



TOPONYMIC HERITAGE OF YASSAWI AND TOPONYMY OF THE TURKESTAN REGION

(monograph)

**MEIRBEKOV ASSYLBEK KAIRATBEKULY
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**MINISTRY OF SCIENCE AND HIGHER EDUCATION OF THE
REPUBLIC OF KAZAKHSTAN
Khoja Akhmet Yassawi International Kazakh-Turkish University**

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Monograph identifies the object of research in the field of "Nomad toponymy", which is reflected in the new Kazakh identity of the doctrine of onomastics, explained its importance and relevance to the general public. Through language units, "Nomad toponymy" reveals a new aspect of our spiritual values, their role in our history and culture. The monograph is intended for researchers, PhD students, undergraduates and students of higher education institutions that train philologists. The monograph cover about 1,400 toponyms of the Turkestan region, and offer correct spelling options in the state Kazakh, Russian and English languages.

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CONTENT

I	Nomadic toponymy	4-59
1.1	What is nomadic toponymy?.....	4-19
1.2	Possessive toponymy based on clan, tribe names.....	19-24
1.3	Nomadic toponymy based on the maiden's ritual.....	24-27
1.4	Nomadic toponymy based on the custom of cattle.....	28-39
1.5	Nomadic toponymy based on the ritual of animals and birds.....	39-42
1.6	Nomadic phytotoponyms.....	42-45
1.7	Nomadic toponymy's concepts related to color names.....	45-60
II	Methods of teaching nomads toponymy	
2.1	Scientific and theoretical bases of teaching nomadic toponymy.....	61-62
2.2	Methods of teaching nomad toponymy.....	62-63
III	Toponymic signature of Khoja Ahmet Yassawi (representation of the value of Yassawi's teachings).....	65-81
IV	Administrative territory of Turkestan region	82-99
V	Origins and meanings of Turkestan region's place names.....	100-201
VI	The Project of Kazakh anthroponym and anthropotonymy	
	Guide to English marking	202-209
	References, Literature related to the manual.....	210-213
	Conventional signs of example languages.....	214

I. Nomads toponymy

1.1 What is nomads toponymy?

Science, knowledge is a fund of information gathered from the centuries-old experience of the human race. Linguistics and onomastics, a field that studies the secrets of names, can be a proof of our concept. Onomastics, in turn, is a sub-branch of linguistics that considers names in a particular language as a linguistic unit from a linguistic point of view. In onomastic studies, names are differentiated at the intersection of linguistics, history, cultural studies, philosophy and geography. Whether it's personal names or place names, it's not only in the linguistic aspect but also in various scientific directions. In the monograph in your hand, we will define the object of research of the field of "Nomadic toponymy" of the new, Kazakh essence of onomastics, and explain its importance and relevance to the public. Here, toponymy is an independent large branch of onomastics that studies the ways and laws of toponyms, their development and function from a scientific point of view [1, p. 180].

"Nomadic toponymy" will reveal new aspects of our spiritual values, role in our history and culture through language units. At the same time, this branch of onomastics will help us to get to know the world view and spiritual nature of our ancestors who lived in the way of nomadic culture. Therefore, "Nomadic toponymy" studies the etymology of nomadic toponymy, i.e., the names of places that appeared under the influence of nomadic people, in continuity with the nomadic culture of our people. In addition, the research object of this field of toponymy is native Kazakh place-water names.

"Nomadic toponymy" studies the native place names of our people by distinguishing the etymological origin of place names and using research methods known in toponymy such as intensive toponymy. One of the reasons why we separate "nomadic toponymy" from traditional toponymy and separate it from traditional toponymy is our desire to contribute to the comprehensive study of the heritage of our nomadic culture.

In fact, the names of places and waters are part of the cultural heritage of the people who named them. This applies to all names, not just names of places.

Names of places will always remain one of the objects of research of philologists, historians and geographers. In fact, place names can provide information about the history, culture and language of the people who named those names for a certain geographical area. The names of every mountain, river, lake, forest and settlements of the vast Kazakh land can prove our words. For example, our people who lived in nomadic cattle breeding gave the names of predatory animals as toponyms to some localities. In particular, the name of the settlement "Qarsaqty" in the Turkestan region turned out to be of an interest. As for the etymological origin of this name, our people took into account that there are many carnivorous animals in the said locality called 'qarsaq', and they had to protect their main food animals from this animal. In turn, the fact that the above-mentioned settlement is given the same name as a name emphasizes the specific

function of the place-water name, that is, the function of this name among the nomadic people. The main function of the given name is informative, that is, it can be said to be informative [2, pp. 396-399].

B.M.Tileuberdiev says the following on the topic of toponyms: "The complex of toponyms for the Kazakh people engaged in cattle breeding brought to mind a special map kept in the mind of every inhabitant. Just by remember one of the geographical names included in the complex of onomastics, they were able to immediately visualize the "mental map" of the said geographical object. If the message was given that cattle are grazing at the top of Uzynbulak, the receiver of this message could imagine in his "mind map" the cattle grazing in the north of the Kensai gorge at the head of the Karatas gorge, to the south of the Besjal mountain. If it is necessary to imagine more precisely the place where cattle graze, then additional toponyms are mentioned that represent the national identity, which serves as a special symbol located near the mentioned object [3, pp. 25-26].

From this, it can be seen that onomastics, which represents the national spiritual identity of the Kazakh people, took an important place in their life during their migration in the endless steppe valley and desert pastures [3, pp. 25-26].

Therefore, the names of places and water used by the nomadic Kazakh people in their daily life were like a source of information that increased their special geographical and worldview knowledge.

In turn, T. Arshabekov in his book "Toponyms of the Karagandy region" wrote that "the toponyms of the region, which are witnesses of ancient times, provide various information about the ethnographic, public, social condition of the people, and their life in the past." he also took into account the informative function of nomad toponymy [4, p. 3].

The Borioinaq ridge in Kyzylorda region also belongs to the group of toponyms that have an informative function. The book "Names of places and waters of Kyzylorda region" that differentiates the etymology of this toponym gives the following opinion, according to which it is believed that "it is a name given in connection with the observation that wolves gather and play in this mountain" [5, p. 192]. In fact, because of the great harm caused to animal husbandry by predatory animals such as wolves, skunks, and wolves, our people give their names to the places where these animals live, so it seems that these areas are not suitable for animal husbandry.

However, this does not apply to all the names associated with the predatory animals of the mentioned steppe. Among the predatory animals presented here, some names and toponyms related to the name of the wolf, which our ancestors and the Turks considered as the mother of their blue wolf, may be named in honor of this characteristic of the wolf animal. We will consider such toponyms in the future in this monograph.

The next group of dangerous animals that live in our steppes and have been working together with our ancestors is the steppe dragon - the snake. The snake is a unique reptile in the world view of our people. Our ancestors, who knew that snakes can harm their lives, their food, if they saw this reptile near the place where

they used to live, they deemed it better to pour white milk on it and get rid of it instead of killing it. Perhaps for this reason, zootoponyms related to the name of the snake are also found in the country. This can be evidenced by the concept presented by Taspolatov Bakyt Tokpolatuly, who studied Kazygurt toponyms, in his monograph "Kazygurt toponyms". According to the aforementioned monography, "in the Kazygurt region there are toponyms associated with the word snake: *Zhylandybulak*, *Zylandy*, *Zylan horde*. Toponyms containing the word "snake" indicate the presence of snakes in the mentioned geographical objects. In some mountains or deep ravines, there are also hordes of snakes. The concept of "local residents protect the sacred places and do not touch snakes". The function of this zootonym can be said to be informative [6, p. 27].

Names of places and water associated with the names of such animals and people found in the life of our nomadic people have a unique place in the space of nomadic toponymy.

Next, let's focus on the names of places belonging to the category of other nomadic toponymy, classify and discuss them.

Names of places, like names of people, did not appear out of nothing. The names of places and waters were given by the people who lived there. And those names were used to name those regions geographically. In this regard, G. R. Stewart, who studied the methods used by people in naming places, in his work "A classification of place names" classifies the principles and methods of nominating toponyms as follows and presents them to the scientific public. They are:

1. Descriptive toponyms.
2. Possessive toponyms.
3. Incidental toponyms.
4. Memorial toponyms.
5. Euphemistic toponyms.
6. Copied toponyms
7. Incorrect toponyms.

Descriptive toponyms. Toponyms are related to the permanent or temporary, that is, semi-permanent property of the place that is the name. A person visiting a place, which is essentially a descriptive toponym, should be able to easily understand why the name was given from its nature or environment. These types of names include some zootoponyms in our language related to the names of some animals and phytotoponyms related to plants. Because the names of these places indicate that there are many representatives of certain groups of animals and certain types of plants in that place. Toponyms of this type are historical and archeological relics that allow to study the culture and way of life of the nomadic Kazakh people.

The winter village "Zhantakty" in the Kyzylorda region can provide more details about the indigenous lifestyle of the nomadic Kazakh people. In particular, the reason why this toponym was given as a name for the mentioned winter dwelling place is that the plant called zantak grows here in abundance [4, p. 23]. This plant is the main food of camels, the milk of which Kazakh people drink milk

due to its healing properties. In addition, considering that this is a plant of the desert, the name of the aforementioned plant as a name related to winter indicates that this region is suitable for the camels.

In addition, this toponym is the name of wintering, as you may have noticed. Winter pastures are the real abode of nomadic people. The very name is called "nomad" because he [nomad] moves and settles between these two types of settlements. Due to the nomadic culture and brave nature of our forefathers, they left us a great plateau just like today. In this regard, we can say that the names of these wintering places and pastures are the two main pillars of nomadic toponymy. However, this is not to say that the cities and town names that were the home of the settled people are excluded from the nomadic toponymy. Be it nomadic or settled, after becoming a country, every country has cities where hordes of khans settle down, conduct trade, write down their teachings and knowledge in accordance with the development of the times, and collect their books. Even the meaning of the word "culture" in the phrase "nomadic culture" in Arabic means "city" in Kazakh.

Therefore, the category of nomadic toponymy includes the names of objects such as wintering, pasture, mountain, river, lake, sea, forest, as well as the names of cities.

In this regard, let's take a closer look at the microtoponyms of winter dwelling places, grazing and guarding formed by nomadic culture. In our opinion, these types of microtoponyms are geographical objects and regions where nomads live at a certain time, which appeared at the junction of the units of place and time. The names of these types of microtoponyms are derived from the purpose of the nomads who inhabited them. In other words, in the style of simple everyday speech, nomads lived in pastures in summer, wintered in winter, and guarded in autumn. The goal of our ancestors in doing so was to find a suitable place for the four seasons of the year for the four species that have become the pillar of their life in the vast land located in the navel of the Eurasian continent.

The term "region" is a geographical object, region, which appeared at the junction of the types of microtoponyms in our definitions related to nomadic settlements such as wintering, grazing, guarding, etc., to distinguish them from towns and villages. In the meantime, the common Kazakh name is distinguished by the unit of time on the basis of the difference between the types of the village known from the time and the special microtoponyms of the above-mentioned nomads. To an outsider, there is no difference between an ordinary village and wintering, grazing, and guarding. And in turn, their difference is that if a village is a settlement that has inhabited a certain region for a long time, a settlement in which nomads settle in a certain geographical region only in one of the four seasons of the year: wintering, grazing and fall.

Kazakhs settled in winter abodes (dwelling places) from October to April, in pastures - in May-July, in autumn abodes - in August-September.

When choosing a place for wintering, as in ancient times, steppe people rationally used the topography of the settlement, choosing hilly pastures that

protect them from winds. The natural wealth of the places chosen for wintering was also mentioned by Russian scientists. The mountain-steppe landscape was the most optimal place for wintering. Mountainous regions and its inhabitants protected themselves and their livestock from severe frosts and blizzards [4, p.193].

Zhailau is a summer residence (dwelling place). These are usually pastures from cool places with plenty of water and grass, with the absence of mosquitoes. Before the October Revolution, the Kazakh pastures were in the northern half of Kazakhstan, i.e. in the flat plains above the 50th latitude, in the Saryarka delta and forested, windy areas, in the north-west of Kazakhstan in the Mughal region, in the north-east in the Altai, Saury and Tarbagatai regions, in the south-east in the Dzungar Alatau, below Ile river. It was located in the northern part of Alatau and Tien-Shan mountains, and in the southern part of the Karatau basin. In each region of Kazakhstan, the pastures were used by individual ancestors and generations. People moved from wintering abodes to pastures (summer residences) and vice versa. They were selected from places that are good for grazing and winter, suitable for living, convenient for moving and landing. For example, in the Zhetysu region, wintering is located in the sandy, reedy area south of Lake Balkash, and the pastures are located in the mountainous plateau to the north [7, p. 218].

In the "Explanatory Dictionary of the Kazakh Language" pasture is defined as cattle grazing in the summer, in the high mountains or in the grassy plains [8, p. 249]. In our language, there is even a regular phrase "to be comfortable" which means "to understand and respect each other".

And the word "wintering" is defined in the above-mentioned "Explanatory Dictionary of the Kazakh Language" as "the winter place where livestock are wintered." [8, p. 565].

Today, of course, it is impossible to meet the same nomadic culture of our nomadic ancestors, such as pastures, wintering areas and forests, because these settlements belonging to certain clans or ancestors have remained in the history of our country along with our nomadic culture. However, the worldview and philosophy of the human race, like language and culture, define, clarify and support the way in which he and his ancestors lived their lives, in Arabic, that is, history. Therefore, the history of the ancestors and one's own history reveals the world view of mankind and forms its attitude towards the world. That is, today's winter settlements in the Kazakh steppes are the result of the knowledge and heritage of our nomadic ancestors, which we preserved in our minds through our language, traditions, and culture. That's why today's winter abodes' names can be considered as traces of nomadic culture in the field of nomadic toponymy.

Nomads, by mastering time and space, by understanding, migrated along the longitude and stayed in the favorable zones of nature like birds of the year. The support of life - the four food animals - accompanied the eternal spring, and the bountiful mother earth was able to make a "means of production" suitable for life. Continuous mastering of the mystery of time and space, the ability to perfectly coordinate the elements of the four worlds with the ecosystem, and the formation

of material and spiritual goods that correspond to it ultimately established the culture of nomads [9, p. 96].

"*Zhideli*" bay and "*Zhidelisai*" creek were also given in the same way. After all, the names of these two places and waters were given due to the large number of berry plants growing in these areas. The name of the next settlement of the country, which was established on the same principle, is the settlement of "*Karajantak*" in the Turkestan region. The name of this village "*Karajantak*" is due to the *jantak* plant [10]. The next name given to the name of a plant is the name of the "*Kokzhide*" canal in Kyzylorda region. This channel is located in the northern part of Kyzylkum, in the Syrdarya basin. The name was created by combining the words "*blue (kok)*" and "*berry (zhide)*". The toponym may refer to the dense green berry tree growing here, or it may mean "tall berry tree" [5, p. 10].

Through the majority of descriptive toponyms, the characteristic of the place recognized by one of the senses will be forever remembered by the country. Descriptive names often include visual names. For example, *Kulandy* peninsula in Kyzylorda region. The origin of this toponym is related to the horse animal, which was considered somewhat of a guardian by our ancestors. In general, our ancestors especially valued the place of the horse among the four animals. As for the name of the peninsula, it is probably a name that was formed due to the fact that once this peninsula was inhabited by horses. In turn, there is also a village called *Kulandi*, located on the same peninsula, which was named in connection with this toponym.

"*Shoshkakol*" road junction as a toponym refers to a lake inhabited by wild boars in the vicinity about a hundred years ago. That is why the people called the place *Shoshkakol* which translates literally to a "Boar (Pig) Sea". Thanks to these names, even after many centuries, our descendants can know that pigs lived in large numbers near this lake. Therefore, the names of places and waters, which once served an informative function, do not lose their informative function even after many years have passed. On the contrary, names of this type will continue to be included in the category of historical place-water names that provide historical information [5, p. 77].

Partially descriptive toponyms are classified into three subgroups: purely *descriptive toponyms*, *associative descriptive toponyms*, *relative descriptive toponyms*.

If we include the above-described descriptive toponyms as purely descriptive toponyms, the status of descriptive toponyms belonging to the other two groups is as follows:

Associative descriptive toponyms. These names are names that are given only because of the description of other geographical objects around those geographical objects without giving any information about the direct properties of the geographical objects that are their names. For example, *Zhideli* river in Zhanaarka district, Karaganda region. In fact, the berry plant does not grow in the river, it grows on its banks [4, p.150].

Taldy river in Karaganda region is the same associative descriptive hydronym. Taldy River originates from Kent Mountain. The reason why it is called Taldy is that there was a lot of willow growing along the river when the country was not inhabited [4, p.151].

Possessive toponyms. Many place names are named after the person and community of people who previously owned that place. Microtoponyms created in the name of feudal lords, rich people who owned a certain land and settled there, are included in the list of place names of this category. In the science of onomastics, the names of places and water associated with the name of a person are called anthropotonyms. In the life of nomadic people, possessive anthropotonyms indicate who is the owner of a certain place and also have an informative function. Most of the names of this type disappeared from the Kazakh map under the Soviet government based on public ownership.

However, this does not mean that we cannot find the toponymic heritage of the nomadic culture today. In our research, we classified the names of wells associated with various personal names, which make up the majority of the microtoponymy of our country, into possessive microtoponyms. Because in our opinion, the owner of any well cannot be the person who dug or dug that well. Therefore, almost all microtoponyms found in the Kazakh steppe, whose etymological origin means well dug by this person, are possessive microtoponyms.

In this regard, it is possible to conclude that the space of nomadic toponymy in the Kazakh steppe is made up of the majority of names of rivers, mountains, hills, lakes, pastures, winters.

As a proof of our statement, we can say that during the process of studying the toponymy of the Karaganda region, there were a large number of winter camps and wells recognized as nomadic toponymy in the territory of the mentioned region. For example, in the table below, you can see the Kazakh, Russian, English and Latin alphabets of winter villages in the Karaganda region. In the course of our research in Karaganda region alone, we identified the names of 114 winter quarters. Therefore, the large number of winter villages in the given table indicates that there is a significant presence of nomadic toponymy in the Kazakh steppe and modern Kazakh toponymy written by a Kazakh child born with a nomadic worldview. If these names, in turn, are studied in detail, it will be one of the actual research works in the field of nomadic toponymy.

As for possessive microtoponyms, one of them is the Turymkazgan well located in the east of the Aral Sea, north of Kyzylkum. As for the etymology of this name, it means a well dug by a person named Turym.

Our nomadic ancestors always valued the source of water in the vast Kazakh steppe as "water is the source of food, labor is the source of income". This is evidenced by the famous saying of our wise ancestors: "Even water has a request". And the well can be said to be a trace in the darkhan field left to us by our ancestors. After all, the nomadic people mentioned many times in proverbs that the well and water are the source of life. Therefore, the well we are not talking about is one of the remnants of the nomadic life of our ancestors. It's not just a waste, it's a

legacy, because our ancestors knew that there is a lot of reward for digging wells, and they dug wells for their own lives and for the sake of others. Later, when he moved a long way from pasture to winter, or vice versa, from winter to pasture, he stopped at the beginning of this well, filled up with the nourishment of life until the next place he reached, and continued his journey. Probably from that time, there are proverbs in the mouth of the people: "A thousand people drink water from a well dug by one person", "There is a reward for giving water, and there is a response for pouring water." Therefore, considering the names of wells and streams, along with the names of mountains, hills, lakes, rivers, pastures, and winters, which are the main sources of nomadic toponymy, is equivalent to a comprehensive study of the toponymic space of our nomadic ancestors.

Another well called Uzakbay, located in the north of Karakum in Kyzylorda region, is exactly like the above-mentioned *Turymkazgan well*. It is probably one of the wells named after the person who dug that well. Because the origin of this well is considered to be connected with the name of a person named Uzakbay [5, p. 61].

The possessive toponyms can also be attributed to the names of places and water in the Kazakh land, which are sometimes given in connection with the name of the tribe. Because if we take into account the fact that some of the Kazakhs migrated and lived as tribes, at that time a certain wintering place or pasture was recognized as the wintering place and pasture of a certain tribe, and the names of various places and waters correspond to the name of the tribe that owned those places. also formed the nomadic Kazakh toponymic space. One of such names is *Chukyrkazgan artesian well*. The named well is located in the Turan basin, in the northern part of Kyzylkum. It means "a well dug by the Shukyr clan" [5, p. 77].

Abyltaikudyk well in Kyzylorda region is one of the names of wells named after people. The well, which means "Abyltai's well", is located in the southeast of Karakum, in the eastern part of the Turan basin.

The above-mentioned possessive microtoponyms include *Boshibai well*, *Ershebay artesian well*, *Zhaina well*, *Sarkekudyk well*, *Toreshkudyk well*, *Ayman well*, *Keldibay well*, *Ketekazgan well*, *Maksut well*, etc. in Kyzylorda region. wells can be included.

In the life of the nomadic people in general, in their view of the world, the well was especially valued as a source of water. Well drilling is widespread in the vast territory of Kazakhstan, where various geographical features are found. Because whenever our nomadic ancestors lived, the steppe was not only rivers, but also deserts and sands.

As you can see from the given table, in most of the names of given wells, the name of this artificial geographical object, that is, the word "well" is often found. Therefore, it is not difficult to understand from many microtoponyms of this type which name is the name of a geographical object. In addition, in some of the names of the wells, one can observe the term words that refer to other geographical objects belonging to the hydrosphere layer. Meanwhile, we are talking about the

use of the words "spring" and "lake" in the names of some wells. For example: *Sarykol well, Suykbulak well, Mynbulak well, Ushbulak well, Islamkol well.*

Some well names describe the quality and character of that well's water. For example: *Tuzdykoskudyk well, Suykbulak well.*

And now some wells are named after people. For example: *Baymurat well, Mustafakudyk well, Naushabay well, Kiikbay well.* Almost all of these given well names are possessive names. That is, wells named after the people who dug or dug that well.

Incidental names. Names of this type are given to indicate that a certain event took place in that place. In contrast to descriptive names, incidental names indicate an aspect of a place that is related only to one historical period. Incidental names have their own special place in the toponymic space of the Kazakh people. One reason for this is directly related to the nomadic culture of the Kazakh people. Here we are talking about the literature of the nomadic people, that is, oral literature. Legends are one of the genres of oral literature among the Kazakh people. Some of those legends are toponymic legends related to the origin of place-names.

Among the above-mentioned incidental names, we can say that the quantitative share of zootoponyms related to the names of living animals prevails. Meanwhile, the main function of most names of this type is informative. That is, our forefathers, who were living in migration, knew the history of every stone and water of the field.

Toponym of Botasokti in Kyzylorda region. Once upon a time, there was a dense thicket where tigers roamed along the Akuyik River. The tigers kept chasing the camels. That is why this river is called "*Botasokti*" [5, p. 117]. Therefore, as can be seen from this name, incident names can talk about such and other events that took place in a certain place.

Buzauvolgen river. The river is located in Zhanaarka district, Karaganda region. The name was created from the combination of the words "Buzau" (noun) and "dead" (pronominal person of the verb). It was named because of the incident where the calves were washed away and killed during the river crossing [4, p. 149].

Karlygash high altitude. There is no direct connection between the word "swallow", which is a component of the toponym, and the swallow bird. The toponym is associated with the name of a young girl whose father did not allow her to start a family with her lover. According to the legend, Karlygash's father, who wanted his daughter named "Karlygash" to marry a wealthy family, did not want his daughter to marry a poor man named Talip, whom he loved. As a result, he shot his daughter and her lover who left the country for the future of their love. On the day before this incident, the local people buried the two lovers together and named the hill Karlygash Biigi [11, p. 170-171].

Beaver cave. This toponym is associated with the name of one of the two lovers who lived a long time ago, like Karlygash. Therefore, this toponym has no direct connection with the large rodent beaver. And the connection between the anthroponym "Kundyz" and the zoonym "Kundyz", which is the etymological origin of the toponym, is a separate story. According to legend, a century ago,

there was a girl named Kundyz who was married to a man from a neighboring tribe named Kenzhebek. Growing up, Kundyz did not want her boyfriend, but liked a guy named Yerbol. Knowing that his betrothed is preparing to take Kundiz as his bride, Kundiz decides to break the law and run away with the man he wants. At that time, girls were sold for cattle.

One night, Kundiz ran away hand in hand with Yerbol and hid in a cave on the side of the mountain on the eastern side of the river against the Kuykentai rock. The two lovers lived in this cave for some time and then they got married. After that, the cave on the slope of that mountain became a legend among the people as "Beaver's cave" [11, p. 185-186]. The name of this cave can tell about the tradition of our people in the daily life of the girl. This lyrical toponymic legend can be a companion to this lyrical toponymic legend, which is said in the minds of our people, who have been teaching the methods of raising a girl from generation to generation with the saying "to touch a girl from forty houses", or that a betrothed girl is forbidden to marry another man even if she wants to. Therefore, when presenting this legend to others, it is better for the narrator to inform his listeners about the traditions of our people, such as marrying a girl and marrying a girl. Only then, the hero of the legend, Kundiz Kyz and Yerbol, will rise to the heights of their bravery in the field of love. Because the Kazakh people knew how to cherish the feeling of love in general. Folk literature, the great heritage of our nomadic culture, can testify to it. The wellspring of folk literature, in all the heroes' poems, the second wealth of the hero is the beloved wife, one of the main characters of the epic poem. Even the feats of our heroes on the way to be reunited with the one they love are described in the songs of those heroes. Taking into account these factors, the incident of the toponym and the main characters of the toponymic legend are highly emotional.

In general, there are quite a number of toponymic legends related to the life of two lovers and their names in the Kazakh land. One of these names is the name of *Shauldir* settlement in Turkestan region. According to the legend, there was a city called Buzyk in ancient times, and it was ruled by a khan named Muryndyk. One day, the river flowing into the city was drained, and the people of the city had a hard time without drinking water. Then Muryndyk says that he will give his beautiful daughter Duriya to the man who fetches water in the city. Duriya is so beautiful that all the male residents of the city are thinking about how to get water to the city. However, beautiful Duriya's love interest is Shamil, a heroic man who takes care of his father's horse. Shamil, knowing that no matter how much he tries to get his daughter, feels that this time is the best time to start a family with Duriya, immediately starts drawing water to the city. As a result, Shamil digs a ditch from the river and brings water to the city residents. However, Khan does not keep his word and tries to escape to Otyrar with Duriya. After that, Shamil runs away with Duriya. In the end, the khan kills his daughter and her lover. The people called the place where the beautiful Duriya and Shamil lived together as "Shamil and Duriya's village". There is a word that over time this name was shortened to "Shamildur" and later changed to "Shauldir".

The next place-water name in the poem of love is the name of *Ayako* river. Ayako River, the etymology of the given toponym is related to the love story between a beautiful girl named Ayau and a boy named Jaysang. At the end of this story, Jaysan is killed by a man named Noyys, who was infatuated with Ayau, and Ayau is unable to accept this situation and dies in sadness. The tears that flowed from Ayu's eyes turned into a trickling river. From then on, the river was called the tears flowing from the eyes of Ayau, Ayau's eyes, and later it became "Ayagoz".

It is not wrong to say that there are three anthropohydronyms of our people, similar to the story of the Ayagoz river. It is Lake *Balkhash and the rivers Ile and Karatal*. According to the legend, a long time ago there was a rich man named Balkash who had a beautiful daughter named Ile who could not get enough of her beauty. According to Balkhash, the most valuable thing in the world is property. No matter how many people tried to marry her daughter, Ile did not like any of the men who came to her with the proposal. One day, the rich man of Balkhash arranged for a feast. There, poets, who were infatuated with Ile argued amongst themselves, and wrestlers fought to earn her favour. During this event, a man named Karatal shows himself well in all aspects and gets to know Ile. He and Ile fall in love with each other. Knowing that Karatal is poor, Balkhash opposes the lovers. Despite her father's opposition, Ile decides to run away with Karatal, but her rich father catches up. Sensing this, Ile came out in front of her father and fell down the cliff and died, saying that if they could not be one in their lives, they'll be together in afterlife. Having witnessed that, her father fainted and when he regained consciousness, he stabbed himself with a dagger out of desperation, with the intent to be buried next to Ile and Karatal. Thus, according to the legend, Lake Balkhash was born from the tears of the rich Balkash, and is constantly filled with the breath of Ile and Karatal, which flows from its two mouths.

In addition, in the deep-rooted history of the Kazakh people, there are toponyms named after the heroes of various events, in addition to the events named after the heroes of the lovers' story. For example, *Baikonur* city in Kyzylorda region. As for the origin of this name, according to the legend, one year there was a big flood along Syr and all the animals were killed. Before that, a rich man arranged for a daughter's wedding into Nazar tribe. After two or three years, the girl's brother went to visit the children and found that they survived the winter. Barsa's sister appeared in front of him and treated him well. After that, the sister helps her brother and gives her cattle. When his brother brought this cattle to his village and told his fellow villagers what had happened, the people were satisfied with Konyr's visit, and some of them went to Konyr's village and returned with cattle, thinking that they would at best return on horseback. After that, people called the place "Baikonur" because the place where the girl named Konyr went was rich [11, p. 271-272].

In our research, we included these incidental anthropotoponyms as the third group after the two main groups of anthropotoponyms in the classification given by B. Biyarov in his monograph "Word-formation patterns of place-water names"

in relation to place-water names associated with personal names, that is, anthrotoponyms.

These anthrotoponyms, nominated to remain forever in the memory of our country, require a complex and complete etymological differentiation in the future. Considering, researching and making available the collected information about this type of anthrotoponyms to the public is not only relevant from the philological point of view, but also the names of this type can at least attract the attention of local tourists to those places. Just as an example, if we tell any tourist the above-mentioned legend about the origin of Lake *Balkash and the rivers Ile and Karatal*, this action will in turn increase the interest of the tourist in the history of these lakes and rivers. Because situations like the event that gave rise to the name of this lake are not the basis for the process of naming the place and water.

The situation that led to the naming of the Ayagoz river does not happen often in the process of naming rivers. Therefore, telling the legend about the name of the river to the tourists who come to travel along the Ayagoz river will not have a positive effect on the tourists.

Therefore, determining the etymological origin of this group of anthrotoponyms mentioned by us will be a very important study. In our opinion, this is one of the unique features of Kazakh onomastics.

Memorial toponyms. The category of place-names of this type includes place-names set in connection with the glorification of the name of a certain historical person.

Famous khan, sultan, hero, dancer, poet, etc. Places where individuals were born or died are named to perpetuate their names. It is customary to call such a toponym a memoryonym. For example, there are twenty villages in total in the country named after the great poet Abay Kunanbayuly. They are: Abay village, Andikol district, Akmola region; Abay village, Khromtau district, Aktobe region; Abay village, Eskeldi district, Almaty region; Abay village, Karasai district, Almaty region; Abay village, Sarkant district, Almaty region; Abay village, Zelenov district, Western Ukraine; Abay village, Shu district, Zhambyl region; Abay village, Aktogai district, Karaganda region; Abay village, Kostanay district, Kostanay region; Abay village, Uzynkol district, Kostanay region; Kyzylorda region, Abai village of Aral district, Kyzylorda region, Abai village of Kazaly district, Kyzylorda region, Abai district of Kyzylorda city; Abay village, Maktaaral district, Turkestan region; Abay village, Saryagash district, Turkestan region; Abay village, Sozak district, Turkestan region; Abay village, Tolebi district, Turkestan region; Abay village, Tulkibas district, Turkestan region; Abay district, Turkestan city, Turkestan region; Abay village, Zhelezin district, Pavlodar region [1, p. 75].

Therefore, anthrotoponyms can be classified as possessive anthrotoponyms, incidental anthrotoponyms and memorial anthrotoponyms within these three main types of toponyms. As a result of this concept, we classified toponyms in the group "Geographical objects named after human names (anthrotoponyms)" in the classification of place names created by A.

Abdirakhmanov in the field of toponymy into three sub-branches. In turn, A. Abdirakhmanov's classification of place names was as follows. These are:

1. Geographical objects named by human names (anthrotoponyms);
2. Toponyms (genotonyms) named after clan names;
3. Toponyms (ethnotonyms) indicating the name of the people;
4. Toponyms based on plant names (phytotonyms);
5. Toponyms named after animals (zootonyms);
6. Toponyms indicating the type and color of geographical objects;
7. Toponyms indicating the number of objects;
8. Toponyms named after events that happened at certain times;
9. Similar toponyms;
10. Geographical or other toponyms;
11. Toponyms indicating the quality, properties and size of geographical objects;
12. Toponyms introduced from other languages and formed from ancient words;
13. Toponyms associated with social events after the revolution [12, p. 127].

The origin of the nomadic toponymy in the Kazakh land dates back to before the establishment of the Kazakh Khanate. In the meantime, our nomadic ancestors, the ancestors of all the Turkic peoples, originate from the nomadic way of life of the Turks. The category of toponymic heritage left by nomadic Turkic peoples in today's Kazakh land will be started by Turkestan, Tulkibasy, Kazygurt. It is good that the names of these three historical places should be respected by all Turks in their own way. Because if we look at the etymology of the names of these places and waters, which are located close to each other, we can understand that historically this region was once important for the Turks.

In the meantime, let's start with the name of the city of Turkestan, which has become a cornerstone to all Turkic people. Before the establishment of the Kazakh Khanate, the village of Yassy, where Khoja Ahmet Yassawi, who was a religious teacher of the Turkic people, lived, was called Turkestan after the Mongol invasion as a sacred place of the Turkic people.

In general, some place names of this region, not only Turkestan, can indicate that this region was a special place for the Turkic people. For example, the name of the center of Tulkibasy district is Tulkibasy, which is also interpreted as "Tulkibasy". Scholars who have considered the etymology of this place say that our ancestor Yassawi chose this place as his final abode saying "I will go to the head of the Turkic people" and then the people called this place the head of the Turkic people, Tulkibasy for short. If we accept the given etymology of the mentioned place-water name as correct, then this toponym will be a memorial toponym.

The toponym of Kazygurt, a place that people cherished saying "There was a ship at the head of Kazygurt, if it is not sacred, why did it remain?" is like the historical traces of the Turkic people, toponymic heritage in our field, which is

connected with the names of Turkestan and Turkibasy. Because if we take a closer look at this name, it has traces of the mother tongues of the ancestors of the Kazakhs and Turks, the successors of the Turkic people. It is a synonym of the adjective "real" in the Kazakh language, "khas", which is becoming obsolete, like an archaism, and the Turkish word "kurt", which means "wolf" in Kazakh. Therefore, one of the possible etymological origins of this name is likely to mean "wolf". As for the name of the wolf, it is obvious to many that it is a wild predatory animal, which all Turkic people regard as the parental figure from the wild nature. In general, the wolf cult is a trait relevant to all of the Turkic peoples. It has been mentioned many times in our common history that the Turkish people united have taken after wolves, symbolically, and struck fear into the hearts of many opponents like a pack of wolves. Now, as for the name of Kazygurt, the name of this region, which is close to Turkibas, the head of the Turkic peoples, may mean the region inhabited by real Turks and real wolves. Of course, this is one of the theories that we believe plausible and bring, therefore, to the attention of the scientific community. And the name of Kazygurt has one hundred percent such a meaning, as it is said that it was written down by our ancestors, and today there is no document to put the final point on the issues related to the etymology of the toponym.

Koyshigara Salgarauli, a prominent Kazakh scholar, who distinguished the etymology of the ethnonyms "Turk" and "Tork" in his work "The Great Khaganate", also "exactly determined the origin (etymology) of these names because there are no written documents that help to reveal the obscure aspects of the world older than the nomadic peoples themselves." it was not possible to determine and reveal the meaning of their names" [13, p.74].

Therefore, even if our ancestors did not leave any written records about why our brave ancestors gave their names and place names as they did, our duty to our ancestors is to determine the objective etymology of the toponymic heritage left by them, based on their history, lifestyle, culture and philosophy.

In addition, the writer S. Bakbergenov made a prediction similar to ours. In it, he assumed that "kazy" means judge, fair judge, and "kyrt" means wolf.

The above interpretation of the etymology of the Kazygurt toponym is our first guess regarding the etymology of the mentioned place-water name. And the second guess is based on the etymology of the word wolf.

The above-mentioned Turkish word "kurt" sounds similar to the verbs "kurt, kurtu" in our Kazakh language. And if we take into account that wolves go as far as destroying their enemies in a pack, the root of the Turkic word "wolf" is probably an animal that destroys. And if we divide the word "wolf" in the Kazakh language into two main roots, as in the Turkish language, due to the destructive nature of the wolf, then the adjective "khas" and the verbs "kyr", "kru" appear. That is, for Turks, the wolf is an animal that destroys the eyes of the enemy, but for the Kazakhs, it is a killer, a destroyer, an animal that destroys the eyes of the enemy. Therefore, in the meantime, the wolf can be called "Kazkurt" or "Kaskurt" in the ancient Turkic language. If so, it is likely that the origin of the toponym

Kazygurt is the Turkic word for wolf. If we say so, there is no doubt that Turkiba was also the home of the Turkic people, a precious place. And it is not for nothing that Yasawi, the religious teacher of the Turkic peoples, made his center in the village of Yassy, near the lands of Turkibasy and Kazygurt, in order to glorify the religion of Islam to the Turkic peoples.

Therefore, the comprehensive study of the nomadic toponymy of the Kazakh steppe, on the one hand, provides information on the history and common culture of all nomadic Turkic peoples, and on the other hand, it is better to consider it in the content of several large-scale works.

Our idea after these concepts regarding the etymologies of the toponyms of Turkibasy, Turkestan and Kazygurt is to analyze the origin of the Karatau oronym.

After explaining the names of the above-mentioned three places as "the head of the Turkic peoples", "the land of the Turkic peoples", "the abode of real wolves, real Turks", it is necessary to reveal the secret of old Karatau, which widely occupies this one place, which Anatolian Turks consider to be their ancestors. Here, in our opinion, there seems to be a secret in the fact that the people respect this mountain as old Karatau.

The general problem is related to the concept of "atazhurt" and the term "Karatau". Many scholars, who have classified the names of places and waters in the vast Kazakh steppe, say that the color name "black (kara)" means "northern" when it is part of a toponym, it means the color of the mountains too. In our opinion, the meaning of the word "kara" as a component of the Karatau toponym is a little further, it is connected with the concepts of "black house", "black round Kazakh boy", "black bread". The color name "Black" is sacred in the worldview of our nomadic ancestors. When they called their nest "black house", they hugged each other and said "you are also a black boy of a Kazakh", and when they appreciated bread, which was considered the king of food, they said "black bread". Therefore, the word "black" means "holy, venerable, holy". In our opinion, based on the above considerations, we think that the name Karatau was given by the ancient Turks in the meaning of "the mountain of our holy ancestor, our home, our place of origin".

Thus, it is not difficult to notice that the traces of the ancient Turkestan or Turan macrotoponyms are chained together like a stone in the Turkestan region of today's Kazakh land, but it is necessary to consider them at their own level and study them as a toponymic historical and cultural relic.

Then it will become clear that this neighborhood is not only the Kazakh, but also the common homeland of all the Turkic peoples today, who believe that all their roots are from the Blue Turks.

We can classify this onomastic heritage left to us from the nomadic Turkic peoples, who considered themselves descendants of the blue wolf, into several thematic-semantic groups. They:

1. Nomadic toponymy based on clan and tribe names. For example, Turkibasy and Turkestan. The structural components of both of the given place-names have the ethnonym "Turkish".

2. Nomadic toponymy based on the customs of animals and birds. For example, the toponym Kazygurt. In our assumption about the etymology of this toponym, given above, the place-water name is related to the wolf totem.

3. Nomadic toponymy based on col Karatau region. This is, of course, a place-water name born from the worldview of nomadic peoples, whose etymology goes further than the name of the color, as we said.

In general, the state of the thematic semantic aspect of nomadic toponymy in the Kazakh steppe today is as follows. From the thematic semantic aspect, nomadic toponymy can be divided or classified according to the traditions of our culture in terms of Kazakh etiquette and nomadic traditions left by our nomadic ancestors. The traditions of the nomadic Kazakh people that we are talking about here are the tradition of waiting for guests, the tradition of the hearth, the tradition of the girl, the tradition of animals and birds, the tradition of the lamb, the tradition of the horse, the tradition of the camel, and the tradition of the bull. From the etymology of toponyms, we can find the tradition of the girl, the tradition of animals and birds, and the tradition of four foods among these traditions. The role of the female child has always been high in the Kazakh steppe. Even the names of the queens Tomiris and Zarina of the previous wary era in our history can prove it. Therefore, in the Kazakh history, the female child was valued from very early times. Meanwhile, another fact to mention is that the most famous of all the Saka kings and queens is the name of the aforementioned Queen Tomyris. It is also evidenced by the fact that Queen Tomiris united all the Saka tribes known to her and defeated the Persian king Cyrus, who was one step closer to becoming the world ruler of his time, on the battlefield together with his army. In general, the concepts of woman, daughter and mother were very important in the Kazakh worldview and nomadic philosophy. For example, our ancestors gave the name "mother" to every natural phenomenon that they valued, such as mother earth, mother land, and motherland. Ibn Battuta, one of the prominent representatives of Islamic philosophy, once said, "I have seen respect for the female community, which I have not seen anywhere else in these regions."

Now let's consider nomadic toponymy within the context of each of these traditions in terms of thematic semantic subgroups.

1.2 Possessive toponymy based on clan, tribe names

Nomadic lifestyle is primarily a collective action. That is, the sharing of goals and objectives by people. The only socio-political model (model) that allowed this was the clan-tribal system. At the same time, the most important historical evidence is the place-names of the clans and tribes that follow the eternal spring and migrate along the longitude. Ethnotoponyms are especially valuable sources of information regarding the history, ethnogenesis, lifestyle, territorial formation of roads and settlements, ethnic relations with other tribes or peoples. At the same time, it is often observed that some ethnotoponyms remain unchanged for centuries, and the ethnic group that caused the ethnotonym completely disappears or migrates to another place. Ethnotoponyms related to tribes of Turkic

peoples in general and Kazakh people are scattered like stars on the Eurasian continent [14, p. 485].

Meanwhile, as the largest ethnotoponyms, we take place names like Turkibasy, Kazygurt, Turkestan analyzed above. And the names of the tribes within the Kazakh people are also toponyms for many objects on the Eurasian continent. For example, place names associated with the name of the Orta Yuz clan of the Kazakh people, the Argyn clan, are found not only in the territory of the country, but also abroad.

The basin (village, settlement) in the southwest of Bolshoi Karaoi Lake, belonging to the Akzhar district of the North Kazakhstan region, is called the *Argyn settlement*.

There is a settlement called Argyn near Tashkent.

At the lower mouth of the Sangardak River in the south of Uzbekistan, a wintering village (kishlak) is called *Argyn*.

One of the channel estuaries flowing into the Amur River is called *Argyn (Argun)*.

A settlement in the mountainous region of Crimea (Kadiliklar) is called *Argyn Argyn (Argun)* is one of the channel estuaries of the Caucasus that flows into the Sanju River.

The city in the Chechen-Ingush region, the railway station are both called *Argyn (Argun)*.

Argyn (Areguni), a mountain on the western side of Lake Sevan in Armenia.

In the north of the Caucasus Mountains (in Chechnya) there is a gorge called *Argyn*.

There is a mountain called *Argyn-tau (Argut-tag)* near Lake Karakol between Tajikistan and China.

There is a river called Argyn in the Kazakh district of Azerbaijan.

There is a city called Argyn in the Kazakh district of Azerbaijan.

In Vladimir, Penza, Orlov, Ryazan, Moscow regions and provinces of Russia, settlements called *Argunovka, Argino, Argun* are often found.

Odoacer, son of Attila from the east of Europe, founded the *Argyn Khaganate*. The land of the Khaganate was called *Gunar (Hungari)*. Later, in 820, the county of *Argyn* was established in this region, and in 930 it was called the *Kingdom of Argyn* due to the conquest of the *Kingdom of Navarre*.

The islands southeast of Lesbos in the Aegean Sea are called Argun.

Arganaty is a mountain range near *Ulytau* in Central Kazakhstan. It is assumed that it was formed from the introduction of the words "*Argyn-ata*".

Argynkol is a lake in the north-west of the Ural region.

Argynkazgan is a settlement on the right bank of the *Zhideli River* in the *Balkash district* of the *Almaty region* [14, pp. 491-493].

Aday is a settlement in *Kamysty district* of *Kostanay region*.

Adaikol is a lake in *Kamysty district* of *Kostanay region*. In the basin of the *Tobyl River*.

Adaykum is a pond-sand basin in *Kamysty district* of *Kostanay region*.

Adai meadow is a vast basin stretching along the rivers Oyil and Saqiz, east of the Taisoigan Sand in the western region of Kazakhstan.

Adaytobe is a winter village in the Terekti district of West Kazakhstan region.

Idabol is a lake in Zerendy district of Akmola region.

Akylbek is a basin in Irtys district of Pavlodar region. There is a wise grandfather among the happy-go-lucky.

Alshin is a mountain and winter resort on the slopes of Shet district of Karaganda region. Alchyn mountain is about 700 meters high.

There is also a settlement called Alshin (Alshanivka) in Denisov district of Kostanai region. To this day, the people of the Small Hundred tribes live here.

There is a winter village called Alshin in Tarbagatai district of East Kazakhstan region.

Baganaly is a settlement and mountain in the Ulytau region.

There is also a settlement called Baganaly in Auliekol district of Kostanay region.

One of the clans in the Middle Hundred Naimans is Baganali.

Baiys is a mountain in Karkaraly district of Karaganda region. One of the great-hundred Dulat tribes is Baiys.

Bakay is a winter mountain and river in Khromtau district of Aktobe region. The Bakay River is a tributary of the Oisylkara River, 45 kilometers long.

There is a settlement called Bakay in Zhelezyn district of Pavlodar region.

There is a mountain called Bakay in Kurchym district of East Kazakhstan region.

There is a village in Kyrgyzstan called Bakay.

One of the ancestors of the Khushi Hund Taz tribe is called "Bakai". The name "Bakai" comes from the motto of the bald people.

Baltaly is a dry riverbed in the Ulytau region.

A settlement along the Terisakkan River flowing through the territory of Zhaksy district of Akmola region.

Baltaly is an old village in Zharkayin district of Akmola region and a settlement in Zhaksy district.

Baltali is one of the clans in the Middle Hundred Naiman.

Basentiin is a lake in the territory of Ekibastuz city administration of Pavlodar region. North-east of Auliekol Lake.

Basentiinkol is a lake on the territory of Aksu city administration of Pavlodar region.

Basentin is the basic clan that descends from the meek community within the Argyn.

Begendik is a winter farm, a valley in the Ulytau region.

One of the clans in the Middle Hundred Argyns is the Behenik.

Bozhban is a village in Otyrar district of Turkestan region. It is 33 kilometers south-west from the village of Shauldir.

One of the clans of the Konyrat tribe is Bojban (good).

Dulat - a tributary of the Sharysh (Charysh) river is called "Dulat" ("Tulati"). And the Sharysh river is the left tributary of the Ob (Ob) river. According to N.A. Aristov, the ethnonym Dulat is connected with the name of this river.

Dulat is a tribe within the Great Hundred.

Zhalayir is a winter village (village) in the right valley of the Surkhan River, which flows from Kumkorgan district in Uzbekistan.

The mountain range in Abai district of Karaganda region is called Zhalayr.

There is a mountain called Jalayir in the Abai district of the Semipalatinsk region.

In the Bulanty district of the Akmola region there is a settlement called Jalayir.

Zhanys is an old village in Zhambyl district of Almaty region. Zhanys is a fundamental clan within the Ulyhuz Dulat tribe.

Lake Zhanys is a lake near Kokshetau.

Zhaugashti is the name of a place in Ulytau district (former Zhezdi district) of Karaganda region.

A large branch of the Konyrat tribe is called Khybelbeu, and one of the ancestors descended from Zhamanbai is called Zhaugashti.

Kerey is the name of a river and lake in Korgalzhyn district of Akmola region.

There is a lake called Kerey in Uzynkol district of Kostanay region.

There is a winter village called Kerey in Atyrau region.

Kanly is a river in Central Kazakhstan.

Kanly village is a settlement in Kogaly district of Almaty region.

Khoja - There are a lot of place names, winter quarters, even districts and cities associated with Khoja ethnonym in Tajikistan and Uzbekistan.

There is a settlement called Khoja in Mendikara district of Kostanay region.

The forest area in Akkol district of Akmola region is called Khoja. Its location is southeast of Lake Itemgen and northeast of Dombyraly Mountain.

One of the mountains in Akmola region is called Khoja.

There is a winter village called Khozha in Tarbagatai district of East Kazakhstan region. It is located in the Tebiske river

The settlement in Panfilov district of Almaty region is also called Khozha.

Kozhakol is a lake in Egindikol district of Akmola region.

Kozgan is the site of an indigenous city in the Kandahar River basin in Afghanistan called Argyntab.

One of the ancestors from the Behenik clan in the Middle Hundred Argyn tribe is called Erkan.

In this regard, we can make the following assumption regarding the etymology of the name of the indigenous city called Kozgan in Afghanistan. First of all, let's talk about the fact that this place is in the Kandahar river basin. Named after the city of Kandahar in Afghanistan, the name of this river is associated with the name of Alexander the Great, one of the great conquerors who once tried to conquer the world. Alexander's name in Persian is Iskandar. The origin of the

names Kandahar or Kandahar takes places from here as well. Therefore, this river is named after the world conqueror Alexander the Great. And if we look at the following historical data, the fact that the land of Afghanistan once belonged to the great Hephthalite country, explains why the names of Argyntab and Kozgan are used in Afghanistan today. That is, the Hephtalites are white Huns, and therefore the descendants of the Huns, and the Argyn tribe, which is a part of the Kazakh people, are also the descendants of those Huns. In this regard, if we take the words "Ak Gun" or "Argy Gun" as the etymological origin of the word "Argyn", it will be normal for the place names Argyntab and Kozgan to exist in Afghanistan. Therefore, it is very likely that the ancestors of our relatives from the Argyn tribe living in Afghanistan today are living in our country.

Konyrat is the former name of Aktogai district of Karaganda region.

There is a settlement called Konyrat in the Myrzashol region in the south of Kazakhstan.

Konyrat winters in Zhanibek district of West Kazakhstan region. This winter village is 9 kilometers south-west of the village of Jaskairat.

Kypchak is the name of a river and lake in Korgalzhyn district of Akmola region. The Kypchak River starts from the Akzhatyk hills at the foot of Ulytau and flows into the Kypchak Lake about 111 km away. The area of the lake is 64.7 square kilometers. In the years of heavy flooding, the Kypchak River overflows the Kypchak Lake and flows into the Tengiz Lake.

There is an estuary of the Arys river called Kypchak in Turkestan region.

The lake in the Nura district of the Karaganda region and the spring in the Zhanaarka district are called Kypchak.

Kypchak Fortress is a fortress built in the Middle Ages on the top of a hill near the city of Luxor, along the Nile River in Egypt. Most likely, it was built during the time when Mamluks ruled Egypt. At that time, steppe Kipchaks from modern dasy Kazakh steppes and Central Asia went to Egypt and ruled that place for several centuries. Beybarys Sultan, the prominent leader of Egypt at that time, who came from Kypchaks, was forever preserved in the memory of history. The mosque in Cairo, built in honor of Sultan Beybarys, has been preserved to this day.

Tore is a valley in Kamysty district of Kostanay region.

There is a settlement called Tore in Mendikara district of Kostanay region.

There is a winter village called Tore in May district of Pavlodar region.

There is a settlement called Tore in Bokei Horda district of West Kazakhstan region.

There is a wintering village called Tore in the territory facing the city of Semey in the East Kazakhstan region.

Torezhal is a mountain in Ereymentau district of Akmola region, height 548.2 meters.

Lake Tore is a lake in the Ualikhanov district of the North Kazakhstan region.

Torekaragay is a lake in Auliekol district of Kostanay region.

Arbitration is a basin on the territory of Kashir district of West Kazakhstan region.

Toreshoky is a mountain in Aktogai district of Karaganda region. Its height is 957 meters.

If we carefully analyze our ethnotoponyms located in different corners of the Eurasian continent, we can once again find out the historical traces of our ancestors.

1.3 Nomadic toponymy based on the maiden's ritual

Women's traditions are special in the nomad culture. In any other corner of the globe, the selfless respect for women, just like here, their beauty and grace inspired many poets and poets and passed down from generation to generation thanks to the songs, legends, and most importantly, even the mountain gorges and wide lakes. We can say that there is no place where the names of wild rivers are combined with the names of women [26, p. 72].

Therefore, the Kazakh people knew how to respect their female child as much as possible, and even the star in the sky carries a girl's name in Kazakh. And the names of places in the fields are not only named after girls, but also based on various events related to the girl's life. That is, the memorial toponyms connected with the names of some of the women who lived in our field also form the layer of nomadic toponymy in the Kazakh language. For example, the aforementioned Ayagoz river, Kundyz cave, Baikonur land name all belong to such memorial toponyms. In addition, memorial toponyms related to this maiden ritual form a special category of nomadic toponymy, as mentioned above. Their research is always relevant, because the differentiation of toponyms of this type is not only scientific, but also valuable as tourist information.

There are many types of national games related to the girl's ritual that can be proved that the girl's tradition is a wide-ranging tradition in the Kazakh countryside. Like other types of entertainment in our nomadic culture, games belonging to the girl's tradition are organized not only for the purpose of entertainment, but also for the purpose of forming a representative of the future nomadic society. In the nomadic Kazakh culture, there are national games related to girls' customs, such as girl competition, girl kade, girl play. Now let's talk about these types of entertainment so that it will be interesting for you, the reader.

“Qyz zharys” (lit. contestation among girls) is a type of competition held among girls. The girl organized the competition at the wedding, on holidays, kelensheks, made her sisters-in-law and her own sisters compete at a close distance, and gave gifts (kerchiefs, bracelets, beads, etc.) to those who came first. The girl's competition is also held in the form of a jockey race. According to the order of the competition, the girl leads the jockey herself, decorates her saddle and cover. Judges will take this into account [16, p. 79].

“Qyz kade” (lit. girl ceremony) is a Kazakh national game. In some places, this game is also called "hide and seek", "Hand in hand", "Bala yvaltar". The bridegroom and the bride are invited to visit the house where they received the "girl gift". Husband and wife, bride with her girlfriends, sisters-in-law, sisters and young people from the village take part in the game. First, sisters-in-law and

daughters-in-law sit next to the groom, and then the bride is seated by the groom's request with a poem. Festive songs are sung and various national games are played. The girl usually spends winter indoors, and summer in a yur [16, p. 78].

Chasing a girl is a national equestrian game. In ancient times, a man who was about to get married was subjected to various tests that showed his courage, strength, and dexterity. The man who went through all that without losing was then told: "Now you will be lucky if you chase the girl."

At this point, chasing girls became a sort of sport [16, p. 78-79].

If we take a deeper look at this game, at the time of our forefathers, who were wise to the proverb "Keep a girl out of forty houses", young girls sometimes did not have the courage to tell their family members about their lover, the man they fell in love with. Then, during such a game, if the girl wanted the man who was chasing her, she would give him a chance to catch up with her. This seems to reveal another aspect of our proverb "What's yours will come to you".

"Qyz oinaq" (lit. "Women's games") is a Kazakh national game. A feast is orchestrated by young women with the permission of their parents and village elders. Girls' play is usually taking place (in the family of a respectable sister-in-law, in her own house of a respectable maiden) as weaving, beating wool, and pressing felt. Along with many types of national games, folk games such as "The old woman and the cripple", "The eagle and the rabbit", "The wolf and the fox" are played. The girl's game lasts for 2-3 days, sometimes up to a month by taking turns playing in each girl's village. The party, which is held as a farewell party for the girl with the village youth before leaving, is also called a maiden's party [16, p. 79].

"Qyz bori" (lit. "She-wolf") is a game that girls and boys get together to play on summer days. Girls gather in one square as "sheep". They are guarded by 2-3 men. Other young men act like "wolves" and tag the "sheep" and run away as if leading the girl who falls into their hands. The duty of the guard is to separate the girl from the "wolf". In some places this game is called "Serek khylyak" (lit. "Pointy ear")

All this shows that the girls have always been revered and respected in the Kazakh steppe since ancient times. The elevation of Queen Tumar, a prudent girl who stopped the Persian king Cyrus, who was born and grew up in the heart of this Eurasian continent, to the rank of queen, means that no matter where she is in the desert, the girl child is especially respected.

At one time, when the big tribal leaders of the Turks gathered, the wives of the tribal leaders participated in that meeting. It means that in Turkic tribes, women have had their own voice in solving important problems.

It is said in the Diwani Hikmet of Khoja Ahmet Yassawi, the first Sufi of the Turkic people who once lived in today's Turkestan city in the Kazakh steppe, that the position of the girl child was never reduced in the Turkic steppe and Yassawi teachings, and in the following lines of the fortieth wisdom.

Baba Mashin heard at that time,

Perhaps there is a shaikh named Ahmet in Turkestan.

*Without talking to the girls there,
He came to Turkestan, friends.[15, p. 81].*

Legends say the following about this: “Baba Mashyn, who was one of the saints of Khorasan, realized that our grandfather Yasawi's reputation was taking its toll and accused our grandfather that men and women sit together in your meetings. Later, he was impressed by the wisdom of our grandfather Yasawi and became one of his disciples and students.”

Therefore, Yassawi also made his own contribution to the culture of the Kazakh people and glorified the equal positions of men and women in the nomadic Kazakh society.

Another proof of this is the fact that there are many proverbs in the proverbs, the wellspring of field wisdom, which our grandfather Yassawi said formed the basis of the proverb "If it rains, it is the beauty of the earth, if a girl is raised, it is the beauty of the country" and in turn, that confirms that there are many proverbs that call for the girl to be valued and cherished. Kazakhs are a nation that honors its mother, respects spouses, and revere daughters. Emphasizing the role of a woman's child in the life of society, he said: "A woman rocks the cradle with one hand, she rocks the world with the other," "A giant is born from a mother." One of the founders of the nomadic Kazakh society were our noble mothers, whom the blessed elders and common people honored as the mothers of the country in every village, admired for their intelligence and wisdom, and revered them as godmothers.

In the nomadic Kazakh steppes, the saying "The first wealth is health, the second wealth is white enmity" deeply rooted in the mind of every young man.

Names of places and water given in relation to girl's ritual:

1. Karaganda region, Osakarov district, *Bikesh river*.

Zhetykyz river, Ulytau district, Karaganda region.

3. Karaganda region, Ulytau district, *Kyzauyz spring*.

4. Karaganda region, Ulytau district, *Kizauyz winter village*.

5. Akemshek mountain in Zhanaarka district, Karaganda region. The adjective "white" is a name made up of the word "breast" and the noun "breast". The name was given due to the resemblance of the mountain to a breast.

6. Akkyz mountain in Zhanaarka district, Karaganda region. The mentioned mountain is located in the southwest of Kynaly Lake. This is a place name that is an anthrotoponym.

7. Baibishë mountain range in Kyzylorda region. The island stretches for 25-27 km from north-west to south-east between Karakum and Betpakdala.

In general, a godmother is a spouse's position established in the lifestyle and family traditions of Turkic peoples. Bai, bishe comes from the combination of two words: bai - husband, head of the family, elder; bishe means his spouse, soul mate, ruler of the house. Usually, a man's first wife, that is, his eldest wife, is called a godmother. Elderly, intelligent and influential women who were mothers of the country were also respectfully called godmothers [7, p. 222]. Now let's take a comprehensive look at the concept of "first wife", which is rooted in our nomadic

culture. Our forefathers used to say, "Know your way in life and know what you can do" realizing that having multiple wives is a responsible thing, and nicknamed the first wife in the family as "older wife" thus. Most of the time, only the men who lived in our Sain field, who kept the cow of a village, were the guardian of the village, and were the rich people of the village, were the ones who took several wives. That is why the word "first wife means the daughter of a rich man, a village guardian, a rich man's daughter, a rich man's first wife". In the meantime, it is not difficult to understand the field wisdom of our ancestors who lived in the Middle Ages, who formed a nomadic culture. In those days, there were not many professions and professions that would allow one to get married for free, and it was quite difficult to live in the Middle Ages without a guardian for a child by nature. In his time, among the nomadic Bedouin Arabs and among all mankind, Muhammad, the noble of mankind, who was sent to preach Islam and call to Islam, also insisted that the main purpose of marrying several wives is to be a guardian of those wives. From the very beginning, both in Islam and in our nomadic culture, which was formed on the basis of Islam, the main purpose of having multiple wives was not to satisfy lust, but to take care of a sensitive woman and not make her feel materially needy.

It is a tradition of the Kazakh people to especially value, respect, and help a woman, especially to be a protector of her husband [14, p. 185].

8. Kelinshek hill in Kyzylorda region. In the Turan basin, 29 km north of the city of Baikonur. The name is probably based on the appearance of the roof. The word bride here means a newly married young woman [8, p. 381].

9. Kyzemshek village, Sozak district, Turkestan region.

10. Kyzemshek village, Kyzemshek village, Sozak district, Turkestan region.

11. Kyzemshek mountain plateau in Shingyrlau district, West Kazakhstan region.

12. Kyzemshek hill in Moyinkum district, Zhambyl region,

13. Kyzemshek mountain in Abai district, Karaganda region.

14. Kyzemshek hill in Mynbulak rural district, Turkestan region.

15. Kyzemshek mountain in Semipalatinsk, East Kazakhstan region.

The name Kyzemshek, given to the mountain or hill in the cited examples, was given due to the similarity of the external appearance of those geographical objects to the parts of the human body. One such name is Muryn hill in Sarysu district, Zhambyl region.

In general, there are a lot of nomadic place names associated with girls and female children. Here, we are mostly going to analyze only common names as examples, and we will not analyze proper names, that is, place names named after individual specific girls.

16. Mount Katynadyr, Khromtau district, Aktobe region.

17. Kelinshektau mountain, Sozak district, Turkestan region.

18. Lake Kelinshek, Zaisan district, East Kazakhstan region.

19. Baibishye lake, Zhalagash district, Kyzylorda region.

1.4 Nomadic toponymy based on the custom of cattle

Since the main occupation of our nomadic ancestors was cattle breeding, these four types of livestock were their main source of food and a vehicle for movement. In general, our ancestors were well versed in the virtues of the four livestock, and were fully acquainted with the secrets of the four livestock. It was believed that each of the four species has its own pir. Man fed the meat of four animals, made a thousand different dairy products from his milk, wore clothes from wool, and covered a yurt with a round roof like a replica of a rolling earth. In fact, each of the four ethnic groups has its own tradition in every Kazakh steppe, and in this study we only classify all those traditions as one layer of nomadic toponymy. For example, lamb tradition, horse tradition, camel tradition, bull tradition. Now let's describe each of these traditions individually.

Kazakhs believe that "a cow was created from water, a camel from the sun, a horse from the wind, a sheep from the sky, a man from the earth, a goat from a rock."

Each animal has its own blessing fairy in the form of an old herdsman. patron of sheep - Grandfather Shepherd, grandfather of horses - Grandfather Kamar, patron of camels - Oysyl Kara, patron of cows - Grandfather Zengi, patron of goats - Grandfather Shekshek. So, this means that the nomads paid special respect to these four food animals. In general, nomadic Kazakhs did not keep even four food animals while sitting idle. It was believed that every animal has a coat. It is believed that each of the four animals has a fairy that protects and feeds them. And most of those four are not ordinary people, some of them are real life saints. Two of them are the above-mentioned Shopan ata and Zengi baba, these saints lived in real life and made a great contribution to the spread of Islam in the vast field of nomads. Both of them are students and followers of Khoja Ahmet Yasawi, who is considered the sultan of saints for all Turks, and not just followers, they are holders of special knowledge who have mastered the teachings of two worlds. In addition, the fact that two of these four pirs were disciples of our grandfather Khoja Ahmet Yasawi shows that our grandfather not only preached Islam in Turkic language among the nomadic Turkic peoples, but was also one of the founders of the Kazakh nomadic culture. In the meantime, we can say that the source of proverbs from the life experience of nomadic Kazakh culture, proverbs, began with our grandfather Khoja Ahmet Yasawi, and we can say that our grandfather is not only one of the founders of Kazakh nomadic culture, but also the main one.

Patron Zengi, whose name is remembered as a patron of cows, is the uncle of Khoja Ahmet Yasawi. On that note, the name given to Zengi baba by his parents is Aikozha. Since he was a black man by birth, the people called him Zengi ata.

It seems that Zengi Ata was a shepherd and took care of the country's pastures. He also had a lot of cattle on his property. Grandfather fertilized the cow's seed, spread it in groups and multiplied it.

Zenggi, the fourth generation of Arystan Bap, found a place near the ancient city of Shash, modern Tashkent, and settled that area. He went out in the morning with the herd, and then without warning, he set it free, saying "Osh! Osh!",

meaning he will bring only one stock from the entire herd from the distant Kyrgyz land. The name of the city of Osh probably came from that.

Grandfather Zenggi was a diviner and a saint who could accurately tell the shape and color of a calf inside a cow.

Shopan-ata, who was considered the shepherd of the sheep, was one of the many students who received lessons from scholar Khoja Ahmet in the city of Turkestan. He went to the Mangista Peninsula in search of the rod thrown by Khoja Ahmet Yasawi to test his disciples, and there he propagated the teachings of our Yasawi-ata.

The shepherd is the patron of the sheep and their guide. According to researchers, Khoja Ahmet lived in the 13th and 14th centuries and was one of the leaders of the Yasawi sect. In general, in the Islamic world, there is a tradition of honoring the sanctity and dignity of each profession, and paying respect to the spiritual teacher, the holy pir, who is at the beginning of these professions. Also, in traditional Kazakh Islam, there are sacred names that are revered because of the Kazakh's ancestral profession of cattle breeding. One of them is Shopan-ata. Although he is a historical figure as a teacher of the tradition of the Yasawi sect, he has remained a legendary figure in the memory of the people as a shepherd. There are many legends about Shopan-ata, glorifying the virtues of sheep shearing, and the owner of that profession sought support and food from the herd, striving for spiritual continuity with the Muslim tradition [17, pp. 534-535].

This four-livestock tradition of the Kazakhs, who followed a nomadic lifestyle in general, and the individual patron of each of the four livestock can show how deep the roots of Islam are in the mind of the Kazakh nation. The first two of the four mentors, the above-mentioned Shopan ata and Zengi baba, were followers of our ancestor Khoja Ahmet Yassau, who brought Islam to the Turkic peoples in Turkish, while Oysylkara and Kambar ata also contributed to the spread of Islam after this religion was sent to the earth and our honorable prophet.

Oysylkara is a patron of camels. The concept associated with the name of Wais al-Qarani, known for his love for the prophet and revered as a saint in the history of Islam [18, p.92]. The historical person Wais al-Qarani lived in the village of Karan in the city of Sham in the 7th century. He foresaw the birth of the prophet Muhammad with the miracle of sainthood. He grazed the camels of the Karan country and was an example to many with his loyalty to his profession, piety, and satisfaction. Feeling the sainthood and warm affection of Wais Qarani through a special spiritual connection, the Prophet Muhammad presented his cloak through his companions as a sign of his respect for him and a testimony of his spiritual rank. Wais Karani, who looked after his sick mother, could not face the prophet during his lifetime. Therefore, it is considered the greatest of natures. In the Turkic Islamic world and in the traditional Kazakh society, he praised the sanctity and dignity of every profession related to livestock, and he believed that at the beginning of every profession there is a spiritual teacher, a holy priest. That is why he promoted loyalty to the profession and asked for support from the owner of that profession, not to eat and drink [19, p. 592].

Kambar-ata is the owner of horses, according to Kazakh beliefs. In some legends, the name Kambar ata is associated with a historical figure named Hanbar, who was the son-in-law of the Prophet Muhammad, Hazrat Ali.

Therefore, the Kazakh people have seen such religious saints from the beginning of time and have been able to achieve the quality of those four things. From this we can understand how important this four-food tradition was for our people.

Among the four mentors / patrons of the four animals, Shopan ata and Zengi baba were direct disciples of our grandfather Khoja Akhmet, followers of that person who glorified his teachings to the later ones. Although those people are historical figures, in our opinion, under the influence of this Yasawi teaching, it seems that they have risen to the status of holy spirits who support, inspire and feed the four people. Now let's start by overviewing the religious term "patron" in general.

In this regard, "religious mentor" is a concept used in connection with major religious leaders such as haji, arast, iman. Often found among Sufis. In most cases, a pir becomes a "saint" and lives an ascetic life. In literature, sometimes the "religious mentor" is used as a supporter, protector, support, and comes close to the concept of a holy spirit [7, p. 392]. If we analyze this definition itself, it can be shown that Oysylkara and Ata Kambar became sacred ghosts among the nomadic Turks, supporting and protecting the four tribes, because of the influence of our grandfather Yasawi's teachings.

On the one hand, the religious concept of "religious mentor" is a concept used among Sufis, and our grandfather Yasawi is recognized by Turkic peoples as their first Sufi.

After the Holy Qur'an, the book of wisdom, which is the second book after the Qur'an, which is the second notebook after the Qur'an, which begins with the words "Dapter sani, sozan aştym mane" is the book of wisdom. There is no doubt that our forefathers, Oysylkara and Kambar, who explained to the Turkic children, also spoke to their people about the sainthood. Our forefathers always spoke to their students and people about Islam and its preachers.

And thirdly, in the worldview of the nomadic people, the fact that these holy men, created on the Arabian Peninsula, are considered the patrons of the four animals in the same category as the disciples of our grandfather Khoja Ahmet Yasawi, is another evidence that the teachings of Yasawi have their own contribution in their rise to the rank of pirs for the nomadic Turkic peoples.

Therefore, our ancestor Ahmet Yasawi, who made the nomadic cattle breeding the main material support of their life, formed the four pillars of the worldview of the nomadic Turkic peoples, and this is another proof that his teachings were the main founders of the nomadic culture.

Another integral component of the nomadic culture of the nomadic Turkic peoples is the contribution of our grandfather Khoja Ahmet Yasawi to the formation of the art of aytis. It is enough to show the data from this one book as

evidence for this. The first of them are the lines of our grandfather's "Diwani Hikmat" in which Heaven and Hell tell each other about their achievements and argue against one another:

"Heaven and hell are in dispute and the meaning is thus,
Hell will say: I am superior, I have Pharaoh's safety.
Heaven retorts: what you speak of, you know not of,
You have Pharaoh's safety, I have Yusup Kengan.
Hell will say: I have a great number of greedy slaves,
Bound into fiery chains and shackles.
Heaven will say: I am superior, I have prophets,
Before the prophets there is a chorus of servants [15, p. 91].

Our second proof is the following definition given in the encyclopedic handbook of Kazakh literature.

Aytys is a genre of poetry that has long been established in oral literature, a word competition, a song competition, which is performed in front of a group. Aytys has been known since ancient times in Turkic countries. In M. Kashgari's work "Diwani lugat at-turk" "The Tale of Summer and Winter" and "The Tale of Heaven and Hell" in Iasawi's "Diwani Hikmet" it was explained that this genre goes down the centuries [20, p. 22].

Conceptual codes depicting the image of the universe with a worldview related to the four graduates of the Kazakh language were created by J.K. Karakuzova and M.Sh. Khasanov: "In order to show the completeness and completeness of the Kazakh social level, four animals are named: horse, camel, sheep, cow. They represent the four corners of the world, four elements, four directions, four types of human character. In addition to these, each animal has its own general character, a sign that distinguishes it from others : a horse represents the upper world, a sheep represents the material world, that is, the earth, a cow represents that world, the world of the dead. And the camel is the fourth unit that unites all of them and is a symbol of space" [21, p. 177].

Since our ancestors lived a nomadic lifestyle and were engaged in animal husbandry, they fully understood its aspects and secrets, and animals were considered sacred in the ancient sense. Sh. According to Valikhanov: "They say that there are animals with such powerful power, and they call themselves holy. Disregarding animals' clothes causes fury of animals. Anger, anger is called kesir" [22, p. 27].

Pets have a special place in Kazakh life. Animal's physical strength, meat, wool, hide, skin - all were used in the household of the nomad. It really provides all the needs - food, clothing, shelter, transport, etc. provides.

There is a Kazakh saying "The country of the rich is rich". Here, the "wealth of the land" is the fodder for livestock - green meadows and abundance of drinking water.

While moving in the Kyrgyz steppes, especially during summer, Kazakhs wished the following good wishes and blessings when they met other people:

May you fly across the meadows! - in the sense of having a lot of camels for easier navigation across the places

May the waters flow! - used during harvest

May your way be steady! - used when shearing sheep, goats and camels.

May there always be more! - intended for herders.

May it rain! - used when watering cattle.

The Kazakh people knew how to respect the four animals so much that even now when they ask each other for their well-being, they say "Is the animal safe?"

Lamb tradition. In Kazakh folk tales, the lamb descends from the sky. It is a gift from God. Even the nomads considered the year of the sheep as a year of peace and famine in their census. In addition, in the Kazakh people, sheep represent wealth, abundance, and happiness. Our ancestors respected sheep so much that they recognized the place of happiness for human beings as "The place where the sparrow lays its eggs on the sheep".

The tradition, connected to rams is also reflected in the rituals of Kazakh cuisine. The most honored guest at the table was given a sheep's head. It is a sign of the head of respect, a sign of royal power in the past.

Tail-liver is made from sheep's tail and liver, which is presented as a traditional dish for the bride and groom, symbolizing the coming together of families, future kinship.

The pillow is given to the groom so that it is so close and dear to the heart of the bride and her relatives. The fairy-tale hero Er-Tostyk, who was the most dear to his parents, is named in the honor of such a tradition

What a tender name his mother gave to the heroic Kozy Korpesh batyr in the lyrical epic! This name is known as Romeo, a brave hero and forever in love.

Therefore, from the above-mentioned things, you can understand that the tradition of the white lamb is deeply involved in all spheres of life known to our people.

Even the Kazakh people let their little children play with sheep and were regarding as it a source of life experience. For example, although this game may seem like a simple game to an outsider, it also played a certain role in training the brave warriors of the future nomadic society. If we pay attention, the child during the game of rush learns to hold his body dexterously and to hit the target accurately. And it will be one of the necessary abilities for a nomad in his future life. A young man will be able to see its results when he draws a bow and hunts, or when he hits the enemy's soldier with an arrow on the battlefield.

“Asyk”, more commonly known as Shagai is an ancient sports game for children. A horizontal straight line is drawn on the barren field, and marksmanship tests are conducted by alternately hitting the target along it. The one who shoots the most ticks wins. Type of rush game: three feet, one foot, exit, circle, etc. [7, p. 538].

The Kazakh people, who know how to use words well, chant "May your haste come from the ash!" when blessing. wishes. Chants "Good luck!" meaning “May the work you started be successful!” originate from these. The descent of ash from

the cypress is the direct equivalent of the descent of the ash from the dew, mountain, ash-like slopes to the ash slope. At the same time, this game of shagai unconsciously teaches the little boy of the nomad not only to be a hunter, but also to become an heir to their family, a future nomad. Because during the above-mentioned rush game, the rush that the child aims at is not just an ordinary rush, but in the opinion of the child, it is the strongest and most successful "dice" among the "dices" in his hand. Each child has only a few of these "dices". And the luckiest among the hasty ones is the "golden one". So, what we are talking about is the game of shagai is not just a fun game or a game that is played at will, it is a national game left by our nomadic ancestors, which is always like a dice in the hand of a child, teaching one to be strong, be a hunter.

In addition, it not only educated future soldiers, but also allowed young men and adults to get to know each other and have fun around the village in the evening. All in all, it is possible to therefore proclaim how valuable this tradition and national gamewas for the nomadic peoples.

Horse custom. Since the time of my grandfather, the person without a horse has been considered the poorest, the wretch who has lost grace.

The one who has a horse or horses is different. For Kazakhs, who say "a horse is a man's wing", one can say that the horse is the continuation of man, his second part, essence, even. In fact, it is worth remembering that the ancient Greek thinker Herodotus, who is considered the father of historical science, saw that the Sakas who inhabited our steppes were the first to master the horse, and recognized our ancestors as owners of great power, half man and half horse. And under the influence of his amazement, a group of centaur-like characters of ancient Greek mythology arose.

The horse is the second "I" of the nomad, it can be said to be his second meaning.

Kazakhs believed that a man and a horse are similar to each other: that's where the saying "A man has the character of a horse" came from.

"Atustar" is another alternative name for announcing the birth of a newborn baby. If a girl is born, the saying "Happy forty-seven horses!" is often used around, referring to the future bride.

Reflecting on the past, there was no glorious and courageous hero without a horse, his faithful friend was always by his side.

Kazakh children are said to have grown up playing in the horse's ears. No Kazakh child has seen his childhood and grown up without being acquainted with the horse.

No holiday has passed without the most beautiful beauty - the horse race. The Kazakh man back in the day was ready to give everything for the first place in the race and loved horse racing with all his heart.

Children were trained and prepared for horse racing as a future career of a warri Military training of field heroes is manhood, it takes place on horseback. During festive ceremonies and weddings, games are played, majority of which happen to be connected to horses in one way or another.

For the Kazakh man, the horse is his friend and brother; servant and guide. He shares his sorrows, joys and food with his horse.

Almost all of these facts show how important the horse is for the nomads. Even the main helper for the migration of the nomadic people was this riding horse. And now let's talk about the four-wheeled camel, which was the next vehicle of our nomadic ancestors, and the camel tradition.

Camel custom. It is impossible to imagine a nomad without this giant animal with piercing eyes. But it is not possible for everyone to take care of a camel - first of all, a camel is resistant to grass and water, but it is a desert animal and cannot tolerate bitter frost; secondly, for this reason, it is valued as a livestock, it is very expensive, and it calves only once in two years. If an outsider sees a camel giving birth, the tender and sensitive animal will die in less than a week.

Even the eyes of the most beautiful girl can't be compared to the glow of a camel's baby with eyes that are glazed with snow, wonderfully sad and with unusually long eyelashes. That's why they used to name their beloved daughters Botagoz. Referring to her beauty.

A young camel is very trusting and kind. The common saying has it that among animals, the camels are the most trusting, just like among humans friends and comrades tend to be.

From the age of two, this gentle animal helps the household and serves as a transportation animal. As it grows, it becomes a powerful desert ship.

In the Kazakh steppe, even camel fur was used as a medicinal substance. For example, a broken arm and leg is wrapped with camel fur, it keeps the heat well and protects against colds.

Nomads greatly valued and respected this powerful and useful animal and associated it with the image of the universe, where everything is harmonious and well-aligned.

In addition, a camel is a vehicle that carries a heavy load, a vehicle that carries a nomad's house and all his belongings, clothes his owner and cures many diseases. Shubat, a drink made from camel milk, has very beneficial and therapeutic properties.

Now let's talk about the cow that fed all the nomads with its milk for twelve months of the year, about the bull tradition of our people.

Cow traditions and customs. Despite the fact that cattle are included in the four breeds of Kazakhs, they are considered to be an animal common in sedentary and semi-sedentary peoples.

A cow is a sign of wealth.

Sheep, goats, horses, and camels give milk only in spring and summer, while cows provide their owners with milk for ten whole months, the remaining two months of the year correspond to the calving season. Therefore, it is considered better to have only one cow than to have ten types of dairy cattle.

The ancient Turks - Oghiz believed that the image of Blue is supporting the Earth with the horns of the Blue Ox. The bull was the tribal totem of the Oghuz (that's why they got the name) and their battle flags depicted its head or horns.

They considered themselves descendants of the blue ox. We know this name from the Turkic-speaking Gagauz people of Moldavia today.

According to the belief of the ancient Altai people, it is said that the Blue God traveled around the world riding a blue ox. Now let's talk about the place of nomadic toponymy, which was an integral part of the life of our nomadic ancestors.

Names of places and water in the Karaganda region related to cattle

Koykol river in Shet district, Karaganda region.

Taishik river in Karkaraly district, Karaganda region.

A different philosophical and cultural system related to the horse has been formed in the worldview, language and language of the Kazakh people. The animal that introduced the vast steppe to Kazakhs, made them feel its limitlessness, and is considered sacred is the horse.

There are a lot of horse-related zootoponyms in Kazakhstan, let's cite some examples of such names: Atbasar, Atshabar, Atsalgan shaty, Kultailak, Bozaigyr, Toraigyr, Aigyrushkan, Karala Aigyr's peninsula, Kulazhorga, Konyrat zholy, Bozat ekyan, Mynzhylky, Saryaygyr, Taibakkan, Taisoygan, Taizhurgen, Taizhuzgen, Kaldai horse fell, Atoynak, etc.

Aigyrzhal rural settlement, Shet district, Karaganda region.

Shepherd rural settlement, Shet district, Karaganda region. In general, "shepherd" is a profession, that is, a synonym of the word "shepherd" that we all know, and "Shepherd father" is a shepherd. Therefore, we believe that this toponym is related to the four food traditions.

Koytas rural settlement, Shet district, Karaganda region.

Atkapkan well in Aktogai district, Karaganda region.

Malozek settlement, Aktogai district, Karaganda region.

Koshkar rural settlement, Aktogai district, Karaganda region.

Lake Basbaital, Ulytau district, Karaganda region.

10. Karaganda region, Bukar Zhirau district, *Okiztau winter village*.

In Kazakh fairy tales and legends, the cow is shown as an image of the afterlife. In the study of S. Kondybai, "a cow (ox, bull, calf) is the soul (spirit) of dead people, and a cowherd (bald man who grazes a cow, Tazsha) is a shepherd of dead souls (ruler of the land of the dead)" [23, p. 439].

In the toponymy of Kazakhstan, there are not many place-names related to cows (cow, calf, bull): *Kokbuka*, *Ogizsay*, *Buzauolgen*, *Aksiy*, *Karaogiz*, *Ogizsymas*, *Tanakol*, *Syrbozsha*, *Ogizokirgen*, etc.

Akkora river, Bukar Zhirau district, Karaganda region.

Botakara dam, Bukar Zhirau district, Karaganda region.

Lake Saumalkol, Karkaraly district, Karaganda region.

We divide the nomadic toponyms related to the four food customs into two main groups based on the principles followed by our ancestors when naming them to a certain place. They:

1. Descriptive toponymy related to the four-food ritual;
2. Incidental toponymy related to the four-food ritual.

Names of places and water in the Kyzylorda region in connection with the four-food tradition:

1. Aigyrbaital hill in Kyzylorda region. To the north-east of the Aral Sea, on the Altynshoksu ridge.

2. Aigyrbulak spring in Kyzylorda region. To the north-east of the Aral Sea, on the Altynshoksu ridge. A name formed in the meaning of "big spring".

Descriptive toponymy associated with the cuisine customs

Kulanotpes river in Karaganda region. The river starts from Aymysyk and Aigyrzhal mountains in Zhanaarka district and flows through Nura and Korgalzhyn regions. It flows into the sea lake. The meaning of the toponym means "a deep river that Kulan cannot swim across". Therefore, this indicates that nomadic people should not drive cattle through this river during their migration. The given toponym performed an informative function for nomads [4, p. 146].

Okiztau mountain, Karaganda region. A name composed of the words ox (noun) + mountain (noun). The name given to the outer shape of the mountain [4, p. 170].

Aigyrbulak spring. To the north-east of the Aral Sea, on the Altynshoksu ridge. The name formed in the meaning "big spring" [5, p. 14]. From the given name of the place and water, we can see that once upon a time, our ancestors compared the surrounding worlds with four foods. In the given toponym, the big male of the horse is called Agyr, and the big spring is called Aigyrbulak, that is, the big spring. Our nomadic grandfathers even named their little born child "Botagoz" after looking into his eyes.

Kulandy peninsula in Kyzylorda region. It is located in the north of the Aral Sea. At one time (before 1980), the peninsula extended into the sea for about 60 kilometers. Kulandy Island merged with the coast due to the inflow of the Aral Sea and changed its shape. It was probably a name formed because the Kulans once inhabited this peninsula [5, p. 31].

Tuyekudyk well in Kyzylorda region. In the western part of Aral Karakum. In the sense of "a big well where only a camel drinks water" [5, p. 39].

There are two different assumptions about the etymology of the mentioned place-water name. The first one is based on the nomads' comparison of the surrounding world with four foods, and the second one is the toponym of the nomad, which has an informative function, taking into account that only camels can drink water from the mentioned well. In addition, the given toponym is shown as a descriptive toponym in the given two predictions.

Alaaygyr winter village, Kazaly district, Kyzylorda region. In the northwestern part of the city of Kazaly, in the valley of the Syrdarya river. The name was probably given because of the mottled stallion grazing in this winter or because of its other properties [5, p. 44].

Okizboget wintering in Kyzylorda region. It is 19 kilometers south of the village of Aiteke Bi. "A name with the meaning of a big dam [5, p. 58].

Koylyk well in Kyzylorda region. In the northeastern part of Kyzylkum. A name meaning "sheep watering well" [5, p. 122].

Ox hill. In the west of the Karatau ridge, in the valley of the Syrdarya river. The name was given because the appearance of the hill resembles the horns of an ox [5, p. 125].

Aigyr cemetery in Mangystau region. Scientists say that names associated with livestock names have a different meaning in toponyms. "Agyr word means "big", "tall", "big". Then the meaning of the name is: "Big burial ground" [24, p. 16].

Aigyrzhal hill, Tupkarygan district. The name was created by combining the words aygyr (noun) and jal (noun). Meaning: "big husband". Aigyrly settlement of Mangistau district, Mangistau region. The word stallion means "big", "tall", "large" and is also considered as the name of a herb. The name was called "stall settlement" due to the abundant growth of stallion grass [24, p. 35].

Mangistau region, Mangistau district, Baigetobe hill. The name was created by the combination of the words "baiga" (noun) and "hill" (noun). Meaning: "a hill where horse races take place" [24, p. 41].

In general, our ancestors, called "Man's wing - horse", played several games with horses for the purpose of entertainment. Nomads have a number of equestrian games, such as horse riding, horse milking, horse racing, wild race, horse racing, jamb shooting, chasing a man, winning silver, kuppar, chasing a girl, and hitting a horse. These games take place during the periods of "thirty-day game, forty-day feast", which is mentioned in the legends and tales of the Kazakh people, who have one of the richest folklore in the world. For example, a game of horse riding, giving a meal, marrying a girl, March, fall, etc. the set was played at weddings. And today, it can be said that the horse riding game has been forgotten [25, p. 32].

And the racing game, which is the structural part of the name of Baigetobe hill, is a wild race. The longest distance of this horse race does not exceed 20-25 kilometers. The reason is that the head of the horse that comes out of the coffin is released voluntarily. Whoever comes out ahead gets the main prize. [25, p. 174]. Race is a type of national sports games. This type of equestrian sport is also found in other Turkic peoples. For example, a race is called "paiga" in Uzbek and "chabysh" in Kyrgyz. According to some sources, in the 70s of the 15th century, when Sultans Kerey and Zhanibek founded the Kazakh Khanate, they organized a race on the banks of the Shu River in Tulparsaz. Since then, the race has become an integral part of collegial gatherings (weddings, dinners, etc.) of the Kazakh people. [18, p. 221].

Mangistau region, Karakiya district, Botakan well. Meaning: like "little or small well" [24, p. 42].

Mangistau region, Mangistau district, Karatuye mountain. The name was created by combining the words black (adjective) and camel (noun). Meaning: "stone, soil is black, hill with camel's hump" [24, p. 44]. That is, this toponym is a

descriptive toponym, describing the appearance of the geographical object that is its name.

Mangistau region, Karakiya district, Tuyesu sandy valley. It is located between the Mangistau Plateau and the Western Plateau. Meaning: "sandy valley near a big well" [24, p. 49].

Buzauolgen river in Karaganda region. The name of the river is a name created from the noun "Calf" and the word "died". It was named because of the incident where the calves were washed away and killed during the river crossing [4, p. 149].

Tokti Zatagan mountain in Karaganda region. According to the legend, all the horses of Sapak Bai, who lived in this place, were killed by suffocation, and only five thousand lambs survived, which were eaten by picking the lichen that ended up on the rocks of the mountain [4, p. 169].

Atbasar is the name of the city. The Kazakh noun is formed from the pronoun "at" and "basar". It is a name associated with a livestock fair and a place where horses are driven in groups [4, p. 201].

Eshkiaman mountain in Karaganda region. The name is made from the words goat (noun) + aman (adjective). In other regions of our republic, Eshkikirgan, Eshkili, Eshkiolmes, Eshkilikorday, a group of toponyms related to the name "goat" can be found. All these names are related to goats or chickens. And the secret of the Eshkiaman toponym can be attributed to the fact that the goats (wild goats or farm goats) living in this mountain come out of the winter safely and without dying because of the thick grass on that mountain. Eshkikirlan mountain in this Karaganda region. A name made from the words goat (noun) + shaved (verb). It was named because the winter was severe here and goats were swallowed.

Another toponym associated with the name of a goat in the Karaganda region is Mount Eshkiolmes. The name formed from the words goat (noun) + immortal (verb) is the name of a locality with an asbestos mine in the region. That mountain was put there because the goat survived the winter without dying [4, p. 202]. Buzauolgen well in Kyzylorda region. In the western part of Aral Karakum. The name was given to this well because a calf fell into it and died [5, p. 20].

Botasokti is a place name. Once upon a time, there was a dense thicket where tigers roamed along the Akuyin River. The tigers kept chasing the camels. That is why this river is called "Botasokti" [5, p. 117].

Mangistau region, Beineu district, Altykulan well. The name is made from the combination of the words als (numeral) and kulan (noun). The name given in connection with the incident related to Kulan [24, p. 54].

Mangistau region, Mangistau district, Burasoigan settlement. The name was created by combining the words bura (noun) and soigan (verb). People say: "During a famine, thieves steal someone's only cow, take it to a place and slaughter it, and survive the hunger." This place was named Burasoygan [24, p. 56].

Mangistau region, Mangistau district, Eshkiolgen winter village. The name was created by combining the words goat (noun) and dead (verb). The name was

given in connection with the large number of goats dying during the murrain [24, p. 59].

1.5 Nomadic toponymy based on the ritual of animals and birds

Nomads worshiped animals and the surrounding environment, gave wings to their imaginations, relied on love songs, and looked for similarities to their beloved spouses in sacred animals and beautiful images of nature. A beautiful and captivating girl is compared to a white camel - a ghost, a noble breed - a gentle maiden, sun, moon, star, swan, dove, vulture and beautiful birds. A brave citizen is a blue wolf, a bald eagle, a wild boar, a galloping horse, a spotted leopard, etc. equalized.

The poetic attitude of Kazakhs to the surrounding world is very similar to the poetry of Bedouin Arabs. The sayings about the African nomads accurately and unmistakably reveal the indomitable spirit of the Kazakh nomad:

"Nomadic and warlike way of life: endless conflicts of independent tribes, constant migration from one place to another, a passion for blood revenge, pride in oneself and one's tribe, description of a favorite horse or camel, which sometimes covers as much as a third of the poem; and also natural phenomena such as lightning, lightning, and rain, all these are things that Arabs add to poetry with pure feelings and sincere intentions" - F. Belyavskiy.

The Holy Crow is an obligatory part of Zhetysu's places for smoking bronze. The world's oldest felt carpet, discovered by archaeologists in the ice sheets of the Altai Mountains, depicts a mighty eagle pouncing on its prey. 2,500 years ago, beautiful felt forms of swans adorned the roof of a nomadic leader in the Pazaryk Valley. All this clearly shows that the nomadic peoples of the Great Steppe had great respect for winged creatures.

Kazakhs forbade shooting swans, woodpeckers, owls, nightingales, and crows, considering it a great sin, all of them are considered holy, and the cuckoo and the cuckoo were considered to be a person who once turned into a bird. It was believed that he did not shoot the only bird in Japan, and in this case, the loneliness of the bird passed on to the hunter, and he spent his whole life childless and lonely. Children were forbidden to throw stones at pigeons, it was superstitious that the prosperity and peace of the house would be disturbed.

A bird is an inhabitant of the heavenly world, a creature that surprises people with its beauty and freedom. According to the ancient belief, the birds flying in the sky were considered close to God, and they were even accepted as messengers of heaven [26, p.141].

In general, the fact that animals and birds have been considered sacred in the Kazakh steppe since ancient times is not difficult to understand from the legend that our ancestors, the Turks, believed that they were descended from the blue wolf. We would not be wrong if we say that this is a trend embedded in the beliefs of most of the peoples of ancient times, for example, just like the Turkic peoples, there are myths that they descended from wolves in the ancient Roman Empire. This is probably due to the bravery and courage of those people who considered

themselves descended from wolves. The reason is that in any of these two mentioned nations, both of them kept their neighboring countries in fear and often carried out aggressive actions. The wolf is one of the most ferocious and unyielding of all wild animals. The Kazakhs, who knew the wolf's real predatory and untamed nature, left a proverb from my grandfather's time: "No matter how many times you look at a wolf, it will howl in the forest." Even though the wolf is not the strongest of the wild animal world, it will never perform in a circus like a lion, which is considered the king of beasts, or a tiger, which is considered a solitary predator, because its original nature is a predatory animal. The ancient Turks were fierce and unyielding peoples, whose tribes always gathered together.

The blue beret of the ancient Turks, which was considered sacred, is ingrained in our minds to this day. One of its symbols is the talisman of some of our young people's tusks. Even though today it is easily proven that the molar tooth does not have much protective power, the fact that loyalty to the beliefs of our ancestors is reflected in us is like a respect for our ancestors.

And it is not for nothing that our ancestors considered the blue wolf and the wolf as their mother and named one of the places where they lived after that mother as "Kazygurt". Even if you think logically, the word "Turk" or "Turk" is changed from the letters of the word "Kurt" which means "wolf" in the old Turkic language, it leads to the idea that it is not a simple thing.

The wolf and other sacred animals have never lost their significance for the Kazakh people. Respect for these animals, which our ancestors considered sacred, is evident not only in our toponymy, but also in the names of people. For example, some zooanthroponyms considered today within the concept of "wealth" are named in honor of these sacred animals. At the same time, we can say that they are not related to the concept of "wealth".

Let us back up our point with the following arguments.

In the majority of today's onomastic studies, personal names are considered from the perspective of various concepts within the field of cognitive linguistics research, which was founded by the European sedentary culture. One of them is the concept of "wealth" and the adjective "rich" is the second root word in most of the personal names classified under this concept. For example: "*Zylkybay*", "*Olzhabay*", "*Bakhtibay*", "*Kaskyrbay*", etc. Research in this field, in turn, has its own place in the development of the science of Kazakh onomastics. However, the Kazakhs did not herd wolves like a dog, saying "Don't get used to tying a wolf, don't get used to driving a pig" or "*No matter how much you feed a foal, it won't stop howling looking at the grove*". Therefore, the concept of "let the wolf be rich" was not understood in Kazakh. Or, as for the "Ukibays", although they raised and hunted eagles through bird breeding, the Kazakhs did not domesticate the owl, which is the master of the night sky, and increase its number, on the contrary, they considered it a sacred bird and made its feathers a talisman. The names "*Kaskyrbay*" and "*Ukibay*" that we are not talking about here are nicknames that do not bear the scope of the concept of wealth. These names are connected with our nomadic culture, traditions, national identity. The ancestor of the wolf nomadic

peoples is the holy mother of the Blue Turks. And the mother, in turn, is the protector and guardian of her child. Therefore, in our opinion, the name "*Kaskyrbay*" is a way not to erase from our memory the holy mother of the Blue Turks of our people, who passed on her spiritual heritage from generation to generation through her oral literature.

As for "*Ukibai*», it is a way of honoring the owl bird, which is glorified by the Muslim people because the words of the Holy Quran are written on its wings. Our nomadic people who adhere to the religion of Islam have shown the peculiarity of the place of the owl bird in our religion not only in names, but also in various customs. Wearing owl feathers on the clothes of small children to keep them out of sight serves as a demonstrative proof of that. For example, one of the main Kazakh poets, Mashhur-Zhusip Kopeiuli, in his book "From Karamesten" writes about how he got the name Mashhur"

"It was the day, brother Sultan, that day,
Musa came to the city of Bayantau.
When pretending to see.
Mashhur, who wrote it, continued to stammer.

He knew, divinely enlightened
Why did the god have eyes and tongue.
And this child is going to be famous,
Male attention, a lustful touch

Hey, Sofi, take care of your child.
No matter how much more tongue and cheek,
He felt pity and said:
Tell your child not to be an owl anymore.

This is how Musa, the head of prayer, was valued by Najmi, the great-grandmother of Hazrat Najmi, the brightness, "Bibi Maryam herself wore a single strand of her daughter with her own [27, p. 184].

In this way, the famous Kazakh poet Mashhur-Zhusip Kopeiuli Agha became a poet whose name spread over six alashes, i.e. regions, and he did not remove an owl feather from his head until the last days of his life.

Therefore, from very early times, the Kazakh people revered animals, associated them with their names, and gave the names of their descendants and their places.

But this does not mean that all zootonyms are given to show respect for wild animals. In fact, many place-names associated with the names of wild animals are only informative toponyms used to indicate that there are many species of certain animals in that area. For example, Buriyoyaktobesi in Otyrar district, Turkestan region. The etymology of this toponym is based on the fact that there are

many wolves in the area and that the wolves make unpleasant noises in the area at night and disturb the peace of the residents.

Nomadic toponymy in Karaganda region based on the tradition of animals and birds:

1. Karaganda Region, Osakarov District, Big Kundizdy River.
2. Kargaly river, Osakarov district, Karaganda region.
3. Karaganda region, Karkaraly district, Tokyldak river.
4. Zhylandy rural settlement, Shet district, Karaganda region.
5. Koyandy spring, Ulytau district, Karaganda region.
6. Karaganda region, Ulytau district, Koyanjal well.
7. Bulandy settlement, Ulytau district, Karaganda region.
8. Karaganda region, Ulytau district, Koyandy winter village.
9. Ayuly mountain in Zhanaarka district, Karaganda region. The name was given because it was inhabited by bears in ancient times. The last bear was shot by geologists in 1949.
10. Burili mountain in Zhanaarka district, Karaganda region. It belongs to the Aktau mountain massif. The name was given because the area was inhabited by many wolves.
11. Eagle mountain, Zhanaarka district, Karaganda region. Places built by eagles, where eagles nest.
12. Zhyland mountain, Zhanaarka district, Karaganda region. In the southeast of Taskoraly mountain, in the northwest of Balazhelkekti mountain. The name is given because there are many snakes [4, p. 162-163].

Nomadic toponymy in Kyzylorda Oblast based on the tradition of animals and birds:

1. Tulkili hill in Kyzylorda region. 90 km to the north-east of Baikonur city, in the Turan basin. The name was given in order to indicate the presence of fox hunting in this area [5, p.76].

1.6 Nomadic phytotoponyms

Toponymic data in many cases provide insight into the distribution of various plant formations and flora species. As an important natural direction, as well as one of the main sources of people's livelihood, plants are reflected in the toponymy of many regions of the earth.

In different landscape-climatic regions of Kazakhstan and Great Britain, he raised four types of food cattle in vast mountains and wide plains, hilly plateaus and steppe deserts, in the valleys of sandy sands and clear lakes, on the banks of rivers, in forested areas, he knew well the properties of every plant necessary for livestock, the names of plants are Kazakh. Because there are many words in the language, there was a lexical basis for the names of places and water. Names of plants considered at the onomastic level are mainly found in Kazakh toponyms. mainly found in Kazakh toponyms. From a cognitive point of view, we should not

think that phytonymic toponyms are related only to animal husbandry, because there are many other linguistic concepts, concepts, and motivational bases in place-names related to plants. In general, in the multi-level structure of the onomastic "plant" concept, beliefs, animal husbandry, aesthetic tastes, geographical positivism (physical-geographic features of a natural object are expressed in language), mythical knowledge, etc. There are various cognitive information related. Clarifying the coded type of this information, determining the occurrence of plant names at the onomastic level, finding their cognitive bases - analyzing the linguo-onomastic concept of "plant".

One of the multi-layered levels of the **"plant" concept is the mythological (mythical) level or layer**. There are two mythophytonyms at this level - Baiterek and Shokterek. Many legends and life stories are told about these poplars in modern fairy tales, epics, and myths.

According to cognitive concepts, we can assume that phytonyms such as Baiterek, Shokterek were the ontological basis for the emergence of toponyms such as Lingtal, Terek, Terekti, Aulieagash, Zhideli, Baisyn, Aulietal. And comparing a person (father, grandfather, husband, hero, grandfather, daughter (for example, using the name Shynar) to Baiterek, a tree may be connected with the "life-giving" nature and function of the tree. If we pay attention to the research of S. Kondybai: "A growing tree - is not only called the "universal tree": there are other mythological functions associated with the tree, and accordingly other names, which are given mythological recognition. One of them is the "tree of life", that is, the tree that preserves life and also creates it thus. This is also the universal tree., only the main focus is on its "life-giving" function, so the tree has the following properties and functions.

1. She is the womb of the creator, the great mother. That is, the female tree takes on the form of a woman.
2. It is a storehouse of life, that is, in this tree (branch, leaf, etc.) the soul of a person (living beings in general), their life-giving pre-soul (germ) is kept. A tree propagates offspring (soul) in a certain way.
3. He is the supporter (fixer) of life time (total time). He determines how long life is given to whom, what kind of life is given, supervises and records the events.
4. He is the great ancestor of man.

In general, the image of the tree of the universe is related to marital relationship, succession of generations, genealogy" [23, p. 477].

Within the framework of the above-mentioned concepts, toponyms related to "tree" probably arose in very early times, but over time, the main motivational motifs were forgotten, and other motivational bases related to "tree" appeared and were promoted (for example, Emenbay - "big and strong like an oak, with the superstition "may it be strong", etc.).

In the earlier "traditional" toponymy, the names of places and water named after plants were briefly explained as "connected" with many other plant names "with poplar (or pine, sedge, sagebrush, etc.)", that is, from a cognitive and

cognitive point of view, those toponyms have a motivational meaning. the basics are not reviewed and analyzed.

The cult of trees, beliefs related to trees (poplar, berry, pine, willow, etc.) formed the oldest mythological layer in Kazakh toponymy and became the mental reason for the emergence of some phytotoponyms. Considering that the concept of "plant" is a multi-layered cognitive (cognitive) model or structure, we have no doubt that its oldest layer is the layer of mythical knowledge.

From a diachronic (chronological) point of view, in the concept of "plant" there is a "historical" layer after the mythological layer. The main features of the conventionally taken "historical" layer, in our opinion, is to look at the world of plants in general from the point of view of necessity for human life.

Phytotoponyms of Kazakhstan are also indicated in the names of localities. For example, the first data about the Almaty toponym can be found in the Oirat (Dzungar) chronicles of the 17th century, the form Gurban-Alimatai ("gorge where three apples grow"), which was under the rule of the Dzungar administration during this region of modern Kazakhstan, can be considered as a witness of that historical period. The name of the city of Karaganda comes from the Kazakh word: "karagan", which in translation means "acacia" - a bush plant. The name Taldykorgan-kala is translated as "hill surrounded by willows". Shymkent - the component "shim/chim" historically had the variants "chem", "chemengen", "chimin", "chimin'gen" and means "lug, grass" in Iranian languages. Saryagash - "yellow tree", the Kazakh form of the name of the species of Barbaris tree.

Plant names are the main resources of life. Cereals, fruits, vegetables and fodder are the things created by God for the sustenance of living beings. We use them as much as we need in our daily life, thanks to which we replenish the nutrients of each cell in our body, such as protein, carbohydrates, fat and water in the right amount. These plants, which only the Creator knows all the details of, are found in nature in a ready-to-eat form. Our nomadic ancestors, who always tried to make effective use of the surrounding environment in the process of their migration, also focused on creating descriptive toponyms when nominating land and water. Therefore, our ancestors, when calling to prayer, named some places, just like they named their baby with beautiful eyes like the eyes of a bota as Botagoz, they also described geographical objects, or rather, they used the name of the plant that grows in that region named after that geographical object to indicate that a certain plant grows there.

Phytotoponyms of this category are informative toponyms for nomads. It would be safe to say that our ancestors, who had a rich oral literature and were always able to recite poems of various sizes by heart, used the nomadic toponymy they founded as a geographical map of the vast steppe.

1. Terekty mountain in Zhanaarka district, Karaganda region. In the southeast of the Shashty mountain, in the northwest of the Myrzashok mountain, in the ravine, in the northeast of the Omarbek mountain, in the southeast of the Karaoba hill. It means "mountain, land where poplars grow a lot".

2. Sarymsakht mountain in Zhanaarka district, Karaganda region. In the southeast of Shubaroba mountain, in the southwest of Karashok mountain. The name was given due to the fact that a lot of garlic grows in the soil [4, pp. 169-170].

3. Zhantak wintering in Kyzylorda region. In the northeast of the Aral Sea, in the western part of Barshakum. The name was given here because of the abundance of jantak.

4. Zhideli bay, Kyzylorda region. North of the Aral Sea. The name means "a place where there are many berries and thick berry trees."

5. Zhidelisay valley in Kyzylorda region. North of the Aral Sea. The name was given because of the abundance of berries in the valley.

6. Jingildi lake in Kyzylorda region. In the southwestern part of Aral Karakum, in the valley of the Syrdarya river. A name that means "a place where there are a lot of trees, where trees grow thickly."

7. Shengeldy village in Kyzylorda region. It is about 200 km south-west from the village of Aiteke Bi. The former name is Kyzylkum village. A name meaning "a place where senghel grows thickly", "a lot of senghel".

8. Bad tree river, Alga district, Aktobe region.

9. Kayindysai river, Alga district, Aktobe region.

10. Lake Kamysty, Mugalzhар district, Aktobe region.

11. Tikbutak river, Mugalzhар district, Aktobe region.

12. Lake Kayindy, Mugalzhар district, Aktobe region.

13. Lake Taldykol, Mugalzhар district, Aktobe region.

14. Lake Kamystykol, Mugalzhар district, Aktobe region.

15. Egindibulak lake, Temir district, Aktobe region.

16. Kamyskol river, Astrakhan district, Akmola region.

17. Akmola region, Ereymentau district, Kakarenty river.

18. Shoptikol lake, Zharkayik district, Akmola region.

19. Mount Karagayly, Ereymentau district, Akmola region.

20. Sarymsak hill, Sandyktau district, Akmola region.

21. Urikti gorge, Kordai district, Zhambyl region.

1.7 Nomadic toponymy's concepts related to color names

Names surround us and serve as a reliable indicator of places where something is or something has happened. Toponyms have been created by people for hundreds or even thousands of years. This is the people's memory of the events of the long and recent past, of victories and defeats, of trade and cultural ties. Therefore, we should be interested in the history of the origin of geographical names left to us by previous generations. The study of toponyms helps in revealing our rich history. This is especially important because old geographical names can often be the only echoes of bygone days and events.

The main factor in the nomination of toponymy of the Kazakh peoples has always been - the colors names. The colors world in the culture of any nation has its own distinctive character, its own symbolic significance. Thus, through the

"color in culture", people expressed their own aesthetic viewpoint, emotional state, and human moral understanding. The environment, the world and the sky, and even any items related to material culture, clothing, equipment, or the tradition which is related to spiritual culture can't be accepted without color. Without it, world being will not be complete. Therefore, color is the only way to show the culture of the nation. It deeply spreads its roots and is combined with the mythical concept of our ancestors. The world of color - includes many sources of language and ways of understanding the surrounding nature, the self, the things and phenomena in society. Individuals' own experiences seem to indicate that humans do not see the world in a single color. The Kazakh languages and geographical names all reflect the fact that color has emerged as one of the most crucial factors in how reality is perceived. Although color is an objective aspect of the physical universe, how each person perceives a given color may vary. Color distinction in sensory perception actions and operations using information from human speaking actions are related to sensory experience.

Language was studied as the mentality of the people, as a manifestation of consciousness, the system of knowledge, which is a derivative of the environment. Modern cognitive paradigms of the Kazakh and English languages are also found in this process.

During the research, along with purely linguistic methods of research, research methods of other sciences were used: descriptive, systematized, computational, classification, cognitive, conceptual analysis, methods of component analysis. At the same time, the simulation of the concept of cognitive matrix was applied to toponymic, cultural information and data analysis, comparative, statistical-frequency methods in concept frames.

The description used in the research, systematization, comparison, summarization, classification, analysis, helped to give cognitive-linguistic, linguistic-conceptual, linguocultural, semiotic characteristics of the material being analyzed.

It's challenging and interesting to teach English. Learning the language correctly during the learning process is crucial for oral communication, literate writing, and expressive learning [28]. The study of English's history and national culture are given just as much consideration as the pupils' command of the language. The educational objective of teaching English is the development of the ability to articulate and defend one's opinions based on the development of a culture of listening to others. It also aims to instill in students a desire to communicate and the desire to find a common language. The degree of vocabulary required for the systematization of ideas, as well as the culture and constancy of speech, form the foundation of the teacher's ability. First and foremost, the teacher needs to be proficient in the language. The pupil should also study in a language that is clear to them [29]. Therefore, we should always work in accordance with the fundamental principle that education in a language that is understandable is essential to the development of professional abilities. Learning English is carried out in 3 different ways.

1. Lexical work.
2. Gramatic work.
3. Phonetic work.

Vocabulary is the most crucial component in learning a language. Although the speaker makes grammatical mistakes in his speech, he may still grasp what is being said when communicating in a language. The primary foundation of grammar is also vocabulary. Grammatical categories are inextricably linked to the word's grammatical modifications, transformations, and relationships with other words, which are words' primary constit-uents. Although grammar is crucial in this situation, the audience knows what the speak-er was trying to express. Even if a student is familiar with the Kazakh word for a particu-lar word, he still needs to be able to use that word in phrases.

Linguistics, engaged in the identification and presentation of specific objects - cultural units of the language, the semantics of which reflects the Kazakh culture, considers the word as a repository of knowledge about the country. Geographical names are one of the peculiar linguistic and cultural objects. "Toponyms are not simple terms of geographical science, they have vivid cultural components in semantics" [30, p. 102].

Toponyms' place in the lexical system naturally had an impact on how they were used in pedagogical texts. More than 200 toponyms are listed in the 22 contemporary Kazakh language textbooks that we reviewed. In the Kazakh language curriculum, a number of linguistic occurrences can be represented by names of geographical objects. In addition, the observations and characteristics mentioned above demonstrate how well-suited the examined lexical units are for use as a tool for modeling and controlling background in-formation. For the construction of the students' regional and linguistic competence, the complex of information contained in the toponym is crucial for the development of skills and capacities for an acceptable interpretation of the text and to assure the depth of this understanding.

The question of the need to develop ways of presenting toponymic vocabulary in educational materials is raised in the speeches of participants of International congresses of teachers of language and literature. There hasn't been a study yet that focuses primarily on developing guidelines for choosing the educational toponymic minimum, identifying the linguistic and cultural potential of geographic names, its lexicographic interpretation for educational purposes, or ways to incorporate toponyms into the educational process, despite the large number of studies that have been conducted within the framework of tradi-tional toponymy.

The study's hypothesis is that geographic names are more than just names for things; they also contain a component that serves as the primary repository for national and cultural knowledge. According to this hypothesis, educational lexicographic interpretation and the introduction of educational materials organized in accordance with the uniqueness of the structure of the meaning of toponyms will be more effective.

The main objective of the study was to identify the linguistic and cultural potential of toponyms of the Kazakh language and ways of interpreting this potential in the process of language teaching. In order to verify the hypothesis put forth in the study, it was necessary to complete several specific tasks pursuing the main goal.

1. Objectives of studying toponymic data in a university English course: on the example of Kazakhstan

1) the formation of students' understanding of the thorough study of geographical names (toponyms), the significance of learning about the history and analysis of toponyms, generic geographical terminology, and specific toponymic terminology; the essence and meaning of the fundamental sources of geographical names and historical knowledge; recognizing contemporary challenges of translation and renaming in geographical science;

2) to research the methods used by the three disciplines of history, geography, and linguistics; categorization, origin, reproduction, semantic meaning, spelling, and pronunciation; and a thorough examination of geographical names and the sources of their data;

3) propose the idea of a toponymic landscape, a collection of place names, and a territorial toponymic system that reflect the historical, geographic, socioeconomic, and environmental circumstances of the region;

4) create and use information databases and GIS technologies when zoning the region privately (oikonymic, oronymic, and hydronymic);

5) Enhancing students' cultural and educational potential, stimulating interest in toponymy, local history, ecological and geographic work as a means of education, and fostering love and respect for people's origins, their places, regions instill a love for Promote mutual understanding with other people. A patriotic attitude to the motherland, to the most important events and celebrities of the past, and to the preservation of the second language of geography, which is the cultural heritage of the modern generation.

6) to examine the prospects for the use of toponymic data in the fields of nature, socioeconomic geography, cartography and geoinformatics, the environment, politics and the cultural spheres of human activity; to the development of modern geography and information society.

In accordance with the purpose, specific tasks of the work are formulated:

1) describe the structure of the meaning of geographical names in order to identify the national-cultural component in it;

2) to develop the principles of selection of the toponymic educational minimum; definition of the toponymic core;

3) characterize the principles that determine the amount and content of nationally valuable information contained in place names and how they are described;

4) justify the principles and structure of Toponym's educational language dictionary;

5) explain the system for introducing place names into textbooks and curricula;

6) show the possibility of extracurricular activities and introduce synonymous materials.

The following research methods were used to solve the task:

1) analysis of training programs for observations on the experience of presenting text-books, textbooks, readers and toponymic units;

2) analysis of traditional descriptions of place names in available lexicographic sources to identify the most characteristic components and methods of these descriptions;

3) survey of native speakers to determine the names of flowers in the toponymic core of the language.

The main material of the study were textbooks of the Kazakh and English languages, books for reading, textbooks, dictionaries of geographical names.

The scientific novelty of this work is that, for the first time, the question of national cultural elements of the semantics of Kazakh place names has been systematically examined and their importance to the educational practice of English as a foreign language determined. That's it.

I. The active use of place names is a feature of national textbooks. At the same time, place names perform the following functions in textbooks: 1) illustrative, 2) documented, 3) structural and thematic. These features are implemented with a system of texts, linguistic and cultural commentary, exercises, and associated visual aids (photographs, maps, diagrams, plans, etc.). The analysis showed that toponyms have a complex semantic structure, which includes, along with the address-index component, a lexical background, including a motivating feature and a complex of associative-background.

2. Explicit texts of various genres are devoted to the disclosure of the semantic structure and identification of the country-specific content of geographical names. Toponyms or their equivalents in the text's title serve to identify the subject of the description. In order to create an explicit country-specific text, it is required to identify and choose the semantic shares of a toponym that will serve as the foundation for semantic milestones. Texts with undisclosed semantics of the geographical name suggest an accompanying linguistic and cultural commentary. The lexical background of toponyms is the main repository of country-wise valuable information. At the same time, it is characterized by such signs as dynamism and openness, the ability to express group information, ideology and memoriality. Depending on the nature of the implemented background, geographical names can perform the following functions in the text: characteristic, generalized-symbolic, back-ground, descriptive-pictorial.

3. One method of lexicographically describing toponyms in the textbook is through linguistic and cultural commentary. This commentary corresponds with the text and semanticizes those aspects of the toponym's meaning that are used in this setting. In accordance with this, the following types of linguistic and cultural commentary of geographical names can be distinguished: 1) address-indicative, 2)

etymological, 3) associative-background. Geographic names have a unique linguistic and cultural potential, and their frequent application in actual educational processes has made it necessary to substantiate the guiding principles of lexicographic and educational interpretation of these lexical units. In general philological dictionaries, toponyms are either excluded from the dictionary or described in cases of use in a figurative meaning or as part of reproducible expressions; special toponymic dictionaries describe only a portion of the semantics of a geographical name. This analysis of traditional methods of describing toponyms in Kazakh lexicography has demonstrated that encyclopedic dictionaries contain information about the named object, not about the name itself. The semanticization of toponyms in the educational linguistics dictionary entails the use of additional rules for the construction of a dictionary, a dictionary entry, and the overall structure of the dictionary. We move on from the primary functions at the same time as follows: 1) instruction entails forming in pupils' brains an understanding of the toponymic core of flower names; 2) reference = acquainting students with geography, history, and culture through the semantics of the national-cultural aspect of the meaning of toponymic units in the Kazakh language; 3) regulating, which refers to controlling the amount of toponymic minima, the information's nature, and the information's content regarding each unit introduced into the educational process; 4) normative = instructing students and teachers on the spelling of stress, pro-nunciation, word formation of toponyms.

We made the decision to research how students might acquire practical knowledge about the subject of toponymy. First, we investigated the topic of functional literacy and the current standards for academic study in a modern university. We discovered that functional literacy develops as a level of education through educational and cognitive activity, with students mastering both subject-specific and general academic knowledge and skills as a result. The content-activity and need-motivation components of functional literacy are determined by general academic knowledge and skills (informational, intellectual, organizational, and communicative). The ability to work with symbolic and pictorial forms of educational information is one way that informational, intellectual, and organizational general educational skills exhibit themselves, according to a meaningful study of these talents. These abilities influence communication abilities such as the ability to tell a narrative, explain something, discuss something, etc.

The development of general educational abilities is a process governed by the principles of educational and cognitive activity, and it is carried out through a series of educational activities at each stage of assimilation. The purpose of the educational activities' content is to modify the way that knowledge is presented in a variety of ways. As a process of visualizing educational information, sign-symbolic-graphic modeling takes the lead in the system of educational actions. It provides its folding-deployment based on analysis, synthesis, generalization, classification, etc. in order to form theoretical and applied knowledge and foster thinking.

Students in elementary schools who master symbolic modeling become well-equipped to advance their functional literacy and academic levels.

In this sense, informational, intellectual, organizational, and communicative general academic skills for assimilating the natural sciences and humanities are included in the content of functional literacy.

According to the list of general educational skills for the development of functional literacy and their contents, each one performs the task of organizing and self-organizing educational and cognitive activities related to learning and using language in all of its forms, including symbolic, symbolic, and graphic. The product of their functioning is subject and general academic knowledge and skills themselves. They are complementary: the former enrich the latter, and the latter serve as an auxiliary means of thinking and behavior.

The main condition for the formation of general educational skills is their application in the full cycle of knowledge acquisition: perception, comprehension, memorization, application. The process of their formation is subject to the laws of educational and cognitive activity, which is implemented in each link of assimilation. The content of educational activities is aimed at the variable expression of educational information: verbal → symbolic-symbolic-graphic → verbal.

We believe that the unobtrusive study of toponymy at the university makes it possible to educate a full-fledged ethno-cultural personality.

Modern students are able to describe in a foreign language, using textbook materials, the attractions in London, Edinburgh, various fascinating locations in Australia, and the United States of America, but they have no idea how to surprise visitors from abroad with fascinating details about the history of their region or how to give a tour of their hometown. The system of exercises that our department has devised incorporates local history knowledge from various academic areas. All four forms of speech activity-speaking, reading, listening, and writing are addressed in the exercises by providing opportunities for skill building and growth. Beginning in the first year of school, where local history is interesting, they cover all age groups of students.

Students can successfully complete a range of project work by creatively reinterpreting textbook materials and additional local history information gained, as well as by being able to concretize and evaluate historical and cultural tendencies in the development of the home region. So, for example, when executing the project “An Interesting Cultural Event in my city” students get the task: Tell your English-speaking friends what it is, where it takes place, what people do, how they feel about it. They compose messages about their hometown. Or a project work is offered “Does your place sound like an interesting city to visit?”. Work in groups. Design an information leaflet for tourists coming to host city. Decide on three or four places to visit and collect information using the Internet. Write what someone can do and see there. Students first describe the city's coat of arms before selecting one or more attractions, such as a square,

monuments, etc. Their artistic output demonstrates that visitors from other countries will be drawn to a city with such an illustrious background.

So, educational activity is inextricably linked with the formation of the spiritual development of the individual. "the learning process is the process of a student's activity aimed at the formation of his consciousness and his personality as a whole" [32, p 65]. This process also includes such components as the formation of civic identity, patriotism, civic consciousness. One of the effective ways of their formation is the use of materials on local history in English lessons.

The level of methodological, technical and psychological training must meet all the requirements currently imposed on English language teachers. Is there a connection between technology and pedagogy? This is the main problem of teachers. Open Internet access is an opportunity to get more information for teachers and students. However, additional information is a risk of errors in the pedagogical process. We conducted a questionnaire study of students.

Research question: to determine the level of study of toponymic data in the university English course: on the example of Kazakhstan.

The purpose of the study: find out the percentage of each modality and differentiate students by the presence of one or more preferences.

Hypothesis: Each respondent has more preferences than one.

The sample included 117 students from 1st to 4th courses. More than half of the participants were girls (68%).

Students in mixed forms of education showed 52.1% (Table 1).

Table 1. The result of the questionnaire study of students

Strong modes	Frequency %	Permissible %	Cumulative %
Multimodal	61	52,1	52,1
Auditory	47	40,2	92,3
Kinesthetic	6	5,1	97,4
Reading/Spelling	3	2,6	100,0
Total	117	100,0	

Statistical analysis. A more indepth systematic and theoretical analysis is required for the statistical survey of teachers of the English language of Kazakhstan. The authors wanted to find out whether there is a relationship between adapted learning systems and multi-modal learning, as well as a correlation between learning style and multimodal learning. However, we did not expect to find a causal relationship between them.

We also included questions in the survey to learn how important vocabulary is to students. As a result, 39,8% of students selected "agree," while 48,7% of students selected "very agree." These findings demonstrate that students are becoming more conscious of the significance of vocabulary in language learning.

To study and speak any language, it is crucial to continuously expand your vocabulary. According to the pupils, those were good strategies for expanding vocabulary.

Our study's goals included discovering the value of expanding vocabulary as well as strategies that make using dictionaries during the learning process easier and more convenient for pupils.

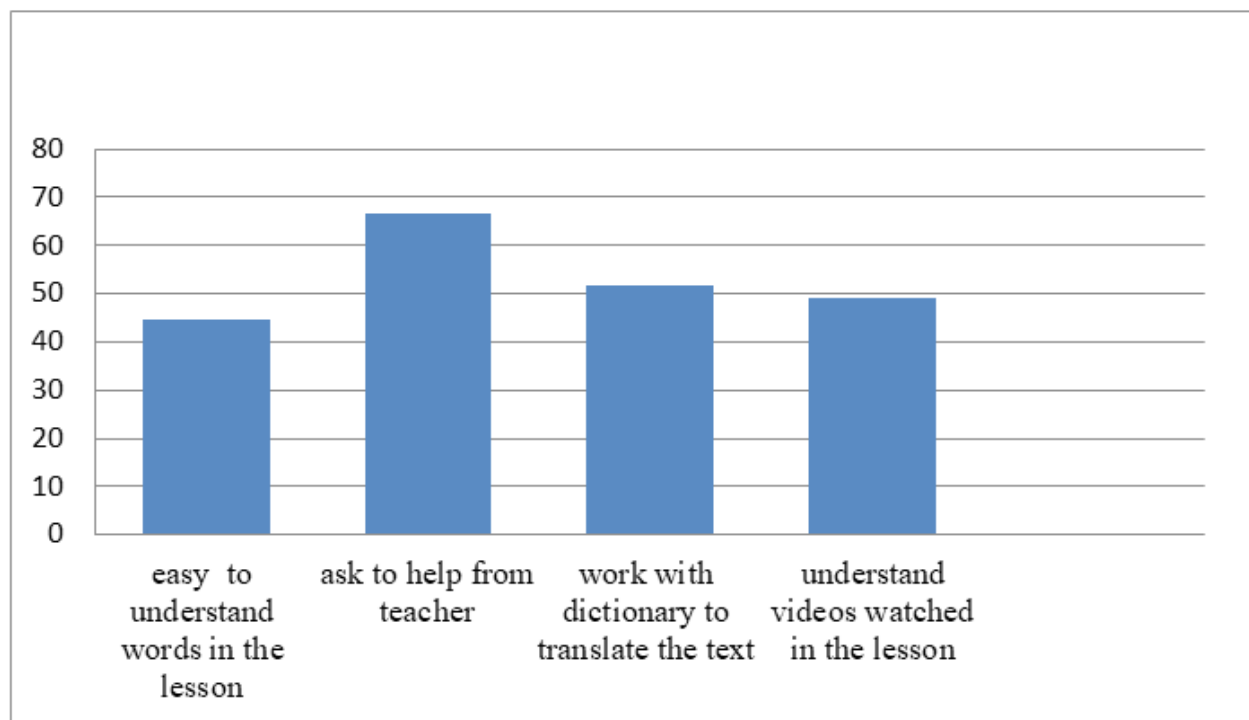


Table 2. Vocabulary work in the lesson

Based on these objectives, we developed a questionnaire with a few questions to determine the prevalence of the strategies discussed in the theoretical section of the study among students as well as their efficacy in the classroom. That is, what is the approach to teaching sentence structure while teaching the dictionary, and is it successful? What translation strategy do you use, and how effective is it? Are "Mind maps" and other techniques for acquiring vocabulary using communication and informational resources effective? In other words, inquiries were made regarding these four various approaches.

The survey's findings revealed the following outcomes. In 50.5% of the cases, phrase construction, translation, 41.1% ICT, and 43.1% mind map techniques were found to be effective vocabulary teaching techniques. We can include the techniques for increasing vocabulary through sentence creation and translation as two of the most popular ones (Table 3).

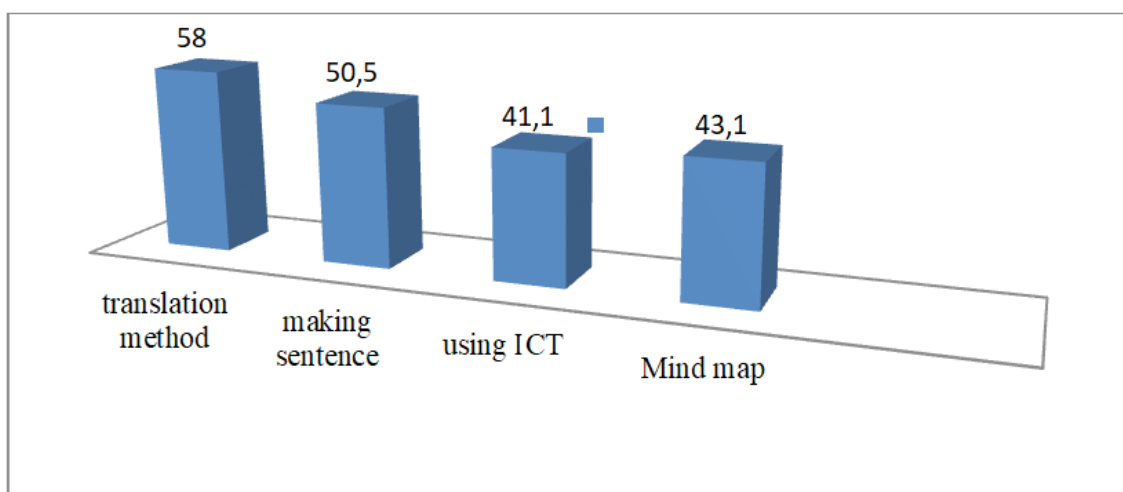


Table 3. Effective methods for teaching vocabulary

We hypothesized that the creation of an adapted learning system has a positive effect on the use of a multi-unit method of studying toponymic data in a university English course: on the example of Kazakhstan. Also, the presence of variable learning preferences has a positive effect on multimodal learning. Therefore, video media are of great importance for students of kinesthetics. The relationship between multimodal input and preferences in multimodal mode, adapted learning system and other multimodal inputs is determined. All the results of quantitative and qualitative analysis were used to verify the relevance of studying toponymic data in a university English course: on the example of Kazakhstan.

A characteristic feature of the toponymic manifestation of the world is that when developing space through the route model, it is necessary to attach great importance to the visual factor. In other words, in the route-oriented model of space, when moving (route travel, transition path, movement of cattle grazing), attention is focused on the nature of the geographical object, especially remotely, visually (visually), primarily this natural object. That is why geographical names and common names often have names associated with color [32, p. 36].

The basis of the formation of linguistic categories is not a neurophysiological factor, which is associated with the behavior of perceptual information received from the outside world, categorization in the collective, ethnic consciousness, i.e. the activity of ethno-cultural consciousness, its features. Excessive development of any cognitive activity of any population is due to the specifics of life, the peculiarity of life at the time is due to the peculiarity of the environment. Adaptation to the natural environment, its development can be developed by studying any physical, neurophysiological properties of a person, experience skills.

Main factor, which is the basis of the toponymic nomination of the Kazakh peoples – is the color name. We believe that in combination with any geographical term of color names in place names based on the color name, diversity, "electability" depends, firstly, on the internal regularity of the language, and secondly, on the ethno-cultural stereotype that has developed in the marking of colors in the national consciousness of each ethnic group on geographical objects.

To understand the cognitive nature of the nomination process, first of all, of all the mental-psychic phenomena underlying it, in our opinion, it is advisable to consider from the connectionist theory.

The background (background) is a relation of static objects here, the figure is isolated within that background. "The elementary premise that some object will be recognized at all is its selection as a figure from the surrounding background" [33, p. 251].

A word having a status of concept naming is lingual symbolfully and exactly defining the content of a concept [34, p. 176]. In topographic space, for example, a mountain massif serves as a background (background), it is perceived as a shock figure, allocated with a special vision. The anthropocentric approach to language in general and onomastics in particular allows to consider placenames through the history of the people and the histories of the idioms they speak. Toponymy of any country reflects the peculiarities of its historical development as well as cultural and language contacts taking place in its territory throughout the history. The problem of historical study of proper names has been addressed by scholars, who consider them as a kind of monuments "accumulating" history. From the theory of onomasiology it is known that each object has some features, one of which is chosen as the main one when it is nominated [35, p. 156].

The main features used in the naming of a geographical object are most often color, length, width, shape, height, depth, size, taste, etc. at the same time, color as one of the most striking features plays a special role in the reconstruction of the worldview of the ethnic group, since its perception is correlated with the value, semiotic, philosophical, ideological systems of the people.

Color values belong to one of the oldest layers of vocabulary of any language. All color meanings, which are part of the oldest layer of vocabulary, except for the semantics of color, in many other languages, are endowed with symbolic semantics. They acquire special importance in place names [36, p. 147].

J.L. Weisgerber in his work "Native language and formation of the spirit" drew attention to the fact that children are characterized by a special sensitivity to individual colors, and determines that the understandable development of the color world is the result of spiritual development [37, p. 106].

Besides, the same physical abilities with representatives of different ethnic groups, color recognition can not be equally fixed in different languages by the facts of perception of feelings. Perhaps we should talk not only about the gradual formation of the system of color formation of individuals, but also about the extension of this system in the process of formation of ethnic groups. This approach is reflected in the deep and comprehensive research in recent years on the color designation of linguists in different languages. Today, it is hard to think about color development without considering Berlin and Kay's idea, which established a relationship between the number of characters and colors that have names in various languages [38, p. 98].

According to their theory, the name of the Black and white colors appears first, and then the name of the red color is added to them. In the first five, in

addition to those mentioned above, there is a yellow or green sign. The sixth title in Blue, the seventh is brown, then purple, pink, pink and gray. New neuro-semiotic research suggests that they are the primary white, black, and red colors. Therefore, in this issue, many scholars believe that the system of colored signs in accordance with the customs of different peoples.

The possibility of symbolic interpretation of colors is an object of research recognized by many famous linguists and historians. Scientists studying the life, culture or language of individual peoples confirm the possibility of establishing a link between individual colors and cultural symbols of an ethnic character. In several amazing toponymic studies, E.M. Murzaev emphasizes the combination of white color with such concepts as light, purity of ideas and spirituality [39, p. 448]. O.N. V. Budur noted that red was a compound in Vikings ideas of power [40, p. 216]. Leroux and Guyonwarch called white "the universal color of the sun of the Indo-Europeans" and found that the red color of the Celts was the color of knowledge and the fighting, and blue, green and yellow – classified as class producers, and functional the color in the Celtic legends arose rarely [41, p. 68].

Color symbolism proponents say that associations directly generated in the minds of native speakers form the basis of this phenomena and that it has its roots in the objective characteristics of the human psyche. Green is often seen of as representing spring, expansion, the emergence of new life, white light, snow, purity, and the day, whereas yellow is said to represent the sun, warmth, joy, and occasionally the force, and red is thought to represent blood, war, fire, and cleanliness. Colors have symbolic value in Christianity and Islam, where the religion predominates on the land of the European, British Isles, and Islamic countries, due to the stability of the color communities. Green, the primary hue of Islam, symbolizes resurrection hope. Purple denotes regret and grief. White is sacred. Brown signifies renunciation of the world. Gray denotes humility.

R.A. Ageeva emphasizes that color names are too inadequate to display specific features. R.A. Ageeva suggests that the common Eurasian system can be used Northern black, white in the West, and southern - red, Eastern - yellow or blue [42, p. 308].

Rethinking teaching design is one of the main challenges for teachers and practitioners. The ongoing reforms of the education system indicate the need to use the differentiation method as a response to the needs of students. However, the limited time of the lesson prevents the free use of all language skills in the English lesson. Studying the experience of foreign researchers, we came to the conclusion about the necessity and positive result of using video clips as an audiovisual method, which is an adaptive method and takes into account the interests of English language learners (as a foreign language). This showed that in order to create an adaptive sphere for students, teachers should remind them of their multimodal preferences. According to the data obtained, each student wanted to study in different ways. In this study, we have confirmed that a multimodal approach using audiovisual methods is suitable for all students with different

learning styles from the semantic side and saves time. It also motivates less active students and manages the attention of hyperactive students.

We believe that the unobtrusive study of toponymy at the university makes it possible to educate a full-fledged ethno-cultural personality.

We hypothesized that the creation of an adapted learning system has a positive effect on the use of a multi-unit method of studying toponymic data in a university English course: on the example of Kazakhstan. As noted above, color has played an important role in society and to this day is becoming important. As part of the Kazakh toponym can be called five pure natural saturated colors: black, white, red, yellow, blue. Of the five, it was found that the overall frequency of black is particularly high. And as part of the English toponym, the frequency of occurrence is high-green, white, black, red, and gray.

The combination of onymic appeals, nominated in color attributes, was determined not by chance, but by choice - as a characteristic regularity in relation to the toponymy of the two ethnic groups.

For Kazakh and English toponymy names based on a geographical object, their nomination, data and names associated with the existence of people have similar characteristics. But the groups in these categories are different. The differences in the names of geographical objects are due to the fact that people have passed different historical stages.

Students can effectively complete a range of project work by reinterpreting textbook texts in innovative ways, adding to their knowledge of local history, and being able to concretize and evaluate historical and cultural tendencies in the growth of their own country.

This process also includes such components as the formation of civic identity, patriotism, and civic consciousness. One of the effective ways of their formation is the use of materials on local history in English lessons

The characteristic features of a country-oriented textbook with the active use of geographical names are revealed. Such as: 1) illustrative, 2) documenting, 3) structural and thematic. The analysis showed that toponyms have a complex semantic structure, which includes, along with the address-index component, a lexical background, including a motivating feature and a complex of associative-background

The lexical background of toponyms is the main repository of country-wise valuable information. In addition, it exhibits traits like dynamism, openness, the capacity to communicate collective information, ideology, and memoriality. Geographical names can serve the following roles in the text: characteristic, generalized-symbolic, background, and descriptive-pictorial, depending on the type of implemented background.

Geographic names have a unique linguistic and cultural potential, and their widespread usage in the actual educational process made it necessary to substantiate the guiding principles of lexicographic and educational interpretation of these lexical units. The semanticization of toponyms in the educational linguistics dictionary entails applying additional rules for the construction of a

dictionary, a dictionary entry, and the overall structure of the dictionary. We simultaneously go forward from the primary duties of 1) instruction, which involves forming in pupils' brains an understanding of the names of flowers from the toponymic core; 2) reference: familiarizing students with geography, history, and culture through the semanticization of the national-cultural component of the meaning of Kazakh language toponymic units; 3) regulatory: controlling the amount of toponymic minima, content, and nature of information on each of the units introduced into the educational process; 4) normative: educating students and teachers on spelling stress, pronunciation, and word formation of toponyms. The polysemic nature of the word Kara is also determined by the concept of "north" in the spatial image of the world created by the ancient Turks. The word Arka means "north" in some Turkic-speaking peoples. This is what the Kazakhs' concept of "we moved to the back" in the spring season. Therefore, it can be said that the names of colors, along with the traditional semantic load in the language, depict specific geographical information about space. Another common Turkic meaning of the word "Kara" is related to the concept of "land, land". In general, it would be safe to say that the color "black" was one of the sacred colors in Kazakh. Because the Kazakh, who valued his old man as a treasure, cherished the nest where his parents lived, where he was born and grew up, as a "black tree". Even every Kazakh called each other "Kazakh Karadomalak boy". This phrase was used by any Kazakh when he was attracted to another Kazakh. The sacred bread, which is the backbone of a person, is also called "black bread" by the Kazakhs. Therefore, the color "black" is a sacred concept for the nomadic people, therefore, when interpreting the etymology of some toponyms containing the adjective "black", it is necessary to be careful and try to understand the national worldview.

In the spatial image of the world preserved from time immemorial, the upper world associated with God is depicted in "white" color, and the lower world in "black" color. In Kazakh toponymy, the lexeme "black" defines the color of rocks, as well as isolated hills, mountains, and rivers originating from underground waters in a relatively flat space. According to E. Kerimbayev, twenty percent of the oronyms of Kazakhstan are composed of adjectives that express color: black, white, yellow, blue, red, mottled, shubar, brown, gray, zhiren, ku, kuba, shagyr, ulan, etc. And according to geologists, the word "ak" in oronyms such as Aktas, Aktau, etc. is included in these orographic objects such as "gypsum", "lime", "marble". means that there are gendres.

In ancient Turkic written monuments, the word "blue" was used in the meaning of "sky". In the modern Kazakh language, the concepts of "sky", "blue", "god" form closely related stable phrases: "blue god", "blue sky", etc. this itself is a semantic paradigm of the image of the world, characteristic of all Turkic peoples, coming from ancient times. Therefore, in Kazakh toponymy, there are quite a lot of combined names formed by the adjective "blue".

"Yellow" is often found in oronyms and hydronyms, alongside pasture names. Names associated with this color refer to the color of water in hydronyms, and often to the color of rocks in oronyms.

This, in turn, was the basis for the formation of names like Saryarky, Sarydala, Saryozek in Kazakh toponymy. At the same time, it is necessary to take into account the special position of the Kazakh people in naming: in some cases, our people conveyed the concept of "long sonar" and "wide-range" through the word sary. Therefore, Saryarka in the Kazakh mind is not only small yellow hills, but a vast territory.

Sarybie river, Zhanaarka district, Karaganda region. in the Koktas river basin. It is formed by the confluence of springs flowing from the southern slope of the Akzhol ridge and flows into the Koktas river from the left side. The name is a combination of the words yellow and mare.

Saryozen river in Zhanaarka district, Karaganda region. It originates from the south-west of Mynshunkyr mountain and flows into Kabyrchakty lake from the north. The name is composed of the words yellow and river.

Sarysu river in Karaganda region. According to E. Koyshibayev, the meaning of the name Sarysu is "wide water". According to E. Murzaev, serum is "muddy, muddy, mixed with yellow clay, not clear water." O. Molchanova says that yellow water in Altai means "yellowish, melted, lysing, spring snow water, maybe yellow water".

Koksai river, Zhanaarka district, Karaganda region. The name is derived from the adjective "blue" and the noun "sai". The meaning is "river, stream with green meadows and green grass."

Karasu is a river. Karasu is not a big river, but spring water coming out of the ground, from ravines. The word "kara" in this name was used by indigenous Turkic-speaking peoples to mean "earth". Its meaning is different from what we used to understand in the concept of "earth water".

Koktal is a river. It consists of two words: 1) Blue - the color of the sky; Kazakhs call green grass green; 2) Willow is a type of tree with slender branches and thin leaves that grows in wet places [4, p. 151].

Lake Akkol in Zhanaarka district, Karaganda region. The name is made up of the words "white" and "lake". The meaning is "lake with white reeds and thick moon".

Lake Karakol in Zhanaarka district, Karaganda region. The meaning is "underground water, a lake originating from springs."

Lake Sarykol in Zhanaarka district, Karaganda region. The meaning is "a yellow-looking body of water, a lake".

Akzhal mountain in Zhanaarka district of Karaganda region. The meaning is "mane that has been growing white for a long time". There are several mountains in the Zhanaarka district that contain the adjective "ak". They are Mount Akmaya, Mount Akbastau, Mount Aktas.

Aksu river in Zhanaarka district, Karaganda region. In the Sarysu river basin. It is formed by the confluence of springs and flows into the Sarysu River. In the hot summer months, it is divided into views. The name is made up of the adjective "white" and the noun "water". It means "clean water".

Aktasty river in Karaganda region. Aktasty river starts from Aigyrzhal mountain in the southern part of Taldybulak village and flows into Sarysu. The name is formed from the combination of the adjective "white" + the factual noun "stone" and the suffixes "ty" that form an adjective from the noun "white". It means "river, water dominated by white stones".

Aktassu river in Zhanaarka district, Karaganda region. The name is a combination of the adjective "white", the noun "stone" and "water". It means "flowing water coming out from under the white stone".

II. Methods of teaching nomadic toponymy

Today, in-depth learning of our national values to future young professionals will make a big contribution to their growth as future patriotic citizens. And in turn, the teaching of nomadic toponymy, a sub-field of Kazakh onomastics presented in this monograph, to future philologist specialists in universities will increase their national-cultural competence and increase their interest in conducting various research works in the field of nomadic toponymy, which is covered by the Kazakh national worldview of the science of onomastics.

Considering that many place-names in our language appeared under the influence of Kazakh philosophy, there is no doubt that inviting future young specialists to comprehensively study the field of nomadic toponymy will reveal many new things related to our national culture, history and language.

Names of places and waters are like fossils that archaeologists dig up from the earth's surface and can hint at in our history. In fact, each toponym or microtoponym can be called a historical relic of great importance. Moreover, our ancestors, who preferred to convey their precious knowledge and literature orally to their next generations, probably left us many historical details about their lives in the names of places and water.

Scientific judgments and assumptions related to the etymology of many toponyms, which we have given in the first chapter of this monograph, can show that place-names can provide a lot of information about the history of nomadic peoples in the Kazakh steppe. For example, we would not be wrong to say that our opinions about the origin of the names of places like Turkibasy, Kazygurt, Turkestan, which are assumed to be from the nomadic Turkic peoples of our ancestors who inhabited only one steppe, are toponymic material that proves once again that the Kazakh steppe was the ancestral home of the nomadic Turks. And the predictions made in the meantime will greatly exceed the status of the holy land for these three Turkic peoples. Because it is our duty to the descendants of the Turks, who settled the Eurasian continent, to find out how precious places like Turkibasy, Kazygurt, Turkestan were to our ancestors.

Moreover, the toponymic legacy of our grandfather Khoja Ahmet Yasawi in our toponymy, which is considered in the second chapter of this monograph, which forms a large layer of nomadic toponymy, will influence the differentiation of our national toponymy from a new angle. In addition, arming future philologists with the information contained in this chapter will tell them what a great genius our grandfather Yasawi was. There, only one Khoja Ahmet Yasawi can tell how important a person our ancestor was by distinguishing between our ancestor Khoja Ahmet Yasawi and Alexander the Great, who is known to the eastern people as Alexander the Great, in terms of their toponymic heritage. Our grandfather Khoja Ahmet Yasawi sent his students to the land to spread his teachings, and sometimes the names of the places that have been preserved in the memory of the country due to the name and influence of these people showed great respect for the work of our grandfather Yasawi. In turn, teaching future philologists information about

toponyms belonging to this layer of nomadic toponymy in this way will allow them to differentiate our toponyms from different angles.

Therefore, the teaching of nomadic toponymy in universities is one of the urgent issues that need to be implemented today. Next, let's consider the scientific-theoretical aspects of the mentioned activity, that is, the teaching of nomadic toponymy.

2.1 Scientific and theoretical bases of teaching nomadic toponymy.

In the dictionaries explaining the terms of pedagogic sciences in the Kazakh language, the term "principle" is explained as "the theoretical first, basic, scientific initial state of education".

Regarding the role of the didactic principle in teaching, scientist Zh. Nurzhan pointed out that "in the course of teaching the Kazakh language, the teacher is primarily guided by the didactic principle in determining the forms, content, tasks, and methodology of teaching". That is, it means that in any teaching process, the teacher starts the process of planning his activities by choosing the didactic principles that will guide him. The importance of didactic principles for a teacher can be said to be greater than the importance of a map and compass for a traveler. In fact, didactic principles are the pillars that firmly support the teaching process [50, p. 42].

Today, generally recognized teaching positions in traditional didactic are shown as follows:

1. Developmental position of education;
2. Comprehensive educational position;
3. Purposeful position of teaching;
4. Scientific position of the content of the educational process;
5. Consciousness and activity position of education;
6. Visual approach to teaching;
7. The position of clarity of teaching;
8. Principle of consistency and consistency of education;
9. Position of appropriateness for young age;
10. Position of connection between theory and practice;
11. Position of differentiation of education;

In the meantime, as didactic positions for teaching the toponymic heritage of our grandfather Khoja Ahmet Yassawi, which is a part of our nomadic toponymy and nomadic toponymy, in higher educational institutions, it is possible to take the position of scientificity, the position of taking into account the individual abilities of students, the connection of theory and practice, consistency and consistency, visual positions.

Among these positions, the scientific position should be taken as the main position that teachers should follow in teaching nomadic toponymy and the toponymic heritage of Khoja Ahmet Yassawi. The main reason is that this field of linguistics is an internal scientific field, like all other fields of linguistic science.

Therefore, here the learner needs to understand the terms of nomadic toponymy in order to have a thorough understanding of nomadic toponymy and its main aspects. In addition, students studying this course should be able to use research methods of nomadic toponymy to distinguish the etymology of the national place names of the steppe.

In this regard, during the process of teaching the subject "Nomadic toponymy", the mentioned process should meet the following criteria of the scientific position used in the Kazakh language lesson by R. Koyanbaev and Zh. Koyanbayev. They:

- A) The term of the object to be owned should be clear.
- B) Existence of the topic covered during the lesson.
- B) Interrelationship of topics to be covered.

Due to the fact that nomadic toponymy is a sub-field of the science of onomastics, the base of terms of the course presented here is taken from the base of terms of the field of onomastics. That is, the learner who knows the terms of the science of onomastics will be familiar with the terms of nomadic toponymy.

And the scope of topics in the content of the course consists of an introduction to the course, thematic-semantic types of nomadic toponymy, toponymic heritage of Khoja Ahmet Yassawi. Each of these topics will testify that these linguistic research objects are closely related to the history and culture of our nomadic ancestors. The content of the general course is as follows:

1. Science of toponymy and the history of its study.
2. What is nomadic toponymy? Research goals and objectives of nomadic toponymy.
3. Nomadic toponymy, history, cultural studies, and geography.
4. Ethnotoponymy. Possessive toponymy based on names of clans and tribes.
5. Nomadic toponymy related to the girl's ritual.
6. Nomadic zootoponymy. Nomadic toponymy based on four food customs.
7. Nomadic zootoponymy. Nomadic toponymy based on the ritual of animals and birds.
8. Nomadic phytotoponyms.
9. Nomadic toponymy related to the concepts of "good" and "bad".
10. Nomadic toponymy containing nouns.
11. Nomadic toponymy related to the color "white" and "black" and concepts related to those colors.
12. Toponymic heritage of Khoja Ahmet Yassawi.
13. Holy places of relatives, disciples and followers of Khoja Ahmet Yassawi.
14. Toponymic space where the holy places of relatives, students and followers of Khoja Ahmet Yassawi are located and named after those people.
15. Conclusion. Developmental potential of research related to nomadic toponymy.

2.2 Methods of teaching nomad toponyms.

In teaching nomadic toponymy, we can use many methods known in pedagogy today. Lectures, seminars; Excursion method; debate; interactive games, etc. The use of almost every mentioned method in the teaching of nomadic toponymy will contribute to the adherence to almost all didactic principles in teaching. In addition, at this point, it is important to consider the methods of teaching the new branch of our national onomastics, which differentiates nomadic place-names, starting with the basic didactic principles that guide the implementation of this activity.

A. Baitursynuly, who founded the Kazakh language teaching methodology, said: "There is no good or bad method. A sign of laziness is to have only one method; a sign of skill is to have different methods; try to learn more about the method; they should be used as a useful thing to rely on." [51, p. 357].

M. Zhumabaev analyzes the inner feelings of a person about the importance of methods in the lesson and says about boredom: "The second reason for boredom is variety. Different impressions, different pictures make a person bored, tired, and upset." [52, p. 82].

The method appears on the basis of the interaction of didactic requirements and positions put forward, and is the actions used by the teacher to help students learn the subject.

The methods used in the teaching process are systematically implemented, the stages of the lesson, the psychological and physiological characteristics of students, etc. issues are taken into account.

Therefore, the method is a comprehensive system of activities carried out by the teacher in accordance with the didactic purpose of teaching.

Today, pedagogical works have a system of different grouping of teaching methods. Pedagogical scientists believe that the use of methods in the course of teaching depends on the teaching goals set by the teacher. If so, what kind of activity is performed between the teacher and the student, what ability the teacher improves the student plays an important role in the collection and determination of teaching methods. Therefore, each teacher-scientist had his own approach in determining teaching methods based on the content of knowledge and the purpose of teaching.

A. Baytursynov research, generalization, analysis, summation, game, research, question and answer, comparison, etc. identified the methods and showed ways to use them during training for the first time [51].

D. Alimzhanov, Y. Mamanov comparison, induction-deduction, narration, conversation, exercise, visualization, etc. effective use of methods is understood as a prerequisite for quality teaching of the Kazakh language [53].

III. Toponymic signature of Khoja Ahmet Yassawi (representation of the value of Yassawi's teachings)

Islamic religion, the founder of the Hanafi school, the fourteenth generation of Muhammad Hanafia ibn Ali ibn Abu Talib, the fifteenth generation of Ali r.a., who was considered the saint of saints [15, p. 262] who had such high-ranking titles as "Iron Pillar of the Turkish World", "Sultan of Saints" [43, p. 87], the first Turkish Sufi [44, p. 125], the founder of the Yassawi's order, the Turkish direction of Sufism, by Khoja Ahmet Yassawi history of the trace of the Kazakh people who continued the nomadic culture of Turkic tribes in place names and is highly relevant from the onomastic point of view [46, p.87].

Yassawi dedicated his work to three most important branches for the people:

1. He wrote his words of wisdom in Turkish to explain Islam and the Sufi path. The Turkish language flourished again.

2. Turks became Muslims in large thanks to that.

3. He laid the foundations of Turkic-Muslim culture in Central Asia, in the region of modern Turkey, in the Balkans, between the Volga and Zhaiyk, in Eastern Europe [44, p. 128].

In this regard, we are going to systematically consider the fourth work of our ancestor, which is the youngest to be studied comprehensively, within the scope of one chapter of the monograph. Next, we present the classification of the toponymic heritage of our ancestor Khoja Ahmet Yassawi, which is the first evidence of our mentioned systematic activity, in the names of places and water. He:

1. Toponyms that appeared under the direct influence of our ancestor Yassawi.

2. Holy places of relatives, disciples and followers of Khoja Ahmet Yassawi.

3. The toponymic space where the holy places of Ahmet Yassawi's relatives, disciples and followers are located and named after those people.

After the attempt to classify the toponymic space into groups and our proposed classification for scientific circulation. We will prove our concepts, which are said to have appeared under the direct influence of our ancestor Yassawi, using a research method that opens the way to a comprehensive differentiation of the etymological structure of place names, "Intensive toponymy", which is used in global onomastics.

First, to make it more understandable to the general readership, let us dwell on the history of the origin of the research method "Intensive toponymy" in the science of toponymy. In the field of toponymy, the mentioned research method was used in Jan Tent's article "Directions of research work in toponymy". And it is not wrong to say that the given research method is an improved version of the etymological research method, which is carried out in order to determine the origin of the names of places and water used in toponymy. Each name has its own history. He is also the author of the names of places and water, just as he calls a call to prayer to a new born baby. That is, people who lived in a certain place in a certain period gave the name of the land and water. Only later it is enough if other

members of society use it to refer to that place. Using the method of intensive toponymy, consideration of the origin of place-names is equivalent to writing the biography of the name of the place-water. In order to implement the intensive toponymy method, it is necessary to find answers to the following questions related to place-water names [46, p. 68]. Namely, the questions are:

1. Who put the name of a certain place in a certain place?
2. When was the above-mentioned place-water name given to that place as a toponym?
3. Why was the toponym given to that place a land-water name?
4. What is the meaning of that place-water name?
5. Where did this name come from? (About which language the land-water name came from)

From the above list of questions, we can understand that when classifying toponyms using the method of intensive toponymic research, the etymology of the place-water name under consideration will be comprehensively analyzed.

Next, we will distinguish the toponymic heritage of our ancestor Ahmet Yassawi, using the intensive toponymic research method named after this name. When our grandfather's name is mentioned, the first place and water name that comes to mind is the name of the city "Turkistan". In general, the city of Turkestan was called Shavgar in the 4th-10th centuries, and Yasi in the 12th-14th centuries [7, p. 114]. The name of the city appears for the first time in the description of the route of the Armenian king Getum's embassy, which passed through southern Kazakhstan on the way to Mongke, the great Mongol khan [45, p. 26]. Thus, in the 12th-14th centuries, the official name of the city of Turkestan was "Yasi", and during this period Ahmet Yassawi, the Sufi of the Turkic world, the Sultan of Saints, lived there. Khoja Akhmet Yassawi lived around 1093, according to some sources 1103, 1041 - 1166 [20, p. 326]. In turn, the fact that the name of the city during our grandfather's life was "Yasi" is also proved by the last component of his name, "Yassawi", that is, "yassilyk" in Kazakh. And it is said that the name Turkestan began to be used after the Mongol invasion a little after the death of our ancestor [45, p. 27]. And if that is the case, the question may arise why Yasy is called Turkestan. His answer is as follows. Because it is our grandfather Ahmet Yassawi who gave the name Turkestan to the city of Yasi. We can follow this concept based on the method of intensive toponymic research.

The fact that the author of the name Turkestan, Ahmet Yassawi, is our ancestor can be proven by answering the following questions.

First, the answer to the above-mentioned first question of the Intensive toponymic research method is Ahmet Yassawi.

Secondly, while writing his "Diwani Hikmet", our forefather Khoja Ahmet Yassawi used the name Turkestan instead of the name "Yasi city" instead of saying "I have come to the city of Yasi" and gave phrases meaning "I came to Turkistan" in his hikmets. For example:

In the third wisdom

At sixteen all ghosts contributed,
Ayhai, a person came to say happy birthday to you.
I was relieved to be my child.
Turkestan when I was seventeen [15, p. 24].

In the nineteenth wisdom

The unripe will mature if the sloppiness is different.
Wise deeds and strong deeds did not cross the path of life.
If you don't have enough food and clothes to wear,
I came to **Turkestan** [15, p. 52].

In the fortieth wisdom

Mashin-baba heard at that time,
Perhaps there is a shaikh named Ahmet in **Turkestan**.
Without talking to the maidens there,
He came to Turkestan, friends [15, p. 81].

In the forty-seventh wisdom

At that time, Babamashin heard
"A boat named Ahmet appeared in Turkestan,
He is talking to young girls there."
Turkestan wanted to put an end to this, friends [48, p. 70].

These ways of wisdom are used as evidence material within the intensive toponymic research method. Answering the first two questions of the research method, we can prove that the name of the city of Turkestan was given by Yassawi.

And as for why our grandfather gave the name "Turkestan" to the city of "Yasi", it is because our forefather was a Sufi who planted and spread Islam among the Turkic peoples following the Turkic sect. And the word "Turkistan" means "land of Turkic people". Therefore, by naming the city of Yasi with a large macrotoponym, our Grandfather expressed that he would propagate his Islamic religion to the Turkic world in the form of the Turkic Tariqat.

Suleyman Bakyrhani, a contemporary of our grandfather and one of his famous students, also referred to the city of Yasi as "Turkestan" several times in his book "Akyrzaman" following the path of his teacher. For example:

God is wise,
Houses built with Kaaba,
Not everyone knows this word.
Animalistic lust.

Thirty-three thousand sharia,
Pray, fast,

Iradate until you give,
Everything is a myth.

Thirty-three thousand sects,
I hope your lover will be happy.
Khoja Ahmet is in **Turkestan**,
Let everyone know that [49, p. 304].

Suleyman Bakyrhani, who spoke about Islam in these sections of his work, appreciates our grandfather Yassawi as an Islamic scholar from the city of Turkestan.

Let's go to **Turkestan**
Let's be in service
Let's take if they contribute
Shaikym Ahmet Iasawi. [48, p. 387].

In these lines of his book, Suleyman Bakyrhani's teacher, Khoja Ahmet Yassawi, from Arystanbab, Muhammad s.a.s. He says that he learned the teachings of our prophet, that his grandfather was Isaac and his father Ibrahim, and that our grandfather had many students.

Khoja Akhmet Yassawi and his famous disciple, in their works, the name of the city of "Yasi" in that period, "Turkistan", of course, again shows that Yassawi's teachings are intended for the Turkic people. In the city of Yasi at that time, Ahmet Yasawi glorified the way to fully understand the essence of Islam, the last religion, and to firmly follow it, that is, the Yassawi Tariqa founded by our grandfather, from the point of view of the common worldview and cultural outlook of all Turkic people. Sitting here, it can be said that Ahmet Yassawi, thanks to his genius and foresight, sent his students to all corners of the Turkic world to preach Islam. We can find numerous examples of it in legends and legends associated with the name of our ancestor. For example, Khoja Ahmet Yassawi sent his disciple Suleyman Bakyrhani to Bakyrhani to preach the Yassawi sect.

Let's start this story with Yassawi calling Bakyrhani Hakim ata. Among his many students, Yasawi named this Suleiman Bakyrhani as Hakim Ata, having noticed that he was especially clever and smart since he was a little boy. When Hakim was sent to preach the Yasawi Tariqat following the footsteps of his disciples, our grandfather told him: "Tomorrow, a camel will kneel in front of your do Let the camel go as it pleases. "Let the camel go no matter how far it goes, get down only when it has not stood up, make that place your home, and do your duty." Suleyman, who carried out what his great teacher told him without hesitation, called the place where his camel under him was very tired and croaked without beating him, he called it "Bakirgan" and settled there. After that, people started to recognize Hakim not by his place of birth, but by the place where he served, just like his teacher. It means that Hakim Ata Abu Nasir Al-Farabi takes the name of Bakirgan, where he explained the teachings of his Yasawiya sect, as a structural component of his name, not the name of his hometown. We can

understand this phenomenon from the name of our ancestor Ahmet Yassawi, who came from the family of Ibrahim shaykh in the city of Isfijab.

Therefore, here we can understand that scholars in the Middle Ages were recognized not only by the place of birth of the sages, but also sometimes by the places where the scholars worked. Probably, it is because of which branch of science the mentioned scholars hold. For example, compared to Al-Farabi, whose name is glorified as the second teacher of the world, Khoja Ahmet Yassawi chose to preach religious teachings. Al Farabi, already in the Middle Ages, was looking for a place where the human race could live a happy life and spread his ideas about it widely in the thematic area of his treatise "Inhabitants of the Benevolent City". In general, Al Farabi is a scholar, an encyclopedist scholar who is the founder of some knowledge of this world known to mankind. He is a child of our dark field, who spent his whole life trying to reach the top of science and serve science to humanity. And our grandfather Khoja Ahmet Yasawi was a unique person who tirelessly preached the foundation of Islam among his people in the Turkish language without taking it away from the lives of the Turkic people in order to widely glorify the religion of Islam in the Arabic language among the Turkic peoples.

According to another legend, our grandfather Yassawi, while walking home, threw his staff away and asked who would bring his staff to his students when he returned home. Then, when all the disciples except Shepherd went out of the house to look for the scepter, only Shepherd went to Mangistau with the blessing of his master Yassawi, saying, "Give me your blessing, your scepter fell near the great sea in the west." In the end, he realized that a big willow tree had grown in the place where the scepter fell, and he lived in that area and preached the Turkic religion of Islam.

Thus, Ahmet Yassawi, who became known as "Mentor of Turkestan", lived in the city of Yasa, glorified his teachings to his students, and sent his mature students to all corners of the Turkic world to glorify the Yasawi order. It means that at that time, the city built by our grandfather, thanks to our great grandfather, was like the heart and source of the Turkish sect of Islam. And if we take into account that the number of disciples of our grandfather is given as ninety-nine thousand in some sources, it is not difficult to understand the reason why he is still a great saint for the Turkic people even after many years.

In general, the name "Piri Turkestan", i.e. "Piri of Turkistan" given by the people, can be understood that following the footsteps of our grandfather Khoja Ahmet Yassawi, the city of Yasi was called Turkestan by the people. In this regard, we remember the proverbs of our people: "Though a good person dies, his words do not die", "A good person's name and a scholar's letter do not die". In his works, our grandfather Yassawi called the city of Yasi, which was the center of the Yasawiya order of Islam for the Turkic people, Turkestan, and the name of the city of Turkestan after the ancestors of the people, on the one hand, explains the historical importance of this city.

The Syrdarya river, whose name is remembered by every Kazakh child, is one of the places named after our ancestor Yassawi in scientific circles. And related to it, the events and data related to the naming of this place and water are as follows.

Related to the aforementioned thirty-three thousand shariats and thirty-three thousand tariqats, is the name of the Syrdarya river, the precious pearl of the Kazakh steppe. Khoja Ahmet Yassawi Bakhyrgani gathered ninety-nine thousand of his many disciples, that is, his murits, on one hill. Prophet Muhammad s.a.s. It is said that God, the Creator, spoke ninety-nine thousand words in the migra, and he called his disciples with a very responsible task, taking into account that thirty-three thousand of those words are sharia, thirty-three thousand are tariqat, and thirty-three thousand are truth, and all of them are not in any book. Our grandfather Allah and his messenger Prophet Muhammad s.a.s. saying that no one on earth knows the words spoken between them and that he wants his students to leave words for the future generations as if the shadow of those words is there. By doing so, our grandfather named those words as proverbs. At the same time, the place where this meeting took place will remain in the memory of the country as Majilis hill, and the river that runs along that hill is called "Syrdariya" because of the proverbs that are the source of the wisdom of our nomadic ancestors.

There is still a hill where Khoja Ahmet Yassawi built a maslikhat along the Syrdarya river, where he gathered his students. It is called "Maslihat hill". There are the following lines about him in the handwriting of our great grandfather Yusuf: "It is said that ninety-nine thousand masheikhs settled on the top of a hill and named that place "Maslihat hill". They are located on the banks of the river. It is said that there is a secret in this saying of the Holy Prophet, since then the river has been called "Mystery Water". Before that period, the name of the Syrdarya river was called "Seihun" [44, p. 90].

In the meantime, another historical person who can be compared to the toponymic heritage of our grandfather Khoja Ahmet Yassawi is Alexander the Great, who is known by Eastern scholars as Alexander the Great, the most famous student of Aristotle, who was considered the first teacher of the world. In order to spread the Hellenistic Greek culture to the world, Alexander the Great built cities in the Hellenistic Greek style in each of his conquered lands. The first of them is the city of Alexandropol, which he founded shortly after he ascended the throne. Almost all the cities built by this enemy of the world are named in his hon In turn, this first city, Alexandropol, was built by the conqueror of the world, after defeating the Mad tribe in Oysyrat, in the place where that tribe lived. Therefore, Alexander the Great, the conqueror of the world, was not only a conqueror, but by building cities in the lands he conquered, he established Greek culture, which was considered an advanced culture at that time. Because the word "culture" in our language means "city" in Arabic, and as we know, the city is the source of any culture, its source.

The next city named after Alexander the Great is Alexandria, which appeared during his eastern campaign. It was a city built in honor of one of the victories of Alexander's army in the vicinity of the river Issa, which belongs to the territory of

the present-day Republic of Turkey. Today, the city is still called Iskenderun in honor of the ruler of the world.

The next largest of the cities built by Alexander the Great is the city of Alexandria located in today's Egypt. It is not wrong to say that this city is a reflection of Alexander the Great's main goals in conquering the world. Meanwhile, the Library of Alexandria and the Palace of Alexander, famous for the richest book collection in the world during our time. These two buildings are like two pillars that have not forgotten the name of Makedonsky for many centuries. And these two buildings, in turn, surprised the world and glorified the glory of Macedon at their level. If Alexander's lighthouse is one of the seven wonders of the world, which guided many ships without getting lost in the Mediterranean Sea, then the Library of Alexandria is a place that preserves many teachings and knowledge from century to century, from generation to generation. Therefore, Alexander the Great, one of the rulers of the world whose name appears in many legends in the Islamic religion, was not just a conqueror, but one of the great personalities who worked hard to spread the advanced culture of his time to the world and always paid great attention to science and education. Alexander's care for the science mentioned here can be understood from the fact that he always supported his teacher Aristotle, and always took his advice from his teacher financially. It is even mentioned in some sources that Alexander the Great asked his teacher Aristotle to find him a suitable adviser, and Aristotle gave him one of his close acquaintances as an adviser.

The next city founded by Alexander the Great and named after him is Alexandria in Arachosia. This is the city of Kandahar in present-day Afghanistan, where a large number of Macedonians lived. The name of the city comes from the word "Iskandaria", the Persian version of the name "Alexandria". Today, the city is one of the largest cities in Afghanistan.

The next city associated with the name of the ruler of the world is Herat, the third largest city of Afghanistan today, founded by Alisher Nauoi, who was considered one of the great thinkers of Central Asia in the Middle Ages. Of course, this city, in turn, was named Alexandria-Ariana by the ruler of the world.

Charikar, one of the most famous cities in Afghanistan, was once called the Alexandria of the Caucasus.

In general, based on such historical data, there are about twenty cities in the world founded and named after Alexander the Great. They are located on the territory of today's Egypt, Republic of Turkey, Afghanistan, Tajikistan, Turkmenistan, Pakistan, Bulgaria, India, Iran, Iraq. And now, if we calculate the territory of the region conquered by Alexander the Great from this information, and if we take into account the fact that the youngest conqueror of the world glorified his Hellenistic culture through the cities founded in each region, then Alexander the Great can be said to be one of the teachers of the world.

Therefore, Khoja Ahmet Yassawi, who was the Sultan of the saints of the Turkic peoples, and Alexander the Great, whose name is mentioned in the stories of the Islamic religion, that is, Alexander (Iskander) the Great, are two great

personalities who tried to glorify their culture and their own vision to the world. Only one of them achieved his goal with his weapon, while the other achieved it with his teaching. And in the meantime, one more noteworthy feature is that the names of the places named after our grandfather Khoja Ahmet Yassawi called the azan and the names of the places associated with that person's name have been preserved in the memory of the people for many centuries. And some of the names of the places and water associated with the name of Alexander the Great remained the names of historical excavations in the depths of the earth's surface, while others underwent various sound changes and changed so that they are not associated with Alexander's name to the human race today. The country remembers the name of its ruler.

Therefore, the name of the city of Turkestan, the Syrdarya river, the hill of Majilis hill and Bakyrghan settlements, which were once submerged and disappeared today, appeared directly under the influence of our grandfather Khoja Ahmet Yasawi. Among these names, especially the name of the Turkestan city and Syrdarya rivers, in general, the fact that these names are still used by the people for many centuries after our ancestor is the respect shown by the people to our ancestor Khoja Ahmet Yassawi. Another proof of this is that all the Turkic children descended from the blue wolf consider the city of Turkestan to this day to be the common sacred place of the Turkic world. And our grandfather's respect for the nomadic Kazakh people was so great that Khoja Akhmet Yassawi considered our grandfather the saint of saints and raised his students, namely Shopan ata and Zengi baba, to the rank of pirs. He asked them to feed themselves and their livestock, and to feed them and their cattle, which were the four pillars of their nomadic livestock farming.

At one time, thinking about the care of his people, looking for the paradise of the land where the partridge lays eggs on the sheep, Asan Qaigy went on to say: "A pure and perfect gem lies at the bottom of the water." If we go deep into the bottom of the sea of thought, there were only two nomadic peoples known to the world in the history of the four worlds. One of them is the Arab people who speak the Arabic language, where God's holy book was written, and the other is the Turkic people sent by God to support the Arab people who have accepted Islam during the jihad.

In general, if any Kazakh child with religious literacy thinks about it, before God, we are the closest to the Arab people who speak the language of heaven, i.e. the Turkic peoples. Because our Prophet Muhammad s.a.s. sent the final religion to the Arab peoples, our Prophet taught the Islamic religion to the Turkish people through our grandfather Khoja Ahmet Yassawi, the descendant of Ali, who was referring to him when he said, "My descendants descend from Ali."

The reason we dwell on these issues is to reveal once again the secret of why our ancestors glorified Turkestan and Khoja Ahmet Yassawi as "Muhammad in Medina, Khoja Ahmet in Turkestan".

In the monograph in your hand, the next group of place names classified as the heritage of our ancestor Khoja Ahmet Yassawi in the category of nomadic

toponymy are the holy places of relatives, students and followers of Khoja Ahmet Yassawi. The number of Kazakh saints or pirs belonging to this group and the place of each of them in the country's memory once again proves how important the Turkic way of Islam was, built by our grandfather Yasawi. In general, many of the saints who are said to have worked hard to spread Islam in this region during their time in the Kazakh land are directly or indirectly related to the first Sufis of the Turkic people. According to popular belief, God endowed those people with the ability to predict the future. Next, let's focus on the relatives, students and followers of our grandfather Yassawi, where mausoleums and mosques are built in the places where Kazakh and all Turkic peoples go to pray to him, and where they honor his spirit, and let's start by listing their holy places. They are as follows:

1. Khoja Ahmet Yassawi mausoleum;
2. Arystan Bab mausoleum;
3. Ata Ibrahim mausoleum;
4. Mother Karashash mausoleum;
5. Mausoleum of Mahmuthan Sheikh Baba;
6. Mausoleum of Mother of Diamonds;
7. Karabura saint mausoleum;
8. Graveyard of Baba Tukti Shashty Aziz;
9. Ata Korasan mausoleum;
10. The mosque where Beket Ata was buried in Ogylandi;
11. Shepherd grandfather cemetery;
12. Chakpak Grand Mosque;
13. Sultan Upi underground mosque;
14. Zengi Ata mausoleum;
15. Koshkar Grandfather Tomb;
16. Mausoleum of Aisha Bibi.

This place, which is considered a holy place for all Kazakh children, the final abode of the saints who sowed the seeds of Islam, which was once considered an integral part of the nomadic culture among the nomadic Turks, as the holy place of the relatives, students and followers of our grandfather Yassawi, is another way to clarify the greatness of our grandfather Yassawi. Now, let's talk about each of the above-mentioned places considered sacred to Kazakhs and the saints who made those places their final abode.

In science, "A holy place is a specific geographical object (it can be a mountain, a pasture for nomads, a lake, a river, a gorge, a pass, etc.) and the spirits of a certain tribe, tribe or country (people of the same tribe) There is an opinion that it can also be a place where you find an eternal place [49, p. 130].

If there is only one holy place belonging to the Turkic world, which is known to half of the world, including the Kazakh steppe, it is the mausoleum of our grandfather Khoja Ahmet Yassawi.

Our ancestor Khoja Ahmet Yassawi, the Sultan of Saints, is one of the descendants of the son of Ali r.a., the son of Abu Talip, the son of Abu Talip, the son of Abdullah, the father of the last prophet Muhammad, who is considered the

most honorable of mankind. He is one of the persons with an indelible toponymic heritage. Once upon a time, our prophet Muhammad s.a.s. Our grandfather Yassawi, the descendant of Ali r.a., the fourth caliph of all Muslims after him, who said, "My descendants descend from Ali," can be considered as a descendant of our prophet Muhammad, peace be upon him. What we are talking about here is the connection between our grandfather Yassawi and our prophet by blood, that is, by genes. And spiritually, our grandfather Yassawi is the successor of all our prophets who called us to pray to one God. It can be proved by the Islamic belief that "the heirs of the Prophets are scholars". According to the above-mentioned view, scientists in Islam are not just material science, the owner of knowledge, but spiritual and material science, scientists who have mastered knowledge in a complex way and use that knowledge for the benefit of mankind. And our grandfather Yassawi is the only historical person who deserves this description one hundred percent.

Our forefather's nobility was the first step in his scientific and religious formation. He learned the foundations of Islam from his father, who is considered a saint, from his father Ibrahim, whom the people revered as a grandfather in his time, and from his mother Karashash, who was the first to translate the Holy Quran from Arabic to Turkish [50, p. 44]. After that, in order to improve further, he will learn from the chapter of Arystan, who was entrusted with the delivery of dates by our prophet Muhammad. To a person who looks into the background, the most delicious fruit of the desert and desert located in the legendary Arabian Peninsula, the date is used in the term base of literary theory in a variable sense. According to our understanding, the date in the legend is a teaching and knowledge about the religion of Islam. The date in the legend is not just a date, it is one of the dates that were brought down from Paradise together with a bunch of dates for our Prophet and his companions to taste. Therefore, dates in a direct and variable sense, it is a teaching about the pure and perfect religion of Islam sent from heaven to the earth by God. This is the fact that the date in the legend came down from heaven with several dates, our prophet and his companions ate it, and he said to Arystan Bap that he would entrust this date to my follower who will be born after so many years. refers to knowledge about the religion of Islam. And our grandfather Yasawi, who received the same link from his teacher Arystan, spread the seeds of the Islamic religion that descended from heaven to the entire Turkic world. And the seeds and seeds sown in the plains inhabited by the Turkic children will grow into giant shady and abundantly fruitful willows, like our grandfather Yassawi's great-grandfather's great-great-grandfather, who was sent to Mangystau by Ata Shopan. And now they are flourishing in all corners of the Turkic world as richly fruitful willows, thanks to the work of our grandfather Yassawi and his students. As a matter of fact, the fruits from those willows have been spiritual food for many centuries for the descendants of the Turkic people living from the navel of the Eurasian continent to the far Asia Minor peninsula.

Khoja Ahmet Yasawi completely renounced human life, became pious, and was an energetic preacher and spiritual mentor typical of pious people. Khoja

Ahmet was the founder of Sufism in the territory of Kazakhstan, a religious figure who was the spiritual teacher of all Turkic-speaking people, Muslims of the Turkic world. His name is Ahmet, the "khoja" in front of his name is a name given to him in connection with his preaching and spreading the Muslim religion (by the way, our Turkish relatives living in Asia Minor, the word "khoja" in the Turkish language of Turkey means "master", "teacher"), and at the end " The word "Yassawi" indicates where the Sufi came from [49, p. 39].

In the meantime, we have made a preface about the meaning of the word "Yasawi" in the name of our ancestor, who was considered Hakim and was used in the same sense as the word "Bakyrani" in the name of Suleyman Bakyrani.

According to the genealogy, our grandfather was the son of father Ibrahim and mother Karashash, who were buried in Sairam. His father is Sheikh Ibrahim, a descendant of Hazrat Ali, a famous saint in Isfijab, his mother is Aisha (Karasha Ana), daughter of Musa Sheikh. Some sources say that Khoja Ahmet Yassawi had a son named Ibrahim and a daughter named Gauhar. The descendants of Khoja Ahmet Yassawi are mainly descended from this daughter. Because his son died when he was young. Yassawi and the religious-philosophical schools formed by him were able to combine divinity and Islam. He was able to connect the new ancient teachings of that period with the divine consciousness of the general people. The work of Khoja Ahmet Yassawi, who founded the religious and mystical school, which does not contradict the local people's customs, beliefs, and customs, paved the way for the Turkish tradition of Sufism. Thanks to Yassawi's work, Sufism as a philosophical system began to play a decisive role and factor in the spiritual knowledge and vision of Turkic-speaking peoples.

The famous emir Amir Temir, who once conquered half of the world, who instilled fear in the hearts of all his neighbors, honored the ghost of our grandfather Khoja Ahmet Yassawi, who was glorified by the Turkic peoples, and built a mausoleum for him, which can be considered the best architectural achievement of the Middle Ages. The great Amir Temir, who ruled over half of the world, built mosques in many cities under his rule, and instilled a kind of saintliness in himself, which contributed to the cultivation of the Islamic religion in the minds of the Turkic peoples.

Arystan bab mausoleum, founded by Amir Temir, is considered one of the holy places of Yassawi relatives, disciples and followers.

Arystan bab is the Prophet Muhammad's s.a.s. companion, he directly conveyed the legacy of our prophet to Khoja Ahmet Yassawi. Folk legends and written sources say that one day the Prophet Muhammad, peace be upon him. when he asked his students who would deliver the date to its owner, Arystan Bab said: "If you ask Allah Almighty for 400 years, I will deliver this date to its owner." [50, p. 43]. In this way, Arystan Bab lived for 400 years, met Khoja Ahmet, handed over his trust to him, and went on his last journey.

Today, the mausoleum of our great-grandfather Arystan, whom Khoja Ahmet Yassawi honored every Kazakh child as his teacher, is considered sacred and has become one of the places where people pray.

Forefather Ibrahim mausoleum. Ata Ibrahim was the father of Khoja Ahmet Yassawi, a saint and a saint. Along with the legends about the sainthood and preaching ability of Ata Ibrahim, there are also legends about his farming. In early spring, during the harvest time, farmers used to take grandfather to the beginning of their land and ask him to plant seeds. Because the soil touched by his hand was fruitful. He gave a helping hand to the needy people and lived his life with piety. The strength of the family character can be recognized through the figures of the father and son who dedicated their conscious life for the society. Grandfather Ibrahim had saintly, clairvoyant, and healing qualities. It is said that the great-grandfather of Abraham descends from the son of Hazrat Ali, the son-in-law of the Prophet Muhammad SAW, named Muhammad Hanafia.

Mausoleum of Mother Karashash. Mother Karashash was an educated and literate person, she was one of the first women to translate the Holy Quran from Arabic to Turkish. Her real name is Aisha. The people called her Karashash because of her black wavy hair. She was the daughter of the famous Musa Sheikh, a nobleman in Sairam. And Musa was a sheikh, he was the teacher of Ata Ibrahim.

Mother Karashash cured the sick and could interpret dreams.

Mother Karashash paid a lot of attention to the upbringing of children, in the minds of people she became a high symbol of [49, p. 45].

Mausoleum of Mahmuthan-sheikh baba. This mausoleum was built at the top of the final resting place of our grandfather Khoja Ahmet Yassawi. He is the father of Ata Ibrahim, the grandfather of Khoja Ahmet Yassawi. He built a madrasa where he lived and taught the children religious lessons. He was martyred in the war for Islam.

It is said that Grandfather Mahmuthan-sheikh once said "I will go to the head of the Turkic people", hence the name Tulkibasy, or Turkibasy, i.e. the head of the Turkic people. We talked about this when we discussed the names of places and water that remained in today's Kazakh steppe as traces of the culture of nomadic Turkic peoples.

In turn, it can be assumed that the names of these places Tulkibasy, Bakyrghan, Osh are the names that appeared thanks to the relatives and students of our ancestor Yasawi.

Mausoleum of Mother of Diamonds. Mother Diamond is the daughter of the great thinker, Sufi Khoja Ahmet Yasawi. In the data, it is said that our mother was a special person according to her beauty. Mother Gauhar, like her grandmother, helped many people thanks to her healing properties. Legend has it that the mother of Diamonds had no children. It is said that her father comforted his daughter by saying that "all the people who were saved from your treatment are your children."

Today, women who are unable to conceive visit the mausoleum of the Mother of God and pray.

Karabura saint mausoleum. The real name of Saint Karabura is Burakhan, he comes from the Tama clan. He was a famous figure of the Oghuz-Kipchak era, who lived in the 10th-11th centuries. Based on historical data. Karabura was a saint who influenced the establishment of Islam in Central Asia. In some legends, it is

said that Saint Khoja Akhmet Yasaudai was buried in Karabura. "One day, who will carry out your funeral from his disciples Khoja Ahmet Yasawi?" When asked, Ahmet Yasawi said that a saint called Karabura would come from Karatau. When Ahmet Yasawi died, he went with his camel, bathed, carried out his funeral, and returned to his country without telling anyone his name.

It is said that the daughter of Saint Karabura, who was called Ambar bibi, was taken by the disciple of our grandfather Yasawi, Suleyman Bakyrhani, and they gave birth to Aisha bibi, who has become a symbol of love today [49, p. 47].

The cemetery of Baba Tukti Shashty Aziz. Baba Tukti Shashty Aziz, who was the right-hand man of Khoja Akhmet Yasawi's great-grandfather Yshak bap, once converted the Karataul Oazaz to Islam without bloodshed. There are even legends that he converted to Islam by preaching to 200,000 people in one day. The reason why Ishaq Bap chose Baba Tukti Shashty Aziz as his hand is that he is the patron of the heroes who defended the country in the memory of the people, he is a supporter in times of trouble, he is the one who begs for a child for the childless. There was a holy saint who blessed and blessed mothers who prayed and chanted when they attacked the enemy [49, p. 50].

Korasan ata mausoleum. Grandfather Khorasan's real name is Abdijalil Bab, the fifth generation of Muhammad al-Hanafiya, the son of Ali ibn Abu Talib (the Holy Prophet) in the genealogical genealogy. In the 9th century, in the direction of Iran and Turan, in order to spread the Islamic religion to present-day Central Asia and Kazakhstan, Abdirahim Bab. A group led by Ishak bab and Abdijalil bab arrives. At that time Abdirahman bab, the father of Ishaq bab and Abdijalil bab, was the king of the city of Sham. After his death, his eldest son, Isaac Bab, took the throne and established a kingdom. And Abdirahman's younger brother, Abdirahim bab, was the king of Baghdad (now Iraq), Abdijalil bab was the king of Yemen. Abdijalil bab captured the cities of Isfahan, Tebrih, Mazanderan, and Balkh with tens of thousands of troops and besieged the Iranian fortress of Khorasan. After three days and three nights, Abdijalil Bab captures the 32-gate Khorasan fortress, which no one has been able to take before. Abdijalil introduced the people of the lands he owned to Islam, built mosques and madrasahs, opened the Arabic language, and contributed to the growth of culture. He made such a good life in Khorasan region. This is how Khorasan Ata (who was called Khorasan Ata due to phonetic changes) was named. He was a great commander and a tiger-hearted hero. Abdijalil Bab, who set out from Khorasan with a large army, landed on the island "Totykus" in the Kyzylkum region on the left bank of the Syrdarya (in the territory of the present-day Zhanakorgan district). Makes this place a permanent residence. He built a mosque-madrasah, taught children, and was engaged in medical work. Ata Khorasan, who was at the forefront of preaching the Islamic religion and culture throughout Central Asia and Syria, is getting higher and higher with time. Khoja Ahmet Yasawi, the seventh generation of Ishak bap, the half-brother of Grandfather Khorasan (Abdijalil bab) who bowed to his majesty, until he reached the age of 63 and entered the qiluet (underground abode), every year during the fasting and Eid al-Adha prayers, this grandfather Khorasan

came to him, consecrated the Quran, and placed it in the corner of the Kaaba in Mecca. He turns his face to the copy and prays.

The mosque in Ogylandy, which was the final abode of Saint Beket ata. Grandfather Beket was not only a fortuneteller and a saint, but also a person who had the ability to heal people, who knew physics and mathematics, and even more, the laws of astronomy. His place of birth is Kulsary in Atyrau. It is said that when he reaches his first birthday, he will come to Grandfather Shepherd, take lessons from him, and continue his education in Khiva. However, considering that there are hundreds of years between Ata Shopan and Ata Beket, it is correct that when Ata Beket opened a religious milk, his father went to Ata Shopan and spent three nights begging him. After gaining knowledge and reaching middle age, Grandfather Beket begins to prepare apprentices to follow him. After visiting many places in his life, he finally returned to Mangystau. Beket was one of the followers of the religious position of Khoja Ahmet Yassawi, whom he considered his teacher [49, p. 56-57].

Shepherd's cemetery. Ata Shopan was a student of Khoja Ahmet Yassawi. In the first chapter of your monograph, we talked about his arrival in the Mangistau region and the fact that he was the head of the cattle breed among the four breeds. In general, Shopan Ata Yasawi is a great, historical and saintly person who raised his students and followers who were considered saints in the course of our grandfather's propagation of Islam in Turkish. A person who contributed to the deeper rooting of the Turkic roots of Islam in the Mangistau region, which is called "Sleeping Beauty" by modern people.

Shakpak Ata Mosque. Ata Shakpak was the grandson of Ata Shepherd, a well-known saint in Mangistau. At this point, the structure of the spiritual chain can be observed. In fact, grandfather's real name is not Chakpak, but according to legend, he was given the nickname Chakpak because of the fire that came out of his weapon in battles. According to some scientists, in the legends, Grandfather Shakpak was the ruler of snakes and a lover of dead people, and he was found as a historical figure - the grandson of Grandfather Shepherd. As for the real name of Ata Shakpak, according to many scholars, it is Shakhmardan.

Chakpak was a follower of Khoja Ahmet Yassawi, and was definitely one of the 360 saints venerated in Mangistau [49, p. 61-62].

Sultan-upi underground mosque. Sultan-upi Khoja Ahmet Yasawi was the son of Suleymen Bakyrani, one of the great disciples of our grandfather. He surpassed Suleyman Bakyrani, who was called Grandfather Hakim for his intelligence and wisdom during his reign.

Zengi ata mausoleum. Zengi baba is one of the four food animals in the mythological beliefs of the Kazakh people - the pir of the cow. In popular belief, it is believed that each type of animal has its own god and owner. Among them, he understood that Zengi Baba is the god and protector of cattle. He prayed to him and wished that his cattle would grow up safely and multiply.

The year of birth of grandfather Zengi is unknown. However, according to the data mentioned about him, there is reason to assume that he lived in the late 12th

and early 13th centuries. Zengyi was one of the wise thinkers who preached Islam in the Turkish-Islamic world. Zengi baba (Aikhoja) was taught by his father Tashhoja when he was young. After his father's education, Khoja was brought up by Ahmet Yasawi's student Suleymen Hakim Ata Bakyrhani, learning the teachings, history, shari'a, and aqihat of Yasawi's teachings and going through difficult and painful ways to get closer to God. Since Zeng's original race was Arab, he had a black body and large bones. After receiving in-depth education from Hakim Ata and mastering the degree of genius and great performance, he came to his homeland - Shash Province and began to educate the people in education and manners. Many well-known thinkers educate students. Zengi Ata's appearance was simple, like a farmer, he took care of people's cows, was a farmer, and led a simple life. Since Zengyi's daily life was spent grazing in the Sahara, he used to pray on the hills. After prayer, he was engaged in dhikr. At that time, cows stopped grazing. Contrary to the stories in different Uzbek publications, the local people paid great respect to Ata Zengi, the great mashaik from Shash province, and called him Zengi Baba. Zengyi had many murids, muhlis (followers) and students. Four of them - Uzyn Hasan ata, Sayyid ata, Sadr ata (sadriddin) and Badr ata (Badriddin) reach the rank of mashaiks. Zengi died in 1258. He will be buried in Zengi Ata winter farm near Tashkent. His wife Ambar's grave is also here. This place is considered the holy place of the Turkic people of not only Tashkent province, but the entire Maurannahr and Khorasan, Turan region. According to Rubayats, Zengi Ata's mausoleum was built by Amir Temir, and the tombstone was installed by Myrza Ulykbek in 1420. The inscription on the tombstone reads: "If everyone performs ablution at home and visits my house, that person is worthy of respect and veneration." The mausoleum is destroyed by a black ox at night. Ata Zengi entered Amir Temir's dream and said: "Build a mausoleum for the head of my pir Khoja Ahmet Yasawi." Legend has it that a mausoleum was built for Yasawi's head, and then a mausoleum was built for Zengi Baba.

Koshkar grandfather's grave. Khoshkar Ata Khoja Ahmet Yasawi was a healer who preached the teachings of our grandfather. According to the legend related to his name, during the time when Koshkar Ata lived, people used to fight rams, and in each fight, Koshkar Ata's ram would emerge as the winner, so the people called the saint Koshkar Ata. He came from Teke Turks. Grandfather's grave became a place where people came to pay respects, and later the city of Koshkar Ata appeared in this vicinity. In honor of Ata Koshkar, there are four villages in the present Kyrgyz land, 1 village in Tajikistan, and 1 village in the autonomous Republic of Tatarstan of the Russian Federation. There is a river Koshkar ata in the city of Shymkent in the Kazakh land.

In general, if we consider the holy places of Khoja Ahmet Yasawi's disciples and the memorial toponyms named in their honor, the toponymic signature of our grandfather Khoja Ahmet Yasawi is established in the lands of other peoples of Turkic origin outside the country. This is one of the factors that can be appreciated as a manifestation of the people's attention to each student of our grandfather Yasawi. At the same time, this is an indication of the importance of Yasawi's

teachings. The relevance of Yasawi's teachings and the sainthood of our grandfather Yasawi's students are so great that some of them rose to the level of pir, some of them were called Hakim, and one, to be more precise, Haji Bektash Wali, was called "Sultan of Hearts" and "Healer of Physicians" among the people. Haji Bektash Wali Nishapuri Khorasani is the founder of the Bekteshiya Sufi brotherhood, a prominent scholar of Turkic origin. According to legend, he is considered to be the disciple (he is also said to be the grandson) of Khoja Ahmet Yassawi. In the meantime, the legend that Haji Bektash Wali is the grandson of Khoja Ahmet Yasawi is quite close to the truth, because both saints are descendants of Ali, who is considered the saint of saints.

His teacher blessed him saying "You will go to the country of Romania". The names of Luqman Parende and Baba Ilmas-i Khorasani are also mentioned as Bektash's teachers. Bektash continued Yasawi's teachings and contributed to strengthening the spiritual ties of Central Asia and Asia Minor (Anatolia).

Mausoleum of Aisha Bibi. Bibi Aisha is the bride of Shah-Mahmud Bukhra Karakhan, one of the founders of the Karakhanid dynasty. There is no historical data about the identity of Aisha Bibi, except for the legend handed down from father to son. According to one of the legends preserved in the country's memory, Aisha is the daughter of Ambar, the daughter of the famous scientist and poet of the 11th century, Hakim Suleiman Bakyrghani and Karabura saint. In another legend, it is said that after the death of Suleyman Bakyrghani, one of the eastern saints, the saint Zengi Baba, who came from the saints of the Companions, became the second father. Both of these fathers were found to be holy persons, holy people, and they can be classified as saints because they are the continuation of their spiritual chain [49, p. 78].

The following group of place names belonging to the toponymic heritage of our grandfather Khoja Ahmet Yasawi are place names that were created under the influence of his relatives, students and followers or were named in honor of their holy places. The place-names in this category begin with the Bakirgan settlement, which was once built by Daura and then submerged.

In addition, in the Kyrgyz steppes of grandfather Zengi, the cattle pir who fought to spread the teachings of our grandfather Yasawi, Osh, Osh! The name of the city of Osh in the Kyrgyz country was born from the return of the cow.

The name of the settlement of Turkibasy, which was chosen as the final abode by Grandfather Mahmuthan-sheykh saying "I will go to the head of the Turkic people", is also the toponymic signature of our grandfather Yassawi.

In addition, our neighboring countries include Zengi Ata Winter in Uzbekistan, Koshkar Ata city in Kyrgyzstan and the village named after Koshkar Ata, a village named after Koshkar Ata in Tajikistan, and a village named after Koshkar Ata in Tatarstan.

Scientifically, the toponymic heritage of our grandfather Khoja Ahmet Yassawi is as follows.

Oikonoms (locality names): Turkestan city, Bakyrghan settlement, Turkibasy, Osh city, Koshkar ata city, Hazhibektash city, Kochkar-Ata village, Kochkor

village, Ak-Kochkor village, Kochkar village, Khoja Kochkari village, Kochkari village, The mold is in the winter.

Hydronyms (names of water bodies): Syrdarya River, Koshkar Ata River.

Oronym (name of a landform): Mazhilis hill.

Ecclesionyms (names of mausoleums, domes): Khoja Ahmet Yasawi mausoleum, Arystan bab mausoleum, Ibrahim ata mausoleum, Karashash mausoleum, Mahmuthan sheikh baba mausoleum, Gauhar ana mausoleum, Karabura saint mausoleum, Baba Tukti Shashty Aziz's cemetery, Khorasan ata mausoleum, in Ogylandy Grandfather Beket's burial mosque, Shopan's cemetery, Shakpak's mosque, Sultan-upi underground mosque, Zengi's mausoleum, Koshkar's mausoleum, Haji Bektash Wali complex, Aisha's mausoleum.

Now, if we give this in numerical terms, the toponymic heritage of our grandfather Ahmet Yassawi consists of 13 oikonyms, 2 hydronyms, 1 oronym, and 17 ekklesionyms.

Our ancestor Khoja Ahmet Yassawi is one of the only historical figures who created such a toponymic heritage thanks to the spiritual teachings he left behind.

In comparison, we can say that even Alexander the Great does not have such a toponymic heritage. The only reason for this is that our grandfather Yasawi's spiritual heritage formed by his love for God, his followers and disciples continue to spread widely among the people. And the legacy of Alexander the Great, who was one of the rulers of the world and built numerous cities in order to spread his advanced Hellenistic culture, became extinct after Alexander's abdication. Today, Alexander's toponymic heritage is far less than it was during his lifetime.

IV. ADMINISTRATIVE TERRITORY OF TURKESTAN REGION

On the basis of the contract between the Ministry of Education and Science of the Republic of Kazakhstan and the International Kazakh-Turkish University named after Khoja Ahmet Yassawi No. AP08053105 on the topic "Organization of a toponymic expedition across the Republic of Kazakhstan: creation of a catalog of geographical names in 4 languages (in Kazakh, English, Russian and Latin)" We are working on the implementation of a scientific project (in which only young scientists participate) (project leader A. Meirbekov). Names in the administrative-territorial structure of Turkestan region are also directly related to this complex topic.

In the last three to four years, the names of some villages, towns, and regions in this region have been renamed, or their old names have been changed and replaced by other names. Also, inconsistencies in the Russian marking of names are taken into account and corrected.

In our research, we gave the English spelling of the names according to the rules made by us, but we obeyed the international standard and applied specific instructions: basically, it is very important and legal to mark Kazakh toponyms in the international Russian and English languages, according to established guidelines.

According to the project, in 2020-2022, it is planned to collect and systematize place names (toponyms) in 14 oblasts of our republic. It has been determined that it is impossible to collect, systematize and study it on a scientific basis within the specified period - three years. That's why we decided to organize, organize and process the names of the administrative-territorial units specific to the Turkestan region, and if possible, in the future, prepare a directory and a book showing their spelling in Kazakh, Russian, and English languages.

"Names of administrative-territorial units of the Republic of Kazakhstan. Reference. Directory. Republic of Kazakhstan. It is known to many that the work "Names of administrative-territorial units" was published on behalf of the Institute of Linguistics named after A. Baitursynuly. Using this work, taking into account the fact that the names are written only in Kazakh and Russian, but not in English, in the project we are implementing, we will write the toponyms of the Southern region in a new model, on a new basis and correcting the shortcomings in the book, in the process of publishing it next year. we aim to work extensively on it. As an example, we first present a new version of the administrative-territorial structure of the Turkestan region.

Scientific and theoretical bases of writing Kazakhstan toponyms in four languages.

We present to the public some views of the results of our work during the implementation of the research project "Organization of a toponymic expedition across the Republic of Kazakhstan: creation of a catalog of geographical names in 4 languages (Kazakh, Russian, English and Latin)".

The standardization of the country's toponyms related to cooperation in

various spheres of public life, is considered to be one of the most important and urgent issues. Because the names of countries, places, settlements and large physical-geographical objects are actively used in many world languages and serve as part of communication. They are valuable not only as a cultural monument of the spiritual wealth of our past life and existence, but also have great strategic importance today.

A. Baitursynuly Institute of Linguistics, as mentioned above, its department of onomastics paid special attention to this issue and in 2017 "Names of administrative-territorial units of the Republic of Kazakhstan. It is known to many that he published a large work in two languages called "Anikhtamalyk". However, since the circulation of this valuable work is very small, it is not available to the masses. The general public does not even know that such useful and valuable work exists. That is why there are some citizens of our country, even residents of each region, who do not fully know how to write and pronounce names in Kazakh, Russian, and English. This is common to all residents of the region. Public employees and non-governmental places, educational institutions, especially schools and lyceums, colleges, need to be careful. Therefore, in this project, we are planning to first of all collect the names of places and waters of the southern regions (Almaty, Zhambyl, Kyzylorda, Turkestan regions), implement them in accordance with our plan, and publish them in the next years.

We are paying attention to the fact that our planned work is going well, it is effective both from the scientific and applied point of view, and it is useful for the society as a whole. After these works are fully completed and carefully executed, we will pay special attention to the distribution, publish hundreds of thousands of copies to the public and witness their wide distribution.

Turkestan region (South Kazakhstan region until 2018).

The First President of our country, Nursultan Abishuly Nazarbayev, proposed to name South Kazakhstan region as Turkestan region. Head of State President K.-Zh. On June 19, 2018, Tokayev signed a decree to name the South Kazakhstan region as Turkestan region, and the city of Turkestan will be its center. Shymkent received the status of a republican city.

In order to organize the administrative-territorial structure of the Turkestan region, according to the Decree of the President K.-Zh. Tokayev: Zhetysai, Keles, Sauran districts were created.

Turkestan region borders Karaganda in the north, Zhambyl in the east, Kyzylorda in the west, and the Republic of Uzbekistan in the south.

Currently, the region includes 14 districts, 3 cities subordinate to the region, 4 cities subordinate to the district, and the number of settlements is 8.

The general population, as well as the residents of other regions of our republic, do not know the names of rural districts, rural districts, villages and towns related to each district, characteristic of the newly created districts of Zhetysai, Keles, Sauran. Taking this situation into account, we thought it would be appropriate to show the administrative-territorial structures of the modernized Turkestan region, the names of localities in them, and general news.

1. Cities subordinate to the region

1. Arys. 2. Kentau. 3. Turkestan

2. Cities under the district

Zhetysai, Saryagash, Lengir, Shardara

3. Townships

1. Asykata - in Maktaaral district.

2. Atakent - in Maktaaral district.

3. In Myrzakent - Maktaaral district.

4. Kokterek - Saryagash dist.

5. Kyzemshek - in Sozak dist.

6. Tulkibas - in Tulkibas dist.

7. Taukent - Sozak dist.

8. Sastobe - in Tulkibas dist.

4. Districts

1. Baydibek dist.

2. Jetisai dist.

3. Keles dist.

4. Kazygurt dist.

5. Maktaaral dist.

6. Ordabasy dist.

7. Otyrar dist.

8. Sairam dist.

9. Saryagash dist.

10. Sauran dist.

11. Sozak dist.

12. Tole bi dist.

13. Tulkibas dist.

14. Shardara dist.

5. Village districts in districts, the names of villages and towns subordinate to them

Baidibek district is located on the south-western slope of the Karatau mountain range, on the plain. Boralday ridge and Bolkhtura mountain occupy the southeast.

52 settlements are united into 11 rural districts:

Shayan village is part of *Kosakzhar rural district*.

Agibet rural district includes Agibet, Algabas, Zhanatalap, and Zhuldyz villages. The center is Agibet village.

Akbastau includes the villages of Akbastau, Zholgabas, Kenesy, and Stalgany. Its center is Akbastau village.

Algabas rural district includes Shakpak, Kazata, Tanatar, Usiktas villages. The center is the village of Shakpak.

Almaly rural district includes the villages of Almaly, Baizhansay, Zharykbas, Baidibek ata. The center is Almaly village.

Boraldai rural district includes Boraldai, Amansai, Upper Boraldai, Zhylandy, Akzhar, Karatas. It includes the villages of Sarybulak, Taimanov, Talap, Terekti, Tuyetas. The center is Boraldai village.

Borlysay rural district includes the villages of Aktas, Kensay, Koshkarata, and Shukyrchak. Its center is Aktas village.

Bogen rural district includes the villages of Shaldar, Bekbau, Ekpindi, Zhienkum, and Sarkyrama. The center is the village of Shaldar.

Zhambyl rural district includes Zhambyl, Yuzimdyk, Kyzylzhar, Taskudyk, Shbyt villages. Its center is Zhambyl village.

Kokterek rural district includes the villages of Birlik, Yntimaq (Soviet Union), and Kosentobe. The center is Birlik village.

Mynbulak rural district includes Mynbulak, Akbulak, Bestogai, Kaynarbulak, Kosbulak, Madeniet, Nura villages.

The mausoleum of Baidibek Karashauli is a great historical figure who united the head of the nomadic country in his time, organized the protection of the country and the land from the invasion of foreign enemies, and was seen as a leader, a thinker, and a commander.

Domalak Mother Mausoleum - on the sunny side of Karatau, in the valley of the Balabogen River. The cemetery of Nurila Ali Sylankyny, popularly known as Mother Domalak. Mother Domalak - lived in 1378-1456. He was born in the winter of Yassi in Turkestan. Nurila (Mother Domalak) is the third wife of our grandfather Baidibek. In historical records, there is a lot of data about Domalak Ana being called "Domalak Ana" due to her humanity, decency, common sense and honesty and motherly qualities.

The White Ishan Dome is an architectural monument of the end of the 19th century. The Appak Ishan madrasa existed as a place of religious education until 1927, until the confiscation of the rich in Kazakhstan. In 1926, along with a religious school, the first Kazakh elementary school was opened in the mosque. The schools became primary in 1933, seven-year in 1934, high school in 1937, and then moved to a new location. And the mosque-madrasah has survived to this day as a historical relic in Shayan village.

Saint Akmeshit Cave - There are many legends about Akmeshit Cave. One of them is the legend about the hero Esirkep Koigeldi. When the hero goes on a campaign against Kalmyk, it suddenly rains. More than 10,000 soldiers sought refuge in this cave and prayed in the morning. One of the warriors suggests to name the unnamed cave after the hero. However, Esirkep Koigeldy batyr strongly opposes this proposal. "This is the foot of the mountain, which has the characteristics of Karatau. They protected us and our horses from the rain. He

allowed us to prostrate and pray. The stones inside the cave are also soft like white tissue, which creates a wonderful impression. Maybe that's the sanctity of it, so let's call it "Akmeshit".

"Red Bridge" is a historical monument built in the 80s of the 19th century by order of the tsarist government. Its main parts are made of steel and iron, not a single bolt or nut was used in the assembly. The belagash and foot bricks, which have been under the water for a century and a half, have not been ground, they have been kept in their original state. This bridge, which is said to be a very complex engineering structure built to withstand heat and cold, has been taken under state supervision as an object of historical importance. Today, the West China - West Europe road passes through this area.

Zhetysai district - Center - Zhetysai city. It is located in the southernmost part of Turkestan region, on the left bank of the Syrdarya river. It borders Maktaaral district in the east, Uzbekistan in the south and west, and Shardara district in the north.

Zhetysai city administration. The center is the city of Zhetysai.

Asykata rural district includes Asykata village. The center is Asykata village.

Abai rural district includes the villages of Peoples' Friendship, Zuzmidik, Altyn Kemer, Otan, Beibitchik, Atajurt. The center is the People's Friendship Village.

Atameken rural district includes the villages of Atameken, Alimbetov, Gabdullin, Garishker, Zhemisti, Zhibekshi, 40 years of Victory, Kalpaksai, Kogaly, Maktashi, Pirali, Talapti, Tingdala. The center is Atameken village.

Zhanaaul rural district includes Atakonys, Myrzashol, Abdikhalyk, Karaoi, Zhanaaul, Yntimaq villages. The center is the village of Atakonys.

Zhylysu rural district includes the villages of Al Farabi, Baikonys, Zhylysu, Myrzashok, Seifullin, Bakkonys. The center is Al Farabi village.

Zoldasbai Eraliev rural district includes the villages of Abai, Akzhailau, Arai, Auezov, Baiterek, Zhazyksai, Jaghazhai, Zhetykazyna (Kyzylasker), Zhetykubyr, Koktobe, Muratbayev, Seifullin, Utirtobe. The center is the village of Abay.

Yntimaq rural district includes the villages of Kurikti, Agynsay, Ushkopir, Pobeda, Orkendi, Aden ata, Talapti, Akniet, Nuraul. The center is the village of Kerikiti.

Kazybek bi rural district includes Abibola, Algabas, Alken Ospanov, Zhambyl, Karl Marks, Kurmanata villages. The center is the village of Abibola.

Karakay rural district includes the villages of Karakay, Batyrkhan, Enbek, Zhorabek, Ketebay, Karaozek, Oryskudyk, Satbaev, and Serikbay. The center is Karakai village.

Kyzylkum rural district includes the villages of Aktobe, Algabas, Gagarin, Datka, Enbekshi, Jalpakkum, Kirovo, Kobek, Karasakal, Koskudyk, Kyzylkum, Kyzyltu, Maktaly, Molshlyk, Pervomayskoe, Turkebay. The center is Datka village.

Maktaly rural district includes the villages of Almaly, Altynsarin, Darkhan,

Zhailaukol, Zhanadavir, Zhibek Zholy, Maktaly, Sarkyrama, Temirzhol, Tyn, Chekhov, and Sholpankudyk. The center is Maktali village.

Shablan Dildabekov rural district includes the villages of Alpamys, Baidala, Birlik, Dostyk, Zhambyl, Zhanadala, Zerdeli, Kemer, Kurushti, Kyzyltang, Sailau, Sulubulak, Syrabat. The center is Zhambyl village.

Keles district is an administrative-territorial unit located in the southwestern part of Turkestan region, which was reorganized for the fourth time on June 8, 2018. The center is the village of Abai.

Abay rural district includes Abay village. The center is the village of Abay.

Aktobe includes the villages of Zhuantobe, Akzhar, Zhanadavir, Gorkiy, Eskikorgan, Kogertu, Karatobe, Kiyazhol, Kyzylasker, Bozsu, Muratbayev, Kuygan, Kokbulak, Yntimaq. The center is Zhuantobe village.

Alpamys Batyr rural district includes the villages of Lenin Zholy and Kaunshi. The center is the village of Lenin Street.

Bozai rural district includes Bozai, Tartogai, Tenteksai, Sholaktobe villages. The center is the village of Bozai.

Birlesu rural district includes 28 guardsmen, Kazakhstan, Dikhan, Berekeli villages. The center is the village of 28 guardsmen.

Birlik rural district includes Birlik, Zhanatirchik, Komunism, Kurozek, Madeniet, Kosotkel, Ushagash villages. The center is Birlik village.

Birtilek rural district includes the villages of Akkorgan, Amangeldi, Azirbayzhan, Zhabaytobe, Oraz-ata, Zholbasshy, Igilik, Kyrylek, Keregetas, Birtilek, Shukyrsai, Enbekshi, Shyryldak. The center is the village of Shyryldak.

Zhambyl rural district includes the villages of Bekbota, Ashkykol, Baigabyl, Kalgansyr, Maidabozai. The center is Zhambyl village.

Uzumdyk includes the villages of Birlesu, Aksu, Uzumdyk, South. The center is the village of Uzumdyk.

Koshkarata rural district includes the villages of Algabas, Amanzhar, Baiterek, Besaul, Beskubyr, Zhambyl, Zhankonys, Karabura aulie, Koshkarata, Maktashi, Pervoe Maya, Ushkyn, Shynyr. Its center is the village of Algabas.

Oshakhti rural district includes the villages of Oshakhti, Atakonys, Enbek, Zhetytobe, Bereke, Karatal, Konyrtobe, Bakysysai, Ordzhonikidze, Sanyrau, Saryzhylga, Yntali, Zhideli. The center is Oshakt village.

Ushkyn rural district includes Ushkyn, Dostyk, Korlas villages. The center is Dostyk village.

Keles (Keles) is the name of the river, Keles district, Turkestan region. There is no precise information about the origin and meaning of this historical name. Only A. Abdirakhmanov's "The next name should be from *lake + es > Keles.*" "*Es -Turk* in the name should be the plural form of the Mongolian language " [12, p. 104].

kel " in the first part of the name should be a variant of the Iranian word "kalla" - *head, which has been pronounced over the centuries and changed to a loud sound. It is known that its kalla persona is spoken in the language of*

Turkestan region and Karakalpak residents, and in Zhambyl and Syrdarya regions it is spoken in *kelde* persona. When this word is spoken, it is formed in our language *and becomes* the basis of the name Keles. And it is mentioned in the works of many scientists that the noun " *Ural* " means "water, river" in *Altai Turkic languages*. The evidence for this is that *Aganys, Bakanys, Arkas, Balkash* (in thick individuals), and *Tekes, Degeres, Keles* (in thin individuals) have reached our time as river and lake names. Therefore, Keles is probably a name meaning "main, main river". It is true that in early times this river was a big river with a strong flow and water.

Kazygurt district is an administrative part located in the southeast of Turkestan region. The district center is Kazygurt village. Keles, Ogem, Karzhansay, Mugalysay, etc. from the area. rivers flow.

The pride of the region - the Kazygurt mountain with its legendary wonder is the golden cradle not only of Kazakhs, but also of Eastern peoples and even of humanity. When the earth is covered with flood water, the ark of the prophet Noah is buried in the sacred mountains of different countries, and the Kazakhs in the Kazygurt mountain.

Large settlements:

1. Kazygurt. 2. Zhanabazar. 3. Kagpak (Turkestan region). 4. Karzhan. 5. Laboratory. 6. Rabat (Turkistan region). 7. Turbat. 8. Kyzylkiya (Turkistan region). 9. Sharbulak,

62 settlements of Kazygurt district are united into 13 rural districts:

Kazygurt rural district includes Kazygurt village. The center is Kazygurt village.

Altyntobe rural district includes Altyntobe, Akkum, Karabau, Karzhan, Kosagash, Kyrykkyz, Kyrman-1, Kyrman-2, Aldatai, Baizhansai, Karabastau, Karatas, Taldybulak, Tan, Shurin, Karabau, Adibek, Zhetpisbay, Kuanysh, Kurak, Perne, It includes the villages of Tukibay, Karazhan, Ahmet, Ashykora, Kuat, Nasyr, Iartizan, Rahmatulla, Sapar, Sryakhilkorasy, Tajenkorasy, Ferma, Zholbarys, Azyktsekhy, Leskhoz. The center is the village of Karzhan.

Zhanabazar rural district includes Zhanabazar, Upper Zhylybulak, Zhanazhol, Zhanatalap, Victory, Ashchy, Krymkora, Makhambet, Nurmat, Ushagash, 20th anniversary of the Kazakh SSR, Kormotseh, Mamedkora, Bordakola, Komsomolkora, Kozhamberdi, Karabastau, Seisenteckora, Taskora, Tilectes, It includes the villages of Amankol, Egiz, Zhamanbulak, Jangak, Karamurn, Standart, Tan, Ulgili. The center is Zhanabazar village.

Zhigeren rural district includes Ainatas, Zhigeren, Tortesaz, Sarkyrama, Kyzylbulak, Yerlan, Tesiktobe, Dikhan, Karakum, Ugym, Myntay, Sopbek sazy, Orynbaissai, Sary Tepseng, Sawap, Shakpak villages. The center is the village of Zhigeren.

Kokbel rural district includes the villages of Kokbel, Anarbek, Zhelshikgan, Kobeytau, Koyanba, Kyzylzhira, Mamyr, Ornek, Bastwait, Sabyr, Sadu, Seyfulla, Talabastwait, Tenkesh, Tuyak, Kyzylata, Mukhtar, Maybulak.

Kakapak rural district includes Kakapak, Koktobe, Alibaykora, Aneshkora, Baltabaykora. The center is the village of Kapakak.

The Karabau rural district includes the villages of Karabau, Syptas, Kularyk, Ryboshchi, Amansay, Sadikora. The center is the village of Karabau.

Kyzylkiya rural district includes Tugyrtas, Aktas, Bortas, Karatas, Turke, Kyzylbulak, Maylyoshak, Tasbolaev, Tekshebulak, Uzynbulak, Kyzylkiya, Yntaly, Kyzylsengir villages. The center is the village of Kyzylkiya.

Rabat rural district includes Rabat, Amangeldi, Zhambas, Taskora, Atbulak, Akzhol, Belgaziev, Zharbastau, Kauinbaisai, M.Ibragimov, Enbekashi, Adamtas, Eltai, Tuyetas, Kydyr Mambetuly, Alimov, Baganaly, Taskudyk, Kyzylkala, Zh. Balkybekov, Shakaulie. include villages.

Turbat rural district includes the villages of Turbat, Akbastaukara, Tashai, Enbek, Bogybaykora, Produksi. The center is the village of Turbat.

Shanak rural district includes the villages of Shanak, Akzhar, Eski Shanash, Yzabulak, Sharbulak, Baitursynov, Buralkiyev, Jamilov, Zh.Kendirbayev, Meldebekov, Baizhan, B.Ospanov, Kabanbayev, Sarykozov, Khasanov M., Akbastau, Agabekov Maulen. The center is the village of Shanak.

Sharbulak rural district includes Sharbulak, Kezenbulak, Ashchybulak, Molbulak, Akbastau villages. Its center is the village of Sharbulak.

Maktaaral district is an administrative-territorial part located in the far southern part of Turkestan region. The center is Myrzakent village. Maktaaral district was established on June 8, 2018.

67 settlements in the district are united into 2 urban and 13 rural districts.

Algabas rural district includes Algabas, Yerkinabad, Tabysty. The center is Algabas.

Asykata village is part of Asykata rural district.

Atakent city administration center Atakent.

Alimbetov is part of the rural district of the village.

Ayazkhan Kalybekov rural district includes Atamura, Zhambyl (Ayazkhan Kalybekov a.o.), Lenino, Tortkul, Turan, Ulgili. The center is Zhanazhol village.

Dostyk rural district includes Vodnoe, Gulistan, Dostyk (Dostyk a.o.), Zholbarys Kalshoraev, Haidar. The center is the village of Besketik.

Enbekshi rural district includes Zhanaturmys, Kostakyr, Nurlytang, Tanirbergen Zhailybaev, Shugyla. The center is Zhantaksai village.

Zhambyl rural district includes Zhalyln, Koneshchili, Kokparsai. The center is Zhambyl (Zhambyl a.o.).

Zhanazhol rural district includes Akzhol, Dostyk (Zhanazhol a.o.), Zhenis, Naiman Bukarbai, Nurlyzhol, Orgebas, Firdousi. The center is Arayli.

Zhetysai city administration center Zhetysai.

Zholdybai Nurlybayev rural district includes Karakiyr, Myrztobe, Onimger, Yrysty, Orken. Center - Enthusiastic.

Iirzhar rural district includes Azamat, Azat, Alash, Dikan, Iirzhar, Maktajan, Nauryz, Rakhimov, Shapagat.

Leninzholy rural district includes Zhanatalap, Konyrat, Leninzholy as its center.

Maktaaral rural district includes Azattyk, Akaltyn, Amangeldi, Bakhyt, Bereke, Elkonys, Enbekshi, Zhuldyz, Igilyk, Kokaral, 40th anniversary of the Kazakh SSR, Nurmukhamed Yesentaev (the village was named after the Socialist Labor leader Nurmukhamed Yesentayev), Urkeniet, Tulpar, Shattik. The center is Culture.

Ordabasy district is an administrative-territorial part located in the south of Turkestan region. The center is Temirlan village. Arys and its tributaries - Boraldai (right tributary), Borzhar, Badam, Shubarsu and other rivers flow through the district.

59 settlements of Ordabasy district are united into 10 rural districts:

Badam rural district includes Badam, Karabastau, Derbes, Ordabasy, Akbulak, Mamyrvillages. The center is the village of Badam.

Bogen rural district includes Bogen and Kemer villages. The center is Bogen village.

Berizhar rural district includes Birlik, Zhambyl, Kainar, Kalash, Tespe, Uyalyzhar, Ikhilastemir, Yntimaq villages. The center is Birlik village.

Zhenis rural district includes the villages of Zhenis and Dikhan. The center is the village of Victory.

Kazhimukan rural district includes Temirlan, Amangeldi, Boraldai, Yntaly, Koktobe, Kazhimukan, Kyzylsengir villages. The center is the village of Kazhimukan.

Karaaspan rural district includes the villages of Karaaspan, Beisen Ontaev, Akzhol, Bergen Isakhanov, Zhanaturmys, Zhuldyz, Yntimaq, Torearyk, Karaaspanskoe, Kultogan, Karaaspan, Madeniet, Maktashi, Saryaryk. The center is Karaaspan village.

Karakum rural district includes Karakum village. The center is Karakum village.

Tortkol rural district includes Tortkol, Aksory, Arystandy, Enbekshi, Zhailma, Kyzylzhar, Elshibek Batyr, Kokaral, Nura, Spataev villages. The center is Tortkol village.

Shubar rural district includes the villages of Shubar, Akkoily, Bereke, Zhusansay, Sarytogai, Toksansay. The center is Shubar village.

Shubarsu village is part of Shubarsu rural district. The center is Shubarsu village.

Otyrar district is an administrative-territorial division located in the west of Turkestan region. It borders with Kyzylorda region in the west, Ordabasy in the east, the territory of Arys city administration and Saryagash district in the southeast, and Shardara district in the south and southwest. Administrative center - Shauldir village.

42 settlements of Otyrar district are united into 13 rural districts:

Akkum rural district includes the villages of Akkum and Kokkol. The center is Akkum village.

Aktobe village is part of Aktobe rural district. The center is the village of Aktobe.

Baltakol rural district includes Baltakol, Akkol, Kolkudyk villages. Its center is the village of Baltakol.

Koksaray rural district includes the villages of Koksaray, Bestam, Akshiganak, Baituyak, Zhuniskudyk, Zhyly, Otegentobe, Tortkol, Tabakbulak, Zhankel, Yzakol, and Shengeldy. The center is Koksaray village.

Karakonur rural district includes the villages of Arys, Bestorangil, Kostuyin, Karakonur, Shamshi Kaldayakov. Center - Shamshi Kaldayakov, Syrdarya villages.

Kargaly rural district includes the villages of Kargaly and Otyrar. The center is the village of Kargaly.

The rural district of the Society includes the villages of Talapti, Society, Mynchunkyr. The center is the village of the Society.

Kozhatogai rural district includes Kozhatogai, Baitogai, Bulak, Darbaza villages.

Mayakum rural district includes the villages of Akkum, Kosterek, Bestam, Tolegen Boytanov village (former Eshikora village). The center is Mayakum village.

Otyrar Rural District Otyrar Rural District is located in the eastern part of the district. The Arys River flows through the territory of the district. Tokaytobe, Aktobe, Jalpaktobe, Konyrtobe, Maslikhattobe, Altyntobe, etc., have historical and archaeological significance. there are archaeological monuments.

Talapy rural district includes Kokmardan, Shytty, Sarykol, Yntaly villages. The center is Kokmardan village.

Temir rural district includes the villages of Temir, Akshokat, Otrabat, Uzynkudyk and railway junction No. 37. The center is Temir village.

Shauldir rural district includes Shauldir village.

Chilik rural district includes the villages of Chilik and Old Chilik. The center is the village of Chilik.

Sayram district is one of the largest districts in Turkestan region. The district center is Aksukent.

71 settlements of Sairam district are united into 17 rural districts:

Akbulak village is part of Akbulak rural district. The center is the village of Akbulak.

Aksukent rural district includes Aksukent, Baiterek, Alash villages. The center is Aksukent village.

Arys rural district includes the villages of Kozhakorgan and Nurzhankorgan. The center is the village of Kozhakorgan.

Badam rural district is 30 km southwest of Aksukent, on the right bank of the Badam River.

Zhanatalap rural district includes Zhanatalap, Igilyk, Kyzylzhar, Chernovodsk villages.

Zhuldyz rural district includes the villages of Zhuldyz, Aktas, Badam 2, Karatobe, Karabastau. The center is Yuldiz village.

Zhibek Zholy rural district includes the villages of Mashat, Zhibek Zholy, Sikym. The center is Mashat village.

Kolkent rural district includes the villages of Kolkent, Zhanaturmys, Aksuabat, Molybai Orazaliev, Khankorgan, Kosbulak, Tespe, Shapyrashti. The center is the village of Kolkent.

Kaynarbulak rural district includes Kasymbek datka, Asylaryk, Saryaryk, Kurlyk, Oshakhti, Taskeshu, Togan, Chirkino villages. The center is the village of Kaynarbulak.

Karabulak village is part of Karabulak rural district. The center is the village of Karabulak.

Karamurt rural district includes the villages of Karamurt and Nizamabad. The center is Karamurt village.

Karasu rural district includes Karasu, Akbay, Beskepe, Aiteke bi, Akbastau, Yntimaq, Zhanaturmys, Bereke villages. The center is the village of Karasu.

Karatobe rural district includes the villages of Abdulabad, Badam, Bazarkakpa, and Turdiabat. The center is the village of Abdulabad.

Kutarys rural district includes the villages of Kutarys, Kyzylzhar, Akarys, Oymauyt. The center is the village of Kutaris.

Mankent rural district includes the villages of Mankent and Akkala. The center is Mankent village.

Sayram rural district includes Sayram, Isfijab, Kyzylsu villages. The center is Sairam village.

Tassay includes the villages of Dostyk, Tasken, Kyzylsay, Tassay, Tezhibestansa (Experiment Station). The center is Dostyk village.

74 settlements of Saryagash district are united into 1 city, 1 village akimats and 12 rural districts:

Akzhar rural district includes the villages of Akzhar and Bagyzh. The center is Akzhar village.

Alimtau rural district includes the villages of Alimtau, Zhaidakkudyk, Koktal, and Taskudyk. The center is Alimtau village.

Darbaza rural district includes the villages of Darbaza, Zhanaaul, Erdaulet, Kuryksay, Sarysu, Taskudyk and railway junctions. The center is Darbaza village.

Derbysek rural district includes the villages of Derbysek and Atameken. The center is the village of Derbysek.

Zhartytobe rural district includes the villages of Tonkeris, Komanda, Yntimaq, Bostandyk, and Dostyk. The center is the village of Bostanyk.

Zhemisti rural district includes Zhemisti and Tyn villages. The center is the village of Zemisti.

Zylga rural district includes the villages of Zylga, Kapanza, Karakalpak,

Kyzylasu, Nuraul, Shaykhana, Shengeldy, Shymyrbai and railway junction No. 49. The center is Zylga village.

Zhibek zholy rural district includes the villages of Zhybek zholy, Zortobe, Dikan baba, Zhanakurylis, Zhanaturmys, Karbau, Sarkyrama, Sok-Sok. The center is the Silk Road village.

Kokterek settlement is part of Kokterek city administration.

Kapylanbek rural district includes Algabas, Kabylanbek, Zhanaaryk, Zah, Akniet, Kanagat, Taskulak, Tyntobe, Chicherino villages. The center is the village of Kapylanbek.

Kurkeles rural district includes Akniet, Algabas, Ak Uy, Beskudyk, Dastan, Darkhan, Zhanaaryk, Zhanatalap, Enkes, Keles, Kultuma, Zhylysu, Nurlyzhol, Ortatobe, Kurkeles villages. The center is Akniet village.

The Kyzylzhar rural district includes the villages of Kyzylzhar and Zhaskeshu. The center is the village of Kyzylzhar.

Saryagash city is part of Saryagash city administration.

Tegisshil rural district includes Tegisshil, Koktobe, Madeniet, Taskesken villages. The center is Tegissil village.

We can see from the works of scholars that the name of Kurkeles was called Kurykkeles (Kuryk-Keles) in the early periods [54, p. 59].

In this work, it is stated that the Keles River flows from the right side of the Syrdarya River, its length is 205 km, water basin is 3260 km² and Kuryk-Keles River, which flows into the Syrdarya River from the left side, is 114 km long, the water basin is 3660 km² [54, p. 61].

, it is clearly seen that the word Kuruk in the name of Kurkeles is a shortened form of the word *Kuruk in the name of Kurik* Keles, which is easy to say and compact. And it is clear that the word *kuruk* has nothing to do with the word *kuruk*, which means horse in our language. So, this word definitely has its own lexical meaning. In the process of scientific identification, while searching, we read the sentence "In some regions of Uzbekistan under the word *kuriq*, fertile meadows are meant by rivers".

After that, we thought about it and designed the word *kuruk to be equivalent to the word kuruk* in our language.

Kuryk means "fresh waxy grass that grows on the edge of a lake or river, young reeds". We designed it as a name meaning "river with reeds growing on its banks".

it is a historical fact that the word "Kurak" was spoken and used in the person of *Kuruk* under the influence of the language of the mixed Uzbek brothers.

Sauran district - on the territory of Turkestan region. According to the Law of the Republic of Kazakhstan dated December 8, 1993 No. 2572-XI "On the administrative-territorial structure of the Republic of Kazakhstan", it is a newly created administrative-territorial unit on March 12, 2021. The center is the village of Chornak.

35 settlements of Sauran district are united into 12 rural districts.

Babaykorgan rural district includes the villages of Babaykorgan, Abay, Kumailikas, Ulgili, Igilyk, Tasmola, Bozbutak Ormanshar, Eski Abay, Urzhar, Shepherd's House-1, Shepherd's House-2, Aksary, Ukashaata. The center is the village of Babaykorgan.

Eski Ikan rural district includes Eski Ikan village, Dostyk village, Standard village, Shaykhana village. The center is the village of Eski Ikan.

New Ikan rural district. It includes Aktobe village, Ersuat village, Ikansu village, Kyzykol village, Kyzyltu village, Zherastysuy village and Oyik village. The center is the village of Ibaata.

Zhuynek is part of Zhuynek rural district. Syrdarya, Shoshkakol, IIIekerbulak, Shypan villages are included. The center is the village of Zhuynek.

the Silk Road rural district. It includes Datka village, Syzgan village, Zhylysu shepherd's house and railway junction #30. The center is the village of Sauran.

Iasi rural district includes Shoytobe, Maylytogai, 33 districts. It includes the villages of Shoytobe, Kunchagyr, 34th district, water treatment and rehabilitation center and Shepherd's houses. Its center is Shoytobe village.

Karashik rural district includes the villages of Karashik, Karatobe, Kumtyyn, Forestry houses, highway houses. The center is the village of Karashik.

Maidantal rural district (called "Sauran rural district" until 2018) includes the villages of Yegizkara, Karajon, Yntaly, Sarykum, Shornaktobe, First Mai, Sasykbulak, Kusshi, Shashtyana. The center is Yntali village.

Orangay rural district includes the villages of Orangay, Bostandyk, Enbekshidikhan, Koshkorgan, Alabaster, Radioortalik, Sadimbaev houses, Shakojhaev houses, Kotyrbulak and Kushata. The center is Orangai village.

The Ushkayik rural district includes the villages of Jalantos, Ormanchilshoy, Nurtas, Sultanbek Kozhanov, MTF, Kyzylsharua, Teke. The center is the village of Teke.

Shaga The rural district includes the villages of Shaga, 30th anniversary of Kazakhstan, ATK, MTF, Bershintobe, and Shoktas. The center is the village of the 30th anniversary of Kazakhstan.

Shornak rural district includes Shornak, RES substation, ATC, B. Akeshaev's house, E. Zholamanov's house, MTF, Ospanov-Kudaibergenov's house, Bordakula base, Kosmogor, Asha villages and railway junction No. 32. The center is the village of Chornak.

38 localities in the **area Sozak** are united into 2 city administrations and 10 rural districts:

Zhartytobe rural district includes the villages of Zhartytobe, Akkoltyk, Babata, Taskomyrsay. The center is Zhartytobe village.

Zhuantobe rural district includes the villages of Zhuantobe and Konyratarik. The center is Zhuantobe village.

Karakur rural district includes Karakur, Rang, Shaga villages. The center is the village of Karakur.

Karatau rural district includes Aksumbe, Bakyrly, Saryjaz villages. The

administrative center is the village of Aksumbe.

Kumkent rural district includes the villages of Kumkent, Kyzylkanat, and Kyzylkol. The center is Kumkent village.

Kyzemshek akimat includes Kyzemshek settlement, Taikonur village. The center is Kyzemshek village.

Sozak includes the villages of Sozak, Koktobe, Qakpansor, Shakyryk, Ybyray Zhaukebaev. The center is Sozak village.

Syzgan rural district includes Syzgan, Bosbulak, Kainar, Kozmoldak villages. The center is Syzgan village.

Tasti rural district includes Tasti, Kylty villages. The center is the village of Tasti.

Taukent akimat includes Taukent village, Aygene village. The center is Taukent village.

Sholakkorgan rural district includes the villages of Sholakkorgan, Abay, Baldysu, Zhetkinshek, Teriskey, Karabulak. Its center is the village of Sholakkorgan.

Shu rural district includes the villages of Shu and Toryustagan. The center is Shu village.

Akbikesh Tower Aksumbe settlement, located in the western foothills of old Karatau in the Sozak region, was a famous city at the time. About 500 meters away from the town is the Akbikesh tower, built in the 12th century. Historical sources say that the Akbikesh tower was used as a watch tower to watch over the Deshti Kypchak field during the campaigns of Amir Temir against Tokhtamys. Also, in various legends, the tower is connected with the name of a beauty named Akbikesh. The default size of the Akbikesh tower is 14 meters wide and 25 meters high, but today it is 7 meters wide and 11 meters high.

Tole bi district - the administrative part in the southeast of Turkestan region. The center of the district is the city of Lengir. Tolebi district has 54 settlements, 1 city akimat and 12 rural districts:

Alatau rural district includes the villages of Alatau, Ekpindi, Zhanaturmys, Kainar, Korgan, Kosagash, Nysambek, Birkolik, Chatyrtobe, Shubaragash. The center is Alatau village.

Akkum rural district includes the villages of Zhanauym, Akkum, and Mominay. The center is Zhanauym village.

The First May rural district includes the villages of First Mayr, Algabas, Beynetkesh, Zhanazhol, Zaghambar, Yntimaq, and Tagai. The center is the village of First Mayyr.

Upper Aksu rural district includes the villages of Madeni and Sarkyrama. The center is Madeni village.

Zertas rural district includes Zertas (Galkino), Zhanakush, Karakiya villages. The center is Zertas village.

The Kemekalgan rural district includes the villages of Abay, Akbastau, Angirata, Orginashil. The center is the village of Abai.

Beylintas includes the villages of Dostyk, Akaidar, Beylintas, and Sultanrabat. The center is Dostyk village.

Koksayak rural district includes the villages of Koksayak, Altynbastau, Jinishke, Kazakhstan. The center is Koksayak village.

Karatobe rural district includes the villages of Baldyberek, Kostobe, Maybulak, Karatobe, Tonkeris. The center is Karatobe village.

Kaskasu rural district includes the villages of Upper Kaskasu, Kaskasu, Keregetas, and Chevenaryk. The center is the village of Upper Kaskasu.

Kogaly rural district includes the villages of Alshaly, Dikhankol, and Uzynarik. Its center is Alshaly village.

Tasarik rural district includes Tasarik, Zhambyl, South, Khanaryk villages. Its center is the village of Tasarik.

Tylkibasi district is an administrative division located in the southeast of Turkestan region. The district center is the village of Turar Ryskulov.

The origin and historical secret of the name Tulkibas have not been fully revealed until now, and the opinions of the public about it are also diverse. However, based on a few studies, it is clear that the main name of this toponym is Turkibasy (in some sources, *Turkbasy*) district. There are a number of conclusions regarding the name of this district in the Turkestan region, its history. This place, which underwent sound changes during the mercury slide, was popularly called *Tulkibas*, due to the syllabic similarity of the sounds "r" and "l" in the Kazakh language, which often replace each other. For example, the word "kaperim" became "kapelim", the word "muslim" became "musyrman", and the name "Turkibas" changed to "Tulkibas" and the sounds changed. We consider the two-base name "Turki-basi" among the ethnotoponyms associated with the Turkic tribes that inhabited the Kazakhstan region in the 3rd-13th centuries. The reason for the name of the district is often connected with the words of Mahmuthan-sheykh baba, who said, "I will go to the head of the Turkish people." If we look at the literal meaning of the name, instead of the image of a fox's head, you will imagine Turkic tribes of ancient times. Markhabat Baigut, a writer who worked in the endless field of the world of literature, and a native of Tulkibas district, also adheres to this opinion. In the mouths of local people, there are no stories, legends or fairy tales about foxes roaming the area. Even orientalist V.V. In his "Report of a trip to Central Asia" published in 1893, Barthold suggests that the name *Turkibas* became *Tulkibasy* in the mouth of the local people. The traditional epic "Manas" of the Kyrgyz people is also considered as evidence for the name of the region as Turkibas, because this epic describes the mutual relations and connections of the Kyrgyz people with the Turkic and Chinese peoples. In this saga, the truth about the name Turkibasy seems to be hinted at by the following lines:

"Kazakh, Kyrgyz united,
It's the shame of the Chinese.
Six hundred thousand hands
In the meantime, China was trapped,

Formerly known as Zylan Su,
He went with Turkoglu.
Everyone agreed that they were Turks.
The name of the snake is lost,
Turkibas name is the rest.
The Turkibas name has disappeared.
In modern times,
The fox came to horse."

61 settlements of Tulkibas district are united into 2 village administrations and 13 rural districts:

Akbiik rural district includes the villages of Akbiik, Kulan, and Saryt The center is the village of Akbiik.

Arys rural district includes Kereyit, Kayyrchakty, Maktaly villages. The center is Kereyit village.

Balyk rural district includes Balyk, Abai, Kokbulak, Urbulak, Sharafkent villages. The center is the village of Balagy.

Zhabagily rural district includes the villages of Abaiyl, Zhabagily and railway junction No. 115. The center is Abayil village.

Zhaskeshu rural district includes the villages of Zhaskeshu, Zhanuzakov, Ryskul, Pisteli. The center is the village of Zashkeshu.

Keltemashat rural district includes the villages of Kershetas, Zhiynbay, Kogaly, Keltemashat, Daubaba, Seslavino, and Aksay. The center is Keltemashat village.

Kemberbastau rural district includes the villages of Kemberbastau, Algabas, Mantai Zharimbetov, Eltai, Kumisbastau, Maylykent and railway junction No. 117. The center is Kemberbastau village.

Mashat rural district includes the villages of Mashat, Enbek, Enbekshi, Zhanakogam, and Kyzylbastau. The center is Mashat village.

Michurin rural district includes the villages of Maitobe, Koksagiz, Kozhamberdi, Tausagiz. The center is the village of Maytobe.

Ryskulov rural district includes Azattyk, Zhanatalap, Tastybulak, Shukyrbulak villages. The center is Azattyk village.

Sastobe village administration includes Sastobe village, Kyzyltu, Yntimaq villages. The center is Sastobe village.

Tastumсыk rural district includes the villages of Tastumсыk, Amangeldy, Zhylandy, Kabanbay, Karabastau. The center is the village of Tastumсыk.

Turar Ryskulov rural district includes Turar Ryskulov, Karaagashti, Bakibek, Irsu villages. The center is the village of Turar Ryskulov.

Tulkibas akimat includes Tulkibas village, Kokterek, Akbura village. The center is Tulkibas village.

Shakpak rural district includes the village of Shakpak Baba and railway junction No. 114. The center is Shakpak Baba village.

Shardara district - territorial-administrative part in the southwestern part of Turkestan region. The center is the city of Shardara.

According to scientists, the name of the city of Shardara means "four gates" in Persian. That is, in ancient times, this place was the intersection of nine roads, the junction of caravan routes.

25 settlements of Shardara district are united into 1 city administration and 10 rural districts:

Akshengeldy rural district includes the villages of Akaltyn and Yegizkum. The center is the village of Akaltyn.

Dostyk village is part of Dostyk rural district. The center is Dostyk village.

Zhaushikum rural district includes the villages of Zhaushikum, Bagyskol, Kalgansyr, Kuygan. The center is the village of Zhaushikum.

Koksu rural district includes the villages of Koksu, Aydarkol Kechari, Baslandy, Zholasar. The center is Koksu village.

Kauysbek Turusbekov rural district includes Shardara, Akberdi, Bimirza, Bozuy, Kuankudyk, Pishentobe villages. The center is Shardara village.

Kosseyit village is part of Kosseyit rural district. The center is the village of Kosseyit.

Kyzylkum rural district includes Kyzylkum village. The center is Kyzylkum village.

Sutkent rural district includes Sutkent and Shabyrly villages. The center is the village of Sutkent.

The Uzynata rural district includes the villages of Uzynata and Zhaisang. The center is Uzynata village.

Tselinnoy rural district includes the villages of Tselinnoe, Kazakhstan. The center is the village of Celinnoe.

Shardara city is part of Shardara city administration.

Turkestan is a city in Kazakhstan, the administrative center of the Turkestan region. [4]. Turkestan - founded in the 3rd-3rd centuries. The name originates from Khan, and it was the capital of the Kazakh Khanate in the 17th-18th centuries. It is located in South Kazakhstan region. There is a mausoleum of Khoja Ahmet Yasawi, who laid the foundation of Aksak Temir in the 14th century. Khoja Ahmet Yasawi carried out his preaching activities in this city.

Turkestan is one of the oldest cities in Central Asia and Kazakhstan. The first data about it are in the Arabic writings of the II-IX centuries. from 1990 onwards, it is known as Shavgar.

Kentau city is located at the foot of the Karatau mountain range. The city of Kentau has the names "Crown of Karatau" and "Green city of Kazakhstan". There is Karatau State Nature Reserve. Kentau city for the purpose of development of Ashchysai lead-zinc deposit; It was created on the basis of Khantaghi and Myrgalymsey workers' settlements.

Arys region was called Kazakh khirgan, and the Arys river was called Urzhi.

It indicates that the concept and name of the lion has formed the names of clans and places since ancient times [4].

The ancient history of the huge territory of the city of Arys lies deep in the depths of history.

Based on the excavation work of archaeologists, Oguz, Kypchak, Kanly, Dulat, Naiman, Kunurat and other tribes lived at the mouth of the Arys River in the 3rd-3rd centuries BC. In addition to raising livestock, they created coordinated irrigation systems, engaged in farming, tillage, handicrafts, and trade.

In addition to introducing the administrative-territorial structure of our new region to the general public, we are also working on preparing a complete handbook showing its full version and a sample of writing in three languages. We are looking forward to publishing it next year. Noting that this is the first time that our work on the origin and meanings of the names of places and waters of our region, which is being renewed, revived, is being written, is being written for the first time, we are also waiting for the opinions of the students on the gaps and shortcomings in some of its aspects.

The total number of names included in the II part of the work is about 1500. 990 of its names are names of localities, and the rest are names of geographical objects, that is, mountain, ridge, hill, hill, stream, gorge, river, water, spring, source, core, etc. names. There is no doubt that the next editions will be supplemented.

V. Origins and meanings of Turkestan region's place names

A

Abad -, village in Maktaaral district. Abad (abat) in the Iranian language means a place inhabited, settled, simply built, settled, "or a good place where a country is located and settled."

Abay - Turkestan region. Name of the district, names of villages in the districts of Turkestan, Kentau, Tole bi, Maktaaral, Saryagash, Sozak, Tulkibas. The name was given in order to forever remember the name of the famous poet of the Kazakh people Abay Kunanbayev. The person "aba" in the first syllable of the name Abay is pronounced as "aba, apa, aby" in Turkic languages as words of respect. Compared to this, the name Abay is related to the words *abygay*, *abzykai*, *avgay*, and that word was probably used earlier in the sense of "brother of the country". If so, the origin of the name Abay is characteristic of Turkic languages, meaning: "brother of the country" was suggested in 1960. we wrote [55, p. 67]

Abayil - a village in Tulkibas district, named after a person.

Abibolla - mountain. **Abibolla**, village. It is named after a person in Maktaaral district.

Abyztobe - village, ancient city. In the work "The name of your land is the letter of your country" "It is located on the left side of the middle course of the Syrdarya River at a distance of 25 km to the north from the ancient city called Kelintobe, and the current view of the city is a rectangular ridge 105 m long, 30 m across, and 5 m high. the name given on behalf of", is explained. In our opinion, the word "Abyz" is an Arabic word that means "an educated person who knows a lot, a connoisseur and a soothsayer, a soothsayer." If so, this hill is probably "a place where a skilled and educated priest would talk to the people and give advice."

Aghanai - village. The name given to the tribe in Kazygurt district.

Agibet - village Baidibek district, named after a person.

Agynsai -village Maktaaral district. In the first part of the name, "aky" means water flow, while in the second part, "sai" is used in the sense of ancient "water". Therefore, the original meaning was probably "water with strong flow, river".

Adamtas -village. Kazygurt dist. Rabat r.c. The name of the village is located where there is a big stone like a human figure.

Azhar - **Azhar, a village** in Tolebi district. A noun meaning "appearance, appearance", "beautiful appearance, appearance".

Azamat - village. Maktaaral dist. In Arabic, "citizen" is a word meaning "adult man", "humane, intelligent, respectable person". The village was probably named after a person.

Azat - **Azat**, village. Maktaaral dist. This word means "free, of one's own free will" in Iranian language.

Azzatyk -village. Maktaaral dist. The name of the village comes from the meaningful word "freedom, freedom".

Aigene - settlement. Sozak dist. In the lower reaches of the Talas river. The territory stretching along Moyynkum from southwest to northeast. A name given by a person.

Aidarkolkashari - village. In the Shardara district, there may be a name meaning "Kashar, cattle black on the Aydarkol side".

Aikol - village. Sairam dist. The name means "lake shining like the moon".

Ainatas - village. Kazygurt dist. 6 km to the south-west of Kazygurt village. The name was probably given due to the shining surface of the cobblestones in the place where the village is located.

Aqaidar - village. Tole bi dist. A name given by a person.

Akaytobe - **Akaitobe**, a village. It is probably a name given in the Saryagash district meaning "respectable old man, holy elder".

Aqaltyn - **Akaltyn**, village. Maktaaral, Shardara district. It is known to many people that the place of cotton in this area is called Akaltyn, just as the region where the black oil deposit is called Karaaltyn, while white cotton is called the land of white gold, due to the abundance of cotton growing in the Maktaaral region of Turkestan region, and the abundant harvest.

Aqarys - a village in Sairam district. It is located along the Arys river. It can be seen that the name of this village is Akarys, just as the river Zhayik is called Akzhayik in Western Kazakhstan.

Aqata - **Akata**, village. Saryagash dist. The name means "respectable old man, holy elder".

Aqbay - village. Sairam district. The name of the village named after the person.

Aqbastau - village. Baydibek district. It is located in the southeast of Shayan village. In the encyclopedia "The name of the place is the letter of the country" (A., 2006) it is stated that it has two different meanings. We support its 2nd meaning as <white, clean, clear, murky spring>.

Aqbet - a river. It flows into the Shayan river, its length is 24 km. The water basin is 146 km². In the southern part of the Karatau ridge. This geographical data was collected by hydrologists N.S. Kalashev, L.D. Lavrentyeva's <Water energy register of Kazakhstan>. We would like to bring to the attention of the public that we have taken from the work "Nauka", 1965. We consider it our duty to note that we are using this work when we give other river names [56, p. 74].

Aqbiik village. Tulkibas district. It got this name because it is located on a high, high, high place.

Aqbikesh Tower of Akbikesh. A historical relic. The name was given in honor of a beauty named Akbikesh, to keep her name firmly in the memory of the people.

Aqbulak village. **Sayram**, Kazygurt district. This river joins the Badam River on the right side. Its length is 36 km, water basin is 183 km². Although names like *Akbulak*, *Karabulak*, and *Sarybulak* are often found in the republic, names like *Kokbulak*, *Konyrbulak*, and *Surbulak* are not found at all. The meaning of the name *Akbulak* means "pure, transparent, murky spring".

Aqbura, village. Tulkibas dist. Tulkibas c. The name must have been named after a person.

Aqdaga, river. It flows into the Saryzhylga river from the right side. Its length is 15 km. The water basin is 6 km². The word daga in the second part of the name is unknown to many. It was released in 1969. In the published dictionary "Drevneturksky slovar" there is an order to treat it as the same as the word "dau". Compared to this, it seems that there is a place to look at *Akda as meaning* "white mark, i.e. a river along a stone with a white mark".

Aqdala - a village in the administration of Arys city. Similar names exist in many regions of our republic. Also, we can see that toponyms with the words *white, black, yellow in their first syllables are found in other regions and have multiple meanings*. If we pay attention to this, the word ak in the name means "barren", "wide, big", and the word "dala" in the second form is vast, endless land. Therefore, the toponymic meaning of the name Akdala is: "open, wide field, flat land without forests, mountains, rocks, ridges or shrubs".

Aqzhaikyn - dead lake. in Sozak district. The name gives the meaning of "a lake that is spreading and splashing on a large, large land".

Aqzhailau - village. In Zhetysai district, the name means "big, wide, wonderful meadow".

Aqzhar - village. Next, in Kazygurt districts. It is named after the river of the same name.

Aqzhar. Akzhar, river. Village names in Sozak district, Baidibek, Saryagash, Tole bi, Ordabasy districts. It can be seen that the name of the river Akzhar is due to the "white color of the river".

Anzhar (Karasu) - Akzhar (Karasu), river. It flows into Teris river. Its length is 15 km, water basin is 62 km².

Akzharsay - Akzharsai, river. Its length is 9 km, its area is 20 km². It flows to the left side of Zoldaskamal river.

Akzhol. Akjol, village. Village names in Maktaaral, Sozak, Ordabasy, Saryagash, Kazygurt districts. Some researchers say that the name Akzhol "should be named after a person or tribe". The meaning in our literary language is "the right path, the right direction, following the truth and justice", "good tradition, good tradition". If so, the name must mean "a village that follows an honest, clean, true, righteous path."

Aqkol. Akkol, lake. In Otyrar district. Such lake names can be found in many regions of our Republic and mean "transparent, murky, crystal-clear, crystal-clear lake".

Aqkuyik - Akkuik, river. On the southern slope of the Karatau ridge. Its length is 41 km, its area is 355 km². If we say that the word kuyik in the second part of the name is a phonetically changed version of the old Turkic word *kejik, kejik sogyt evvoyi darakh* – wild willow. Rather than that, it should be called "a river with white willows on its banks".

Aqkabak - Akkabak, *land view*. The name means "high ground that looks white and white from a distance".

Aqala - Akkala, village Arys.

Aqqala - Akkala, village in Sairam district. In early times, there was a certain town here, and its name was later called a village.

Aqqoily - Akkoily, village. in Ordabasy district. Residents always say that the name was given after the tribe.

Aqqoltyk - Akkoltyk, village. in Sozak district. The word "Koltyk" in the second part of the name is a folk geographical term that means "the clearing, confluence, depression of a certain address or a forest-grove, swamp." Therefore, *Akkoltyk means "a village in a large, wide, hollow land"*.

Aqqorgan - Akkorgan, village, Keles district. The ancient walled village means "big, huge mound".

Aqquz - *The name means "Akkuz-called height, Sengir"*.

Aqqum or Akum, village Otyrar, Ordabasy Kazygurt, Tolebi districts. It means "creepy, slippery and white sand, clean sand". Similar village names exist in Otyrar, Tole bi, and Shardara districts.

Aqmeshit - Saint Akmeshit Ungiri. In the encyclopedic reference (2006, p. 595) the definition is given as "a hollow rock cave formed in a layer of limestone rocks". Length 25 km, width 65 m, height 25 m, in Baidibek district.

Aqmoynaq - Akmoynak, a river, in Tolebi district. The word "neck" in the second part of the name means "the bent part of the head similar to the neck of a camel".

And the phrase "camel's neck" is interpreted as "curved mountain, landmark". The camel wanted to go beyond the milestones and wander around. (M. Magauin. Kiyanda). Therefore, the word "neck" corresponds to "crooked, crooked, crooked, like a camel's neck on the slopes of the mountains." If so, it seems that the meaning of the name of Akmoynak river is: "a winding river, flowing like a camel's neck." It is clear to many that the word "Ak" is used twice in the names of rivers and lakes and means "big, abundant". For example: *Akzhaynak, Akkol*, etc.

Aqnan - or Aknan, tj.st., station. in Arys district. In the dictionary of E. Murzaev, we read that the word *nan in the second part of the name* is spoken in Mongolian and means "low", "slope", while *nam gazar* is used in the personal phrase "flat", "lower side", "namuu" - "low, plain". Compared to this, it is possible that "nan" in the name of Aknan is a phonetically changed form of the same word "nam" in our language. If so, *Aknan* may be a name meaning "White".

Aqmuzeisai - or Akmuzeysai, river. It flows into the Ermekbadam river from the left side. Long. 21 km. The basin is 79 km².

Aqniet - or Akniet, village. Zhetysai, Keles district. The meaning of the name is probably: "honest heart, pure mind, great faith, chastity".

Aqpan village - or Akpan village, village. Kazygurt dist. It was probably named in connection with the establishment of the village in February. It can also be named because of the February Revolution.

Aqsay - or Aksai, village. In Tulkibas district. The name of the village may be named after the river because it is located on the bank of Aksai river.

Aqsay - Aksai, river. It flows from the right side of the Achsysai river. Long. 73.34 km, water basin 162 km².

Aqsay - Aksai, river. Its length is 27 km, water basin is 122 km². On the northern slope of the Karatau ridge.

Aqsary - *Mostly, the village*. Turkestan BC snow. There is an opinion that "it was put on behalf of a person or a clan."

Aqsu. Aksu, village. The center of Sairam district. This kind of name is often found in many places of the Republic as the names of rivers, water, towns, and villages. The main meaning of the name is: "Aksu is named because the water flowing down a steep slope from high up to the bottom hits the stone, foams white, and turns white when it flows strongly, so it flows pale."

Aqsu. Aksu, a river. It flows from the left side of the Arys River. Its length is 130 km. The water basin is 907 km².

Aqsu. Aksu, a river. On the northern slope of the Karatau ridge. Its length is 26 km, water basin is 516 km².

Aqsuabat - Aksuabat, village. in Sairam district. The word abat in the second form of the name *is* in Iranian language "a place where a certain place is inhabited, built, inhabited, settled". It gives the meaning of "prosperous, flourishing, renewed village" along the Aksu river.

Aqsuat - Aksuat, mountain. Tole bi dist. The height is 4027 m. According to E. Koyshibaev : suat " *suv-et* (literally) in the old Turkic language - water, that is, a name meaning "watery land" [56, p. 78]

Aqsu-Zhabagyly - Aksu-Zhabagyly, be afraid. Talas occupies the northwestern part of the Alatau ridge and the north of the Ogem ridge. On the land of Tolebi and Tulkibas districts. It is located in the basin of Aksu, Zhabagi, Maidantal rivers. The double-personal name is defined as "a double form of the river names Aksu and Zhabagi" [57, p. 595].

Aqsukent - or Aksukent, Sairam district, rural district. This name is originally given to a village located on the banks of a raging river. During the Soviet era, it was inevitably changed to "Belye vody" in Russian. According to the decision of the State Commission on Onomastics under the Government of the Republic of Kazakhstan, the name "Belye vody" was changed, and the historical name was returned to Aksukent, meaning: "City near Aksu".

Aqsu gorge - gorge. Aksu Gorge. The name is located 60 kilometers from the city of Shymkent. One of the most beautiful places of Aksu-Zhabagyly nature reserve. The vertical length of the gorge is 500 m, and its length reaches 30 km. The name means "a beautiful and wide ravine, gorge where the Aksu River flows."

Aqsumbe - Aksumbe, village. The name given to the river in Sozak district.

Aqsumbe - Aksumbe, a river. *Sumbe in the second part of the name is an old word that means "steep, sharp peak, high mountain". Therefore, Aksumbe as a river name means "river at the foot of a high, spear-shaped mountain". On this side, that is, in the Sozak district, there is a river and a village named Aksumbe.*

Aqsungi, alt. Aksungi, a river. It flows into the Koshkarata river from the right side. Long. 16 km, water basin 63 km². If the word "ak" in the first part of the

name is immediately known and understood by the general public, the word "sungu" in the second part can be understood in different ways. It is often equated with diving into water and rivers. However, not everyone knows that this word means "spear" in ancient Turkic language [58, p. 363]. In our language, we know the meanings of "tall" from phrases like spear-like and spear-like. If so, there may be a high ridge, a hill, a ridge where this river flows. That's why the name Aksunggi was given to the river flowing under the height with white stones, and it seems to mean "white height".

Aqtam, alt. Aktam, village. Ordabasy ad. It can be called because the exterior of their houses is plastered with white plaster and oiled.

Aqtas - Aktas, village. Arys a.a. in the middle of Baidibek, Kazygurt district. The meaning of the name is undoubtedly "a village located in a land surrounded by white stones".

Aqtas – alt. Aktas, river. It joins the Ayu River from the right side. Long. 24 km, water basin 84 km². The meaning of the name is as above.

Aqtas - Aktas, river. On the slopes of the Karatau ridge. Long. 44 km, water basin 280 km.

Aqtassay - Aktassay, river. Length 88 km, water basin 15 km². It flows into the Babata River. On the slope of the Karatau ridge. It seems that the name was given due to the abundance of white stones in the valley where the river flows.

Aqtogai - Aktogai, river. It is 27 km long, and its basin is 154 km². It flows into the Shabak river. On the slope of the Karatau ridge.

Aqtoghayakshyl - Aktogayakshil, a river. Long. 14 km, water basin 75 km². It flows from the right side of Zylany river. In the vicinity of the Karatau mountain range.

Aqtobe - Aktobe, river. Long. 16 km, basin area 277 km². On the southern slope of the Karatau ridge.

Aqtobe - Aktobe, Turkestan as village names. in the territory, in Maktaaral and Otyrar districts. There is also a river named Aktobe. This river is located in Syrdarya basin, Turkestan BC. flows in the territory. It can be seen that its name Aktobe is due to the colors of the ridge, white stone and quartz on the hills.

Aqtuma gorge - gorge. Aktuma gorge. In the depths of Karatau. The name means "clear, clean, sediment, spring, gorge near the source".

Aqshangeldy - Akshengeldy, village. in Shardara dist. The meaning of the name is "due to the abundance of marigold plants here."

Aqshokat - Akshokat, village. In Otyrar District. Shokat in the second part of the name - "Very high, that is, not too low shokat hills, rugged ridges, hills". Therefore, it seems that the meaning of the name is "village in a sunny place".

Aqshoky gorge - gorge. Akshok gorge. In the depths of Karatau. The name means "Gorge near Akshok".

Aqshiganak. Akshiganak, village. Baidibek, Ordabasy district. The word bay in the second part of the name is also found in local languages in the sense of "peninsula, valley". Compared to this, Akshiganak means "wide valley, big peninsula".

Aqyng Jakyp - Poet Jakyp, village. The name was given in honor of a famous poet.

Alatau - mountains. In the south-east of the Boraldai mountain range, in Tulkibas district. It leaves the big Alatau in Almaty region, its continuation. The names of villages in Tulkibas and Tolebi districts are also Alatau.

Alash, village. in Maktaaral dist. The name of the village was given due to the ancient motto of the Kazakh people.

Alghabas - village. It is known that the names of the villages in Baidibek, Maktaaral, Saryagash, Tulkibas, Tole bi, Sozak dist. mean "strive forward, push forward, demand, be strong".

Aldatai – alt. Altatai, village. Kazygurt dist. A name given by a person. It is a pet name form of the name Aldabergen in the list.

Alebaster - alabaster, village. Turkestan BC in the territory. Apparently, it is named so because it is a village that produces alabaster (a white or colorless gypsum-like substance) needed for construction.

Alimov -village. The name of the village is given from the person's last name. A phonetically altered form of the Arabic word *scholar*.

Almaly - Almaly is referred to as a village name in Baidibek, Tolebi, and Maktaaral districts, and as a river name in Baidibek, Maktaaral, and Sozak districts, meaning "a lot of apples, abundance of [apples]", "rich in apples."

Almaly - Almaly, river. The length is 15 km, the basin is 24 km². On the northern slope of the Karatau ridge.

Almaly - Almaly, river. It joins the Bogen river from the left side. The length is 21 km, the area is 85 km². The name means "many apples, growing abundantly".

Alpamys - village. in Zhetysai dist. The name of the village was given in honor of Alpamys, a famous historical hero of the Kazakh people.

Altynkemer - Altynkemer, village. in Zhetysai dist. It can be seen that water and river arks are placed due to their originality.

Altynbastau - Altynbastau, village. Tole bi dist. The name is associated with "golden gold of the spring from which the water flows here, blessed source".

Altynsay - Altynsay, village. Gold was found in this ravine in the early times, and it may be called Altynsay. Yaki, this valley is natural pleased with the appearance It is possible that it is called because of its value in gold.

Altynsarin - Altynsarin, village. in Maktaaral dist. The name was given in order to forever remember the name of the first educator of our people, the famous teacher-pedagogue, poet, writer Ybyrai Altynsarin.

Altyntobe - Altyntobe, village. in Kazygurt dist. The site of an ancient city preserved from the Middle Ages. It has been determined that it is located where the village of Karzhan is. During Altyntobe, it was called a luxurious and prosperous city.

Alshaly - Alshaly, village. Tole bi dist. It is probably named because of the abundant growth of the cherry tree.

Amangeldi - Amangeldy, village. In the districts of Kazygurt, Maktaaral, Ordabasy, Saryagash, Tulkibas. 1916 The name was given in order to forever

remember the name of Amangeldy Imanov, one of the well-known heroes of the national liberation uprising.

Amanjar - Amanzhar, village. in Saryagash dist. The name of the village is named after a person. The name given with the wish "May God be your friend (friend) and be safe".

Amankol - Amankol, village. Kazygurt dist. A name given by a person. "Aman belongs to a person, the lake belongs to him"

Amansai. Amansai, village. Aman is a name given to a ravine inhabited by a well-known person. in Baydibek dist.

Amantai - mountain. Amantai, a well. In Otyrar District. A name given by a person.

Anaghai - Anagai, village. Kazygurt dist. A name given by a person.

Anarbek - Anarbek, village. in Kazygurt dist. The name means "May the child be as red as a pomegranate, grow up safely and be strong."

Andyqsai - Andyksai, river. Long. 12 km, water basin 48 km² Keles, Kuryk in the Keles valley. It can be used in the sense of "hunting valley, or valley with a lot of game".

Ankai. Ankai, a well. in Kazygurt dist. It is probably called so because it is an "open well" with an open surface and not covered.

Appaq - Appak, village. In the district of Sozak, the name should be named after a clan or a person.

Appaq Ushan KUmbezi - It is well known that Appak Ishan Kumbezi is a monument built at the end of the *19th* century, it is located in Baidibek district.

Arai - Arai, village. in Maktaaral district. The name means "light, ray, sunshine".

Araily - Arayli, village. Maktaaral district means "Light, interceding, radiant", "bright, powerful, bright".

Arbatas - Arbatas, river. It is 18 km long and 157 km² on the slope of the Karatau ridge. The name means "cart-like stone", the name given to the river that flows from there.

Arpaozen creek - Log Arpaozen. The name means "river valley where barley grows".

Artyqata. Artykata, town. The current location of the ancient name, founded in the Middle Ages. A name given by a person.

Arys - Arys, city. *Arys BC* It is located on the left bank of the Arys River. It was founded in 1900. built as a workers' village. Now it is considered one of the largest cities in the Turkestan region.

Arys - Arys, river. B.d.d. in Turkestan region. one of the historical names. The length of the Arys River is 346 km, the catchment area is 1380 km². It is very difficult to search for its meaning, origin, lexical nature characteristic of the vocabulary of our language. According to our observation, it is clear that the homogenous root of the words *ar, or, yr, er* in the first syllables of names characteristic of ancient times, such as Arys, Aral, Ural, Or (river), Yrgyz, Irtys, is the same.

Ar in the suffixes of the names Aral and Arys means *ar* - "river" in Indo-European, Ural-Altai, Tungusic-Manchurian languages, while the second suffix *ys*, *-is* also has the opinion that it means "river, water".

Ditch, channel, stream, core, water in our language are also related to these notions. Therefore, it is probably true that the name Arys has an ancient, very early meaning: "river, water".

Arystan Bab Mausoleum - Arystan Bab mausoleum. An architectural monument in Otyrar, located at the head of Arystan Bab, who was the teacher of Khoja Ahmet Iasau, the spreader of the Muslim religion in the Turkestan region. Some researchers consider the words *bab* and *baba* to be two different pronunciations of the same name. As we can see, they are separate terms, like nouns. In the Kazakh National Encyclopedia: "*Bab* came from the Arabic language. Honorable title of preachers of Islam among the masses in the Middle Ages.

He wrote: "Khoja Ahmet's students, who received the title of *Bab*, devoted themselves to teaching people the Islamic religion and Arabic writing, and built schools and madrasahs." *Baba* is an Arabic word. 1. Great grandfather, great grandfather. 2. A word that is attached to the name of an individual in the sense of respect and appreciation. *Arystan baba, Korkyt baba, Kydyr baba*.

Arystandy – or *Arystandi*, river. Its length is 32 km, water volume is 247 km². It flows into the Zhideli river. Both rivers are on the southern slope of the Karatau plateau. In early times, it was probably named because there were many lions along the rivers.

Arystandy - *Arystany*, village. in Ordabasy district. It can be seen that this name was given because the village is located on the banks of the Arystandy River.

Arys-Turkestan - *Arys-Turkestan*, channel. This name means: "Built in Ordabasy district in 1967. the total length of which is 194 km, the canal consists of two branches - Arys and Turkestan, and its Arys branch flows into the Karaaspan dam on the Arys River. Its length is 51 km. If the Turkestan branch starts from the Bogen Dam, its length is about 145 km" [57, p. 84].

Astauqoby - gorge. Astaukoby, creek. If we take into account that the word *koby* in the second part of the name *has* the meaning "hollow land between two waists" [56, p. 412]. We know that Astaukoby is a name meaning "like a valley, similar to a valley, hollow land, hollow valley".

Astausay - Astausai, sai. It means "a valley like a valley, equating the end and similarity of a valley with a valley".

Asyqata - *Asykata*, village. It was founded in 1942. This village in Maktaaral district was originally called Kirovsky village, but in 1967 it received a new name named after Asykata.

Asylaryq- *Asylaryk*, village. in Sairam district. If we look at *the noble* word in the first part of the name meaning "strong, strong, precious, precious, pure, pure", the *ditch* is "a pond dug for water supply". If so, *Asylaryk* means "very expensive, very big pond".

Atabaikoz - Atabaikoz. The name in Karatau valley. *Any* word in the second

part of the name may be a shortened form of the word *period*. Therefore, *Atabaikez* is a name meaning "Atabay period, pass, belt".

Atazhurt - Atajurt, village. in Maktaaral district. A name meaning "fatherland, fatherland".

Atakent - Atakent, village. in Maktaaral district. It can be seen that the meaning of the name is "capital city, big city, village".

Atakonys - Atakonys, village. in Maktaaral district. It is well known that the meaning of the name is "fatherland, homeland, birthplace, ancient place, settlement".

Atameken - Atameken village. in Saryagash, Maktaaral district. The name means "ancestry, homeland, homeland".

Atamura - Atamura, village. in Maktaaral district. "Inheritance, cultural value left by ancestors to children, from children to grandchildren; name meaning "heritage".

Atbulak - Atbulak, village. in Kazygurt district. It seems that the word *name in the* first part of the name has nothing to do with riding horse (cattle). This spring is said to be related to the water that erupted in the beginning. That's why it seems that Atbulak briefly mentioned the spring that flows from the place where the water is gushing out.

Atqamal gorge - gorge. Atkamal gorge. In the depths of Karatau. The name implies that even a horse cannot pass through the dead end of the gorge.

Akhmet - or Ahmet, village. in Kazygurt district. He must be a person whose name is known in the country and whose work is worthy of praise.

Asha - Asha, village. Sauran dist. It can be seen that the name is related to the "two-branched, two-branched creek" near the village.

Ashy - Ashchi, village. in Kazygurt district. In this district, two more village names named Ashchy are listed in the administrative-territorial names directory of the region.

There is a well-known saying that the *animal is bitter*. There is a village called Ashchybulak in Enbekshikazak district of Almaty region. The meaning of the name: it is known that it was named because of the bitter taste of the spring water that flows there, that is, the taste of the water is not fresh, but bitter.

If so, the meaning of Ashchy village in Kazygurt district may be related to the bitterness of the water.

Ashbulak - Aschibulak, village. in Kazygurt district. In the main part of the name, *bitter* is a word meaning "salty, strong salt, bitter taste, not fresh", and bulak is "a small flowing water". The name refers to the bitterness of the water here. A village on the shore of Ashchybulak. Names of the lake Ashchykol are known in Saryagash, Arys district, near the village of Sozak, and the name Ashchysai is known in Kazygurt district.

Ashykol - Ashchikol, village. Arys, Saryagash district. There is no doubt that the name was given because of the bitterness of the lake water.

Ashykudyq - Ashkykudyk, village.

Ashybulaq - Aschibulak, village. Kazygurt, Saryagash district. "Well water is

named because of its bitter taste, not fresh. "Villages near Ashkykudyk" are names with treasures.

Ashysai - Ashchisai, river. It is 10 km long and 15 km² wide. It flows into the Ushbas river.

Ashysai - Ashchisai, village. It was founded in 1911. It is known that it is due to the production of polymetallic ores. It belongs to Kentau city administration. It is probably named because of the bitterness of the water in the stream.

Ashysai - Ashchisai, village. On the territory of Kentau city administration.

Ashysai - Ashchisai, village. in Kazygurt district. The meaning of the name is the same as the names above.

Ashysai - Ashchisai, river. It joins the Espesai river from the left side. It is 30 km long and 166 km² in size.

Achsysay - Ashchisai, river. Kuruk flows from the right side of the Keles River. Its length is 56 km, water volume is 1060 km². The meaning of this name is the same as above.

Aiu- is a mountain. Bear, river. On the southern slope of the Karatau ridge. Long. 22 km, water basin 176 km².

Aiutor - Ayutor, river. In Tolebi district. Talas is in the south of Alatau ridge. It was probably named because the bears living in the river were always at the upper part of the river.

Aiaqsungi - Ajaksungi, a river. We talked about the word sunggi in the second part of the name when we wrote about the name *Aksunggi*. *Aksunggi probably means "the height below, the river flowing there"*.

Aiakhan Kazybekov - Ayakhan Kazybekov, r.c. in Maktaaral district. The name of the rural district from the surname.

Abden ata, village. in Maktaaral district. A name given by a person.

Abdikhalyk - *Abdykhalyk*, village. Zhetysai dist. A name given by a person.

Abdilab - *Abdilab*, village. in Sairam district. A name given by a person.

Adenata. *Adenata*, village. in Zhetysai dist. A name given by a person.

Azerbaijan - Azerbaijan, village. in Saryagash district. It is named so because the village is inhabited by representatives of the Azerbaijani people, who have a common language and tradition.

Ayteke bi. *Ayteke bi*, village. in Sairam dist. The name of the village was created with the aim of eternally remembering the name of the great son of our people, Aiteke Bi.

Along with the Tole dance and the Kazybek dance, this Aiteke dance, which has made a great contribution to the formation of the Kazakh people, strengthened and strengthened the unity of the country, is called special. The words of wisdom that he said are preserved in the mouth of the nation. Some of them are:

The family name of Tekzez is a slave.

Where there is anger, there is no reason.

You should not get along with a person, and after getting close, you should not talk too much.

Words will lead to disaster.

The order of the nest is a stone weapon,
A brother's job is to manage.
A lion may never stop looking back.
Anger means running water, if you open it in advance, it will flow.
The mind is a river, if you open it in advance, it will stagnate.
If you are rich, you will benefit your people.
If you are a hero, beware of your enemy, etc. [59, p. 140].

Alken Ospanov - Alken Ospanov, village. A given name from a given name. in Maktaral dist.

Al-Farabi - Al-Farabi, village. Maktaaral district. The name of the village was named in honor of the famous scholar Abu-Nasir Al-Farabi, who is the great pride of Central Asia and the Kazakh people, and is called the "2nd teacher of the world".

Alimtau - Alimtau, village. In Saryagash dist. A name given by a person. In Arabic, the meaning is 1. Educated, learned; a scientist, that is, a name with the meaning of a mountain characteristic of a scientist.

Andizhan - Andijan, village 1. The name is similar to the name of the city of the neighboring Uzbek people.

Auezov - Auezov, village. The name was given in honor of the memory of Mukhtar Auezov, the classic writer of the Kazakh people.

Alimbetov - Alimbetov, 1. village. in Maktaaral dist. The name of the village is given from the person's last name. Arabic. - *alim* 1. Educated, educated. 2. Experienced.

Amirov B. - Amirov B., village. The name of the village is given from the person's last name. Arabic word, *amir* - boss, leader.

Angirata - Angirata, village. Tole bi dist. A name given by a person.

Auliesunghi - Auliesunghi, a river. It joins the Koshkarata river from the right side. Long. 11 km, water basin 20 km².

About the word *sunggi* in the name, see the names *Aksunggi*, *Aksunggi*. *Aulisunghi* seems to be close to the meaning of "Auliebiik".

Ashirbaisay - Ashirbaisai, river. Koshkarata pours from his right side. Long. 16 km, water basin 48 km². A name given by a person.

B

Babaly. Babaly, gorge. In the depths of Karatau. The gorge is named after a man named Babaly.

Babata Dome - Babata Kumbezi (Babata Mausoleum Mosque). in Sozak dist. A monument of modern architecture. Both the name of the river and the name of the village in this area are Babata. Orynbeke Sariev made valuable comments in his article entitled "Balmysy darada Babata" (Egemen Kazakhstan, January 12, 2019).

Babata. Babata. A town site preserved from the Middle Ages. Now it's a village. Zarytobe r.c. in Sozak dist.

Babata. Babata, river. Long. 11 km, water basin 33 km².

Baba tuttu Shashty Aziz Mazary - Aziz Mazar with baba tukti hair. Architectural monument. Sozak dist. In an open place near Kumkent.

Babayqorghan - Babaykorgan. The mound was named after a man named Babay.

Babata . Babata, river. Long. 44 km, water basin 545 km². On the negative slope of the Karatau ridge.

Baghanaly - Baganaly, village. in Kazygurt dist. Named after the tribe.

Baghara -Bagara, village. in Arys dist. There is an interpretation of the meaning of this name as "a Kazakh distortion of the Russian word "bogara" (non-irrigated field)" (The name of your land is the letter of your country. A. 2006, p. 599). According to our opinion, " *bagara* " is probably "spring harvest, a crop that cannot be irrigated by hand" in Iranian language.

Baghyzh - Bagyj, village. Saryagash dist. Akzhar r.c. This name is a phonetically changed form of the long-known historical name *Bagys*, characteristic of our language. In the Soviet era, the Turkestan military district was located here, it was distorted by cartographers and was incorrectly written as *Bagyzh on the map*.

Bak (бак) in the first part of the name means "grove, garden", while the second part of the name is "water", "spring", "river" is a word specific to the Indo-European, Tungusic-Manjur languages. If so, we know that the name *Bagys* in our country means "village with a garden". The restoration of the historical name " *Baghys* " will be resolved quickly by the decision of the State Onomastics Commission and will definitely be in the interest of the people.

Badam - Badam, village. In the ten-volume explanatory dictionary of the Kazakh language, there is an explanation: "a fruit tree belonging to the nut-bearing plants of the rose family, the fruit of that tree." Badam village name in Ordabasy district, Badam dam in Tolebi district, Badam village name in Sairam district. These names are mainly named after the Badam River.

Badam - Badam, river. It flows into the Arys river. Long. 141 km, water catchment area 4329 km².

Bazhy - The name of the pass marked on the stones in the Karatau ridge, in the territory of the city of Turkestan [57, p. 60]. *Customs* - " symbol, sign". Tayga kuxi basti. If the name of the river in the Karatal basin of Almaty region is Byzhi, it is Bizhe in the Kyrgyz Republic, and Bez in Bashkortostan. The left branch of the Enese River is called Pichi (Bizhi, Pishi, Pytsha), the head of the mountain (the head of this river) is Pichi, Pazy (Bija height, the left stream of the Enese river Kichi-Pichi) Kichi Pytsha means a small river with an inscription it is called If we take a closer look at these data, if we know that Vetig\Beçig in the ancient Turkish language means "writings", "pictures", then we can see that the name *Bazhi* is a phonetically changed version of the same ancient name.

Bazarqaqpa - Bazarkakpa, a village. In Sairam dist. The foundation of this village was laid in 1964. The village was called "Communism". Later *Bazarkakpa* got the name. In the past, the city of Isfijab was divided into 4 gates, one of which was called Bazarkakpa after the adjacent gate.

Baighabyl. Baigabyl, a village. Sarygash district. Named after a person.

Baidala. Baidala, a village. Maktaral dist. The name means "huge expanse, vast land, wide field".

Baizhan - Baizhan, village. in Kazygurt dist. A name given by a person. "A rich man."

Baizhansai - valley. Baizhansai, a village. In Baydibek dist. It was founded in 1930. planned. At that time, it was called "Baizhan's creek" after a well-known person, and it was shortened to Baizhansai. There is also a village named Baizhansai in Kazygurt district.

Baiqonys - Baikonys, a village. in Maktaaral district. There is no doubt that this name was given with a good wish: "May the village in which the new settlement is located be prosperous and the people be blessed with abundance and wealth."

Baitoghai - Baitogai, a village. Otyrar dist. A village name named after a famous person. Meaning: "Let there be a rich country around, let there be happiness."

Baitursynov - Baitursynov, a village. Kazygurt dist. The name of the famous national figure, scientist, poet Akhmet Baitursynuly was placed with great respect.

Baisha . Baisha, village. A name given by a person. A name intended to make a rich person rich.

Baituiak . Baituyak, a village. Otyrar dist. This name, rather than the name of a person, is probably a wish that the village will be rich in livestock, especially livestock - horses, sheep, goats, and cows.

Baiyzsai - Bayyzsay, river. He pours the stench on himself. Long. 10 km, water basin 22 km².

Baiylghyr - Baiylgyr (wrongly spelled Bayaldyr in some literature), river. Long. 63 km, the area is 855 km². On the southern slope of the Karatau ridge. It may be the name of a river named after a tribe. It flows through the territory of Kentau city administration.

Baiyldir - Baiyldir, village. It is located on the right side of Bayildir River, at the foot of Karatau. It is likely to be a clan name.

Baiyrkum - Bairkum, village. Arys city. Looked at. V.V. Radlov's dictionary says that *bayir* means "ridge", in Turkish *bair* means "ridge, ridge", and in Bulgarian *bair* means "ridge, hill, hill" [39, p. 64]. we see. Compared to this, we know that Bayyrkum is a name that means "ridges, ridges, sands".

Baqabulaq - Bakabulak, village. If we take into account that the word "frog" is used interchangeably in the literature, it means "short, fat stallion" and "short, flat neck", and we can see that the name "Bakabulak" means "short, small, spring".

Baqonys - Bakkonys, village. Maktaaral district. The meaning of the name clearly means "blessed, prosperous settlement", "happy place".

Baqybek - Bakibek, village. Tulkibas dist. A name given by a person. The name is given with the wish "May the garden be long-lasting and happy."

Baqyrly - Bakirly, village. Sozak dist. The *Kyrgyz word "copper" in the first part of the name means "iron" in our language. We have heard the words "copper*

bucket" and "copper coin " since childhood, but now these words have been completely forgotten and are not spoken at all. Therefore, *Bakhirly means "copper", "iron", (earth) with copper and iron.*

Baqyrlytau - Bakirlytau, mountains. Sozak dist. Solt of the Karatau ridge. in the part. The name means "copper, copper, iron mountains".

Baqyrsha - Bakyrsha, village. It looks after the administration of Arys city. The meaning of the name is close to "copper, low in copper and iron".

Bakhirshasai - Bakirshasai, creek. It looks after the administration of Arys city. It comes close to the meaning of "Copper, less iron".

Baqyt - village. in Maktaaral district. It denotes a name with the meaning "Irys, kut, bereka" or related to a person's name.

Baqyshsai - Bakishsay, village. in Saryagash district. The name should be named after a person. The meaning is "the brook belonging to a person named Baksh, the brook owned by him".

Bala Boraldai - Bala Boraldai, river. It flows into Boraldai river. A name meaning "Little Boraldai". Its length is 4 km, water basin is 55 km².

Bala Baldyrbek - Bala Baldyrbek, river. It flows into Baldyrbek river. Long. 22 km, water basin 66 km². The name means "Little Baldyrbek".

Bala Bogen - Bala Bogen, a river, a name meaning "Little Bogen". in Baydibek dist. Long. 68 km, water basin 308 km².

Balaghaiypshatkal - Balagayipshatkal. It should be named after a boy fell from this gorge and died.

Balaozen - Balaozen, river. It flows into Bayaldyr river. Long. 18 km, water basin 63 km². A name meaning "small river".

Bala Torlan - Bala Torlan, village. Between Karatau ridge and Moyinkum. A name meaning "Little Thorlan".

Bala Shayan - Child scorpion, river. in Baydibek dist. The name means literally "Little Shayan".

Baldyrbek - Baldyrbek, village, river. Located in Tole bi region., the river is long. 47 km, water basin 349 km². It flows into the Sairam river. There is an opinion that this river and the village were named after a person. It is known that the word "*baldyr*" in the first part of this name is widely used in the literary language and has the meanings "small, fine, waxy grass" and "young as a flower, new, first". And hence we know that the meaning of the word *bek* in the second part of the name is *Baldyrbek* - a person's name, the meaning is close to "strong, young, great person".

Baldysu. Baldysu, village. in Sozak dist. We support the opinion that the name means "tasty, fresh water".

Baltakol - Baltakol, village. In Otyrar District. *Balta* may be the name of a clan or a lake named after a person.

Balyqty - Balykty, *village*. In Tulkibas region. Rather than the opinion that the name was named after a clan, it seems that the meaning of "a lot of fish, a lot of fish is caught" is better. The location of this village on the right bank of the Arys River is proof of this.

Baslandy - *village* (in the map of Turkestan region (released in 2019) listed as Baspandy). And in the encyclopedia "The name of your land is the letter of your country" in 2006, the name of the village *Baslandy*. Which one is correct? Therefore, the origin and meaning of the name proves to be hard to determine precisely.

Bassungi – alt. Bassungi, a river. It flows into the Koshkarata River. Long. 15 km, water basin 64 km². Above, when we analyzed the river names Aksunggi, Auliesunggi, Akasunggi, we explained the meaning of the word "sunggi". Based on those analyses, we think that the name *Bassungi* has the meaning "chief, main height".

Batpakbulak. Batpakbulak, village. Kazygurt reg. It is probably named so because it is located on the bank of a spring near a swamp.

Batyrata - Batyrata, village. Ordabasy reg. According to the local people and according to the elders, "he was a saint, honest, and a well-known hero. He was a wise man who entrusted the protection of his country, land, religion and language, wished for the prosperity and development of the people, and gave his moral advice.

Batyrbay - Batyrbay, village. in Sozak dist. Named after a person.

Batyrkhan - Batyrkhan, village. in Zhetysai dist. A name given by a person.

Bayaldyr - Slow down, river.. 63 km, water basin 855 km².

Baialdyr - Bayaldyr, village. It looks after the Kentau city administration. Both these names are probably named after the clan.

Baydibek - Baidybek, village. Baydibek dist. The name of the village was given with great respect in order to forever remember the name of the noble and glorious son of our people Karashauly Baidibek. Opinions about our grandfather Baidibek, legends and many articles, personal works are known to many. Even so, we decided to show new and fresh things published in recent years. "Historical person who directly contributed to the formation of territorial and ethnic integrity of the tribes that made up the Kazakh people. He ruled Zhetysu, the Arys river basin, Tashkent and Karatau regions. "Baydibek's father Karasha (530-640) is recorded in the Chinese annals and the years of his reign are clearly indicated". in the new published work: "Karashauly Baydibek (1356-1419) is a famous dancer, hero, born in Tashkent. He was an eloquent according to the tradition of field deaf people, who taught both heart and speech. There are many legends about Baydibek. Thoughts are based on moral and ethical values, social values, principles of social justice and political discipline. Some of them are as follows.

“You can put handcuffs on your feet, you can put handcuffs on your hands, you can't put handcuffs on your tongue.

Don't sit at the door and talk negatively, Don't sit at the door and talk back.

If you are going on a long journey, first choose your comrade, if you are a messenger against the enemy, choose your commander.

If the head of the caravan is skilled, there will be no shortage of camels, and if the commander is skilled, there will be no shortage of soldiers.

Don't say that the passage is shallow, put your stick in it, Don't say that your work is approved, think about it with your brother.

Although the life is different, the desire is the same, even if the finger is different, the wrist is the same."

There are also proverbs. All of it can be read in the book we are showing [59, p. 64].

Baidibek Ata mausoleum is a component of the complex of historical monuments "Holy five".

Baiterek or Baiterek, village. Keles dist. Koshkarata r.c. The meaning of the name: "big, tall poplar".

Baiterek or Baiterek, village. Zhetysai dist. Zoldasbay Erاليyev r.c. Same as above name.

Beibitshilik - is a mountain. Beybitshilik, village. Maktaaral district. Peace is the name of a peaceful life.

Beinetkesh - Beynetkesh, village. Tole bi dist. Hardworking, hardworking name.

Beisen Ongtaev - Beisen Ontaev, village. Hero of the Soviet Union. In 1922 in the present Kazhimukan village district. was born. The name of the village was given in order to remember the name of Beisen Seyituly Ontaev forever.

Bekbau - Bekbau, village. in Baydibek dist. A name given by a person.

Bekbota - Bekbota, village. In the Keles dist. A name given by a person.

Bektibai - Bektybai, village. in Sozak dist. A name given by a person.

Belghazieva - Belgazieva, village. Kazgurt dist. A name given by the surname of a well-known person.

Beltau - Beltau, ridge. A name meaning "strong mountain" in the middle of Saryagash district, east of Yzakudyk Sand, in the valley of Syrdarya River.

Bereke - Bereke, village, Maktaaral district

Bereke - Bereke, village, Keles district. Oshakh r.c. The name means "good luck, abundance".

Bereke - Bereke, village. in Sairam dist. The meaning of the word "blessing" in these names is "richness, *happiness*, abundance".

Berekeli - Berekeli, village. In the Keles dist. The name means "blessed, happy, blessed with wealth".

Berqora - Berkora, river. Long. 16 km, the area is 52 km². In the negativity of the Karatau ridge.

Bershintobe - Bershintobe, *village*. Shaga r.c. Sauran dist. Former ancient city site. Means "strong, strong hill".

Besaghash - Besagash, river. It pours the corn into his own. Length 14 km, water basin 41 km². It can be seen that it was named in connection with the five trees growing along the long flowing river.

Besaryq - Besarik, river. Long. 40 km, the basin is 405 km². On the southern slope of the Karatau ridge.

Besauyl - Besaul, village. Keles dist. Until the 30s of the last century, when villages were moving from one village to another, one village consisted of 5-10

families, that is, 5-10 households. At the time of the first settlement, after those five villages joined together, the new village could be called Besaul.

Besbaqyr is a gorge. Besbakyr, place name. It is named because of the mineral wealth of the land and means "there is a lot of copper here".

Beszhal –mountains. In Tulkibas dist. It can be seen that the name was given because of the ridges and ridges of the nearby mountains without pine trees or dense trees.

Besbulak - Besbulak, village. In Sozak district. The name of the village is connected with the flow of five springs around the village.

Beskepe - Beskepe, village. In Sairam district. Although the *bes* word in this name are clear and well-known, there is no doubt that the word *kepe* is not understood by many. A "*kepe*" (*hut*) is an "earth house dug for temporary living". Therefore, if the name Beskepe was originally named in connection with the location of five houses there, it seems that the first name was preserved according to tradition even during the development of the village.

Besketik - Besketik, village. Maktaaral district. It is probably named in connection with the five places where the river flows, which are collapsing and decaying.

Beskubyr. Beskubyr, village. In Saryagash dist. The village of Beskubyr was named because five water pipes were built on its land.

Beskudyk - Beskudyk, village. In Saryagash dist. It can be seen that it was named because of the presence of five wells of different depths near that village.

Bessaz - Bessaz, mountain. In Sozak dist. It is probably named in connection with the existence of five clay lands at the foot of this mountain.

Bestamaq - Bestamak, settlement. In Sozak dist. The word *food* in the second part of the name has the meaning of a folk geographical term here. The word *food* is the mouth of the river flowing into the sea, "sai valley". Therefore, *Bestamak* means "five creeks, five estuaries, valley".

Bestogai - Bestogai, river. Long. 38 km, water basin 303 km². On the southern slope of the Karatau ridge. It flows through the land of Baydibek dist. It starts from the southern slope of the Karatau ridge.

Bestoranghyl - Bestorangyl, village. This is Otyrar aud, Arys is on his own. There are many legends about this name. At first, five dark trees grew, and over time, it took root and turned into a beautiful grove. Because if it is called *Torangil* in the singular person, after it has increased in number, the plural suffix *l* is added and it is called *Torangil*. In our modern language, it is called *Torangyli* in the plural form (*plural* index). The Torangi tree is like a historical sign of millions of years and has been growing along the Syrdarya River since ancient times, but at the confluence of the Sharyn River with the Ile River in the Kegen District of Almaty Region, it blooms and grows in a dense forest as a witness of ancient times.

Beshoqy - Beshhoki, too. In sitting room. In the east of Kyzylkum, the height is 300 m. Local residents always say that it was named because it stands out as five individual peaks when seen from a distance.

Betpaqdala - Betpakdala, desert, total area is 75 thousand km². In the territory of Karaganda, Turkestan, Zhambyl regions of our republic. Prof. K. Zhubanov wrote: "Betpak is not a proper name, an adjective is a common noun with a person. The meaning is "unlucky" (Ira 's words *bad, bach*, etc.). This opinion was also supported by A. Abdirakhmanov [12, p. 34].

In our opinion, this name is a combination of three words: *bet (bad) + bak + dala*. We can see that it is derived from the Indo-European *bad* - "bad, bad", *bake* - "to burn" and the Kazakh word " *dala* ". So, the exact meaning of the name Betpakdala clearly means "extremely hot, bad desert, flat, arid desert".

Bimyrza - Bimyrza, village. In Shardara dist. A name given by a person. The name is a combination of the words " *bi* " and " *sir* " meaning "let his power and lordship increase".

Bozhban - mountain. Bojban, village. The name of the village named after the tribe.

Bozai. Bozai, village. In the Keles dist. It is said that it is a name given after a tribe or a person.

Bozaryq - Bozaryk, village. Shymkent city b. in the territory. The meaning of the name is probably "due to the pale type of vegetation or soil around the ditch."

Bozbutaq - Bozbutak, river. It flows into the Aktobe River. Long. 16 km, water basin 81 km². It is well known that in our language words like *gray boy and gray man* have the meaning of "young boy, young man". If we take into account the variable meaning of the word *boz* in the name of the river: "branch, branch", *Bozbutak means* "young branch, branch", if the synonym of the word *age is small*, then *Bozbutak means* "small branch, small branch", because the river is small and short.

Bozbutaq forestry - or Leshoz Bozbutak. The name of the village located along the Bozbutak river.

Bozbutaksay - Bozbutaksay, river. It flows into the Bogen river. Long. 13 km, water basin 54 km². The meaning of the name: "small, small river in the valley".

Bozsu - Bozsu, village. In Saryagash dist. It is probably named because of the pale color of the water.

Bokan gorge - gorge. Bokan gorge. In the depths of Karatau. A name given on behalf of a person.

Boralday - Boralday, village. Baidibek, Ordabasy district. It is located on the left bank of the Boraldai River.

Boralday - Boralday, river. It flows into the Arys River. Long. 131 km, water basin 1760 km².

Boraldaitau - Boraldaitau, Mt (mountain range). Historical name found in Zhambyl and Turkestan regions, as well as in Almaty region. The meaning of the name is: "a dry gray ridge without water, gray ridges and mountains stretching down the slope."

Borbas - Borbas, village. Kazygurt district. In the "Regional Dictionary" of the Kazakh language, if we read the word *borbas/borpas* - "sor, salt", there is a

proverb that says "There is no water in a barren place, and an old man has no health" (2005, p. 150). The word *bot in* the first part of the name means "soft white soil" in our language. Compared to this, it can be seen that the soft fertile soil near the village is balanced with fine loose white chalk. That's why the village was called *Borbas*.

Bortobe - Bortobe. The name given to the whiteness of the earth's soil and the abundance of chalk there.

Borzhar - s.o. Borzhar. It seems that the name Borzhar, which was originally called Borzhar, received that name because the vowel *sound changed* to a labial *sound*.

Bosbulaq is a gorge. Bosbulak, village. In Sozak dist. This name was originally called *Bozbulak*, and when it was pronounced as *Bosbulak*, it seems that the word "boz" has undergone a sound change and has become a *nonsense* word. Hence, "the water is pale, pale brook."

Bostandyq is a mountain. Freedom, village. Turkestan under the administration and in Saryagash dist. A name meaning "freedom", "independence".

Botaqora - Botacora, a river. Long. 13 km, water basin 24 km². On the slope of the Karatau ridge. The river may have been named so because it flows near a cattle shed.

Bogen. Bogen, river. It flows into the Kumkol lake. Long. 212 km, water basin 2670 km². It flows from the southern slope of the Karatau ridge. This name is contemporary with the name Karatau. A historical name characteristic of a very early period. In ancient times, the words "*b*" and "*gen*" in the name had a personal meaning. Scholars (linguists, linguists) determined that the original root *bi* (*bi<pi*, *piy<b<bui*, *biy*) was the word "water, river". And the word *gene* also means "water", "river" in many researches. It is known that his personification of *Buyen* is the name of a river in Aksu district of Almaty region. Therefore, if the names *Bogen* and *Buyen* are similar in terms of personality, their meanings are also the same.

Bogen - Bogen, village. 26 km to Tortkol village. Bogen is also referring to a village name in Ordabasy district.

Bogen-Shayan hill. Bogen Shayan, channel. in Baydibek district. The channel was opened in 1939. built, 24 km long, water flow rate 1.5 m/s³.

Bozey - Bozey. A village name named after a clan or person in Shardara district.

Bortebay - Bortebay, river. Long. 73-79 km, water basin 20 km². It flows into the Ushbay river, on the negative side of the Karatau ridge. A name given on behalf of a person.

Bulaq - Bulak, village. Otyrar dist. A small water flowing from springs. The names Akbulak, Karabulak, Sarbulak, Zhaibulak, Uzynbulak, Kaynarbulak are known.

Burzhar - Burjar, river. Long. 73-75 km, water basin 278 km². It flows into the Badam River. It is noted that it is called "river at the bend of the cliff".

Burkata gorge. In the depths of Karatau. A name given by a person.

Burgem - Burgham, a village. in the territory of Turkestan administration. It is located 28 km north-east from the city of Turkestan. This name is derived from the word meaning "a small bush with red fruits, bitter, and white pox healing properties."

Burkitti - Burkitty, river. Long. 73.56 km, water basin 283 km². The name is given in the meaning "there is an eagle, there are many eagles" on the negative slope of the Karatau mountain range.

Birlesy - village. Keles district. The name is given in the meaning of "cooperation together, organized work".

Birlik - Birlik, village. In Maktaaral, Saryagash, Baidibek bi, Ordabasy districts. The main meaning is "organization, solidarity, integrity". "Where there is unity, there is life" is the name according to the folk wisdom.

Birtilek. Birtilek, village. Keles dist. The name means "one goal, common dream, good deed".

Birinshi mai - village. Sauran dist. The name of the village was given in the Soviet era.

G

Gagarino - Gagarino, village. Zhetysai dist. The name was given in honor of the first cosmonaut Yu.A.Gagarin.

Gorky - Gorky, village. The name was given in honor of the famous Russian writer.

Gulstan - Gulstan, village. in Maktaaral district. The name means "Country blooming like a flower".

Gh

Ghabdullin - Gabdullin, village. Zhetysai dist. The name is given in honor of Malik Gabdullin, the hero of the Soviet Union.

Gharyshker - Astronaut. Zhetysai dist. The equivalent of the word "cosmonaut" in Russian.

D

Darbaza - village. In Saryagash, Otyrar districts. There must be a certain reason why the village is called Darbaza. Explanatory dictionaries on the meaning of the word "gate" have the definition "the outer big gate of the barn, address". In the past, when these villages were built for the first time, they may be named because of the presence of a wall around them, a large gate of the barn.

Darbazasai - Darbazasai, river. Long. 73.23 km, water basin 707 km². Kuryk flows into the Keles River. It is probably named because the head of the stream where the river flows looks like a gate.

Darkhan - Darkhan, village. in Saryagash district. This name is mentioned in the works of the early modern scientist Ya. The meaning is "free, free head has nine kinds of freedom".

Dastan - Dastan, village. in Saryagash district. A word from the Iranian

language. A long poem and story about heroes and lovers. There are also names of people named Dastan. This village is probably named after a person.

Datqa - Datka, village. Zhetysai, in Sauran District. Historical name. The meaning is "the highest official title in the palace". The preservation of this name is a manifestation of the administrative term in the history of the people that has come down to us. As a village name, it exists in Zhetysai district.

Dayan. Dawan, village. It is located in Tulkibas district, along the Arys river. If we consider it as a name derived from a person's name, we can see that the name *Devona* "winner" in Tajik language has undergone a sound change and is pronounced in the person of *Davan*.

Darmene - Darmene, village. Arys BC looks at It can be seen that it was named after the thick and densely growing medicinal plant in this area.

Daubaba. Daubaba, village. Tulkibas dist. A name given by a person.

Daubaba. Daubaba, a river. Long. 49 km, water basin 251 km². It flows into Mashat river. Mukhtar Kazybek wrote that "Daubaba is a name belonging to the 3rd century BC".

Daukara gorge. In the depths of Karatau. A name given on behalf of a person.

Degeres. Degeres, ridge, hill. G. Konkashbaev, A. Abdirakhmanov, E. Koishybaev, K. Rysbergenova have different opinions about this name. According to our opinion, we know that the root of the words *deger*, *degur*, *digiri is deg* (*deg*). Only the word in the names *Tekes*, *Kastek* corresponds to it. The Persian words *tig*, *tag* - "top of the mountain", "flying head of the mountain" are also very close in terms of meaning and personality. The word " *es* " in the second part of the name is an ancient word used instead of the words "water" and "river" in the Turkish and Mongolian languages. These mentioned arguments accurately reflect the geographical appearance of the name *Degeres*. And the masculine suffix in the middle of the word is used as a combination of words. Then we see that *Degeres* is a name meaning "mountain river". In the context of usage, it can sometimes be found in the sense of "river" or "mountain range, ridge".

Derbes - Derbis, village. Ordabasy dist. It must have been named after a clan or a person.

Derbisek - Derbisek, village. Saryagash dist. It must have been named after a clan or a person.

Diqan - Dikhan, village. Maktaaral, Ordabasy, Saryagash district. The meaning of the name: "peasant farmer, tiller, plowing farmer".

Diqan baba - Dikan baba, village. Saryagash dist. Silk Road r.c. A name given with great respect in order to forever remember the name of a famous and well-known person who is respected by the people.

Diqankol - Dikankol, village. A name given by a person.

Dmitrova - Dmitrova, village. In Tulkibas, Saryagash district. Anthroponymy, a village name derived from a given name.

Domalak Ana Mausoleum is an architectural monument. On the sunny side of Karatau. In the valley of the Bala Bogen river. The real name of our saintly

mother is Nurila, but Mother Domalak is her nickname. It is known to everyone that thoughts about this Domalak mother have been expressed for a long time. It is worth noting two articles that have been written and spoken about for the last 20 years. Professor B. Kaliyev wrote in his article "Domalak ana" (Parasat 9, 2009) "Kara Haidar called our mother Nurila "Dihnat mama" in public. *Dihnat* means "saint" in Persian, and *mama* means "mother". From that day, our mother Nurila was called "Dihnat-mama". And the name "Domalak ana" that many people are talking about is a Kazakhized version of "Dihnat mama" he wrote. In the following years, when I participated in onomastic conferences held in the cities of Tashkent, Samarkand, Karshi, Bukhara, I heard and saw that my friends called their teachers "damulla" and behaved very politely in front of *them*. If I read *mullah "teacher" in the Arabic dictionary*, while reading "Persian-Kazakh Explanatory Dictionary" (A. 1974) of the great statesman Nurtas Ondasynov, on page 129 of it, "daimolla (p-a), danmolla, damulla (dan+molla, da+molla, da+mulla) I saw concepts like "elder mullah, teacher mullah". After that, in 2018 I was very pleased to read Mr. A. Kosherov's article entitled "Domalak Ana" ("Kazakh literature" 25.05.2018). Comprehensive and comprehensive, this important article provides complete information. In his final opinion, he said: From these quoted passages, I am sure that the word "Domalak" comes from the term "Domullah". We fully support.

In our opinion, if the mighty name of our holy mother, which was originally called *damulla* "white mother" has been shortened over the centuries and is called *Domalak mother*, then this historical name should be restored as Damulla "teacher, wise, white mother" in its original form.

Domba. Domba, river. It flows into the Zhideli river. Long. 32 km, water basin 247 km². On the southern slope of the Karatau ridge. Scientists have *proven that the word dom* in the first part of the name means "source, source" in our language, and the second part means "water", "river" in the ancient Ural-Altai, Tungy, Manchurian languages. Therefore, we believe that Domba is a name that means "a slow-flowing spring from the source". The fact that it is not called Tuma, but Domba, will undoubtedly affect Russian-speaking geographers.

Dombyrasai - Ravine Dombira. In the depths of Karatau. Sayda is probably named because of the sound made by the gusts of wind, similar to the sound of a drum.

Dosan - river. Length 73.15 km, water basin 63 km². It flows into the Bestogai river. Karatau is in the south of the plateau. Posted on behalf of a person.

Dostyq - village. Zhetysai district. The name means "peace, solidarity, brotherhood". The population is more than three thousand people.

Dostyq - village. Saryagash district. The name means "peace, solidarity, brotherhood". The population is more than three thousand people.

Dostyq -village. Tole bi district. The foundation was laid in 1960. The population is more than two thousand.

Dokebay - Dokebay, a well. In Otyrar District, east of Kyzylkum, in the valley of the Syrdarya River. A name given by a person. *Dokey* - created by

combining the words "big, huge, strong" and "rich" and means "big, huge, strong, rich".

E

Egizqara - Egizkara, village. in Sauran district. In the first part of the name, *twin* means "double", and in the second part, *black* means "high ridge, hill, hill seen from afar". The full meaning of the name is "double hill", "double hill", "two hills in a row".

Ekpindi - Ekpindy, village. In Tolebi district. The meaning of the name is "the best, the best, the best".

Elqonys - village. The meaning is "settlement, inhabited place, settlement".

Eltai - Eltai, village. Tole bi and Tulkibas districts. The name is given in honor of Eltai Ernazarov, who was the chairman of the Central Executive Committee of Kazakhstan in the thirties of the last 20th century.

Eltai - village. Shymkent-Lenger etc. along Tole bi dist. A name given by a person.

Elshibek Batyr - Elshibek batyr, village. XVII-XVIII centuries in Ordabasy district. The name was given by the government decree in order to forever remember his name as a Kazakh hero of a great face who performed great feats in battles with the Dzungar Kalmyks, fought bravely and showed courage.

Engbek - or Enbek, village. in Saryagash district. The name given for the purpose of valuing, respecting and highly valuing work.

Engbek is Enbek, village. in Maktaaral dist. The meaning is the same as above.

Engbek is or Enbek, village. Along the Arys River. In Tulkibas dist.

Engbekshi- Or Enbekshi, village. in Kazygurt dist.

Engbekshi - Or Enbekshi, village. In Maktaaral, Kazygurt, Ordabasy, Tulkibas districts. A name meaning "a real worker dedicated to hard work". Such village names also exist in Maktaral, Ordabasy, Tulkibas districts.

Engbekshidikhan - Enbekshidikhan, village, in the territory of the city of Turkestan. The meaning is "labor-loving farmer, farmer, peasant".

Engkes - Enkes, village. It must have been named after a clan or a person.

Erkinbek - Erkinbek, well. in Sozak district. A name given by a person.

Erkinabad - Yerkinabad, village. in Maktaaral district. *Free* in the first part of the name - "in its own right", "free head"; and the word *abad* is "city, village". It is freely used in the languages of Central Asian countries. That is, Yerkinabad is "a village with its own will and rights."

Ermeksu - Ermeksu, river. Its length is 35 km, water basin is 120 km². It flows from the southern slope of the Karatau ridge and flows into the Arys-Turkestan canal. Meaning: "River of a person who has fun".

Ermekbadam - Ermekbadam, river. Its length is 28 km, water basin is 164 km². It flows into the Badam River. The name means "Almond of fun".

Ersuat - Ersuat, village. Sauran dist. Zhanaikan r.c. It should be named after a person.

Ermolovka, village. in Ordabasy district. A given name from a person's last name.

Esaly - the village. in Shardara dist. A name given to a person.

Esekbel pass - Bel in the second part of the name is a synonym of the words "asu, *kzen*". Its ancient form is "art" and "asu, bel". Names *Esekartgan*, *Muzart* are found in the mountainous area in Rayymbek district of Almaty region.

Esengeldi - Esengeldy, well. A name given to a person.

Eski Abay - village. Sauran dist. Babaykorgan r.c. The meaning of the name: "the well-known village of Abai, which has existed before."

Eskiiqan - Staroikan, village. Refers to Turkestan City Maslikhat. It was founded in 1963. It was established in connection with the development of cotton farming. *Ikan* in the second part of the name is the name of a monument site typical of the Middle Ages.

Eskiqorghan - Eskikorgan, village. in Saryagash district. A name meaning an ancient mound.

Eskishanaq - Eskishanak, village. in Kazygurt district. The stem in the second part of the name has the same root *meaning* as the words "from".

Eskichikh - Eskishilik, village. In Otyrar district. It can be named due to the fact that the old grave of the village is thick and grows around in many places.

Eskara - Eskara, village. Under the authority of Arys. Named after a person. The name is formed by combining the words *es* and *black*. The word "black" in its second part has many meanings. The word "black" here is similar to the word "one black" who followed me. That is, "a younger brother, a soul, a person who follows me." Hence, the name means Eskara-Eszhan.

Eskara - Eskara, village. In Otyrar district. It is probably given because of the name of the family or the person.

Espesay - Espesay, village. in Ordabasy district. It gives the meaning "a village located on the bank of a stream washed away by water".

Espesay - Espesai, river. It flows into the Badam River. Long. 48 km, water basin 422 km².

Eshkikora - Eshikora, village. This name was probably given to the village located near the place where the goat barn used to be.

Zh

Zhabaghly - Zhabagily, river. Tulkibas dist. flows with the ground. Long. 36 km, water basin 222 km². The name means "river with dense trees on its banks".

Zhabaghylysy - river. It flows into the Arys river. Its length is 38 km, water basin is 221 km². It was named so because thick trees (birch, willow, poplar, small-branched plants) grew on the banks of the river.

Zhabaiytobe – alt. Zhabayitobe, village. In the Saryagash district, a barren hill around which trees and other plants rarely grew, can be called "a village settled in that place".

Zhabyq - well. An artesian well belonging to the Sozak district on the southern side of Betpakdala.

Zhaghazhai - village. It can be seen that the village was named because it was settled along the banks of the river. Belongs to Maktaaral district.

Zhazyksai- or Zhayksai, a village. in Maktaaral district. The village was named so because it is located on a wide plain in a large ravine.

Zhaydaqqudyq - or Zhaidakkudyk, village. in Saryagash district. It means "a village located near a well dug out of a flat, wide plain".

Zhailaukol - alt. Zhailaukol, village. in Maktaaral district. It appears to be the name of the village placed in the phrase "village settled on the shore of the lake in the meadow".

Zhailausai - Zhailausai, river. Located in Tolebi district. It flows into the Baldyberek River in the Arys river basin. Long. 23 km, water basin 52 km². "It is said that way because it flows through a stream in the meadow."

Zhailybaev village - Or village Zhailybayeva. in Maktaaral district. The name is named after an outstanding worker.

Zhaisan. Zhaisan, village. in Shardara district. The name means "bright, bright".

Zhaiylma - village. in Ordabasy district. Belongs to Tortkol rural district. Residents say that the reason why the village is called Zhaiylma is that there was a Tortkol lake here, and it was called Zhaiylma because the water of the lake is spreading.

Zhalangtos- Jalantos, village. in the territory of Turkestan city administration. The famous hero of the Kazakh people of the 16th century. Ruled the city of Samarkand. The famous Shirdor Madrasah was built in that city. The name was given in his honor in order to remember the name of Jalangtos forever. 1969 In January, when I went to the Turkological seminar held by the Institute of Linguistics of the Academy of Sciences of Uzbekistan in Samarkand, when we visited the Shirdor madrasa and palace, I read an inscription in Uzbek that said "This palace was built by Yalantosh Bahadur (1615 to 1621)". There was no mention of Uzbek or Kazakh batyr in that inscription. In 1970 I went on a business trip to the Novosibirsk branch of the Union Academy of Sciences. When I visited the library of the famous Turkologist S. E. Malov in the library of the Academy of Sciences, I read a 50-60-page booklet by Khalel Dosmukhamedov called "Rodoslovnaya Yalantush Bahadura" in Russian. In the foreword of the author of the book, it is written that "Zhalantos Kazakh batyr, he comes from the Tama clan." I told the scientist A. Mektepov, who is engaged in publishing the collection of works of H. Dosmukhamedov. If you haven't looked for it, it might be worth it.

Zhalpaqqum - Zhalpakkum, village. in Maktaaral district. The name means "village on sandy land, plain".

Zhalpaqsusai - Jalpaksusai, river. It flows into the Zhegergensai river from the right side. Long. 13 km, water basin 27 km². The meaning of the name is approximately "a wide-spreading river in a large valley".

Zhalyn -village. in Maktaaral district. The name is given in the meaning of "flaming courage, indomitable courage".

Zhamalov - Jamalov, village. in Kazygurt district. A name given by a person.

Zhamantas - Zhamantas, river. On the southern slope of the Karatau plateau. Long. 14 km, water basin 62 km². The name of the river is Zhamantas because it flows from the place where the garlic stones are located.

Zhamanbulaq - Zhamanbulak, village. in Kazygurt district. It can be seen that the village was named so because it is located on the bank of a small stream with little water.

Zhambas - Zhambas, village. in Kazygurt district. The name of the village was probably given because it is located near the foot of a mountain or a ridge.

Zhambasbulaq - Jambasbulak, spring. It is probably named because the water of the spring flows at the bottom of the mountain or on the slope. in Saryagash district.

Zhambyl - Zhambyl, village. in Baydibek district. The name was given in order to honor the famous poet of the Kazakh people Zhambyl Zhabayev and to remember his name forever.

Zhambyl - Zhambyl, village. in Zhetysai district.

Zhambyl - Zhambyl, village. in Ordabasy district.

Zhangbas - Zhanbas, village. Arys looked. The exact meaning of the name, based on the words *soul* and *head*, is *unknown*. Rather than a person's name, the name is more likely to be a name given with a good wish, "May the heads of the good people who built this village survive, grow, and increase their solidarity."

Zhankel - Jankel, village. in Ordabasy district. It may be a shortened version of the name Jankeldi. It is better to adapt it as "place, village where people gather and unite".

Zhankent - Zhankent. This medieval city was in use in the person of Yangikent. Meaning: "new place". Names of cities that have preserved the character of a *village* like this : Shymkent, Mankent, Sutkent, etc.

Zhantaksai - Zhantaksai, village. in Maktaaral district. It is close to the meaning of "a village located in a wide valley with a lot of cranberries".

Zhantaqsai - Zhantaksai, village. in Ordabasy district. Meaningful name.

Zhanuarauly - Januarauli, village. In Otyrar district. The name means "agricultural village".

Zhanuzakov - Zhanuzakov, village. Located in Tulkibas district. A given name from a family name.

Zhanys baba mausoleum - Zhanys baba mausoleum, architectural monument. It is located in the village of Karamurt in Sairam district.

Zhangaaryq - Zanaaryk, village. Located in Saryagash village. The name given to a village settled on the banks of a newly dug and watered ditch.

Zhangaaul - Zhanaul, village. Zhetysai dist. It was called Zhanaaul because the old name (Telmanskoe village) was replaced by a new name.

Zhangabazar - Janabazar, village. in Kazygurt dist. Until 1991, it was the name of the Communism Office, in accordance with the development of sheep farming. It is probably called Zhanabazar because the first bazaar was opened here.

Zhangabai - Zhanabai, village. in Maktaaral district. It is probably named

after a person because it is a village built on a large, new field.

Zhangadala. Janadala, village. in Zhetysai dist. The name associated with "a village built on a wide, flat, virgin land".

Zhangadavir - Janadawir, village. in Zhetysai dist. In the sense of "a village in a new era, a new period" associated with the independence of our people.

Zhangadavir - Janadawir, village. in Keles district. This name also has the meaning mentioned above.

Zhangazhol is Janazhol, village. in Maktaaral district. Zhanazhol, which is suitable for the new era, was named Zhanazhol, as the former name of the village "30th anniversary of the Kazakh SSR" became obsolete.

Zhangakush - Janakush, village. Tole bi dist. The name was created with the aim of "let the new pace gain strength".

Zhangakogam - Janakogam, village. In Tulkibas dist. It can be seen that this name was given in a new era, in the period of development of a new social life.

Zhangaqonys - Janakonys, village. Koshkarata r.c. In the Keles dist. The name means "Happy place, new place".

Zhangaqudyk - Janakudyk, village. Arys BC subordinate. It is clear that the name was given to a village settled near a newly dug well with clear and abundant water.

Zhangatalap - Janatalap, village. In Baidibek dist., it is typical of the first name category of the Soviet era, which means "Sony, new strength, determination, encouragement for a new life".

Zhangatalap - Janatalap, village. in Kazygurt dist. It has the above meaning.

Zhangatalap - Janatalap, village. in Maktaaral dist. Same meaning as above.

Zhangatalap - Janatalap, village. in Ordabasy dist. Same as above name.

Zhangatalap - Janatalap, village. in Saryagash dist. The meaning is the same.

Zhangatalap - Janatalap, village. In Tulkibas dist. It has the same meaning as the name above.

Zhangatalap - village. in Sairam district. Same meaning as above.

Zhangaturmus - village. Tole bi dist. The name given in the Soviet era. The name means "new life, new life, new society".

Zhangaturmus- village. in Maktaaral dist. Same meaning as above.

Zhangaturmus - village. In Ordabasy dist., Karaspan dist.. The meaning is the same as above.

Zhangatirshilik - village. in Saryagash district. The name means "new life, new life".

Zhangaq - in Kazygurt district. Walnut village is named because it is a place where walnuts grow a lot.

Zharbastau - Zharbastau, village. in Kazygurt district. A spring gushing out from under the cliff.

Zhartybaisay - **Zhartybaisai**, a river, flows into Kuryk Keles river. Long. 73.10 km, water basin 55 km². A river flowing in a ravine belonging to a man named Zhartybai.

Zarytobe - Peninsula, river. . It flows into the Baba Ata River. Its length is 36

km, water basin is 157 km². On the slope of the Karatau plateau.

Zarytobe - Zhartotobe, village. Ordabasy dist. Due to the strong flow of the river, half of the hill was washed away, so the locals called it Zhartytobe.

Zarytobe - Peninsula, river. It flows into the Baba Ata River. Its length is 36 km, water basin is 157 km. On the slope of the Karatau plateau.

Zarytobe - Zhartotobe, village. Ordabasy dist. Due to the strong flow of the river, half of the hill was washed away, so the locals called it Zhartytobe.

Zarytobe - Zhartytobe, an ancient city. Arys BC depending on 45 km from Bairkum village. on the ground.

Zarytobe - Zhartotobe, village. in Sozak district. It can be seen that the roof was named after the half-finished construction.

Zarykbas. Zarykbas, village. in Baydibek dist. Former name Leontievka. Named after a person. The Kazakh name is also named after a person.

Zhaskeshu - village. In Tulkibas district. In one of our works, due to carelessness of the publishers, the name of *Zashkeshu* was written incorrectly as *Zashketu*.

According to local residents, "when a camel crosses the Arys River, the river water comes up to the camel's throat. Cutting the upper part of the camel's *head* called". As the word *Keshu* is related to water, what we noticed when we looked at the dictionaries is as follows. In the "Regional Dictionary of the Kazakh Language" (2005, p. 326) it is stated that in the Aral region of Kyzylorda and in East Kazakhstan, *kechu* is the foot of water, a crossing.

It is late in the dictionary of Mahmud Kashgari from the 11th century If it is indicated as "passage", the *age in the first part of the name* word in Mahmud Kashgari dictionary *jash* IV, i.e., soph. It is clearly written as fresh. So, Jaskeshu - meaning "new passage", XI century. we see that it is a characteristic name.

Zhaushyqum – Jaushikum, village, in Shardara district. The "zhau" in the first part of the name has nothing to do with the word "enemy", "villain". According to the dictionary of scientist Mahmud Kashgari, *jaba* is "hot place" (MK, III, 336.). With this in mind, Zhaushikum the meaning of the name is "village in hot sandy land".

Zhegergensai - Zhegergensay, river. Its length is 27 km. The water basin is 1262 km². In the first part of the name, it is the *word* It is well known that the word is absent in our literary language. When we looked at it from ancient Turkish dictionaries, we read "jyrypsyn Vor Vuu khil usimlik- bug travy" in the work "Devanu Lugat at Turk" by the 11th century scientist Mahmud Kashgari. This was said in "DrevnetUrskiy slovar. M. 1361" jugyrgun - plant, similar to millet" (MK. III.54).

So, Zhegergensay - we found out that it means "river where a millet-like plant grows". But there is a closeness to the modern word *corn*. We think that the name of Zhegergen rural district in Kazygurt district is also related to this word.

Zelbulaqsai - Zhelbulaksai, river. It flows from the right side of the Keles River. Its length is 14 km, water basin is 40 km². Instead of the usual *wind* word in the first part of the name, it is the *year in our language* semantic approach to the

word. Because *yyl~zyl~yyl~yyl* in ancient Turkic language if it is similar, the word *spring* is known to many. If so, it can be seen that the meaning of the name Zelbulaksai is close to "river with a spring flowing".

Zhemisti - Zemisty, village. in Maktaaral district. The name means "fruit-growing, fruit-rich village".

Zhemisti - Zemisty, village. in Saryagash district. Same as above name.

Zhengis - Janis, village. *Maktaaral* dist. *Zhanazhol r.c.* The name of the village was given in honor of the Great Patriotic War.

Zhengis - Genis, village. in Ordabasy dist. Same as above name.

Zhengis- Genis, village. in Sozak dist. Same meaning as above.

Zhengisting Kyryk Zhyldyghy – alt. Victory’s 40th anniversary, village. in *Maktaaral* dist. The name of the village was given in connection with the 40th anniversary of the victory in the Great Patriotic War (WWII).

Zherastysy – *village. The village is named because of its location near the underground water.*

Zhereksai - Jereksai, river. Length 14 km, water basin 60 km². Keles, Kuryk in the valley of Keles rivers. Jereksai - may mean "channel stream".

Zhetkinshek - Zhetkinsek, village. in Sozak district. A name meaning "great future".

Zheti qazyna - Zhetykazyna, village. Zhetyysai dist. The name means "Yen has wealth, many treasures, a mine, affluent, prosperous village."

Zhetimtobe - mountain. Zhetimtobe, village. *In Tolebi district.* It is probably named so because it is a "private, isolated, lonely hill".

Zhetysai - Zhetyysai, city. The center of Maktaaral district, in 1951 it became a village, in 1969. had the status of a city. If the *seven words* in the first part of the name are known and understood by the general public, *the word* sai in the second part is also clear and understandable. However, it is not known to many that this word "sai" meant "water", "river" in ancient times. We can clearly see it from the works of scientists who read and revealed the secrets of the ancient Turkish written monuments of the 3rd-3rd centuries. There are also other words and inscriptions written on stones typical of those times. One of them is the name of *the Enesai* river. The name is given as *Enesey according to the* law of phonetics in the Turkic language. In the early times, the places where strong water was carried away by the river remained *suitable in our language*. Compared to this, it seems that the name *Zhetysai* was mentioned in connection with the seven small rivers in those times.

Zhetitobe - is a hill. Zhetytobe, village. In the Keles dist. We know that these seven hills are not connected in a row, but stand separately in each place, due to a natural phenomenon.

Zhidebaisai - Jidebaisai, river. It flows into the Ushbas river. Its length is 14 km, water basin is 16 km². On the negative slope of the Karatau ridge. A name given by a person.

Zhideli - Zhideli, village. Shymkent city. depending on The name means "a village located in a place where there are many cherry trees."

Zhideli - Zhideli, village. In Saryagash district, the meaning is the same as the

above name.

Zhideli - Zhideli, river. Its length is 23 km, its area is 602 km². On the southern slope of the Karatau plateau.

Zhienqum - Zhienkum, village. in Baydibek district. The literal meaning of the word "nephew" in the first part of the name is "son of a divorced girl". It is known that the word "nephew" means "nephew pranked his uncle". Once again we see the ingenuity of using this word *nephew* in the skill of the quick imagination of folk wisdom. In Zhualy district of Zhambyl region, the word *zhiendeu* is said to mean "the grape tree is *jiendeu*" (regional dictionary of the Kazakh language. L. 2005, 2645.). The meaning of this word is "to increase". And if we pay attention to the ingenuity of word creation, it is a personal name that connects the word "niece" with sand, as if it means "a lot of sand, many layers and layers".

Zhiynbai - . Ziynbai, village. Tulkibas dist. A name given on behalf of a person.

Zhiyrma seghiz guardsmen -, village. Named after famous 28 guardsmen in their honor

Zhogharghy Aksu - Upper Aksu, river. Tole bi dist. The length of the Aksu river, which flows in Tolebi and Sairam districts, is 133 km, the catchment area is 766 km².

Zhoghargh Boraldai - Upper Boraldai, village. In Baydibek dist. Along the Boraldai River. See: Boraldai village.

Zholasar - Zholasar, village. In Shardara dist. The name is given in the sense of "the village in the pass at the edge of the road".

Zhogharghy Zhylybulak - Verkhniy Zhylybulak, village. The name given because of the warm water coming out of the ground.

Zhogharghy Kaskasu - Upper Kaskasu, village. Tole bi dist. See the explanation for the name Kaskasu.

Zholbarys - village. Kazygurt district. A name given by a person.

Zholbarys Kalshoraev - or s. Zholbarysa Kalshoraeva, village. The name derived from a surname.

Zholbaskamal - river. It flows into the Koktal River on the negative slope of the Karatau plateau. Its length is 19 m, water basin is 78 km². It should be a name meaning "river flowing along the castle at the head of the road".

Zholbasshy - village. In Saryagash dist. It can be seen that the name means "starter of the way, leading forward".

Zholgabas - Zholgabas, village. in Baydibek district. The name means "starter on the way, leading forward, initiator of the goal".

Zholdabay Nurlybayev – village named after a person with such a name, given name.

Zholdasbay Eraliev – village n.a., Maktaaral district. Surname is a name derived from a surname.

Zhorabek - village. Maktaaral district. On behalf of the name given to a person.

Zhosaly - village. Arys BC depending on It was built in honor of the wealth

of the neighborhood.

Zhosaly - river. On the southern slope of the Karatau plateau. It flows into the Zhideli river. Long. 19 km, water basin 230 km². The meaning of the name is related to the large number of gardens.

Zhosaly - Josaly, river. On the negative slope of the Karatau plateau. It flows into Kurmanai river. Long. 11 km, water basin 19 km². The meaning is the same as the above names.

Zhuantobe - or Zhuantobe, village. in Sozak district. It was named because of the presence of the private Zhuantobe. It is common knowledge that such Zhuantobes are located in certain historical places. Those hills were studied by archaeologists and as a result of excavations, valuable objects from ancient times were found. As a result of the excavation of Zhuantobe in the lower reaches of the city of Esik, a "golden man" was found here.

Zhuantobe - Zhuantobe, village. In the Keles dist.

Zhuantobe - Zhuantobe, a medieval town. Ordabasy district.

Zhusansay - Zhusansai, village. Ordabasy district. Along the Arys River. The name given to a village located in a place called Zhusansai in ancient times. This name was probably given to a wide stream or a wide flat stream that used to flow through thickets of sagebrush.

Zhuldyz - village. in Baydibek dist. The main meaning of the word *star* is "a celestial body that shines on its own at night and looks like a point". There is no doubt that the names of the village "Zhuldyz" are based on "the distinguishing symbol and emblem of the Soviet state made in the shape of five corners" in the Soviet era.

Zhuldyz - village. Ordabasy district. According to the residents of the village, this is due to the fact that after the war, the members of the collective received many orders and medals. It was called Yuldiz village, which means "the village of wishes, the village of the stars".

Zhuldyz - village. In Sairam dist.

Zhuldyz - village. Maktaaral district.

Zhuma mosque is one of the architectural monuments of the city of Turkestan. It is located 160 m south of the mausoleum of Khoja Ahmet Yasawi, next to the khulyut.

Zhumysshy - village. Kazygurt dist. Karatau r.c. A name meaning "worker".

Zhurynsai - village, river. It flows into the Kurmansai river on the reverse slope of the Karatau plateau. Long. 10 km, water basin 12 km². A name given on behalf of a person.

Zhumabek - a well. In sitting room. A name given by a person.

Zhuzimdik - village. In Baydibek dist. Along the river Arystany. The meaning of the name is "those who grow grapes".

Zhuzimsai - Zhuzimdik, village. Zhetysai dist. Abai r.c. The name means "those engaged in the cultivation of grapes, viticulture".

Zhuzimsai - Zhuzimsai, river. A river flowing from the left side of the Keles River. Length 23 km, water basin 103 km². It can be seen that the name Yuzimsai

is connected with the abundant growth of grapes here.

Zhuynek - Juynek, village. The place of an ancient city in the Kazakh land. Turkestan BC depending on It is known that the word juy in the first part of the name is spoken in the Tajik language in the person of *juyak* (griada) and is widely used among cotton farmers. *And the addition of nek in the second part of the name is found in the names of his bold person Karmak, Shornak.* However, researchers have not yet revealed the meaning of the suffix. The name of this *field is called system*, and in Zhambyl, Turkestan, Kyzylorda, and Almaty regions, it means "row, path, ditch of cotton, sugar beet, tobacco fields."

Zhunis Ata mausoleum - Junis-Ata mausoleum (18th century). It was built of square bricks in an old cemetery near the village of Kentau.

Zhurek Ata - river. Long. 38 km, water basin 181 km². It flows from the slopes of the Karatau ridge. It must have been put on behalf of someone.

Zhusup Ata monument - Jusip-Ata reminder. According to scientists, it is an architectural monument built in the 14th-15th centuries. It is located in the south-east of the city of Turkestan.

Zhylaghan Ata Cave (The Cave of Father, shedding tears) - In the gorge of Karatau called Zilagan Ata. In S. Parmankulov's article "Crying grandfather" ("Egemen Kazakhstan", December 2, 2016), this issue is written seriously. "The peculiarity of the Weeping Grandpa is not a cave, but a flat stone wall that drips, then a waterfall that flows intermittently and stops. The water flows and rises again in the direction where it retreated. There is a small cave at the junction of the small square. The mouth of the cave is full of water. We entered the cave above, barely climbing the imaginary stone slope. A cave with many pits. There is another cave above. It is said that water flowed from this upper cave in ancient times. Later it flows from the middle, and finally from the lower third. At a distance of about one kilometer from here, there are steps of the Weeping Ata. A stone cave like an ordinary house.

Zhylaghan ata - Crying grandfather, river. It flows into the Aktobe River. 18 km long. The water basin is 88 km². On the slopes of the Karatau ridge.

Zhylanbuzgan - Zylanbuzgan, village. Tole bi aud da. Along the river Badam. It can be seen that the local people called the place *Zylanbuzgan*, and later the village located in this neighborhood was also called "Zylanbuzgan" because of the fact that there were many snakes in this place and they destroyed the surrounding area.

Zhylandy - Zylandi, village. In the valley of the Arys river in Tulkibas district and Baidibek district. It can be seen that it was named "because it has a lot of snakes". In this region, there are three villages named Zhylandy and three rivers. In contrast to this, the famous academician K. I. Satbayev, during his geological expeditions in the Ulytau region, came across the place name Zhylandy and said that "the reason for the large number of snakes in this area is due to the presence of non-ferrous metal." Perhaps, compared to the occurrence of the mentioned names in the color of the Karatau plateau, there may be non-ferrous metal or other valid reasons. Because the name Zylandy is not found in other regions of the region. On

the slopes of the holy Karatau, we can see the name of the river named Zylandi.

Zhylandy - Snake, river. Length 16 km, water basin 85 km². It flows into the Boraldai river, in the Arys river A name meaning "there is a snake, there are many snakes".

Zhylandy - Snake, river. Length 19 km, water basin 230 km². It flows into the Zhideli river. On the slopes of the Karatau ridge. The meaning of this river is the same as above.

Zhylandy - Snake, river. Length 17 km, water basin 38 km². It flows into the Ushbas river. On the negative slope of the Karatau ridge.

Zhylandy- Snake, river. Long. 31 km, water basin 124 km². It flows into the Kokbulak River in the Arys river valley.

Zhylanqarauyl - Zylankaraul, village (Kultobe) - Sozak dist. on the ground. Local residents call this place Kultobe, in the 15th-18th centuries. In written records, it is called "Zylan-Karaul" fortress in historical records.

Zhylgha - village. in Saryagash dist. The name means "small water that flows slowly".

Zhylgha - River, river. It flows into the Saryjylga River. Long. 9 km, the area is 157 km². Keles, Kuryk in the valley of Keles rivers.

Zhylqyauly - village. Otyrar dist. in Koksaray rural district. The name means "horse breeding village".

Zhylqyauly - village. Otyrar dist. In a demanding rural district. Same as above name.

Zhylqyqudyk - Khylykudyk, well. in Shardara dist. It was probably named so because it was a well used to water horses.

Zhylqyshy - village. in Kazygurt dist. The name means "Horse breeder and breeder village".

Zhylotken - Zhylotken, well. It seems that it was named because more than a year has passed since the well was dug.

Zhyly. village. In Otyrar District. in Koksaray rural district. The name means "a place that is comfortable for living and farming, warm in winter".

Zhylybulaq - Zhylybulak, village. "Small spring with warm water" is the name of the village near that spring.

Zhylysu - village. Saryagash district in Kur Keles rural district. It is noted that it was named because of the presence of mineral hot water in the place where this village is settled.

Zhynghyldy - is a well. In Sozak dist., it is named "Well dug in a place where there is a lot of ginger".

Zhyngylshyghanaq - Jinglyshiganak, lake. It is noted that the city of Arys was named because of the "abundant growth of ginger in the bay by the lake" along the Syrdarya river.

Zhyrghatal. Jirgatal, river. It flows into the Sairam river. Its length is 11 km, water basin is 14 km². In the Arys river valley. The name is associated with the "blooming growth of willows on the banks of the river."

Zhibekzholy - Silk road, village. in Saryagash dist. This name was given due

to "location of the village along the Silk Road".

Zhibekzholy - Silk road, village. Maktaaral dist.

Zhibekshi - Zhibekshi, village. in Maktaaral district. A name meaning "silkworm breeders, silk fiber processors".

Zhigergen - Jigergen, village. Kazygurt district, Zhigergen rural district. In the famous dictionary of Mahmut Kashkari "Lugat at Turk" of the 11th century. According to our observation, the name of *Zhigergen* is the word *juguchgun* that has been pronounced throughout the ages and has undergone many changes and has been formed in our language. The modern word for *corn* is probably preserved in our language.

Zhingishke - Dzhinishke, village. In Tolebi District, the name of the river "Little water, narrow channel, small" was formed from it as the name of the village.

Zhingishkesai - Jinishkesai, river. It flows into the Keles River. Its length is 27 km, water basin is 177 km².

Z

Zadariia - Zadariya, village. Arys city administration, a name meaning "beyond the Darya" in the rural district of Zadariya.

Zerdeli - Zerdeli, village. The main meaning of the word used as a name is: "smart, attentive, attentive, sensible". Basically, it is undoubtedly a name given to the intelligent citizens (boys and girls) of the village and attentive and sensible elders.

Zertas - Zertas, village. Tole bi aud da. The word *zer* in the first syllable of the name is characteristic of the Persian language. Meaning: "gold". 2. Yellow gold metal used for making expensive items [60, p. 154]. Then we see that the name Zertas means "golden stone".

Zertobe - Zertobe, village. Saryagash dist. The name means "big, high, golden hill".

I

Iasy – named after a city-like formation in Turkestan. administrat It is known that in the old Turkic language *jazi*, *iasy* means "plain field". If so, this historical place name dates back to the 10th-11th centuries. it appears that it is typical.

Ibaata - Ibaata, village. in Sauran dist. Zhanaikan a. in the district. Prof. E. According to Kerimbayev, the village was called Ibaata until 1917 and was changed to *Zhanaikan* in 1954.

Ibragim Ata KUmbezi - According to E. Kerimbaev, it is an architectural monument. On a high hill on the outskirts of the NW part of Sairam village in Sairam dist. Kumbez, located along the road to Aksu district, was built on the top of the grave of Ata Ibrahim, the father of Khoja Ahmet Iasau, around the 16th-17th centuries.

Igilik - Igilik, village. 37 km north-west from the city of Turkestan, Turkestan kal. administrat looks at

Igilik- Igilik, village. In the Keles dist. A name given on behalf of a person.

Igilik - Igilik, village. In Sairam dist. The name means "goodness, intercession, wealth, prosperity".

Igilik - Igilik, village. In the Keles dist. Same as the name above.

Iqan - Ikan, a common name for a medieval monument site. Ikan is located in the center of the village of Ikan in the territory of the Turkestan city administration (covering the 4th-5th centuries). There is no exact information about when the foundation of Ikan, which turned into a hill, was laid. And the second Ikan is located on the outskirts of the village of Ikan (covers centuries). The local people also called this monument Shana Asar [57, p. 609].

Iqansu - Ikansu, a river. Long. 54 km, water basin? km². On the southern slope of the Karatau ridge. It flows into the Arys-Turkestan Canal. Turkestan City Administrat Ikan River is the name of the river, which flows in its territory.

Islamqudyq - Islamkudyk, a well. In Shardara dist. The name means "the well of the Muslims, those who follow Islam".

Isfidzhab - Isfijab, village. in Sairam dist. in Sairam district. According to historians and archaeologists, *ispijab* means "white water" in translation from the Sogdian language [61, p. 42].

Itmurnyn -, village. In the depths of Karatau. This is a place name that means that the rose-hip plant, which has medicinal properties, grows in abundance here.

Issyqtas - Issyktas, river. He pours the lion into his own. Long. 24 km, water basin 137 km². On the slopes of the Karatau ridge. The name of Issyktas was distorted in Russian and was called Issyktas by mistake.

Ishanbazar Mosque - Ishanbazar mosque, architectural monument. The mosque was built at the end of the 19th century and the beginning of the 20th century by Egember, the grandfather of Madi Karyn, who received religious lessons in Bukhara for more than 30 years and received the honorable name Ishan [57, p. 514].

Iirzhar. Iirzhar, village. Maktaaral dist. The name of the village "located in a place with winding cliffs".

Iirmensai - Iirmensai, a river. Long. 28 km, water basin 385 km². On the southern slope of the Karatau ridge. The main name of this river, Ermensai, was distorted and mislabeled in Russian. As a result, it can be seen that it became Irmansai. The meaning of the name is "Armensay".

Iirsu - Irsu, river. In Tulkibas dist. It is named because of the meandering and meandering flow of the river.

K

Karl Marx is a village. Maktaaral dist. Solidarity r.c. Soviet-era name.

Karl Marx is a village. Saryagash dist. Vineyard r.c. This is also a name from the Soviet era.

Kebeje. Kebeje, stone. It can be seen that it was placed because of its appearance and appearance similar to cotton.

Kezenbulaq. Kezenbulak, village. Kazygurt dist. A name associated with a spring that flows over a stage, waist, milestone.

Keles is the village. Keles dist. Turkestan region. There is no concrete information about the origin and meaning of this historical name. Only A. Abdirakhmanov has written about it: "Keles name should be from the change of *lake+es>Keles*. " Es in the name should be plural in Turkic-Mongolian languages" [12, p. 104].

kel in the first syllable of the name should be a version of the Iranian word *kalla* - "head, head" that has undergone a strong sound change over the centuries. It is known that his *kalla* person is spoken in the language of Turkestan region and Karakalpak residents, and in Zhambyl and Syrdarya regions it is spoken in *kelde* person. When this word is spoken, it is formed in our language *and becomes* the basis of the name Keles. And it is stated in the works of many scientists that the first person in the name means " water", "river" in the Ural-Altai and Turkic languages. The evidence for this is that *Aganas, Bakanas, Arkas, Balkash, Korgas* (in thick individuals), and *Tekes, Degeres, Keles* (in thin individuals) have reached our time as river and lake names. Therefore, Keles is probably a name meaning "main, main river". It is true that in the early times this river was a big river with plenty of water and strong flow.

Keltemashat - river. It means "a short river whose flow does not last long".

Keltesai - a name meaning "not very long, short, small, short".

Kelinshektau is a well-known folk legend about this mountain in the foothills of the famous Karatau. A famous rich man in this region will have a manly, beautiful and courageous daughter. When she grows up, she chooses from among many men who are equal to her, meets her boyfriend, and after marriage, her father continues to make a rich and rich world. Most of them are made of gold and silver. The girl sets her sights on making a fortune given by her father and is especially pleased. A girl who is intoxicated by the vapors of that rich world, catches the eye of a man among them. It is simple carved from wood. When the girl saw it, her eyes filled with tears, she was offended and asked her father to make a stick out of pure gold. Hearing this, the father complained to his daughter and was very upset that she was not satisfied with what her parents had done with good intentions. "You who did not appreciate our work, freeze like a stone to the place where your street stopped," he cursed. Then the whole street of that daughter turned into stone," says the folk legend.

Kemer. Kemer, village. Ordabasy, Zhetysai, Tulkibas district. In the ten-volume "Explanatory Self-Definition of the Kazakh Language" *kemer is defined as* " the bank, edge of a river, lake, water channel", and in the fifteen-volume "Dictionary of the Kazakh Literary Language" it is explained in the same way. But this word is said to have come from the Iranian language. G. Konkashbaev clarified that this word is a folk geographical term in the Kazakh language, meaning "shore", "water edge", "bank". We can see that the name *Kemer* is also a folk geographical term in the Tuva, Altai, and Khakas languages. Agreeing with these opinions, we consider the person "er" in the second form of the name *Kemer*

to be an addition, that is, a suffix. Based on these evidences, *kemer* is definitely a name meaning "water bank, edge, village located there".

Kemberbastau - Kemberbastau, village. The name means "a village near the water's edge, a source on the bank".

Kempirtas. Kempirtas, gorge. In the depths of Karatau. The name is given because the appearance of the stone resembles an old woman.

Kendirbaev Zh. - Zh. Kendirbaev, village. A given name from a person's last name.

Kentau. Kentau. Turkestan region. City since 1955. It is located at the foot of the Karatau ridge. 40 km from the Turkestan railway station. Rich in mining and processing of polymetallic ore, there were excavators, transformer factories, and a garment factory. This name is made from the combination of two words " *ken* " and " *tau* ", and it is called Kentau because the mountain is rich in metal ore. It is synonymous with the name Altai ore. It is also popularly known as "Black Crown" and "Green City of Kazakhstan".

Kenbulaq. Kenbulak, river. It flows into the Koshkarata River. Long. 10 km, water basin 20 km². In the Arys core valley. It seems that the spring is named because it flows in a wide, large valley.

Kenges- Kenes, village. in Baydibek dist. Akbastau r.c. depending on The name of this village is the equivalent of the word *soviet* in Russian.

Kengestobe - Kenestobe, village. in Baydibek dist. The name means "the hill where the people gather and consult."

Kengeshili - Kenesshili, *village*. in Maktaaral dist. Village name meaning "proper to the Soviet, related to the Soviet".

Kengzhide - mountain. In Kenji. Historical region along the middle of Arys River and Boraldai River.

Kengsaz - Kensaz. According to the size and space of the clay land, the name means "large, vast, big clay land".

Kengsai - Kensai, a village. Baydibek dist. The village was named Kensay because the territory of the village is located in a large, wide ravine.

Kenguhirtas - gorge. Kenungirtas, *cave*. This name is from Zhambyl and Turkestan regions. has been known to its inhabitants for a long time. It is on the left bank of Suyindik river. People say that the cave was created by karst phenomenon of Karatau and other natural influences.

Keregezhaighankum - Keregezhaygankum. In accordance with the surface of the land, it is arranged in accordance with the view of the sand, which stretches like the wings of a rafter.

Keregezhayghan mt. - The name is given in accordance with the view of the mountain in the Karatau valley, which stretches like a wide beam.

Keregetas - village. In the Keles dist. It was named because the structure of the stone in the mountain is similar to a log, and the village located in that neighborhood was named Keregetas.

Kereiit- Kereit, village. In Tulkibas dist. A name given to a large tribe. The ancient plural indicator *t* (sometimes *ty*, *ty*) was added to the historical name

Kerey, and it was used in the sense of *Kerey*. At first it was called *Kereyti*, but it changed and was used in the person of a *dog*.

Kershetas - Kershetas, village. In Tulkibas dist. If the word *kershe* in the first part of the name means "predominant brown color, close to black color (type, color), the meaning of the word *stone* is known to many. Compared to this, we can clearly see that the village was named because it is located in the *Kershetas* region.

Ketebai - Ketebay, village. Zhetysai dist. Denotes a person's name and the village is thus named after a person's name

Kielitas - Kielitas, village. Tole bi dist. Name meaning stands for: "holy, powerful, holy stone".

Kirovo - Kirovo, village. Zhetysai dist. Kyzylkum r.c. Soviet-era name.

Kommunism - or Communism, village. Keles dist. The name given in the Soviet era.

Kobeibau - Kobeybau, village. Kazygurt dist. Carries a name derived from a person's name.

Kobek. Kobek, village. in Zhetysai dist There is an opinion that the name was given on behalf of the tribe.

Kogertu - Kogertu, village. Keles dist. in Aktobe rural district. The meaning is "enrichment, flourishing, budding, prosperity".

Kozdesti - Kozdest. The name in Karatau valley. It must have been put in the sense of "meeting, meeting each other when going to the mountains".

Kokaral - Kokaral, village. in Ordabasy dist. The meaning of the name is probably "a village with green meadow grass, rich in various plants and vegetables".

Kokbaty. Kokbaty, river. Long. 14 km, water basin 36 km². It flows into Baldyberek river. In the Arys river valley. The word *baty* in the second form of this ancient name is not found in our modern literary language. We could not find it even in ancient Turkish dictionaries. And we learned that in the Kyrgyz, Tuva, Altai, and Khakas languages, the word *but* means "foot". According to the well-known toponymist O. T. Molchanova, we have seen that the word *but*, in addition to the *literal* meaning of "foot", also has the variable meaning of "the foot of the mountain, the foot of the mountain, the valley, the valley". It is also known that there are river names *But* in the Altai, Tuva, and Khakas languages. Compared to this, we came to the idea that the word *baty* in the name of Kokbaty in our language is a phonetically distorted *form of the* word *but* in these languages, which has changed over the centuries. Then we can see that the *meaning* of the word "but" - "foot of the mountain, lower side, side of the foot, hill, stream" has changed in the person of *bat*. *Scientists know that* the word *sai* means "water", "river" in ancient Turkic languages. The name *Enesei* in the old Turkic language is a full proof of this. The word *sei* in this title is phonetically changed from the word *sai* and is written *according* to the law of harmony. There is a rule in our language that "if the first syllable or word of a word is thick, then its second part is also thick, if it is thin, the second part is also written and pronounced thin." That's why *Enesay* became *Enesey* in the beginning. Therefore, the word *baty* has undergone such a

change. If so, we assume that Kokbaty is a name that means "blue".

Kokbulaq - Kokbulak, village, in Tulkibas dist. The meaning of the name: "a spring with a clear blue-green water like a parrot".

Kokbulaq - Kokbulak, villagem, in Ordabasy dist. The meaning is the same as above.

Kokbulaq - Kokbulak, village, in the Keles dist. The meaning is the same as above.

Kokbulaq gorge. A well-known gorge in the depths of Karatau.

Kokbulaq - a river. Long. 29 km, water basin 348 km². In the Arys river valley.

Kokbulaqsay - a river. It flows into the Badam River. Long. 32 km², water basin 230 km². In the Arys river valley. The name is given because of the pure, clear and turbidity of the water.

Kokebel. Kokebel, village. in Kazygurt dist. A name given by a person. Some sources say that Kokebel was a famous dancer, a trusted companion of the famous Tole dancer.

Kokzhailau ravine in the depths of Karatau. A view of the brook with lush greenery.

Kokzhide - Kokjide, village. It can be assumed that the village was named "according to its high location with many berry trees".

Kokkezeng - Kokkezen. High ridge, pass, belt in Karatau valley.

Kokkol - Kokkol, village. It can be seen that the name of the village is "related to the settlement on the shore of the lake with clean, crystal clear water".

Kokqiyasai - Kokkiyasai, a river. Long. 46 km, water basin 207 km². It flows into the Ikansu river. On the slopes of the Karatau ridge. The name is given because the river flows through the blue slope.

Kokmardan - Kokmardan, village. In Otyrar district. About the meaning of this name: the origin of the name Kokmardan village probably means "high ridge". This hill is higher than the surrounding hills. Kokmardan is sometimes called Big Mardan. In this regard, it should not be disputed that the big hill is from Kokmar (Brief history of the names of places, water, settlements in South Kazakhstan region. 2005).

Kokparsai - Kokparsai, village. in Maktaaral dist. As the name itself says: "Wide and flat stream drawn by Kokpar", the name of the village located in this place is also named after this.

Kokpeksai - Kokpeksai, a river. It flows into the Keles River. Long. 29 km, water basin 196 km². In the valley of the Keles River. The meaning of the name is: "river flowing in a ravine where the vegetation grows as tall as the sedge".

Koksaghyz - Koksag, village. In Tulkibas dist. Meaning: "village where blue rubber is made".

Koksarai. Koksarai, village. In Otyrar district. The word *blue* in the first part of the name does not seem to have anything to do with the color blue. In our language, the words Kok tangiri *and blue sky* mean: "high, high in the sky", and we see that the name Koksarai also has meanings related to "high palace" and the

blue color of the palace dome.

Koksaiq is a mountain. Koksayak, village. Tole bi dist. In the explanatory dictionary, the word "sayak" in the second part of the name *means* "single (horse) that walks alone and is alone." It has been shown that it has the meaning of "isolated, individual, alone" in a variable sense. Also, the word *blue* has several meanings. As far as we can see, the name of the village does not seem to be related to horses. Since it was one of the first villages to be built in this region, it should have a name meaning "isolated, individually built village, new village".

Koksu is a river. Koksu, village. in Shardara dist. Similar village names are common in other regions of our republic. The meaning of the name: "clear, quiet river".

Koktal. Koktal, village. In Saryagash dist., we notice that the word "blue" in the first part of the name is understood *as* "blue, young, green" and also has the meaning "tall sycamore". Then Koktal is "tall, sycamore willow".

Koktekshe is a high gorge in the depths of Karatau.

Kokterek - The meaning of the name: "tall, mighty poplar".

Kokterek - village Kokterek, village, Saryagash dist. The meaning of the name is as shown above.

Kokterek - Kokterek, village. In Tulkibas dist. The meaning of the name is as shown above.

Koktobe - Koktobe, village. Zhetysai, Ordabasy district. The well-known hill near the village is so named because it is green from spring to summer and autumn.

Koktisom - Koktysom, toponym. K.K.Rysbergenova during the analysis of the toponyms *Ushsom*, *Koktisom*, *focusing on the connection between the word som in the second part of the name Koktisom and the word somadayi in our language*, concluded that this is a geographical term and has the meaning of "hill, mound", that is, tends to mean "high, lofty". says [62, p. 42]. In support of this opinion, when we pay attention to specific data in many materials and literature: if we know that the word *som* is combined with certain words and is used in the sense of "big, big", Altai We saw that the *Sumerian* language has the name "high, sharp mountain". Evening in our language ^{3 1}. *Heap*, high (. Four or five people came together to the beginning of Aleken *evening* "B. Mylin, East". Compared to this, it seems that in our language, the word "shom" was first, and later the person "som" appeared as it was spoken. And the word "shom" may be a changed form of the Chinese word "chom" - "big, great, great". This *great* word is well known in the Kyrgyz and Uyghur languages. Based on these data, we can say the following: the name *Koktisom* seems to mean "a height, a sharp peak, a hill rising up to the sky."

Kolkent - Kolkent, village. Residents of this village took water from this "Kolkent" lake for agriculture. That is why the village was named Kolkent.

Kolqudyk is a river. Kolkudyk, village. Otyrar dist. The meaning of the name is probably "a well dug on the shore of the lake, or near the lake".

Koltoghan - Koltoghan, village. Ordabasy dist. Bektore Ospanuly, a citizen of this village, wrote in his article "Kosarym Bar" (Ordabasy Otary, September 8,

1992) that "Koltogan village was a member of the "Novy Mir" collective, and the village council was called Koltogan before the creation of the village. 195 to 4 years from the Arys river to the treasure ditch 1923-25. It was a water dam built for Austrian prisoners. Kazakhs called such a dam a *pond*. The upper side of that dam was a lake. Then the village was called Koltogan.

Komeshbulaq - Komeshbulak, village. In Sairam dist., the people of the country were constantly cleaning the spring because the sources of the freely flowing spring were buried and blocked. However, residents noticed that the water that boiled from the source was silvered, so the residents called it "Komeshbulak".

Konesaryq -Konesaryk, village. Tole bi dist. The word *sarik* in the second part of the name is pronounced in Turkic-Mongolian languages in the personifications of *sardyk* and *sardak*, and it means "a wide stretch of orange-colored valley, high ridges without pine on its slopes", while the words *sarik* and *sardak* have been spoken for centuries in our language and have undergone a sound change in the person of *sarik* in our time. it is noticeable that it is reaching. That is why the name of the village has been preserved as Konesaryk.

Korzhailau is a famous pasture in Karatau. If we know that the word *kur* in the first part of the name is a shortened form of the word " *chiroyli* " (Mahmut Kashkari. 11, 392), then we can see that Korzhailau means beautiful pasture.

Korikti mountain. Korikty, village. in Zhetysai dist. The meaning of the name is "bright, bright, very beautiful village".

Koshqorghan - Koshkorgan, village. Sauran dist. Orangay r.c. It can be seen that the mound is named because of the appearance of the mound, which is stretched out and hammered, similar to the street moved by noise.

Kultobe. Kultobe. In the encyclopedic directory "The name of your place is the letter of your country": "An ancient city in Kazakhstan (middle of the 1st millennium AD - 14th century). Bertingi is a medieval Turkestan city on the eastern edge of the city. 350 m. from the mausoleum of Khoja Ahmet Yassawi. A name meaning "ruined pile, remnant of an old settlement" (The name of the place..... 2006, 612-613).

Kumisbastau - Kumisbastau, village. In Tulkibas dist. The name was given because "the water of the initiation flowed like silver, turning it into silver."

Kumisti - Kumisty, river. in Sozak dist. The name means "silver-rich river with silver at the bottom".

Kunshaghyr - Kunshagir, etc. station. Turkestan, Sauran dist. Along the Arys-Turkestan railway. A name also given to humans.

Kurishti - Kurishti, village. Zhetysai dist. A name meaning "rich in rice".

Kushikbay - Kushikbay, river. It flows into the Bestogai river in Baydibek district. Long. 15 km, water basin 100 km². On the slopes of the Karatau ridge. A name given by a person.

Kishi Aksu - Little Aksu, mountains. In Tulkibas dist. In the southeast of the Boraldai mountain range.

Kishi (Little) Qaraqays gorge. Hollow gorge in Karatau valley.

Q

Qabanbay - mountain. Kabanbay, village. Tastumsyk r.c. Tulkibas dist. The name of the village was given in order to forever remember and honor the name of Kabanbay, the famous hero of the Kazakh people, the commander-in-chief of Abylai Khan.

Qabanbai Batyr's real name is Erasyll. It is known in history that Abylai Khan, who highly appreciated the hero's brave deeds and wise thoughts, honored the hero as Daraboz and called him Daraboz in the mouth of the people. Kazybek bek Tavasarovich, a contemporary of the hero, who was with him in the devastating wars against the Kalmyks, and the commander of the great hundred warriors, who fought on the bloody front, said: "During the seventeen-day war in Karagaily, Erasyll stood alone on the battlefield until the evening and killed six Kalmyk heroes. took the head. Then Zhambyn Dushpan, commander of Kalmak, said: "This is a real boar that does not turn back." After that, Yerasyl was called Kaban, and later, when the hero was rich and rich, he was called Kabanbai. The Kazakh named him Karakerey Kabanbay..

Qabanbayev - Kabanbaev, village. Kazygurt dist. Sharbulak o. The name of the village is given from the person's last name.

Qabylsay - Kabilsay, village. Montaitas r.c. Arys BC in the territory. The name of the village located there is a stream inhabited and owned by a man named Kabyl.

Qabylandysai - The name of a stream in Karatau. The name means "river inhabited by a lot of deer". In ancient times, it indicates that there were many leopards in this mountain.

Qazhimukan - Kazhimukan, village. Kazhimukan r.c. in Ordabasy district. The name of the village was created in order to forever remember and honor the name of Kazhimukan Munaytpasov, the famous and famous wrestler of the Kazakh people, who won the title of champion many times in the world.

20th anniversary of the Qazakh SSR - village. Zhanabazar r.c. in Kazygurt dist. The name of this village remains unchanged.

30th anniversary of Qazakhstan - village. Shaga r.c. Turkestan BC Sauran dist. in the territory. This name is still being used in its original form.

40th anniversary of the Kazakh SSR -village. Maktaaral r.c. in Maktaaral dist. This name is also kept as before.

Qazaqstan – alt. Kazakhstan, village.. Tole bi dist. There are village names named after the state of Kazakhstan in other districts as well.

Qazaqstan - Qazaqstan, village. In the Keles dist.

Qazanbuzar - Kazanbuzar, river. A river on the slopes of the Karatau mountain range. It flows into the Zilaganata river. Long. 10 km, water basin 22 km². It can be seen that the river was named because of its strong, gusty flow.

Qazanbuzartyma - Kazanbuzartyma, spring. It is named because of the strong flow of the spring.

Qazata - Kazata, village. Algabas r.c. in Baydibek dist.

Qazybek bi _ Kazybek bi, village. Worker r.c. In Maktaaral district, the

famous and famous Tole dance, Kazybek dance with a Kazakh voice, and Aiteke dance are known to everyone. The name of the village was given in order to forever remember and honor the famous Kazybek bi.

Qazybek bi - Kazybek bi, village in Zhetysai dist. One of the three famous dances of the Kazakh people, the name was given in honor of the eternal memory of the great person Kazybek dance. It is a historical phenomenon that Kazybek dance is called Goose-voiced due to its beautiful and impressive, mysterious and shrill, unique Indian and earthy voice, like the chirping of geese and swans.

There are a lot of valuable fables and aphorisms that came from the Maitalman language of our wise grandfather and spread from mouth to mouth in the country. Some of them are as follows:

"A man is not a butterfly, a country is not a butterfly..

He who hides his illness will die fast and in vain

For everything is satisfaction and nothing is health.

The dead will not be revived, the perished will not be brought back

Wealth is not an ideal, poverty is not a shame.

Shame. love, the spouse one loves— these are your riches

If you are friendly, you are a close brother, if you are loyal, you are a close friend.

A country that has lost its unity is bad, and a man who has grown weary is bad.

He knew how to praise the taste and salt,

It knew how to keep friendship.

When a son is born to a father, he is not born to be a slave.

When a mother gives birth to a daughter, she is not born to be a slave.

If there is a moment to be understood, there is a word worthy of heart.

If you are a leopard, we are a lion.

We came from a long way (and so on). [59, pp. 66-67].

Qazygurt - Kazygurt, mountain. Although it is said that Noah's ark stopped at Mount Ararat, at the top of Mount Sinai, it is emphasized in scientific studies that it came to rest at Mount Kazygurt. Kazygurt mountain is not very high compared to other mountains, its height is 1700 m.

The father of history Herodotus mentioned the Caspian Sea, he said that his name *kas* (*eyebrow*) is the name of a large and famous tribe of the Sakas. The same Caspian Sea has been preserved in our time without losing its name or substance. The word " *goose* " of the same name is preserved in the names of places, countries, peoples. Kazbek, the word " *kaz* " in the Caucasus mountains is a phonetically changed version of the name " *kas* " from the beginning. That is, if Kazbek means "goose height", Caucasus means "Goose mountain", the surname of our people is *Kazakh*, as well as Khazar, Kazan (name of river), Kazeli (tribe, country name) in Turkic languages, the village of Kazata in our Baidibek district, mountain The naming of the name Kazygurt is a closely related historical fact. We know that the origin of the words *Kaz* (*eyebrow*) is the same. And the name Kazygurt seems to be related to the name of the country and the people. Because

the names Bashkur, Uyghur, Salgur, Uragur in the Turkic languages are a full proof of *this*. if it is a characteristic addition, *t* in *Bashkir*, *Kazygurt* atus is a plural indicator in ancient Turkic languages. Therefore, we think that Kazygurt is a name given to the name of a country, a people, that is, an ethnotoponym (tribe, country, people) characteristic of the ancient Turks.

If so, we know that the name of Kazygurt is the name of a tribe and a country that is characteristic of those ancient times and was created in accordance with the traditions of that time. Compared to this, there is no doubt that the tribe and country living in the present-day Kazygurt region called their place Kazygurt.

Qazygurt - Kazygurt, village. Kazygurt r.c. Kazygurt dist. ethnotoponym. The name of the village named after the tribe.

Qainar Kaynar, village. Alatau r.c. Tole bi dist. The name is given because of the abundant spring of water that boils from the ground near the village.

Qainar - a pit Kainar, a village. in Ordabasy dist. It is located in the southwest of the village of Temirlan, on the northern bank of the Badam River.

Qainar Kaynar, *village*, in Sozak dist. Same as above names.

Qainarbulak Kaynarbulak, village. in Sairam dist. There was a lot of boiling water in this area. The name of the village located on the bank of the spring flowing from that spring is also called Kainar.

Qainarbulak Kaynarbulak, village. in Baydibek dist. The meaning of this name is as above.

Qainarbulak Kaynarbulak, river. Long. 11 km, water basin 34 km². In the valley of the Arys River.

Qainarbulaqsay - Kainarbulaksai, river. It flows into the Keles River. Long. 44 km, water basin 388 km². In the valley of the Keles River.

Qainartas - Kaynartas, river. In Tulkibas dist. "A river flowing from a rocky place near a spring." It flows into the Katyrza River. Long. 15 km, water basin 36 km². In the valley of the Arys river.

Qaitpas 1 - Kaytpas, village. Shymkent city. in the territory. A village 2 km north of the city of Shymkent. The location of this village is varied. 1937-1938 During the Soviet era, innocent people who were executed were shot and buried here. That's why the people who saw that those who came to this place will not return, named this place *Kaitpas*.

Qaitpas 2 - Kaytpas, village. Shymkent city. in the territory. 6 km north of Shymkent. The meaning of this name is the same as above, that is, a historical name.

Qayrshaqty - Kayrshakty, village. In Tulkibas dist. The name means "situated on a stony, gravelly place with coarse and fine sand".

Qaqpaq - Kakpak, a village. in Kazygurt dist. The name of the village of the same name is Almaty region. It is also available in Rayymbek dist. A small river flowing from the middle of Aigyrzhal mountain above Tekes village cuts through this mountain. From a distance, that side looks like a wide barn gate. That's why the people called this place *Kakapak*. Compared to this, the village called Kaqpak in Kazygurt district *is* also named after an open, divided point in the middle of a

mountain or an extended ridge.

Qakpansor - Kakpansor, village. in Sozak dist. The village can be named because of its location on the territory of a mud pit that pulls the foot like a trap and does not let go.

Qalash. Kalash, village. Ordabasy dist. "The railway was built and people started to live along the road. Huts were dug here for people to live in, and mud houses were built as living quarters. That's why the name of this place was called "Kalash"" say old-timers.

Qalash – it is well known that in Russian, kalash is "thin round baked bread". With that in mind, the name of the village may be called Kalash because Kalash bread is baked a lot in this village.

Qalghansyr - Kalgansyr, a village. In the Keles dist. In the past, the Syrdarya River reached this region, and after it was *drained*, the remaining water from the Syrdarya River was called Kalengsyr by the people. The village there was also called *Kalgansyr*.

Qalghansyr - Kalgansyr, a village, in Shardara dist. The meaning of this name is the same as above.

Qaldykol- Caldycol, lake. Between the Arys-Turkestan Canal and the Syrdarya River. Since this lake is in a remote area, people did not visit it much in the past, so it was called "Kalgan kol", hence it was called *Kaldykol*.

Qalibekauyt - Kalibekaut. A name given by a person. The word ayut, which is added to the name of a person, is "the place where water resides in the spring". Therefore, it can be seen that *Kalibekaut means "the place where the water of the Kalibek well collects"*.

Qalpaqsai. Kalpaksai, village. in Zhetysai dist. The main form of the name is the word sai. In use, *Aksai, Karasai, Tassai*, etc. All the names are obvious. And the name *Kalpaksai is unique. When you think of a hat, the word "like a hat, similar to a hat" immediately comes to mind. A hat is a headdress made of white felt. This hat is not a modern hat, it is a long-standing, fashionable, fashionable garment worn only in the summer. It is sewn in four guli. If so, the wisdom of the people is put into a hat, and the name Kalpaksai is also a wit. Compared to this, we think that Kalpaksai is a name that means "straight ravine"*.

Qambarasai. Kambarasai. The name was given in honor of the famous Kambar batyr.

Qamchaq. Kamshak, village. Tole bi dist. *Kam* in the first part of this ancient name means "big river in Bukhara", while in Udmurt *kam* means "big river". We can see that the tense of the second participle - *chokh* in Tajik is a sound-changed version of the word "deep" in our language. Therefore, *if Kamchak means "river in a deep ravine"*, we can clearly see that the village located on the banks of this river was named *Kamchak*.

Qamysandsay - Kamysandsay, river. It pours into Ashsysay. Long. 31 km, water basin 170 km². Keles-Kuruk Keles own. in the valley. It is close to the meaning of "river with many reeds and thick growth".

Qamystyqaq. Kamystykak, lake. Turkestan BC in the territory. The first part

of the name means "thick reeds, lots of *reeds* ", and the second part "kak " means "a small, small lake". Hence, "a small, small lake with thick reeds".

Qanaghat - Kanagat, village. Saryagash dist. Kaplanbek r.c. a name derived from a person's name.

Qanaty-Qyzylsai - gorge. Kanaty-Kyzylsai, river. It flows into the Achsysai river. Long. 20 km, water basin 94 km². Keles and Kuryk Keles owns. in the valley.

Qandym - well. In Otyrar district. " *Kandym* is a bushy plant that grows in the desert." The name of the well dug in the place where this plant is.

Qandoz - Baltakol r.c. Otyrar dist. Former village name. The word *blood* in the first syllable of this name is found in historical names, and scientists believe that it means "water", "river". And if the word *own* in the second composition occurs in the Altai Altai language, *oos means* "mouth" (Molchanova, 1970, p. 27), Uzbek, Kazakh, etc. In other languages, it is also *spoken in* the person of mouth, meaning "the place where the river originates, the mouth". Therefore, we think that *Kanduz* is a name used in the sense of "the source, mouth of the river", which has been pronounced for centuries, has undergone many changes, and has changed in sound.

Qantaghy. Cantagi. The phonetic variation of the name *Khantagi*.

Qapanza - Kapanza, village. in Saryagash dist. For the year r.c. The name *Kapan*, and the second component *za should be a shortened form of the* Tajik word *zada* - "generation, seed".

Qaplanbek - Kaplanbek, village. A name given by a person. In the first syllable of the name, the name khaplan is a *phonetically changed form of leopard*. It is called "leopard" in Russian. The historical *word in the second form* is term.

Qarabastau - Karabastau, village. Kazygurt dist. Zhanabazar dist. The meaning of the name means "big beginning", "clean water beginning".

Qarabastau - Karabastau, village. Ordabasy dist. Badam dist. The meaning of the name is as above.

Qarabastau - Karabastau, village. in Sairam dist. Star r.c. The meaning is the same as above.

Qarabastau - Karabastau, village. Tulkitab dist. Tastumsyk r.c. The meaning is the same as above.

Qarabau. Karabau, village. Kazygurt dist. Altyntobe r.c. The meaning of the name: *kara* - "huge, large", *bau* - "garden, garden". That is "a large garden with a large area".

Qarabau. Karabau, village. Saryagash dist. Silk Road r.c. The meaning of the name is the same as above.

Qarabausai - Karabausai, river. It flows into the Keles River. Long. 44 km, water basin 388 km². In the valley of the Keles River. Meaning: "big garden in the valley".

Qarabura saint - Saint Karabura. Keles dist. Koshkarata a.o.

Qarabulaq - *village*. Sairam dist. This name is found in many parts of the country as the names of villages and rivers and has different meanings. In the

mouth of the people, earlier, *Karabulak* was called "watery region". Basically, the word " *kara* " in the first syllable of the name *Karabulak* means "pure", "spring", "water flowing from the beginning", i.e. "pure, clean water".

Qarabulaq - Karabulak, village. Sozak dist. Sholakkorgan r.c. The meaning of this name is the same as above.

Qaragashti - Karagashti, river. It flows into the Arys river. Long. 29 km, water basin 231 km². In the Arys river valley. The meaning is "elms grew thickly on the bank".

Qarazhailau. Karazhailau, river. It flows into the Sairam river. Long. 10 km, water basin 38 km². The meaning of the name is "a river in a wide, large meadow".

Qaradegeres gorge is a gorge. In the depths of Karatau. If the word " *kara* " in the first part of the name means "big, huge" here, the root of the word *degeres is tag (deg)* - "mountain peak", "mountain mane", "mountain top", and *es* "water". The full meaning of the name is "river in a big mountain".

Qarazhantaqsay - Karajantaksai, river. Long. 30 km, water basin 133 km². In the valley of the Arys River. The name means "thick, abundantly growing ravine" (thickness is a leguminous herbaceous plant). This river is in the valley of the Arys River.

Qarazhol. Karazhol, village. Sairam dist. The name was given because the village is located near the highway.

Qarazhon Karajon, village. Sayran dist. in the territory. Maidantal r.c. It is the name given to the village located on the ridge, to the place where there is a rise and rise.

Qaraqai Karakai, village. Zhetysai dist. *Which suffix in the second part of the name can be found in many personal names in our language, such as Abikay, Aimakay, Zhumakay, Baltakay, Kairkay, Sarsekey, Beysekey.* Compared to this, we think that the name is *Karakay*.

Qaraqalpaq iKarakalpak, village. in Saryagash dist. The name of the village named after the people, that is, ethnotoponym.

Qarakatbulaq. Karakatbulak, village. Kazygurt dist. The name was given due to the abundant growth of currant plants on the banks of the stream.

Qarakiyr - Karakyr, *village.* Maktaaral dist. Joldabay Nurlybayev dist. The meaning of the name is "far, distant, remote village".

In some sources, this village is called *Karakyr* village. "Karakyr" is a "high and rugged land." It is called *Karakyr because it can be seen from the corner of the eye.* There is also a legend about this name. Another reason why it is called *Karakyr* is that today the ridge of Karakyr has become a large-scale grave of the dead.

Qaraqiya - Karakia, village. Tole bi dist. Our language is filled with expressions such as black wind, black wind, black people, black poor, *black cemetery, black rain, black cold, black crowd, black farmer, black forest.* Such simple place-names are also common. It is well known that the word *kiya* in the name of Karakiya means "distant land, faraway land, harshness, remoteness". If so,

we see that the name Karakiya means "a village in a distant, remote place".

Qaraqozha - Karakozha, village. in Sozak dist. A name given by a person.

Qaraqongur - Karakonyr, *village*. In Otyrar district. In our literary language, there is a word for dark brown soil "dry and desert belt soil". Compared to this, we can see that the village was named Karakonur due to its location on the black soil.

Qaraqtay the *mountains* in the territory, near Kyzylkum. When we pay attention to the opinions of scientists about this historical name, we notice the following.

In the characteristic dated back to XIII century, ancient Turkish monument, Karagu is called a guard, a picket. In 11th century. Mahmut Kashkari mentions in the ancient Turkic dictionary that *qaryu is a signal watchtower*. This evidence is based on clear and concise data, saying that the word " *karak* " in the first part of the name " *Karakt* " is a sort of a legacy from ancient times, and we can clearly see that " *karak* " stands isolated and lonesome as if guarding something like a guard from afar. Taking this into consideration, we can see that *Karaktah* means "a mountain like a solitary, lonely guard."

Qaraqum - Karakum, village. Ordabasy dist. Bogen r.c. The famous Karakum name dates back to the 13th century. It is known from history that it is called *Karakum* in the ancient Turkish written monument [58, p. 362], and it is contemporary with the names Karateniz, Karatau, Kara Irtys in ancient times. It is very appropriate that this historical name, which continues in our era, was given to the name of the village. The meaning of the name is: "a very large, huge sandy valley covering the land."

Qaraqur. Karakur, village. Karakur r.c. in Sozak dist. It was called Engels until 1994, and now it has a new name - *Karakur*.

The word "black" in the first part of the name has multiple meanings. In the Kyrgyz language, it has about 20 meanings in the "Kyrgyz-Russian Dictionary" (1965), and in the 16th meaning we read: "the place where snow does not fall on the mountain". It is the same as black land in our language. And the word kur in the second form is from the 11th century. author Mahmut Kashkari in his work: "build II. kuruk (Ughuz language) - dry". Hence, our word is dry. We can also see the closeness of the word " at " to " khur at " in our language. Based on these facts, we can see that the name Karakur means "a place where there is not much snow in the winter, sunny, dry, dry place for people", and the local country shortened it and called it Karakur. This is just our simple guess. Its exact, true meaning may be different.

Qaraqshy - or Karakshi, etc. station. In Tulkibas dist. We consider it a name that means "employee, supervisor, guard, who constantly monitors the schedule of the train."

Qaramola - Karamola, mountain. Although the word in the first part of the name is widely understood by the general public, the use of the word "mola" in the second part of the name is thought-provoking. There is a reason for the fact that names like *Akmola, Kumola, Jarmola* often coincide with the names of hills and peaks. K. K. Yudakhin in the "Kyrgyz-Russian Dictionary" defines the Iranian

word *mola* as "grave, corpse". It is well known that when a dead person is buried again with excavated soil and piled up, a small hill is formed. Compared to this, this dome, built like a hill, is a sign of height. If so, the name of the mountain *Karamola* seems to mean "big high hill, mountain".

Qaramurt - Karamurt, village. Karamurt r.c. in Sairam dist. According to the legend about the origin of this name, "During the invasion of Chinggis Khan, two brothers escaped from Isfijab and founded a new settlement on a place along the caravan route, at the head of a clear spring. Among them, two guys had mustaches. Because of that, this place was called "village of black mustached guys".

Qaramuryn - Karamuryn, village. Zhanabazar r.c. Kazygurt dist. In the names of places and water in our country, there are many names created by combining the words of human parts: *head, eyes, arms, legs, neck, mustache, armpits, breast, waist, hips*. One of them is the name *Karamuryn*.

Qaraoi. Karaoi, village. in Zhetysai dist. The word *kara* means "big, big, large" in the composition of names of places and water with a single person. In contrast, the name *Karaoi* means "a large, bumpy, and sometimes hollow land extending in a long chain", the village located there.

Qaraozek - Karaozek, village. in Zhetysai dist. A name meaning "a long, long, long shaft".

Qarasai. Karasai, river. It flows into Chakpak river. Long. 30 km, basin area 153 km². At the foot of the Karatau ridge.

Qarasaqal. Karasakal, village. in Zhetysai dist. A name given to a tribe.

Qaraspan - Karaspan, mountain, village. Ordabasy dist. The site of a medieval town. Although it was *originally called Karaaspan*, it has been spoken for centuries, and one of the double vowels *a* has been dropped and became *Karaspan*. It can be seen that the name arose when our ancestors worshiped and worshiped the sky, air, and gods in ancient times.

Qarasu is Karasu, village. Sairam dist. The name of the village located on the bank of the Karasu river.

Qaratal. Karatal, village. Oshakh r.c. Keles dist. If the term "black forest" means "thick rock, dense forest, thicket", then the name "Karatal" means "thick, dense willow".

Qaratas. Karatas, village. in Baydibek district. The name given due to the abundance of stones in the neighborhood where the village is located.

Qaratas. Karatas, village. in Kazygurt dist. The meaning of this name is as above.

Qaratas. Karatas, river. Pours into the Lion River. Long. 15 km, water basin 76 km². On the slopes of the Karatau ridge. The name of the river is related to the abundance of large black stones in the valley where the river flows.

QaraUntis is a gorge. Karaungur, creek. In the depths of Karatau. The meaning is rather obvious, literally black gorge / cave.

Qaratau. Karatau, mountain. Karatau is one of the ancient toponyms of the Turkestan region. The well-known scientist E.M. Murzaev said: "The word *black* in this name is related to color, because there is no snow all summer in Karatau,

like in other great mountains" [39, p. 103].

This name is a name characteristic of the ancient era, contemporary with the famous names of Karatengiz, Kara Irtys, Karakum. It has long been known that the word " *black* " in the above- mentioned toponyms, in addition to color, means "great", "large", "large".

Qaratobe - Karatobe, village. Star r.c. in Sairam dist. Village names Karatobe are found in Keles, Tolebi districts and Turkestan capital. also found in the territory. It is *obvious* that there are names of Zhuantobe that have the same meaning. Almaty region. On this day, the discovery of the Golden Man in Dzhuantobe, the center of Esik District, Esik, is world famous. There are also such Zhuantobes in Kegen district of Almaty region. It is found that the appearance of Karatobe and Zhuantobe is connected with historical events. According to archaeologists, they seem to belong to the Saka period. The names of Karatobe in the Turkestan region may also have their own history. Kazygurt district and Turkestan capital. It is said that Karatobe is a medieval city and settlement. We note that the meaning of the name Karatobe is: "big, high hill, thick hill".

Qaratobe - Karatobe, village. Sauran dist. Karasyk dist.

Qaraultobe - Karaultobe. Tole bi dist. In the works of historians, it is indicated as a place of a medieval town. Meaning: "The watchman, the height where the watchmen watch and see the sights in the far and near vicinity."

Qarashyq. Karachik, village. Sauran dist. in the territory. This historical name dates back to the 11th century. in the work of the famous scientist Mahmut Kashkari entitled "Devonu-lugoit Turk" Qaračuq is "the name of the city of Farabi in Turkic language".

Qarashyq. Karachik, river. Turkestan BC in the territory. Long. 103 km, water basin 1210 km².

Qarghaly. Kargaly, village. Otyrar dist. It is found as a river name in other regions of our republic. Meaning: "rocky, stony river".

Qarghyn is a gorge. Kargyn, lake. in Sozak dist. The word *snow* in the first part of the name dates back to the 11th century. author M. *Kashkari in his work: "snow - overflow through the edge, exit from the shores, spill over. Suv ariqtin qardi ; water spilled out of the ditch"*. And the verb in the second part *is* an addition. Therefore, it can be seen that Kargyn means "a lake with a full channel".

Qarghyn is a gorge. Kargyn, village. in Sozak dist. The name of the village named after the lake.

Qarzhailau - Karzhailau, river. It flows into the Sairam river. Long. 10 km, water basin 38 km². In the valley of the Arys River. It has the meaning "river formed from snow water in the meadow".

Qarzhan. Karzhan, village. Altyntobe r.c. in Kazygurt dist. A name given to a tribe.

Qarzhansay - Karzhansai, river. It flows into the Keles River. Long. 38 km, water basin 193 km². Keles and Kuryk in the valley of Keles rivers. It means "the river that flows in every treasure".

Qarlyaghash gorge - gorge. Karlyagash gorge. The name in Karatau valley.

Qarnaq is a gorge. Karnak, a village. This name dates back to the 11th century. If we read that in the work of Mahmut Kashkari: " *Karnak* is a "city name", then we read the opinion that *Karnak* means "big belly, big belly". E. Koishibaev: " *Karnak* is the name of a settlement on the Syr River (a settlement built on the site of an ancient city of the Oguz tribes). Ethnonym", he wrote [56, p. 163].

According to K. Rysbergenova: "Some authors associated the word *kar* (as part of the toponym *Karnak*) with the meaning "snow, snowy area", although it is difficult to understand due to what exceptional natural features there should be a lot of snow here. Therefore, we do not exclude the connection between the meaning of the toponym and the concept of "kar - hand, forearm", i.e. in toponymic language - "a branch, a channel, a branching of a river, a river system, a place where a river divides into branches, channels" [62, p. 124].

In our opinion, the word *snow* in the first syllable of the name *Karnak* seems to be related to the mountain. The main evidence for this is that, firstly, the village of Karnak is located at the foot of the Kentau, and secondly, it is known that the words *kar/gar/gar* are words meaning "mountain", "stone" in Indo-European languages. *Kar* "mountain", "rock" in Afghan language, Slavic. *kar* - "peak", "high", Indo-Iranian. *gar* - "mountain", Arm. *kar* - "stone", Turkic, goose. edge [39, p. 255]. According to these evidences, if we consider that Karnak is a name with the meaning of "settlement, village at the foot of the mountain", "stone defense", "strong castle", it is a real addition to its *composition*. If it is found in words such as *поляк, мойнак, чойнак* in our language, we project that it is equivalent to the additions - *ды, -ты, -лы, -лы* coming from ancient times in toponyms.

Qasaqum - Kasakum, sand. In our language, it is well known that the phrase "kasa sulu" means "very beautiful, very beautiful, beautiful ". So, we can see that *Kasakum* means "very beautiful, very good, excellent, wonderful sand". In the process of describing the natural phenomenon and showing it openly and clearly, there is an understanding of the name Myrzashol.

Qasqasu. Kaskasu, village. Tole bi dist. The name was given in connection with the location of the village on the banks of a sparkling river.

Qaskatobe - Kaskatobe. Medieval settlement. Tole bi dist. As if it means "clearly and clearly visible from a distance, the surrounding open, rolling hill".

Qasymbai - Kasymbai, a well. A name given by a person.

Qatynkopir is a gorge. Katynkopir, village. Shymket BC depending on The name was formed as "a bridge built by a woman".

Qatynqamal - Katynkamal, river. It flows into the Kokkiyasai river. Long. 23 km, water basin 58 km². On the southern slope of the Karatau ridge. The river flows in Katynkamal.

Qatyrza. Katyrza, river. It flows into the Taganassai River. Long. 11 km, water basin 102 km². In the Arys river valley.

Qaughan Ata - Kaugan-Ata. The site of an early town. In Otyrar District. A name given to a person.

Qaunshi - Kauynshi, village. In the Keles dist. Alpamys batyr r.c. A name meaning "planting and growing melons".

Qaunshisai - Kauynshisai, river. It flows into the Achsysai river. Long. 23 km. The water basin is 79 km². In the valley of Keles and Kurkeles rivers.

Qauysbek Turysbekov - Kausbek Turysbekov, r.c. in Shardara dist. A given name

QiynzhUrek gorge - in the depths of Karatau. This gorge is probably named because only a brave, strong person can cross it.

Qiyazhol - Kiyazhol, village. Keles dist. It can be seen that the village was named because of its location on the road.

Qobylandi - Koblandy, well. in Sozak district. The name is named after a famous hero.

Qoghaly - Kogaly, village. Tole bi dist. The village is probably named because of the large and dense growth of sedges.

Qoghaly - Kogaly, village. Tulkibas dist. Keltemashat a.o.

Qoghaly - Kogaly, village. Zhetysai dist. Atameken a.o.

Qoghalysai - Kogalysai, river. It flows into the river of Nine. Long. 14 km, water basin 37 km². In the Arys river valley. "A ravine with a thick growth of trees and a lot of trees."

Qogham - Kogam, village. In Otyrar District. "Common community, organization of people with the same intention, solidarity, hopes, dreams, and goals."

Qozha Ahmet Yasawi mausoleum - Mausoleum Koja Ahmeta Yasawi. An architectural building built at the end of the 14th century in the city of Turkestan.

Qozhaqorgha - **Kozhakorgan**, village. in Sairam dist. A name given to a tribe.

Qozhamberdi - village. In Tulkibas dist. A name named after a famous person.

Qozhatoghai - Kojatogai, village. Otyrar dist. Khojatogan r.c. of this village in 1964. It is said that it was established by the resolution of the Shymkent regional executive committee. The meaning of the name seems to be related to "the name of the master, or the name of the clan".

Qolqudyq is a stream. Kolkudyk, village. Otyrar dist. A name meaning "well dug by hand".

Qozmoldaq - Kozmoldak, village. Drawn by r.c. in Sozak dist.

According to the information of the chronicler Esysrkep Omirbekov: "In the gorge and at the foot of Mynzhylyk hill here, there used to be a thick *sambi* willow. "The local population used to make the roof and rafters of the yurt from willow." *Sambi* planted the willow by heating it on fire, that is, he called the fire and *kolamta* "koz" by the people. Thus, we can see that there is a folk legend that "this year, as a sign of the country's joy, the place was named *Kozmoldak*, because there are plenty of sheep here."

Qolkudyq is a stream. Kolkudyk, village. Otyrar dist. A name meaning "well dug by hand".

Qongyrat - Konyrat, village. in Maktaaral dist. The name given to a well-known and large tribe.

Qongyrataryq -Konytarak, village. in Sozak dist. "Kunirat's ditch, that is, the ditch made by the Kunirat tribe."

Qongyrtobe - Konyrtobe, village. Oshakh r.c. In the Keles dist. The name "shows the brown color of the hill and does not mention it. According to the general public, there is "abundance of valuable brown grass in the vicinity of the hill, which is contagious to cattle."

Qoralas is a gorge. Koralas, village. Saryagash dist. Smooth r.c. The name means "sitting side by side, mixed together". Many people know the saying "A thick fence, a mixed village".

Qoralas is a gorge. Koralas, village. Keles dist. Spark r.c. Synonymous with the above.

Qorghhan - village. Tole bi dist. Archaeologists call mounds and *mounds* in the depths of which ancient objects are preserved. It seems that the village was named Korgan because of plagues in this area. Another meaning of the word *Korgan* is "castle, fortress".

Qorghantas gorge - gorge. Korgantas gorge. A gorge in the depths of Karatau.

Qosaghash. Kosagash, village. Tole bi dist. "The village got its name because it was located on a place where two trees were growing."

Qosaghash. Kosagash, village. in Kazygurt dist. The meaning of the name is as above.

Qosaqzhar - Kosakzhar, village. Turkestan BC r.c. in the territory The name of the village is Kosakzhar because there are two side by side or opposite valleys.

Qosbulaq. Kosbulak, village. in Baydibek dist. It was named Kosbulak because two streams flowed in a row at the location of the village. Such a village name also exists in Sairam district.

Qosqudyq. Koskudyk, village. Zhetysai dist. The village was named because of the location of two wells dug next to each other, if not because of the two wells. Such Koskudyk village also exists in Maktaaral district.

Qosquruqsai - Koskuruksai, river. It flows into the Besarik river. Long. 20 km, water basin 99 km². On the southern slope of the Karatau ridge.

Qosmezglil - Kosmezglil, village. Sauran dist. Chornak r.c. A name meaning "in a row, at the same time".

Qosotkel - Kosotkel, village. In the Keles dist. The name means "village near the crossing".

Qosseyit - Kosseit, a village. in Shardara dist. A name meaning "Seyt's camp".

Qostakyr. Kostakyr, village. in Maktaaral dist. The name means "a village located on a barren land in a row".

Qosterek - village. Otyrar dist. The name means "a village located near a row of poplars".

Qostobe - Kostobe, village. Tole bi dist., Karatobe r.c. The meaning of the

name: "twin hills standing side by side".

QostUyin is Kostuyin, village. Otyrar dist. The meaning of the name is : "strong, mighty".

Qotyrbulak - Kotyrbulak, village. Sauran dist. According to Urangai r.c. The name means "rough, criss-cross stone stream, village near that stream".

Qoshan - Koshan, a well. A name given by a person.

Qoshkarata - Koshkarata, village. in Baydibek dist. A name given to a person. Patron of sheep and ram (sacralization, lamb as a totem).

Qoshkarata - Koshkarata, village. In the Keles dist. A name given to a person

Qoshkarata - Koshkarata, river. It flows into Boraldai river. Long. 81 km, water basin 893 km² In the valley of the Arys River. in Baydibek dist.

Qoshkarbek - Koshkarbek, well. in Shardara dist. A name given on behalf of a person.

Qoianbay - Koyanbay, village. in Kazygurt dist. A name given by a person.

Quankudyk - Kuankudyk, village. Shardara dist. Kauysbek Turussbekov r.c. At first, it was named after a person and had the meaning "Kuan's well, the well that Kuan owned", but later it was noticed that this name was given to the village located near this well.

Quanysh - a mountain. Kuanysh, village. In Kazygurt district, Altyntobe r.c. The name means "let the village be happy and enjoy great happiness".

Quat - Kuat, village. The name means "strength, energy".

Quyghan. Kugan, village. Keles dist. Aktobe r.c. "The point where one river flows into another" and the village located there is also called Kuygan.

Quyghan. Kuigan, village. Shardara dist. Zhaushikum r.c. The meaning of this name is the same as above.

Qyiryqtobe. Kuyryktobe. Medieval town. In Otyrar District. It is 3 km to the north-west of the community village, along the Arys river, near Shauldir-Timur villages. If we say that the word qiyval in the first part of the name is a phonetically changed version of the ancient Turkic word *qujug* - " (the root is *күй*), then the meaning of the name is "a hill near the well".

Qulaganzhar - Kulaganjar, village. Kokebel r.c. The village was named so because it is located near this fallen cliff.

Qulan Kulan, village. Zhambyl region. If there is a Kulan village in the district named after Turar Ryskulov, then there is also the name of the Kulan village in the Tulkibas district of the Turkestan region. The main reason for this is the presence of foxes in both regions.

Qulan. Kulan, river. It flows into the Arys river. Long. 26 km, water basin 144 km² In the Arys river valley.

Qularik Kularyk, village. Kazygurt dist. Karabau r.c. The meaning of this historical name is: "a ditch dug by slaves", and after a village was settled on the bank of that ditch, the name of the new village was changed to Kularyk.

Quldyq. Kuldyk, mountain. In the Kazygurt district, in the northwest of the Kazygurt ridge. It seems that this name was mentioned in connection with bowing

to the mountain and later became the name of the village.

Qultuma - Kultuma, village. in Saryagash dist. The name of the village named after the tribe.

Qumaylyqas - Kumaylykas, village. Turkestan BC depending on Babaykorgan r.c. *If the word kumai* in the first part of the name is " a large bird of prey that inhabits high mountainous areas ", - *ly* is a plural sign indicating abundance, abundance. So *Kumayly* means "a lot of sorghum birds". And the word " *kash*" in the name is *qasu*, which was used in ancient times. According to these evidences, the name *Kumaylykas* means "a place with a lot of sorghum".

Qumkent - Kumkent, a medieval town. in Sozak district.

Qumkent - Kumkent, village. in Sozak dist. The name of the city is Kumkent. The name means "city, city built on sandy, sandy land".

Qumkol is a gorge. Kumkol, lake. Turkestan BC in the territory. There is an interpretation that the meaning of the name is "the name given because the shore of the lake or the bottom is fine sand and gravel".

Qumtiym. Kumtyim, village. Sauran dist. in the territory. Township r.c. A name with the meaning of "dam, barrier placed in the sand".

Qumkudyq . Kumkudyk, village. in Saryagash dist. Meaning: "a well dug in sandy ground".

Quraq - Kurak, village. in Kazygurt dist. Altyntobe r.c. The name may mean "fresh, waxy grass growing in the place of the village" or "newly established young village".

Qurama- Kurama, village. Saryagash dist. Zarytobe r.c. The name means "united residents from all over the world who have gathered in one place".

Qurkeles - Kurkeles, village. in Saryagash dist. The word *kuruk* in the first part of the name is a shortened form of the word *kuruk* in the name *Kuryk Keles*.

Qurlybaisai - Kurlybaysay, river. It flows into the Uyasai river. Long. 17 km, water basin 48 km². Keles and Kuryk to the valley of the Keles rivers. The name was named after a person named Kurlybaisai.

Qurlyq - Kurlyk, village. in Sairam dist. According to the researchers: "A thousand years ago, there was a city named Kurlyk on the earth. In the works of Arab travelers of the 9th-10th centuries, "Kur" is mentioned in the names of many cities. Based on the data there, the word *khur* means "free" (*khur* came to me), *khur* in Arabic means "freedom", "liberation", a city freed from invaders, *khurlug*. Because of this, it is said that the name of the settlement was called Kurlyk.

Qurmanata - Kurmanata, village. in Zhetysai dist. A name given by a person.

Qurozek . Kurozek, village. In the Keles dist. A name meaning "dry, riverless stream, stream".

Qursai. Kursai, river. Long. 59 km, water basin 302 km². On the slopes of the Karatau ridge.

Quryq Keles. Kuryk-Keles, river. The Kuryk Keles River, which flows from the southwest of Saryagash, flows to the north of the Syrdarya River. Far from the starting point. 114 km, water basin 360 km². The word *kuruk* in the first part of the name has nothing to do with the *kuruk* that holds the horse. *We have shown* the

origin and meaning of the name *Keles*. In the process of defining the meaning of the word *kurik*, the Uzbek scientist S.A. Karaev wrote: "In some regions of Uzbekistan, the word *kuriq* means fertile meadows on the banks of the river" (Toponymy of Uzbekistan. Tashkent. 1991, p. 68). After that, after thinking about it, we designed the word *kuruk* to be equivalent to the word *kuruk* in our literary language. *Reed* is "fresh and waxy grass that grows lushly on the banks of lakes, rivers, and water; After reading the definition "the young age of reeds" and being guided by it, *Kuryk Keles* is a name that means "a river on the banks of which lush meadows grow and reeds grow on the banks". we came to the conclusion.

Quriksai. Kuryksay, village. in Saryagash dist. Darbaza r.c. the meaning of the name: "river with reed grass".

Quriksai. Kuryksai, river. Turkestan BC in the territory. This name also has the above meaning. This river flows into Kurikkeles. Long. 19 km, water basin 116 km². In the valley of Keles and Kurikkeles rivers.

Qurylys - Construction, village. Keles dist. Unit r.c. "It is named because it is where the builders and prepares the materials needed for construction."

Qusshy - Kusshi, village. Sauran dist., Maidantal r.c. The name means "Village of Poultry Farmers".

Qutarys - Kutaris, village. in Sairam dist. The name means "happy, prosperous village of Arys".

Quturghan - Kutirgan, river. Meaning: a name with the meaning of "flowing, raging, rushing river". In the valley of the Arys river.

Qushata. Kushata, village. Sauran dist. Orangay r.c. Holy name meaning "fairy, protector of birds".

Qydyr Mambetuly - Kydyr Mambetuly, village. A given name from a given name.

Qyzemshek - Kyzemshek, village. in Sozak dist. Similar mountain horses of Almaty region. There are also in Kegen district, Kostanay region. It can be seen that a mountain in Sozak district was named after the village there.

Qyzemsheksay - Kyzemsheksai, river. It flows into the Shymyrbai river. Long. 21 km, water basin 88 km². Keles and Kuryk in the valley of Keles rivers. Meaning: it is said that it was named because of "the height and steepness of the ravine".

Qyzkudyq. Kizkudyk, village. in Saryagash dist. At first, it was shortened to "Kyzkudyk" when it was called "Kyzkudyk", then it became a separate village after the village settled in this neighborhood, and it became Kyzkudyk village and got this name.

Qyzkudyq. Kizkudyk, river. Kuryk flows into the Keles River. Long. 15 km, water basin 59 km². In the valley of Keles and Kurikkeles rivers.

Qyzylasu - Kyzylasu, village. in Saryagash dist. The meaning of the name should be: "pass with a red roof". Because there are names such as Kyzylasu, Kyzylagash, Kyzylaryk, Kyzylzhar, Kyzylkiya, Kyzyltogan, Kyzylzhide depending on the color of the soil and birds.

Qyzylata - Kyzylata, village. in Kazygurt dist. A name given by a person.

Qyzylata - Kyzylata, river. It flows into Bayaldyr river. Long. 46 km, water basin 144 km². On the slopes of the Karatau ridge. Turkestan BC in the territory.

Qyzylatasai - Kyzylatasai, river. It flows into the river Yuzimsai. Long. 20 km, water basin 51 km². Keles and Kuryk in the valley of Keles rivers.

Qyzylata creek. Kyzylata gorge, ravine. In the depths of Karatau.

Qyzylasker - Kyzylasker, village. Keles dist. The name given in the Soviet era.

Qyzylbastau - Kyzylbastau, village. Tulkibas dist. Mashat r.c. The name is given in connection with the allusion to the emergence of the beginning from the red earth.

Qyzylbulaq is a stream. Kyzylbulak, village. in Kazygurt dist. The name given to the spring is due to the fact that it flows from the red soil.

Qyzylbulaq is a stream. Kyzylbulak, river. It flows into the Zhegergensai river. Long. 16 km, water basin 32 km². In the valley of the Keles River.

Qyzylbulaq is a stream. Kyzylbulak, river. Pours into the Lion River. Long. 20 km, water basin 98 km². On the slopes of the Karatau ridge.

Qyzylbulaq is a stream. Kyzylbulak, river. It flows into the river Yuzimsai. Long. 20 km, water basin 51 km². Keles and Kuryk in the valley of the Keles river.

Qyzıldala. Kyzıldala, village. Kazygurt dist. Meaning: "field full of flowers".

Qyzıldikhan - Kyzıldikhan, village. Kazygurt dist. Meaning: "grain grower, farmer".

Qyzylzhar. Kyzylzhar, village. in Ordabasy dist. The meaning is "valley in the red earth".

Qyzylzhar. Kyzylzhar, village. Baydibek dist. Same as above name.

This Kyzylzhar word is also used as village names in Ordabasy, Sayram, and Saryagash districts.

Qyzylzhira. Kyzylzhira, village. Kazygurt dist. Kokebel r.c. The name means "valley in the red soil".

Qyzylkol. Kyzylkol, salt lake. in Sozak dist. Kumkent a.o.

Qyzylkol. Kyzylkol, lake. Sauran dist. New Ikan r.c. the meaning of these two lakes: "the pink color of the soil and sand on the shore of the lake, and secondly, it may be related to the name of Altynkol. Because the synonym of *the word "red" is the word "old"*. It is known that there is *a red* phrase in our language. From this we can see that the word *"red" was used in* ancient times. In Turkic languages, the *silence in the word gold is metal*. Then *gold* is "red metal".

Qyzylqaban - Kyzylqaban, Mt. In Otyrar district. The name is probably related to the appearance of the stone in the red clay soil, looking like a boar.

Qyzylkanat - Kyzylkanat, village. Sozak dist. Kumkent r.c. It can be seen that it is a name given during the time of Soviet ideology, which means "the best of the Reds".

Qyzylkiya - Kyzylkiya, village. Kazygurt dist. Kyzylkiya r.c. The name means "village on high ground".

Qyzylkum. Kyzylkum Desert in the Amu Darya and Syrdarya regions of Central Asia, in Uzbekistan and Kazakhstan, in a small part of Turkmenistan. Mineral resources include gold (Muryntau), gas (Gazly). It is also known that there are names such as Kyzylu in Kashkar, Kyzyl Taiga in Tuva, Kyzyltepa in Uzbekistan, and Kyzyluzen in Iran. In all those names, the words *red* and *sand* are words common to the Turkic world. The meaning of the name Kyzylkum in the Shardara district of Turkestan region is the common name "red sandy valley" or "Altynkum", which is understandable to the general public. An early synonym of the word *red* is *al*. Nowadays, the word "qyzyl" (red) is often used in our language.

Qyzylkum. Kyzylkum, village. in Shardara dist. The name of Kyzylkum in Zhetysai district is also derived from the name of Kyzylkum.

Qyzylsay - Kyzylsay, village. Sairam dist. Mankent r.c. It can be seen that it was placed due to the red color of the soil in the valley.

Qyzylsay gorge - gorge. Kyzylsay gorge. In the depths of Karatau.

Qyzylsay - Kyzylsay, river. Pours into the Lion River. Long. 16 km, water basin 56 km². On the slope of Karatau rock.

Qyzylsay - Kyzylsay, river. Long. 15 km, water basin 67 km². In the valley of the Arys River.

Qyzylsengir is a gorge. Kyzylsengir, village. Kazygurt dist. Kyzylkiya r.c. name meaning: "red high".

Qyzylsengir is a gorge. Kyzylsengir, village. Ordabasy dist. Kazhimukan r.c. It is located in the west of Boraldai river. According to local people, "there were high red cliffs on the slope of Boraldai river. That's why it was called *Kyzylsengir*."

Qyzylsu is a river. Kyzylsu, village. Sairam dist. Sairam r.c. The soil of the ravine here is pink. People called it "Kyzylsu" because the flowing water turned red when it washed the soil.

Qyzylsu is a river. Kyzylsu, river. It flows into the Sarybulak River. Long. 33 km, water basin 127 km². In the valley of the Arys River.

Qyzyltang. Kyzyltan, village. Zhetysai dist. The name given in the Soviet era.

Qyzyltu - Kyzyltu, village. Zhetysai dist. Kyzylkum r.c. Soviet-era name.

Qyzyltu - Kyzyltu, village. Turkestan BC depending on Zhanashkan r.c. The name given in the Soviet era.

Qyzyltu - Kyzyltu, village. Tulkibas dist. Sastobe r.c. Same as above names.

Qyzylshaly - Kyzylshaly, well. In Otyrar district. A well dug in a place surrounded by beets.

Qyzylsharua - Kyzylsharua, village. Sauran dist. Ushkayik r.c. The name given in the Soviet era.

Qylty is Key, village. Sozak dist. Tastyly r.c. It is well known that the first part of the village name is the word *kyl*, and the second part *ty* is a toponymic morpheme. There are many names in our country such as *Almaty*, *Bugyty Bulanty*, *Jingildi*, *Kairchakty*. There are also quite a few names (*Sileti*, *Olengti*, *Sogeti*, *Shengeldi*) created by their thin *and thick faces*. This is an ancient indicator of the pluralization of morphemes. It is well known that in our modern literary language,

the word "hair" is used in the noun form "bristle, tuft, fur, wool-hair" and the word "hair" in the verb form *means* "making an action, doing".

The kyl " in the first syllable of the name "*Kylty* " that we are talking about has nothing to do with this word. When searching for it in ancient works, it was found in the 11th century. the author Mahmut Kashkari in the dictionary: a duck is a bird of the duck family that comes in early spring - water-swallowing early spring (duck)". 1969 "Drevneturkskyi slovar" published as "qil kil" is the name of a bird (shilokhvost or ryabchik, qilgus is a bird from a duck) and refers to the work of Mahmut Kashkari. there were many duck-like birds", we can see that they lived in the place where this village was settled in early times.

Qlysh - mountain. in Saryagash dist. It can be a name given after a person or clan.

Qypshaqbulaq. Kipshakbulak, river. It flows into the Koshkarata River. Long. 14 km, water basin 35 km². In the valley of the Arys River. The name means "spring characteristic of the Kypchak tribe".

Qyrgyzbai pass - gorge. Kyrgyzbay pass. In the depths of Karatau. A name given by a person.

Qyrqynqora - Kyrkynkora, village. Otyrar dist. The demand is made by r.c. "It can be seen that it was called the place of sheep shearing, and later became the name of the village.

Qyrykkyz - Forty girl. An ancient legendary name in the famous and holy Karatau region. From century to century, from generation to generation, the name, which has become a folk legend, is known to everyone in the region of modern Turkestan region. It is written in full in the "Kazygurt" encyclopedia. Doctor of Philological Sciences, Professor K. Rysbergen's articles "The Forty Woman Turned into a Stone Statue", S. Parmankulov "The Forty Woman" we see that this legend is based on the publication in the "Kazygurt" encyclopedia. "According to the old legends, in the old days of war, the enemy invaders saw 40 girls bathing in the Karabau water outside the country, walking carefree, and chased them. Then the girls prayed to God and said: "Turn this enemy and us into stones before the enemy tramples my country and my land!" he said and begged. The girl's wish was granted, and the enemy army turned to stone. That place is now called Karatas. People say that the girls have become a unique monument lined up beautifully. These monumental stone sculptures are located at the source of the Akkum River in the north-east of Turbat village.

L

Lengir is a gorge. Lenger, city. Center of Tolebi district. The name is spoken and written in Uzbek, Tajik, and Uyghur languages in the *Langar* person. In the Kazakh language, due to the change of the open, thick vowel sound *a* to the thin labial sound *e*, it was formed as *Lenghir*. Of course, there are opinions about the history of the name, origin and meaning. Lan (lang) in the first part of the name means "high cliff" [39, p. 336], and gar in the second part *means* "mountain", "pass", Afghan language. *gar* - "mountain", Iranian language. *gari*, avest. *garay* -

"mountain", "mountain ridge", gar "mountain", "say" - in Tajik, Uzbek, Persian languages. the Arabic word *gar* is "say" [39, p. 139]. According to this evidence, *Langar* was probably the first given name. The main meaning is "a wide valley in the mountain". If this name dates back to ancient times, then in the later periods, the Silk Road passed through this place, the caravans stopped, they and the caravans rested, the country was settled, bus stops and parking places were built. That's why later passengers, walkers, caravan drivers, and travelers got a second name for this place as "hotel, lodging along the road". However, we notice that this bus stop is still called Langar (*Lengir*) by its original historical name.

Lenin - Lenin, village. Maktaaral dist. Ayazkhan Kalybaev r.c. and in Ordabasy dist. The name given in the Soviet era.

Leninabad - Leninabad, village. Maktaaral dist. A name meaning "Lenin's city".

Leninholy - Leninholy, village. Keles dist. Alpamys batyr r.c. The name given in the Soviet era.

Leninholy - Leninholy, village. Maktaaral dist. Leninholy r.c. The name given in the Soviet era.

Lesbek batyr - Lesbek batyr, village. Keles dist. The name was given in honor of the famous hero in order to forever remember his name. It is well known that one of the descendants of the hero, Abzal Zhasuzak, a citizen of this village, built the equipment necessary for agriculture, which was a special news for the region of the republic today.

Leskhoz - Leskhoz, village. A name meaning "Forestry".

M

Mazarly - Mazarly, a well. Shardara dist. Well near Mazar.

Maybulak. Maybulak, village. Saryagash dist. It is clear that the word may in the first part of the name has a *toponymic* meaning other than its literal meaning. Therefore, the people gave their own meaning to each name and revived it. In addition to the meaning of Maybulak, "a cool, clean spring whose water is like oil for cattle", the original feature of that spring can also have the meaning of "holy, holy" spring. Because people tie white or red-colored cloth to the branches of trees growing on the banks of some large sources, springs, and small streams, and perform rituals.

At the same time, no matter what season of the year, the water of the spring is clear and watery, and there are times when even in the fierce frost of the winter, the steam is bubbling from afar.

Maybulak. Maybulak, village. Tole bi dist. Karatobe r.c. synonymous with the above name.

Maybulak. Maybulak, village. Kazygurt dist. Kokebel r.c. Meaningful name.

Maydabozai - Maidabozai, village. Keles dist. Zhambyl r.c. may be named after the clan.

Maidantal - Maidantal, a river. In the dictionary of ancient Turkic languages, the word "Maidan" in the first part of the name is " *Maidan* - Arabic language. If

it means "plain, flat, open land", it is known that it is also used in this sense in Persian and many Eurasian languages.

Maidan is the name of the mountain in Akmola region, while Maidantal is known as the name of the river in Turkestan region. The meaning of the Maidantal river is: "the river does not flow straight, but twists and turns, fast or slow, and it is said because of the thick growth of willows in its vicinity."

Maylykent - Maylykent, village. In Tulkibas dist. The types of the word *oil in the* first part of the name : vegetable oil, animal oil, edible oil, all of its ethnographic meanings are obvious to many (pouring oil into the fire, oil (Umai) mother, etc.). and the words "may" and " *mayly* " in the names of places and water are often associated with the meaning "holy, divine". If so, the meaning of the name Maylykent should be the name given in ancient times as "holy, holy city".

Maylyqara mountain, Mt. In the depths of Karatau. It is possible that the name means "holy, holy mountain".

Maylyoshaq - Maylyoshak, village. in Kazygurt dist. Kyzylkiya r.c. The word " mayly" in the first part of the name has the literal meaning of "a lot of fat, a lot of fat", but also has a variable meaning of "fertile, fruitful, blessed". For example, like grass, oily, oily black soil of the field, etc. *and the word* ošak in the second form is also used in the sense of "household, children, family" in addition to its literal meaning. Taking this into account, it can be seen that the name of the village means "prosperous, prosperous, blessed village".

Maylytoghay - Maylytogai, village. Sauran dist. Karasty, Iasy r.c. The meaning of the name is: "a lush meadow with abundant grass, comfortable for cattle."

Maitobe - Maitobe. In the second half of the 18th century, in order to solve the problems related to the internal political life of the Kazakh khanate, three hundred nobles gathered in the maslikhat every year on the Maytobe mountain range near Sairam mountain. Where to spend the winter and graze, maintain the country's peace, protect against the enemy, how to fight, the order of migration, the division and regulation of settlements, settlement of disputes between tribes, tribes, war and peace, and foreign policy issues were considered and discussed. For this reason, the name Maytobe has a certain political significance in our history.

Maitobe - Maitobe, village. Tulkibas dist. Meaning: "holy, holy hill". The village was built on the former Maytobe site.

Maqtazhan - Maktajan, village. Maktaaral dist. Iirzhira r.c. Probably named after a person.

Maqtaly - Maktali, village. Tulkibas dist. Arys r.c. Meaning: "a village with a lot of cotton, rich in cotton, growing a lot of cotton."

Maqtaly - Maktali, village. Zhetysai dist. Maktali r.c. and Kyzylkum r.c. Same as above name.

Maqtaly - Maktali, village. Maktaaral dist. Kyzylkum r.c. This also makes sense.

Maqtashy - Maktashi, village. Next, in Maktaaral district. Atameken r.c. The meaning of the name: "cotton grower specialist, cotton farmer".

Maqtashy - Maktashi, village. Ordabasy dist. Karaspan r.c. The meaning of the name is as above.

Maqtashy - Maktashi, village. in Zhetysai dist. The meaning of the name is as above.

Mamaitobe - Mamaitobe, ancient name. There are two different legends about the origin of this name in the work "Brief history of the names of places, water and localities in South Kazakhstan region". It is said that this long-standing name was named after Mamai, while the second legend says that it was named after Orak-Mamai (Orak Batyr, Mamai Khan) from the poem "Karasai Kazy". It is said that the village "Mamaevka" was named because there were more Russians during collective farming. The name Mamaitobe was formed only after those names were changed.

Mamyr - May, village. in Ordabasy dist. A name given by a person.

Mamyr - May, village. Ordabasy dist. Badam r.c. A name given by a person.

Mankent - Mankent, village. in Sairam dist. 11th century Author Mahmut Kashkari wrote in his work "Mankand is the name of a town near Kashkar". But the meaning is not specified. Regarding the name of Mankent in Sayram district, E. Koyshibaev suggested that it is a name meaning "fortified city" or "fortified city". Some ethnographers *consider the word man* to be equivalent to the word *thousand*. *It is said that there are those who say that Mankent means the concept of "thousand people's winter"*.

Martobe - Martobe, village. Sayram dist., Karakurt r.c. The word *mar* in the first part of the name is written as "mar [siryskii mar] religious. is given as a teacher, a teacher]. "Martobe is a ridge. In the second half of the 18th century near Sairam, we read the concept that "three hundred nobles gathered on the Martobe ridge every year for a maslikhat" to solve the problems related to the internal political life of the country. In these two names, we can see that the meaning of the word *mar corresponds to the words "ridge", "hill"*.

n.a. Makhambet Otemisuly - village. Kazygurt dist. Winery r.c. 1836-1837 The name was given in honor of the eternal memory of the hero of the national-liberation movement against feudalism and colonialism, the gifted orator, the poet Makhambet Otemisuly.

Mashat. Mashat, village. in Sairam dist. E.M. Murzaev spoke about the meaning of the name Mashat and in the work of K.K. Yudakhin, it was "a spring, a source that rises from the rocky ground to the surface" [39, p. 365].

Mashat. Mashat, village. In Tulkibas dist. It has the same meaning as the name above.

Mashat. Mashat, river. Long. 60 km, water basin 501 km². In the Arys river valley. The name of the river from the source.

Mayakum. Mayakum, village. Otyrar dist. Mayakum r.c. A name given to a pile of maya grass, or to the leveling of a great hill.

Mayatas . Mayatas, village. Tole bi dist. Kazygurt r.c. The name was given because the big stone near the village looks like a Maya.

Madeni- Madeni, village. Tole bi dist. Upper Aksu r.c. The name of the

village means "a village that has mastered cultural heritage, all national values, and has increased its cultural status."

Madeniet is a mountain. Culture, village. in Ordabasy dist. The name means "a creative village whose culture has developed and flourished in a new direction".

Madeniet is a mountain. Culture, village. In the Keles dist. Unit r.c. The meaning of this name is the same as above.

Madeniet is a mountain. Culture, village. Saryagash dist. Smooth r.c. The meaning of this name is the same as above.

Mantai Zarymbetova - Mantai Zarymbetova, village. Tulkibas dist. Kemerbastau r.c. Name given by name.

Maulen - Maulen, village. Kazygurt dist. Sharbulak r.c. A name given by a person.

Meldebekov - Meldebekov, village. Kazygurt dist. Sharbulak r.c. a name from a person's surname.

Moynqum - Moyinkum, sandy valley. In the "Geographic Encyclopedic Dictionary" it is written in the person of *Muyunkum* (Russian). "In Central Asia, in the south of the Republic of Kazakhstan, a sandy valley on the southern side of the Betpak steppe. The height is up to 700 m. It was formed from small pebbles and powders in the Shu river valley. The ones that are piled up and piled up are predominant. It can be seen that it is called Moyinkum because it stretches like a neck. At the foot of them, white cypresses grow, and in the plains below, sedge, ermen, and sage grow, and those places are used as winter quarters," explained.

Molbulaq - Molbulak, village. in Kazygurt dist. The name is given due to the size and abundance of the flowing spring water.

Molshlyq - Molshlyk, village. in Zhetysai dist. The name given to the village because of the large amount of income and wealth.

Molybay Orazaliev - Molybai Orazaliev, village. Sairam dist. Kolkent r.c. A given name from a given name.

Molyke Shoimanov - Molyke Shoimanov, village. Ordabasy dist. Otyrar dist. A name made from a person's first and last name.

Momynai - Mominai, village. Tole bi dist. Akkum r.c. a name from a person's name.

Montaitas - Montaitas, village. Arys BC depending on It is clear that the name of the village was called Montaitas after a person named Montai built a house in the vicinity of the mentioned stone.

Muratali - Muratali, village. Kazygurt dist. Dzhigerlen r.c. A name given by a person.

Muratbayev - Muratbaev, village. In the Keles dist. The name given to the honor of eternal memory of the state and public figure G. Muratbaev.

Muratbayev - Muratbaev, village. in Zhetysai dist. This is also a name given in honor of G. Muratbayev.

Murynaryq is a gorge. Murynaryk, mountains. Tulkibas dist. It is well known that the names of land and water contain names made from words related to human body parts. For example, *Akassunggi*, *Bassunggi*, *Zharykbas*, *Zhartytobe*,

Curigata, etc. So, this is a nasal word in the first part of the historical ancient mountain name of the 11th century.

Mukhtar. Mukhtar, village. Kazygurt dist. Kokebel r.c. A name given by a person.

Myngbulaq - Mynbulak, village. Baydibek dist. Mynbulak r.c. The name means "there are many springs in this neighborhood".

Mynzhylqy - This year. The highest point of Karatau. It is named in the sense of "this place is a place of lush grass, even if a thousand horses graze."

Mynshunqyr is a gorge. Mynshunkur, village. In Otyrar District. The meaning of the name: "land with countless, many pits".

Myrzakent - Myrzakent, village. Maktaaral district, Myrzakent r.c. foundation of the village in 1958 there is clear data about what is wanted. It is known to many that it used to be called Slavyanka. About the word *Mr. in* the first part of this name, the commentators say that it is "probably a clan name". 1958 It is common knowledge that during the Soviet era, names of places and water were not named after clans, it was strictly prohibited. In our opinion, *Myrzakent* means "beautiful, luxurious, artistic, generous city".

Myrzatobe - Myrzatobe, village. Maktaaral dist. Former name - Maktali. If Myrzatobe means "beautiful, pleasant, beautiful hill", the name of the village located here also means "beautiful, beautiful, beautiful village".

Myrzashoki - Myrzashoki, village. in Zhetysai dist. Similar to the name Myrzatobe.

Myrzashol - Myrzashol, sandy desert., if we pay attention to the proverb "when the people say it, they don't mean it," the common sense and wisdom of the local people can't help but think of the meaning of this name: "The Syrdarya River stretches from the left side of the river like a man-cart, and it is aptly called Myrzashol as it joins the Kyzylkum"..

Myrzashol - Myrzashol, village. Zhetysai dist. Same as above name.

Mirtobe - Mirtobe. A small town site preserved from the Middle Ages. If we consider that the word "mir" in the first part of the name is a phonetically changed form of the word "amir", the name Mirtobe may be the original Amirtobe.

M. Ibragimov - M. Ibrahimov, village. Kazygurt dist. Rabat o.o. name is a name derived from a surname.

M. Shoimanov - M. Shoimanov, village. Otyrar dist. The demand is made by r.c. A given name from a given name.

N

Naiman Buqarbai - Naiman Bukharbai, village. in Shardara dist. A name given from the name of a tribe-person.

Naimanqudyq - Naimankudyk, well. The name of the well is named after the tribe, meaning "well of merchants".

Nasyr. Nasir, village. in Kazygurt dist. A name given on behalf of a person.

Nauryz. Nowruz, village. Shymkent city. in the territory. The meaning of the name is in Persian: "now+rooz "new day". According to the Iranian calendar, the

new year, the beginning of the year, is celebrated on the spring equinox - March 21. In Eastern countries, including the Kazakh people, it is considered the beginning of the new year [60, p. 270].

Nauryz. Nowruz, village. in Maktaaral dist. It has the same meaning as the name above.

Nauryz. Nowruz, village. in Saryagash dist. It has the same meaning as the name above.

Naut - river Naut, river. It flows into the Sairam river. Long. 14 km, water basin 28 km². The meaning of this ancient name is completely unknown. Therefore, we searched for it in other languages. In the Uzbek language, the name *nova* is "say", and there are also the names *Novbulok* and *Novkudyk*. The words *nov* and *nova* in these names mean "ditch, canal, small valley" in Persian. And in the Uzbek language, *nov*, *nova* means a narrow, small, short river" [63, p. 128-129]. What we noticed from this is that the name *Naut* in our language is changed from the words *nov*, *nova*. *Naut* - "short, small river".

Nalibai. Nalibay, village. Toile bi dist. A name given by a person.

Nizamabad - Nizamabad, village. Sairam dist. Karabulak r.c. is the name of Nizam in the first part of the name, and abad in the second part is in Persian language (place of people, inhabited (city, country), i.e. *Nizamabad* - "*Nizamkala*".

Noghaibulak - Nogaibulak, river. in Baydibek dist. At the foot of the Karatau ridge. The name means "spring of Nogai". Ethnotoponym.

Nura. Nura, village. in Baydibek dist. This name is found in many places of our republic. In Mongolian language "nuryy" - 1. elevation; 2. Dung, ridge.

Nura. Nura, village. in Ordabasy dist. Same as above name.

Nuratau - Nuratau, low ridge, ridge. The height is 60-75 m. It is located in the southwest of Otyrar district and in the Kyzylkum valley.

Nuraul - Nuraul, village. In Zhetysai district, Yntimaq district. The name means "prosperous, radiant village".

Nuraul - Nuraul, village. Saryagash dist. For the year in r.c. It has the same meaning as the name above.

Nurzhankorghan - Nurzhankorgan, village. Sairam dist. Akbulak r.c. A name given by a person.

Nurlyzhol - Nurlyzhol, village. Maktaaral dist. Zhanazhol r.c. Meaning: "great future, clear, intercessory, radiant direction".

Nurlyzhol - Nurlyzhol, village. Saryagash dist. Kurkeles r.c. The meaning is the same as above.

Nurlytang - Nurlytan, village. Maktaaral dist. Myrzakent r.c. Meaning of the name: "bright morning, radiant, happy day, independent time".

Nurlytang - Nurlytan, village. Maktaaral dist. Worker r.c. It has the same meaning as the name above.

Nurman - Nurman, a well. A well named after a person.

Nurmat - Nurmat, village. Kazygurt dist. Zhanabazar r.c. A name given by a person.

Nurmuhamed Yesentaev - Nurmuhamed Yesentaev, village. Maktaral dist., Maktaral r.c. A given name from a given name.

Nurtas - Nurtas, village. Sauran dist. Ushkayik r.c. The name was given in honor of the eternal memory of the outstanding statesman Nurtas Ondasynov.

For many years, he worked honorably in the party and Soviet bodies of our republic as the chairman of the Soviet People's Committee, the first secretary of the regional party committee, the chairman of the presidium of the Supreme Soviet of Kazakhstan, and was respected by the people. He also contributed to the study of our literary language.

Nysambek - Nysambek, village. Tole bi dist. Alatau r.c. A name given by a person.

O

Oghyztau - Oguztau, mountain. It is a mountain owned by the Oghiz tribe.

Ozhyraitobe - Ozhiraitobe, hill. in Sozak dist. The meaning of the name is: "secluded, individual, isolated, standing high hill, hill".

Oimauyt. Oimayut, village. in Sairam dist. Kutaris r.c. dependent village. There is a verse in the folk saying "ten number oimayut, nine number sparrow". Apparently, *Oimayut* is an ancient clan name.

Oysylqarasai - Come to think of it, the river. In Otyrar district. Long. 72 km, water basin 880 km². Karzhan takes a bath at the spring at the foot of the mountain.

Oiyq is a groove. Oyik, village. Zhanaikan r.c. in Sauran dist. Old family name.

Ontam. Ontam, village. Arys BC in the territory of Akdala r.c. This can be attributed to having ten tams when the village was first established.

Ongustik - - Ontustik, village. Tole bi dist. Names in Kogaly rural district and Tasarik rural district. It is clear that it means "villages in the south".

Ongustik - Ontustik, village. Keles district, Uzumdyk rural district.

Orazata. Orazata, village. Keles dist. Birtilek rural district. A name given by a person.

Orangghay. Orangai, village. Sauran dist. In Orangai rural district. The name seems to have been derived from the ethnic name of the ancient Turks, *Uranhai*.

Orbulaq is a gorge. Orbulak, river. It flows into the Arys River. Long. 18 km, water basin 56 km². The name means "small water, spring, flowing like a spiral downwards from a place dug by the power of nature".

Ordabasy - Ordabasy, village, district names. Ordabasy village in Badam rural district of Ordabasy district.

There is a lot of information about the historical name Ordabasy preserved in the memory of the country, as well as in historical records. We decided to give an excerpt from the opinion expressed in one of them. "In 1773, the invaders of Dzungar invaded the vast Kazakh land, plundered the lives and property of the peaceful people, and massacred them. After that, our wise ancestors: Tole bi from the great zuz, Kazybek bi from the Ora zuz, and Aiteke bi from the small zuz had

the idea to hold a whole people's meeting on Ordabasy mountain. Unity is what makes a country a country, and division is what brings it to the bottom. A country with a strong unity can resist an external enemy.

From Altai in the east to far Atyrau "Gather to the head of the Horde, the middle of the land in the south!" an invitation slogan was sent. At the meeting in Ordabasy, they fought, elected a commander, and showed that the country was united as a stone knot. Thanks to the properties of the holy land, supported by the spirit of the ancestors, the first heavy blow to the Dzhonghar invaders began here. Since then, it has been called *Ordabasy* among old-timers. In connection with this, the village is named *Ordabasy* ("A brief history of the names of places, water, settlements in the South Kazakhstan region", 1995).

Ordabasy - Ordabasy, river. It flows into the Badam River. Long. 27 km, water basin 140 km².

Ordzhonikidze - Ordzhonikidze, village. Keles dist., Oshakh district. The name given in the Soviet era.

Ormaqudyq is a stream. Ormakudyk, well. In Otyrar district. *Orma* in the first part of the name means "the place where the water, the river flows." Over time, when the water and rivers dried up, the well dug in that forest was called *Ormakudyk*, probably a real phenomenon.

Ormanshy - Ormanshi, village. Sairam dist. Badam r.c. A name meaning "forest protector".

Ortaqudyq. Ortakudik, a well. In Otyrar district. It means "a well in the middle between one settlement and another".

Ormanshylyq Uii - Forestry House. Sauran dist. Ushkayik r.c. "Abode of Forest Guards".

Ortasungi - Ortasungi, river. It flows into the Koshkarata River. Long. 21 km, water basin 95 km² in Baydibek district. The meaning is close to "height in the middle, in the middle".

Ortatobe - Ortotobe, village. Saryagash dist. meaning: "Hill in the middle, in the middle".

If it doesn't work, get over it. Orynbaysay, village. Kazygurt dist. Dzhigergen r.c. The name of the village is named after the person.

Orysbay - Orysbay, village. Kazygurt dist. Dzhigergen r.c. A name given by a person.

Orysqudyq - Oryskudyk, village. Zhetysai district, Karakay r.c. "A well dug by a Russian citizen. The name of the village is based on that. Zhetysai dist. Karakay a.o.

B. Ospanov - B. Ospanov, village. Kazygurt dist. Sharbulak r.c. A given name from a given name.

Ospanov-Kudaibergenov house. "A farm house where two people are united."

Otan – **Otan, lit. homeland** village. Zhetysai dist. Abai r.c. Nation, state.

Otan. Homeland, village. Maktaaral dist. Kyzylkum r.c. Meaningful name.

Otyrabat - Otyrabat, village. Otyrar dist. Belongs to Temir rural district. If the first part of the name is typical *for* our language, the second *part of the person* abat has been used since ancient times in Iranian and Turkish languages and is often found in the names of cities and villages and is used in the meanings of "blooming", "blooming", "cultivated", "village", "winter". Therefore, *Otyrabat* means "prosperous", "blooming village".

Otyrar. Otrar, village. Otyrar dist. Kargaly r.c. depending on There are too many works about this historical name, its origin, etymology.

Kazakh scientists A. Abdirakhmanov, E. Kerimbaev, E. Koyshibayev also have their thoughts. A. Abdirakhmanov: "The etymology of the historical toponyms "Otyrar", "Turar" is rooted in the Turkic words "otyrik", "otiru", "turu". The root of these is *sit and stand* verbs. To this, a new word was added from the verb in Turkic languages, i.e. the suffix *ar*, which forms a noun, and a toponym was created" [12, p.145]. Sharing this opinion, we understand that the name "Otyrar" is a word specific to the Turkic language, meaning "final, permanent settlement".

Oshaqbai - Oshakbay, well. A name given by a person.

Oshaqy - village. Saryagash dist. Oshakh r.c. The history and meaning of this name is directly connected with the hearth. Many people do not take into account that although it is related to the word *ořak*, it has a different meaning. Only when we read the national "Explanatory dictionaries of the Kazakh language" in ten or fifteen volumes, we will definitely be amazed. The first meaning of the word " *Oshak* " is "the hearth in the middle of a yurt", the second meaning is "the hearth outside", and the third variable meaning is "house-inside, child-child". Along with this, we also know that in our language, the phrase " *Oshak basi* " means "household, child, head of the family".

Therefore, when a young baby is born, the parents, who are filled with immense joy, give the name *Oshakti with good wishes*. He wished that his son would grow up, become a citizen, have a family, and many children. When the boy grew up, he became a citizen, his good name spread throughout the country, and when he became a famous person, he became a family name. After that, he became popular in the country, and his descendants respected him and put his name in the name of the village.

Oshaqy - Oshakt, village. The name of the village named after the tribe.

O (cont.)

Ogem - Ogem, a river. in Kazygurt dist. In Old Turkic language *ogan* is "channel, spring". *Ogan oguz* double word - "spring-river". *Ogan oguz suvi* - "spring and river water".

If these words in the Turkic languages were used in the early Middle Ages, it is a remarkable phenomenon that in our era, in our modern language, they have been used in the *plural form and have been preserved as the name of a river*. At first, the word " Ughe " underwent a sound change, the *sound* of " o " was replaced

by "o ", " g " was replaced by "g ", " e " was used instead of "a", " m " was used instead of " n ", but the meaning of the word remained the same.

Okizsay. Oguzsay, well. In Otyrar District, a dry channel. The word *ox* in the first part of the name is *ogUz* - river in ancient Turkic languages, *ogUz kol* is a double word *river-lake*. The word *sai* in the second part of the name is well known in our literary language. *Okizsai* means "river in the valley". It is clear from the name that people dug a well from that channel because this river dried up over time.

Omirshoqy gorge - gorge. Omirshok gorge. In the depths of Karatau. We understand that it is a name meaning "gorge called life".

Ondiris - Ondris, village. in Kazygurt dist. The name given to indicate that the village is engaged in industry.

Oner is Oner, village. Kazygurt dist. In the rural district of Zhigergen. It can be seen that it was put up in the Soviet era in the sense of "increasing the number of artistically inclined, close-minded, artistic youth".

Onimger is Onimger, village. Maktaaral dist. The name means "rich in production, hardworking, active village".

Orgebas - Orgebas, village. Maktaaral district, Zhanazhol r.c. The name means "Constantly move forward, rise, achieve success after success".

Orken - Orken, village. Maktaaral dist. If the original meaning of this word is "line of melons, watermelons", in its alternate, quoted meaning, it is close to "vigorous, strong youth", i.e. "a prosperous, prosperous young village".

Orkendi - Orkendi, village. Zhetysai dist. Solidarity r.c. The meaning of the name: a name that means "prosperous, flourishing, successful, flourishing, flourishing".

Orkeniet is a mountain. Orkeniet, village. Maktaaral dist. Maktaaral r.c. Meaning: "socially, culturally, literary-politically developed, high-level village".

Ornekbayayut - Ornekbayaut, village. Kazygurt district, Kokebay r.c. A name given by a person. The word *ayut* in the name means "the place where water resides in the river".

Otogentobe - Otegentobe, village. Otyrar dist. Koksaray r.c. A name given by a person.

Othemis - compensation. Othemis, village. in Sairam dist. A name given by a person.

Otkelbai - gorge. Otkelbai, lake. in Sozak dist. A name given by a person.

P

Pazylkhan - Pazilkhan, a well. In Otyrar District. A name given by a person.

Partizan - lit. Guerrilla, village. in Kazygurt dist.

Pakhtazaribdar - Pakhtazaribdar, village. in Sairam dist. Uzb in the first part of the name. etc. "cotton" in Kazakh is *cotton*, "zaribdar" in the second form is "zarbdor" in Tajik - " *emphasizing* ", "front-line worker". Therefore, *Pakhtazaribdor* is a name meaning "foremost cotton farmer, emphatic".

Pakentai Arapov - Pakentai Arapov, village. A given name from a given name.

Pervoe Maya is a village. Maktaaral dist. Iirzhar r.c. The name was given in honor of the first May (May) holiday.

Pervoe Maya -, village. Keles dist. Koshkarata r.c. May 1 village. Soviet-era name.

Pervomayskoe - August., village. Zhetysai dist. Kyzylkum r.c. The name was given in honor of the May Day holiday.

Pernebaev K. - Pernebaev K., village. in Maktaaral dist. A given name from a given name.

Pobeda - Pobeda, village. Zhetysai dist. Solidarity r.c. 1941-1945 the name dedicated to the great victory of the war.

Pyshakshytobe - mountain. Pyshakshitobe. The place of a small town typical of the Middle Ages. Otyrar dist. southwest of the railway station. The meaning is probably "the hill where knife makers and sellers of knives live."

Pirali. Pirali, village. Zhetysai dist. Atameken r.c. A name given by a person.

Pisteli - Pisteli, village. Tulkibas dist. Zashkeshu r.c. This is the name given to the abundant pistachio plant in the village.

Pistelitagh - Pistelitagh. The name means "Mountain with a lot of pistachio fruits".

Pishentobe - Pishentobe, village. in Shardara dist. The name means "the village near the hill where hay grows and hay is cut".

R

Rabat - Rabat, village. in Kazygurt dist. 1) can be used as a personal name. 2) work in Tajik language or 1) comfortable place outside the city; 2) historical. Caravan shed.

Radioortalyq - Radio center, village. in Sauran dist. The name means "a village that broadcasts radio broadcasts and repairs radio equipment".

Raevka - Raevka, village. In Tulkibas dist. A given name from a family name.

Rang - Ran, village. Sozak dist. The name of the medieval town was given because of the thick and abundant growth of sedge grass in the area, because of the grass that the cattle eat with pleasure.

Rakhimov - Rakhimov, village. Maktaaral dist. A given name from a family name. It is also possible that the name was given from the surname of the famous general Sabyr Rakhimov. Because the name Sabir is not included.

Rahmatullah - Rahmatullah, village. Kazygurt dist. Altyntobe r.c. A name given by a person.

Ryskul - Ryskul, village. Tulkibas dist. A name given on behalf of a person.

S

Sabyr is a mountain. Patience, village. Kazygurt dist. Kokebel r.c. 1943 On March 19, Sabyr Rakhimov received the title of major general from among the Kazakh soldiers, and in 1965 On May 6, by the decree of the Presidium of the Supreme Council of the USSR, he was awarded the title of Hero of the Soviet Union for his bravery in the Great Patriotic War. Therefore, the name of the village was given in order to honor the name of Sabyr Rakhimov.

Saghandy - Sagandi, well. in Shardara dist. Sagan is "a small thorny plant that grows in branches and emerges in autumn." That is, the meaning of the name: "a well in a place covered with thick vegetation."

Sady - Sadu, village. Kazygurt dist. Kokebel r.c. A name given by a person. Saduaqas is a shortened form of the full name Sadulla. In Arabic, *sayd* means "happy, prosperous, happy, that is, the happy, prosperous of God."

Sailay is Election, village. Zhetysai dist. Shablan Dildabekov rural district. It can be seen that the village was named due to its establishment during the election of people's deputies.

Sairam. Sairam, village. in Sairam dist. There are many opinions about this historical name. If they are well-known among scientists, the opinions of the population are well known. The former name of that city is Ispijab, 3rd-9th centuries. Scholars believe that it was a large border fortress and a big city, and it was called Akkala when it was beautiful and developed. 11th century famous scientist Mahmut Kashkari in his work "Diwani-lugat at-turk" explained: "Sairamsuv" - "shallow, little water"., p. 176). Therefore, it is immediately obvious that the word *sayr* is the word *shallow* in our modern language. It is known that there are opinions about the development of the sound of *ch* in the old language into the sound of *z* today. For example, there are many examples of how the modern word *girl* was used in the person of *Khyr* in the past. We consider M. Kashkari's opinion about the origin and etymology of the name reasonable.

Sairam. Sairam, a river. in Sairam dist. It flows into the Badam River. Long. 74 km. The water basin is 1160 km².

Sairamsu - Sairamsu, river. "Between Karzhantau ridge and Boraldai ridge. Tole bi dist. The word Sairam means a *hole*. In ancient times, this word accurately indicated that the water of the river is small and that it is divided into ditches and flows shallowly" (The name of your land is the letter of your country. A. 2006, p. 626).

Sairam peak - Peak Sairama. The height is 4299 meters. Near Sayrams Lake.

Sanaly - Sanali, village. Arys BC in the territory. The meaning of the name is: "perfect, complete, mature".

Sangyrau - Counting, village. Keles dist. Oshakh r.c. There is no doubt that the meaning of the name is to be understood as "deaf". This name is an ancient, historical name. Because the word *sān* in its first syllable is a well-known Persian word meaning "stone". And *rau* in the second *form* is probably a shortened form of the word *rauan* in our language. Well-known scientist N. Ondasynov "Rauan. 2. The variable meaning is explained as "radiant, light, light" (N. Ondasynov, p. 150).

Based on these data, we assume that Sanyrau is the name of the village located there, "shining, shining stone". In Uzbek, Sangbulak means "stone-wide spring" etc. there are names.

Sapar - Travel, village. in Kazygurt dist. A name given by a person. In Arabic, *sapphire* is a word that means "journey", "long way".

Sarqyrama is a gorge. Waterfall, village. in Baydibek dist. Bogen r.c. The name given to the place where the village is located "is connected with the water that flows down from a height".

Sarqyrama is a gorge. Waterfall, village. Zhetysai dist. Maktali r.c. Same as above name.

Sarqyrama is a gorge. Waterfall, village. Kazygurt dist. Dzhigergeren r.c. The meaning is the same as the above names.

Sarqyrama a gorge. Karkyrama, village. Silk Road a.o.

Sarqyrama is a gorge. Waterfall, village. Tole bi dist. Upper Aksu r.c. Same as above names.

Sartbai - Sartbay, mountain. A name given by a person.

Saryaghash - Saryagash, city. In addition to words such as *Sarydala*, *Saryjon*, *Saryatan*, which are formed by the participation of the word *yellow* in our language, it is also clear that the word *yellow* in the names of woody plants such as *Sarykarakat*, *Sarykaragan* always gives poetic and aesthetic meanings. If so, it can be seen that the name *Saryagash* means "12-14 m tall, large, tall tree with lush leaves." As this Saryagash village grew, it turned into a city with a large number of people, rose to the status of a city, and got the name of a city.

Saryaighyr - Saryaygyr, river. It flows into the Sairam river. Long. 19 km, water basin 80 km². This current of the Yellow Stallion can be named because it crosses a strong river without stumbling.

Saryaryq is a gorge. Saryaryk, village. Ordabasy dist. Karaaspan r.c. It can be seen that the village was named due to the fact that it was settled on the banks of a large stream flowing in the vicinity.

Saryaryq is a gorge. Caryaryk, village. Sairam dist. Kaynarbulak r.c. The meaning of this name is the same as the above name.

Sarybaisai - Sarybaisai. A ravine in the depths of Karatau. A name given by a person.

Sarybulaq. Sarybulak, village. Baydibek dist. Boralday r.c. The name given to the village located on the banks of Sarybulak.

Sarybulaq. Sarybulak, river. It flows into the Arys river. Long. 34 km, water basin 233 km². A name meaning "big spring".

Sandyqtas - Sandiktas, mountain. The name is given based on the numerical similarity of the topography and structure of the mountain.

Saryjaz. Caryjaz, village. in Sozak dist. Similar names of villages and places are found in other regions of our republic. This name is an abbreviated form of the phrase *yellow plain*. In the commentary about the village of Saryjaz in Rayymbek district of Almaty region, we wrote: "The meaning of the name is "yellow plain", i.e. "wide plain". Because the wide intermountain plain, starting from the famous

Shalkode meadow, reaches the Sholadyr ridge, covering the area where the village of Saryjaz is located. That is why it is called "wide plain". What we mean by this is that the name *Saryjaz* in Sozak district also means "wide, large plain".

Saryjylgha - River to Sarygyle. Kuryk flows into the Keles River. Long. 93 km, water basin 1220 km². The meaning of the name is "for the big year".

Saryjylgha - Sarygile, village. Keles dist. Oshakh r.c. The name of the village named after the river. Meaning: "to a big, wide year".

Sarykozov - Sarykozov, village. Kazygurt district, Sharbulak r.c. A given name from a family name.

Sarykol. Sarykol, village. Otyrar dist. The demand is made by r.c. Named after the lake. The meaning of the name Sarykol: "does not mean the yellow, yellowish color of the lake water, on the contrary, it means "big, large lake".

Saryqoby - Sarykoby. The surface of the sandy land is a large space between the hills and sand ridges, long and long ravines, rugged through and through.

Saryqum. Sarikum, village. Sauran dist., Maidantal r.c. Akkum village name, Karakum village name in Kazygurt, Otyrar districts of the region: Ordabasy, Arys, Turkestan. in the territory, and Kyzylkum sandy valley, as well as village names: Maktaaral, Shardara districts are all known. It is clear that the name Sarykum village is a legitimate phenomenon for this region. One of the reasons for this is that there are several types of sand here, which are represented by names. *Sarykum* is "a large, huge, large collection of sands that are piled together".

Sarymsaqasai - Sarymsaksai, river. At the foot of the Karatau ridge. It flows into Ushuozen. Long. 17 km, water basin 111 km². We see that the river was named Sarymsak due to the large growth of garlic plants along the stream where it flows.

Sarysaghyz - Sarysazyg, village. in Saryagash dist. The word *gum* in the second part of the name is "a rare plant with gum at the base, 20-30 cm tall, which is eaten by sheep and cattle". Compared to this, it can be seen that the village was named after the growth of this plant near the village. The word " *sary* " in the name "Sarysaggi" created by combining the word " *gum* " with the word " *sary* " can also be used in the secondary sense of "many, abundant, thick" in addition to expressing color. If so, it seems that *Sarysagazi* is used in the sense of "a place where thick gum (grows)".

Sarysu - Sarysu, village. in Saryagash dist. The name means "a village located on a watery land with plenty of water".

Sarytepseng - eat. Sarytepsen, village. Kazygurt dist. The name means "a village with large pastures, a lot of land, and a plain like a mountain."

Sarytoghai - Sarytogai, village. in Ordabasy dist. There are many legends about this name told by local residents. Based on concrete evidence, it can be seen that "the name of the village was called Sarytogai because of a large thicket in the vicinity of the place where the village is located."

Sarytur - mountain. Sarytur, village. Tulkibas dist. Akbiik r.c. If we notice that the word " *sary* " in the first part of the name has the meaning "big, large", we assume that the word "tur" in the second part is a shortened form of the word "

park ". That word was even used in the 3rd-3rd centuries. in typical ancient Turkic written monuments, in particular, in the Tonyuk and Kultegin monuments, we see that it is used in the sense of *turuk* - "stoyanka". Based on this specific evidence, we notice that *Sarytur* is a village name meaning "big parking lot".

Sastobe - Sastobe, village. Tulkibas dist. Shashtobe. Shashtobe, village. Kentau BC Karnak r.c. At the same time, it is said that such hills are built by hand, and the root of the word *chosh-tosh* means the same. Compared to this, we notice that the name of Sastobe is closely related to the name of Shashtobe. The evidence for this is that in Turkic languages it is typical for the sounds of *s~sh* to be pronounced alternately, and such roofs are built individually. If there was a natural hill, it would have small hills and hills around it. Such hills are often called *Zhuantobe*. For example, it is found in Keles and Sozak districts, as well as in Enbekshikazak and Kegen districts of Almaty region. Today, it is known to the world that a "golden man" was found in Zhuantobe (near the city of Esik).

You can see that the Sastobe was built by hand, it is characteristic of ancient times, Sakas, compared to its individual structure.

Sasyq - Sasyk, river. In the valley of the Arys river. It flows into the Badam River. Long. 34 km, water basin 386 km². Obviously, this name was mentioned because of the oily liquid black mud that rises to the surface of the clay lawn on the banks of the river, that is, it does not look like it, but because of its unpleasant smell. Residents of the southern region, even those in the Khantangiri region, call the liquid mud with oil coming out of the surface " *not looking*". If we guess, this is modern oil. The liquid substance that the residents of Krasnovodsk, Nebidag, Ashgabat of the Turkmen Republic call *it* oil. Therefore, it is clear that the name of the river *Sasik* is associated with the unpleasant smell of the river.

Sasyqbulaq - Sasykbulak, village. Turkestan BC in the territory.

Sasyqbulaq - Sasykbulak, village. Kazygurt dist. Kyzylkia a.o.

Sasyqbulaq - Sasykbulak, village. Sauran dist. Maidantal a.o.

Sasyqbulaq - Sasykbulak, river. At the descent of the Karatau ridge, it flows into the Bogen river. Long. 75 km, water basin 676 km². We see that the meaning of all these names is the same as the name of Stinky River.

Sayap is the mountain. Thank you, village. Kazygurt dist. Dzhigergeren r.c. The meaning of the word *sawab*, which came from the Arabic language, is widely explained in the 15-volume "Dictionary of the Kazakh Literary Language". Mainly "benevolent, virtuous deed". There are also phrases like " *rewarded*", " *rewarded*", " *rewarded* ", and the word " *rewarded* " in the religious sense means "honest, positive, good worthy of the gift from God". If so, it is clear that the name of the village means "possesses of goodness, goodness, intercession".

Sauran. Sauran, village. Sauran dist. Zybekzholy r.c. It is clear to many that there was a city in the place where this village stood in the Middle Ages.

The name of Sauran, which was the capital of Akorda, regained its historical status. This ancient city was given the name of the district, and the plan to develop it as a partner city along with the city of Kentau is being implemented. The administrative center of Sauran district was Shornak village. The meaning of the

name Sauran: "fortified fortress" has been established since ancient times. However, in the 11th century scholar Mahmut Kashkari in his work "Devonu lugotit turk" *sabran* - shahar nomi - nazv. city". A. Murzaev said that "sab (sav, sap) in the first part of the name means "dried spring", and "ran " in the second part means "river bank"" [39, p. 490]. In our opinion, the word sab in the first part of the name is an early pronunciation version of the word "su" in our language, and the word ran in the second part is probably an addition to the name. Compared to that, the name *Sabran* means "a spring, a place on the river bank, a city".

Sauyqbulaq - Sauykbulak, river. It flows into the Keles River. Long. 22 km, water basin 141 km². If we know that the word "hash" in the first part of the name is a form of the word "cold" in the ancient Turkic language, which has been pronounced throughout the ages and has undergone sound changes, then we can see that the name *Suykbulak* has changed to *Sauykbulak*.

Sauyqsai. Sauyksai, river. Arys river It flows into the Sairam river. Long. 21 km, water basin 78 km². The meaning of this name is "cold ravine".

Salimbaev houses - Dom Salimbayevykh. Sauran dist. Orangay r.c. A given name from a person's last name.

Satbaev - Satpaev, village. Zhetysai dist. Karakay r.c. The name of the village was given in honor of the first president of the Kazakh Academy of Sciences, the famous scientist Kanysh Satbaev.

Seifullin - Seifullin, village. The name of the village was given in honor of the statesman, famous poet, writer Saken Seifullin.

Seifullin - Seifullin, village. Zhetysai dist. Zoldasbay Eraliev r.c. Anthrotoponym is a village name derived from a given name.

Seifullin - Seifullin, village. Maktaaral dist. Zhanazhol r.c. Anthrotoponym is a village name derived from a given name.

Seifullin - Seifullin, village. Kazygurt district. Anthrotoponym.

Serghazy pass - gorge. trans. Sergazy, nature reserve No. 6, in the heart of Karatau. A nickname given by a person's name.

Serikbay - Serikbay, village. Zhetysai dist. Karakay r.c. village name named after a person.

Siqym. Sikkim, village. Sairam dist. The name of the village named after the tribe.

Siyrauyly. Siirauli, village. Otyrar dist.

Sozaq. Sozak, village. Sozak dist. Sozak r.c. This medieval historical city name continues to this day and is used as village and district names. It is known that there are opinions about the origin of the name, its exact meaning, "is it not a phonetically changed version of the word *sugas* in the 11th century?" 11th century In the work of the scholar Mahmud Kashkari, we read that it is written as *sytuk* : *sytuk suw* - *tiniq suw* - "clean, clear water" (Devonu lugotit turk". Tashkent. 1967. 1, 370). Compared to this, *Sozak* means "clear, clear water, river" and it seems to have become the name of the city located along that river. In another literature " *Sozak - saxovuul ûsimligi*" we found the following definition: "*Sazokli - the place where Saxovol grew up*" [63, p. 161].

According to the academician of National Academy of Sciences, Darkhan Kydyrali: "During the reign of the Kazakh Khanate, it did not lose its importance as a strategic city and served as the first capital. It is well known that Kerey and Janibek built a palace here (in Sozak) and established the foundations of the khanate. This article contains a lot of information about Sozak.

Soq-soq - Sok-sok, village. Saryagash dist. Silk Road r.c. This *sok-sok* word was coined in 1963. The name of this village is probably due to the presence of dense forests here.

Sopbeksazy - Sopbeksazy, village. Kazygurt dist. Means "a village on a clay land typical of a man named Sopbek".

Sorbulaq. Sorbulak, river. Keles and Kuryk in the valley of Keles rivers. It flows into the Karabausai river. Long. 34 km, water area 184 km². It can be seen that it is named so because there is a spring flowing in the place where there is a gray.

Sorkol. Sorkol, lake. Turkestan in the territory. The name means "gray lake with a lot of salt".

Sorkol. Sorkol, in Otyrar district. The name of the village located near this lake.

Sorly - Sorly, river. In the Arys river valley. It flows into the Uzunkudyk river. Long. 20 km, water basin 61 km². It can be seen that it was named *Sorly* because of the river where Sory originates.

Sotsial - Social, village. in Kazygurt dist. The name given in the Soviet era.

Sotsqogham- Sotskogam, village. Ordabasy dist. The name given in the Soviet era. Short form of the word socialist society.

Spataev - Spataev, village. Ordabasy dist. The name of the village was given in order to forever remember and honor the name of the Hero of the Soviet Union K. Spataev.

Standard - Standard, village. Sauran dist. Eskidikan r.c. Name from the Russian language. The name is given in the meaning of "model, uniform".

Stadart - Standard, village. Kazygurt dist. Zhanabazar r.c. This name is synonymous with the above name.

Suaghar is a ditch. Suagar, a lake. In Otyrar district. The name means "lake where water is collected".

Sulykesik - Sulykesik, village. Otyrar dist. Kargaly r.c. The name means "watery place".

Sultanbek Qozhanov - Sultanbek Kozhanov, village. Sauran dist. Ushkayik r.c. The name of the village was named after the prominent statesman Sultanbek Kozhanov.

Sultanrabat - Sultanrabat, village. Tole bi dist. Koksayak r.c. It is known that the Arabic word *rabat in the second form of the name came* from the Persian, Tajik, and Uzbek languages in the 13th-19th centuries. At that time, the word was used in the meanings of "caravan shed", "musapirkhana", it was also found in the works of Navoi in the sense of "caravan shed, musapirkhana", and in the 17th-18th centuries, the word rabot was used at road stations, in trading places, and in the

19th century, mounds and fortresses with only one gate. it was called *rabot* (see: T. Nafasov. Isokhli dictionary of toponyms of Uzbekistan. Tashkent. 1989, 159). XVIII-XIX centuries. It is known from history that this word was used in the southern regions of the country in the sense of "comfortable place outside the city, parking".

"*Sultan*" in the name *Sultanrabat* is a personal name or a political-social term (such as "rich", "bey", "mirza") origin of which is unknown to many. The place that got this name in the 20th century. It is probably known to everyone that in the first half of the year it came under the rule of the people, many settled there, built houses and became a large village due to its prosperity, and the long-known name of Sultanrabat was preserved and formed as the name of the village.

Sulubulaq - Sulubulak, village. Zhetysai dist. Shablan Dildabekov r.c. In the middle of the village named Sulubulak, 20 years ago, a spring with healing water appeared, surprising people. In the course of its special inspection and research, it was determined that its water is of high quality, equal to the healing waters of Saryagash, Zhetysay, and Tashkent cities. The medicinal properties of the water have been determined and it is allowed to use it in appropriate places. Seeing with their own eyes that the water has such special properties, the residents were very pleased and named the village *Sulubulak*.

Sumbezhol - Sumbezhol, gorge No. 4 cemetery, in the Karatau valley. The word *sumbe* in the first part of the name is the pronunciation of the Mongolian word *sumber* "tall, powerful, mighty", while the word *zol* in the second part is a word peculiar to our language. If so, the full meaning of the name is probably: "the road leading to the high, mighty, mighty".

Sumbeshetaral - Sumbeshetaral, settlement. in Sozak dist. It almost means "an island at the edge of a high land".

Sumbeshetjota - Sumbeshetjota, a hill. It is likely to be a name meaning "high, lofty, hill on the edge of Kuzar".

Sutkent - Sutkent, village. in Shardara dist. The site of the ancient city of the Middle Ages. The name of a newly formed and beautiful village there. Meaning: "white, clean city like milk".

Syzghan by Syzgan, village. in Sozak dist. The word in the first part of the name means "grassy, wet land", and in the second part, *han* is a word meaning "water", "river" found in *khan, hem, and diminutive forms of ancient* Turkic languages. Compared to this, if the name *Syzgan* means "a river, a line by the water, a wet place", it seems reasonable to call the village there *Syzgan*. The river and the grassy area near the village, which has been flowing since ancient times, are proof of this.

Syzghan by Syzgan, village. Sauran dist. Silk Road r.c. It is known that there are small rivers in the vicinity of Sauran and Datka villages belonging to this rural district.

Synaqkol. Sinakkol, lake. It is said that "it was named in connection with conducting various scientific experiments and tests related to the study of the water of the lake."

Syntas - Syntas, village. Kazygurt dist. Karabau r.c. This village is a village on the site of a medieval town. Researchers say that there are stone statues of people, balbals, which are stuck everywhere like ancient monuments.

Syrabat is a river. Syrabat, village. Zhetysai dist. Shablan Dildabekov r.c. The word " *syr* " in the first part of the name is " *ser* " in the Persian language, "head", "top of the mountain", and " *sar* " in the Tajik language, "head", "mountain peak", adapted to our language and pronounced in the " *syr* " person. *Although the word* abat in the second part of the name is used in Iranian and Turkish languages as "city", "village", According to E.M. Murzaev, "renovated", "prosperous", "headquarters", "large parking lot". At the beginning, although it was *written in the sar person in the Persian, Turkic and Tajik languages, and in our language in the syr person, the basic unity of meaning was preserved. Therefore, the full meaning of the name Syrabat is: "a renewed, prosperous big village".*

Syrdaria river. Syrdarya, river. A large river in Central Asia. Naryn and Karadaria rivers join and flow into the Aral Sea. Its length is 2212 km. It is known to everyone that it flows through the territory of Uzbekistan, fills the Shardara reservoir in the Turkestan region of Kazakhstan, joins the Keles, Kuryk Keles, Arys rivers and flows into the Kyzylorda region, and from there into the Aral Sea. The pronunciation of the word " *syr* " in the name of Syrdarya is " *ser* " in Persian, meaning "chief, chief" and " *sar* " in Tajik is a well-known problem in science. *Syrdarya is a name meaning "main, main, largest river". We show that there are names named after this river in the Turkestan region.*

Syrdaria. - Syrdarya, village. Otyrar dist. in Karakonur a.o.

Syrdaria - Syrdarya, village. Turkestan BC in the territory.

Syrdaria - Syrdarya, village. in Shardara dist.

Silbili - stream Silbili, river. In the valley of the Arys river. It flows into the Sairam river. Long. 13 km, water basin 38 km². Although the word " *silbi* " in the first part of the name is in our language, it has no meaning related to the river. Only the Kyrgyz word *Shilbi* could justify it. We learned that *shilbi in the Kyrgyz language means "honeymoon "*, and *shilbiti (silbili) means "honeymoon".* Therefore, we noticed that *Silbili is "a honeysuckle, honeysuckle river, that is, the Silbili river was named because of the abundance of honeysuckle trees on the banks of the river."*

Sirgeli - Sirgeli, village. Saryagash dist. The name of the village named after the tribe.

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Tabaqbulaq. Tabakbulak, village. Otyrar dist. Koksaray r.c. The word *plate in the first part of the name has nothing to do with a bowl, as some researchers say "a round spring like a plate".* Because in historical dictionaries it is said that the words *daba and daban* are related to geographical terms related to mountains and mountainous areas. In the 11th century Mahmut Kashkari's dictionary, *daba II is "the fruit of ginger".* (Buryat language), jota (Kalmak language), khakas *daba* - "pass", "say", Tuva language. *daban* - "overhang", "period", *daba* "overhang, belt"

in Altai, Uzbek language. *dobon* - "mountain pass", Kyrgyz language. *daban* "mountain pass", Tajik. *dabon* - "pass, period", Persian language. *daban* is used in the meanings of "pass", "mountain fork", "river". If so, we know that the word *plate in the name of Tabakbulak is a variant of the words daba and daban*, which have been spoken for many years and changed in our language. Compared to this, if *Tabakbulak* means "a spring in a mountain pass or a stream", it is clear that after the village was settled and stabilized, the name of the village was also called Tabakbulak.

Tabysty - village. Zhetysai dist. Abai r.c. The meaning of the name: "rich income, a lot; effective, profitable".

Taghaina - Tagaina, village. Tole bi dist. The first of May r.c. If the word tag in the first part of the name is typical of the ancient Turkic language, the word ayna in the second part of the *name is* in Persian "glossy glass, coated with glue, the light of the object in front of it shines" (N. Ondasynov, 1974, 38). We think that the name was created by combining these two words. Usually, when naming places, people pay special attention to the appearance and topography of the target, of course, the topography. If so, mirroring the image of the mountain, the beautiful and beautiful nature of the mountain, seems to be true. Thus, it is undoubtedly true that *Tagayna* is called "a beautiful and wonderful, very beautiful and beautiful mountain". There is one of these names - *Ainatas* village (Kazygurt district).

Taghanassai - Taganassai, a river. In the Arys river valley. It flows into the Mansuratasai river. Long. 43 km, water basin 692 km². Probably named after the tribe.

Taiqongur. Taikonyr, village. Sozak dist. Kyzemshek It must have been named after a tribe or a person.

Taimanov - Taimanov, village. Baydibek dist. Boralday r.c. A given name from a person's last name.

Taqyrkol. Takyrkol, village. Arys BC in the territory. The name has the meaning "a lake with no vegetation growing around it".

Talabaiaut - Talabayaut, village. Kazygurt dist. Kokebel r.c. If the first part of the name *is the name Talabay*, the second part of the name means "the place where the water resides". In both Kazakh and Russian, it is incorrectly written as *Talabayayut* (Talabayauyt). *The correct name is Talabayayut - Talabayayut*.

Talap - Talap, village. Baydibek dist. Boralday r.c. The name means "a set goal, desire, enthusiasm, duty, good qualities to fulfill them, great courage."

Talpty - Talpty village. Zhetysai dist. Atameken r.c. A name meaning "high demand, big".

Talpty - Talpty village. Otyrar dist. Society r.c. It has the same meaning as the name above.

Taldybulaq - Taldybulak, river. Keles and Kuryk in the valley of Keles rivers. It flows into the Keles River. Long. 12 km, water basin 61 km². The name was given according to the "abundance of willows on the banks of the spring".

Taldybulaq - Taldybulak, river. Keles and Kuryk in the valley of Keles rivers. It flows into the Koshkarata River. Long. 16 km, water basin 67 km².

Taldybulaq - Taldybulak, river. At the foot of the Karatau ridge. It flows into the Ayu River. Long. 16 km, water basin 35 km².

Taldybulaq - Taldybulak, village. Kazygurt dist. Winery a.o.

Taldysay - Taldysay, gorge. Reserve No. 6. In the depths of Karatau. The name means "willow-rich valley".

Taldyqudyq - Taldykudyk, etc. station. in Ordabasy dist. The name means "a well dug in a place where there is a lot of willow."

Tang is dawn. Tan, village. Kazygurt dist. Altyntobe r.c. It is probably a name that means "October morning" set in the Soviet era.

Tang is dawn. Tan, village. Kazygurt district, Zhanabazar r.c. Similar to the above name.

Tangatar. Thanatar, village. Baydibek dist. Algabas r.c. A name given to a tribe.

Tangbalytas - Tanbalytas, reserve No., in the Karatau valley. A name meaning "a stone with inscriptions and pictures".

Tangghashqarasai - Tangashkarasai, a river. Keles and Kuryk in the valley of Keles rivers. It flows into the Saryjylga River. Long. 12 km, water basin 130 km². The name means "the river flowing in Karasay belonging to a man named Tangash".

Tarozen - Tarozen, gorge. Reserve No. 2, in the Karatau valley. The name refers to the gorge at the head of Tarozen.

Tartoghai - Tartogai, village. Keles dist. Bozai r.c. The name means "grove in a small area, in a small area".

Tasaryq. Tasarik, village. Tole bi dist. Tasarik r.c. A name meaning "a ditch made of stone or with many stones".

Tasbolaev - Tasbolaev, village. Kazygurt dist. Kyzylkiya r.c. A given name from a person's last name.

Tasbulaq. Tasbulak, village. Tulkibas dist. The name was given along the Arys river "due to the stone coldness of the spring water".

Tasbulaq. Tasbulak, lake. In the depths of Karatau. The meaning of the name: "due to the stone coldness of the spring water".

Tasken - Tasken, village. Sairam dist. Tassai r.c. It can be seen that it was named in connection with the discovery of useful ore among the rocks in this vicinity, and after the settlement of the village, it became the name of the village.

Taskesken - Taskesken, village. Saryagash dist. It was probably named so because the village was inhabited by craftsmen involved in the cutting and processing of stones needed for production.

Taskeshu - Taskeshu, village. Sairam dist. Kaynarbulak r.c. If the word "stone" in the first part of the name is well known to the general public, the word "kechu" in the second part can be clearly distinguished as the word "crossing water". It was built in the 11th century. The fact that Mahmut Kashkari in his work shows that *kechti-kechdu, utdu* - proshel (vbrod) is a word from ancient times.

At the same time, it is also known that the word *kechu* is used in the sense of *passage in this region*. If so, we can clearly see that the name of the village was also called *Taskeshu*, since the name of the river was "passage".

Taskomirsay - valley. Taskomirsay, village. Sozak dist. Zarytobe r.c. The name of the village is probably Taskomirsay because coal ore came out of this ravine. It is known to everyone that the words *coal* and *stone coal* have only one meaning in our literary language.

Tasqora. Taskora, village. Kazygurt dist. Rabat r.c. First, a stone barn, followed by the name of the village located here.

Tasqudyq. Taskudyk, village. Saryagash dist. Darbaza r.c. It is common for the name of the village to be called Taskudyk due to the fact that the walls of the well are covered with stones, or due to the coldness of the well water.

Tasqudyq. Taskudyk, village. Arys BC depending on It can be seen that the well dug in the rocky ground is the name given to the nearby village.

Taskqudyq. Taskudyk, village. Baydibek dist. Zhambyl r.c. The meaning of the name is as mentioned above.

Tasqulaq. Taskulak, village. Saryagash dist. Kaplanbek o.o. The word *ear* in the second part of the name has nothing to do with the ears of humans and animals. It is "a small barrier, fenced with stones on all sides, when the water in the ditch tears the crops when irrigating." The main reason why the name of the village is Taskulak, which is related to the economy, is the meaning of "Let agriculture flourish, let's become a successful and prosperous village".

Tasmola - Tasmola, village. Sauran dist. Babaykorgan r.c. There are opinions that the word *mola* in the name is not related to the usual word *mola*, but means "high", "ridge", "hill". So, we know that *Tasmola* is a name that means "stone ridge, stone hill, hill".

Tassai. Tassai, village. Sairam dist. Tassai r.c. The name means "river with many stones".

Tastaksai. Tastaksai, river. Next, in the valley of Kurikkeles rivers. It flows into Sorbulak river. Long. 21 km, water basin 35 km². A name with the meaning of "rocky, rock-hardened stream".

Tasty - Rocky, village. Sozak dist. Tasty r.c. A name meaning "stoney village".

Tastybulaq - Tastybulak, village. Tulkibas dist., Jalantos r.c. The name means "rocky stream flowing in a lot of stones".

Tastumsyq - Tastumsyk, village. Tulkibas dist. Tastumsyk r.c. There are many names of places created by human parts such as head, eyes, eyelids, hands, ears, legs, shoulders, back, hips, waist. In the same way, we notice that the village of Tastumsyk was named "according to the location of the village on a protruding place similar to the beak of a stone."

Taukent - Taukent, kent. Sozak dist. Taukent c. The name means "town at the foot of the mountain".

Taupisteli - Taupisteli, village. Kazygurt dist. If you pay attention to the order of the words in the sentence, it seems that this name was given in ancient

times. According to the current system, it should be *Pistelitau*. Then we understand that "the mountain with many pistachio plants" is a meaningful name.

Tausaghyz. Tavasyg, village. Tulkibas dist. Mashat r.c. Meaning: "mountain gum making village".

Tautuma - Tautuma, river. The name of the river in the Karatau range. Long. 19 km, water basin 44 km². The name means "a river that has been flowing for many years, leaving its sources and origins in the mountains."

Tauyqhana - Chicken coop, village. Kazygurt district, Rabat r.c. The meaning of the name: "Village where chickens are raised".

Tashai. Tashai, village. Kazygurt dist. Turbat r.c. A name given by a person.

Tazhiribestansa – lit. Experimental station, village. Sairam district, Tassai r.c. The main reason why the village was called Tezhiribestansa is that it is a place where research, regulation, and systematization of cotton, grain, and vegetable seeds are carried out.

Tangirbergen Zhailybaev - Tanirbergen Zhailybayev, village. Maktaaral dist. Worker r.c. A name made from a person's first and last name.

Tegisshil- Tegisshil, village. Saryagash dist. Smooth r.c. The meaning of the name is related to the word: "smooth, plain". Uzbek language. *tekislik* - "plain", "flat land", Tatar. *iztilek* - "smooth", head. *tigizlek* "flat land".

Teke - village. Sayran dist. Ushkayin r.c. The name does not seem to have anything to do with goats. We see that the name Goat is associated with the word *vertical* in many languages. For example, Uzb. *tig* - "sharp", "sharp", Persian language. *tig*, *teg* - "mountain ridge, peak", "mountain ridge", if we take into account that the Tajik language has the name of the river tega, we can see that these words *tig*, *tega* have been adapted to our language, changed phonetically and formed in the form of a *goat*. If so, it seems that *Teke* is a name that means "high, elevated place".

Tekesu - Tekesu, village. Tole bi dist. Kemekalgan r.c. The meaning of the name probably means "water, river, flowing from above".

Tekesu - Tekesu, river. In the valley of the Arys River. It flows into the Badam River. Long. 24 km, water basin 151 km². Meaning: "river flowing from a high mountain".

Teketobe - mountain. Teketobe, village. Kazygurt dist. Dzhigergen r.c. The meaning of the name: "steep, high hill".

Tekturmas - Tekturmas, gorge. In the depths of Karatau. The meaning of the name: "doesn't stand still, blizzards and wind blows, sleeps, does not stand still."

Tekshebulaq - Tekshebulak, village. Kazygurt dist. Kyzylkiya r.c. A name given to a village located near a spring flowing in a cube.

Temir - Temir, village. Otyrar dist. Temir r.c. Local residents associate the name of this village with the name Aksak Temir. "While going on a trip, Aksak Temir stopped at this place, when he settled down, he caught a cold, because of the acceleration of the disease, he got sick, his illness worsened, and he died here. After that, this place was called Temir village.

Temirzhol - village. Zhetysai dist. Maktali r.c. The name of a village located along the railway.

Temirzholshy - village. Arys BC in the territory. The name means "village where railway workers live".

Temirlan - village. Ordabasy dist. Kazhimukan dist. The local people associate the name of this village with the name of Aksak Temir. In Persian language *lang, lan* "lame" (Temirlan – Lame / Limping Temir).

Tenkesh - village. Kazygurt dist. Kokebel dist. A name given to a person.

Temirshi - Temirshi, village. Saryagash dist. A name meaning "a blacksmith who makes many different things from iron".

Tenteksai - mountain. Tenteksai, village. Keles dist. Bozai r.c. The word *naughty* in the first part of the name has several meanings. This name is used in the sense of "clear, flowing, strong", while *the* word *sai* was used in ancient Turkic languages as "water", "river". Therefore, *Tenteksai* is a name that means "clear, flowing, strong river".

Terekti - Terekty, village. Baydibek dist. Boralday r.c. The meaning of the name: "village with a lot of poplars, a lot of poplars."

Terisbulaq is a river. Terisbulak, village. Kazygurt dist. Sharbulak r.c. In the Kazakh language, there is a name for the south, and for the north, negation. The name Terisbulak means "the negative side, the spring on the left".

Teriskei - Teriskei, village. Sozak dist. Sholakkorgan r.c. The meaning of the name: "village in the north".

Tespe - Rosary, village. Sairam dist. Kolkent r.c. There is an interpretation of the meaning of the name as "a village in the place where the underground water has come out" [57, p. 629].

Tespe - Rosary, village. Ordabasy dist. Borzhar r.c. The village is located on the bank of the Burzhar river. *Explainers of the reason why* it was called Rosary : "In 1895, several wells were dug six kilometers from the village on the river bank, connected under them and brought water to the village. Villagers raise livestock and plant crops. There is a lot of water, there is a grove of trees".

Tesiktobe. Tesiktobe, village. Kazygurt dist. Dzhigergen r.c. It is probably called *Tesiktobe* because the top of the big hill here was excavated by individuals or archaeologists.

Togayly. Togaily, village. Arys BC subordinate., Akdala r.c. The name means "a village near a thick grove with many groves".

Toghan. Togan, village. Sairam dist. Kaynarbulak r.c. In the opinion about this name: "In 1960-1963, dams and ponds were built in several places on the Komeshbulak river, fish were raised, people settled here, built houses and became a settlement. Many citizens drank water and used the lake through this pond water and farming. At one time, the fame of pond farming reached the size of the republic. That is why the village was called *Togan*."

Toghansai - Toghansai, village. Arys BC A name meaning "pond in the river".

Toghyz - river. In the valley of the Arys River. It flows into the Badam River. Long. 24 km, water basin 4156 km².

E. Koishybaev in the "Dictionary of place and water names of Kazakhstan" (1985, 220) "Nine - locality, regional names (Aral, Aktobe and Shymkent regions). Kaz. the name of the ethnic group," he wrote. Only when we reviewed historical literature and toponym dictionaries, only Aktobe region. We met a village called Togiz in Shalkar district. According to the above data, it can be seen that the name of the river "Togiz" was named after the tribe.

Togyzynshy - Ninth, village. Kazygurt dist. Rabat r.c. 20th century At the beginning, when the country was not covered by mass settlement, people lived in villages and lived in yurts, and each village was called by a number. Then the first of the Ninth Village would determine what was the ninth at the beginning. Later, people settled there, built a warm house and settled down, and the name of the village was still called Ninth.

Togys, village. Tole bi dist. Beylintas r.c. There are also those who say "the name given on behalf of the tribe" [57, p. 629].

In our opinion, it should be put in the sense of "people of the village come together, get together and organize (village)".

Toghysqantau - Togyskantau, mountain. A name meaning "continuous, connected".

Toqpan gorge - gorge. Tokpan gorge, nature reserve. In the depths of Karatau. A name given by a person.

Toqpan is a gorge. Tokpan, village. Tole bi dist. The name of the village named after the tribe.

Toqsansai - Toksansay, village. Ordabasy dist. Shubar r.c. "It's typical for a man called Toksan."

Torlan - Torlan, land. Turkestan region. The names *Bala Torlan and Bolshoi Torlan exist* in Sozak district. According to the chronicler Esysrkep Omirbekov: "When a horse that survived the winter was sent out into the field, its coat fell off, and it became fatter, it was called "crating".

Therefore, the meaning of the name Torlan is: "the time when the energy of the earth is growing, and the grass is blooming in the summer meadow with its lushness."

Toryustaghan - village. Sozak dist. *Toryustagan may be a restored form of the word "net holder" (the Shu river passes through this Toryustagan village, so it seems that Toryustagan has been firmly established as the words "net holder" and "net holder" are often said by the residents with fishing nets).*

Tobequdyq. Tobekudyk, river. It flows into the Katyrza River in the valley of the Arys River. Its length is 13 km, water basin is 40 km². This river is probably named so because it takes its source from Tobekudyk water.

Tole bi district - The name of the district was given in honor of eternal memory of Tole Alibekul, the great wise man, who is called the mountain sage of the Kazakh people. Famous sayings and fables of the wise man are still quoted in the country and passed down from grandfather to son, from son to grandson. In the book "Kazakh aphorisms" there are 22 of them. Some of them are as follows:

It is good if a son is born from the father, it is good if he follows the path of the father.

It is good that he knows the shame that will come to him.

A free sparrow is better than a trapped nightingale.

The man leaves - the land is enough.

A baby's cradle is the door to a wide world.

Blessing is to others, calamity is to the nature, mind is to the young

A word that is not heard is an orphan,

An orphan given to the exhibition.

Fashion is different in a peaceful country,

In a broken country, the song is different.

A man's happiness is a woman.

Humyr - one, turn - two, etc. [59, p. 65]

Tolegen Boytanov auyly – village named after Tolegen Boytanov.

Tonkeris - Tonkeris, village. Saryagash district, Zhartytobe r.c. It is a literal translation equivalent of the word *revolution* in Russian, set in the Soviet era.

Tonkeris - Tonkeris, village. Tole bi dist. Karatobe r.c. The same name as the above name, given at that time.

Torearyq - Torearyk, village. Ordabasy dist. Karaspan r.c. The name is given in the meaning of "wide and big, thin head".

Tortasaz - Tortasaz, village. Kazygurt dist. Dzhigergen r.c. Even if we carefully looked for the *four words in the* first syllable of the name, we could not find them in any dictionary. Still, while searching, we noticed that the word "*torta*" was phonetically distorted by replacing the vowel "o" with the vowel "o" in the word *torta*. And the word "*torta*" in some regions of the country means "a small fish with a thorn in the flesh and a shell on the outside" found in small ponds in muddy places. By the way, *Tortasaz* is a name that means "a small fish that lives in small waters in muddy places". Later, the name of the village settled in this neighborhood was also named.

Tortkol is a gorge. Tortkol, village. Ordabasy dist. The village is close to Kyzylzhar, Spataev, Arystandy villages. According to local residents: "near the village, the four lakes on the Shauldir side, Kosaryk, Kyzyltu on the side of the hill and near the Dermenesai collective" are named.

Tortkol is a gorge. Tortkol, village. Otyrar dist. Ayazkhan Kalybekov r.c. It can be seen that this name was also named due to the number of lakes around the village.

Tortkul. Tortkul, village. Maktaaral dist. Ayazkhan Kalybekov a.o., Kazygurt district. At first, this word was used as "flat-topped, steep-sided four-hill mounds, fortresses, mounds" in the 13th-13th centuries. mentioned before. It is widely known in Central Asia and Asian countries as Tortkul mountain, Zhambyl region as a locality name. In the Baizak district, as well as the names of mountains and ridges: *Tortkul mountain, Khantortkul mountain, Aktobe region. Tortkul, Tulkili Tortkul* mountains are found in East Kazakhstan, they are found as village names in Uzbek and Karakalpak languages.

Tortkul. Tortkul, village. in Kazygurt dist. Meaningful name.

Tortqudyq. Tortkudyk, well. in Sozak dist. On the northern side of Moynkum. There is also the name *Ushkudyk in the vicinity of Togishkan mountain*. Compared to this, *Tortkudyk is defined as "four meters deep"*, *Ushkudyk - "three meters deep"*.

Tortqudyq-Nurasy - Tortkudyk-Nurasy, Mt. In Otyrar District. The height is 303 m. Nura in the word " *nurasi* " means "stretching ravine, gorge in sloping places". Then it can be seen that Tortkudyk-Nurasy is a meaningful name : "a stretch of ravine near four wells".

Tutamgaly - Tutamgaly, village. Kazygurt dist. This place was originally called Tutamgaly well, and later changed to the name of the village located here.

Tugyrtyas is a moat. Tugyrtyas, village. Kazygurt dist. Kyzylkiya r.c. Since the land where this village is located is rugged, ridged and mountainous, there are always large and large stones on the ridges and ridges near the village. That is why the villagers called this place *Tugyrtyas*.

Tuzdydume - Tuzdydume, lake. The word *dume* in the second form of the name is from the 11th century. We know that the words *tumlig - sovuk, sovish - холод, холодный (cold)* in Mahmut Kashkari 's work have undergone sound changes over the centuries. Then we assume that *Tuzdydume* is a name meaning "salty and cold lake".

Tulpar - Tulpar, village. Maktaaral dist. Maktaaral r.c. In the encyclopedia "The name of your land is the letter of your country" it is written that "the name is given on behalf of the tribe". This word exists in our literary language in the 15-volume "Dictionary of the Kazakh Literary Language": Tulpar 1. A race horse of a very fast pedigree, deaf. 2. In a variable sense, the notions of "educated, advanced person, leader" are defined. If so, it can be seen that the main reason for calling the village Tulpar is the meaning of "let it be an advanced, moral village that does not give up".

Tuma - Born in Kud. in Sozak dist. "On the northern side of Moynkum. "Tuma" is the name of the water coming out of the ground, which is often found in Betpakdala.

Turaqty - Turakty, village. Baydibek dist. Along the Bala Bogen river. The meaning of the name: "unchangeable, constant, reasonable".

Turan. Turan, village. Maktaaral dist. Ayazkhan Kalybekov r.c. The Turan lowland indicated on the geographical maps associated with the name Turan is the Turan lowland. Includes Central Asia and the southern part of the Republic of Kazakhstan, Karakum and Kyzylkum deserts. In the Republic of Tuva (since 1945) there is a city called Tura. The name of the village called *Turan* in Maktaaral district is undoubtedly a revival of the historical name Turan. Central Asia and some parts of Kazakhstan - the Turan Plateau. Mineral resources are oil and gas (Mangistau oil and gas region, Ghazali, etc.). Karakia pit is 132 m below sea level. The highest point is the middle of the Kyzylkum Sand and Tamdytau (922 m). Wormwood, izen, and other plants are plentiful and are used for livestock grazing.

Turar Ryskulov - Turar Ryskulov, village. Tulkibas dist., district center, Maikent r.c. The name is given in honor of eternal memory of the great statesman and public figure Turar Ryskulov (14.12.1894-10.12.1938).

1917-18 Auliyata was the chairman of the executive committee of the district council. Then Turkestan resp. People's Commissar of Health.

Turkestan resp. Deputy Chairman of OAK, Turkestan resp. Chairman of the UAC, employee of the Commissariat of National Affairs of the RKFSR, member of the board and 2nd deputy of the Halcom, Turkestan resp. He worked as the chairman of the Halkom Council. He worked for eleven years as the executive editor of the regional newspaper "Embekshikazak" (Kaz. "Egemen Kazakhstan"), deputy chairman of the RSFSR Halcommittee. He was a member of the Turkestan Bureau of the RK(b) POK, and the Central Asia Bureau of the RK(b)P OC. Member of the All-Russian UAC, UAC of the USSR, deputy of the Supreme Council of the RKF SR (1937), representative of the Comintern in Mongolia, etc. held responsible positions. Beysembaev S.B., Kolbaev S.B. The work "Turar Ryskulov" (1974) of critical scientists contains a lot of data.

Turbat. Turbat, village. Kazygurt dist. Turbat r.c. It is probably a name given from a person's name (The name of the land... Encyclop. 2006, p. 630). If we take into account the exchange of *b/p* sounds, we would see that *Turbat-Turpat, palau/balau, page/barak, paluan/paluan*, names and surnames: *Baipatsha/Baybatsha, Baipakpai/Baipakbai* are spoken and written in person. If we take into account the phenomenon of such a sound change, we can see that the name Turpat is distorted in the person of Turbat. *The main reason for naming the village Turpat is that it means "the village is beautiful, picturesque, and moral."*

Turdiabad - Turdyabad, village. Sairam dist. Karatobe r.c. The reason why the name was named in this way is that "Turdy was the first person who settled in that village and took land and settled there. In honor of that person, the village was named Turdiabad.

Turke - Turke, village. Kazygurt dist. Kyzylkiya r.c. A name given on behalf of a person.

Turlan - Turlan, pass. On the Karatau ridge. Turkestan BC in the territory. The name given from the name of a person (The name of your country is the letter of your country, 630). As we can see, it seems to correspond to the meaning of "steady, strong, solid, strong".

Turlan - Turlanovka, village. Shymkent city. looks at It seems to be close to the meaning of "steady, strong, solid, strong".

Tushchyqudyq. Tuschikudyk, village. Arys BC in the territory. The name given to the village due to its location near a fresh well.

Tuyaq- fur. Tuyak, village. Kazygurt dist. Kokebel r.c. It must have been named after a tribe or a person.

Tuyeauly - Tuyeauly, village. Otyrar dist. Akkum r.c. The name means "camel breeding village".

Tuyetas. Tuyetas, village. Baydibek dist. Boralday r.c. and Kazygurt dist. Rabat r.c. It can be seen that the village was named because of the presence of a large stone, the size of a camel.

Tukibai. Tukibay, village. Kazygurt dist. Altyntobe dist. A name given by a person.

Tulkibas - Tyulkubas, town, district name, center, center Turar Ryskulov village. There is also an opinion that "it was named after the mountain" [57, p. 630]. Markhabat Baigut, a graduate of this district, a well-known writer, wrote that the original name of this name was *Turkibas*. As we read from the authors of other published articles: "Orientalist V.V. Bartold wrote about the transformation of the name *Turkibas* into *Tulkibasi* in the mouth of the local people in the "Report of his trip to Central Asia" published in 1893.

There may be opinions and written data about this historical name unknown to the general public, intellectuals. Officially, administrative-territorial documents of the country, region, district, republic, etc. cards will continue to be used as *Tulkibas*. Regarding the inscription "Tulkibasy is a happy place" on the slopes of Mount Besjal in the district, member of the Parliament of the Republic of Kazakhstan Darkhan Mynbai: "It is a common pride that it has become a special symbol (symbol, business card) of the district, a place for commemorative photos when young people get married or when guests of honor come, a place of beauty." wrote in full.

Turkebay - Turkebay, village. Zhetysai dist. Kyzylkum r.c. The name of the village is dedicated to the eternal memory of the famous hero Turkebay, who lived in the 18th century and fought against the Kokan Khanate.

Turkestan - Turkestan, city, regional center. A glorious city with deep history. Speaking of Turkestan, the great poet Magzhan Zhumabayev said: "Turkestan is the door to two worlds, Turkestan is the cradle of the Turkish man." "He was born in a land like Turkestan, it is a gift from the God of Turks" that is immediately captivating. After achieving independence, the First President N.A. Nazarbayev said, "Each nation, each independent state should clarify its spiritual center." The spiritual center of Kazakhstan is Turkestan. He rightly said that he is the spiritual heart of the Kazakh country.

As the name of Turkestan itself suggests, it is not only Kazakhstan, but the common place of the Turkic-speaking countries in the whole Turkic world, the capital of the Turkic country. 2000 in our holy land. It is known to everyone that the famous 1500th anniversary of the city of Turkestan has passed, and our nation is full of joy.

The meaning of the Turkish name is "strong, powerful" (Old *Turkic* dictionary. M., 1969, p. 599). In the "Kazakh Chronicle" written by Kunanbai Haji in 1876, it is mentioned that the age of the city of Turkestan (Yassi) exceeds 2500 years. It is known that the Uzbek people celebrated the 2500th anniversary of the cities of Bukhara and Khiva, which are similar to the city of Turkestan. There is no doubt that these opinions are valid and reliable. It is known that the name of this city is a combination of two independent words. In its first form, *Turkic* means

"strong, strong, great", and in the second form, the Persian *stan* means "country", "land", "region". Therefore, Turkestan means "strong country", "strong country", "hero country". In Indo-European languages of this word: Old Indian *sthanam*, "earth", "dwelling", Old Persian. *If sthana* is "dwelling", "place", "place", then in the later Persian language, we see that it is also used in the meaning of *sitan* - "country", "state". Thus, *Turkestan* has the meaning "land, homeland, place, abode of the Turks".

On this day, the city of Turkestan is transformed, flourishes, shines brightly, and blossoms. "Every week, every month, in Turkestan, which is changing into an amazing form and flourishing, wherever you look, you will see sprawling buildings, newly built parks, widening streets, flower beds crossing one another, thick tulips.

Tyng. Tyn, village. Zhetysai dist. Maktali r.c. Former name - Celina village. The name was given during the campaign for the development of virgin and fallow lands in the Soviet era. Only later it was called Tyn village in our native language.

Tyng. Tyn, village. Saryagash dist. Fruity r.c. It has the same meaning as the name above.

Tyngdala - sing. Tyndala, village. Zhetysai dist. Atameken r.c. "Undeveloped virgin land", the name of the village located there.

Tyngtobe - Tyntobe, village. Saryagash dist. Kaplanbek r.c. The name means "undeveloped virgin land near the hill". The village is located there.

Tilektes - Wish, village. Kazygurt dist. Zhanabazar r.c. A name given by a person.

U

Ualikhanov settlement - Stoyanka Valikhanova. Historical Park named after Ualikhanov Shokan Chingisuly. Baydibek dist. "Chokan, however, did not participate in the storming of Tashkent: he broke up with Chernyaev and returned from the road," on page 430 of this book: "When General Chernyaev made the first campaign on Tashkent, Valikhanov did not take out military scenes, broke up with the general and returned from the campaign in Verny" we read. When we pay attention to the scientist's words, we can see that the famous scientist and the bloodthirsty general were dissatisfied with the shooting and massacre of the peaceful city and the innocent people. We notice that the local people, who heard about this later, honored their citizen's son and named the place where he landed as "Ualikhanov's settlement" in order to remember his name forever.

Ukashata. Ukashata, village. Sauran dist. Babaykorgan r.c. A religious-cultural name.

U (cont)

Ugym is Ugym, village. Kazygurt dist. Dzhigergen r.c. It gives the meaning of "an organization with a wide range of understanding, vision, and thinking".

Uzynagash - Uzynagash, village. Otyrar dist. Koksaray r.c. Such names are common. Meaning: "The name given because of the high and abundant growth of trees (poplar, elm, birch, maple, etc.) in this area."

Uzynaryq is a gorge. Uzynaryk, village. Tole bi dist. Karatobe r.c. It can be seen that it is called "due to the fact that the flowing ditch flows for a long time."

Uzynata. Uzynata, village. Shardara dist. Uzynata r.c. It is named because the mausoleum of Saint Uzynata was placed in that village.

Uzynbulaq - Uzynbulak, village. Kazaly district, Kyzylkiya a.o.

Uzunkudyq. Uzynkudyk, village. Otyrar dist. Temir r.c. Here, "it is said not because of the depth of the well, but because the water of the underground well flows far and wide", it is clearly seen that the name of the village located there is called Uzynbulak.

Uzunqudyq. Uzynkudyk, village. Otyrar dist. Koksaray r.c. This name is synonymous with the above name.

Uiymshyl- Uiymshyl village. Tole bi dist. Kemekalgan dist. The name means "unitary, cooperative, collectivist".

Uranghai - Urangai, village. Turkestan BC Urangai r.c. "The name of the tribe, which was part of the Turkic and Mongolian peoples, and the name of the village was named after it.

Urynbai - Urynbai, well. Otyrar dist. The well is named after a person.

Ushqyn - Ushkyn, village. Keles dist. Koshkarata r.c. The equivalent of the word *iskra* in Russian.

Ushqyn - Ushkyn, village. Keles dist. Spark r.c. Same as above name.

Uia - village. Kazygurt dist. The famous writer Markhabat Baigut wrote about this name in his article "Letter to a brother and friend", "A nest is a nest, it is your native village. My younger brother was born in the village of Uya, which has no place in paradise, and grew up in paradise-like Keles. He idealized the idea that our Kazakh nest is a clean, pure nest, and if you leave it, you will become a degenerate...".

Uyalyzhar - Uyalyzhar, village. Ordabasy dist. This village is located along the Borzhar River. It is clearly seen that various birds inhabit the gorge of Burjar for nesting reasons, hence its name.

U (cont.)

Ulgili - Ulgili, village. Kazygurt dist. Zhanabazar r.c. The name means "a moral village whose situation has improved, economy has developed, culture has flourished and grown."

Ulgili - Ulgili, village. Sauran dist. Babaykorgan r.c. Same as above name.

Ulgili - Ulgili, village. Maktaaral dist. Ayazkhan Kalybekov dist. Same as above names.

Ulken Qaraqays - gorge. Great Karakuys, ravine, nature reserve in Karatau. The name given to the area of the hollow in the mountain is wide and large.

Ulkentura - Ulkentura, Mt. in Baydibek dist. It is known that there is a word in our language that means "sidigan thin, skinny, tall ". So, *Bolkhtura* means "high, big mountain".

Urbulaq. Urbulak, village. Tulkibas dist. Fish r.c. According to some of the local residents: "Urbulak was named after the source of a spring gushing out from every part of the mountain, flowing from one place today, and the next day the water stops there and breaks through another *place*. Later, when it was pronounced, it changed, the thick vowel sound in the word "thief" was dropped, and it was called *Urbulak*, from which it was called *Urbulak*.

In our opinion, the words *Urbulak* and *Urjar* are closely related. The root of those words must have changed from *kar<hor<kur* personal words. The main reason for this is that the spring flows from mountainous and rocky terrain, and the ravine is also connected to mountainous and rocky terrain. The phonetic change of the word *kar* "mountain" in the *Gar<hor<hur<ur<ur<ur* persons is a historical phenomenon. Therefore, the meaning of the name Urbulak is: "a spring that starts in the mountain and takes its head from the mountain." Undoubtedly, the name *Or Altai* in our language is a complete proof that these names undergo various sound changes and are pronounced differently. Here, the word "or" semantically means "high", "high" as well as "mountain, mountainous". That is, it is well known that *Altai is "mountain, mountainous Altai"*.

Urzhar. Urzhar, village. Sauran dist. Babaykorgan r.c. The meaning of the name: "mountainous, rocky cliff".

Usensai. Usensai, a ravine in the depths of Karatau. A name given by a person.

Usiktas - Usiktas, village. Baydibek dist. Algabas r.c. This name does not seem to have anything to do with the word *frost*. Because everyone knows that stone does not freeze. In our opinion, this name seems to be characteristic of ancient times. In the work of the famous scientist Mahmut Kashkari, "Devonu Lugotit Turk" of the 11th century, we see that there is a word *uctac*, which means "gold or silver belt of a belt". If so, we can clearly see that the name *Usiktas* was originally called *Ustas*, and it has been pronounced throughout the ages, and has reached the version of *Usiktas* in the language of the local residents. Compared to this, *Usiktas* probably means "decorative, luxurious, beautiful stone".

Utirtobe. Utirtobe, village. Zhetysai dist. Turkestan region. Until 1992, it was called the Village of Progress. According to the demands and decisions of local places, the former historical name Utirtobe was restored. Its name Utirtobe also has a historical reason. XIII-XIII centuries. it is known that there was a city called Utirli. It is well known that it is still a hill under the Shardara Reservoir. Village elders and old-timers confirm this in their oral statements. There is no doubt that the name of the village Utirtobe is a phenomenon directly related to the preservation of that historical city in the memory of the people.

It is known to many that since 2004, the archeological research expedition of the historian-archaeologist teacher and scientists of the "Syrdariya" University in Zhetysai has been conducting research on this medieval city, which is called Utyrly

in historical data. In the Middle Ages, the name of the town called Utyrly was also called *Utirli*, *Utirlitobe* by local residents. It is a legal phenomenon connected with historical facts that the specific, original person of the name has undergone various changes over the centuries and has been pronounced differently. In our opinion, the first, original person of the word *uty* was closely related to the words *sit*, *sitting*. Because the names like *Otyrar* and *Otyrar hill* in this area are proof of this. Therefore, the name "*Otyrly*" and "*Otyrykty*" changed phonetically and became "*Utyrly*".

Ushaghash. Ushagash, village. Kazygurt dist. Zhanabazar r.c. At the beginning, three trees grew here, but after the village was settled, those three trees grew and became beautiful, and the village grew and became a big village.

Ushaghash. Ushagash, village. Keles dist. Unit r.c. The meaning of this village name is the same as above.

Ushbulak. Ushbalak, village. Kazygurt dist. Karabau r.c. It can be seen that this place was named because of the names of "main spring", "hot spring", "middle spring" flowing on the mountainside.

Uskopir is a gorge. Ushkopir, village. Zhetysai dist. Solidarity r.c. It is well known that the name of the village was given in connection with the presence of three bridges in this vicinity.

Ushtam. Ushtam, village. Otyrar dist. Baltaly r.c. The name indicates that when the village was first established there were only three roofs. Later, we notice that the village has grown, prospered and expanded, but it has remained with the same original name.

F

Ferdowsi - Ferdowsi, village. Maktaaral dist. Zhanazhol r.c. The name given to the memory of one of the sages of the East, Ferdowsi.

Kh

Khaidar. Haidar, village. Zhetysai dist. Abai r.c. A name given by a person.

Khalyqtar dostyghy - village. Zhetysai dist. A name that expresses the unity, solidarity and friendship of peoples.

Khalyqtar dostyghy - Friendship of peoples, village. Zhetysai dist. Abai r.c. The name means "firm and strong friendship, fraternal unity of peoples".

Khanaryq - Khanaryk, village. Tole bi dist. Tasarik r.c. The name means "large, wide ditch with a lot of water".

Khanqorgan. Khankorgan, village. Sauran dist. Kolkent r.c. Everything written about this historical name is known from preserved documents. XX century Kasym Khan, 18th century. This name is often found in historical data related to Abylai Khan. This Khankorgan is one of the mounds built by Abylai Khan. that is why it is preserved in history under the name of Khankorgan.

Khantaghy. Khantagi, village. Kentau BC dependent, Khantaghi r.c. The word *tag* in the second part of the name is the ancient form of the modern word

"tau". Because this name is a mountainous place, the name of Kentau city administration.

Khantaghy. Khantagi, river. On the slopes of the Karatau ridge. It flows into Bayaldyr river. Long. 43 km, water basin - 374 km².

Khasanov M. - M. Khasanov, village. Kazygurt dist. Sharbulak r.c. A given name from a given name.

Ts

Tselinnoe Tselinnoe, village. Shardara dist. A name meaning *virgin, fallow*.

Ch

Chapaev - Chapaev, village. Sairam dist. Aksukent r.c. A given name from a person's last name.

Chernovodsk - Chernovodsk, village. Sairam dist. Zhanatalap r.c. name meaning "look".

Chekhovo - Chekhovo, village. Zhetysai dist. Maktali r.c. The name given in honor of the classic writer of the Russian people.

Chirkino - Chirkino, village. Sairam dist. Kaynarbulak dist. A given name from a person's last name.

Chicherino - Chicherino, village. A name given by a person. Saryagash dist. Kaplanbek a.o.

Sh

Shablan Dildabekov - Shablan Dildabekov, r.c. The name of the rural district from the surname.

Shabirly - Shabirly, village. Shardara dist. Sutkent r.c. The name means "a village located in a place where trees, bushes and plants grow".

Shagha. Shaga, village. Sauran dist. Shaga r.c. The origin of this name is the ethnic group name of the Turkic tribes, etymology: "the word "small part" of Turkic or the name formed from the changed form of the clan name " *chagai* ". It is necessary to search for the origin of this historical name from the written monument characteristic of ancient times. At the same time, when we paid attention to the work of the famous scientist Mahmut Kashkari of the 11th century called "Devonu lugat atturik", we came across the following. There: *Jagyu* is the geographical name of a city in Turkestan. *We read Jagajer* "warm, hot place". Looking at this historical evidence, we believe that the historical name *Shaga* is a version of the 11th century *Jagyu* city name, which has changed phonetically and reached our time. Therefore, we can see that *Shaga* is a name meaning "a city in a warm, hot place".

Shagha. Shaga, village. Sozak dist. Karakur r.c. The meaning of this name is similar to the above name.

Shagyr. Shagyr, village. Arys BC in the territory. Montaitas r.c. In the explanatory dictionary (1986) about the meaning of the name, it is defined as "a

dry plant that grows in sandy, gravelly places". Compared to this, the village is called "Shagyr village" because it is located in a hilly area.

Shakaulie - Shakaulie, village. Kazygurt dist. Rabat r.c. A name given by a person.

Shaqozhaev houses - d. Shakojaevs. Sauran dist. Orangay r.c. Shakojaev farm.

Shaqpaq is a pit. Shakpak, village. Baydibek dist. Algabas r.c. It should be the name of a village where there is a lot of flint. If you hit white stones together, fire will come out. In the explanatory dictionary, a *flint* is "a precious stone, a lighter that bites into each other and produces fire".

Shaqpaq is a pit. Shakpak, village. Kazygurt dist. Dzhigergen r.c. This name also has the same meaning as the above name. Both mean "kremen" in Russian. At one time, both these names were called Kremenevka village in Russian. Later changed.

Shaqpaqbaba - Shakpakhbaba, village. Tulkibas dist. Chapak r.c. Zhambyl region. In Zhualy dist. If Shakpakata is a village, there are names such as *Shakpak Pass, Shakpak River, Shakpak River, and Shakpak St. Cave*. Those names have their own secrets and meanings. Hamid Esaman's "What is the truth about the name Shakpak?" has complete information.

Shaqyryq - Shakyryk, village. Sozak dist. Sozak r.c. In the encyclopedia "The name of your country is the letter of your country" it is explained that the call is "given in the name of a bird". And in the "Old Turkish dictionary - DTR". 1969, p. 136. Cayruq: cayruq jer - we see that there is a concept of "cultivated, cultivated land". Compared to this, we can see that the village name Shakyryk was the name of a small town or settlement in the early days. It is undoubtedly a historical phenomenon that the name reached our time.

Shaldar. Chaldar, village. Baydibek dist. Bogen r.c. In the above-mentioned encyclopedia the meaning of this name is indicated as: "named after the tribe". If it is named after a tribe, it would be clear if it is said which tribe it is.

If we pay attention to the meanings of the word *shal* given in explanatory dictionaries of the Kazakh language, they are as follows: *shal*¹ - old man, old man. *Shal*² - gray, white. The phrase "bald *tail*" is explained as "whitening and graying of the hairs on the horse's tail". Compared to this, it is known that the hair, beard and mustache of an old man become gray. Judging from these facts, we can clearly see that Shaldar means "white and gray houses". It can be seen that in the past, a village with a lot of white gravel, white and gray houses was called *bozui* ("chaldar"). After that, the people turned to settlement, built houses made of wood and bricks, and settled as a village. It is inevitable that the village was called Shaldar by its usual name.

Shanaq - Shanak, village. Kazygurt dist. Shanak r.c. In the dictionary of ancient Turkic languages and in the explanatory dictionaries of the modern Kazakh language, *shanak* is explained as "a vessel for pouring a drink, carved from wood." Perhaps the name of the village is Shanak because there is a craftsman who makes shanak vessels in this village.

Shanaq - Shanak, etc. station. Kazygurt dist. Shanak r.c. This station may be named so because of its proximity to the village.

Shangalaq. Shankalak, a river. In the Arys river valley. It flows into the Koshkarata River. Long. 13 km, water basin 42 km². The meaning of the name: "river with nuts". 11th century In the dictionary of Mahmut Kashkari, we can see that the personality of *JangUk* has changed and formed.

Shapaghat is a mountain. Shapagat, village. Maktaaral dist. Iirzhar r.c. A name meaning "grace, kindness, goodness".

Shapyrashty - Shapyrasty, village. Sairam dist. Akbulak r.c. The name given to the name of the Akaris tribe.

Shapyrashty - Shapyrasty, village. Sairam dist. Kolken a.o.

Sharaphana - village. Kazygurt dist. Winery r.c. A name meaning "dining, food, wine drinking place, dining room". An enterprise that existed in the Middle Ages.

Sharafkent - Sharafkent, village. The name means "village engaged in wine production industry".

Sharbulaq. Sharbulak, village. Kazygurt dist. Sharbulak r.c. *Shar* in the first syllable of the name means "four" in Persian. Therefore, *Sharbulak* is a name that means "four springs".

Shardara. Shardara, field. In some studies, it is said that it is in the east of Kyzylkum, along the Syrdarya river. In Central Asia, the Caucasus and Afghanistan, there are also the names Akdere, Darband, Derbend. E.M. Murzaev is *unique in Turkish, Tajik, and Kyrgyz languages, in his Iranian language* "shatkal", "say", "or", in Crimean, Tatar languages, "say", "kispak", in Afghan language. *Dara indicates that it means "river", "plain", "river", Persian dere means "river", "plain", "mountain pass", "period" [39, p. 171].*

Shardara. Shardara, dam. In the east of Kyzylkum, at the dam of the Syrdarya river, in Shardara district.

Shardara. Shardara, village. Shardara dist. Kauysbek Turussbekov a.o.

Shatan. Shatan, a well. Sozak dist. A name given by a person.

Shattyq. Shatyk, village. Maktaaral dist. Maktaaral r.c. The name means "unique joy, joyful state, triumph".

Shatyrtope - Shatyrtope, village. Tole bi dist. Alatau r.c. The name means "a village whose roofs are flat, not plastered with mud, but covered with roofs."

Shashtobe. Shashtobe, village. Kentau BC Karnak r.c. The word *hair* in the first part of the name does not seem to have anything to do with human hair. Stones, iron, etc. scattered around. He wrote that the roof, which was piled up in one place and plastered round with mud, is called *choshtepe*. Large man-made roofs like this one can be found in Almaty, etc. in the regions there is one called Zhuantobe. It is well known that the "Golden Man" was found in one of the Zhuantobes near the city of Esik.

Shaian is a mountain. Shayan, village. Baydibek dist. Kosakzhar r.c. It is named after the river because it is located on the banks of the Shayan River.

Shaian is a mountain. Crab, river. in Baydibek dist. It is named because of the abundance of crayfish in this river. On the slopes of the Karatau ridge. Long. 115 km, water basin 1010 km².

Shauan-Qusursay - Shayan-Kurysai, river. It flows into the Shayan River on the southern slope of the Karatau Ridge. Long. 21 km, water basin 80 km². "Shayan River near Kurusai".

Shaihana - village. Saryagash dist. The name means "a place to drink tea and relax".

Shaihana - Teahouse, village. Saryagash dist. Eskiikan r.c. The name means "a place to drink tea, breathe and relax".

Shamshi Kaldayakov - Shamshi Kaldayakov, village. Otyrar dist. Karakonur r.c. The name of the village was named in honor of the famous musician-composer Shamshi Kaldayakov, whose name is well-known to the general public.

Shauldir - village. Otyrar dist. Shauldir r.c. According to the folk legend, Shamil Dur was named after two lovers, Shamil and Duriya, and when pronounced, this name was shortened and changed into *Shauldir*.

From a scientific point of view, this name is an ethnotoponym, that is, a place name named after a tribe. About this, Prof. Sapargali Omarbekov considers the following: "One of the turkmen tribe, they happen to live in the Tashauz district of Turkmenia".

Shekerbulaq. Shekerbulak, village. Sauran dist. Zhuynek r.c. The name given because of the pleasant taste of spring water.

Senggeldy - Shengeldy, village. Otyrar dist. Koksaray r.c. "The village was named Şengeldy because it is located in a place with a lot of *thickets*."

Senggeldy - Shengeldy, village. Saryagash dist. For the year r.c. Meaningful name.

Shipan. Shipan, village. Turkestan Zhuynek r.c. Probably named after a person.

Shiferny - Kazygurt dist.. Meaning: "encrypted; the roofs of their houses are covered with cipher."

Shoytas. Shoitas, village. Arys BC in the territory. The name means "village near a big, huge, huge stone".

Shoytobe - Shoitobe, village. Sauran dist. Owner r.c. The name means "big, giant hill".

Shoqtas. Named after Shagan. Meaning: "a village near a group of stones".

Shoqytas – a village, along the Turkestan-Ashchysai railway. The meaning of the name: "a private hill, a rock like a hill".

Sholaqqorgan - Sholakkorgan, village. Sozak dist. center. Turkestan region. Names such as *Sholakbastau*, *Sholakbulak*, *Sholakzhal*, *Sholakespe*, *Sholaksai*, *Sholaksor*, *Sholakterek*, *Sholakkarasu* are found in other regions of our republic. It can be seen that the word sholak in the first part of the name of Sholakkorgan means "short, short", while *the meaning of the word kurgan in the second part* is "fortress", "enclosure", its full meaning is "a short fortress that is not completely surrounded".

Sholaqsenggir is a mountain. Sholaksengir, a hill. Sozak dist. Ab. height is 458 m. The name means "low, lying, small hill".

Sholaqtobe - Sholaktobe, village. Keles dist. Bozai r.c. A name meaning "short, small, low hill". The village is located near that hill.

Sholpanqudyq - Sholpankudyk, village. Zhetysai dist. Maktali r.c. A well named after a girl named Sholpan, the name of the village there.

Shonaq. Shonak, a river. In the Arys river valley. It flows into the Mansuratasai river. Long. 20 km, water basin 124 km². A name given by a person.

Shora pass - gorge. Pereval Shora. In the depths of Karatau. A nickname given by a person's name.

Shornak. In our opinion, if *shor* is a "tribal name", the idea that *shor* is "shory, a place with a lot of shory" is far from a real and accurate opinion. Everyone knows the saying of our people: "water cream is ice, sour cream is salt". Therefore, it is well known that people have never settled in "sad, sad, marshy land". The poet rightly said that "if it's summer, the country will not settle in a bad sorghum, the street will be far away, a dead-end cliff" (I. Baizakov, Shyg.). If so, it seems that it is better to consider the meaning of the name *Shor more deeply and comprehensively*.

In the 10-volume "Explanatory Dictionary of the Kazakh Language" and the 15-volume "Kazakh Literary Language" dictionary: **Shor** 1. A lump, a tumor, a lump frozen in the body. The body is like a deer, with many scars and scars (N. Abugaliyev, Kurdastar). 2. *Old.* Leather, gold, silver domed ornaments mounted on a strap, for example: twelve-pointed belts. So, if we know that *shor* is "dome-like hump, hill", the literal meaning is "hill", *Shornak* is close to the meaning of "hill, ridge, peak". One proof of this is the name *Chornaktobe*. Also, in our literary language there is the word *shor* - "a chubby berish frozen in the bodies of people and trees". The semantic and meaning unity of those words is observed. And the word *shor* "sor" and this word "shor" are homonyms (words with the same pronunciation and spelling but different meanings).

Shornaktobe - Shornaktobe, village. Sauran dist. Maidantal r.c. The word "hill" is added to the name "Shornak", which makes it clear that the word "shor" is a hill.

Shoshkakol - Shoshkakol, village. Sauran dist. Zhuynek r.c. It can be seen that the village was named Shoshkakol due to its location near this lake. In fact, both the name of the lake and the name of the village will definitely get a new pleasant name.

Shogirli - Shogirli, village. Arys BC Zadarya r.c. The meaning of the name: "a small tree with roots, a shrub". We see that this place was called by the same name when the village was first settled.

Shu - village. Sozak dist. Shu r.c. Along the edge of Shu river. Well-known scientist E.M. Murzaev: "Tibetan *ch'u* "river", Taj. *chuy* "spring", "canal", "river", Kyt. *chu* - "canal", *chuan* - "river", "stream" [39, p. 169].

Shuyldaq. Shuyldak, river. In the valley of the Arys river. Long. 19 km, water basin 30 km². A name given to a tribe.

Shubar - village. Ordabasy dist. Shubar r.c. In the explanatory dictionary of the Kazakh language, there is an explanation: "A bushy field, ridge, hump with undulating pasture". This explanation can be proved by the words of M. Auezov: "It was surrounded by a low hill, a big chubar with thick trunks" (Eastern). We can clearly see that the village was named Shubar village because it is located near this Shubar. According to the folk legend: "Due to the story of a young man who was frightened by the fear of a wild beast eating a mare, the village became known as Shubar."

Shubaraghash - Shubaragash, village. Tole bi dist. Alatau r.c. Birch, willow, sedge, poplar, etc. in the village. It can be seen that it was named Shubaragash because it is located in a place with mixed trees.

Shubarsu. Shubarsu, village. Ordabasy dist. Shubarsu r.c. The name is named after the Shubarsu river.

Shubarsu. Shubarsu, river. In the valley of the Arys river. It flows into the Arys River. Long. 38 km. Shubarsu is called Shubarsu because it is a river that flows from the place where the Shubar tree grows.

Shukhila - Shugyla, village. Maktaaral dist. Worker r.c. We see that the village is named in the meaning of "May the village flourish and shine like the light of the sun."

Shukyrbulak - Shukyrbulak, village. Tulkibas dist. T. Ryskulov r.c. as in the meaning of "spring in a deep ravine".

Shukyrsai. Shukyrsay, village. Keles dist. Birtilek r.c. Meaning: "village in a deep ravine".

Shuchurchak is a pit. Shukyrshak, village. Baydibek dist. Borlysay r.c. The name means "village not in a wide plain, but in a remote area".

Shurukkol - Shurykkol, lake. The name means "surrounded hole lake".

Shuruksai - Shuryksay, creek. It can be seen that the river is named after the presence of holes in every place.

Shuryn - Shuryn, village. Kazygurt dist. Altyntobe r.c. Mongh. language. *horon* - "hill, high point". The name means "village near a high mountain".

Shybyt. Shybyt, village. Baydibek dist. Zhambyl r.c. "planned mountain". It can be a name meaning "village near Josaly mountain".

Shylbyr. Shilbyr, river. It flows from the steep slope of the Karatau mountain range and reaches Madeni village. Mongolian language. *clean* – 1. Clean. 2. Beautiful, good. clean water - "clean water". So, we see that *Shylbyr* means "clean river". There is undoubtedly a linguistic phenomenon in the fact that this word "pure" has undergone a major sound change in our language and has been equated with our indigenous word " *Shylbir* ".

Shymkent - Shymkent, city. Turkestan region. A republican city. According to the well-established opinion, Shymkent city was created by combining the words " *shym* " and " *kent* ". Summing up the opinions of scientists, A. Abdirakhmanov said: "The forms of *Shymkent/Chymnkent/Chemengen* have moved to the Kazakh *Shymkent>Shymkent> Shymkent* form. Meaning: "the city of plants, the city of green grass." And the second component of the name is the

Iranian word *kent* " (A. Abdirakhmanov, 1975, pp. 197-198). Supporting the author's opinion that it is a "vegetable city", we will supplement it with concrete data. Because what kind of plant is it, what data should we rely on. When looking for it, in the 11th century. from the work of Mahmut Kashkari and the "Old Turkic Dictionary" (Old Turkic Dictionary). They are: *chim - chim, bir khin úsimlik - raznete psyllium* (M. Kashkari. Devonu Lugotit Turk. Index. Tashkent, 1967, 332). *Čim* 1 whale. *shan, sam* or *chen, ě him* is the name of two types of wild grasses that give edible seeds, bot. *Ostrets*. Based on these data, we understand that the name of Shymkent means "fruity, blue-green village, city" connected with the name of the fruit. And we see that the origin of the name of Shymkent is called *Shymkala, a city made of grass*. It is known to many that in ancient times, to protect themselves from the enemy, they built a mound of turf, and that place was called *Shymkorgan*. In 1953, the place of that mound was what we saw was the remnants of walls made of thick grass, and it was remembered that the land occupied the area where the depression came from. We have also heard that this place is called *Shymkorgan*. As the city grew, it was probably named *Shymkent later*. Because the famous historian V. Bartold dated the appearance of the term *kent* to the 10th century and said that it was also found in the person of the *khat*.

When the city grew and developed, how could all the houses in it be built from grass? Turf can only be found in meadows, wet, bare grass, clay, where the roots are connected to each other. If so, it is reasonable to say that Shymkent is a place where many fruits grow, blueberry trees are abundant. However, as a historical name, Shymkent will be named as it is and will remain so forever. We can see such an ambiguous name in the name of *Tashkent, known to us*. It is impossible to build a big city and its residential buildings entirely from clean, really hard, cold stone. The homonym of the word *tash (stone)* in the name of Tashkent (words with the same pronunciation and spelling, but different meanings) means "a stone-hard, extremely strong brick burned by a fiery fire." If so, it is indisputable that *Tashkent* is "a city made of hard, rock-solid red bricks with burnt houses."

Shymyldyqsay - gorge. Like a blanket. It is so named because on foggy days, the valley below towers and covers the valley like a curtain, making it difficult to see clearly.

Shymyrbay - Shymyrbay, village. Saryagash dist. For the year r.c. A name given by a person.

Shymyrbaisai - Shmyrbaisay, river. Keles and Kuryk in the valley of Keles rivers. Long. 32 km, water basin 244 km². "A river flowing in a ravine belonging to a man named Shymyrbai".

Shynar. Shinar, village. Kazygurt dist. The main meaning of the name: 1. A tall, large, broad-leaved tree. 2. Peak, high.

Shynar. Shinar, village. Keles dist. Koshkarata r.c. The meaning of this name is similar to the previous name.

Shynybek-Qyzylsay - Shynybek-Kyzylsay, river. Keles and Kuryk in the valley of Keles rivers. It flows into the Achsysai river. Long. 23 km, water basin 76 km².

Shypan. Shypan, village. Sauran dist. Zhuynek r.c. A name given by a person.

Shyrildaq - Shirildak, village. Keles dist. Birtilek r.c. A name given to a bird.

Shytty - Shitty, village. Otyrar dist. Chilik r.c. The word " *shit* " in the first part of the name is a phonetically changed form of the word " *shat* " in our language. In addition to the main meaning, the word *Shyt* has a folk geographical term meaning. It is used in the meanings of "river's edge", "river's edge", i.e. "two forks of the ravine", "two forks of the river".

It is well known that if the Arys River splits into two branches near the village of Bestorangil, Otyrar District, and the main stream of the Arys River flows into the Syrdarya River, and the second branch passes through the town of Arys and flows from the village of Talapti, it is known to everyone that the main branch of the Arys River flows into the Syrdarya River. The village of Shytty is located in the area between two rivers on the other side of the villages of Kokmardan and M. Shoimanov. Also, the river flowing from the Syrdarya River flowing past the village of Yzakol flows through the village of Shytty and rejoins the Syrdarya River.

Therefore, we project that Shytty is a name used in the sense of "a village located on the edge of a river. "

Shilik. Shilik, village. Otyrar dist. Chilik r.c. "The name of the village was given because it is located near this bush. This is a type of willow tree, 1.5 m high branched plant.

Shilikti - Shilikty, river. In the Arys river valley. It flows into the Kulan River. Long. 14 km, water basin 45 km². Meaningful name "Chilik grew thick".

Shirkeili - Shirkeily, gorge. A gorge in the depths of Karatau. A name meaning "a lot of mosquitoes".

Y

Ybyrai Zhaukebaev - Ibrai Zhaukebaev, village. Sozak dist. Sozak r.c. The name of the village is derived from the surname.

Yzhdykhan - mountain. Izhdikhan, village. Turkestan BC in the territory. The name of the village is named after a person.

Yzabulaq - Izabulak, village. Kazygurt dist. Shanak r.c. "It is named Yzabulak because of the water coming out of the depressions near the surface of the earth."

Yzakol. Izakol, village. Otyrar dist. Koksaray r.c. "A lake that comes out from near the surface of the earth, collected from the water of Iza", a village on the shore of that lake.

Yzakudyq - Yzakudyk, village.

Yqylastemir - Ikyalastemir, village. Ordabasy dist. Borzhar r.c. The name of the village is named after a person.

Yntaly - Enthusiastic, village. Sauran dist. Maidantal r.c. The name means "enthusiastic, demanding". *Enthusiastic names of this origin* are also found in Kazygurt, Ordabasy, Otyrar, Keles, Maktaaral, Saryagash, Baidibek districts. They all have the same meaning. That's why we didn't show them individually.

Yntaly - village. Keles dist. Oshakh r.c. The name means "enthusiastic, energetic, enthusiastic".

Yntymak - village. Maktaaral dist. Joldabay Nurlybayev r.c. The meaning of the name: "mutual peace, unity, friendship". Similar villages named *Yntymaq* are found 12 times in other districts. They are: Baydibek dist. Kokterek a.o., Sayram dist. Karasu a.o., Tole bi dist. First Mayr a.o., Tulkibas dist. Sastobe city, Zhetysai dist. Zhanaaul a.o., Keles dist. Aktobe a.o., Maktaaral dist. Zhanaaul a.o., Ordabasy dist. Borzhar a.o., Ordabasy dist. Zhenys a.o., Ordabasy dist. Karaspan a.o., Sayram dist. Karasu a.o., Saryagash dist. In Zhartytobe rural district.

Yntymaq - village. Zhetysai district, Zhanaaul r.c. Same as above name.

Yntymaq - village. Maktaaral dist. Joldabay Nurlybayev r.c. It is more important to consider it as a name given by a person's name. At the same time, it can have the meaning of "rich and happy".

Ynqi. Inkai, hill. The meaning of the name is: "bent<bent<bent".

Yshkent - A prosperous, medieval town site. *Ishkent* is a "copper city".

VI.THE PROJECT

KAZAKH ANTHROPONYM AND ANTHROPOTOPONYM GUIDE TO ENGLISH MARKING

Compiled by: T. Januzak
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Foreword

It is an open and obvious problem in scientific life that until today there is no guide (instruction) showing the marking and pronunciation of Kazakh anthroponyms and anthropotonyms* in English. If this issue can be resolved, then the following questions will be revealed.

1) What are the ways to write Kazakh anthroponyms and anthropotonyms in English?

2) how are they pronounced in English?

3) when marking Kazakh anthroponyms and anthropotonyms in English, do they preserve their national status and take into account the spelling according to the rules of the Kazakh language, or are they marked in Russian?

The main and main way to answer these questions is to create a guide based on writing Kazakh anthroponyms and anthropotonyms in English.

* Anthroponyms are a person's first name, real name, patronymic, surname (surname). Anthropotonyms are the names of places, water, localities made from anthroponyms.

General principle

§1. This Instruction defines the rules for writing Kazakh anthroponyms and anthropotonyms in English.

§2. The principles of the instruction will be the only main reference used in marking Kazakh anthroponyms and anthropotonyms in English.

§3. Widely used among people and "What kind of name do you like" (1968), "The secret of names. Tainy imen" (1974, 2004), "Kazakh names. Kazakh names" (1988), "Toponyms of the Republic of Kazakhstan" (2001), "Names of administrative-territorial units of the Republic of Kazakhstan" (2017), etc. definitions were used as sources for writing this Guide.

§4. Kazakh names and anthropotonyms in literary works and historical literature, as well as topographical maps, are marked in English, keeping their national forms.

§5. Russian anthroponyms (names and surnames) used daily in the Kazakh language are marked in English in accordance with the laws and rules of pronunciation of the Russian language, fully preserving the original version in Russian.

§6. Arabic, Persian, and Mongolian names in the Kazakh language, anthropotonyms created by them, when marked in English, completely preserve the norms of pronunciation and spelling in the modern Kazakh language.

Basic data

§1. In order to show the construction variants of names, anthroponyms, the descriptive dictionaries and orthographic spelling rules, orthographic and orthographic dictionaries, and cartographic data were used.

§2. Large-scale maps and atlases published in English in the Republic of Kazakhstan in recent years were taken as the main cartographic data.

§3. Literature used in the instruction (instruction):

1. Official definitions and other literature published in the Kazakh language throughout the republic.

2. Basic rules of Kazakh orthography. 1957-2015

3. Spelling dictionary of the Kazakh language. A. 1963 (About writing additional personal names and place names).

4. Spelling dictionary of the Kazakh language. A. 2017.

5. T. Zhanuzakov. Names are a mystery. Dilligent faith. A. 1974, 1989, 2004, 2008.

6. T. Zhanuzakov, K. Espaeva. Kazakh names. Kazakh names. A. 1988.

7. Directory of personal names of nations. RSFSR. M; 1987.

8. Instruction on the Russian transfer of Kazakh and Kazakh transfer of Russian geographical names of the Republic of Kazakhstan. Almaty, 2002.

Marking rule

§1. Kazakh anthroponyms and anthropotonyms are given in English in accordance with the norms of the modern Kazakh literary language, its pronunciation and writing features, and the original version.

§2. The modern Kazakh alphabet consists of the following characters: Аа, Әә, Бб, Вв, Гг, Ғғ, Дд, Ее, Ёё, Жж, Зз, Ии, Йй, Кк, Ққ, Лл, Мм, Нн, Ңң, Оо, Өө, Пп, Рр, Сс, Тт, Уу, Үү, Ұұ, Фф, Хх, һһ, Цц, Чч, Шш, Щщ, Ъь, Ыы, Іі, Ьь, Ээ, Юю, Яя.

Note : the letters *в, е, ф, х, һ, ң, ч, ъ, ь, э, ю, я* are found only in names imported from other languages, and accordingly *в, е, һ, х* etc. given by letters.

§3. The modern English alphabet (alphabet) consists of the following characters: Aa, Bb, Cc, Dd, Ee, Ff, Gg, Hh, Ii, Jj, Kk, Ll, Mm, Nn, Oo, Pp, Qq, Rr, Ss, Tt, Uu, Vv, Ww, Xx, Yy, Zz.

§4. Vowels and consonants in Kazakh correspond to the following vowels and consonants in English:

Kazakh-English	English-Kazakh
Аа – Aa	Өө - Oo
Әә - Aa	Пп – Pp
Бб – Bb	Рр - Rr
Вв - Bb	Сс – Ss
Гг - Gg	Тт – Tt
Ғғ - Gh	Уу - Uu
Дд - Dd	Үү - Uu
Ее - Ee	Ұұ - Uu
Ёё - io	Үү - UU
Жж - Zh	Фф – Ff
Зз - Zz	Хх- Xx (kh) gh
Йй – Ii	Һһ – h
Кк - Kk	Цц – ts
Ққ – Qq, ch	Шш – sh
Лл – Ll	Щщ - sh
Мм – Mm	Ыы – Yy
Нн – Nn	Ъь -
Ңң - ng	Іі - Ii
Оо - Oo	Ьь -
	Ээ - Ee
	Юю – iu
	Яя - ia

Note : 1) Kazakh alphabet is 42, English alphabet is 26. 16 letters of Kazakh

language are not in English. Therefore, the way they are presented in English is through different phonemic phrases. 2) letters *ц, ч, ш, ъ, ь* are not used, because they are not found in Kazakh names and patronymics, surnames (anthroponyms).

Translating Kazakh phonemes into English

We recommend it according to the model in the following table

Kazakh letters and letter combinations	English analog	English phonemes and phoneme combinations	examples
1	2	3	4
А	A	A	
Б Бб ВВ	B Bb в	[b]	Аббас Abbas Ғаббас Gabbas Үббі Ubbi
Г	Gg	[y]	Гауһар Gauхар Гүлжан Gulzhan Гүлдария CUldaria
Ғ	Gh		Ғабит Ghabit Ғабдолла Ghabdulla Ғали Ghali Ғазиза Ghaziza
Д Дд	D Dd	[d]	Дархан Darchan Шайхудди Shaichuddin
ж	Zh	[dʒ]	Жарқын Zharqyn Жасұлан Zhasulan Жанар Zhanar
З	Z	[z]	Заманбек Zamanbek Зейнолла Zeinolla Зейнеп Zeinep
К Кк	C K ck	[k]	Кемел Camel Кенбай Kenbai Беккелді Beckeldi Күмісбек Kumisbek Жексен Dgeksen Камшат Camshat
Қ	Q		Қадыр Qadyr Қамбар Qambar

			Қазила Қымбат	Qazila Qymbat
Л Л Л	L Ll	[l]	Алмабек Алтынбай Зейнолла	Almabek Altynbai Zeinolla
М Мм	M Mm	[m]	Мадан Мақат Мұхаммәд	Madan Maqat Muchammad
Н Нн	N nn	[n]	Назарбай Наркес Жаннат Жаннияз	Nazarbai Narks Zhannat Zhanniaz
Ң	Ng	[ŋ] [ŋ] ⁺ [g]	Аңсаған Шыңғыс	Angsagan Shyngys
П	P pp	[p]	Палунғали Аппақ Жаппар	Paluangali Appaq Zhappar
Р	R rw	[r]	Рысбек Қармыс Еркегүл Берік	Rysbek Qarmys ErkegUl Berick
С	S с	[s]	Жетпісбай Серік Өмірсерік	Zhetpisbai Serik Omirsarik
Т	T Tt Th	[t]	Тайжан Батталхан Томан	Taizhan Battalxan Thoman
Х	H Gh	[h]	Халел Асанхан Шайхан	Halel Asanghan Shaighan
Ш Щ	sh ch	[ʃ]	Шайдар Шерхан	Shaidar Sherghan
Т	th	[θ]	Ісмет	Smeth
Д	th	[ð]	Садыбай	Southabai

Voiced phonemes

Kazakh letters and letter combination	English transmission	English phonemes and	examples
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s		phoneme combinations	
1	2	3	4
1	2	3	4
a	a	[æ]	Адамбай Едіге Дана Adambai Edige Dana
Ә	a		Әбді Әділ Әлия Abdi Adil Alia
Е	Е	[e]	Елдос Елебай Еркегүл Eldos Elebai Erkegul
И	Е	[i]	Игенбай Имаш Egenbai Emash
О	О	[ɔ:]	Боранбай Ботан Boranbaj Botan
Ө	О		Өжет Өмірбай Ozhet Omirbai
У	u	[u]	Бурабай Бураш Усабай Burabai Burash Usabai
Ұ	U		Ұзақ Ұлан Нұрлан Uzach Ulan Nurlan
Ү	U		Үмбет Үсен Umbet Usen
Ы	Ү		Шығай Шығанақ Шымыр Тұрысбек) Shyghai Shghanack(q Shymyr Tyrysbek
i	i	‘[i]	Кішібек Ділдабек Дінасыл Kishibek Dildabek Dinasil

Our main goal in presenting this project to the public is that well-known experts will pay attention to this issue, read it in full, and give their advice and specific suggestions to the authors of the Manual, which will certainly be a source of light and will greatly contribute to the completion of this work.

Executors of the project:

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Conventional signs of example languages

Azerbaijan - Azerbaijani language
Alt. - Altai language
Eng. - English language
Arab. - Arabic language
Assyr. - Assyrian language
balk. - Balkar language
head. - Bashkir language
Buryat. - Buryat language
Hung. - Hungarian language
Gr. - Greek language
iran - Iranian language
Anc. Turk. - ancient Turkish language
kaz. - Kazakh language
kalm. - Kalmyk language
karaim. - Karaim language
karakal. - Karakalpak language
karach. - Karachay language
kyrg. - Kyrgyz language
chin. - Chinese language
kumyk - kumyk language
Mong. - Mongolian language
Ru. - the Russian language
Osm. species. - Ottoman Turk
Svan - Svan language
Taj. - Tajik language
Tatar - Tatar language
tel. - Teleut language
tib. - Tibetan language
M. Turk. – modern Turkic language
Uzb. - Uzbek language
Uigh. - Uighur language
Ukr. - Ukrainian language
Finn. - Finnish language
Chuv. - Chuvash language

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