and probably became the basis of the mythical plot due to its importance in nomadic life. Oysylkara in the popular notion - 1) the name of the person who became the ancestor of the camel; 2) the first male companion of the bactrian camel [62, 256].

Among the four specific livestock animals of the Kazakh people, the most revered is the horse. Horses are distinct and noble than any other kind of livestock animals. Therefore, horse meat and milk have more healing properties than meat and milk of other animals. Our ancient people considered horses to be superior to other livestock animals for such noble qualities. As a result, it's not surprising that names associated with horses can be found among the names of settlements in various parts of the world, as people have long been closely associated with animal husbandry. For instance: Mynzhylky mountain (Мыңжылқы тауы), Saryaigyr gorge (Сарыайғыр шатқалы), Atbulak village (Атбұлақ ауылы), Tulpar village (Тұлпар ауылы), Kulan village (Құлан ауылы), Atbasar (Атбасар), Atshabar (Атшабар), Atsalgan Gorge (Атсалған шаты), Kultaylak (Құлтайлақ), Bozaigyr (Бозайғыр), Toraigyr (Торайғыр), Aigyrushkan (Айғырұшқан), Kulazhorga (Құлажорға), Bozatzhegen (Бозатжеген), Mynzhylky (Мыңжылқы), Taibakkan (Тайбақан), Taisoigan (Тайсойған), Taizhuzgen (Тайжүзген), Taizhurgen (Тайжүрген), Atoynak (Атойнақ) and others. This means that in these regions, a certain understanding has been formed in the minds of the people related to the livestock of horses.

It is noted that among the toponyms of the Kazakh and English languages, which are related or somehow connected to the name of the horse animal, there are also names of civilizations with a parallel history and life. Considering such toponyms of the Kazakh and English languages, one can notice the great influence of horse breeding on the formation of languages, culture, customs, history of civilization, vocabulary of these ethnic groups.

It is essential to recollect the names created according to the name of the pony creature, just as the historical backdrop of the English public, while exploring the toponyms of the English public. After all, horses had a significant impact on the primitive culture of Britain's life, functioning, roaming, and even fighting. In the culture of the English people, the horse was used as a means of transport, labor, a sign of fashion and a symbol of wealth. Especially as a labor force, in England, horses carried out hard work in all industrial areas of domestic life. In other words, the role of the horse animal in enriching the history and culture of the English people is significant. For example, the zootoponym Stottesdon (old English language) stōd «horse herd» + (old English language) dūn «hill», which is derived from the English toponyms, means «hill with a herd of horses» [6, 34].

There are 973 toponyms in English with the «horse» component. The most widely used linguistic units in English toponymy in relation to horse names are horse (70.5%), colt (13.4%), tare (5.7%), nag (2.4%), dobbin (2.2%), jade (1.6%), steed (1.2%), palfrey (1.1%) [6, 36].

There are two types of toponyms with the word «horse» within them: 1) toponyms meaning common antiquities; 2) toponyms that point to contemporary items [6, 37].

The attributes of high altitudes, cliffs, and rocks make up the greatest portion of the category of natural artifacts. Natural entity names are frequently dependent on

metonymy. Nag's Head, a hill known as the «horse's head», bears a striking resemblance.

More than half of the toponyms with horse components, which are represented by English toponyms, are street names (63.1%). First and foremost, it was inspired by the horse's significance as a mode of transportation. Second, streets with «Horse» components in their names used to have horse-related items (stables, racetracks, horse fairs) [63, 27].

In the Pavlodar region of Kazakhstan, the following geographical names with the «horse theme» are found: Bozaygyr Mountains, Ushkaska, Kaskaat (a horse with a mark), Kaskabie (a mare with a mark), Lake Burylat (a brown horse), Saryat (a yellow horse), Tai (a one-year-old foal) and many others. Similar names are popular in Kazakhstan; mare/foal is frequently used in toponymy in conjunction with the color name, which is classified as a form of binomial geographical name in science.

G.K. Konkashpaev composes in the «Dictionary of Kazakh geographical names» that «aigy is a stallion, as part of a complex geographical name acquires a big meaning» [64, 134]. This question, as E. M. Murzaev writes, is not easy to answer, without special study [65, 101], but one thing is clear-this is how the people marked the sacred territory or the sacred animal, or both in combination.

Of the above geographical names, the most common concepts are boz - grey (bozaygyr, bozbie), kara - black (aigy, kaska), sary- yellow (aigy, at), ala or shubar. All these colors act as defining elements of toponyms not only in the Kazakh, but also more broadly in the Turkic culture, this is clearly demonstrated by the study of Hamurkoparan Jahit [66, 338].

The Kazakh color concept boz can be synonymous with the word white. In the national popular sense, any light surface is considered white. So, in the «Old Turkic Dictionary» the following semes are distinguished: 1) white; 2) white, gray; 3) favorable [67, 66]. The deep meaning of the white in general, and the white horse/white mare is a well-known fact in Turkic mythology: a sign of divinity, holiness, freedom and nobility. The image of white-gray horses and mares is popular not only in Turkic myths and folklore, but also in the whole world culture.

The word «Karaaygir» (black stallion) contains the color-lexeme kara (black). Black is the antipode of white, but in Kazakh culture the lexeme has not only a color meaning - black, dark, etc., but also an ancient, archaic meaning. Another interpretation is also possible: kara - dark is the shading assignment of the north in the Turkic culture. «Thusly, in the translation of the implications of toponyms, a certain double meaning appears: Karadere - 1) a black stream, 2) a stream located in the north (in similar cases, it is possible: flowing to the north, flowing from the north); Karakaya - 1) black rock, 2) northern rock », etc. [64, 101]. This means that in the name of the area, not only the meaning of color / coloration as such, but also the directions of the cardinal points, expressed through color, can function.

Geographical names associated with the lexeme sary - yellow, since ancient times associated with the sun in the Turkic culture - are of great importance in zootponymy. Ala and shubar are interesting in their semantic meaning. At the same

time, in the Kazakh language, variegated colors are widely used in multiple figurative meanings, but in any case, the geographical name is fixed «on the basis of a rare feature that distinguishes the named object from the environment» [61, 69].

An ancient Kazakh toponymic legend tells about a horse named Shubarat, translated from the Kazakh language shubar means variegated. Once, this horse participated in the Alaman baiga, ahead of all his rivals, Shubarat flew up to the top of the mountain, which has since been called so. This mountain is located near the Shamolgan River in the Almaty region. The locals still remember this legend.

In the zootponymy of Kazakhstan, there are names associated with a certain event or activity. For example, Zhylykamagan «where the horses were kept (in the paddock)» or Taizhegen, «where a one-year-old foal was eaten». So the name of the oldest nature reserve in the Turkestan region Aksu-Dzhabagly, was formed from the names of two rivers: Aksu (white water) and Zhabagyly. Kazakhs call «Zhabagy» a suckling foal at the age of five to six months in the first autumn after their birth. Perhaps the name of the river was the name of the valley of the same name-an area full of foals.

When analyzing the myths about horses, S. Kondybay [68] cites a number of ancient Kazakh legends, one way or another connecting it with natural objects: mountains, caves and lakes, rivers. For example, there is a legend about the appearance of horses from a cave or about the connection of a horse with a mountain, traced in the legend about a horseman named Shakhimardan, who wooed the daughter of the ruler Babakhan; about the connection of the image of a horse with water / lake in the tale of the «dragon lake», to which two blood-bay horses came; about golden horses living at the bottom of the lake; to this day, the land is highly revered among the Kazakhs, on which the track of a horse was imprinted, understood as the «track of an angel»; in Mangystau there is a legend about bai Sanazar, who crossed their earth mares with sea stallions and many others. It is possible that certain Kazakh geographic names associated with the horse and preserved to this day bear the imprint of these ancient mythical plots of the Turkic nation.

The next fact, which should be paid attention to when studying «horse» toponyms, is the custom, highlighted by S. Kondybay, to associate the colors of horses with four directions of light: «blue (or gray, mouse-colored) horse-spring-east - morning; red horse - south-summer-noon; white horse - west - autumn - evening; black horse - north - winter-half-day» [68] and further the researcher continues: « ... we can consider the probability that the colors of the horses symbolized the twelve months of the year and the directions of space blue-gray-march-east; horse with yellowish markings - april - southeast; white-gray, horse- september-west» [68], etc. It is likely that this ancient Kazakh custom contains one of the keys to unraveling the traditional Kazakh geographical names associated with a horse / stallion or other animals. But, one thing is unambiguous - a horse / stallion in Kazakh culture is hardly the most significant part of the spiritual component, which is reflected in such a narrowly specific form as toponymy.

In Kazakh fairy tales and legends, the cow is depicted as an image of the world of the dead. In S. Kondybay's research, «a cow (bull, calf) is the soul (spirit) of the dead, and a cowherd is a care taker of the dead (ruler of the land of the dead)» [69, 439].

Among domestic animals, cow / bull / calf are often found among toponyms. For example, there are areas with the following names: Siyrolgen «where the cow died», Buka «bull», Sokyrogyz «blind ox», Buzauolgen, Torpakiyugy «calf's peg» [61, 86] and many others. No less popular are the names associated with the sheep: Koyishlik «sheep reed», Koshkarsoygan «where the rams were slaughtered», Akkozy «white sheep» [61, 87]. There is also a village with the brightly speaking name of Koikeldy «the sheep have come». Thus, both the bull / cow and the sheep occupy a special place in the world outlook of Kazakh nomads and were included in the circle of sacred, especially revered animals.

The motivation of many geographical names is external and random. For example, in England, the geographical names that include the word ox are common: Oxenham, Oxenhope, Oxford, Oxley, Calverhall - in Old English language «calf» + «halh» means «plot of land», i.e. «village with calves» [70, 267].

In addition to the sacred horses and camels, the Kazakh people also revered sheep. This type of animal was considered one of the main types of animal husbandry for the population, as sheep were able to benefit the population as food and clothing. Our people were able to use the meat of sheep and its skin for their own benefit. The sheepskin was processed, and it was worn as a fur coat on the cold winter days. The Kazakh people not only made furs from the skin of sheep, but also made wool for their own benefit. For example, our ancestors were able to process sheep's wool into cloth and raise fine sheep to make high-quality fabrics. As the life of the population is closely connected with livestock and other animal species, the names of sheep can be found among the toponymic units of the country. They are: Koshkarata river (Қошқарата өзені), Koshkarata village (Қошқарата ауылы), Akkoily village (Аққойлы ауылы), Koitas (Қойтас), Koshkertas (Қошқартас), Koilybay (Қойлыбай), Koshkar (Қошқар), Shopan ata (Шопан ата), Koibagar (Қойбағар), Toktysai (Токтысай), Koishilik (Қойшілік), Koisuat (Қойсуат), Koisary (Қойсары), Koikol (Қойкөл), Koikara (Қойқара), Kozybas (Қозыбас), Koykak (Қойқак), etc.

Among the toponyms of the English language, the name made in relation to the name of the animal sheep is Shipley (old English language) «scēap» «sheep» + (old English language) «lēah» means «pasture», which ultimately gives the meaning of «sheep pasture».

Concepts and notions related to camels, rituals and customs were formed in the Kazakh worldview and found their place in the background knowledge. Any onomastic nominative process is necessarily based on background knowledge, on the results of cognition, which makes them the basis. Therefore, we can say that the toponymic names associated with «camel» are the result of that knowledge. From this point of view, there is reason to believe that anthroponyms, toponyms, zoonyms, etc. form an onomastic image of the linguistic world. Since camels do not exist in the

region where the English people live, and the people's lives are unrelated to camel farming, English toponyms linked to the camel animal are absent from the language's anthroponyms. Toponyms made from the names of these camels express the original national cultural identity of the Kazakh people [71, 42].

The next in the hierarchy of place names is the camel. The Kazakh camel breeders named villages, lakes, mountains and even wells after this sacred animal. The primacy belongs to Burabay - the famous National Reserve of Kazakhstan. According to an ancient Kazakh legend, Bura once lived in these places - a huge camel, the protector of Kokshe (breeder camel). The people revered and idolized Bura, but once the unreasonable son of Khan Kasym shot him. At the place of his death, a mountain was formed, with its outlines resembling two humps of a camel. Therefore, the mountain is called Burabay.

In the Atyrau region, there is Lake Burakol and the Buratigen area. In Eastern Kazakhstan, there is a river named Kara-bura. In the Turkestan region, there is an aul called Karabura (black camel) on behalf of a well - known spiritual leader of Khoja Ahmed Yasawi, who before his death asked to be buried by his black camel. We meet a similar story with the famous batyr Raiymbek in the steppe Oikumén, who was buried at the place where his war camel stopped. This place is located along a huge avenue, on which the mausoleum of Raiymbek is located in the city of Almaty.

For the people, each of the four specific livestock animals had its own special meaning, including the camel as the main one of the four specific livestock animals. Camels are considered to be a symbol of wealth and prosperity for the people. The reason for the formation of such an opinion among the population about camels is the ability to use camel cattle as means of transport and food. In this regard, it is not surprising that among the place names in the country, there are also names related to camels. The name of the village of Tuyetas (Түйетас) in the Turkestan region can be considered as an example of a case of getting a name related to camels. In the traditional place names of Kazakhstan there are such names as: a well in the Mangistau region Tuyesu (camel-water), in the Kokshetau region Tuyeketken (literal translation: a drowned camel); in the Kyzylorda region Lake Tuyetyken (literal translation: camel thorn) [64, 148].

The Kazakhs called the one-humped camel Nar – an ancient symbol of power and beauty. Therefore, the following place names are often found: Narketken (meaning one-humped camel that drowned), Narolgen (meaning one-humped camel that has disappeared), Narokken (meaning one-humped camel that knelt).

In the Omsk region, on the border with modern Kazakhstan, there is the Alabota lake in translation, which means «motley camel». There is a lake and a village with the same name in Northern Kazakhstan. Often Kazakhs called wells: Akbota (white camel), river Botabor (a small camel), etc. In general, a bota in Kazakh culture is a multi-valued concept. A baby camel up to a year is called a bota, and this is how Kazakhs affectionately call children and young girls [64, 150].

To summarize the toponyms associated with camels, we would conclude that it is one of the most important zoosymbols of the archaic tradition, representing the

integral image of the earth, zoomythology, and the cosmos of the ancients enough capaciously not only of Kazakhs, but also of almost all the people of Central Asia. The camel was a symbol of the royal, khan's wealth, the first-born man, the unity of all animals of the Tengrian calendar, the supreme animal, which is sacrificed for the development of the Earth, a person's guide to the world of «ancestors», homesickness and motherly love, and so on in different historical periods in Kazakh culture.

Thus, the camel in proto-Kazakh and Kazakh mythology, in particular, is associated with the highest sphere of being. In the hierarchy of figurative and symbolic representations of archaic consciousness, which perceived all the phenomena and elements of the surrounding world as the personification of various animals and deities, the camel occupies a special place, being an intermediary between man and the sky. The camel is a symbol of a single and indivisible cosmos, was created from nothing and is the fundamental principle. In the view of the Turks, he is a symbol of the initial world "[72, 15]. Therefore, its image is so actively used in the traditional system of geographical names.

In addition to the four specific livestock animals, goats have also benefited our people. Goats require the same care as sheep, and they produce the same product as sheep with only slight difference. Sheep and goats have been grazing together since ancient times. People were able to use goat's products for their own good, for example, they drank goat's milk, and people knitted shawls for themselves. The benefits of goats are not limited to their milk and fur, but also from its bristles people made yarn and rope. There are a couple of place-names associated with goats, for instance: Eshkili lake and Teke village.

There are zootoponyms associated with dogs. For example, Itishpes («dogs will not drink») is the ancient name of Lake Alakol, given to it for its relatively salty composition. In the Pavlodar region there is a lake Itbas -meaning a dog's head. Here it should be noted that the dog in some sense replaced the wolf in the Kazakh worldview, i.e. there was a shift from the symbol of the wolf to the symbol of the dog. In the Kazakh culture, the understanding of the dog was as a friend and helper both in the protection of livestock and in hunting. Kazakh dog breeds are well known: tazy(тазы) and tobet(төбет). It is noteworthy that the latter in semantic translation means like a dog sitting on a mountain.

A separate row is made up of zootoponyms formed from the name of wild animals, and as a rule «reflecting the hunting and commercial species of the local fauna: kulan, beaver, elk, maral, argali, Siberian goat, wild boar, tiger, roe deer, sable, lynx, snow leopard, corsac, fox, hare. All this indicates that hunting in the past had a significant role in the life of the local population» [73, 25-31].

In Kazakhstan, there are 80 toponyms associated with the kulan (onagre). For example, Kulantau mountain, Kulansu river, Kulansai, Kulanutkel ford, Kulantobe hill, Kulanasu pass, Kulanshat gorge, Kulansaz and Kulankoryk areas, etc.

Very often, toponyms associated with animals end with the suffix -dy(ды), «indicating the presence or predominance of a certain animal in the Kazakh language» [73, 25-31].

Another interesting example is given by I.V. Erofeeva: according to the same scheme-logic, Azerbaijanis, Altai, and Kazakhs named rivers after assessing their ability to cross them with people and livestock. Thus, the Azerbaijanis called the «insurmountable for gazelles» river Jeyran kechmes; the Altai, having estimated the difficulty of crossing a valley similar in morphological features for bears, called Ayu-Kechpes - “insurmountable for bears”; Kazakhs also called the impassable river «irresistible for kulans» – Kulanotpes [74, 69].

There are place names associated with the steppe antelope-«saiga-kiik». There is a place called «Kiikty»-a place where saigas are found; one of the springs is called «Kiikkuduk» (saiga well). O. A. Sultanyae, for example, proposes this explanation for the root of the name of one of Kokshe's lakes: «Zerendi-lake, also so are called the mountains surrounding the lake, which means «saigachye», since «grain - is the Mongolian word for «saiga»» [61, 72]. In general, in the traditional geographical names of Kazakhstan, there is not only a Mongolian, but also a common Turkic, and even Kalmyk components are left.

Elk - bulanty is popular in the traditional system of geographical names. K.T. Saparov, A.E. Eginbaeva, A.B. Sansyzbaeva write: «most of the toponyms associated with the name of an elk are designated by the Kazakh word bulan, and in some cases by the Mongolian word kandagay. In the past, in Kazakhstan, the elk was also one of the hunting objects of the local population - its meat and skin were highly valued» [73, 25-31]. Elk-bulanta, a sacred animal in the worldview of the Kazakh nomads, a representative of the higher worlds, as well as all horned mammals in general. This is clearly evidenced by the statistics of zootoponyms given by K.T. Saparov, A.E. Eginbaeva and A.B. Sansyzbaeva: «on the territory of Kazakhstan, there are more than 40 toponyms associated with the name of an elk have been found, of which more than 35 are in Kazakh and 6 in Mongolian. These toponyms are geographically distributed mainly in the valleys of the Ural and Turgai rivers, in the Kokchetau, Karkaraly and Chingiztau mountains and in the Southern Altai. Most of the toponyms refer to rivers, lakes, submontane natural boundaries and individual hills, which are quite consistent with the habitat of the elk» [73, 25-31].

The same can be said about the names of the mountains Buguly (Olenyi) and Maraltube (Oleniy hill), which are often found in East Kazakhstan.

Wolf-bori, is a well-known animal symbol in the Turkic / Kazakh culture. In genealogical legends, all the Turks trace their origin to the wolf. Therefore, in the zootoponyms there are names associated with wolves.

One of the ancient Kazakh toponymic legends was recorded by O. Aljanov in 1894 about Mount Bortastagan. Legend has it that a giantess grazed goats in the Tarbagatai Mountains. «One day, while grazing goats and spinning wool, a giantess noticed that her herd was attacked by a wolf. She grabbed the spindle and threw it at the wolf. This spindle fell into Sarydala and remained there forever; hence the name of the mountain «Bortastagan», which means - thrown at the wolf» [75, 43-45].

Bortastagan is a cliff in East Kazakhstan, located 40 km from the village of Aksuat. The cliff is a stone rock of gray granite. It depicts petroglyphs painted with

ocher. The area with rock paintings has been considered a holy place / sanctuary in the Turkic culture since ancient times, and this cliff is also famous as a holy place. The local population is still passing from mouth to mouth the legend that the genie Kokbara lives on this cliff in the form of a gray wolf, which took / is taking an active part in the shamanic rituals of Kazakh baksy.

In Kazakhstan, there are places with the name Kaskyr (wolf). For example, Kaskyr-Alkan (where they took a wolf) or Kaskyrly (where wolves are found).

The next in the hierarchy of zootoponyms, referring to wild animals, is the bear – Ayu. This is one of the most revered animals in the ancient Turkic area. For example, Aksu-Ayuly (white water-the area where bears live); Lake Maimak (splay-footed bear); Ayu-sai (bear ravine), etc.

On the territory of the republic, there are more than 40 toponyms associated with the word kundyz. It should be noted that most of these place names are the names of water sources (rivers, lakes and streams) [75, 43-45]. These zootoponyms are found mainly in the basins of the Ural, Emba, Nura, Tobol, Ishim and Irtysh rivers. In general, the image of a beaver is very rare in Turkic mythology, but the words «kundyz» and «kundyzqayir» are found in Kazakh folklore.

There are known toponyms associated with fox Tulkili (area where foxes exist), Koyandy (area where rabbits exist), Tekeli (teke – mountain goat; the area where mountain goats live); Arystandy (the area where lions live) and many others.

Among the reptiles, the Kazakhs highly valued the snake, which was considered a symbol of wisdom. So, in Kazakhstan, there are toponyms associated with the snake: Zhylandykol (lake with snakes); Zhylandy River (river with snakes); Zhylandysay (snake ravine); railway siding-Zhylan (snake) and many others. The vast majority of place names associated with the snake, of course, are found in mountainous areas, deserts and reservoirs, that is, in the natural habitat of snakes.

Kazakhstan's zootoponyms, which represent the names of both domestic and wild animals, represent a critical part of the all out number of geological names, permitting them to be pronounced significant in the feeling of the Kazakhs' immaterial social legacy. «The names of animals in Pavlodar region are represented in the nomenclature by 334 zootoponyms, which make up 7.6% of all toponyms. The zootoponyms of the area under consideration are well displayed on the map compiled by K.T. Saparov» [73, 25-31].

Simultaneously, the presence of countless a creature in a given area is quite possibly the most significant, however not the main, factors in the naming of a given spot. Often there are metaphorical names of the area, which once again confirms the high level of mechanisms of functioning of creative imagination and associative thinking among the Kazakh nomads. All these toponyms reflect not only the world of the surrounding fauna, but also the inner world in which the Kazakhs existed.

Falconry is considered to be one of the activities that require people to engage with specially trained birds. The art of falconry requires dexterity, proficiency, the ability to comprehend the secrets of nature. The falconers with the birds of prey are among the most respected people in the country. They are considered the guardians

and breadwinners of the country, which at that time provided the population with food (meat), wolf, fox, korsak and rabbit skins. Falconry is a professional art characteristic of the Kazakh people, existing for centuries and demonstrating the country's commitment to every cause. The most important tool for falconers is an eagle. The explanatory dictionary indicates that the meaning of the word «eagle» (kyran) is as a common name for birds of prey, such as eagles, hawks, sparrow hawks, falcons. The following settlements, refer to the Kazakh language toponyms, formed and related to eagles: Burkitaуyl, Burkituya, Barshinkent and others.

Birds occupy a significant place in the traditional system of geographical names associated with fauna. The primacy belongs to the lark-torgai, a well-known symbol of the steppes. Thus, the geographical name «Torgay/Turgay» (translated from the Kazakh language meaning lark) is found everywhere in Kazakhstan. For example, the Turgay River, Turgay hollow, and many others. We can see the sanctity of this small bird in the ancient Kazakh kui legend «Boz-Torgai», which tells about a lark protecting its chicks from the attack of a snake. This musical piece conveys in the sounds of dombra the fear and despair of the lark, the hiss of the snake, the squeak of the chicks, the flutter of the wings of the mother lark trying to distract the attention of the snake from the nest, and ends with the death cry of the bird selflessly rushing into the mouth of the snake to save its chicks. But scientists put forward other versions of the Kazakh toponym Torgay [74, 71].

As for the place names associated with birds, there is a high probability of encountering several toponymic units. In particular: Uirek lake, Kusuya Mountain, Kargaly village.

In the Pavlodar region, there is a village with the name «Akku», which means a swan in Kazakh language. There is also the Akkuly river (swan lake), the Kuzhatkan lake (kaz. Ku «swan», zhatkan «was found»), Kazaly (kaz - goose; the place where geese live) and many others.

The next in the hierarchy of «avian zootoponyms» is the raven/karga. The ancient Turks especially revered birds from the sparrow family, which personified spring renewal and new life. Therefore, crows were considered sacred by the Kazakhs. «These views have found echoes in the language, for example, the Kazakh words kargam, kargashym are an expression of love, tenderness, emotional and aesthetic attitude to children and relatives in informal communication, and «karga - tamyrlы kazak» is an expression of deep kinship ties, the unity of the roots of all Kazakhs. It should be noted that to all of the Turkic peoples, the crow was deified, still is actively used in the image of metaphorical expressions» [76, 326]. This is confirmed by the toponymy of Kazakhstan, where there are places called Kargaly (the area where crows live). Some other instances of toponyms relating to avian zootoponyms include, villages in the Kagan district of the Bukhara region, in the Uzbekistan district of the Fergana region, Kok-Karga- «Heavenly Crow» - a village in the Narpai district of the Samarkand region, and so on [76, 127].

In the Kazakh zootoponymy, there are names associated with other birds. For example, Lake Tyrnakol (crane lake); Karkaraly Mountains (black heron mountains)

and many others. Geographical names of many objects were given in honor of hunting birds, also especially revered in the Kazakh nation. For example, there is a peak called Burkutti. Kazakhs believe that the burkit is a sacred, inviolable bird, a kind of God of all birds, with miraculous properties [76, 187].

Toponyms of the county of Shropshire in the United Kingdom include not only the names of domestic animals, but also other representatives of the fauna. In the study, we found the names of birds - cranes and wild roosters: Great Hanwood = (Old English language) hana «wild rooster» + (Old English language) wudu means «forest», i.e «wild rooster forest»; Corley = (Old English language) corn «crane» + (Old English language) leah «a plot cleared of trees». Wild and domestic animals and birds played an important role for the ancient inhabitants of England, so they were reflected in the English toposystem

Our ancestors were engaged in animal husbandry, that is, they took care of livestock and used it for their own benefit. However, this does not mean that the ancient people only engaged in livestock farming. There were times when wild animals were also encountered among the population. In this regard, among the place names of our region, there are several names that are named after wild animals or are associated with the name of wild animals. They are: Zhylandy river, Arystandy river, Arystan river, Ayu-say river, Donyz river, Kaskyrsai mountain, Zhylandy village, Arystandy village. According to Zhanuzakov the river «Lion» means that lions used to reside in that area. In the Kazakh sense, a lion is distinguished and mostly known for its courage. The hydronym «Arystan» + suffix «dy» is interpreted as «the place where lions live». However, this contradicts the fact that the lion is unknown to the fauna of Kazakhstan [77, 131].

One of the distinctive features of English toponyms is the use of animal names in its fauna: wild cats, swan, woodpeckers, frog, geese, goats, stags, hawks, wild birds, owls, pigeons, gnats, bullocks, oxen, pig, wolves, cuckoos, etc. For example: the name of the locality Ousden means uf+denu (settlement with owls). Such toponyms often appeared in Old English, and their modern forms have undergone linguistic changes. Elements of toponyms created by the animal name of the Old English language were used in the forms bagga «badger», bula «bull», ean «lamb», galt «pig», padduc «frog», stedda «horse», tacca, tagga «young sheep», tige «goat», todd «fox», wearg «wolf». For this reason, it was difficult to identify toponyms made from animal names without studying their etymology [78, 1].

Speaking about toponyms in general, L.V. Kamedina writes: while dominating a spot, he changes it dependent on the standards of his language and culture, he puts together his place emblematically, and acquaints the quiet scene with culture. In this manner, in the Kazakh culture, birds, homegrown and wild creatures are among the most famous zootoponyms that remake and change the space of the land, giving it construction and significance.

The static data collected during the study of the data is backed up by Brief Encyclopedic Dictionary of Historical Toponyms of Kazakhstan I.V. Erofeeva [74, 72]. The analysis showed that out of 262 toponyms, 22 are zootoponyms, which in

percentage terms averages 8.3%. As a result, zootoponyms account for a sizable portion of Kazakhstan's geographic names. Simultaneously, the presence of the predominant measure of some creature in a specific locale is one of the prevailing variables in the naming of a given territory, however a long way from the principle one. Metaphorical names for the area are often encountered. Also in the Dictionary there are interesting toponyms like: river «Buyen» - the large intestine of animals and the tract Azgyr – meaning «aygyr» - stallion.

The identification of significant units of the worldview, in particular animals and birds, with the land has become one of the fundamental moments of self-awareness of Kazakh nomads. The naming of areas, mountains, caves, gorges and water bodies is not a spontaneous process, but rather, on the contrary, a significant indicator of the cultural identity of a people. The historically established zootponymy of Kazakhstan was thought out, systemic and symbolically expressive. Thus, the image of the animal and the bird not only symbolically personified the land and place, they metonymically included it in their composition.

It is obvious that in the onomastic space of the Kazakh and English languages, the concepts of «plants» and «animals» at different levels have different structures and linguistic presentation. For example, the concept of «animals» is reflected at the onomastic level: zootoponyms can be found from proper names which are a part of toponymy.

In the onomastic concept of «animals», non-linguistic determinants of the motivation of cognitive onimic structures are factors of animal husbandry, hunting, hunting, totem, etc. of the ethnic group. Among the anthroponyms created from lexical words that form part of people's lives include personal names made in relation to domestic animals.

The famous Soviet zoologist A.N. Formozov, mentions that there are names related to animals on the map of Kazakhstan and notes the great importance that animals have played in the livelihood of the people: «The geographical map of Kazakhstan has preserved the Kazakh names of rivers, lakes and tracts associated with the names of various wild animals, which shows a great role, which wild fauna has played or is playing in life of the landscape of country» [59, 150].

Swedish scientist E. Equal divides the classification of English geographical names in his study as follows:

- names that stem from the names of animals,
- names that stem from the name of trees and plants.

The systematization of names according to the principle proposed by the scientist creates a mixture of different historical layers. That is, the composition of English toponyms also consists of toponyms that contain elements with the names of representatives of the fauna. Since agriculture was of great importance for human life in ancient times, there are enough toponyms that have a meaningful basis for the representatives of domestic animals [80, 26].

Animal world, the image of animals play an important role in the aesthetic taste of the Kazakh worldview - animals, birds, are the vital spark of the Kazakh people, the essence of all life and existence [81, 161].

According to the zoomorphic principle, which is the basis of the toponymic nomenclature of the four main types of cattles and a basis for the Kazakh profession - animal husbandry, the motives were selected based on the names of domestic animals and their body parts: Aktaylak (Ақтайлақ), Aktuye (Ақтүйе), Alabaytal (Алабайтал), Atzhailau (Атжайлау), Atottagan (Атоттаған), Biesyimas (Биесыймас), Botamoynak (Ботамойнақ), Eshkikarasu (Ешкіқарасу), Koshkar (Қошқар), Eshkiolmes (Ешкіөлмес), Esekartkan (Есекартқан), Tekeli (Текелі), zhal (жал), kuugyk (құйрық), tumsyk (тұмсық), tos (төс), sauyr (сауыр), zhambas (жамбас), muyiz (мүйіз), zhaugyn (жауырын), tuk (түк), sirak (сирақ), bakaу (бақай) and etc.

Conceptual codes describing the image of the universe, which has a worldview in connection with the four cattles of Kazakh people, were developed by Zh.K. Karakuzova and M.Sh. Khasanov: «In the Kazakh people's outlook the ownship of horses, camels, sheep and cows showed the completeness of social status. They represent the four corners of the world, the four elements, the four directions, the four different human characteristics. Furthermore, each animal has its own personality, a distinct symbol: the horse represents the upper world, the sheep represents the natural world, i.e., the Earth, and the cow represents the afterlife, or the world of the dead. And the camel, as a representation of space, is the fourth unit that connects them all.» [82, 177].

Thus, the presence of domestic animals in Kazakh and English onomastics, especially in toponymy, can not be considered only as a linguistic manifestation of animal names (due to the nominal function), because these onomastic names are the product of cognitive consciousness, the basis and reason for the emergence of names of linguistic concepts, cognitive model-structures related to these concepts in a complex way in names. From this perspective, every onomastic name is a mirror, a description of a concept's linguistic inner cognition. Defining geographical space in the language consciousness and in the language itself into certain discrete objects, particles, naming, recognizing, managing, introduction into the language and mental circulation are known to be dependent on extralinguistic, linguistic factors.

The presence of domestic animal names as part of toponyms in Kazakh and English languages is a product of linguistic, cognitive consciousness – the names contain a complex of linguistic concepts which are inherited in this national culture, and these linguistic concepts (cognitive models-structures) served as the basis and reason for the emergence of toponymic names. Meaning, any toponymic name is a national cultural reflection, representation of a particular language.

The key composition of toponyms in the Kazakh language represents the people's cultural and historical life from ancient times to the present. National features reflected in the language are associated with the national cultural component in the structure of toponyms. For example, when looking at the subject group of

domestic animals, the names of toponyms of the Kazakh language are often used as components of horses, sheep, camels, ox, and in English as components of horses, cows, sheep, birds, that is, some names have high activity in the formation of names in Kazakh, low in English, and some names have this feature, on the contrary, high in English, low in Kazakh, or both languages have a common name of an animal or bird, which is often used in the formation of names from the name of a domestic animal.

It was revealed that the names formed in relation to the names of domestic animals predominate in the toponymic fund of the Kazakh language compared to the toponymic fund of the English language.

Some of the zootoponymic units of the Kazakh and English languages are shown below, along with a description of their etymology and meaning:

The village's name Shaga is controversial. As S. E. Malov pointed out, this word «Shaga» in ancient Turkish means «Chubar», «mouse» and «ospa» [83, 25]. The nature of the steppe is close to Malov's prediction. It is difficult to say which of these toponyms is the main one. And about this name the scientist N.A. Baskakov states that «Shaga» is derived from the ancient Turkic notion of «small», «tiny» [84, 111]. A. Abdrakhmanov notes that this name is distorted from the Mongolian word «tsagga», which means «white». In the Mongolian-Kazakh dictionary, the word «tsaggan» is translated as «white». It is also known that the sound «ts» in Mongolian is transmitted by the sound «sh» in Kazakh [85, 131].

Kaskasiyr. The name is in its literal meaning which means «a cow with a white mark on its head». As a result, we may consider this toponym to be an example of zootoponyms in our region.

Argali mountain. Argali is an ungulate animal of the sheep family. The name is made by attaching the suffix «-ly» to the word argali. Hence, the name means «land inhabited by argali».

Balyktykol. To the south of Egindibulak village of Karkaralinsk district there is a large lake called Balyktykol with a length of 6.8 km and width of 6 km. In the past, the lake was very rich in fish, where fishing flourished. Thus, the toponym is in its literal meaning which means lake full of fish [86, 85].

Bugly is a mountain situated on the northern ridge of Karkaraly mountain. The name means «habitat of deer».

Koyandy is the name of a mountain, region and a village. The name in Kazakh language is in its literal meaning which in English means, a place that has a lot of rabbits living in it.

Balykty – is a name of a lake. In Kazakh language the name Balykty can be known in its literal meaning, which in English language means a place that is abundant in fish. The zootoponym is made by adding the suffix «ty» to the Kazakh word «Balyk».

Balyktykol is the name of a village. There is a large lake on the slopes of the hills near the village, where there are a lot of fish. Therefore, the people formed the

name of the village from these two words «Balyk» and «Kol». The meaning of the name of this village is same as the meaning of a zootoponym above [86, 86].

Kulanotpes is a river that flows through Nura district. It originates from springs in the north-eastern foothills of the Ayymysyk, Aigyrzhal mountains, and flows into the Tengiz Lake. The length is 364 km. The valley of the river is wide, the banks are steep. There is an ancient legend about the name of this river Kulanotpes. In ancient times, Genghis Khan's eldest son, Jochi, conquered all of Kipchak and one day went on a hunting trip with his men. On the way, the group met a kulan (onagre) and chased it. Jochi, intrigued by the persecution, did not notice that his men could not keep up with him. At that moment, when his men were left behind, Khan's son twisted his bow and wounded the group leader of the kulans (onagre) in the leg. An enraged lame kulan (onagre) turned around, attacked Jochi, and trampled him to death. When his servants chased after him, they were shocked to see the dying Khan's son and did not know how to inform Genghis Khan. None of the returning servants dared to deliver the bad news to the Khan. Genghis Khan, who felt something bad, became angry and said, «Anyone who spreads bad news will be beheaded». Then an old kuishi (a person who plays the musical instrument «dombyra») from the country came to Genghis Khan and played the sad news on the dombyra through the kui «Aksak Kulan». According to other sources, Jochi's death was reported to Genghis Khan by the Ketbugy poet from Naiman. Then the Khan understood everything from the old man's kui (musical poem) and ordered to cut off the head of the kuishi. The old man said, «Sir (taksyr), I did not tell you anything. It was my dombyra that told you the story». Genghis Khan poured 38 lead into the dombyra, ordered it to be silenced, and ordered his soldiers to dig a long, deep pit and propel all the Kulan (onagre) in the Kazakh steppe to the pit. The excavated pit later turned into a river and was called «Kulanotpes» [86, 90].

Karkaraly is a mountain which has the highest point in the east of Saryarka with 1566 meters; with the length is 35-40 kilometers and with the width of 20-25 kilometers. The mountain also has low ranges and non-ferrous metal ores. There is also a mine situated near the mountain Karkaraly. Pines grow in the mountains, and the foothills of the mountain are forested [86, 92]. E. Koishybayev mentions: «The name is made by adding the suffix «-ly(лы)» in Kazakh language to the word «Karkara» in ancient Turkic language [87, 191]. We see a more detailed analysis of the name in the work of A. Abdrakhmanov. According to him: “It is possible that the place name was named after a bird. Then it is quite possible that the this toponymic unit was made by adding the adjective suffix «-ly(лы)» to the word «Karkara», which in his works stood as a name for a bird [85, 150]. Guided by folk legends and many scientific opinions, A. Zhartybayev suggested that the meaning of the name stands as: «snow (қар) + black (қара) + ly (лы)» which again he suggested means «a place with high mountains and hills, ridges, peaks» [88, 44]. E.M. Murzayev points out that the word «Kar (Қар)» is found in many languages of the world and is pronounced in the meanings «cliff, mountain, ridge, peak» [89, 170]. About the word «Kara» in the second part of the name V.M. Illich-Svitych said: «in Arabic Dara(Single) means a

separate cliff; «Ridge, hill, peak», in Mongolian «xar, xara» is a word meaning «ridge», «hill», «peak» [90, 216]. Earlier, G. Konkashbayev said that the word «Kara», when it comes at the end of complex place names, means a hill or a height similar to a hill, for example, Amankara, Berikkara, etc [91, 95]. Therefore, the name «Karkaraly» is rooted and synonymous with the ancient mountain «Karkara». The toponymic meaning of the name is: «rugged, hilly, mountainous, rocky land». In the Kazakh folklore, there are many names of places where our people have lived for a long time. There even exists a legend about this particular toponymic unit. The legend has it that the Bayansulu from the poem *Kozy Korpesh- Bayan sulu* dropped her headdress which was given by the parcel and from there comes the saying «Қыздың берген қарқарасы түсіп қалып, «Қарқаралы» тау атын қоя сапты», which translates into English as «The girl has dropped her Karkara and thus the mountain there was named as such». This legend is just one of the legends from the Kazakh folklore that is considered to be related to the toponym of Karkaraly [87, 201]. However we can only assume that this legend might actually have some business to do with the history of this toponymic unit. From the above shown examples, one can see that this certain toponymic unit is neither directly connected to the concept of animals or plants. The cause of that is that there exist too many versions of how the toponymic unit could have been made. Certainly, every scholar will make a research from different aspects, therefore making this toponymic unit have more meanings than it had in the beginning of its existence. One way or another, it is obvious that the toponymic unit is definitely considered as one of toponymic units of the zootponymy.

Shoshkakol is a lake in the south-west of Nura district, part of the territory of the former Zhezkazgan region. The hydronym Shoshakol can be considered as yet another instance of zootponyms present in the toponymic space of Kazakh language. The region's largest lake, Shoshkakol, is considered to be the largest in the area. Back in the day, thick reeds formed along the lake's shores, allowing wild boars to live around the lake and eat the thick reeds, earning the lake its current name [87, 207].

Zhylandy. Zhylandy is a small settlement and is another instance of zootponyms in Kazakh language. The name is self-explanatory too, it was made by adding suffix «-dy» to the word zhylan which translates into English language as snake, thus the meaning of this place name is «place where snakes exist».

Kundyzdy. Kundyzdy is a lake and a zootponym of the Kazakh toponymic space. The name of this hydronym is self-explanatory too. It was made by adding suffix «-dy» to the word kundyz which translates into English language as beavers, thus the meaning of this lake is «place where beavers exist».

Akkuly district. The name is made by adding suffix «-dy» to the word akku in Kazakh language which translates into English as swan and thus giving the meaning that there used to reside swans around this district.

Kargaly- is a settlement in Zhanaar district. The name of the place is another instance of zootponyms in the toponymic space of Kazakh language. The meaning of the place is «place where crows live». Some scholars associate the semantics of the

name Kargaly with the word «koytas» found in M. Kashkari's dictionary. In the ancient written language of the Mongols, «hargil» means the shallow part of the river, and «hargilla» in modern Mongols has the same meaning. Shallow water is referred to as «hargy» in Yakut. The term «Kargaly» may have a similar meaning to these terms [92, 24-25].

Alakunan is a settlement located on the south of the Sarysu river. The name of this settlement can be considered as yet another instance of zootoponyms in the toponymical space of Kazakh language. The name of this settlement is created from combination of words (adjective) «Ala» + (noun) «Kunan», thus the name gives the meaning of gray/multicolored foal.

Sarybie river. It is formed by the confluence of springs flowing from the southern slope of the Akzhol plateau and flows into the Koktas River on the left. The name is a combination of the words «Sary» (yellow, adjective) and «bie» (mare, noun) and thus it is another zootonym which belongs to the Kazakh language [87, 160].

Buzauolgen is situated on the north sided of Shalgiya settlement. The name is a combination of the words «Buzau» (calf) + «olgen» (dead). It is named after the incident when river overflowed leaked and calves died during the transport.

Bulanty is a river which flows through the Zhanaar district. The name is based on words «Bulan» (moose, noun) + «ty» (suffix). The place was called such because in ancient times there existed moose in this region.

Ayuly is a mountain in the Zhanaar district. The mountain was named this way because in ancient times there used to reside many bears around this mountain. As a matter of fact, bears used to exist around this mountain up until the 1950s, the last bear was shot and taken from the mountain in 1949 [87, 45].

Balaaydahrly – mountain in the Zhanaar district. The name of the mountain derived from a combination of the words «Bala» (child) + «Aydahar» (dragon) + «ly» (suffix), meaning: «little dragon».

Bala Burkitti- mountain in Zhanaar district and belongs to the Aktau mountain massif. It is named after the fact that eagles nest in large numbers on the peaks and the mountain gives the meaning «little eagle». It was called such because the mountain was smaller in size in comparison to the «Ulken Burkitti» mountain [87, 68].

Borili – mountain in Zhanaar district belongs to the Aktau mountain massif. The name is given because the area was inhabited by wolves. The meaning of the toponym is «place where wolves live».

Burkitti- mountain in Zhanaar district. The name is given because eagles used to live in the area. The meaning of the place is «place where eagles live».

Ely- is one of the instances of the zootoponyms of English language. Its name means «island of eels» a reference to the animals that were often caught for food in the local rivers. The Venerable Bede was the first to document this etymology. «Elge», which means «eel-region», gives off an impression of being the right starting point of the name, however willow-spot and eel-island are clarifications similarly

well-suited. The island on the eastern edge of which the city of Ely was created was framed by an anomaly of Lower Greensand, part of which was covered by stone dirt and rock, ascending from the «misuse of waters opening wide» which, in early occasions, included the hollows of the secret base of Kimmeridge earth. Despite the fact that a variety of fish thrived in the fenland waters, eels were by far the most productive and provided a significant source of food and income from the monastic settlement's inception. The high ground on which the church stands allows the city to rule the plain for some miles. Ely lies basically on the western bank of the River Ouse, exactly 3 miles from its intersection with the Lark and, until the coming of the rail routes, depended for its advancement to a great extent on simple access by water, northwards to Wisbech and Lynn and southwards to Cambridge, various feeders speaking with the majority of the Midland waterway frameworks. Ely is nearly 16 miles north by east from Cambridge and around 71 miles from London, on what was until 1948 the L.N.E. rail line [93, 99].

The name Exeter is derived from the Old English Escanceaster. It is, indeed, another castrum (Roman fort), this time on the Exe River. The name (Exe) is thought to be derived from an older Celtic word for a fish-rich river. Exeter was established as a Roman settlement. When the Romans arrived in the Southwest about 50 CE, they constructed a wooden fort on a hill near the river Exe at its lowest point, making it easy to cross. The local Celtic tribe, on the other hand, offered no resistance to Roman rule, and the soldiers eventually marched on around 75 CE. On the site of the fort, a town was built. It was given the name Isca by the Romans [93, 105]. Exeter and Isca, like all Roman cities, had a rectangular space known as the forum. This was the location of the market. There were also shops and the basilica, which served as a kind of town hall. In Roman Exeter, there were also public baths. People used to go to the baths not only to clean up but also to socialize. It was the equivalent of going to the pub in Roman times. Exeter became the administrative base of Southwest England thanks to the Romans. In this part of the world, however, Roman civilization was only visible on the surface. It vanished completely further west. Rich people in Roman Exeter lived in stone houses with mosaic floors and even central heating, while the poor lived in small wooden huts. Exeter, in Roman times, does not appear to have been a particularly prosperous town.

Beverley - the name comes from an Old English word that combines the words befer (beaver) and leah (land). The name Beverley refers to a beaver brook (beavers were once common in Britain) [94, 71]. Quarter meetings, horse races, assembly rooms, the theater, and gentlemen's clubs attracted wealthy county families to town. Beverley developed into the local government center. Beverley's first drawing, from Westwood, depicts a cluster of houses surrounding a collection of larger structures, the gentry's town houses. The first map of Beverley, from 1747, shows the town's expansion beyond the North Bar.

Shepweye, which means «road for sheep» was registered in 1227, and later changed to Shepway. «Sheep» + «way» is the equivalent [93, 344]. Shepway was an ancient division of Kent that arose during the Jutish colonization in the 6th century. It

was one of the first seven Lathes of Kent, and it was one of the five that stayed after the first seven were decreased to five. For a very long time after the Domesday Book, the Lathe filled in as a critical regulatory, legal, and tax assessment unit. The Sheriff visited the district double a year to take care of the machines, yet the Lathe court became strange on the grounds that it turned out to be between the hundredal courts underneath and the County Justices. Shepway turned into the unit for frivolous sessional gatherings of neighborhood judges of the harmony when the Lathe and divisions of the Lathe were utilized as the premise; be that as it may, a gathering of hundreds in the Lathe of Scray, fixated on Ashford, were appended to the Lathe of Shepway for insignificant sessional purposes for comfort [94, 199].

Swindon is named after the Saxon word «swine dun», which means «pig hill» or «pig breeding hill». [13, 185]. Swindon is mentioned in the Domesday Book. Swindon was a small village at the time, but it had developed into a small town with a weekly market by the late 13th century. Swindon is a town in Wiltshire, England, as well as a unitary authority. It is situated in the county's northeastern region. It is mostly found in a clay-rich valley. Swindon was a small market town until 1841, when the Great Western Railway established its main engineering works there, increasing the population to 45,000 inhabitants. The town voted in the 1950s to allow overspill population and industry from Greater London, which was 75 miles to the east. There was a lot of redevelopment and rapid growth as a result. The railway works, however, closed in the mid-1980s. The town's key economic activities are now insurance and car manufacturing. An unrestored, mostly 13th-century church can be found in the hamlet of Inglesham, northeast of Swindon [93, 350].

Horsham is made up of two words: «hors» which means horse, and «ham» which means homestead or enclosure. Horsham literally means «horse spot». Horsham's early prosperity stemmed from its status as a market town. Horsham was less affected by the Wealden iron industry than many other Wealden towns, such as Cowfold, Lindfield, or Heathfield, despite its advantageous location. Horsham seems to have grown in importance since the Middle Ages, holding Assizes, executions. The most notable historical structure in Horsham is St Mary's Church, which was built in the 12th century by the family of William de Braose of Bramber, who had the difficult task of maintaining law and order for the Normans after the Conquest. Horsham is now a thriving community with a population of about 50,000 people, and it was voted the UK's second best place to live in 2006 [13, 137].

Buckenham. This place name derives from the Old English Pre-7th century personal byname «Bucca» which is derived from «bucc» a male deer and «ham» a village, farm, manor, or homestead [13, 71].

Horse. The name of this east coast settlement, which is now famous for its seals, refers to a horse-grazed island. Horse is located 15 miles north of Great Yarmouth, near the seaside towns of Sea Palling and Waxham [13, 140].

2.2 The concept of «plants» in the toponymic space of England and Kazakhstan

Toponymic data in many cases gives an idea of the distribution of various plant formations and flora species. As sources of life of the population, flora has already been reflected in the toponymy of many regions.

Most people of both countries of Kazakhstan and Great Britain knew the characteristics of each plant, which was necessary for livestock growing in the mountains and wide plains, hilly plateaus and steppes, in the valleys of sandy lakes, on the banks of rivers, in forested areas and since there was an abundance of plant names in Kazakh language, they were taken as a lexical basis for naming place and water names.

The cult of trees, beliefs associated with trees formed the oldest mythological layer in Kazakh toponymy and caused the appearance of several phytotoponyms. Given that the concept of «plant» is a multi-layered cognitive model or structure, and without doubt it is the oldest layer of the mythical layer of cognition. From a diachronic point of view, in the concept of «plant» there is a «historical» layer after the mythological layer. The main feature of the «historical» layer, which is taken conditionally, in our opinion, is to look at the plant world in general as a necessity for human life.

Phytotoponyms of Kazakhstan are also indicated in the names of settlements. For instance, the principal information on the toponym «Almaty» is found in the Oirat (Dzungarian) annuals of the XVII century, during which this region of modern Kazakhstan was under the rule of the Dzungarian administration, the form Gurban-Alimatai (the gorge where three apples grow) can be considered as a proof of this historical period. Karaganda-the name of the city comes from the Kazakh word «Karagan» and means «Acacia» - a shrubby plant. Taldykorgan-the name of the city translates as «hill surrounded by trees». Shymkent- the «shim/Chim» component has historically been variants of «Chem», «chemengen», «Chimin», «chimingen» and means «meadow, grass» in Iranian languages.

In the next layer of Kazakh toponyms created in connection with plant names there are almost no names that can cause ambiguity. One of them is the toponym Baikumgyr can be considered as being composed of particles Bai + kum + kyr. In some maps this toponymic unit is given as Baikumker. To find out the right toponymic name of this settlement, the original name of this place has to be detected. If the original name is misspelled, it is likely that the research work on this toponymic unit will hit a dead end. For example, in the encyclopedic reference book «Жеріңнің аты – еліңнің хаты» the toponym Baiturasai (Байтұрасай) is given as «Байтұрасай». There is no doubt that the correct version of the oronym Barykerneu, which belongs to the topography of the Almaty region, is Barykorneu (Бәрікөрнеу) > Barkorneu(Баркөрнеу) «high ridge visible to all around». The adjective «Барақ» , like all adjectives, reveals its full meaning only when combined with the noun:

«barak buzau - барақ бұзау, barak zhun - барақ жүн, barak it- барақ ит, barak kilem -барақ кілем, barak sakal -барақ сақал» [95, 101].

It is not difficult to see from the phrases that the word barak «барақ» gives the meaning «wool». This means that the word barak «барақ» is also involved in the creation of toponyms in this sense. There are not many toponyms created analytically from the adjective barak. The fact that we consider these four color names together is due to the fact that these are rare patterns, Barak + lake (railway station in Akmola region, Sandyktau district), Barak + sor (settlement in Kostanay region, Zhangel'din district), Barak + shikan (hill, 588 m. East Kazakhstan Region, Zharma district). Since the word «Barak» was actively used in the past, all three of these samples can be anthroponyms. And if it is not made in the name of a person, it is quite possible that Barakkol means «sabalak lake with reeds and grass»; Baraksor means «dry terrain with sabalak grass»; Barakshikan means «tompak mound with plants». [96, 175].

The toponymic system of England is characterized by inertia, conservatism and antiquity. The earliest English phytotoponyms based on phytonymic names belong to the period when people were completely dependent on nature and tried to settle in small areas along rivers or in forests. As a result, the terms denoting natural objects were transferred to different settlements. According to N.Abregov, by studying the toponyms associated with the flora, we can find interesting facts about the lost features of the landscape of a particular place, the transfer of names from other areas. [97, 90].

Plants were significant in the lives of the Anglo-Saxons, the English people's forefathers. The vast majority of Anglo-Saxons lived and worked in the countryside, but the urban population was heavily dependent on plants. Plants have become an important source of food and human life. The Anglo-Saxons lived in wooden houses which kept warm in the winter, they also burned firewood, traveled in wooden carts and boats, and ate their food from wooden bowls. Agriculture also provided textiles, flax, and thanks to that Anglo-Saxon were able to produce the yarns needed for thousands of purposes.

Phytotoponyms in the Old English language of Great Britain are composed of the following elements: «ac, acc, ock» - oak, which is reflected in the names of the following settlements: Accrington, Acomb, Acton, Matlock; «Firth, frith» - can be seen from the names of wooded areas, such as, Holmfirth, Chapel-en-le-Frith; «Shaw» - forest Openshaw, Wythenshawe, Shaw; «Weald, wold» - tall woody forest Wealdstone, Stow-on-the-Wold, Southwold, Easingwold, Methwold, Cuxwold, Hockwold [13, 34].

A large group of toponyms in the English county of Shropshire are derived from the names of plants and trees. Judging by the different names of the trees in the graphic area, it can be noticed that there were different types of trees. For example, in Old English, we see that the tree «ash» was named in 4 different ways: *Nash*, *Aston*, *Ashfields* and *Ash Magna*. In turn, these names are reflected in the series of toponyms. Beech trees also grow in this area, about which Betton - «bēce» in Old

English language, which now stands for «beech» + «tūn» in Old English language which now indicates a toponym such as «address» can serve as a proof. Toponyms found in the Shropshire area include the names of tilia tree, oaks, alder and willow trees growing in the area: For example, Linley, in Old English language is - lind «tilia tree (linden)» + Old English language. lēah «territory»; Acton - Old English language. āc “oak” + Old English language. tūn «settlement»; Ollerton ← Old English language. alor «bloody tree» + Old English language. tūn «settlement»; [13, 39].

In addition to toponyms that contain the names of trees, English toponyms include toposystems that contain the names of other plants, often the names of different types of grasses. For example, oikonim Farlow is made of combination of Old English language words - «fearn» (fern) and «hlāw» (pile). Thus, it can be said that there are sagebrush fern plants in those places. Another plant species that grew in ancient Shropshire was clover: Claverley is made of words in Old English language «clæfre» (clover) + Old English language. «lēah» (wooden plot). Names like Benthall in Old English language «beonet» (bentgrass) + Old English language «halh» (plot of land) indicates the presence of wild grass. There is an oikonym from a plant that can be specially grown by humans in the toponymic content, in addition to the names of the elements of wild plants: Leighton in Old English language «lēac» (onion-leek) or «garlic» + Old English language «tūn» (settlement). Thus, it can be said that the ancient inhabitants of Shropshire used to grow such herbs and plants.

In addition, the English toponyms Cranberry Township and Grove City, were revealed along the process of learning English phytotoponyms. From these names it can be said that there were toponymic names for cranberry plantations and afforestation in these areas.

Another layer of phytotoponyms in English is the place-names found in the Kingdom of Scotland in the United Kingdom. These include phytotoponyms with the «loch» element of the Celtic language. Example: Reed (in the Celtic tribes these names were associated with the location near the water, the lake: Loch na Cuilc «reed lake»/ «reed or rush loch» [98, 250], willow tree (locals believed that this tree has the magic of the moon: Loch an t-Seitlich «willow lake or tree lake» / «the willow loch» [99, 96], Swamp pine (Lochan na Bi «Small lake where swamp pine grows» / «lochlet of pitch-pine» [100, 401].

Also in the Scottish lakes grows a special herb with long, strong and broad leaves, like corn - its name is «barranach», the Kazakh and Russian versions of the translation are not found in any source, in the dictionary: Loch a 'Bharranaich «grass lake» / «loch of barranach” is noted as a phytotonym [101, 197].

The lakes are a symbol of Scotland. The names of the lakes reflect the history, culture and way of life of Scotland, reflect the peculiarities of the nature of Scotland. The toponymic layer of Scotland forms the toponymic fund of Great Britain, i.e. the toponymic layer of the English language.

The study of English toponymy from a sociolinguistic perspective reveals that the phytonymic corpus of English toponymy is a well-organized set of names that

represent the local landscape, flora, and fauna and are a source of linguistic, sociocultural, and ethnocultural enrichment.

The study of the verbalization methods for the concept of «Plant» (one of the field's main concepts) allows us to partially answer it. In addition, comparing phytotoponyms in Kazakh and English helps us to better understand how this concept is transmitted in various linguistic cultures.

Toponyms related to the concept of «plant» may have appeared early within the framework of the above concepts, but the main motivational motives have faded over time.

The beliefs associated with the notion of «Plant» formed the oldest mythological layer in Kazakh and English toponymy, and were the source of several phytotoponyms, as can be seen. Given that the notion of «Plant» is a multi-layered cognitive model or structure, we can safely assume that the mythical layer of cognition is its oldest layer.

Below are shown some of the phytotoponymic units of the Kazakh language and English language along with the explanation of their etymology and meaning:

Kaindykol - Many birches grow on the shores of the lake. That is why it is called Kaindykol.

Zhalgyzkaragay is a region. The etymological meaning of the name Zhalgyzkaragai is in its literal meaning which means in this area used to grow one and only pine tree. Name consists of components single(жалғыз) + pine(қарағай). From this, we can conclude that in this region there only used to be one pine, hence comes the name of the region.

Karagaily is the name of a mountain, a settlement, a region. The name was formed by adding the suffix «ly» to the word «karagai»(pine). The name Karagaily, whether it be the name of a mountain, a settlement or even a region indicates that there grew lots of pine trees around the so-called location and that is how these phytotoponyms got their names.

Karakamys is another example of Kazakh zootoponym representatives who clearly belong to the conceptual framework of the Kazakh toponymic space. Karakamys is a town in the Karagandy space of our country that is viewed as a piece of the Zharaspay town. The name actually gives the meaning «land with thick reeds»

Kiyakty is the name of a lake. In Kazakh language the name is formed by adding the suffix «ty» to the word «kiyak». The etymology of the phytotoponym means «the place where the quitch grass grows».

Serlikamys is a lake located 22 kilometers away on the northeast of Tassuat village. The name of the hydronym when translated from Kazakh language gives the meaning «beautiful reed» [87, 101]. Thus, this hydronym can certainly be considered as an instance of phytotoponym in the toponymic space of Kazakh language.

Tauagash is a village in Esil district of the North Kazakhstan region. According to the legends the place had a lot of poplar trees growing around and local people back then did not know the difference between various kinds of trees, because poplar tree was colossal and huge, local people started calling the place Tauagash. If looked

into the parts of this place name, it can be split into two parts – «tau» + «agash», these parts mean «mountain» + «tree» in English language. However, nowadays the trees that once gave a name to this settlement no longer grow there and as a matter of fact have been completely destroyed [87, 110].

Kayintobe – ravine in Zhanaar district. The name is a combination of the words birch (kayin), hill (tobe), meaning - «a hill with birch trees on top».

Kopakol - ravine in Zhanaar district. The name is a combination of the words kopa (reed) and kol (lake), meaning: «a lake on the banks of which grow thick reeds».

Akshili is a river located in the Zhanaar district. The name consists of the words «ak» (adjective) + «shi» (noun) + «li» (suffix that forms an adjective derived from a noun). The name is given here due to the abundance of white shea and its thick growth.

As well as examples of phytotoponyms of Kazakh toponymical space, below are shown examples of phytotoponyms of English toponymical space

Plymouth is a town in Devon, England, named after its location at the mouth of the Plym River, which is named after Plympton, which means «plum-tree farm». The earliest origins of Plymouth are thought to date back more than 3,000 years to a small Iron Age settlement at Mountbatten. It is suggested that people in the region were trading tin with Pheonicians before the Romans arrived, and it was known as a fishing village in Saxon times. Sutton Harbour, the heart of medieval Plymouth, grew out of farmland at the mouth of the River Plym. 1211 is the first time cargo was reported leaving Plymouth [13, 476].

Salford is an example of a phytoponyms in English language. Greater Manchester's conurbation is reminiscent of a river ford. The prefix «Sal»- refers to willow trees, which are also known as sallows after their Latin name salix. Around 1360, a community of Flemish weavers arrived in Salford, which rapidly developed into a major domestic textile hub. Salford quickly became one of the most important cotton textile towns after its cottage industries gave way to factory production in the late 18th century. Heavy engineering and coal mining were also important. Eccles, which is now part of modern-day Salford, was a cotton town, and Worsley was a coal mining town. Francis Egerton, 3rd Duke of Bridgewater, who lived at Worsley Old Hall, commissioned engineer James Brindley to construct the Bridgewater Canal, England's first true canal, to allow him to transport coal from his Worsley mines to Manchester at a low cost. Salford's commercial significance grew dramatically with the completion of the Manchester Ship Canal in 1894, as it housed the canal's largest docks. Salford's rapid population growth in the nineteenth century resulted in vast areas of dense, low-quality housing, which remained an issue in the twentieth century. Salford began producing a wide variety of chemicals, plastics, electrical devices, and light industrial goods following the contraction of the city's conventional factories following World War II. [13, 480].

York is a beautiful city that has gone by many names over the years. It was called Eboracum by the Romans. The town was renamed Eoforwic by the Anglo-

Saxons. Invading Danes massaged this to Jorvik, and it became York from there. It's uncertain where the Romans got the name «Eboracum», but it may be derived from a Celtic dialect term meaning «location of the yew trees». In 71 CE, the Romans invaded the site and constructed a fortress and wall, which can still be seen today. Before the Romans withdrew around 400 CE, the city was known as Eboracum and acted as the Romans' northern military headquarters. The Anglo-Saxons finally took over Paulinus became the first archbishop of York in the seventh century, and Edwin, King of Northumbria, built a church where the new Minster now stands. During William I's invasion of northern England, York was seriously harmed. To subdue the rebellious north, part of the city was destroyed, land was drained, and two defensive castles (now Clifford's Tower and the Castle Museum complex) were constructed. The city eventually recovered and prospered as a staple (wholesale commerce) city, specializing in wool. The city was established in the 12th century and was once only second in size and importance to London. The largest Gothic church in England, York's Cathedral of St. Peter, was built between the 13th and 15th centuries. The National Railway Museum is situated in modern York, which is a major rail junction. Railway trains, shock absorbers, optical devices, glass containers, and sugar and chocolate candies are among the city's manufacturing goods. York's various medieval churches and other historic structures contribute significantly to the local economy [13, 350].

Croydon's not-so-nice name comes from a lovely sight: flowers. *Crocus sativus*, the flowers used to make saffron, is believed to have grown in the region for a long time. Croh, the Anglo-Saxon word for crocus, was paired with denu, the Anglo-Saxon word for valley, and the nickname was later shortened. The manor of Croydon was recorded in 809 CE and in Domesday Book, and there is evidence of prehistoric settlement throughout the area. The manor was given to Archbishop Lanfranc, the builder of the manor house that became the archbishops of Canterbury's summer palace, by William I the Conqueror. Croydon was an old Surrey market town on the road between London and Brighton before being absorbed by the suburban sprawl that accompanied the expansion of London's transportation system in the 19th century [13, 258].

Clatworthy. The village's name means «homestead where burdock grows». Clota's Wertig (farm) is the Norman version of the original Anglo Saxon name, which appears in the Domesday Book. The Normans renamed it clateurde, which evolved into clatworthy and, in some cases, Clotworthy [94, 115].

Acton. Acton is a west London neighborhood in the London Borough of Ealing. Acton is derived from the Anglo-Saxon words «ac» (oak) and «tun» (farm). It means «oak plantation» or «oak tree farm». Acton was once a small village (mentioned in the Domesday Book), but as London grew, it was swallowed up. Acton has more railway stations than any other London neighborhood, with seven stations bearing the name Acton. Central Acton is situated on the former main road linking London and Oxford (the Uxbridge Road), which has many inns that have acted as rest stops for travelers for centuries [94, 31].

Aintree. The name Aintree means «one tree» or «tree standing alone» and is thought to be of Saxon origin. It was first recorded in 1226, and then again in 1292 as Ayntre (the standard mediaeval spelling). Aintree remained a small village for most of its existence, completely isolated from its neighbor Liverpool. It remained a village until the twentieth century, when it grew rapidly thanks to the race track and the construction of new housing and industry during and after Second World War. The name «Aintree» conjures up images of the local landscape's flat emptiness. The Saxon words «ain tree» refers to a single tree or a tree that stands alone. The single tree could be a real feature that existed here in ancient times, or the name could be a joke, implying that the area had «nothing more than a tree». The «One Tree» according to local legend, was a recently felled oak in Bull Bridge Lane. If this tree was still standing when the area was named, it would have been between 1000 and 1500 years old when it was cut down [13, 139].

Alderford. The name «Alderford» comes from an Old English word that means «alder-tree ford». Alderford is a village and civil parish in Norfolk, England, about ten miles (16 kilometers) north of Norwich [94, 45].

Aldershot. The name may have come from the presence of alder trees in the area (from the Old English «alder-holt», which means alder copse). In the Domesday Book, Aldershot was mentioned as part of the Hundred of Crondall. Aldershot is a town in the English county of Hampshire, about 60 kilometers southwest of London, situated on heathland. Rushmoor Borough Council is in charge of the town's administration. The town of Aldershot has a population of around thirty thousand people. Aldershot is well-known for its links to the British military [94, 50].

Applethwaite. Applethwaite is an English habitational name derived from the Old Norse *apaldr* «apple tree» + «veit» meadow. Applethwaite is a small hamlet at the foot of Skiddaw, just over a mile from Keswick. The village, which has just a few dozen homes, provides a tranquil atmosphere away from the hustle and bustle of Keswick while still having access to all of the town's amenities. Millbeck and Ormathwaite are small hamlets nearby. On land given to Wordsworth by Sir George Beaumont in 1803, his descendants built a small cottage. It was hoped that by doing so, Wordsworth would be able to develop a house and live next to Coleridge at Greta Hall in Keswick. Wordsworth never built on the property and instead left it to his daughter [94, 53].

Beaconsfield. The beech tree is the source of Beaconsfield's name, and the town has adopted the beech tree as its symbol. Many people believe it was the location of a signaling beacon. Beaconsfield had a fifth of its land covered in beech trees. Beaconsfield is thought to have gotten its name from «Bece», an old English name for a beech tree, and it is from this that it received its name as a clearing in the beeches [13, 236].

Bexhill. The name Bexhill is derived from the Saxon word «Bexelei», which means «place where the box tree grows» [94, 102].

Birchington-on-Sea. Although the area was first recorded in 1240, historical evidence suggests that it was inhabited in Roman and even prehistoric times.

Birchenton was the name of the village back then. The name is thought to have come from the Old English words «birchen tun», which means a farm with birch trees [94, 109].

Bookham. The name Bookham comes from the Old English word «bocheham», which means «beech tree hamlet». The first recorded distinction between the settlements of Great and Little Bookham is found in the Domesday Book, which states that Little Bookham was held by Godtovi from Earl Harold prior to 1086 [94, 113].

Becontree. The name Becontree, which means «tree of a man named Beohha» was first recorded in the Domesday Book. The early hundred meetings took place under the original tree at Becontree Heath [13, 245].

Haslemere. Haslemere was first mentioned in 1221 as a Godalming tithing. The name refers to a grove of hazel trees that stands beside a pond. This historic market town, on the border of Hampshire and West Sussex, is one of the gems of the Surrey Hills Area of Outstanding Natural Beauty, with its timbered and tilehung houses and cottages.

Honor Oak. The name was derived from an oak tree on One Tree Hill, which marked the Camberwell-Lewisham border at the time (which also formed the historic boundary between Surrey and Kent).

Lyndhurst. The name «Lyndhurst» is derived from an Old English word that means «wooded hill with lime trees rising». The words lind (lime-tree) and hyrst (wooded hill) are combined to form the name. Lyndhurst is the largest village in the New Forest, and when William the Conqueror built his hunting grounds here, it became the natural «capital» of the region. Lyndhurst has long been a favorite haunt of royalty, nobility, and commoners alike. Lyndhurst's own manor house was often visited by Kings and Queens. The former manor, now known as Queens House, still houses Verderers' Hall, the meeting place of the ancient Verderers' Court, which dates back to at least the 13th century [94, 167].

Purley. Purley was originally identified as a riverside field populated by snipe or bitter. It's also likely that the name derives from the Anglo-Saxon word «Pirlea» which means «Peartree Lea». Purley is a thriving district in South London, close to Croydon and a short train ride from the City. It has a reputation as a premier neighborhood, with large houses and apartments that are in high demand.

Penge. Penge was once a small town called Penceat, which was mentioned in an Anglo-Saxon deed from 957. Most scholars say the town's name comes from the Celtic word «Penceat», which means «edge of wood» and refers to the fact that the land surrounding it was once densely forested [13, 401]. Penge is mentioned in the Domesday Book, but there was a settlement here much earlier. It was first mentioned in a document written by Saxon King Eadwig in 957 AD. Penge is one of the few London neighborhoods with a Celtic tag. The settlement began in the Green Lane area and gradually expanded outwards through the centuries. The word Penge has a Welsh and Cornish aspect to it, meaning «top or edge of the tree» with the wood being the Great North Wood. The thick forest blanketed most of Penge, Anerley, and

Norwood. Wild boars were free to roam. Penge Common was a remnant of this, and it ran down Anerley Hill and through and around Beckenham Road, which eventually became Penge High Street. In 1725, the population reached a high of 60 people. Penge has been a part of Kent, Surrey, and the County of London at different times in history. Local artists were tasked with drawing and painting idyllic countryside scenes. Perhaps the ever-shifting borders have given rise to the notion that Penge is a mental state. Penge remained in the parish of Battersea until 1866, as indicated by boundary markers [93, 219].

Sevenoaks. The name «Sevenoaks» comes from the Saxon word «Seouenaca», which was granted to a small chapel near seven Oaks in Knole Park about 800 A.D. Sevenoaks was originally part of the Archbishops of Canterbury's Great Manor of Otford. The merger of the two major roads from London and Dartford into one main route going south through the Weald to the coast increased the value of Sevenoaks. As a result, it was an ideal location for a market, which was developed in the mid-13th century. To this day, Sevenoaks is still a market town. Sevenoaks School, which was founded in 1432, is widely regarded as England's oldest secular school [94, 223].

Thornley. Thornley is a habitational name in Lancashire, derived from Old English «thorn bush» + «leah». Thornley is a charming mining village on the East Coast in beautiful County Durham.

Welwyn. The name comes from the Old English word welig, which means «willow» and refers to the trees that line the banks of the Mimram River as it passes through the village. Welwyn Garden City, also known as Welwyn, is a modern town and urban area in the Welwyn Hatfield district of Hertfordshire, England's administrative and historic county. It is situated on London's northern outskirts [93, 495].

Whyteleafe. White Leaf Field is a residential district and station named after a field that was registered as White Leaf Field, presumably because of the aspens that grew there.

Woodbastwick. Woodbastwick is derived from the Old English word «Bastwick Wood». The parish has a long history, having been established before the Norman Conquest.

Woodford. The origins of this placename are Scottish and English. It comes from «The lands of Woodford», as they are known in the parish of St. Boswells, Roxburghshire, Scotland [93, 501].

Coventry. One of the most common hypotheses is that the name Coventry comes from the word Coventre. The term Coventre is made up of two words: «Covent», which means Convent, and «tre», which means settlement. To date, the most common hypothesis for the name Coventry's origin is that it comes from the word Coffantre. Coffantre comes from the words «coffee» and «tree». The idea goes that an early settler in the area called Coffa used a tree to mark the settlement's boundary. For early settlers in the region, trees were often used as a landmark or a meeting spot. Despite the fact that this is a popular belief in the region, this reference was first documented in 1053, and there is no definitive proof to back up this theory.

The English grammar of the time had an effect on the spelling of the name. For example, since Old English did not use the letter «v», the letter «u» could have been pronounced as a «v» in early spellings. Similarly, the Saxons pronounced the letter «f» as «v». In the early centuries, the word was spelled in a variety of forms, including Coventria, Couentre, and Coventrey. Later centuries saw the introduction of terms like Covintry and Covingtre, which eventually evolved into the name we know today [94, 231].

2.3 The concept of «homeland» in the toponymic space of England and Kazakhstan

The toponymic image of the universe is verbalized through various conceptual structures. The system of personal names in the national language is conceptualized in the cultural space as a fragment of the linguistic image of the universe. Cultural space is characterized by an ethnospecific perception of reality, which linguistically determines the ways and means of expression in language.

There are several prerequisites for the recognition of the concept as a cultural concept at the national level, and it is easy to see how these toponymic concepts correspond to these conditions.

As for the concept of settlements, which is reflected in the toponyms of different languages and cultures, firstly, the English names of settlements were chosen to denote Western culture, and the Kazakh names of settlements are used to represent Central Asian culture.

Representing of language components comes from the need for analysis of the development of linguistics, linguocognitological direction, the use of new research technologies in accordance with modern requirements. Because it is a highly abstract, imaginative cognitive structure of concepts and frames, we believe that their interpretation through an artificial model optimizes and simplifies the interpretation of research strategies.

As a model object, we selected the main toponymic concepts that make up the toponymic conceptosphere, on the one hand, along with the concepts of «water», «mountain» of a universal nature, as well as concepts of the national level, such as «auyl», «steppe» in the socio-geographical and geographical terminology of the Kazakh people. We decided to focus on the model of the concept «auyl» as much as possible, because it was chosen as a concept that conveys the national knowledge further in detail, through which it is possible to assess the potential of the national concept.

The reason for the special consideration of the concept of «auyl» is that along with the topographic frames characteristic of the toponymic concept, it clearly reflects the traditional culture, ethnographic, everyday features and national worldview of the Kazakh people, ancient concepts and a system of fundamental values. Toponymic concepts «water», «mountain», «steppe» belong to the type of landscape concept. In their frame structures, it is proved that in addition to universal

semes, the concepts inherent in the national mentality are structured through various frames and slots.

The village is a traditional community, a place of residence of the Kazakh people, which has been of great importance since ancient times for the organization of ethnological space and self-regulation of life from a cultural and social point of view. Structuring the model of the concept of «auyl», following in the footsteps of V. Kolesov, we distinguish in it some «archetype», in our opinion, «originality, primacy» or «virtual conceptual norm»(pre-emptive state), that is, in the words of S. Vorkachev, «he strives to acquire his «body incarnation» in some sensual image» [51, 24]. Such an «archetypal skeleton» of a concept is dominated by the corresponding image, metaphor, associations, connotations and value components in the course of a particular communication or text, and it becomes a «full-fledged» concept.

When modeling an ethno-cultural concept, the more vocabulary definitions (encyclopedic, various historical and ethnographic, archival, scientific sources, etc.) in its actual core, the more fully the content of the concept is revealed. While organizing the center of the idea of «auyl», we were guided by the materials of the 15-volume word reference of the Kazakh artistic language. The lexeme, which was the name of this concept, has 4 actual meanings and 28 semantic component shades in the form of phrases, which are widely known in our modern (synchronous) society.

A set of fixed frames and concepts is characteristic of any type of settlement, i.e. it is universal. In such a preconceptual situation or according to S. Vorkachev, cognitive structures, such as frames in protocol concepts, are always open to denotative and connotative interpretations. Each of these frames is ready for use, in «standby mode» (waiting mode) and is updated in the act of communication, in the text. When the connection with the actual denotation of the concept is established, the hidden, «prone to disclosure» information is quantized and actualized. The use of computer linguistics research tools compresses and «extracts» large amounts of information and spatial knowledge accumulated in the conceptual layers as an «archived file» and connects a block of «compressed» or minimized information with a system of personal knowledge. «Such a representation is already associated with the algorithms of decryption, the concept of «disarchization», the ability to create consciousness in case of necessity to restore information in its entirety [102, 236].

To the objective factor in the self-identification of a nation, ethnographers, along with common biological and anthropological features, attribute the territorial-geographical factor. For ethnos, the world is defined by the borders of ethnogeographic, territorial space, in which the defined landscape and nature have been folded for centuries, are of paramount importance. In connection with this environment, the territorial and geographical space determines the most important parameters of the picture of the world of the ethnos. The traditional social and ethnostructural system of the Kazakh people is formed according to a hierarchical taxonomy: individual –family (shanyrak) – dynasty-ancestor- ru-tribe-zhuz-people. In turn, these taxon levels have an anthroponymic-ethnonymic character, because the

collective common territory of nomadic society is internally represented by onimic names of a patronymical, genonymic nature. The need to talk about the ancient Kazakh society is due to the management of the physical-geographical, landscape space inhabited by the Kazakh tribes, clans and their ancestors, their relationship to land, water and the peculiarities of naming and marking them.

An individual and a particular tribe recognize the region in which the tribe itself lives by the fact of its birth as an inheritance from its ancestors, property, natural origin, thus relating to the concept of Atameken (homeland). The attitude of Kazakhs to the land, in our opinion, is clearly represented mainly by synonymous concepts of Atameken, Atakonys, and Atazhurt. Atazhurt is an ancient sacred place for Kazakhs, a sacred place where their ancestors were buried. In the patriarchal Kazakh society, the patronymic system was directly related to land use rights. The patronymic model evolved over time, first in a nomadic lifestyle with one individual's professional and economic growth, and then in a rural, regional territorial unit. First and foremost, it is expressed in the patronymic village's position of houses and families (auyl).

There are individual concepts, collective (social, professional groups, ideological, regional) concepts and types of national concepts. That is, according to the generalized definition of the concept currently formed in cognitive linguistics, it should be a widely known concept at the national level. Its structure includes a type of concept structured from a «model» set of individual, collective concepts of common, high value potential. Thus, we summarize our idea of the concept as follows: in order to reach the level of a national concept, a concept must first be recognized as a precedent phenomenon that takes place at the core of the national cognitive base; secondly, the notion that has a special place in the linguistic image of the national universe, the system of background, encyclopedic knowledge structures the concept; thirdly, it must have some «historical memory» of the concept, i.e. historical etymology. Most importantly, in order for a concept to be revived (reconstructed), it must be repeated and interpreted in a number of works of art, various works of literature, and the more such linguistic and cultural facts, the higher the linguistic and cultural potential of the concept.

Presence of Iranian historical toponyms and geographical terminological elements in the ancient Kazakh land is connected with the historical region of Sogdia, the Sogdians migrated along the Syrdarya estuary, settled in the Zhetisu region through trade caravan routes and established cultural relations. In the early Middle Ages in the south-eastern regions of Central Asia and Kazakhstan there were many terms and oikonoms with the common meaning -kat, -ket, -kent, -kand, -deh, -dizsuch as: Budukhket, Novaket, Arsubaniket, Subaniket, Hamukat, Shymkent, Yangikent, Mankent, Sutkent. It should be noted that in the Kazakh toponymic system, elements of Iranian (Persian) origin have existed since ancient times, but are not immediately noticeable, however have their own place, form a separate layer and belong to the lower layer of a very ancient substrate.

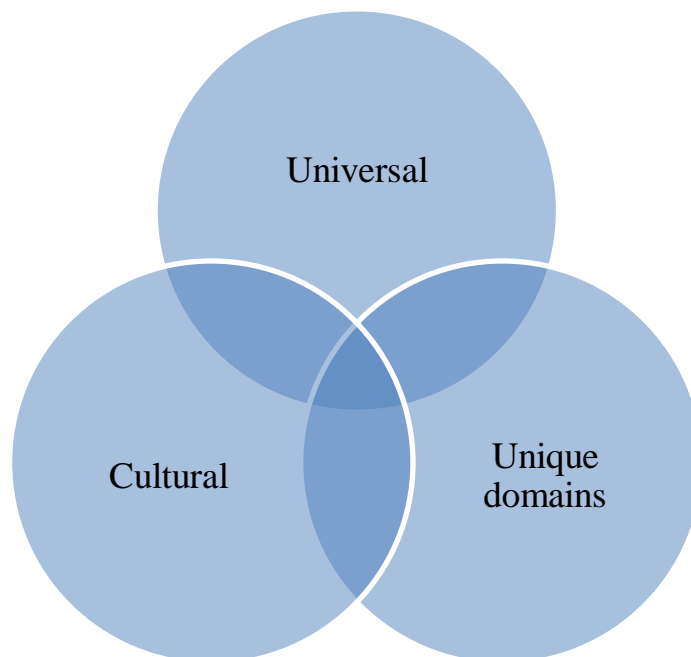
The peculiarity of the toponymic system of medieval Kazakhstan in the conditions of Arabic-Turkic or Turkic-Arabic, Turkic-Sogdian bilingualism is their

use in two or three versions in different written sources. In many cases, the calc translation method or the translation of the whole toponym or calc translation of a part of it and the simultaneous use of names in both languages were typical, for example, Otyrar - Farab, Sairam - Ispidzhab. Also, the Arabic names of places and waters include the Arkuk Old Turkic version of the historical name of the Turkic-Kazakh archeonym Artykata, and several other names of the modern Kazakh name Buzyktobe in historical sources: Oxus - the second Turkic name, Vesij - the Arabic name, Zernukh - the Iranian name.

The system of toponymic names, which has centuries-old traditions and continuity of the Kazakh people, is united with the ancestral homeland, land and nature of our people, thereby preserving and bringing their ethnic identity to this day. We see that the ethnic identity of our people, which is determined by the toponymic system, has evolved over time into a fundamental national identity. The Kazakh people's national concept of patriotism, love for the native country, which is reflected in the local names of the Kazakh individuals the precursor of the Kazakh public is perceived as a critical piece of their public personality, communicated through toponymy.

Toponymic names in the English concept of «atameken» define a unit of measurement in the sense of small and large, for example, Mickleby «big house or village (auyl)», Littleton «small settlement», [13, 55] and spatial dimensions, for example, Longton «Long Village»(auyl)»; location near a prominent geographical feature, for example, Clapham «location at the height of the hill» [103, 106].

Some aspects of the discussed definition, particularly those identified by empirical reality and which may be the same in both languages (e.g., size, location), still require further investigation. Other components, although at the general level, may depend on local factors (e.g, geographical orientation, environment, history) at the specific level. Some components are ultimately seen only in the names of settlements of one of the languages (for example, positive associations with the lifestyle held in the household). The components included in the concept of settlements generally fall into these three major categories:



Picture 11. [104, 155-180].

There is evidence that some regions are only synonymous with the idea of settlement in this cultural region's languages in certain cases. For instance this can be proved by the presence of strong toponymic names indicating private property in large parts of Europe (for example, nouns ending in *-ingham*, *-ington*, such as *Birmingham*, which means «*Berming-village, settlement or settlement in honor of Beorma*») [13, 69].

The main perpetual English settlement in pioneer America, *Jamestown, Virginia*, was named after first ruler *James* [13, 71].

Under the influence of culture all components related to the concept of «settlement» (type, size, form, age, condition, religion, market and events) to a greater or less extent establish important parts of memory related to private property, military success, royalties and erudition. The components of the prototype of formations that can be known as settlements are only in the conceptualization of those people belonging to this culture.

The concept of homeland reflects the collective knowledge of the speakers about the geographical, historical and social features of the settlements, as well as their hopes and aspirations related to the settlements. In addition, being conditional linguistic representations of mental interpretations that convey relevant meanings, settlement names can also be considered cultural markers: people who can easily visualize the conceptual background behind a related group of nominal forms are more likely to belong to that cultural community.

Conclusion for Chapter 2

In terms of toponym conceptualization, the toponymic representation of the universe is expressed through a variety of conceptual constructs. In the cultural space, the national language system of names is conceptualized as a fragment of the linguistic image of the world. The cultural space is linguistically distinguished by an ethnospecific perception of reality, which determines the ways and means of expression in language.

The process of verbalization of concepts as a complex, multi-layered linguo-cognitive structure is based on mental-toponymic stereotypes. The onomastic national image of the universe is a systematic and complex set of onomastic concepts and linguistic expression of ethnos cognition at the level of individual names. Since onomastic concepts are a linguo-mental structure of linguistic consciousness, they have a linguistic manifestation, i.e. the function of verbalization and a variety of functions in the cognitive-mental field.

According to the findings, each nation's cognitive base is recognized as a universal unit for structuring, storing, and disseminating toponymic information and knowledge. As excellent descriptive means of expression, toponyms aid in the proper perception of details and the understanding of the emotional states of characters in fiction, nonfiction, and other works.

It's worth noting that onomastic terms serve a variety of purposes in the linguistic and cultural context. First, cumulative activity characterizes onomastic principles as a framework and tool for forming language consciousness. Second, concepts serve a continuous role in maintaining spiritual values in their mental space and transmitting them to future generations' language consciousness. Third, it allows members of a linguistic social community to communicate in the context of a shared culture.

Linguo-cultural toponyms are linguo-cultural markers that define the national character in the linguistic picture of the world. They are verbalized versions of toponymic definitions.

The use and verbalization of toponymic concepts in linguistic literary texts is influenced by the discursive nature of the text and serves as an essential tool in discourse structuring. The poetics of toponyms tells the author's ethnic worldview, and information on the meaning and etymology of toponyms used in folklore and other literary texts can be derived from the mental framework of the concept.

Toponymic concepts have a linguistic expression, i.e. a verbal function, as well as other diverse functions in the cognitive-mental region, since they are a linguo-mental structure in language consciousness. Toponymic meanings retain the characteristics of historical and social understanding in addition to the complex accumulation of knowledge about man and the environment. Linguo-cultural toponyms are linguistic and cultural markers that define the national character in the global national image. Another characteristic of toponymic concepts is their historical, ideological, and functional origins.

The study found that the population recognizes the national cognitive base as a universal unit for structuring, storing, and disseminating toponymic information and knowledge.

CONCLUSION

The names on the features of the geographical object, their nominations, data, and names related to human life have similar features in Kazakh and English toponymy. However, the people who fall into these categories are diverse. Differences in the naming of geographical objects are attributed to various historical times in which people lived.

We have considered different definitions of toponyms, their typological classification, identified sources and the main problems of toponymy, identified the factors that complicate the interpretation of toponyms.

In the composition of Kazakh and English place names, the presence of names characteristic of ancient times, early Middle Ages, and later centuries was determined.

Toponyms are defined in both languages not only as local orientations, but also as the background of the peoples who lived in the two settlements, as cultural and historical complexes during the territorial growth period.

The toponyms of Great Britain come from at least five separate nations' languages: Celtic, Roman, Anglo-Saxon, Scandinavian, and French. The Altai language, ancient Turkic language, ancient Kazakh language, Mongolian language, Arabic-Iranian language, modern Kazakh language, and Russian all have origins in Kazakh toponyms. All of these nations have contributed to the toponymy of the region, resulting in the current Kazakh and English toponyms.

The work establishes the collection of concepts, space, fundamental characteristics of concepts, forms, and typology of concepts that are characteristic of Kazakh and English toponyms. The onomastic definition involves a number of mental and cognitive principles as well as knowledge about toponyms' ethno-cultural, social, political, and other characteristics.

Models of the cognitive matrix of ethno-toponymic concepts («village», «settlement», «mountain», «water», «steppe») were structured and new results were achieved. In the Kazakh and English languages, lexicographic-thesaurus, historical-cognitive, cultural-philosophical, encyclopedic, associative, and axiological potentials were established, and a model of the frames at the center of these concepts was created.

The definition of «animal» is conveyed in various aspects of each ethnic group's worldview due to the symbolic existence of toponyms. Toponyms developed in connection with animals have been observed to be the first of their kind in both nations. It was discovered that components of horses, sheep, camels, and bulls are frequently used in Kazakh toponyms, while components of horses, cows, sheep, and birds are frequently used in English toponyms. The habitat of the camel illustrates the disparity in place-names of camels that are expressed in the toponymic fund of the Kazakh language in contrast to English toponyms.

It was noticed that in Kazakh and English toponymy, beliefs associated with the idea of «plants» formed the oldest mythological layer, giving rise to a number of phytotoponyms.

The linguo-cultural and linguo-cognitive study of toponyms in the two languages shows that they share national worldview characteristics and similarities. The similarity or coincidence of internal cultural cognitive connotations is determined by the fact that it is combined with the concept of ethnic worldview and is common to the worldview of two peoples. The peculiarity of the ethnic worldview can be accounted by the manifestation in the language, their different natural environment, customs and traditions, everyday life, economic forms, and many other conditions.

Toponymic concepts have a linguistic expression, i.e. a verbal function, and other diverse roles in the cognitive-mental region, since they are linguistic structures in language consciousness. Linguo-cultural toponyms - verbalized versions of toponymic definitions - are linguo-cultural indicators that decide the national character in the world's national picture.

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