



MEIRBEKOV A.K.

PHONOSEMANTIC CHARACTERISTICS OF KAZAKH TOPONYMS

(MONOGRAPH)

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

MEIRBEKOV A.K.

**PHONOSEMANTIC CHARACTERISTICS
OF KAZAKH TOPONYMS
(monograph)**

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The monography considers the problem of glottochrony of very ancient «smoked» words, considering the Kazakh toponyms belonging to the group of first names and geographical appeals in the main vocabulary from the point of view of phonosemantics. Interlingual genetic and typological similarities are identified, the background nature of sounds is differentiated on the basis of sound imitation, imagery theory, the features of labeling are expressed in different aspects.

The monograph is intended for researchers, PhD students, undergraduates and students of higher education institutions that train philologists.

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1. INTRODUCTION TO PHONOSEMANTICAL DESCRIPTION OF FOLK GEOGRAPHICAL TERMS IN THE KAZAKH LANGUAGE

We can say that the place of folk geographical terminology in the dictionary of the Kazakh language is special. We say that, firstly, the geographical terminology of the Kazakh people is very rich, secondly, many folk geographical terms are very old lexical units that make up the final vocabulary, thirdly, folk terms are closely linked with the structure of the Kazakh language, fourthly, Kazakh folk geographical terminology, in close contact with the system of organization of animal husbandry, natural conditions and ethno-ecological bases of our people.

Depending on the comprehensive nature of the above-mentioned Kazakh folk geographical terms (names) lexical units are considered in different ways, including historical lexicology, morphology, ethnic (ethnological) toponymy, phonosemantics, glottogenesis, etc. can be studied in scientific channels.

It is known that the question of the relationship between the phonetic identity of words in human language and their meaning has long been of interest to linguists. The ancient Greek philosopher Heraclitus and Democritus debated the connection between the pronunciation of words and their meanings. Plato believed that there was an association between individual sounds and the properties of these substances.

The phenomenon of sound symbolism is found in all languages of the world and belongs to the category of linguistically universal. That is the primary reason this issue has always been in the focus of attention of prominent linguists.

The phonetic words are borrowed from Turkic, Old Manchurian, Paleoazite, Finno-Ugric, Kushit, Chad, Korean, Hindi, Japanese, Estonian, Slavic and others languages, on the basis of language materials of M.F. Fazylov [1], G.A. Pak [2], A.T. Germanovich [3], M. Khudaikuliev [4], K.E. Cherevko [5], V.A. Gortsevskaya [6], A. Johansson [7], A.M. Gazov-Ginzberg [8], Z.K. Ishmukhametov [9], E.A. Veldi [10], V.A. Chernyshev [11], N.I. Ashmarin [12], L.V. Shagdarov [13], V.V. Levitsky [14], V.I. Gorelov [15], A.P. Zhuravlev [16], G.E. Kornilov [17] and others.

The direction of phonosemantics in linguistics, which appeared in the 80s of the twentieth century, is closely connected with the name of S.V. Voronin. The method of phonosemantic analysis proposed by S.V. Voronin is based on various research works by I.V. Bratus [18], O.A. Kazakevich [19], T.K. Koibaeva [20], A.Y. Afanasyev [21], E.I. Kuznetsova [22], E.A. Veldi [23], I.A. Mazanaev [24], L.F. Likhomanova [25], K.Sh. Hussein [26] and others.

Sound imitation words in Kazakh were investigated by linguistics such A.I. Iskakov [27], Sh.Sh.Sarybayev [28], A.T. Kaidar [29], P.Sh. Katembayeva [30], S.R. Ibraev [31]. In the research of these scientists, sound imitation words were considered as a group of words in lexical-semantic, morphological, syntactic terms.

The second stage in the history of the study of phonetic words (sound imitation) begins with the works of K.Sh. Hussein. In the research of Professor K.Sh. Hussein, this issue was studied from a new angle on the basis of advanced methods, in accordance with the new requirements of modern linguistics. In particular: «Descriptive words of the Kazakh language in the works of K.Sh. Hussein based on their extralinguistic nature, studied comparatively and typologically. As a result,

interlingual genetic and typological similarities were identified, and the background nature of sounds was analyzed on the basis of the principles of the theory of psycholinguistics [32, p. 16].

K.Sh. Hussein's research in the field of the theory of phonosemantics in a new direction was continued in the works of students S.A. Utkelbaeva [33], A. Islam [34], M. Zhubanova [35].

Folk geographical terms are very important in toponymic research, because folk terms are the main linguistic basis of many Kazakh single geographical names, are part of the toponymic dictionary, are the names that reveal the meaning of toponyms. According to the well-known geographer, toponymist E.M. Murzaev: «Terms are the basis of toponymy, they are part of determining the semantic content of geographical names... any toponymic research should begin with the analysis of popular geographical terms, as well as modern root (substrate) local terminology must be taken into account» [36, pp. 98-99].

Geographical and toponymic aspects of the Kazakh language or local geographical terminology have been considered in some works. A large article by G. Konkashbayev, written half a century ago, provides a geographical description of many folk (local) terms that occur in the Kazakh toponyms and are used independently [37]. Kazakh geographical terms are analyzed in the works of E.M. Murzaev as part of the geographical terminology of other Turkic peoples [38].

Although the geographical terms of the Kazakh people are not considered as a special object of study, they are mentioned in the works, dictionaries and articles of Kazakh scientists. For example, the etymology of terms found in Kazakh toponyms is given in the monograph «Toponymy and etymology» by A. Abdrakhmanov [39], prof. In the monograph of T. Zhanuzak «Essay on Kazakh onomastics» [40], in the work of K. Rysbergen «Historical and linguistic study of toponyms of South Kazakhstan» [41], in the dictionary of E. Koishibaev «Land and water names of Kazakhstan» [42], in the book of A. Nurmaganbetov «The name of the land and water - a letter of history» [43], in the dictionary of V. N. Popova «Dictionary of geographical names of Kazakhstan, Pavlodar region» [44], «Ethnolinguistic aspects of Kazakh onomastics» by academician A. Kaidar and E. A. Kerimbayev [45], P. Tleuberdiev's monograph «Ethnolinguistic vocabulary of toponyms of South Kazakhstan» [46]. Kazakh orographic terminology, i. e. topography, is considered in the candidate's dissertation written by E. A. Kerimbayev on the topic «Lexico-semantic typology of oronyms of Kazakhstan» [47]. During the course of these works, various lexical-semantic groups of geographical folk terminology of the Kazakh language, historical-linguistic, ethnolinguistic, etymological, structural, semantic, informational, etc. aspects were discussed.

The scientific and theoretical significance of folk geographical terms in the Kazakh language is not limited to the aspects listed above, as the semantic range of geographical terms is very wide; phono-morphological and semantic parallels, including other languages, have a significant phonosemantic nature.

G.Zh. Yermekbayev was one of the first to study the phonosemantic nature of some topographic names in the Kazakh language. G.Zh. Ermekbayev's Candidate's dissertation «Terrain names (semantic, morphological analysis and phonosemantic

description)» provides unprecedented sound imagery, i. e. features of land names, connected with sound symbolism [48].

The phonosemantic nature of common geographical names leads to the opinion or assumption that a certain part of the original, «primary» vocabulary of man, therefore folk geographical terms in the Kazakh language can be studied in relation to the origin of language on the basis of glottogenesis.

1.1 The role of the problem of glottogenesis in the phonosemantic formation of folk geographical terms

According to scientists, «primary» or a certain part of the original vocabulary consists of local (folk) geographical terms, «first words». According to E. M. Murzaev, ancient mankind used rivers and lakes, springs, etc. The toponymy of the first human community, i.e. the names of places and waters were folk (local) geographical words (terms) [36, p. 122]. The first names of the places in the epoch of language origin were of great importance for the existence of human society. Therefore, we can consider folk geographical terms in relation to glottogenesis, i.e., the origin of language.

The origin of language in the Soviet era was considered in Marx's theory in connection with the process of labour [49, pp. 438-443; 50, pp. 306-316]. Marx's theory reflects the role of labour in the formation of language, but limits the origin of sound language to a very simple «theory of labor cries», that is, «theory» associated with the sounds made in the course of labor and action. This «theory» did not reveal the mechanism of sound language, its basic «material» nature.

The famous Russian scientist N.Ya. Marr, in his Japheth theory, denies the figurative nature of the origin of language. According to N.Ya. Marr, «We must from this point on forbid the delusion of the role of sound imitation in the formation of human language.... Isn't it a proof that at the time of the origin of language, there were no words that could mark the sound imitation of certain phenomena that a person imagined?» [51, pp. 2-199]. According to N.Ya. Marr, gestures play an important role in the formation of sound language: «Human language does not begin with sound language. Sound language is a continuation of sign language or multi-linear language» [51, pp. 3-73].

A.M. Gazov-Ginzberg wrote about such linguistic theories that took place in the Soviet era: «These theories deal with the origin of language material, the mechanisms of word formation, but in fact did not deal with the origin of language. On the other hand, in the works of the classics of Marxism-Leninism, which give a certain definition to the conditions of origin of the word, the question of the emergence of linguistic material, the mechanisms of sound formation is not directly raised» [8, p. 4].

A.M. Gazov-Ginzberg in his monograph «Was the language illustrated in its origins?» as well as in other scientific works, compared the phonetic roots of Semitic languages and other unrelated four-language families, showing the relationship between sound and meaning in the formation of language. Chuvash scientist G. E. Kornilov in his research consistently suggested that «ideophones and imitators can symbolically represent animate or inanimate objects, even though they are sounds.»

G. E. Kornilov talks about the great role and significance of imitators in the first appearance of human speech: «Imitatives, as we have seen, inevitably had to retreat [17, p. 14], creating their own beginnings in human speech [17, p. 14]. According to G. E. Kornilov, «Imitative is a musical image that expresses an understanding of the quality, properties and characteristics of the object. Imitative should not be understood as imitation of sound and sound, imitative means imitation of one thing, action, quality with the help of sound and sound» [17, p. 59]. The scientist also tries to find a genetic connection between the semantic function of phonemes in modern national languages and the ability to express the meaning of sounds during the early formation and development of human speech [52, p. 41].

The direction of phonosemantics in linguistics, which appeared in the 80s of the twentieth century, is closely connected with the name of SV Voronin. The role of the phenomenon of sound in the emergence and development of language is also discussed in the works of S. V. Voronin.

The scientist divides the sound system in the language into two:

- 1) system of sound imitation words;
- 2) system of sound symbolic words [53, p. 22].

Kazakh folk geographical terms contain sound imitation and sound symbolic words, some of which can be recognized as «first» words, because we see that the names of natural objects belonging to these words have a greater semantic load than phonemotypes (S. V. Voronin) or imitators.

The ancient Greek philosopher Plato argued that there was a similarity between individual sounds and the properties of things. According to Plato: «/ r / sound is adapted to depict movement, / I / - softness, subtlety, / a / - greatness, / e / - duration and infinity» [54, pp. 471-475].

According to Socrates, in the first words, sounds reflect the properties of matter: «First of all, the word river, *roe*, which comes from the word *rein* «flow», imitates the aspiration and intensity due to the sound *r*; followed by verbs such as *tromos*, *treichen*, *kroyein*, *trayein*, and *ereikein* - all of which are expressive and figurative due to the sound *r*» [55, p. 101.].

Many scholars have been concerned about the relationship between sound and meaning in words, from ancient times to modern linguistics, and as phonosemantics began to flourish, the symbolic or imitative appearance of an object (this object) in sound has been considered by some scholars in connection with the origin of language. From this point of view, some geographical terms preserved in the main vocabulary of the Kazakh language can be considered as «first» words as imitative and sound symbolic words.

Academician A. Kaidar writes about the fact that the first words were sound words: Thus, in the beginning, the ability of our ancestors to imagine the sound of the environment is very one-sided, generalized, that is, in the spoken language /a/, /ə/, /o/, /θ/, /e/, /y/, /ɨ/, /i / was born on the basis of vowel sounds.. For example, the symbolism of the sound «Ы» corresponds to any similar vowel sound in the environment - a phoneme spoken when a person half-opens his mouth. What did it mean to imagine this sound in its time? We can speculate about it only by studying the derivatives derived from the Kazakh «Ы» [29, pp. 170-171].

Although the original imitation root is preserved in very ancient geographical terms, in the course of the evolution of language it is no longer used independently, because «the essence and meaning of imitation of the phenomenon, by its nature, are constantly connected to the vowel» [29, p. 174]. Given that the compositional development of imitation bases has gone through several historical stages and long periods, we can find the original imitative root in the linguistic identity of the most ancient geographical terms in the Kazakh language, consider it as a phonemotype or ideophone, imitative and give a phonosemantic description. In other words, geographical terms as the «first» words that appeared at the time of the emergence of the language may not survive today in a pure, independent state, but the original descriptive root of the ancient terms has retained its *morpheme (morphological) structure*.

It seems that the original roots and bases of the first, the oldest, «first» imitation words, while preserving the symbolic properties of the sound, formed the basis for the subsequent derivative bases. «To the original root,» writes A. Kaidar, «each newly added grammatical formant adds a new meaning, clarifies and clarifies the phenomenon it depicts and imagines, so that the imitative word gradually gets closer to the usual lexical part of the language (unit)» [29, pp. 175].

According to academician A. Kaidar, the audio-visual dictionary «... belongs to the products of the most ancient period of its development. There are figurative concepts, sensory concepts and feelings of a person, specific or general ways of perceiving sound symbols, including various types of psychological and self-perceptions, features of worldviews and images of thought, visual, auditory, color, motor phenomena in nature, as well as human their actions are reflected» [29, p. 169].

In the dictionary given in the monograph of A. Kaidar there are about seventy geographical appeals in the composition of one-generation primary roots, root elements with obscure meaning, which are found in the category of toponyms.

The state of the «first» words in the epoch of language formation, today»s Kazakh folk geographical terms in the period of language origin, life form is considered in terms of imitative theory (G.E. Kornilov) and the theory of phonosemantics (S. V. Voronin). It is obvious that the theories of imitative and phonosemantics contribute to the discovery of new aspects of the problems of glottogenesis, nostratic languages.

We can note the following features, which belong to the coherent and indirect characteristics of very ancient words that appear in the Kazakh folk geographical terms, indicating the origin of the language in the first epoch: 1) they are usually single-syllable root words; 2) as a geographical term occurs in the dictionary of several, many languages, and even in unrelated, unrelated languages, such geographical appeals are encountered; 3) in the most ancient, «primary» geographical roots (words) must be an imitation, ideophone (in the terminology of G.E. Kornilov) or phonemotype, phonosemantic model (in the terminology of S.V. Voronin), which serves as a visual representation of sound.

Phonomorphological and semantic parallels of the word «black» (in the toponyms Naizakara, Ushkara, etc.) are found in the Kazakh folk geographical terminology, but the meaning is obscured and as such, those are not currently used independently and

are instead found in transcontinental areas. According to E.M. Murzaev, for example, such semantic and morpheme personalities are very close to the appellations «Гора» in Russian, «гар» in Afghan, «гopa» in Georgian - «hill», in Albanian – «gur», in Armenian «каp» - «stone», in the Avesta «gairi» - «hill», in Hindi – «гар» -» castle, fortress», in Tibetan «гархи» -» fortress», in Azerbaijan «отгар» - «mountain with good pastures», in Sahara «гapa» – «hill with solid slopes, rocky remnants, dining mountain» [36, p.152].The Kazakh folk geographical term *black* is very similar in meaning and personality to the Sahara *black*: «*Black (black; literally - black; mostly black on maps) the desired height. From the horizon, the outline of this height is black from a distance, hence the name black. Currently, the word black is not used as a term, but is often found in its own geographical name: Ushkara, Berikkara, Imankara, Zhitikara and others. Among the Mongols, the first names are Narynhara, Dolankara (compare: hill, hill) [37, p. 19].*

Illich-Svitich *Karl* «rock», «steep elevation» with the prototype (initial form) to the nostratic ranks of the Semitichalist *qr* «rock», «mountain», «hill»; Indo-European *ker* - «rock», «stone»; Dravid *kar (a)* - refers to the Altaic words «*kira*» (Turkic - *kyr*, Mongolian - «*kira*», the first Manchurian - «*kira*») with the question mark «*bereg*», «*krai*» [56, p. 146].

The main (central) meaning of these correspondences is «*rock (rock) - mountain*», the researcher G.Zh. Yermekbayev completes this semantic series in Altaic languages as follows: *hada / n /*, mong. *Had / an /*, «rock», «mountain», bur. *hada* «mountain», pen. *had* «rock», eldest-man.: even. *kadaua // kadar*, sickle. *pile*, circumstance. *hada* etc. «Rock»; Turkic language: alt., shor. etc. *rock*, Turkish. in *short gaya, snow. rock, ridge, ridge cliff, side. hadaga // (hadar) // hada* «rock» [48, p. 69].

If we analyze the snow archetype, which is the basis of the above geographical terms, in terms of theories of imitation and phonosemantics, *the* ideophone describes in the form of sound a large but impassable obstacle; «Ideophone to symbolizes a significant, but insurmountable obstacle...» [17, p. 8].

In the process of determining the symbolic meaning of sounds in the Kazakh language with the help of meaningless artificial words (quasi-words) conducted by S.A. Utkelbayeva, the connection of the sounds *o, a, u* with the «*large*» volume was proved. [57, p. 115].

Thus, the imitation of *ka / ka* as a sound symbolic complex represents «a large, but handy» obstacle, high, rocky, mountain, which can reach the top. The imitation of *ka / ka* gives the concept, image, character of «mountain», «high» (big), «rock» through sound symbolism with both voiced and unvoiced sounds. As A. Kaidar said, «we see the development of imitation bases in the fact that vocal sounds are constantly replenished with consonant sounds, depending on the nature, nature and meaning of the phenomena of imitation» [29, p. 171].

A. Kaidar writes about the existence of sound symbols in the epoch of the emergence of individual vowels (monosyllabs) in the language: *a, ə, e, o, ɵ, y, y, ы, i*, as well as *мы, ды, ны, шы, сы* and other sound phrases were recognized [58, p. 17].

We can assume that at one time, apparently, in the era of the emergence of the language, there were unanimous words - imitators, because there are reports that

during the development of national languages, some such words were preserved in the language fund. Academician A. Kaidar says about it: «Some well-known facts written in ancient Turkic monuments show that once Turkic languages had the same sound imitations (like *G*). For example, *o*, *ы*, *γ*, *u* like other units of language, originated and developed in the appropriate order. We assume that single-generation as well as multi-generation imitation foundations have undergone a similar process in their structural development. As for the single-rooted derivative elements, they have lost their former independence and are preserved intact in the structure of the derivative bases in the form of intact or dead remains» [58, p. 17].

The imitation of via the sounds *ka / kha* «mountain», «rock», «high» there were words with independent sound symbolism during the dead (canned) rudiments. According to the research of the scientist P. Sagyndykuly, in the absence of internal inflection, i.e., vocal sounds are lexical-semantic, stylistic, etc. during his absence, «one vote was enough for each interpretation» [59, p. 101].

V.V. Levitsky gives the data of 28 languages, analyzes the concepts of «big and small», the concept of «big» is backward, shy, sharp, vibrating (especially [o], [a], [r], [d], [z]) sounds: «The concept of» big «is symbolized by the back and lower vowels, bells, smiles, trembling» [60, p. 80]. Based on these data, *in the snow* archetype *p (r) a* In addition to the vowel sound, it symbolically represents the concept of «big», i.e., «high».

T.V. Bystrova, V.V. Levitskiy, O.F. Shevchenko suggested in his article on the symbolic function of phonemes, that *qr* (i.e. *k (a) r*) gives the concept of «big» [61, p. 34].

At the same time, let us assume that in ancient times the *snow imitation or phonosemantic model appeared in connection with the concepts of «mountain», «rock», «high» and was used as a separate, independent word*. This imitation itself, as mentioned above, consists of individual ideophones, and perhaps those individual ideophones, in particular, *k / k, a, p* were used as personal words. Imitatives in the time of the emergence of the original language can not be called words, because «in that era, the quality of speech was different» [17, p. 67].

Kornilov's *imitative* theory proposes that the ancient roots of all languages were in their nature imitators or imitations, not words, and imitators reflect a different state and quality of language (speech): «..., units of qualitatively different state of speech» [17, p. 67].

Imitative (imitation) is a material manifestation of the original human language at the time of the first appearance of language. As a unit of language, it was in a completely different state. G.E. Kornilov gives the following interpretation of imitation: «Thus, the author of this monograph uses the term imitation to imitate sounds and animate and inanimate objects of nature, as well as their properties and qualities, events and phenomena; imitations consist of ideophones representing the unity of meaning; if in modern postimitative languages imitators are reduced to the status of words in one of the word groups, in the previous imitative epoch they are the only possible fragments of the word that carry the *genetic status of the categories of predicative, modality and tense*. An imitation is a musical image consisting of the notion of quality, a characteristic feature of a figurative object; it is the result of

simultaneous thinking and artistic and emotional perception of an object or phenomenon» [17, p. 60].

The origin of language (languages) was associated with the state of language (languages) in the form of imitators. For this reason, geographical terms that have an imitative nature and are preserved in slang in very unrelated, completely unrelated languages are similar or identical. Corresponding scholars explain this similarity by the kinship between languages, by the processes of exchange, but the fundamental, fundamental similarities between these ancient, «first» geographical words seem to lie in their imitative nature. In other words, we conclude that geographical terms that are known in different languages in different eras and have very similar meanings and similar structures must have developed from a common imitation (imitative root).

For example, the term *капа (zapa)* has the same or very similar meaning in languages that are completely unrelated. In Indo-Iranian languages, the term is Avestan. *Gairi*, Pashto and *Tajik*. In the Baltic-Slavic languages it also means «*mountain*»: Polish, Slovenian, Serbo-Croatian, Czech, Russian *gora*, Belarusian *black*; ax. *qiras*, cargo. in the language of *Gori*.

The scientist A.M. Maloletko, who studied the most ancient (paleotoponymic) place-names, considers the terms *капа/zapa*, found in the *Kazakh and Mongolian languages*, as relics of the Iranian language [29, p. 172]. A. M Maloletko can not explain the similarities of their (terms) in the *black / black chain, citing data in unrelated and unrelated languages*: [62, p. 172].

The range of terms quoted by A.M. Maloletko includes East Asia, the Eastern Mediterranean, Northeast Africa. It is clear that the languages in these areas are not related or related to each other.

According to A.M. Maloletko: in the Basque language *bizkar* is a «mountain ridge». Kushite examples also provide the necessary material for interpretation: Somali *kar*, oromo *qara*, anfilla *qura*, bvorro *quuro* «mountain», *machcha qaara* «above», «above»; In the Sahara, the *black* is a hill with steep rocky slopes. *Kara* in Arabic, *Karag and Har* in Hebrew - «mountain». The Khald words *kir* «earth» and Albanian *karne* «stone» may also fall into this semantic framework of «stone - rock - mountain - peak». Yazgulde uar «rocky peak». In the Ket (Arin) language, *kor* means «mountain» (*kalgunkar* means «hill», literally - «small mountain»). The relationship is not clear, so it is difficult to have a relationship between the Sumerian *kur* «mountains» and the Japanese *kuro* «low altitude» [62, p. 172].

Starting from the imitative period, one syllable (initially individual vowel sounds) was later lexicalized, adding other sounds and syllables to its personality (structural form) and becoming ordinary lexical units (words). For example, from the archetypal (imitative) *to syllabophonema* in the Turkic languages came the following words: *tu-m-syk* (goose). *tu-m-chuk* (*alt.*), *tu-m-shuk* (field), *to-m-shyk* (tat), *du-m-chuk* (tuv.), *tu-mus* (yak.), etc. [63, p. 16].

Regarding the meaning of syllables (syllabophonema) in the Turkic language, M. Mollova writes: Lexical units consist of syllabic phonemes with and without consonants. If we follow the theory of the one-syllable origin of the Turkic word, we recognize that in this epoch it consists of only syllabic phonemes» [64, p. 59].

One-syllable sound symbolism tells about the long historical evolution of syllables, their morphological changes, the laws of those changes. Kaidar sums up his idea as follows: «The evolution of structural change of the bases of imitation of one generation is as follows, that to some extent it reflects a long historical process of development of the morphological structure of the Turkic languages. In this process, in accordance with the principles of agglutination, there is a certain sequence and direction of transition from simple to complex through the cultivation of constantly reproducing bases and primary roots. Thus, in the context of single-generation segments of imitators, the sound symbol in the form of *G* and *SG* is the primary root and modeling formants, modifiers or E.V. According to Sevor'tyan's terminology, derivative bases are often found with the help of grammatical indicators. These indicators usually give a new meaning to the imitative basis (first, second and subsequent), specifying the continuity, success, continuity, repetition of auditory, visual, acoustic, motor and other perceptions of man from the outside world gives» [58, pp. 16-17].

The skeleton of the imitative or phonemotype (S.V. Voronin) in the sense of «mountain» consists of consonants represented by the sounds *k* and *r*. In the words that are geographical names between these two ideophones *a* or *have* voiced ideophones. If the ideophone *A* in the work of S. A. Utkelbayeva proves that it means «big», then *y* corresponds to the meaning of «faceted». Due to the fact that in the Old Turkic language *y* represents the concept of «send», in the semantic range of this ideophone «far», «long», «ridge» and so on. We can assume that there are meanings. *Kara* symbolizes the meaning of «big», then the edge (on *the* contrary) indicates a small height. The geographical (physical-geographical) nature of the ridge also corresponds to the *ideophone* concept of «small» and «small». Compare: «*black - sopka* and comparatively large_(underlined we - MA) exaltation» [37, p. 19], which is the edge (*ridge*) - the edge of exaltation; exaltation (not particularly high – M.A.); in the Mongols the *hira* - low (M.A.), strongly destroyed massif, fine-grained [37, p. 22].

At the geographical description of the edges in the Turkic and non-Turkic languages by E.M. Murzaev, we see that they are the names of geographical objects associated with low, elongated hills, ridges, and even steppe (flat) lands. In our opinion, this is now completely forgotten, and in the past, due to the phonological symbolism, there was a small, «low», «long», etc. in the middle of *k* (*k*) and *p*. phonosemantic names corresponding to the values.

In the work of E.M. Murzaev [36, pp. 113-116] (mostly) physical and geographical characteristics of the ridges correspond to the main meanings of the ideophone: «In Turkmenistan, the ridges - ridges - «The solid surface of the plateau, the flat slopes, the third chain of roots along the meridian of the Northern Karakum - witnesses of the destruction of the plateau. The Turkish word for *steppe* is «steppe, Sahara, plain.» In Kazakhstan - «high, hilly mountains», in Kyrgyzstan - «ridge, hill,», in Dagestani Turkic languages «*coast*», in Uzbek - ridge, hilly steppe; *kyrgak* - «*coast*», Bashkir *steppe* - «steppe, arable land, wild», in Turkic-Siberian and Tuvan languages - «ridge, mountain, border», Khakas language - steppe, mountain, border, border», In the Altai Krai - mountain, ridge, hilly steppe, Nogai *steppe* - «steppe, crop, Sahara», in Yakutia - *one of the small reliefs (macroreliefs)* in the form of extended

ridges up to 2-3 meters high shapes». In the «Old Turkic Dictionary» and M. Kashgari dictionary, the word occurs in the sense of «plain mountain», «hill», «hill steppe».

The following parallels are found in the Mongolian languages: *Khalkha* - Mongolian *Hira* - «lower mountain range, ruined and eroded plateau, foothills», in Buryat *Kher*, *Heer* - «steppe, Sahara».

E. M. Murzayev notes that the parallels of the ridge also exist in the Finno-Ugric and Indo-European languages: in the Mari dialect it is *kuryk*, and in the mountain dialect it is *forty*; Komide field - «hill, small mountain, steep cliff, hill, slope, ravine». In Finnish, *korkea* means «high, lofty»; The Estonian word *kerge* has the same meaning; *kyrguyik* - «hill». In the Saam language, the *edge* is «a small hill on a plateau or ridge», in general, the Permian *kur* - «mountain».

If we pay attention to the materials of Indo-European languages, then in Tajik *kup* - «hill, stone hill», in Armenian *kup* «rocky desert steppe», in Bulgarian *Kur* - «steppe».

The field orographic term, which is widely used in the toponymy of the Turkic peoples, is derived from the Mongolian, Finno-Ugric, Indo-European languages, in other Khald languages - *kira* - «land», in Armenian - *erkir* - «land, country», etc. Its distribution area is huge - from the Arctic Ocean to the Mediterranean Sea [36, pp. 113-116].

«*Kyr*» is found in many unrelated and irreplaceable languages, spread over a huge transcontinental area - proof that it is very ancient, an imitation of the origin of the language. It is natural that this sound symbol, which was used as an imitation in ancient times, is present in all languages or in the vast majority, because all languages of the world have gone through an imitative period (the era of language origin) (GE Kornilov).

Although the number of imitations left from that antiquity is very small, it is used in geographical terminology, anatomical vocabulary, relative names, etc. stored in basic vocabulary. Of course, some phonetic words may appear in later historical periods, but words with an imitative nature, nature are very old, ancient words and are preserved in the basic (basic) vocabulary. Geographical appellation *black* / *black*, *edge* / *edge* imitations are one-syllable, a phenomenon characteristic of one-syllable imitations, and one-syllable monosyllables performed the function of sound representation in ancient times: The monosyllabs *G* and *SG* were recognized as symbols» [58, p. 17].

One-syllable (one, two, three-sound) imitative roots in a long historical period «each newly added grammatical formant adds a new meaning, clarifies and clarifies the phenomenon it depicts and imagines, so that the imitation word gradually becomes part of the ordinary lexical part of the language.» is approaching» [29, p. 175].

According to G.E. Kornilov, imitators inform the initial appearance of human speech; In modern languages, these primary roots are more or less phonetically deformed, and their function has changed significantly. Those early roots were, in the end, imitators, whose function corresponded to the function of modern sentences, i.e., attribute-predicative syntagms [17, p. 181].

Imitative root of the field, several morphological models derived from that imitation have been developed. Even in the Kazakh language, on the basis of the imitation of «*kyr*», the words *kyran*, *kyrat*, *kyrka* were created, which clarified the phenomenon they were depicting and imagining.

According to G. Konkashpayev: «the *hill* is a relatively large and relatively high place»; «*Ridge* - a height of hard rock with a clear flame»; «The *eagle* is a place that rises a little» [37, p. 21].

In the historical stages of development of world languages, grammatical indicators (A. Kaidar), i. e. modifiers (K. Hussein) were attached to the original roots (usually they were one generation). According to K. Hussain: «As a result of extracting the affix morpheme from both formal and semantic historical layers, it is possible to observe the developmental processes of sound roots from the initial conditional person to the derivative root, which gradually reached the level of individual lexical units. sit down» [65, p. 13].

Our monograph does not specifically consider the history of the formation of the morphological structure of geographical terms (words) preserved in the Kazakh language with an imitative (phonosemantic) nature. Some positions on this issue have been used to address the issue of glottogenesis in accordance with the phonosemantic nature of folk geographical terms (words).

G.Zh. Yermekbayev was one of the first researchers in Kazakh linguistics who considered the relation of topographic names to the problem of phlotosemantic glottogenesis. «The earliest relief names take place in the system of conceptual symbols, which in the imitative epoch of language became of paramount importance for human community life. In this context, that is, because local relief names form a part of the «primary» human vocabulary, and in this regard our position on the imitative source of language is known, task» [48, p. 86].

G.Zh. Yermekbayev connected the theoretical substantiation of glottogenesis in terms of the phonetic nature of toponymic names with the well-known Soviet scientist N.Ya. Marr's Japheth theory: In particular: the «first» words give a complex meaning, the names of the highest objects on the earth cover part of it, the African nature of the first sounds, the role of gestures in the epoch of language «[66, pp. 16-17].

G.Zh. Yermekbayev considered and considered ideophones *and* believes that Japheth's theory provides additional material for understanding the sound structure, morphological identity of the archetypes «snow», «big», «stone», «mountain». According to G.Zh. Yermekbayev: «These forms correspond to the first of the 4 elements (SAL) that N.Ya. Marr said was the basis for the spread of all words. Its manifestation in the language: at the beginning of the word *c, y, ç, u, ж, d, m* (tooth, tongue); *g, k, x* (throat); in the middle of the word *a, o, y, i, e, e* (indefinite vowels); at the end of the word *p, l* (Indian, nasal line) (N.Ya. Marr). Such sound anomalies in the initial, middle and final positions show that this phenomenon is also characteristic of the imitative forms of the origin of the names of reliefs, such as mountains, hills, hills [48, p. 89].

Names in the Kazakh folk geographical terminology, which have a very ancient personality, imitative character, related to the origin (epoch) of the language, can be considered in terms of the theory of nostratic languages.

Today, comparative science classifies about twenty language families. In some neighboring language families, however, there are some similarities, so they are considered related. Such large-scale language communities are called *macro-families*. In the early twentieth century, the Danish scholar Holger Pedersen suggested that the Ural-Altai, Indo-European, and Afrikaans language families were related, and called the language community the *Nostratic* language macro-family.

Scientists define the composition of the nostratic macro-family differently. For example, according to one concept, the nostratic macro-family includes Afrasian, Indo-European, Kartvelian, Uralic, Dravidian, Altaic languages.

And now, according to other researchers, Afrikaans languages form a separate macro-family, genetically unrelated to other nostratic languages.

V. M. Illich-Svitych proposed to reconstruct the native *language* of nostratum and published three volumes of comparative nostratic languages. G. P. Melnikov divided nostratic languages into two groups based on the peculiarities of the exchange of vowel sounds in the root: western bore and eastern bore.

Nostratic languages have a high degree of similarity of grammatical morphemes (including word-formation affixes) and lexical structure (words denoting body parts, kinship, natural phenomena, animal and plant names), which are constantly interrelated [67, p. 244].

G.E. Kornilov noted that the similarity and similarity of body parts, kinship, natural phenomena (including geographical appeals), animal and plant names belonging to the main, native or basic language resources can not be explained only by genetic kinship of languages belonging to the macro family. Critical of V.M. Illich-Svitych's «nostratic» theory, G.E. Kornilov wrote: and Indo-European, Semitic-Hamitic, Dravidian, etc. Finno-Ugric languages. Although the inclusion of languages shows a «root» relationship with the dialects of all Eurasian languages, it is limited in many respects, despite the depth of time, the wide coverage of the material of different languages, the internal logic and consistency. Such fundamental problems of glottogenesis, which have been on the minds of linguists and philosophers since the time of Heraclitus and Parmenides, as a question of the existence and nature of the objective connection between matter, motion and their names, were discussed by V.M. Illich-Svitych. It is beyond the scope of Illich-Svitych's theory, so there is not even a question about the origin of the nostratic root word [17, p. 178].

According to G.E. Kornilov, the similarity of the original roots, which proves the «kinship» of nostratic languages, is an imitation of their similar root names in nostratic languages experienced by all languages, that is, an indicator of the origin of languages. If we can prove the imitative (descriptive) nature of the roots that make up the «nostratic» language in the dictionary created by V.M. Illich-Svitych, we will have to reject the «nostratic dictionary» itself. G.E. Kornilov: «In the end, if in a real situation when using the data of speech, utterances and dialects, it is important to have stable phonetic correspondences for the bases of all or almost all of the glottogenic roots (the descriptivity of the bases is proved). If the correspondence and

derivative words that determine the type of disorder are identified, then, following the logic of the author, the whole «dictionary» has to be rejected [17, p. 178].

In general, the phonetic roots associated with the epoch of the origin of the language (languages) are found in almost all languages. In particular, sound names are more common in Turkic, Manchu, Paleo-Asian, Finno-Ugric, Kushit, Korean, Japanese and other languages of the Eurasian and African continents. For example, according to A.M. Gazov-Ginzberg, 115 of the 181 common Turkic verb roots belong to the phonetic roots [8, p. 169]. The number of imitation words in the Kazakh language is estimated by Sh.Sh. Sarybayev at two thousand [69], and the researcher P.Sh. Katembayeva brings the number of sound-visual and sound-symbolic words to three thousand.

Based on the data from these and other languages, we can see that the vocabulary of all languages is more or less present in all languages, and its emergence is associated with the history of the origin of the language. The occurrence of phonetic words in the main vocabulary of nostratic macro-family languages is a sign that these words belong to the group of «first» words.

Lake, which is widely used in Kazakh toponymy (morphological structure of hydronyms) and in personal use, also has its place in the community of nostratic languages.

«*Hand*» valley in the ancient Turkic language; The goal of the Orkhon-Yenesey monuments is «river basin, immutability», lake in Turkmen; flower in Azerbaijani and Salar languages; in Bashkir and Tatar languages; lake in Kazakh, Karakalpak, Kyrgyz, Khakas, Shor, Chulyum languages; in the Tuvan language; in the language of sand; Lake in the Yakut (Sakha) language - a geographical appeal in these languages means «lake».

This geographical appeal is also widespread in Iranian languages. For example, in Kurdish *qol* «lake, pond», in Ossetian *kil // koloe* «deep puddle», «deep place in the river», «deep water», Afghan - *kol*, Shugnan *qūl*, Bartang *qūl*, Ishkashim *qil* - «Lake», «pond».

Indian languages: Urdu *kūl* «lake», «pond», Punjab *kūl* «shore», «coast». This term is used in Mongolian, Caucasian, Balkan and other languages. There are also languages: Kalmyk lake «lake», Abazin lake, Kabarda river, Romanian *qiol*, Albanian *qiol*, Balkan *qeol* - «lake».

Illich-Svytych *ash* - the following nostratic series, which unites the proforma «lake», «small water»: Semitic- *Hamit kgol* «water», «lake», «river» - Dravidian *clay* - «water», «pond», «lake» - gold. (Turkish. lake «lake»). [71, p. 159]

In nostratic macro-families covering the transcontinental range, the secret of such geographical appeals, which have the same or very close phonetic identity and meaning, is still unknown. About thirty years ago, the famous geographer, well-known toponymist E.M. Murzaev wrote on this issue: Despite their semantic clarity and phonetic homogeneity or obvious closeness, the similarity of such terms creates diversity and skepticism. As the years go by, the number of data proving the unity of habitats will increase, which will show the inexplicable stability of the terms and the ancient historical and geographical connections in the vast steppes of Eurasia» [72, p. 30].

E.M. Murzayev explains the above phenomenon with the processes of transition between the substrate and languages. According to him, the toponymic substrate was formed over decades, hundreds of millennia due to glacial periods. In those epochs in the transcontinental area geographical terms (names) with the same or very similar phonetic and semantic identity were formed and spread: «When we study the toponymy of a region, we often distort the time factor, its age. It can be very different. Typically, historical epochs date back several millennia. Even so, man has lived, worked, and spoken for at least a million years. It is no coincidence that geographers at this time called it anthropogenic. The post-Ice Age Holocene lasted 10-12 thousand years. We are indebted to such an absolute sign of the times due to the achievements of the radiocarbon method. The formation of the toponymic substrate in the southern latitudes of the northern hemisphere, which has not experienced mass freezing, has been going on for many thousands, even hundreds of thousands of years. In some of the temperate latitudes of the North, following the footsteps of retreating glaciers, only relatively recently have geographical features (in geological terms) been mentioned. Therefore, the formation of the toponymy of Scandinavia, Northern Eastern Europe and Siberia began much later.

However, this process was not isolated here either. Man migrated, along with the language, including geographical terminology, and thus created toponymy according to simple models familiar to him. It should be noted that the first man originally called a mountain a mountain, a river and a lake water. In other words, the whole toponymy came to LGT (local geographical terms)» [72, pp. 31-32].

In nostratic languages, the formation of geographical names common to all these languages can be explained by the phenomena inherent in the substrate, keywords, which are known to have occurred at all stages in the history of languages. However, as E.M. Murzaev himself points out, the ancient (primitive) toponymy consists of the earliest words and is formed by certain simple models («build toponymy on the already known to him simple models»).

It is possible that these ancient «simple» models were realized by imitation (ideophone), phonemotype (phonosemantic models) according to G.E. Kornilov's theory of imitation. Data from nostratic languages, phonosemantic and imitative theories fully confirm this hypothesis (as seen above).

Both imitative and phonosemantic analysis are combined with nostratic comparisons. S. V. Voronin, the founder of the theory of phonosemantics, says that there is a contradiction between nostratics and sound imagery [73, pp. 153-156.]. G.E. Kornilov: «Nostratics should be combined with imitation, but if we say that it is possible that the origin of nostratic names does not have a sound image, we would say the impossible» [74, p. 18].

The coherence of the data of nostratics, imitation, phonosemantics can be considered on the basis of the material in the Kazakh language and the names of many languages that correspond to this term.

According to G.K. Konkashpayev, the *hill* is «elevation, having a conical shape or protruding sharp peak of the mountain. It is also found in Kyrgyz, Uzbeks and Mongols (*tsokhio*)» [37, p. 46].

The scientist A.M. Maloletko, who studied the very ancient (paleotoponymic) place- names, listed the names in many languages in accordance with the Altai term *choku*:

Turkic languages

Uzbekistani. *chukkas* - peak, peak
Kazakh. *shoky* - a lonely conical hill
Karaite. *chigyiv* - hill, hill
Uigur. *choka, chakka* - peak, crown
Kirgizian. *chokolok* - top of a mountain, hill

Mongol languages

Mongolian. *soho, tsohy* - peak, hill with stones

Tungusic languages

Even language *chovko, chuku, soho, tsoko* - mountain top, peak (mountains)
Tungusic language. -Manchu. *chokondo, sohondo* - gigantic peak

Samoyedic languages

soho - high peaked hill with a wide base

Finno-Ugric languages

Saami *chokka, chooko* - peak (mountains)
komi *chuk* - the top of a mountain, a small hill
Mar. *tshik* - a small pile
mans. *chakur* - peak, hill

Iranian languages

pashto *tsuka* - peak
wah. *tsuk* - peak (gir tsuk - mountain top)
yazgul. *garchuk* - mountain (mountain top)
lar. *choku* - top of the mountain

Abkhaz-Adyghe Languages

Adyghe l. *shygy* - top
Kabardino-Circassian. *shygy* - the top
Ubykh language. *shak (o)* - the upper holma

Anterior (Front) Asian Indo-European languages

Hattian. *shak-(ty)* is a mountain

Slavic languages

Hattian l. *shak-* (*you*) is a mountain
Serbian-Croatian l. *chuka* - hill, mountain, top

Other languages

Japanese l. *take* - peak
Albanian l. *chuke* - peak
Yenisei l. (south) *chig* - head
Cushitic. *Bilim säq* o the top of the mountain
Iraq. *sage* - top, etc. [62, pp. 164-165].

According to the above data, the distribution of the term «hill» on the continents, according to A.M. Maloletka, covers a huge transcontinental vertical space from Ethiopia to Japan. The transcontinental vertical range of the analyzed name reflects its *nostratic*, i.e., chronological antiquity: «The range of the term «Choku» and other phonetic forms extends from Ethiopia to Japan, which may indicate the nostratic (boreal) chronological level of the term» [62, p. 166]. Although A.M. Maloletko shows the antiquity of the term *peak* at the nostratic level, he does not look for its cause in the phonosemantic (imitative) nature. Like many other scientists, the transcontinental vertical range of such words is explained by the processes of transition in substrate languages and the phenomena of keywords. For example, according to A.M. Maloletko, this term is not very common in Iranian languages, and in Slavic and Albanian languages the term was introduced under the influence of Turkic languages. The origin of the name *Choku* in the Finno-Ugric languages is unknown, but linguistic and archeological data show that the influence of the Iranian languages on the Finnish languages» dates back to the Bronze Age. «If we add the names Kushit, Hatt, Adyg ey-Abkhaz to this chain of terms, - according to A.M. Maloletko, and then can we talk about the nostratic antiquity of this term» [62, p. 166].

G.Zh. Yermekbayev gave a phonosemantic description of the «sho» from *Shoky*. In his opinion, *sho* is a variant of the imitation *to*, based on the symbolism of the lip vowel *to* - one of the earliest forms of sound words in the era of language. Imitative meaning of *to* / *sho*, meaning «hump»; This archetype was the basis of a number of geographical appeals in the Kazakh and Mongolian languages: If the imitative or sound nature of the reconstructed archetype roots is considered in relation to their acoustic-articulatory features, the semantic commonality will be «bumpy», «elevated» meaning, which is explained on this basis. There are not many names, denoting geographic peculiarities, of *Sho* origin. In particular: *hill*, *ridge*, (*small*) *ridge*, *ridge*. In addition to the common Turkic meanings of the names «hill», «mountain top», the Mongolian linguistic correspondence indicates that the *imitation* was the name for various relief forms with «uplifting» meaning: *shobho* - a sharp head of a mountain», «*tsumtsis* - a sharp head» (V.A. Kazakevich); «*Shovkh Uzuur*, *Shovkh Khad Shoky*» [48, p. 81].

In the dictionary of academician A.T. *Kaidar*, it is shown that the possibility of homogeneity of the roots «pile», *shok*, «shoki», *bunch* «hill» (verb), *shok*, *shoki*, *shoktyk*, *shokpar*, *shok* (verb) is likely [29, pp. 303-304.]. These words in the Kazakh language include G.Zh. Yermekbayev also includes the roots such as: *shom* as in «big», «thick», *shombal*, *big*, *huge* [48, p. 82].

The original nominative motivation of the roots (imitations) of the archetype *to* / *sho*, based on the symbolism of the lips, was forgotten during the historical

development of the language (languages) and some meanings of the complex semantics of archetypes were formed and preserved in the singular form of derivative words: e.g., «Big», «thick thing», «huge», «bump», «ceiling», etc. But the individual meanings of these individual words are close to each other, synonymous, because they are derived from the ultimate archetypal imitative complex meaning.

According to Yermekbayev, to / sho first appeared on the basis of the circular shape of natural objects (hills, ridges, ridges, hills, etc.) located above the ground, and later other objects of this nature (or abstract) due to the fact that the objects also have height and size properties. phonetic motivation of concepts, verbs) [48, p. 82].

This pattern is also observed in a wide range of nostratic materials, but it is clear that the similarity of known terms in different languages is due to the homogeneity, i.e., the imitative (phonosemantic) nature. The result is that nostratic-imitative-phonosemantic homogeneity leads to the epoch of language origin.

1.2 Phonosemantic characteristics of physical and geographical appellatives

General geographical names (appeals) refer to natural objects or sets of objects, their elements. As a rule, physicists distinguish geographical appeals from the terms geomorphological (orographic), hydrological and soil science. Geographical terms are often found in the toponymy of any language, in the morpheme structure of their toponyms. In most cases, the physical - geographical term (appellatives) is the basis, semantic support of individual names of land and water, so the etymology and meaning of many toponyms depends on the geographical appellation. It can be said that national geographical or local geographical terminology has been studied in the world and domestic toponymy.

Ethnolinguistic nature of national geographical terms, semantic, morphological aspects, place and meaning in the formation of placenames (toponyms), etymology and linguistic features, features of use in literary and linguistic channels, etc. Although the issues were in the focus of scholars, geographical proper names (appellatives) were not considered phonosemantically. Only G.Zh. Yermekbayev studied the names of topography (relief) in the Kazakh language as a separate topic and their semantic, morphological and phonosemantic characteristics.

Recent phonosemantic research has shown that phonetic words (especially phonemic ones) are abundant in the language, but most of them are not immediately recognizable, «masked» linguistic structures, and their original phonetic nature is like «digging a well with a needle». The search is revealed only by analysis [75, p. 70].

Sound imitators (sound imitators) include a group of interrelated words that have a sound motivation, i.e., this group includes words derived from imitation of phonetic structures sounded by the object (detonation), for example, *cuckoo*, *tarsus*, *thud*, *rattle*, etc. Names based on sound symbolism, on the other hand, have no obvious phonetic features, making it difficult to determine their motives.

In the Kazakh folk geographical terminology, there are almost no names derived from the imitation of sound (e.g., *korys* - «swampy, impassable place, porous reed» (G.K. Konkashpayev).

The question arises as to what characteristics of the sound symbols in the names of geographical (physical - geographical) objects, complexes define those objects (complexes). Scholars who have studied the motivational basis of common sound symbolic names have sought answers to this question in the materials of individual languages.

For example, according to G. I. Petrova, the sound symbolic words in the Nanai language mainly mean the concepts of the movement of an object or its appearance at rest, some natural phenomena, moods. [76, p. 529].

In Paleo-Asian, i.e. Evenk and Manchu languages, descriptive words are the names of facial expressions, appearance, human gait, light phenomena and color [77].

L.N. Kharitonov classifies the descriptive words of the Sakha language a) types of movement b) refers to the sensory phenomena, b) refers to the verbs perceived by sight [78].

In the Tajik language, sound symbolic words denote movement, light phenomena, physiological and emotional conditions [1].

In the Kazakh language, figurative words refer to the state, appearance, type of an object perceived by the ability to see, as well as the phenomena of motion, light, and the shape of an object [79].

Phonetic bases of phonetic words are different, but there are significant differences between phonetic imitation words and sound symbolic words. The main difference between sound imitation words and sound symbolic words is that while the formation of the system of sound imitation words is based on sound motivation, the motivation of the sound symbolic word system is «non-sound». S.V. Voronin says the following about it: «... it represents a justified determination (with some inevitable actions) in the field of motivation (and initial denotation) of sound-symbolic words as a whole as a sound» [73, p. 88].

Geographical appeals in the Kazakh language mainly denote denotations (objects) that do not have a phonetic character, so they are not based on phonetic (sound) motivation, i. e. the object is a word called denotation, which does not mimic the «sound» of the object. In this regard, «what are the sound symbolism of geographical appeals, what are the main reasons for the emergence of that sound symbolism?» questions arise.

These questions seem to be answered by the results of the phonosemantic analysis proposed by S.V. Voronin. His method of phonosemantic analysis consists of six operations, which result in the answer to the question of whether a certain word has a phonetic property, what are the features and nature of that property.

The first property: «Semantics». Does the word being deceived mean «sound» or not? If there is only one «sound» meaning in the semantics of a word, it is the word onomatop.

The second property: «Criteria». Semantic criteria: 1) expressiveness and sensitivity (emotionality); 2) semantics of imagery; 3) accuracy of semantics; 4) identification of simple elements of the human psychophysiological universality; grammatical criteria; 5) morphological hyperanomaly; word formation criteria; 6) reduction; structural and phonetic criteria; 7) phonetic hyperanomaly; 8) conditional uniformity of the person (form); 9) phonetic hypervariant additional sound (practical)

sonant (sonor), metathesis, «exchange of vowels», «exchange of consonants»; functional criterion; 10) stylistic limitations.

The third property: «Etymology». Creating the etymology of the word - to explore the most original, to get to the bottom and find the phonetic and semantic correlates in related languages.

The fourth property: «Extralinguistics». Acoustic and Comparison of articulatory characteristics (sound personality of etimon) with the sensory-emotional characteristics of the denotation. As a result, the motive of the motive, the motivation of the sound image is determined.

The fifth property: «Typology». Find similar words in unrelated languages that correspond to the phonetic identity and semantics (phonemotypes) of the word being analyzed.

The sixth property: Summa Summarum. The final stage of phonosemantic analysis. Evaluation of complex results obtained in operations I - V. In this operation, a final conclusion is made about the phonetic properties and nature of the word [75, pp. 68-69].

General geographical names in the Kazakh language (geographical appeals, folk geographical terms) and toponyms to find and describe the phonetic words mentioned above. We use the method of phonosemantic analysis of S.V. Voronin. In fact, in the course of our phonosemantic analysis we have carried out a phonosemantic (imitative) description of the connection of a certain sound or sound combination in a word (ancient roots *of sg, gs, sgs*, etc.) with a certain concept (meaning) or a set of concepts (meanings). Assumptions, hypotheses, arguments, phonetic and semantic features, similar or close tokens are given as evidence. Examples are given from a related language, and in most cases the range of several languages (nostratic, family of languages, related languages) is considered.

In the previous phonosemantic analysis of the monograph, we used as an example the data of several geographical term appeals that occur at the nostratic level, related or not related to the Kazakh geographical appeals to the ridges, hills, *lakes*.

As for the mechanism of neurophysiological basis in the formation of sound-representing (sound symbolic) words, we must turn to the synthesized theory.

According to the syntheses theory, sound symbolism is a manifestation of the synthesizing process, i.e., sound symbolism is the ability of sound to express non-sound associations, the result of the combined activity of senses covering different directions.

S.V. Voronin, the founder of the theory of phonosemantics, believes that the phenomenon of «synesthesia» can really radically explain the mechanism of sound symbolism. Voronin's definition of the term «synesthesia» is as follows: change of impulses) at the second signal level the sound is a change of meaning in a symbolic word [53, p. 77].

If synesthesia covers only the sensory circle, synesthesia provides the results of the combined action of senses and emotional elements, i.e intermodal associations turn into a certain sound at the level of meaning (meanings). Thus, the psychophysiological universality of synesthesia - on the basis of which (synesthesia)

sound symbolism was formed and appeared in the form of linguistic universality [85 p].

In the analysis of the phenomenon of sound symbolism in the Kazakh folk geographical terms, we need to determine what properties, characteristics, features of these physical-geographical objects are soundly symbolized. Of course, there are many distinctive features of the geographical objects that characterize the so-called sound level, but which of them are marked in the symbolic name of the sound, and how? Oh, we have to answer such questions. Therefore, we will use the method of phonosemantic analysis proposed by S.V. Voronin.

It is known that the physical properties of hydrographic, i.e., water bodies, are completely different from orographic, i.e., topographic objects, the difference is how the characteristics of only the so-called denotations are symbolized at the sound level, these and other issues must be identified in phonosemantic analysis.

The most common hydrographic appeal in Kazakh toponymy as a part of toponyms (hydronyms) is *water*: *Aksu*, *Karasu*, *Kaskasu*, *Kyzylsu*, etc. In Turkic languages, this geographical term means «spring», «water», «river» (small), «lake» (small). Water form «water» in the ancient Turkic monuments *Tony Kok*, *Moyingar*, dating back to the VIII century. without red i. In Uzbek, Kumyk and Nogai languages, the term is *suv*; occurs in the Khakas and Tuvan languages in the form of *sug*.

This term is registered in the Siberian Turkic languages in the following forms: *su*, *chul*, *shul*, *yu*, *sug* (variants *zug*, *sung*, *zu*). According to M. A. Abdrakhmanov and A. A. Banukhov, «water - «river, water», variants - *zug*, *sung*, *su*, *zu*.

Examples: *arach y lygsug* - «distant, warm river»; *kurusug* - «dry river»; *karasug*, *karazu* (dialectal variant - *karasu*) - «black (spring) river»; *orsung*, *könsung* - «plesse river», *to azyrs*, *sörörs*, *kus*. Some names have the terms «river» of different origin: *kichigchulsu*, *ulugchulsu*. Here, the Turkic term *su(g)* joins the element *chul* - «river», characteristic of Khakass.

In the Russian adaptation the term *sug* is transmitted in the form of - *sa*, -*za*, *zy*, for example: *Karasug*, rus. *Karasa*; *Adiaksug* - *Adiaks*, *Chilyksug* - *Chilisu*, *Chile*; *Igesu* - *Egoza* (*Yegoza*); *Kubanzu* - *Kubanza*; *Argysug* - «Far River» - *Argasy* [80, pp. 163-164].

Word «water» in Turkic languages and related forms have parallels in Mongolian languages: mong. *suvag* «lade», «ditch», «trench», «canal», «gorge»; *subaz* in the Mongolian written language, *sulak* in the Soyon language «stream, tributary».

The root usun «water», «river» with the root Su is found in all Mongolian languages: the inscription is usun in Mongolian, us (an) in Mongolian, uha (n) in Buryat, and usn in Kalmyk.

Interestingly, in Korean *water* - «water», «river», in Chinese *shui* (*sui*) - «water», «river», in Tibetan *chu* - «water», «small river» [78, p. 528].

What are the root causes of the above phonetic and semantic parallels? It is obvious that this phenomenon is usually explained by the processes of lexical change in languages. For example, L.V. Dmitrieva in her article on the etymology of geographical appeals in Turkic and other Altaic languages says: *what is the relationship to the Turkish word su w / su?* In our opinion, the Mongolian *u-sun* (evenk, etc.) and the Turkic *suv / su* are not related to each other, because in the

Mongolian languages (especially in the Middle Mongolian languages) at the beginning of the word (*h-*) the consonant is not written. In this regard, is it possible to assume that in these languages the word *s* is dropped at the beginning? These languages also have the terms *suvaз* // *suvaг* «or», «channel». On this basis, we can assume that the appellate in question is of Turkic origin, which in ancient times entered some Mongolian languages (written Mongolian, Mongolian) as a keyword. This does not rule out the possibility that some of the later (neighboring) Turkic languages (Soyon *sudak*) re-entered as a keyword. The semantics of the Mongolian word *sudoy* // *suvaг*, in our opinion, proves that it is a preposition from another language: *suв* / *su* denoting «water», «lake» in Turkic languages; In the Mongolian language, *subay* / *suba* is much narrower, it comes only in the derivative meaning of «ditch», «channel», because they have the ancient lexeme *usun* in the sense of «water», «lake». It, in turn, is common to a number of language groups (of course, some of them have their own affixes). In Mongolian languages, such as Turkic *suв* / *su*, a *γ-dak* has word-formation affixes [71, p. 154].

The process of transition of lexical units between Turkic and Mongolian languages is an ancient linguistic phenomenon. This has been widely reported in the scientific literature. Linguistic, ethnological, etc. among the neighboring peoples for many centuries. It is clear that there are changes in the levels.

And now, if we take the sounds from Tibetan and Chinese, if we compare the Evenk *y* with the Mongolian *i-sun* and the Udmurt *Wu*, we see that the parallels have increased and reached a nostratic level.

One of the main features of phonosemantic (imitative) words is their distribution at the nostratic level. Nostratic parallels, along with showing the imitative nature of the phonosemantic name, mean that it is very old, originated in the epoch of language origin. It is natural that the phonosemantic word formed in those ancient times is preserved in all languages as a dead root, rudiment or derivative word, because all languages have gone through the first imitative period.

It is very difficult to immediately recognize such words (roots) that have a figurative nature, because even if there are traces of the first phonetic motivation, it is necessary to conduct a special phonosemantic analysis to find that trace. SV Voronin says: «Not only words that have a phonetically motivated connection between sound and meaning perceived by modern linguists, but also seem to have dimmed, weakened, or even disappeared at first glance in the course of linguistic evolution, but All words that can be identified by etymological analysis (reinforced by the «external» data of the typology) are «sound words» [75, pp. 66-67].

Thus, words denoting a denonate by sound have a phonosemantic (imitative) character from the ancestor, and therefore have the same or very similar sound identity and semantic commonality in all languages, usually a single sound or a combination of syllables (*gs*, *eg*, *hes*, *sgs*, *sgs*). According to Academician A. Kaidar: «... monosyllabic *G* and *sG* as very ancient sound symbols of auditory, visual, acoustic, motor perceptions in any language: *a*, *ə*, *e*, *o*, *ə*, *γ*, *y*, *ы*, *i*, as well as *ты*, *ды*, *ны*, *шы*, *сы* and other sound phrases were recognized.

«It»s hard to say what these voices and phrases meant in their time. One thing is clear - they were able to create a whole series of imitation bases consisting of a single

root, and now we can discuss them only by paying attention to the meaning of these bases «[58, p. 17].

According to our hypothesis, in the Turkic and other languages, the vowel *ideophone* (imitative), phonemotype (S.V. Voronin) has a complex meaning of «*water*». «*U*» - a complex of water colors, sound, tactile, sensory, motor, etc. image of the properties represented by a single vowel sound (monosyllable). Later, the sound of *c*, which was added to *y* anlaut, made the sound of water moving, flowing, rattling, sliding, sucking, glistening, glistening, and so on. described the characteristics of this ideophone. According to Kornilov, the ideophone was semantically equal to the word in the emergence of languages, and the imitation of *ideophones* (for example, the imitation of *water*) semantically served as a syntagmatic sentence [17, p. 12].

The phonetic variants of y // su, reflected in modern national languages, can be considered as the result of later epochs of language development. According to GE Kornilov, the imitative nature of Atatil was preserved later, but it is observed in the derivative roots, and the «inter-family» homogeneity of the «radicoid - roots» is a manifestation of antiquity.

G.E. Kornilov says about the influence of the «imitative» period on *languages*: It is important to keep in mind that this is a much later phenomenon, and the imitative roots - «inter-family» homogeneity, propagated by radiosoids - was a fairly ancient phenomenon «[17, p. 12].

In the early (ancient) stages of development of the Turkic languages there seemed to be one-sound (type G) imitations: in the ancient Turkic language *o* - «thinking», *y* - «send» («send»), *u* - «sleep», etc. There were words with one root and only one vowel [58, p. 17].

The list and meaning of geographical (hydrographic) appeals derived from *u // su* in the geographical terminology of Turkic languages is given by the famous geographer, toponymist E.M. Murzaev: forms: *suat* - a place for watering cattle at the bottom of a well, on the banks of rivers and lakes, which corresponds to the Turkish word *suwat* «vodopoy»; *Suvat* in Bulgarian - «summer mountain pasture», «*water*»; *clock* - «water place on the lake», *water* - «front dam», Crimean-Tatar *uchansu* - «waterfall», Uzbek *ucharsuv* - «waterfall», literally «flying water», *suboyi* - «shore,coast» Along the water», *subashi* -» beginning of the lake», «head of the stream, position for allocating water for irrigation», *suak* -» irrigating, water-carrying ditch», «thin» Azerbaijani *subasma* -» flood», «mudflow», *suayrychi* - «waterfowl» - «Suayryk», *sulu* - «water baskai», *suzus* - «without water», *suambar* - «water basin», «reservoir». In general, Turkic Karasu, Khakass - *Kharasug* - «source», «spring», «source»; *Talaysu* in Altai - «sea» (in Mongolian *Dalai* - «invisible», «huge»); *Suglyg* in the Khakas language - «watery»; *runoff* - «fast flowing water», etc. Interestingly, R.Sh. Zharylgasynova sees the process of transition from Korean toponymy to the term water to the term *blood*: Lake Pilyusu today is Pilyukan. For terminological and toponymic meaning of the word water in the Altai Mountains. In the vast steppes of Europe and Asia, the number of hydronyms with the term *water* is infinite (mostly in the second part of the word): *Karasu*, *Sarysu*, *Aksu*, *Kyzylsu*, *Tugtusu*, *Kashkasu*, *Koksu*, *Ulysu*, *Kaisu*, *Adylsu*. In the Yenisei and Abakan basins,

many hydronyms come with the term sug: *Kazynsug, Sarysug, Unsug, Izaksug, Demirsug; In Altai - Sug, Sugat, Karasuk*» [81, pp. 528-529].

Derived words with the ancient imitation of *water* did not appear only in the field of geographical terminology in the later stages of language development. We assume that this imitative root is the main root of many other words, but its phonosemantic nature is not felt at all in derivative words in modern languages. The words formed on the basis of imitations. We have words based on the prefixes u/su in the Kazakh language such as *уыз (уыздай, уыздан, уыздау, уызды, уыздық), улырык, уылжы, сулау, суйык, суу*, etc.

This imitative trace is left in other languages as well. For example, water in Mordovian, *suv* in Erzya, *sumu* in Finnish means «fog». This can be caused by the connection to the main meaning (water imitation). We assume that there are the following geographical appeals in different languages, based only on the now-forgotten imitation of water, only phonosemantic in-depth analysis, which can be identified during exploration: *Suvara* - flat floodplain; low river terrace flooded with water at a high water level (azerb); cf. Turkish *suwarmak* - «to irrigate», «to water», «to water the cattle»; *Suvod* - a whirlpool, a reverse flow of water, a circular flow under a ravine; *suvot* (see) water; *judge* «circle, excite, muddy the waters.» *Suvodistaya river, suvodok* (V.I. Dal). In Siberia, the form *suvot is known* - «whirlpool» (reported by G.D. Richter) from the prefix *su*; to the word *water* (Fasmer). - *driving* in the Kirov region; *Suvoy* - a wave at sea, a place where two opposite currents collide at the beginning of the tide. This process is especially pronounced in the straits between the mainland and coastal islands (the White Sea). I. M. Durov [1929] given the *form* *suboi*. The inhabitants of the Mezen region call the fairway of the river *Suvoy*. Pechory. Snowdrift with *sastrugi*; whirlpool. *Suvoy current* - «controversial» From *su* + *howl (vit)*, *Sudak* - stream, tributary of the river (Alt., Tuv); cf. Mong. *Sudag* - «log»; «hollow»; «beam»; Kalm. *Zuvs* - «mountain path». Let's remember Mong. *Sudal* - «hollow», «ravine», «strip», «blood vessel», «artery» [81, pp. 429-530]

As we can see from the above linguistic data, initially the phenomenon of morphological and semantic derivation on the basis of ancient roots of imitative (phonosemantic) nature, character, as a result of processes new words (tokens) appeared, vocabulary increased and replenished.

Y / Water is a diphthongoid in imitative roots, and a diphthongoid has elements of articulation that are similar to each other in terms of articulation. For this reason, in some cases, in some languages, an additional sound element in a certain vowel sound (diphthongoid) takes the main place and becomes another (but articulatory close to the previous sound) sound. This phenomenon can be represented, for example, by the following chain: *y uy →(ю) →дж (ж) →ч or y ю →ÿ →ÿ →к or y →ya →e →etc.*

Y and *i* belong to the group of diphthongoids, which are not homogeneous in terms of sound (articulation). About this special character of them M.I. Matusевич wrote: «Their significance is shown by the fact that the vowel has an insignificant element of another vowel that is close to it in terms of articulation at the beginning (or end), which is a rather heterogeneous feature that still can not cause a diphthong effect on the sound of the vowel» [82, pp. 81-82.].

The imitative word (lexeme), which originated *in* the epoch of language formation, has survived to this day in the Yakut (Sakha) language. In other languages, the phonetic identity of this imitative (ideophone) may begin with *ya, в, б, иу, ю, ѓ ѓс, ы*, because the sounds in this sequence are, in the end, phonetic variants of diphthongoids *y (u)*.

And now, depending on the stages of historical development of languages (languages), other sounds are connected to the original ideophone (imitation), the former ideophone (imitation) is derivated and subjected to morphological and semantic changes. For example, in the Buryat language *u* becomes a form of *usa (n)*, *in the* Mongolian language *us* is used in the sense of «water». And when the consonant sound *d (a)* is added to *y*, another characteristic of water is that this sound is represented by a symbolic word (imitative): «slow, slow flow». In the Evenk dialect, the word is «*calm*» quiet flow; long» [81, p. 572]. This slow flow of water is usually associated with the meaning of «long», that is, «chronic», or more precisely, the visible nature of the flowing water (stream). The meaning of this *derivative* is fixed in the Manchu word «not related to water «in the lexeme: *uda* - «slow down», and in the Buryat and Mongolian languages *uda* - «slow down», «linger», «hold back» [81, p. 572]

«*Uda* «are found in the Irkutsk and Khabarovsk regions of the Russian Federation. The etymology of the rivers *Uda* has not yet been scientifically determined. For example, the researcher T.A. Bertagayev wrote about this geographical name: «The name of the river *Uda* does not seem very *clear*..... perhaps, the word *ide*, which gives the name of the river *Ude* as fast and bold (in the spring flood), has undergone a phonetic change» [81, p. 572].

U phonemotype (ideophone, imitative) is the hydrographic term *Ul (ul)*. *In the* Ket language *ul, (ul)* is used in the sense of «water», «river» [81, p. 574.]. According to A. P. Dulzon, «the word *ul* is used in the sense of water in all foreign languages except *imbat*, in which the Finnish version is used in the form of *ur* and *kul*» [83, p. 58.].

This hydrographic (phonosemantic character) term has a derivative meaning in the Evenk language: «*Ul* - a pit, a deep place in the river» [81, p. 574].

Such a derivative, but also related to the main, original (*in the* ideophone) meaning (this connection was completely forgotten during the historical development of languages) is also observed in lexical, derived words. These meanings are related to the original «*water*». It can be seen from the Finno-Ugric words quoted by Lytkin and Gulyaev. These words do not refer to hydrographic objects associated with water, but, in our opinion, have a connection *with one of the meanings of* the original ideophone - «wet» (raw, wet), which is not currently felt. In other words, one of the meanings (synonymous meanings) of the polysemantic ideophone *y*, *which had a complex meaning, was «frozen» in these words*. In his dictionary [81, p. 576] E.M. Murzaev used these words, referring to Gulyaev and Lytkin's data: «Lytkin and Gulyaev» [1970] compare Komi *ul* -» raw», «wet», «wet», «warm»; udm. *yl* - «raw», «wet»; Mar. *Ile* - «raw», «wet», «live» (about a tree); mans. *il* - «raw» (about wood); *yluc* - «wet», «stock», «full», «raw».

It would also seem that the *sound* «*l*» has a great influence on the formation of the derivative meanings of the above words, because in words with such meanings, the sound *l* is inevitable. If we look at the materials of the Kazakh language, The meaning of «wet» (wet, moist, raw) in words formed by the root «yl» We are convinced that there are words that have. Academician A. T. Kaidar gives the words formed by the root «yl» with the following meanings in the series of one-syllable root words: *yl [il]* I: *ylgal* < *yl* + *gal* – liquid, water; *ylas* < *yl* + *as* dirty; *ylzhyra* < *yl* + *zhyra* to become soft, wet; *ylai* < *yl* + *ai* mud, dirt [29, p. 309].

According to E.V. Sevortyan, in the past, the Turkic languages *had* the term «water» and it was preserved in the following terms:

karaim, *yil* ь *cha* «lozhbina, loshchina, ruslo, lozh e (rivers)»,

uig. barap. Tatar *country* «river, river»,

bashkir language, *year*, *year* «river»,

Chuvash language *yalka* «channel, river»,

Nogai language *ylga* «beam, ravine, river»,

Kazan Tatar language tat. *elga* «hollow»,

Tomsk tat. *yylga* «river, key, rivulet».

modern Uig. *jilga* «hollow, hollow, ravine, gully».

Kaz language. *jylga* «river»,

Kirghiz language - *zhilga* «bed of a stream, hollow, long depression, beam»,

Yakut language. *elge* «river, river, stream, river in a ravine».

Mongolian language. *dzhalga* «narrow log, ravine, dry channel, gully».

Buryat language. *zhalga* «hollow, hollow, ravine, beam».

Tajik language. (from Türk) *dzhilka*, *chilga*, «ravine, gully, small river» [62, pp. 131-132].

According to this linguistic data, words with the original phonemotype are later subjected to phonosemantic and morphological, grammatical derivation in the historical development of languages. Water-related names can be used to refer to a stream, a river, or a canal. Such metonymic changes are found in most of the original phonosemantic words. Thus, the first phonosemantic words (ideophones, imitations) are lexicalized, changed by grammatical indicators, modifiers, their phonosemantic nature, the basis is obscure, hidden, and even phonosemantic origin is not felt, non-phonosemantic (phonosemantic) words. This process and process contributes to the increase and enrichment of the general vocabulary of any language, including the vocabulary of geographical references (terms).

The country has a wide range of geographical terms and toponyms based on *phonemic* words. According to E.M. Murzaev, the range of hydronymic terms *elga* / *jilga*, *zhilga* and hydronyms consisting of them includes Ukraine, the Volga region, Mongolia: the area / range is very large, both terminological and toponymic, from Ukraine and the Volga region to Mongolia inclusive. The word is very active in the formation of hydronyms and names of types of negative relief. M.R. Rosen reports that in the past the word has been used for nominations and large rivers: Irtysh - Elga, Om - Elga, Ta - Elga (Tara), now in hydronyms and in Western Siberia it has been preserved in the hydronyms of small rivers: Yelanchik – tributary of the river Bahsy. Toponyms from *the river* / *The valley* can be found in almost any regional toponymic

dictionary, except for the northern European part of Russia. For Volga R. H. Subaeva gives examples: *Karmalyelga* «knitted»; *Naratelga* «pine»; *Kainelga*, «birch»; *Tashelga* «stone»; *U l elga* «big», *Sazelga* «swampy». In Bashkiria *Inzelga*, *Ikey y lga*, *Burzyanelga*, *Karaelga* (in the original *y lga*); city of Kinel in the Samara region also is attributed here (the elliptical form from *the kin of the river is wide*); in *Zhilgasay* in Kazakhstan; in the Orenburg region, *Suelga*; in Pamir the *Saryjilga cliff*. Interestingly, ST Aksakov in his «Literary Theatrical Voices» shows that the name of p. *Muelga* was re-iterated by the Russians as *Ivolga*. But the largest hydronymic range from *the river* belongs to Tatarstan. F.G. Garipova gives hundreds of such examples, among them the most productive is the attributive construction with the affix of belonging with the defined: *Urtatau - ylgasy*, *Argytemak - yylgasy*, *Ozinchishme - yylgasy*, *Omar - yylgasy*, *Urin - yylgasy*, but there are simple phrases with definitive - adjectives: *Urta - yylga*, *Kara - yylga*, *Sazly - yylga* [84, pp. 120-121].

As we can see, in Turkic and other languages there are a large number of geographical terms (physical-geographical appeals), toponyms, based on phonemotypes (ideophone, imitative), and later forgotten phonosemantic Turkic and nature, and they are found in a very wide range. This, of course, is the result of the centuries - long development of the history of languages. According to Kornilov, the ancient ideophone was equal to the word in its function and meaning, and the imitation of ideophones is now equal to the sentence [85, pp. 109-110]. Ideologically, the phoneme represented different features of the object, and since the characteristics of this denotation were not one, but several, the ideophone, especially the imitative, had several or more meanings, and the ideophone (phonemotype, imitative) had a complex semantics. For this reason, other *ideophones* based on the ideophone, the meanings of imitators (semantic features that characterize the denotation) are different, but interrelated and interrelated.

In this regard, the imitations of yyl / il / yel / zhyl and its articulatory variants, which name water bodies, have several meanings. These meanings can be «raw», «wet», «wet» or «water».

According to A.M. Maloletka, the meaning of «yyl» was very wide: «The word *yyl*, which was forgotten by the Turks, originally had a broader meaning than water», as predicted by E.V. Sevortyan. The root of the term (first generation) in the sense of «wet», «raw» is preserved in most Turkic languages: turkm. *ol*, Yakut. *yol*, Uighur. *jol*, Altaic, *shor*, *koib*, *yl*. The addition of the affix *ka / ha* to the root gave the carrier the notion of «river», «river» or «channel, gorge, stream», which is the place of action. However, the above forms are noun forms, not verbs. Therefore, the concepts of «wet», «raw» can be considered as not original for the above tokens. The original meaning of the term may be the same as «torrent, flow». In one of the dialects of the Turkic language the word *yil* with the same meaning is preserved» [62, pp. 132-133].

Although the meaning of «pour» indicated by A.M. Maloletko is the original meaning, but «raw», «wet», «moist», «water» and others. The meanings are also primitive, because in *ideophones y (yu, iu) yyl / il / yel / zhyl*, these meanings were complex, syncretic in the beginning (in the era of imitative development of languages) in the same ideophone phonemotype, imitatives. These meanings did not arise from

each other, therefore, in the first, the original «meaning of the word itself in the wrong, imitative epoch» - ideophones (imitations), those meanings existed in a single, complex, syncretic semantic field of the ideophone.

Given the concept of «moisture», «wet», «wet», «wet», «wet», «spill», etc, the meanings (semantic signs) are connected with the object «water» (denotation), because these meanings, in the end, name and define the characteristics, features, distinctive features of water. It seems that the sound of *i can be considered as* one of the vocal sounds used as an ideophone, which refers to water in general. We consider this sound as part of the imitatives *yil / il / yil / yl / il*.

Well known toponymist A. Abdrakhmanov, who wrote about the etymology of the Ili hydronym, divides the name *Ili* into components *i* and *la*. «In our opinion, the name consists of two components. It is known that the word *I* is also used in Turkic languages to mean «moisture», «water». For example, «the smell of dough refers to a mixture of flour and water», or «rain caused *the earth to become* stagnant.»

The second component of the name is a non-productive suffix in the ancient and modern Turkic languages, which is attached to the noun and creates a new word» [39, pp. 202-203].

In addition to y, i, and yu (iu) sounds can be classified as vowel sounds that symbolically describe the hydrographic forms of water bodies, we assume that ideophone yug, yugan occurs in imitatives. Traces of this ideophone are preserved mainly in the Finno-Ugric language.

Well-known toponymist E.M. Murzayev gives the following sequence of hydronymic terms found in the Finno-Ugric languages in relation to this ideophone imitation: For comparison - Permian *south, no*; komi *yu*; Finnish *joki*; est. *joqi*, also a - «waterfall»; Kar *yoke*, Libyan *yoke*, muzzle. (*erzya*) *yev* - «river»; mar *yoga* - «flow»; saam. *no*, baby. *yu* - «river», «source of the river»; hunter. *yugan* - «river»; udm *yushor* - «river», *yukmes* - «well», «hole»; weng. *Jo* - «river» (in toponyms) [81, p. 640].

In the Kazakh language, the words related to the above ideophones (imitations) in ontogenesis (nature), in our opinion, *uyma* (local *t artpa, brain swamp*), *uyi* (milk turns into kefir/ayran), *uyik* (*uyma, tartpa, fat bog*) [86, p. 681] words. It seems that the word *sü yik [water + yik (yug)]* can be added to this list.

There is a village of Kok - Yek in Tolebi district of South Kazakhstan region. This toponym consists of two components: 1. k oksai, 2. y ek (no, oyek, oyok). M. Maloletko writes about the term oyek, oyok: Oyek, oyok. «Small The terms «lake» and «spring» are used interchangeably, and it is difficult or impossible to separate them in each case.

In the first case, the term is formed due to the transformation of the ancient Turkic word *egyuk* (approximate reading), i.e., here the intervocal sound *g is omitted*. The result is a term that sounds like a *oyuk, oyok* or *yok*. This is the origin of the name *Uyuk* in Tuva, where an ancient Turkic inscription was found on Lake *Uyuk - Turan, called Egyuk - Katun* (today simply Lake *Uyuk*). The left stream of the Abakan is known as Lake *Kamyshty Uyuk, Ok* and even *Yok*. All these phonetic differences are explained by the inability to correctly represent the phonetics of

Turkic languages in the Russian alphabet, especially the leading lip vowels, both high and low.

The second way of creating terms is to use the term *«thought «in combination with the affix yok, which means to reduce. The term thought is understood in most Turkic languages (Tuva, Khakas, Altai, Turkmen, Kazakh, Kyrgyz) in the same sense: it is a hollow, low place, hollow, ravine, sometimes (Turkmen) lake floodplain, pit. Only in the Tofa language does the term mean a small constant stream of water, a spring, a spring channel [62, pp. 81-82].*

In our opinion, oyek / oyok / uyuk (hydronym), which retains its meaning related to water in the ancient Turkic and Tofa languages, has a basic phonosemantic character.

Koksayek is read as «Koksai water», «Koksai river» (in the sense), because in the channel of the dam (spring, summer - blue, green) flows a river (now it is called the river Sairam water).

The imitations yyl / il / il» / el / yyl named water (hydrographic) objects in ancient times and symbolically described the various characteristics of water (river, lake, spring, stream, etc.). According to the researchers, these properties are «wet», «moist», «decompose», etc., that is, they may not have been shown by researchers, but may have these properties. In our opinion, the more the properties of water (river, spring, lake, eye, stream, etc.) are perceived by human senses, the more fully they are contained in the imitations, i.e., in their semantic space. And now, during the long, historical development of the language (languages), the initial imitatives begin to get rid of that complex semantics, leaving only one (rarely two) meaning in the lexical word (name) based on the imitation, used to name a particular object. In this way, it is possible that the names that now belong to the group of physical and geographical folk terms (appeals) are formed. One of the linguistic phenomena that contributed to their transformation into words and their use as a name is grammarization, i.e., affixation - the connection of morphemes (grammatical indicators, modifiers) to imitators. Ideophones (phonemotypes), imitations, which once played a role in the emergence of the language (languages), in later historical epochs began to play the role of the root (primary, primary root).

*In our opinion, the original or primary imitations had phonetic (phonosemantic) variants even in the period of the first appearance of the language (languages). These variants are due to the presence of ideologically close, ideologically compatible ideophones, i.e., sounds. From this point of view, the phonosemantic variants of ideophones *n, y are their articulatory synonyms ua, v, b, iu (yu), y, j, zh, h, s, sh.* After these ideophones (phonosemantic variants) became part of imitations, at the level of imitations appeared phonosemantic variants of imitators - new imitators. These new imitations were used to name new objects (in the form of sound symbolism) to name new objects or new (not yet in audio form) undefined, unexplained features of the object.*

Formed in this way (by the algorithm) (on the basis of i, y (yu) ideophones) are zhyl, it, uol, yol, ul, il (il), year, year, ul, yl, ile, il, el, jal, (containing the ideophone l) or imitations of the south (yuk), yuga, yoga, yugan, sleep, yukmes, yoki, yokka (containing the ideophone g (k)).

These imitators (later grammatically) as a root have remained in different languages in the function of naming with their own meanings in many languages. Specifically, in the Komi language *ul* - «raw», «wet», «warm»; in the Udmurt language *il* - «raw», «wet», in the Mari language *ile* - «raw», «wet», «live» (about the current); in the Mansi language *il* - «raw», *ulis* - wet, «stock», «full», «raw»; in the Karaim language for *the year* - «hollow, ravine, riverbed, river bed»; in the Uyghur and *Baraba* Tatar languages - «streams, rivers»; in Bashkir the river, in the river - «river», in Chuvash the *river* «*stream, river*»; in the *nogai ilga* - «hammer, ravine, river «in the October Tatars river - «*hollow*»; in the Tatars of the year - «river, small river»; in the Uyghur language *jilga* - hollow, ravine, valley»; in the Kazakh language for the *zhyl* - «river»; *zhilga* in the Kyrgyz language - «a bunch of handles, a log, a long sink, a valley»; in the Yakut (Sakha) language *to elge* - «river, river, stream, river in the valley»; in the Mongolian language *jalga* - «narrow log, small valley, dry channel»; *zhalga* in the Buryat language - «hollow, ravine, valley»; in the Tajik language (probably translated from the Turkic language) *jilka, chilga* – ravine, valley, a small river; It is known in the Turkmen language *as ul*, in the Yakut (sakha) as *uol*, in the Uyghur as *yol*, in Altai, *shor*, in koibal as *ul* - all in the meanings of «moisture», «syrost». Imitatives based on the *Iu (yu)* ideophone generally refer to hydrographic objects in the Finno-Ugric languages: in the Old Permian - *south, no*; in Finnish - *yoki*; in Estonian - *yoga*; in the Karelian language - *yoki*; in the Liv language - *yog*; in the Mordovian (Erzya) language *yov* - river; *yoga* in the Mari language - flow; *yokka* in Salm language, *yu* in Nenets language - «river, source, river»; in the Khanty language «*yugan* - river»; In the Udmurt language *Yushor* - «river», *Yukmes* - «well», etc.

«Moisture» or «wet», i. e. *ul / ol*, which describes water, its variants *jul, jul, chul, shul, hul* imitatives have retained some of their original meanings as geographical appeals (terms) in some languages. According to A.M. Maloletko, in Turkic languages the meanings *ol / ul (hol / hul)* «wet, raw, moist» are found in other languages as their phonetic, semantic parallels. Interesting material for reflection gives the Turkic term *ol / ul (hol / hul)* «wet, moist», with which there are close phonetic and semantic pairs in other languages: ket. *ul*, imp. *ulhej, ulem* «wet, raw»; even. *ul* - «moisten», also even. *ula* - (on) to urinate; komi *ul*, udm. *yl*, mar. *ile*, mansi *ili* «raw, wet» [62, p. 74].

A.M. Maloletko wants to explain these correspondences with the results of the transition between languages. According to him, the term *jul* «water» in the ancient Indian (Indian) language is known as the terms *yul, duel, gul, shul* as a result of the transition to Turkic languages: from which arranged as production dr. turk *road, gold dyul*, cf. - *chul*, salt, hak. *chul*, hak (red. dial.) *that*» [62, p. 24].

Unable to substantiate this assumption, A.M. Maloletko argues that the terms in question are very old and are derived from an ancient source of unknown origin: is considered to be an introduction to the Turks from the Ket-Assands), we can assume that it appeared very early and came from an unknown linguistic source» [62, p. 74].

As we can see, A.M. Maloletko wants to explain the phonetic and semantic correspondence of words (terms) with the meanings of «wet», «water» in Turkic and Finno-Ugric languages, Sanskrit by the process and phenomenon of keywords in

languages. If we take into account the phonosemantic nature of these words, we will see that the phono-morpho-semantic correspondences (parallels) between the terms in question are due to the imitative nature of the language (languages) in the early stages. In the original, primary language (languages) ideophones, imitators had the same or very similar composition, structure, because the imitative language (languages) were sound-representing (sound-symbolic) languages, and sound-symbolic initial roots in the same case (in all languages - languages). After the imitatives (ideophones) reflecting the initial imitative state of that language (languages) are preserved in modern languages in the form of lexemes (lexical units), as a result we observe striking phonetic and semantic similarities (parallels) of such terms between unrelated languages. In other words, the basic fund of phonosemantic words found in all languages is one; It was created in the imitative era, because the first primitive language (languages) was an imitative language.

Some hydrographic terms with imitative «turkish» are used at the level of personal names and are pronounced and written the same (or very close) in different languages. The researcher of such correspondences at the level of hydronyms (but did not realize that they are imitative) A.M. Maloletko shows it in the materials of Turkic, primitive, Finno-Ugric languages. Among the Turks, this correspondence took place in the term *ul / yul: Ula* (now - Tuba), the left branch of the Yenisei, the *road* - the left branch of the river Altaryk in the system Chulym (plague), *Ulu* - *road* «big river», *Chichka* - *road*, «small river (literally - a narrow river)», *Yulchek* -» small river», *Iri* - *road* «old (main) river» in the Chulym system, *Yul* - the right tributary of the river Mundybali (Shoria), *Yul* River in the upper reaches of the Kolyma.

Ulya River (flows into the Sea of Okhotsk, compare. Even. Uli «river»), Sakhalyan - *Ula* «black river» (Amur), *Ul in the Amur system, Kungul Morgul, Morenul, Chengul* and others. The rivers are the first hydronyms. The Mari name of the Volga - *Iul* is also part of the Volga-Finnish version of the concept under consideration, many hydronyms with the *ul* component can have Turkic as well as East-Finnish origin, as this area has been developed by Eastern Finns since ancient times. d. from 1 thousand years) the Turks began to settle here actively. These territories are the branch of the Volga - the river *Ula, the branches of the Volga - the rivers Ola* and *Biroyul*. The hydronyms *Gaichul* and *Yanchul* in the south of Russia are also of Turkic origin.

The names of the rivers Bogotol (formerly Bogotoyul), Gisul (ka), Kosul (near Bogotol) also belong to the Ket language by origin» [62, p. 75].

In Kazakh toponymy (hydronymy) there are geographical proper names based on the hydrographic term of this phonosemantic (imitative) nature. One of them, in our opinion, is *Oiyl*. *Oiyl* is 628 km the name of a river located in the western part of Kazakhstan. According to A. Abdrakhmanov and E. Koishibaev, this name consists of two components: *thought* (A. Abdrakhmanov calls this component «verb», E. Koishibaev calls it «noun») + *yl* (noun suffix). Neither A. Abdrakhmanov nor E. Koishibaev, who showed the etymology of the hydronym *Oyyyl*, did not say that «*yyl* «or «*oyl* «refers to «water», «moisture» to the river.

Among the Kazakh hydronyms formed in connection with the imitation of *he / son, we can name the rivers Ulandyrak, Ulasty, Ulan*. A. Abdrakhmanov derives the

name of the river *Ulandyrak* in the Altai Mountains from the Mongolian words *ulan* (red) and *turag* > *dyrik* (izyubr - deer male) in the Kazakh language: «then this name means» red deer «» [39, p. 180]. *Ulasty* is the name of the river that starts from Tarbagatai mountain. Based on the opinion of Konkashpayev, A. Abdrakhmanov derived the etymology of this mountain as follows: *Ulyas* > *Ulas* (poplar Mongolian) + *ty* (suffix of the Turkic language, which is a derivative adjective, meaning all this thing) = *Ulasty* [39, pp. 180-181].

E. Koishibayev wrote about the hydronym of *Ulan*: «*Ulan* is a mountain river, the names of districts (East Kazakhstan). Apparently, it should be named after the Turkic ethnonym. The main meaning of this word in the Turkic languages is «deer», and in the Mongolian language it means «red» [42, pp. 180-181].

When studying and analyzing the above hydronymic names from the phonosemantic point of view, of course, their etymology is completely different.

Ol / ul is another imitative *chul / shul* in the series of imitatives *yul* (*yul*), on the basis of which the hydrographic terms are formed. In his dictionary, E.M. Murzaev explains the manifestation of the geographical meaning of this hydrographic term in toponymy (hydronymy) as follows: *Chul* - river (Chulymskoye, Shor, Selsk); stream, river, mountain river (khakas). Variants - *road, jul, jul, shul. Taldy* - *Chul* in Tuva; *Ustchul, Shepchul, Harajul, p. Uzunchul* in Khakassia region; p. *Tuluyul* in the Kemerovo region; p. *Chul, Ust - Chulsk, p. Sinzhul, Minzhul* in Krasnoyarsk Krai; rivers *Zynchul, Inchul, Izykchul, Itchul, Balyktychul* in Chylyma; *Chultu, Chulush. Chulcha* in Altai [81, p. 620.].

As we can see from the above information, The term *chul / shul* is common in the languages of the S i b i r Turks and is used to mean river, «spring», «mountain river». According to A.M. Maloletko, the Kyrgyz use the *jul* form [62, p. 138]. In the ancient Turkic language *jul* - «source» (eye), «stream» (spring). There are no terms *shul* or *chul, sul* in the Kazakh language. The question of whether the name *Shulba* in the East Kazakhstan region belongs to the above-mentioned phonosemantic words requires special research.

O.T. Molchanov, who studied the toponymy of the Altai Mountains, called the region where the *Chul, Iul, Ul, Zhul, Sul* are distributed: Khakassia: *The region where the toponyms are widespread is the Khakass Autonomous Okrug. In the Khakas language and the Khakass autonomy, the question of how, where and when this word originated remains unresolved»* [87, p. 43].

Despite the fact that the hydrographic terms in question are specific to the Turkic languages (Siberian Turks, especially in the Khakass language, Khakassia toponymy), the researchers noted that these terms are found in the Finno-Ugric languages. For example, according to F. I. Gordeyev, *Yul* is the name of the Volga in the Mari language: «*Yul* is the Mari name of the Volga River. The general Mari form of this word can be restored in the form of *iola*; fin. *jala* → *carajala* - sea (in folklore), *jola* → *sarajola*. At the Finno-Ugric level, the name of all the above words is in the form of *jala*, which means water, as well as Sanskrit, which comes from the Indo-Iranian meaning of water. *Jala* can also be regenerated» [81, p. 642].

Words that have an imitative character, that is, formed on the basis of the original imitative, as we have seen above, occur in many (all) languages. Usually, researchers

are confused by the inability to find the Turkic language source (language - source) of these words. In many cases, the phonetic and semantic parallelism of such terms in different languages is interpreted as a lexical transition, the phenomenon of keywords. However, although it is not possible to switch between some languages, in these languages there are words with the same or very similar phonetic identity and meaning. It turns out that these words have an imitative nature. So, this is a depletion of the imitative fund of all languages, the primitive, the first epoch of language.

Part of the hydrographic terminology with ancient history in the Kazakh, Turkic, non-Turkic (Finno-Ugric, Indo-Iranian, Indo-European, etc.) languages has a phonosemantic (imitative) character. By the way, the analysis reveals that the structure of the term hydrographic (hydronymic) contains an ancient ideophone or an imitation of ideophones. In words of phonosemantic nature in Kazakh and other hydrographic appeals, the main, root-forming or imitative component is the ideophone vowel sound. This fact allows us to draw two different conclusions. First: in the earliest stages of development or emergence of the language (languages) - in the imitative era, individual vowels played a major role in the representation of sound (symbolic sound). The second conclusion: vocal sounds, i.e., ideophones were very convenient and effective for the sound representation of water bodies, because the intermodal associations that occur in humans in connection with water (water bodies) correspond to the articulatory, phonological, figurative, conceptual properties of voiced sounds (sounds). Vowels seem to be very convenient for naming sound images of water (water bodies) and the corresponding concepts.

As we have seen from the materials of the analyzed folk hydrographic appeals, the hydrographic appeals (mainly one) of phonosemantic nature consist of the following monophonic ideophones, which are *y*, *i*. And now we consider the ideophones *ua*, *y*, *iu*, (*yu*), *o* in the structure of phonosemantic hydrographic appeals as phonosemantic variants of the basic, primary *y*, *i* ideophones, derived ideophones.

It is possible that the phonosemantic nature of the linguistic particle «consisting of a single vowel sound and a single consonant combination» that the well-known journalist-scientist P. Sagyndykuly considers «root», «root of roots, the root of bases». In this sense, the «receipt» is an ideophone, or imitation.

Academician A. Kaidar considered the semantics of the Turkic roots as a set of meanings that give a concept close to a complex concept. It turns out that the general semantic nature of imitators is close, in accordance with the semantics of the original roots, because the imitative, representing the various features of the object through sounds, brings to our minds the concept of the object. Concerning the semantics of the earliest roots, the scientist writes: «It is not only the lexical meaning of things and phenomena, but also in the form of ancient human concepts and notions about these things and phenomena» [29, p. 162].

The imitations found in the structure and composition of hydrographic appeals were formed on the basis of primary ideophones. During the emergence of language, at the time of its emergence, there were vocal sounds that created the sound image of objects, including water bodies.

About this law, academician A. Kaidar writes: «In ancient times, the oldest and simplest sound concept was realized through the vowel sounds that took place in

every language, because it had no other possibility and could not have existed. Therefore, in the implementation of the simplest sound concepts, our ancestors performed only with the vowels [a], [ə], [o], [ə], [e], [ɣ], [ɣ], [ɸ], [i]. received. The first phonetic concepts must be generalized and necessarily composed of the elements of the above-mentioned sounds of language» [29, p. 170].

In this excerpt, Academician A. Kaidar mainly talks about the role of vowel sounds in sound imitation (sound imitation). And ideophones and imitators have not only the function of imitation, but also the function of sound symbolism.

G. E. Kornilov gives the following definition of imitation: «Imitatives are not imitations of sounds or sounds, they are imitations of objects, processes, situations, qualities through sounds and sounds» [17, p. 60]. According to Academician A. Kaidar: «Each sound in the complex of imitations carries a certain semantic load, acting in accordance with the auditory, visual, motor, color and other manifestations of the environment» [29, p. 172].

Given these data, ideophones and imitators in the roots (roots) of hydrographic appeals were able to convey the various features of water (water bodies) (color, movement, acoustic, sensory, tactile, etc.) through sound, sound combinations. Such properties of ideophones and imitators were later forgotten during the long historical development of languages, and ideophones became known as phonemes, and imitators as roots (primary root, one-syllable root). Nevertheless, ideophones and imitations of the past (used and functioned in the era of language) are still hidden in the roots.

The ideophones e, y, iu, o, o in the phonosemantic roots that we have analyzed may be primary or derivative, i.e., phonosemantic variants of ideophones y, i.. According to P. Sagyndykuly: Our long-term research has shown that the oldest forms (archetypes) of vowels are a, y, i, the oldest forms of consonants are i, h, affricates n, r sonors and laryngeal consonants. When the vowel y developed in one direction, the sonor y developed in two directions, the vowels y-u-y-i came into linguistic life. It is possible to use a sequence of sounds of the same genesis, substituting one for another» [88, p. 45].

Thus, the basis of imitations, which are the primary roots of hydrographic terms with a phonosemantic character, the original structural origin, the element of which is a monophonic ideophone. And the consonant sound in the initial roots of imitations (which is necessarily the last sound of imitators) is usually *l*; compare: *year / country / year / country / ul / yul / etc.* The ideophone *l*, which is part of the imitations that reflect the nature of water (as the final sound of the imitation), has a symbolic meaning.

According to G.E. Kornilov, a Chuvash scientist who developed the theory of imitation in linguistics, the ideophone *l* gives the idea of sliding liquid, gaseous, solid, dead or alive, light - in different environments, with different forces: «... smooth - *l*) *l*; generally conveying the idea of solid, liquid, gaseous - living or inanimate, light and so on. - in different environments, with different forces, etc.» [17, p. 160]. As you can see, ideophones and imitators have a lot of visual and symbolic features.

In conclusion, some ideophones and imitators, which appeared in the first, primary, primitive (in the terminology of G.E. Kornilov - imitative) epoch of

language (languages), depicting *water bodies in the form of sound symbols, are preserved in hydrographic appeals*. These imitations, ideophones later lost their sound symbolic character and function and became modern phonemes, one-syllable roots. Roots of the same syllable (one or two, three sounds) are lexicalized, i.e., have one lexical meaning, are grammatically (have affixes, indicators, modifiers) and become ordinary words, i.e., hydrographic appeals. Of course, the phonosemantic models we are talking about, i.e., ideophones and imitators, are encountered in other words (hydrographic appeal, not terms). We have not considered these words in our monograph as phonosemantic words in terms of imitative theory.

1.3 Phonosemantic characteristics of topographic (orographic) appeals

The first chapter of the monograph considers the phonosemantic nature of hydrographic appeals, mainly naming water, water bodies. According to toponymists, toponymy in the Early Stone Age, in general, consisted of «local» primitive geographical appeals, i.e., water bodies were marked by the ancient man with the word «*water*» or «first» words describing water, and land and landforms were defined by «*mountains / hills / thought*». According to the theory of imitation (phonosemantics), geographical appeals, which are among the first words, were in fact linguistic units, which today are called «ideophones» or «imitators», not words. He said that the sounds in the original language units had the property of sound representation, sound symbolism, that is, through the sound depicted and described the various characteristics of the object at the sound level. The remnants of that «imitative fund» have survived to the present day in the structure and composition of the «*dead roots*», whose traces are obscured.

In the previous section, we made a phonosemantic analysis of some hydrographic appeals in the category of geographical appeals with such imitative (phonosemantic) nature.

We can see from the materials we have collected that there is a significant number of words with obscure phonosemantic character, including geographical appeals. In general, the fund of geographical appeals belongs to the main (basic) type of any language, that is, we can assume that the original is diachronically in the lowest layers, even in the category of «primary» keywords. According to G.E. Kornilov's «imitative theory», the earliest period of language (languages) was the epoch of «ideophones» and «imitators». and language layers in the form of imitations.

Although the monograph deals with the phonosemantic nature of the object under study, i.e., geographical appeals with sound symbolism, explicit imitation, sound imitation geographical appeals and geographical names are considered in the monograph, this group of phonosemantic words does not belong to the oldest strata..

Correspondence of sounds, phrases, i.e., ideophones, imitators with these objects in orographic appeals with sound symbolism is based on correspondence of phonological, articulatory characteristics of sounds. Researchers in the field of phonosemantics have found similarities. For example, scientists such as A.M. Gazov-Ginsberg, V.G. Lobin, S.V. Voronin, A. Johansson wrote about the presence of one or more labial sounds in the roots of the names of *spherical, convex, protruding*

substances [89]. According to these scholars, this correspondence is based on the symbolism of the lips: «the movement of the mouth (lips) represents the shape of a round (spherical) object.» This movement is performed when sounding labial (lip) vowels (*o, o, u, y, y*).

Phonosemantic orographic appeals based on the symbolism of lip vowels include *roof, ridge, hollow*, etc. appeals. According to G. Yermekbayev, the occurrence of lip vowels in the vast majority of natural objects (*hills, hills, hills, bumps, etc.*) above the ground is not accidental: relating to the field of human sensory perception. Here the transition of sensory perception to the second, that is, synesthesia, is reflected» [90, p. 36]. In the phenomenon of synesthesia, intermodal sensory associations are transferred to the sound level (sound, sound combinations), synesthesia, psychophysiological universality, which in turn is the basis of the universal universality of sound symbolism (S.V. Voronin).

S.V. Voronin called the word, which originated mainly in the phenomenon of synesthesia, «sound word» (sound-visual word). According to S.V. Voronin, phonetic words include not only words that are formed by imitation of sound, words that have a clear phonetic motivation, but words that do not have phonetic motivation, obscure, but identified in the phonosemantic analysis [75, p. 67].

The linguistic identity of phonetic words must have a phonemotype (S.V. Voronin's term). The phonemotype must have a phoneme related to at least one property of the object - phonemotypes are divided into two types: acoustic (in words that mimic sound) [75, p. 67]. For example, lip (labial or labialized) vowels and consonants have the same characteristics that correspond to the nature of «*convex*», «*round*», «*inflated*» objects. That is why this articulatory phonemotype is used in the words «*bump*», «*round*», «*blown*».

Geographical appeals and geographical singular names (toponyms), which are considered to be the object of study, have a phonosemantic character, we refer to them as «*phonetic words*» (sound words). According to the theory of phonosemantics, sound words are divided into two types: *sound imitation words* (sound imitation words), the second type - *sound symbolic words* (sound symbolic words). In the geographical appellations (terms) we are analyzing, there are mainly sound symbolic words, because the words of sound symbolism (sound-symbolic words) are usually among the oldest «*first*» words. Accordingly, certain geographical appeals may have been «*lived*» in very early times, even in the earliest days of language (languages). And now, geographical toponyms of the nature of words imitating sound (sound imitating words) exist in the Kazakh toponymy, and phonosemantic words of this group are the object of study.

Due to the simultaneous use of the theory of imitation and the theory of phonosemantics (the founder of the theoretical basis of phonosemantics S.V. Voronin) in our research, in the analysis of geographical appeals and toponyms in the Kazakh language, «*imitative*», «*ideophone*», «*phonemotype*», «*Phonosemantic word*» etc. We use the terms in parallel or in combination. In the end, the «*theory of imitation*» and the «*theory of phonosemantics*» are not far from each other and often confirm and complement each other.

Based on the above theoretical principles, we will make a phonosemantic analysis of orographic appeals in the Kazakh language. Since the origins of phonosemantic names in the Kazakh orographic dictionary date back to the «imitative» era, the original *phonemotypes* are found in orographic appeals found in languages other than Kazakh (Turkic, Indo-European, Semitic, etc.). For this reason, we consider the phonosemantic Kazakh appeals, which are the object of study, among a wide range of phonosemantic geographical (orographic) appeals in other languages. In our opinion, only then the phonosemantic nature of the appellants analyzed will be revealed, and the antiquity of those names will be confirmed. Thus, *Tobe* is one of the most common orographic appeals in Kazakh oronyms and toponyms, as well as in other, especially Turkic languages. In Kazakh: «Tobe is: I. a high hill, a mound of *soil, sand*, or stone. Ceiling II. 1. The top of the head. 2. The top of an object, the top» [86, p. 645]. In the ancient Turkic language *töpü theme*, top, head, top.

O.T. Molchanova showed the meaning of this word in the Turkic languages «*Töbö* (the main meaning is the crown of the head, body) in the Altai toponymy means the top of the mountain; slight elevation; hill, hillock; for comparison - Azerbaijan *tepe* - telya, crown; hill, hillock, hill, hill, height, peak, top; heads r sk. *tabe* - cover, roof; top, hill; kazakh *töbe* - hill; Kirg. *töbö* - the top of a mountain, ridge; summit (geographically), *döbö* - hill, hill, *döbö* and *dön* are almost always synonyms; caracalp. *Töbe* - top, peak, hill, hill, hill; Tatar *týbe* - roof, top, top, upper part of something, Turkm. *depe* - 1) hillock, hill, hill; barkhan; 2) top, top, top; crown; 3) telya, parietal, *doagyn depesi* - the top of the mountain; Uzbek. *tepa* - 1) hill, hillock; 2) top; pinnacle, apex; crown; shore *töbe* - hill, mountain top; Yakutsk *töbö* - 1) head; head; 2) tip; top, peak, haya *töböto* - the top of the mountain; 3) end, tip; others - Turk. *Töpy* - 1) those me, crown; head; 2) peak» [87, p. 97].

The common root of the above words can be a single linguistic element of the main (root) dictionary of related Turkic languages, which is indicated by the root (variants ry *tep*, *tyab*, *dob*, *dep*, *top*). In order to substantiate the assumption that the word has a phonosemantic, i.e., imitative, character, this root (word) must be found in other languages.

Such data are given by the well-known toponymist E.M. Murzaev in his dictionary: *Tepe* is a peak, mound, hill, hill (Turk). Dr. - Turk. *töpü* - *telya*; «crown»; «head»; «vertex». Options: *depe*, *dobo*, *toppa*, *tepa*, *tobe*, *tyube*, *täpä*. In Russian geogr. literature often takes the form *tepe*. In Western Siberia - *tuba*. *Tepelik* - «small-dweller», «hilly» (Azerbaijan). In taj. lang. *borrowed* in the form *teppa*, in Persian. - *tebe*, *tuba*, *tepa*. In Bulgaria dial. *tepe* - «hill», «hillock», «peak», «peak» from Turkish. lang. Clear parallels: buryat *dobo* - «hill», *Khalkha* - Mong. *dobo* - «small hill», «hill», «barrow», «mound», *dobek* - «mountain top», «peak»; Evenk. *Duee* - «the end of some object»; «top», «source of the river»; Oroch *duve*, *due* - «end», «point», «cape»; manchu. *dube* «end»; «top of a mountain, tree», «river mouth», «edge», «limit», For comparison. Hindi *tibba*, *tibby*, *type* - «hill»; «hill», «low and small hill» [81, p. 549].

According to Murzaev, this root is found not only in Turkic languages, but also in Paleozoic, Manchu, Iranian and Hindi languages. It is no coincidence that this orographic term is widely used in many unrelated languages. If, between some

languages (for example, Turkic and Mongolian, Turkic and Northern-Manchurian) there is a transition - a conjunction, linguistic interconnections (contacts), resulting in the introduction of words (tobe word We must recognize that the origin and location of common words between distant languages is of an imitative (phonosemantic) nature.

And now, in order to prove the phonosemantic (imitative) nature of such words, we need to find and determine the ideophone or phonemotype or imitative in the structure of these words. That phonemotype, or ideophone, imitation, must explain the basic, original meaning of this common root in many languages.

It turns out that the most common appellations of the word hill in many languages, that is, the common denominator, is the protruding head, the part of something above. Derived from this meaning, related to this meaning are «high», «hill», «peak», «hill», «head», «hill (of a person)», «tip (tip of something)», «head of a river», «legs», «border», «cover», «roof», etc. The meanings can be derived from the main meaning, the meanings formed by the main meaning during the development of languages over the centuries...

In order to prove the imitative, i.e., phonosemantic nature, character, etymology of a word or root, a phonemotype (ideophone, imitative) must be found in the word (root) under analysis. The phonemotype (in the terminology of G.E. Kornilov - ideophone) can be a voiced or unvoiced sound.

At the root of the analyzed words (one-syllable root) is the most common, that is, the common vowel sound - *ö* (variants - *y*, *o*, *e*, *e*). According to the research of P. Sagyndyk-uly, «one voice was enough for each concept... *γ* (*y*) – «upper», *i* (*u*) «middle, middle», *a* – «lower side» [26, pp. 101-105]. And now the variants of *ö*, *o*, *ə*, *e* - *y* (*y*), which are found in the appellations and roots of the word «roof», that is, almost all of them are lip (labial) vowels. The sound of the lips has other symbolic meanings.

Kamalaev, who studied the semantics of individual sounds in the Russian language according to the dictionary of I.I. Dahl, suggested that the sound *o* is characteristic of the meaning of «circle». [91, pp. 43-44]. According to A.M. Gazov-Ginzberg, E.A. Dubinskaya, examples of unrelated languages show that *y* has the meanings «round», «convex» [92, p. 104]. And now the meaning of «upper» is «high», «upper», i.e the head = head, «round - spherical», i.e., «hump» and so on. We can say that the symbolism of the vowels *o* / *u* / *e* is connected with the meanings in the same way. In other words, the sounds of the labial *o* / *u* / *iu* (*yu*) are described as a separate sound, i.e., a different sound of the denotation (for example, round, convex, upper, upper, head, height, etc.), which is called a polysemantic meaning ideophone in a single individual sound., able to depict. That is why the *ideophones* of the school are «round», «convex», «ceiling», «upper», «high», «round» and so on. occurs in words that denote denotations (objects). G.Zh. Yermekbayev states that there is a sound symbolism of *γ* (*y*), (*o* / *ə*), which is directly above the local meaning and located above the ground, i.e., means high relief names (orographic appeals) [90, p. 37].

If we are to understand u / o as a phonemotype, that is, an ideophone, which represents the above-mentioned meanings as a linguistic image, then phonosemantic

(sound-representing) words, such as ceiling, must have a «primary root», i.e., an imitation. According to G.E. Kornilov's theory, imitations consist of ideophones and their meaning (semantics) is equal to the meaning (semantics) of the sentence.

It seems that the imitative form, which is the basis of orographic appeals with the meaning «ceiling», can be expressed as *tub / group / roof / floor / floor /*. As S.V. Voronin points out: «Roundness» is one of the most important signs of a spherical object; This is one of the signs of a lip vowel and consonants; hence the need to have at least one phoneme corresponding to the articulatory phonemotype of the lips at the root of the sound word meaning round: compare: *type tepalak, tembalak* «round ball», *rob* «round vessel» [75, pp. 67-68]. The imitative root of the above-mentioned sound words with the meaning of «ceiling» contains not one, but at least two vowel sounds: /o / y / ə vowel phonemotypes and b / n consonant phonemotypes. And if we say that the phonemotypes y / o / ö denote «denominations» «round», «round», «spherical», then these so-called denotations are «protruding», «elevated», i.e., «high», «at the top», «at the beginning». The concept of «on the roof» is close to the concepts and characteristics. Therefore, these phonemotypes, whether voiced or unvoiced, can give the meanings of «high», «above», «above», «head», «ceiling», «high», especially in relation to the terrain, as we see.

These phonemotypes not only describe the objects (denotations) in relation to the terrain at the sound (symbolic) level in accordance with their named characteristics, but also contribute to the imitative designation of other objects (objects). If we look at the materials of the Kazakh language: *ball, group, hill, circle, dumpi, tompayu, crowd, wheel, dobolay*, etc. Labial (lip) phonemotypes in words show these properties. In the list of words given above, the consonant n, like m, is nasal and belongs to the group of Indian consonants, i.e., its articulation is very close.

According to Professor K.Sh. Hussein, who formed the basis of the theory of phonosemantics in Kazakh linguistics, on the basis of labial or labialized vowels, consonant sounds in the Kazakh language There are about a hundred (of course more) words.

According to K.Sh. Hussain, the word that unites the words in this list and is the basis of common or close meanings, the sounds at the roots of words have become lazy phonemes, which are lip-smacking and become lip-smacking): [p], [w], [m], [u], [ü], [o], [ö], etc. For example: «borbü»; «böксе»; «börik»; «bört»; «bwaz»; «bwnaq»; «buyra»; «bura»; «burşaq»; «büyir»; «bük»; «bükir»; «domalaq»; «döñgelek»; «dop»; «dwdar»; «dümpä»; «köbik»; «kökirek»; «qompä»; «kübi»; «küjirey»; «küpi»; «qobdi (sandıq)»; «montiyu»; «murın»; «tompayu» and so on. The list of round, spherical, convex, convex objects and the names of actions related to them could be significantly expanded (we have collected more than a hundred names), but in this case we are more interested in the phonetic functions of the lips, rather than their number. [93, pp. 19-20].

One or more labial sounds found in the phonetic structure of the words in the above list legitimately reflect the meanings spoken, i.e., the articulatory properties of the labial sounds indicate the object, object, movement, etc. Symbolically, K.Sh. Hussein refers to the materials of other languages to confirm this assumption. The

methodological approach used by K.Sh. Hussein considers it appropriate and effective in terms of the theory of imitation and phonosemantics.

For example, according to G.E. Kornilov: «The origin of the derivative word (first of all, the words in the main vocabulary) is typical of the period before the emergence of ancient and modern national languages; for the same reason (as opposed to a compound word) the root has come to us not only within a single individual language, but also within a family of closely related or distant related languages, and in general, to some degree of original creativity without any circles or restrictions. can be considered as a fact» [94, p. 76].

The 5th operation in the phonosemantic analysis of sound words proposed by S.V. Voronin is called «Typology». This operation involves finding and considering words with the same or similar phonemotypes of the analyzed words in unrelated languages: Operation V: «Typology: Identification in non-native languages of words, similar in sound form (in terms of phonemotypes, but not specific phonemes)! considering this language» [75, p. 69.].

In order to substantiate the above opinion, K.Sh. Hussein, P. Johanesson, V.I. Abayev, A.M. Gazov-Ginsberg are cited, in particular, their linguistic materials. For example, P. Johanesson showed that roots such as *kap*, which are found in Indo-European, Semitic, Polynesian, Turkic and Icelandic languages, have a «round» meaning, among other meanings.. For example, P. Johanesson showed that roots such as *kap*, which are found in Indo-European, Semitic, Polynesian, Turkic and Icelandic languages, have a «round» meaning, among other meanings. V.I. Abayeva, whilst comparing words such as *kopp* «wooden cup» in Ossetian, *box*; *koppa* «head» (bird); «top», Latin *cuppa* «cup»; *cupa* «barrel»; *kupa* «deep cup» in Bulgarian, *kopp* in Dutch, «cup» «*cup*» in English, *cop* «head» in Anglo-Saxon, *kopf* «head» in German, *g opa* «cup, glass» in Turkish, *kopp* «cup in Estonian», *koppa in Polish* «poly subject», *kob e* «bucket in Udmurt», *kope* in Georgian, *kopey* in Abkhaz, *kob* «bucket» in *Swan*, etc. came to the following conclusion: «The existence of words that have the same meaning and sound in different unrelated and incompatible languages leaves no doubt that they are» figurative words «based on sound symbols» [61, pp. 34-35]. Later on this list from V.I. Abayev was Russian. *cube*, chagat. *köb* «pot-bellied vessel», Turkish. *kub*, *kup* «jug» *cob* «thick, clay, heap, bone», *top* «top, tuft», *coop* «basket», *comb* measure of grain, «vessel», lat. *with aput*, ital. *capo* «head», *coppa* «cup, cup», *coppo* «pitcher», *coppoluto* «pot-bellized», *isp. cabo* «tip», e.g., added words [95, pp. 154-155].

A.M. Gazov-Ginsberg completes the list of words with one or more labial sounds with the meaning «convex, round, spherical» proposed by V. A. Abayev with words in Semitic languages: Hebrew. *giba* «hill», *gabnon* «exaltation, hill», *gabb* «back, tan...» *gibben* «humpback», Arabic. *Gabal* «mountain», *kabb* «bulge», *kubba* [t] «dome», *rubba* [t] «ball, tumor», *Kvkv* «swell» etc. [8, p. 77].

We have found that such a large amount of linguistic (phonosemantic) data provided by scientists can be evidence and proof that labial (labialized), i.e., lip vowels and consonants (phonemes) act as a phonemotype (ideophone). As for the semantic nature of these phonemotypes, «Convex», «round», «spherical», «eastern»,

«elevated», «upper», etc. These phonemotypes (ideophones) represent similar or derived, very similar meanings in the form of sound symbols.

The orographic appellation we are considering is a single-syllable (consonant + vowel + consonant) primary root - in the middle of the imitations the phonemotype is *o / u / ö / yu*, the consonant phonemotype (ideophonema, ideophone) in the anlaut is *d / t*, and in the anlaut (in the last position) ideophone - phonemotype is usually a *consonant* lip phoneme. As we can see from the above examples, The semantic nature of *o / u / o / yu* phonemotypes and *b / p* lip consonant phonemotype (ideophone) in the last position (anlaut) is obvious.

We do not know the phonosemantic meaning of the phonemotype *t / d* in the anlaut (first position) in the model «Consonant + lip vowel (*o / o / u / yu*) + lip consonant (*b / p*)».

To determine the ideophonic (phonosemantic) semantic nature of the *t / d* phonemotype in the anlaut, we must first determine the nature of the *t / d* sounds in the anlaut in words imitating the sound. Examples of words imitating the sound with the previous (first position) phoneme *t* are given in the monograph «Problems of phonosemantic thought derivation» by K.Sh. Hussein and M.Kh. Zhubanova: «... kaz. *tapyldat* «stomp, stomp around», *monyр* «stomping, clatter of shoes when walking, *typyrla* «stagger» turkm. *tapyr* - *podr.* monotonous stomping of feet, hooves; kirg. *tap* – *simulates slapping something with hand or leg* or, *top* - *simulates deaf and dumb, type* - *simulating the sound of a droplet falling into a broken sound*; as. *tap* - *podr.* easy to hit and new, easy to hit. *tip* – *simulating dull thumping, tep* - *simulating light thumping*; uzb. *tap* - *podr.* deafening sound from impact or fall, stomp, stomp out; tuv. *Topta* - *to stomp on, to trample*» [96, p. 81].

A.M. Gazov-Ginzberg explains that the consonant *t* in the previous position is in such *sound* imitation words: Noise is made in the presence of a solid body (solid object, palate, teeth), the phoneme is suitable for the transmission of sounds caused by the impact of solids in nature, which is different from lip movements, because only soft organs are involved in sound production «[8, pp. 53-54]. From this passage we can see that *t / d* phonemes tend to denote or describe solid (non-liquid) objects (objects) in sound form.

The lip used in this (anlautre) position, on the other hand, represents a soft, liquid, moist, and close to, or derived from, the non-solid. Such a conclusion can be observed by comparing the meanings of the following words with the *b* ideophone (phonemotype) in the understanding. (Examples of K.Sh. Hussain): Kaz *beams* - melt, melt, *mud* - splash, scatter; *b y lbyra* - times m yaknut, obmyaknut, r a zv a ritsya, *baldyrla* - lepetat, lop o tat; *balpylda* - it is inappropriate to chat, to grind with the tongue; *balpak* - fat, loose; Turkmen. *beam* - *beam* sup. Wet eyes shine. yak *honey*, honey the sound of falling student, semi-liquid or doughy mass, *clay* raw clay; *to make* a sound, to make a sound, to make a sound, *baldygyrla* - learns to make soft-sounding sounds (about liquid dirt, about the soft pronunciation of speech sounds) «; uzb *stick* liquid clay mud, and; *sputum* «sputum»; enter *beams* - «to melt, to melt, to crack»; tuv *children* «tina, il», *balalchak* «blurred, greasy, dirty»; right *pal ch as*, *mud mud* (eg doroz naya) [26, p. 182].

All the words in this list have a common meaning: «not hard, soft, flaky, flaky, that is, liquid, flaky, melted, and so on. meaning that includes concepts. T / d and b / p ideophone (ideophoneme) in Anlaut, i.e., when comparing phonemotypes and comparing the words «in the chain» and «in the chain» to determine their common meanings, *t* in the model of phonosemantic words such as «*ceiling* «is hard, soft, high, convex, top (top), high natural objects are defined by the sound symbolism.

In the Yakut language L. A. Afanasyev *d* phoneme (in the terminology of L. A. Afanasyev «ideophoneme»), which studied phonosemantic words, symbolizes a wide vertical object: «And deophoneme *d* symbolizes the verticality of the location in space» [97, p. 99.]. The meanings of the above-mentioned *t / d*, in addition to the meaning defined by Afanasyev, were used in ancient times as an ideophone (phonemotype) in the following concepts - hard (soft = not liquid), high (protruding), convex (upper), head (above the head, height) is a natural object located vertically, i.e., a hill, a hill, a hill, etc. We have already mentioned in the relevant part of our research work the meanings and concepts of the phonosemantic word (model) in the middle and at the end of the phoneme. We can add to the phonosemantic properties of *B* the symbolic meaning of this phonemotype (ideophone), which L.A. Afanasyev concluded.

Based on the results of the above phonosemantic analysis, we conclude that the qualitative properties of the first generation of language were, in fact, a completely different imitative of the roots of *monoecious* appellations, which were the basis of orographic appeals. According to the theory of G.E. Kornilov, imitations consist of ideophones. *The ideophone is not just a phoneme*, it is a sound (it can be voiced or unvoiced). adjusted, displayed. The ideophone contains not only one, but also complex meanings, so the ideophone was able to convey notions (concepts). In other words, in the imitative era, the ideophone (ideophoneme according to L.A. Afanasyev) was semantically equivalent to the modern «word». And an imitation of ideophones is like a «sentence» in the modern sense. The meaning of the imitation seems to be as complex as the meaning of the sentence. On the basis of such semantic, conceptual properties of imitation the full image of this object (denotation) is created.

For example, if we reconstruct the complex meaning of the *root imitation tup- / tup- / tub- / dob- / tob-* variant, then we reproduce (reconstruct) the structure of this imitation on the basis of the meanings of ideophones. Thus, in the anterior (anlaut) position of the root imitation *t* is «hard, not soft, high, upper (head), high, standing, etc.» + *y* (*θ*, *o*) - vowel ideophone in the middle of the imitation, convex, round, spherical, top, high circle, round + auslat *b* - According to L.A. Afanasyev, «convex, convex, convex», «spatial, large, voluminous», «large»:... ideophony *b* symbolizes convexity, volume, large size [96, p. 32]. If we combine the complex meanings of these ideophones in the imitative structure (structure, personality, form), then it is clear that the characteristics, features, shape of the peaks, ridges come to mind (visually), intuition, memory. Now we can assume that such an opportunity was «fully used by the ancients» in the primitive age of language (languages). At that time, imitators served as full-fledged acoustic (sound) images of these objects.

The scientist who formed the basis of the theory of imitation on the properties and characteristics of imitators. G.E. Kornilov wrote: «... As an imitative term means

to imitate sounds and inanimate objects of nature with the help of sounds, as well as their properties and qualities, events and phenomena; imitations consist of ideophones representing the unity of meaning; if in modern postimitive languages imitators are reduced to the status of words in one of the word groups, in the previous imitative epoch they are the only possible fragments of the word that carry the genetic status of the categories of predicative, modality and tense.

An imitation is a musical image consisting of the notion of quality, a characteristic feature of a figurative object; it is the result of artistic emotional perception through simultaneous thinking of an object or phenomenon» [17, pp. 60-61].

The reconstructed imitative (ideophonic, phonemotypic) meanings of the concept of the *ceiling* are the same, in accordance with the concepts of G. Yermekbayev's analysis of phonosemantic words (their meanings) such as the *ceiling*.

G.Zh. Yermekbayev, who studied the phonosemantic nature of toponyms (including those related to the *hill*), *made the following conclusions*: There is no doubt that such concepts as «round», «large», «high» are material. We consider the linguistic symbols of this series of topographic names in connection with the symbolism of the lips, known in phonosemantics as «round», «convex». The symbolism of the lips is based on the *phonemotype* (phonemotype - a phoneme related to a particular type of object), according to S.V. Voronin, the lip vowels that occur in the vast majority of natural object names (*ceiling, ridge, hill, etc.*) *above the ground*» [66, pp. 14-15].

If we present the imitative form related to the names of the roof in the form of three sounds (consonant + vowel + consonant) lip, closed, one-syllable tube (group), it will differ from G.Zh. Yermekbayev's interpretation: «We show the archetype of sub-thematic-semantic groups of topographic names in the Kazakh language with the meaning of «high», the imitative form of our object of study, in the form of a single syllable *to*. This does not rule out the possibility that the lip vowels can serve as a sound representation in the bare state, and this form may be the result of their sound-structural development. On the other hand, it can occur simultaneously with imitations» [48, pp. 77-78].

It is clear that imitators are one-syllable, because very ancient (primitive) roots are one-syllable. However, it is not known in what form the imitatives of the same syllable (primary) root have two sounds (voiced + voiceless) or three sounds (voiceless + voiced + voiceless or voiced + voiceless + voiceless, etc.). All of these forms may have lived in an imitative era.

The difficulty of finding the exact form of the original root imitative can be explained by the fact that the ancient roots are in the person of «diffuse». E. Kazhybekov, a scientist who studied the phonosemantic (here morphological) characteristics of the ancient Turkic roots, notes that the form and semantics of the original words were «diffuse» and ambiguous: Thus, the form and content of ancient words were uniformly diffuse and spread evenly» [97, p. 97]

However, according to G.Zh. Yermekbayev, *to* - on the one hand, is one of the earliest forms of phonetic words in the epoch of language, on the other hand, was the

basis for the emergence of many topographic names in the Kazakh language, a form suitable for a more accurate explanation of their common features [48, p. 78].

However, G.Zh. Yermekbayev wants to show the imitation of *to* as a starting point that unites the following topographic names: *to-be* (*to-be-shik*), *to-m-pe-shik*, *to-s* (*to-s-kei*), *tu-m-syk*, (*tu-m-syk-sha*), *tu-bek*, *do-ng* (*do-n-es*). However, it is found in words that are not related to topography. Based on the dictionary of academician A.Kaidar, G.Zh. Ermekbayev refers to the following words: *group* «ball», «ankle»; *tone* «clothes», *tum* «cloak»; *tom* «tomar», «tomaga», «tompak»; *fullness*, fullness, fullness; *tok* «tokpak», «tokyldak», «tokal», «togan», «toy». According to the researcher, the common meaning of the last examples is «arrow», the archetype of «convex» clarifies the meaning of the root. We would like to draw other conclusions from the examples given in connection with this conclusion. The roots of the groups *top*, *ton*, *tom*, *tol*, *tok* mean «bumpy», «bumpy thing». not meaning, ideophon in the form of *tub* / *group* imitatives, *tub* / *group* words with archetypal form (root). The words in the list of A. Kaidar do not specify the main meaning (topography, i.e., the name of the hill), although they have a common meaning, on the contrary, they show possible derivative meanings that are far from the common meaning. The words «chick» and «knuckle» in this line are not even symbolic, but sound-imitating words.

We also noticed that the number of words formed on the basis of *three-sound imitation is much less than the number of words with two-sound imitative root*. This phenomenon determines that the meanings of phonosematic words, formed on the basis of imitations of three sounds (phonetics, ideophone), are one convenient, different, detailed. And the semantic difference between words consisting of two sound (phonemotype, ideophone) imitators is immediately noticeable (although they have the same common meaning), so there are a lot of words with the same archetype (imitation).

The imitatives, which are the root, archetypal basis of the phonosemantic words (names related to the terrain) we have considered, are necessarily one-syllable, consisting of two or three ideophones - phonemes.

According to Academician A.T. Kaidar, the first phonetic root was one-voiced, i.e., one-syllable, then two-voiced (voiceless + voiced or voiced + voiceless) but one-syllable [29, pp. 171-172]. Other scholars have suggested that the first syllable of a sound is a syllable.

For example, in the opinion of Ts.P. Tsydendambaev: «The origin of phonetic words is ancient: first, most of them are one-syllable, structurally imperfect» [98, p. 149]. According to L. N. Kharitonov: «Although the sounds of human speech are shorter, simpler or longer, it is possible to accurately convey homogeneous sounds. The more complex and varied the sound, the more difficult it is to visualize. Therefore, almost all the first sound imitation roots encountered in language have a single-syllable structure» [99, p. 49]. Although this opinion of L.N. Kharitonov is expressed in relation to sound, imitative (sound imitative) roots, his conclusion can be made in relation to the symbolic roots of sound, as many examples show.

In the ancestry of Turkic languages, one-syllable roots (imitatives) seem to have independent semantic and phonological significance. M. Mollova, who studied vocalism in the Turkic languages, writes about this: Lexical units consist of syllabic

phonemes with and without consonants. If we follow the theory of the one-syllable origin of the Turkic word, we will recognize that in this epoch it consists of a single syllable phoneme» [64, p. 59].

to as a syllabophonema, and the roots of the top, *do-*, *root* in the list of topographic names phonetic variants of syllabophonema. According to the researcher, these roots come from the same archetype, that is, they are homogeneous. G.Zh. Yermekbayev concludes that any version or nested roots can be found in other Turkic languages [48, p. 80]. For example, with regard to the name of the *beak*: *tu-m- syk* (Kazakh), *tu -m-chuk* (*gold*), *tu-m-shuk* (*edge*), *to-m- chyk* (Tatar), *du-m-chuk* (Тув.), *my- мус* (Як). etc. [100, p. 16].

t / d in the given list of words refers to the exchange of strict consonants in the meaning of Turkic languages. N.Z. According to Hajiyeva, the exchange of strict, nested consonants in the anlaut has no phonological meaning [101, p. 79].

T / d - in their use as a single phonemotype, i.e., ideophone. In other words, whether *t* or *d* in the imitative adjective have the same ideophone meanings: vertical, «up», «convex», «upper» and so on.

A number of orographic appeals in the Kazakh language that are *sho* imitative in nature - consists of the root: *shoky*, *shokat* (small) *hill*, *shokalan*, *shongal*. As for the orographic (geographical) meanings of these words: *hill* «high ridge, hill»; *bunch* «hill; hills, ridges»; *hilly* (*k*) «with hills, many hills» - a type of orographic landscape «rough, rough ground»; *shungal* «a large stone that has fallen» [86, pp. 735-737]. The word «hill» means «hill», «high», «mountain top», «rough», «rugged». From this semantic point of view, we can add these similar words in the Kazakh language to the list of words mentioned above: *bunch* «one group, one bunch»; *a bump* «an awkward line, a bump, a bump»; «Sit on your knees, bend your knees. «Crouch»; *hood* «hooded hat»; a *scepter* «a round stick with a strong stick»; *hill* «the highest point of the mountain, the top»; *pig* «one group, one herd»; *shodyrai* «swell, cloud»; *tea* «huge, huge»; *shom* local. «Mound, hill», *shambal* «large, gigantic, huge, enormous»; *big* «big, giant, massive «and so on.

If we consider that the meanings of the words given in the examples are close to each other, connected to each other, we should consider that their root, that is, the first, the original root - the imitative. Then there is the imitation (archetype) of the show, which unites everything in the acoustic and articulatory nature, in the semantic and sound representation of the objects, movements, phenomena mentioned in the features. The ancestor of the above words, lexicalized, grammatically differentiated in the current state (quality) of languages, is the first imitative *sho*, *who lived in the age of imitation and served as its linguistic, i.e., sound symbolism*.

Regarding the antiquity of the imitation, G.E. Kornilov says: «It is necessary to distinguish between the antiquity of the sound, ideophone composition of this imitation and the antiquity of the formula he created; Rhythmic imagery, which is especially old, may be hidden outside the updated sound layer. For example, modern words based on old music can be exciting. It can also update its rhythmic image, morphological type due to significant ancient imitative phonetic changes or logical-etymological re-interpretations» [17, p. 61].

G.Zh. Yermekbayev considers *to* and *sho* as one imitative or *sho* as a variant of *to* with another sound. Thus, «*the possibility of considering to and sho on the basis of a single imitative is reflected in the results of determining the phonosemantic relationship of each of them with respect to the denotant*» [48, p. 81].

G.Zh. Yermekbayev and the words formed on the basis of the reconstructed *to* and *sho*, which we conducted, have a common meaning, such as «hump», «high», «pig». Another proof of the existence of one or more variants of *to* and *sho* can be seen in the following hypothesis of P. Sagyndykuly: «All other sounds have gradually evolved over the course of historical development from the sounds listed above» [55, p. 45]. If this prediction of P. Sagyndykuly is true, as the scientist himself said, «from the affricate *h (tsh) rigid / voiceless sounds t, sh formed* and, subsequently, from the affricate *j d, zh are formed*» [88, p. 45]. From this we can conclude that other than *to* -, *sho* - archetypes (imitations) with semantic, articulatory, acoustic commonality, there are other *tso* -, *cho* -, *do* -, *jo* -, *jo* variant archetypes - imitatives. Let's look for lexical «traces» of these imitations in Kazakh and other languages. We estimate that in the Kazakh language, words formed on the basis of the imitation *no* - can be attributed to the following lexical units: *upper* «top, head»; *The road* is «ancient, strong, strong, strong»; «back, flag, *ridge*», «ridge, hill, plateau»; «to cut, to cut, to cut», «to cut», «to pile up, to cut»; *jon - jon* «ridge - ridge», «ridge - ridge»; *ridge - ridge* «ridge, ridge high ground»; *ridge - ridge* «hill - hill, ridge - ridge»; *ridge* «ridge, ridge that came later»; «Armed, *unparalleled, very powerful*», «*unique, wonderful, huge, great*», etc. [86, pp. 239-242].

Lexical data in other languages related to the Cho archetype can be obtained from O. T. Molchanova: «The Choku appeal is not written in any of the Altaic words, the people know its general meaning (human or animal head hill), but it is often difficult to determine its geographical content (mountain hill or mountain with a sharp peak). The word itself is well compared with other common Turkic languages: compare. kirg *peak* - 1) dark bone; 2) head (man), top of the head; 3) *shihan*, mar. (mountain relief), top of the mountain «*chokusu* - top of a mountain; Kazakh. *shoky* - «lone conical exaltation; sharp hill, bugor, sopka, peak; sharp edge of the mountain»; uzp. *chukukii* - the top of a mountain, a mountain peak; mong. *tsokhio* – cliff; kalmyk *tsokh* - 1) temples; step. *Choku* as an integral part to enter a number of geographical names, for example, *Baraon - Choku, Bes - Choku mt.* etc. [87, p. 105].

It is obvious that the words in this series have an orographic meaning, i.e., «high», «ceiling», «peak», «head». O.T. Molchanova classifies words beginning with *ts* and *sh* as *choku* words.

A.M. Maloletko found phonosemantic parallels of the term *choku* in many languages (Turkic, Mongolian, Manchu, Samoyed, Finno-Ugric, Iranian, Abkhaz-Adygean, Slavic, etc.). In his examples, he also gives variants of *the peak*, which begins with *u* - *m* -, *c* -, *u* : We used it as a reference for a whole series of terms from different language groups that lived in different places.

Turkic languages

Uzbek *Chukki* «peak, pinnacle»

Kaz. *shoky* «lonely conical hill»

Karaite. *chigiiv* «hill, hill»

Uig. *choka, chokka* «top», «crown»

Kirg. *chocolok* «top of a mountain, hill»

Mongolian languages

Mong. *soho, choh yo* «top», a hill with stones (from. Tung. or vice versa)

Tunguso - Manchu languages

Even. *chovko, chuku, soho, tsoko*, «mountain top», «peak (mountains)»

tung. - Manchu. *chokondo, sohondo* «giant peak»

Samoyedic languages

Chen. *soho* «high peaked hill with a wide base»

Finno-Ugric languages

Saami. *chokka, chokko* «top» (mountains)

Komi. *chuk* «mountain top», «small hill»

Mar. *tshik* «little pile»

Mance. *chakur* «peak», «hill»

Iranian languages

Pashto *tsuka* «top»

wah. *tsuk* «top» (chir tsuk «mountain top»)

yazgul. *charchuk* «mountain» (mountain top)

lar. «*mountain top*»

Abkhazian - Adygean languages

adyg. *Shygy* – «the top»

Kab-Circ. *shygy* «the top»

Ubykh *shak (o)* «top of the hill»

Non-European languages of Asia

Hatt. *shak - (ty)* «mountain»

Slavic languages

Serbian - Croatian. *peak* «hill, mountain», «peak»

Other languages

japanese. *take* «peak»

alp. *chuke* «peak»

Yenis. (south) *chig* (approximate spelling) «head»

Cushite: bilin *s ä g* «top of the mountain», Iraq. *sage* «ver», asa

sago - k and *sogo - g* «top»

Maloletko explains the nostratic (boreal) nature (distribution in nostratic languages) of the term *choku* and its phonetic variants («from Ethiopia to Japan») and their occurrence in many languages. The commonality of this term in some languages is also explained by the change of words that occur at the intersection of languages, the phenomenon of passwords: «The range of the term *Choku* and its other phonetic forms extends from Ethiopia to Japan. This may reflect the nostratic (boreal) chronological level of the term, which draws attention to the poor expression of the

term in the Iranian languages, which may be due to the influence of the Turkic languages. In the Slavic and Albanian languages, the word is undoubtedly derived from the Turkic languages. The origin of the term in question in the Finno-Ugric languages is unclear. In these languages, the term may appear from ancient times and relatively later (from Iranian languages). The influence of the Iranian languages on the Finnish languages dates back to a long time (since the Bronze Age) and has indisputable linguistic as well as archeological evidence. If the Kushite forms are not found by chance in the series under consideration, and the written and Adyghe-Abkhazian forms occupy a number of these comparable terms, then this term can be said to have a really ancient (nostratic) origin» [62, p. 166].

Of course, as mentioned in this passage, the occurrence of some terms in many languages can be explained by the phenomenon of passwords or by the linguistic features of the common vocabulary of nostratic languages in the very early period. However, no one can deny that this phenomenon has a phonosemantic (imitative) nature, character, meaning. Referring to the materials of the dictionary of E. M. Murzaev, we increase the number of phonosemantic words (orographic appeals) based on the archetype *cho / sho / shcho*: hillside - mountain). For comparison, khant. *chyv* – «hillock», «knoll», «slope»; *Chok* peak, sharp peak of a mountain (Sami.); *Chokolok* - a small sandy ridge or accumulation of sand on the first terrace of the river Amudarya; bushy sandy mound (Turkm.); *Cholo* is the top of a mountain, a very steep slope of a mountain (Ukrainian dialect) *Cholopok* - the top of a mountain (Ukrainian dial.). M. Yurkovskiy considers it a diminutive form of *cholb* - the same points to derivatives: *schob*, *schovb*, *schovba*, *sholopok*, *schomb*, *schombur* in the meanings: «mountain top», «rock», «hill» and adds unclear; *chonga* hill, hill, peak: *chongata* - «hillock» (mar); *chorr* is a mountain range with a flat top and spurs extending from it, with tundra landscapes (saami). Options - *charra*, *sherra*, *charre*, *dzher*, *chubok* top of the mountain (Ukrainian dial... Western Ukraine). F.c. Russian *forelock*. M. Yurkovsky compares with the Polish. *czubek* - «sharp or protruding end of something»; *chuga* mountain without vegetation (Ukrainian dial.), f.c. Bulgarian *chuka*. – «rocky peak», «rocky hill»; *chuk* - «high place», «hill», Czech. *č ihati* – «to lie in wait», «to wait», Slovak. *č uhati* – «to look out»... Apparently, it is advisable to recognize as the starting meanings such as: to be seen, stick out, stand out (from where then the secondary ones - to wait, look out, etc.) we must recognize the verb *č ugati* expressive education in *-ati* on behalf of the remaining in Ukrainian. *diga chuga*. N.P. Kovachev lists Bulgarian forms in one row: *chuka*, *chugla*, *chukar*, *chuklina*, *dzhuglina* - «cone-shaped top», «rocky mountain»; *Chugas* is a lonely hill in a lowland (bass Tobol). From Khanty. *t»uges* - identical; *churbuke*, *churbuken* hill, mound; snowdrift (Evenk) from the verb *churbu* - «put in a pile». Wed Yakut. Dial. *Churbuka* - «high mound»; *shob* mountain peak, mountain ridges, ridge, separate mountain, hill (Avar); *shob*, *shovb* steep mountain top, ut e s (Ukrainian dial). Fasmer has *scholob* - «red clay», eng. *shelf* – «bank of the river» «piece of furniture»; *scholopok* top, crown (of something) (Ukrainian, *Poltovo* region); *schomb*, *schombur* top of a mountain (Ukrainian dial) [81, pp. 618-635].

The above is a genetic or areal connection between the complex system of concepts and meanings of orographic and other words formed on the basis of the

imitative archetype *top / tub / typ / dob* and *to / do / tu / sho / cho / so / tso / sho*.
observed in a wide range of languages. This situation, of course, is not accidental. We
know that the basis and cause of this phenomenon is the ideophonic (phonemotypic,
phonosemantic, imitative) nature of the names considered.

2 ETYMOLOGICAL PHONOSEMANTICS OF KAZAKH TOPONYMS

The system of imitation words of the Kazakh language in the system of the phenomenon of sound symbolism through the theoretical principles and methods of phonosemantics. It is studied in the works of K.Sh. Hussein. The scientist was one of the first to consider the phenomenon of sound representation on the basis of ornithonyms, zoonyms, toponyms and hydronyms in the Kazakh language. The object of research in the phonosemantic direction *cuckoo, owl, hawk, hawk, lizard, crow, raven, pink, turkey, partridge, tartar, stork, chicken, falcon, crane, sparrow, seagull, woodpecker, partridge, swallow, frog, lion, leopard, tortoise, locust, Balkhash, Dangyrlak, Ech*; the scientists classify such words as sound words. On the basis of these names, the sound image of the natural sound (environment, animate and inanimate objects), i.e., the representation (imitation) in the language is followed [26, p. 165-186].

Although the materials of common nouns are covered in the phonosemantic research as much as possible and in detail, single nouns, including toponyms, are still fundamental, not specifically studied and considered in this direction. In general, the lexical composition of geographical appeals (terms) only in terms of topography (orographic appeals) is phonosemantically expressed in only two small sections. in the dissertation work of G.Zh. Yermekbayev

Given these facts, of course, we realize that one of the most pressing issues in the study of phonosemantic in Kazakh linguistics is the phonosemantic nature of personal names (including toponyms).

2.1 Phonosemantic characteristics of sound imitation toponyms in the Kazakh language

Just as the sound vocabulary of any language can be divided into two types: sound imitation (sound imitation) and sound symbolism (sound-personal), we consider the toponymic vocabulary (toponyms) in the Kazakh language into these two types.

There is a reason to divide sound words into these two types. S. A. Utkelbayeva, who studied the phenomenon of sound symbolism in the Kazakh language, writes: This is because the first of these words is a sound imitation of sounds, the second is a symbolic imitation of them» [52, p. 10].

The phonosemantic nature of sound words is especially evident in sound imitation words. It is difficult to determine the imitative nature of sound symbolic words, because the sounds in these words are formed not by the sounds of natural objects, but by imitating various properties other than sound. «Silent», sensory, tactile, color (visual), etc. Determining the transformation of properties into sounds in symbolic words is, of course, very difficult and not an easy task.

And now, in order to reveal the phonosemantic nature of sound imitation words, we need to find the correspondence of the sounds in these words to the sounds that the object produces (sounds) in the language. It is not just a coincidence between sounds, the main purpose of phonosemantic etymology is to find the phonosemantic

etymology, that is, to determine the sound identity of the phonemotype, or phonosemantic model: generalized phonemotype or as a unified phonosemantic model» [59, p.164].

Sound imitation words are divided into two types: 1. Words that mimic the sounds of living objects, 2. Words that mimic the sounds of inanimate natural objects.

For example, we refer to the phonosemantic identity of *the toponym of the circle* as the second type of sound imitation words.

Well-known toponymist-scientist prof. T. Zhanuzakov noted the sound-imitating nature of the name Danyrlak based on P. Nurzhekeyev's information: Danyrlak is a river, Panfilov district. According to writer P. Nurzhekeyev: «The river Ussek flows in two at the head of the city of Zharkent, its branch to the west is called Danyrlak, because it flows through the rocky ground» (P. Nurzhekeyev. Rivers) [102, p. 78].

K.Sh. Hussein carefully considered this sound imitation toponym from a phonosemantic point of view: *Danyrlak* - the name of the mountain slope (K. Koichubaev - the author of the dictionary entry about the toponym Danyrlak does not indicate the location of the mountain slope - letters K.Sh.Kh.). lit. «rumbling». comp. kaz. *dan* «noise, hubbub, rattle, rumble», *Dangaza* «noise, hubbub»; *dangyr* «ringing, noise, rumble, *dangyra* «a kind of percussion musical instrument; rumble, ring, tinkle, *dandak* - empty, meaningless speech, *dandama* «noisy fun», polyphonic noise; others - Turk. *daŋ* - *duŋ ag.* roar, thunder; Kirg. *yes*, etc. the sound of hitting a metal object, a strong and clearly repetitive sound (eg, a drum); «cheerful noise, animation»; yak. *yes*, etc. the sound of a bell, a booming ringing; Uzbek *dangilla* – «to ring, to make a ringing sound, to ring (about a bell)», etc. The sound-pictorial origin of this name is quite obvious [26, p. 184].

In Kaidar's dictionary, the meaning of the one-syllable root-base is as follows: «mimicking noise, voice, ringing of natural objects, large bells, percussion instruments; *dangyr* <dan + gyr loud noise (of a metallic object)» [29, p. 200].

The phonemotype or phonosemantic etymology (phonosemantic model) of the toponym *danyrlak* and the words of the same row *will* be the root of the word. From this phonosemantic (sound-visual) root a number of words appeared and formed in the Kazakh language (among these words there are also words with derivative and variable meanings): - shout – scream; *glory* - medicine; *avenue* - impressive, arrogant, proud; *avenue* _ *avenue* - a dull sound - the result of the impact of an internal hollow object on something else. *Dangura* - Kazakh percussion instrument with a strong sound; *dangura* - murmurs, deafness; *more* - dwarf - dwarfed; *dungeon*, morning, dark; *roll* over drum - drum, sage - to make flowery; dust, *fame* - honor - *glorious*, ambitious; *glory* - ambition, ambition, career; *glorious* - well-known, famous, popular; *on the street* - making a loud noise [86, p. 143].

The common root of these phonosemantic words can be considered as a phonemotype or imitative. Then it has played and continues to play the role of sound imitator in the form of the root or phonemotype (imitative) three ideophones *dan* (*ng*) - (*d + a + ng*). Since the sound imitation root is imitative, the question arises as to what sound (or complex of natural sounds) this phonemotype imitates. The nature of these sounds (noise) is as follows (see above): The sound of «darkness» and «darkness»; Made a fuss, made a fuss; The sound of a loud bang; shout - a sound

similar to sleep, noise, etc. And now, according to academician A. *Kaidar*, the one-syllable root is derived from the imitation of the sound, noise, which produces (strikes) iron, copper products, objects.

Each phoneme in the form of a spot - ideophone (ideophoneme) has a certain imitative meaning. The basic nature of imitation in this phonosemantic model is shown by consonant sounds and ideophones. And the vowel sound (ideophoneme) in the middle of the phonosemantic word describes the strength, weakness and tone of the sound that describes the imitative root (word).

Words that imitate natural (non-human) sounds in the environment play an important role in imitating the consonant in the anlaut (initial position). We can say that this crucial, important role in giving the main character of imitation is in the articulatory features of the consonant sound in the anlaut. G. Marchen, who studied phonetic imitation words in English, wrote *about* this *regularity*: they can make the most natural sound that the ear can perceive as an explosion from the outside. With the help of our speech organs, which give similar results, we instinctively simulate the sound explosion in the external world. The symbols / *t* / and / *d* / are often found in words that mean to hit or knock on something. They can also imitate the movement of the tongue: the tip of the tongue touches the palate or the palate and is quickly removed» [96, p. 75].

D in the definition of the phonemotype (imitation) is very close to *t* (*t*) due to its articulatory nature, only if *d* is «soft», *t* is hard (noisy) consonant - and other articulatory features (alveolar, could choose, teeth, sticky, sharp) the same.

T / *d* is found in the meaning of words that symbolize objects (denotations) that emit complex natural sounds arising from the action of rattling, rattling, rattling, rattling, rattling, knocking, knocking. This consonant sound (ideophoneme) in this position is found in words that mimic these sounds in many homogeneous or heterogeneous languages. This phenomenon can be classified as phonosemantic laws or phonosemantic universals.

A.M. Gazov-Ginzberg explains the sound representation function of the previous *t* / *d* (in this phonosemantic model) as follows: The noise is made in the presence of a solid body (solid object, palate, teeth). The phoneme is suitable for the transmission of sounds caused by the impact of solids in nature, and this is in contrast to the lip stimulus, because only the soft organs are involved in the production of sound [8, pp. 53-54].

And the sound-visual character of the uvular, sonorous, nasal passages located in anlaut A.M. Gazov-Ginsberg explains with examples from several genetically unrelated languages: «The arrival of the larynx at the end of a single-syllable sound-representing root is a universal linguistic means of ringing» [96, p. 80]. Like consonant sounds, vowels in this phonosemantic model have their own sound image (sound imitation). In general, «the combination of laryngeal and lip vowels gives a slowed sound, and open sounds - the strongest and most deafening sound» [96, p. 80].

This conclusion can be supported by the following examples from *the* Kazakh language: *ringing* «thin sound of ringing»; *ring-ring sound*. Although the *rumble* is «a loud sound of rattling, rumbling» it is not as clear whether the sound of «rumbling,» and it imitates the sound in a silenced manner. In these examples, the

concise, oppressive, thin-voiced sound in the inlaute, as well as the short, lazy, thin-voiced sound, show the difference between the sound image (sound imitation).

Lip and thin vocal sounds in the considered phonemotype imitate sounds that are simple, clear (clear) inaudible (suffocating) or ringing, ringing, ringing, that is, describe, depict, symbolize such sounds (complex of sounds).

The last conclusion can be confirmed by the examples of Sh. Hussein and M. Kh. Zhubanova from English and several Turkic languages: «Engl. *ding* «bell ringing; *sing* «whistling (of the bullets, lit.), howl (of the wind) ringing (in the ears); sing, whistle (about the bullet), ringing (in the ears)»; *ting* «ringing, tinkling, jingling; to ring a bell, ring»; *tingle* «ringing of a bell or metal objects; tinkling; call, ring, ring; *ring* «ringing; ringing»; *ping* «knocking sound»; ping»; *jingle – jangle* «ringing, chime, tinkling»; *chink* «ringing, jingling (of glasses, coins)»; kaz. *dangyr* «ringing, noise, hubbub, rumble»; *dungir* «deaf sound of a dombra, a small bell»; *dangyrly* - «to ring, to sound loudly, to strum», *dinkil* «a dull ringing, buzzing sound», *zynyl* - «to ring, strum, rattle, rattle», yak. *Dan* – simulating faint ringing of a bell, Kirg. *dyn* - dr. a faint ringing, sticking out from a faint click on the drum or from raindrops feeding on an empty bucket, tuv. *kong* «call, bell», Turkm. *ti* - the sound of the string when playing the dutar, *zan* - clanging, Uzbek *chingilla* – «ringing, ringing», Tuv. *shyngyrly* - «to ring», etc.» [95, p. 80].

Consonantal sounds in the anlaut have a semantic, relevant function in the phonosemantic sense, because they differentiate the above meanings: *t*, *d*, *k* consonants are low-toned (melodic), and *z*, *sh*, *h* - high-toned (melodic) or «ringing» or imitates resonant (echo) sounds [96, pp. 80-81].

K.Sh. Hussein gives the following information about the toponym derived from the imitation of resonant sounds Echo: According to S.E. Dmitriev and E. Koichubaev, the origin of the name is connected with the noise, the roar of the river, the echo that resounds throughout the gorge. The hydronym zhangyryk as a common noun with the meaning «echo» has a sound-figurative origin. Compare: dr - Turk. *janyčz* - «sound, ring», *janyushulk* shorkh, echo; kaz. *zhan* - *zhǎŋ* sonorous voices, resonant dissonance; Kirg. *zhangyr / zhangyra* - «make a loud cry, sound, reverberate (about echo), thunder»; Turkm. *zhan* «bell, call»; Uzbek *zhang* «fight, battle, battle», *zhangir* other. ringing, rattling, clanging; tuv. *changy* «echo», etc.» [26, pp. 184-185].

In Kazakh toponymy there is another hydronymic term and hydronym that mimics the sound. It is «a *torrential downpour*; The term *waterfall* hydrographic (hydronymic) from the verb meaning «yellowing» and the hydronym of *waterfall*. In the dictionary of A.S. Titova the following definition of this word (term, hydronym) with phonosemantic character is given:

«*Sarkyrama - Sarkyrama*; from the verb *sarkyrau* - to rumble; make noise; flow noisily. Waterfall; roaring stream. The term occurs as an independent geographical name: r. Sarkyram in the Akmola region; Sarkyram duct in the Dzhambul region» [103, 38p.].

If the sound imitation root of this name is «sar», the meanings of the root words must be close or the same. There are similar words in the Kazakh language: «*sark-surk*» i.e., the boiling of a liquid; The sound of «sar – sar»; *sar sound* «flood - the sound of torrent»; «flood - *flood* sound, waterfall», saryldau – seethe; «a stream that

makes a whistling sound» [pp. 86, 556-558]. We believe that the forgotten root meaning of the next word, the phonosemantic etymology, *is related to its root meanings*. Compare: 1. *Saryn* is a genre of ancient songs with a steady voice and rhythm. 2. Music, melody, rhythm [86, p. 558].

Sar / shar means «flooding», «waterfall» (water, stream, waterfall) not only in Kazakh, but also in other Turkic and even non-Turkic languages. According to AM Maloletko, is a noun derived from the Karakalpak *waterfall* verb, meaning «rumble», «thunder», *i.e., without the nomenclature form «su».* *Kurkure* (name of a river in Altai), *Kurlek* (Tomsk region and Mrassu The names of the rivers in the system) are similar in structure and semantics. Two tributaries of the Koksus River (Altai), named after the Altai *Kurkulek*, today have the names of Russian gromatukha (lower and upper) in the form of tracing paper. In Pashto, the word «*shashra*» literally means to immerse oneself in water.» [62, p. 72].

As we can see from the passage quoted, in non-Turkic languages, in particular, in the Wakhan language, the chorus *mimics the sound of a waterfall in Pashto*. *Kur (kur)* indicates another type of sounding of water, and the root *kur* is found in sound imitating hydronyms (see A.M. Maloletko).

In Kazakh toponymy there are also hydronyms imitating this *root* sound. T. Zhanuzakov's dictionary «Geographical names of Kazakhstan in Almaty region» says about the hydronym *Kurkildek*: «*Kurkildek* is one of the rivers in the Taldykorgan region. The name is associated with the roar of the river» [102, p. 109]. There are a few words in the Kazakh language that are made from the root imitating the sound. *Their meaning is given in the «Dictionary of the Kazakh language» as follows: kurk - kurk, the repeated repetition of the sound of kurk; turkey fur - the sound of barking; in a squirrel 1. A squirrel - a whooping cough; 2. Chickens, pigeons, etc. birds» response, sound; 3. Roaring, roaring; He snorted and coughed a lot; The sound of thunder; thunder 1. Echo, thunder; 2. Switch. Overcrowding; thunderstorm»*[86, p. 342].

If we compare the sound-imitating nature of the words in this series, the word *turkey (k)* is an imitation of the sounds made by birds, humans, *i.e., living objects*, and *thunder*, The word *thunder* depict the echo of the sound (noise), the constant thunder. Distinguishing features of the descriptive meanings of words in the words imitating thunderous, rumbling sounds are in the features of acoustic and articulatory differences, characteristic of the grammatical forms (indicator, modifier), *dirty* and *clay*, or *p* and *l*. Thus, the phonosemantic (imitative) meaning of the last *r* and *l* in the forms of *rumble* and *rumble*, that is, the sound image (sound imitator), shows the differences between the sounds whose function is imitated.

Kazakh toponymy has names (names) in the *Kurkur* model One of them was described by K.Sh. Hussein as a phonosemantic: *Kurkirewik* - the name of the waterfall in Kaskelensky district Alma-Atinskaya oblast, and water sources in Aktubinskaya and Gurevskaya oblast. (literally noisy). The sonorous root of *kur* is found in many Turkic languages. Wed.: dr. Turk. *Kürlän* «to roar, to roar»; goose *kürilde* - «to rumble, to rumble, to rumble, to rumble»; enter *bridge* - *bridge* sup. noise; Turkmen. *turkey* «noodle, clove»; yak *chicken* pod sound at collapse, ice failure, dry land, small stones, etc.» [26, p. 185].

Each sound (ideophone, ideophoneme) in Kur has its own phonosemantic (imitative) character. Informs, differentiates (compare: bark-bark, etc.) Vowel sound (ideophone) in Inlaut; for example, it indicates that the sound imitated is a different tone and (relatively) weaker than «a». Compare: tarkylday - turkulday (laughing) [here those two are identified as homogeneous]; laugh out loud (karkyldap kyly) - laughing (kurkildep kyly) etc. The vibration p in auslaut usually mimics vibrating, oscillating (vibrating) sounds in sound words.

You can specify several types or types of simulated sound (noise) by adding different modifiers to the root of the sound «kur». We can see this pattern in the materials and examples of the Kazakh language.

For example, words with *p, c, t* modifiers added to the phonosemantic root of the word have different sound imitation characteristics, each of which has its own sound imitation features.

Compare: the *sound made* when milking, when the milk is ripe; *kyrpil* - a murmur, a sound; *pouring* milk into a container *during milking*; *squirrel* The modifier *n*, which is connected to the root in this series of sound-descriptive words that make a noise (snow); *kurs* - the sound of a heavy object falling; *kypc kypc* the sound of falling one after another, coughing profusely; *rattle* - a loud sound, rattle, noise; *on the couch* - knocking, rattling. Severe cough with flu; this is a modifier *c* attached to the root in a series of sound words; *sharp* - the sound of chewing a hard object or breaking something; in *Kurdish* - a sharp sound; *crisp* is a root modifier *t* in ordinary figurative words.

Vowel sounds in Inlaut also have a phonosemantic, sound-visual (sound-imitating) meaning. For example, in the inlaut, the phonetic *character* of words with a vowel sound imitation *stock root is as follows: stock- stocked* - snorted sound came out, snorted; *frightened* - frightened, frightened; *fear* - a frightening sound; *in fear* - intimidation; *snort: snort a) the sound of a sharp object; b) could not bear the humor, got angry and snorted; cross* - The croaking sound of a pig [86, p. 409].

K.Sh. Hussein gives the following information about the imitation root «kor»: «kor»«simulating snoring, «kor» «snoring, start snoring», kor - to give hoarse, bulging sounds of low tonality (eg, when walking in wet shoes, in the process of drinking, etc.). e.) kors-kors – similar to oinking (about pigs) or sniffing loudly [26, p. 116].

Root of the «kor» imitates the sounds of «snoring», the nature of the snout with the modifier *c* is controlled («snoring», «the sound of hitting a sharp object», «the sound of a pig», «the sound of breaking dry branches», etc.). and imitates the aforementioned sounds.

Audio-visual nature of these *resources* and *roots* is described by prof. K.Sh. Hussein: «The sound-reflecting properties of snoring and other low-pitched sounds are given by the following complex of sounds: anlautta - laryngeal sticky; inlaut - wide lips in the back row, in auslaut - vibrating Indian. This composition of sounds is adapted to the natural movements of snoring: the vibration of a small tongue or soft palate, which approaches or washes near the junction of the pharynx and nasal cavity. The activation of the transducers clarifies the semantics of the imitation words, where

the sticking of the throat means that if the sound is suddenly intermittent, then the preposition means its insignificant duration» [26, p. 117].

the phonosemantic image of the toponym Kors, based on the *data* of *K.Sh. Hussein* - The name of the gorge at the mouth of the river or near the town of Bakanas. According to V. N. Schnitnikov, who traveled to these places at the beginning of the last century, «if you walk through these places, the sounds of saxauls are constantly coming out» - the toponym is derived from imitation of sound. It is interesting that this hydronym is preserved in the form of an imitation base with the transducer *c* in the *auslaut*. At the same time, the word *kors* is less used in the Kazakh language than the word *kors* in the sense of snorting when breaking bushes» [26, p. 185].

Kazakh place-names contain hydronyms formed on the basis of imitation of the sound and sound of water (stream). Such hydronyms include *Shar*, *Sharbulak*, *Charyn* (*Charyn*), *Sarpyldak*, *Sorsu*, *Sorbulak*, *Sharlama* and others.

Since the phonetic nature of these hydronyms is not taken into account, their etymology is often, in our opinion, incorrect. For example, consider the name *Charyn* (*Charyn*). The etymology of this name by G. Konkashpayev, E. Koishibaev, A. Abdrakhmanov, well-known toponymist scientists such as T. Zhanuzak differs.

We give all these etymologies to prove our point. Etymology created by the scientist A. Abdrakhmanov: *Charyn* is the name of the river that flows into the Ili in Almaty region. According to G. Konkashpayev, this hydronym has been known since the XIV century. The locals do not understand the meaning of this word. Its old meaning is preserved in the language of the Uyghurs in the Xinjiang Uyghur Autonomous Region: *Charyn* - The word is ash (Kazakh chestnut). According to G. Grum-Grzhimailo, a scientist who was there, he apparently planted a chestnut tree to make a fence. In addition, chestnut trees still grow along the Charyn River. That is why the river is named after this tree. G. Konkashpayev's opinion needs to be supplemented. *Charun* «s speech was delivered by M. In the Kashgari *Yagma language*, it means «plane tree». (M. Kashkari, I, Tashkent, 322). So the name of this tree was in the ancient Turkic languages. It should be noted that the word *charyn* in the Bashkir language is chestnut, which is created in the river for fishing (Bashkir-Russian dictionary. M., 1958, p. 655). In the Buryat-Mongolian language, the word *shoron* is a peg struck side by side with a slide. Thus, in these languages only the name of the wooden instrument *charyn* should be preserved [39, p. 186].

Etymology given by E. Koishibaev: «*Charyn* is the name of a mountain river. (Almaty region). Old type. *Char* (meat) *aff.* - «hymn» (water channel). In the ancient Turkic languages, the forms *charan* // *chagat* mean mountain streams, narrow gorges. The names of ethnic groups are formed on this basis.» [42, p. 238].

Etymology of T. Zhanuzak: «*Charyn* - village, river, Uigur district. *Charan* in the ancient Turkic languages - «a fast-flowing, fast-flowing, fast-flowing river». In Kyrgyz *balloon* - «fast flow», in Mongolian *tsarga* - «aryndy, asau, tentek». Thus, the name of the river is common to the Turkic and Mongolian languages and means «calm, fast, fast, flowing.» At the time of its name, we noticed that the flow of this river was not as slow as it is now, but very strong and very flowing. Later this river was named after the present village» [102, p. 194].

The sound of water (stream) rushing, roaring, etc. Given the flow, it is natural that the names of water and water (hydrographic) objects have roots that describe, identify these sounds, imitate the sounds of this nature. In the dictionary of E. M. *Murzaev* we found the following examples that prove this idea: uzp. *shar* - sound imitation *urchaniya*, *zhurchaniyu*, *shelestu*; kirg. *shar* - «Fast, stormy, flow», «fast»; *waterfall* - «Boiling, seething water»; *Waterfall*, stream (Tatar). compare kirg. *Sharkyratma* - *turkm. sharlavyk* - «Waterfall «Compare. verb *sharla* - «To stir», «to flow fast» ♦. p. *Sharlama* in the Tyumen region; *Sharlauk* in Khorezm and Krasnovodsk regions» [81, p. 625].

The phonetic (sound imitation) nature of the above words is observed. According to Hussein, «the root *sor / shor*, which refers to «water flow» in the Kazakh language, is similar to *sar / shar*, which forms a number of derivative words with the same meaning depending on the composition of consonants. In terms of the visual nature of sound, loud and monotonous sounds mean the flow of sounds, the prolongation of movement, and the vibration of Indian - the long-term effect of noise.»[26, p. 112].

According to A.M. Maloletko, the Iranian *shar* means «noisy flow», the Pashto *sharshara* means «small *waterfall* «and «rustling»; in the Wakhan language, «*shor* - rumbling» [62, pp. 72-73].

To summarize these examples, the root *shar* is found in the names of hydrographic appellations (terms) and hydronyms due to its sound-imitating nature (and this property is «whistling, flowing, running»). One of such names is *Charyn* (*Charyn*).

In our opinion, the interpretation of hydronyms such as *Sorbulak*, *Sarybulak*, *Sharbulak*, *Saryozek*, formed from the roots of the sound *sor / shor / shar / sar*, as «yellow», «sor» (salty) in some cases is not true. Of course, if the water of the hydrographic objects with such names is yellow or salty, you can agree with the etymology of color and taste. However, if neither the color nor the taste corresponds to these etymological values, it is quite possible that there is another, including a hydronym, depending on the nature of the sound image.

For example, researchers associate the name of the river *Shar* with the meaning of «yellow» or «bull». Toponymist A. Abdrakhmanov considers the etymology of the *sphere* as follows. *Shar* is the name of a river in the Semipalatinsk region, the head of which rises from the Kalba Mountains and flows into the Irtysh. According to G. Konkashpayev, it is derived from the Mongolian word for *yellow* or *bull*. In the XVIII century the river *Shar* was called *Gurban-Shar*. The word *gurban* here means three in Mongolian. Is the name of the river associated with *three yellows* or *three bulls* ? *The three yellows* may be related to three branches of the river, or the *three oxen* may be related to a bull. Here G. Konkashpayev did not express his opinion clearly.

In our opinion, *shar* must be set from the meaning of «yellow». It is possible that this is a word from the period of the ancient Turkic-Mongolian language union. The exchange of sounds *c* and *sh* is a common phenomenon in the Mongolian and Turkic languages. For example, in the Mongolian and Kazakh languages the following words have the exchange of *sh / s*: *Shavar* - *sabyr* (swamp), *shaltakh* - *syltau*, *shiir* - *sirak*, *shirdag* - *syrdak*, *syrmak*, *shonkhor* - *falcon*, *shor* - *sor*, *shul* - *sol*, *shulykh* -

sylu, *dive* - dive etc. Therefore, it is possible that the word *shar* preserves the form of the Mongolian language, and the naming should be very early. The name of the *ball* now has no informational meaning, only the name of a particular river, village, etc. The name is explained only in the report. The meaning of the first *sary* is completely forgotten [39, p. 190].

Sar / shar / sor / shor in the names of rivers and springs reflect the sound nature of the flow of water in a narrow. In addition, this phonosemantic model has a symbolic sound function: it indicates the movement, flow, types of flow of water (or any liquid) in the inlaut, the volume of the open a in the inlaut, the spread (size), and p in the auslaut as a vibrant. symbolizes the vibration, noise, sound properties of water (liquid). Husayn expressed the values of sor, shor - sound image (sound imitation) as follows: Sor, shor podr. to the sounds, to the sounds of the flowing water (marked by us - MA), sucking, whistling, sucking - «suck, suck, suck, suck», suck! appeal to the camel with the fact that he drank water, sorapta - «drink water (about a camel)», camel sorapta - «drink water like a camel (with noise, big throats)»; sorpa - «bouillon», sorpylda - «noisy suck, give squeaky sounds», sorgala - «squeak, flow with a thin stream», shorilda «flow with noise, squeak or flow with a squeaking sound». [26, pp. 111-112.].

Words with a consonant person (carcass). According to Kornilov, it indicates the types of water and liquid leaks: «The group of consonant sr / shr - symbolizes and simply different types of water flow, liquid...» [17, p. 141].

Thus, in order to find the correct etymology of the hydrographic features of the root *ball / yellow / sor / salt*, along with the etymological search, these objects must be visually examined and analyzed. If the color of the object is yellow (orange) or the taste is salty, the object is gray - the etymology of «yellow», «salty» is correct. And if the objects do not have these characteristics, the other, that is, the sound, etc., due to the flow of water, etc. We need to determine the characteristics of This means that water bodies flowing through mountainous terrain, with a strong flow, yellowish, gurgling, sucking or gurgling, have the same phonosemantic etymology as above.

There are other geographical names in Kazakh toponymy associated with the noise of the flowing water: For example, T. Zhanuzak in the dictionary of toponyms of Almaty region gave the name of the mountain *Ukir*: «*Ukir* «The name of the mountain, Raimbek district, at the head of the river Shelek, is probably due to the fact that the mountain echoes from the heights, the white foam erupts, and the echoes of the rocks echo from the current of the stormy river.» [102, p. 157].

From the above it is clear that the name of the river, which is the basis of the name of the mountain. The names of mountains, hills, ridges and gorges from the names of rivers are a common phenomenon in Turkic toponymy. According to EM Murzaev: «The tradition of renaming rivers and lakes to nearby mountains is very clear. There are many such examples» [84, p. 41].

As for the phonetic nature of the name, K.Sh. Hussein said: «The original meaning of the sound-depictive verb in the Turkic languages is associated with the roar of an animal, which is clearly expressed in many derivatives. Compare: dr - Turkic, *kökrä* - «roar»; kaz. *okir* - «roar (about a bull), roar, wail, sob, cry loudly»; *okirik* «roar, cry, lowing»; Kirg. *okur* - «roar (about a bull), cry loudly and lament

(about a man) «; Turk. *bogur* - « roar, moo (about a bull), cry loudly «; yak. *øøx* other the roar of frightened or injured cattle, the sound made when vomiting; Uzbek *ogur* - « roar, shout (about roe deer) «, *ok* « larynx, pharynx «, etc.» [26, p. 214].

Matching the sounds (sounds) of inanimate objects (water, rivers, mountains, etc.) to the sounds of animals, birds, etc. will be.

Not only in Kazakh toponymy, but also in place-names of other nations, there are names derived from imitation of sound. E.M. Murzayev quotes toponymist A. K. Matveev in this regard: or the ability to create an echo is the physical-geographical substrate for all such names. Countless rivers with noisy names can be included in the list of toponyms that directly describe the object. There are many figurative names that appear in the sense of imagery. For example,... in Kazakh Aigaitas - «screaming stone» (rock name), in Mansi language Rohn - Ekva - Ahvtas (screaming old stone)) [104, p. 19].

E.M. Murzayev, citing Matveev's information about «Indian» toponyms, says the following about the sound imitation names in Turkic languages and toponyms: - From the verb «to rush, to flow» the term «waterfall, waterfall, waterfall, waterfall» is formed - «waterfall, *gushing*, *gushing water*, *stream*». In Uzbek, *balloon* is «a word that mimics a whistling sound.»

In the Tyumen region, the river Sharlama flows. Sharlauyk is celebrated in Uzbekistan and Turkmenistan, and Sharshara in Tajikistan. Among the hydronyms of Tatarstan FG Garipova are *Sharlavyk*, *Shaltyravyk*, *Sharlama* (often repeated), *Sharyldavyk* and others. celebrates rivers and springs. In Bashkortostan there is the river Shaltyran (repeated three times) and the source Shaltyrzyk» [104, p. 19].

Although the phonosemantic etymology of sound names found in Kazakh toponymy is not specifically addressed, some researchers suggest the sound nature of individual toponyms. For example, prof. T. Zhanuzak gives the following etymology of the name of the river Topar: *Topar* - river, length 152 km. In the Ili basin; Name of the village in Balkhash district. This name is found in Mailin rural district of Semipalatinsk region, Ayagoz district and in the working village (settlement) of Karaganda region. Some researchers say: «The name of this ethnic group means» the country of origin», consisting of the *original* and the lexicon of *conscience*. There is no other opinion about the origin and meaning of this ancient name. In our opinion, the name of this river is due to its flow and nature. We assume that the origin is in Turkic and Indo-European languages. After all, in our country there *are such words as tapyr-tapyr* (word for imitation associated with heavy steps), *apyl-tapyl* - «barely», *apyr -topyr* - «all at once». - Syncretic root of group words in the phrases «strong current, water» - *find // group*. Such words are used by Kyrgyz relatives, etc. We also see in the system of languages: «fast, *provocative*», «*sound imitation of a heavy step*». Written monuments tell us that the root of this *class has been widely used in the Turkic language since ancient times*. It is expressed in dictionaries as follows: *narrow, tap* «suddenly, immediately», *tavrag* - «fast», *dabyra // Torah* «jump, scramble». And in the second part of the name there is a place to recognize each person as a word with a separate meaning, rather than an appendix that transforms the word. This is because the word has *the* same roots and meanings as the ancient river names of our land, such as Irgiz, Irtysh, Arys (which contain the same sound variants

of the *song, masculinity* and the root of the *conscience*). It has been scientifically proven that *ar* (variants *ar, er, or*) means «water», «river» in Iranian and Hungarian languages. Summarizing the above data, we can say the following: *Group* - It seems to mean «fast, fast, fast-flowing river». The renaming of the root of the original *class in the person of the group* (Group) is the result of a later epoch. It seems that the name can be considered as an ancient cultural monument from the time of Uisin, from the Saka and Sarmatian eras [102, pp. 178-179].

A. Abdrakhmanov made two different hypotheses on the etymology of the hydronym *Topar*. According to the first interpretation: The group *means* «short», and the river may correspond to this property. It should be noted that the length of the river 152 km *Topar*, so the etymology of «short» does not make sense here.

A. Abdrakhmanov's second hypothesis is as follows: In the Kazakh language, the words *crowd* (crowd), *crowd* (gathering of many people) are also rooted in this word. Thus, the word ancient *group is associated with many (group // group) lakes near the confluence of the river and may become the name of both this region and the river*» [39, p. 176].

As we have seen, the name *Topar* has four different etymologies. Evidence for each etymological hypothesis is consistent, but there are also unproven vulnerabilities.

There are similar, presumably etymological hypotheses about the toponym *Karkara (Karkaraly)*. On the etymology of the name *Karkara* A. Abdrakhmanov, E. Koishibaev, T. Zhanuzak, S. Medetbekov and others. scientists have written and made various etymological hypotheses. Well-known onomastics professor, who collected and analyzed the scientific opinions of these scientists. T.Zhanuzak. He pointed out that the name *Karkara* is a Zhailau, the name of a river, and gave a lot of information about the toponym: the length of the river 113 км, the water area is 1970 km². The Kungei starts in the north-east of the Alatau, crosses the Tiektes section of the Karkara Zhailau, empties into the Charyn River, flows through a narrow and deep gorge and joins the Ili River. The landscape of the Karkara Zhailau is described by the outstanding poet I. Zhansugurov as follows:

*«Karkara is like a thick Kazakh,
Alban's salmon is like a mother-in-law,
Pine side, juniper,
The box of the stray animal is as follows.
Karkara is a flat plain,
The house is like a pile of worms.»*

According to one of the folk legends about the origin of the name *Karkara*: «*The name of the land and the river, there was a bird called Karkara, and it is connected with it.*» Academician V.V. Radlov writes: «The word *karkara* is found in the Kazakh and Kyrgyz languages as the name of a bird, its Russian name is a hedgehog, and the headdress of the girls who wore the feathers of this bird is called *karkara*, which later became the name of the mountain».

In 1883, while collecting geographical and statistical materials from the Kazakh steppes, the Russian scientist M. Krasovsky, who studied the customs, traditions and

oral literature of the Kazakh people, *said*: The mountain is called *Karkara* because of the similarity of this mountain and the landscape». The same opinion was expressed by Sh. Valikhanov. We considered it appropriate to express the opinion of the scientist in Russian: «*Karkara* - Kyrgyz so called angels, sultans on the heads of two young girls - kalmychek, captured in the river...» - says. This opinion of scientists was fully supported by A. Abdrakhmanov. Focusing on the etymology of the toponym *Karkara*, *scientists did not agree with these views and tried to reconsider*. E. Koishibayev says that the *snow form of the toponym may be related to the form of the oldest topo - element snow* («high»). For example: Kalkagar, Talgar. In that case, the name *Karkara* would be close to the meaning of «high mountain». Thus, the *name Karkara* can be said to be close to the modern Kazakh notion of «high ridge» [42, p. 162]. B.M. Illich-Svitych's work contains very important comparative-linguistic materials on the word *black (snow, snow) in the volume of nostratic languages*. Among them are Arabs. *qara* «solitary peak, rock», «hill», in ancient Egypt *qbr* «hill, ridge, hill», Somali. *qar* «edge», «high mountain», arm. language. *snow* - «stone», «peak», «rock», cargo. language. *karkar* - «high rock», Turkic language. *ridge* - «mountain, hill», «mountain ridge», mong. language. *kira, xar, hara* - «slope, height». These *black, black, and black words indicate that the words gar, gara «mountain»* in the Indo-European languages can also be included. In this case - *snow - ger Later*, E.M. Murzaev supplemented it with examples of the origin of the word. showed that in ancient Iranian *gari*, in Avestan *Garoy* means «mountain», «mountain plateau», in Arabic *gara* means «isolated ridge, hill, hill» [81, p. 139].

After our article, which deepened the etymology of the toponym *Karkara* and considered it from a folklore-ethnographic, geographical-linguistic and historical point of view, a lengthy article written by S. Medetbekova immediately caught the attention of many. «In our opinion, the name *Karkara* is not related to birds, but to the terrain and is a very old name. By the way, the first settlers first saw the main features of the region and called it «mountain», «mountainous land». Then he realized that he was blue, and he said, «High,» meaning «high mountain.» In the language of the ancient Turks, it was called «*Karkara*», the name means *snow (snow, ger)* - «mountain ridges», and *black (black, black)* - «high», «giant», «great». in the sense that it is still used today» (Mother tongue. №32, 1993). This opinion of the author is based on the ancient toponyms still used in the country: *Karatau, Kara Irtysh*, Mountain names such as *Egizkara, Zhuankara, Koskara, Naizakara* prove it [102, p. 126].

A large excerpt from the dictionary of T. Zhanuzak contains the etymologies of several scientists to the name *Karkara*. We noticed that the etymologies are generally related to the name *Karkara*, and the word *Karkara* is used as a bird, river, mountain name, as mentioned above. If so, the etymology of the word *Karkara*, which is used as a bird name, is different, the etymology of this word as a river name is different, and the etymology of this word as a mountain name (oronym) is quite different.

Karkaraly - the name of the city in the Karaganda region, *Karkaraly* - ornament in the form of feathers of birds (owls, etc.), attached to the top of women's hats; *karkara* - hats for girls and young women; *karkara* - high hat; *karkara* - a triangular reed, a bird standing on the head of flying cranes and geese; *Karkara* - the top of the

blue mountain; *Karkaraly girl* - a girl whose hat is decorated with bird feathers; *karkarasy crooked* // *Karkarasy slipped* - lost happiness, wealth, power; *Karkaraly Kosh* is a time when a rich village is moving to a new place (the head of a camel at the head of a caravan is decorated with bird feathers); *karkara* - a very expensive, valuable thing; jewelry processing, type of ornament [26, p. 170].

A. Abdrakhmanov «s dictionary article on the etymology of *Karkaraly reads*: 2) the name of the bird; 3) hats for girls made of the same bird owl. It is still unknown from which of these three meanings the name of a mountain in the Karaganda region, a lake and a place in the Almaty region are derived. However, the possibility of naming the bird is higher than the rest. Then it is quite appropriate to make *Karkara* (bird) + ly (derivative noun suffix) > *Karkaraly way*» [39, p. 122].

Karkara, taking into account the views of scientists who have conducted etymological research on the origin, in our opinion, the etymology of the river, mountain, bird, hat should be considered separately.

Another thing to keep in mind is whether the name of the river *Karkara* (*Karkyra*) is related to the mountain name *Karkara* or not. That is, is the mountain named after a river, or, conversely, is the river named after a mountain? Or are these hydronymic and oronymic names homonyms, or are they separate names of origin, completely unrelated? We believe that if we do not take into account these facts, it will be difficult to find the correct etymology of the word (words).

As mentioned above, the phonosemantic meaning of the name *Karkara* bird, that is, the nature of the sound imitation, is thoroughly studied by prof. K.Sh. Hussein. Is the adjective suffix in the name *Karkaraly* attached to the name of a mountain («high mountain») or to the name of a bird («hen»), or to the name «girls» hat»? - We can not approach the correct etymology of the name *Karkaraly* without defining this situation.

If we do etymological research on these questions, it would be possible to reveal the phonosemantic (sound imitation or symbolic sound) nature and meaning of the names *Karkara*. In other words, we can assume that the *Karkara* sound in the names of birds and rivers is close to imitation words, because some bird names and river names are imitated sounds.

And the sound of the mountain *Karkara* can have a symbolic meaning, because, as some scientists have shown the topography of *snow* (*snow*) is numerous (nostratic) languages. The occurrence of a word or root in languages without genetic or areal connections is a special feature of its (word, root) phonosemantic (imitative sound representation) nature.

As mentioned above, the phonosemantic meaning of the name *Karkara* bird, that is, the nature of the sound imitation, is thoroughly studied by prof. Shown by K.Sh. Hussein. Taking this into account, we present the whole phonosemantic analysis of the word *Karkara* (bird's name) made by K.Sh.Hussein.: «*karkara* «heron». The cry of a heron sounds approximately like *ark-ark-ark*. When comparing the name of the heron in different languages, a significant topological similarity is found. Compare: Kir. *gargyra*, *gargyrag turna* (in southern dialects), demoiselle crane; Uzbek *gargara* «heron»; Uig. *gagira* «heron», crane; tour. *gurgyra* «heron»; lit. *garnys* «stork, heron»; Latvian. *garnis* «stork, heron»; sanstr. *karayika* «kind of crane». «The root

part of the name, apparently, is an onomatopoeic verb stem on - *ir*, namely, *kark-ir* / *kark-yr*; evidence can serve, for example, kirg. *kark* / *kark-kark* / *kyrk-kyrk* imitation of the cry of a crane, *kark-yl-da* «shout, yelp (about cranes); *kyrrk*, *kyr-r-rk* imitation of the drawling cry of a crane. We also the above Kyrgyz term is the phrase *kar-yr-ah turna*, demoiselle crane; Uzbek *kuruk-ur-a to kurlykat* (about cranes)». It is interesting to note that in the Arabic language, a typologically similar onomatopoeic form of *karkara*, similar in sound composition, has the following meanings: to coo (about a dove); to roar (of a camel); purr (about a cat); purr (of a dog); to laugh, to roar, to rattle (of a voice); gurgle (of boiling water).

In the Kazakh language, this model corresponds to such onomatopoeic words, *karq-karq etu - karqylda* - croak; laugh out loud [26, pp. 169-170].

The name of the bird *karkara* is the person (form) of the word imitating the «pure» sound. The name of the river *Karkara*, in our opinion, is also a word imitating the sound, but the origin of this word is completely different. If the name of the *bird depends on the sound* of the origin of the bird, the sound-imitating nature of the name of the water (river) is determined by the peculiarity of the sound of the stream, the roar of the stream. The *Karkara* River flows through a narrow and deep gorge, so its sound is heard, roaring, roaring and roaring. GE Kornilov shows the different phonosemantic (imitation) meanings of words with roots formed on the basis of consonant *kr / gr* as follows:; taj. *gr-um*, *gur-s*; Ossetian. *gwyr*: *gwyr - gwur*; Turkish. *gur-*; boy. *gur-*: *gurungun*; Japanese. *kor-*: *koro-koro*; чуваш. *ker-* / *kērr-* / *kēr-s* «effect, produced by thunder, thunder, instantaneous output of water under pressure, strong current with a pair of overheated stones, friendly hochotom, climbing an unusually large stag, a large stream, a large stream aircraft, artillery cannons, passing convoys of cars, etc.»; otkuda *intransitiv kērlē* - «to roar, to make noise, to rumble, etc. (about whom, exclusively, strong, energetic, big, huge, multifaceted, etc.) [17, pp. 117-118].

“The name of a mountain usually refers to a tall species or to a tree or other plant that grows on that mountain. The «second type» of mountain names, for example, *Karagaily*, *Irgaily*, *Dolanaly*, *Kiikti*, *Arkharly*, *Kargaly*, etc. applies.

Karkaraly is related to the name of a bird, then the mountain or its vicinity must have been inhabited by many *karkaras* (cranes). If this was not the case, the basis of the oronym *Karkaraly* may have been used in the sense of «high hats for girls», because he compared the appearance of the height (mountain) with the objects and products that play an important role in Kazakh life. For example, *Naizaly*, *Kazandy*, *Ukili*, *Aidarly* and others. Then the shape of the *Karkaraly* mountain (or peaks) should look like a tall *karkara* (women)s hat).

According to a Russian officer, Krasovsky, the *Karkaraly* Mountains were named after the shape of the peaks, which resembled a ridge called the *Karkara*. According to A. Abdrakhmanov: «About this name 100 years ago in 1863 Krasovsky wrote:» *Karkaralinsk* mountains «- according to the stories of the Kyrgyz (ie Kazakhs - AA), the mountains received a real name, the result of a great similarity. top with a box, installed in the relocations of the *Karkara* [39, p. 134.].

Karkara oronym (without the derivative adjective suffix) can be considered as meaningful. However, the named researchers did not show the phonosemantic, or more precisely, the symbolic meaning of the sound of this geographical name.

2.2 Phonosemantic etymology of sound symbolic hydronyms in the Kazakh language

In the previous chapter the phonosemantic nature of sound-imitating place-names found in the Kazakh toponymy is considered. Sound imitation toponyms are words that mean imitation of sound phenomena inherent in these geographical features.

SA Utkelbayeva, a young scientist who studied the phenomenon of sound symbolism in the Kazakh language: «... Words denoting non-sound phenomena are called sound symbolic words. This is because the first of these words (sound imitation words - MA) means a sound imitation of sounds, noise, the second means a symbolic imitation of them «[33, p. 10].

Symbolic properties of the phonetic system of the Kazakh language In the work of K.Sh. In addition, this work considers the phonetic properties of the Kazakh language ornithonyms, zoonyms, toponyms and hydronyms. K.Sh. Hussein classifies such toponyms as *Dangyrlak*, *Zhangyryk*, *Kors*, *Kurkireuik* as sound imitation names. The researcher of the *Balkhash* hydronym recognized the sound as a hydronym of symbolism and consistently made a phonosemantic analysis.

SP Tolstov, SE Malov, IV Sergeev, E. Koishibaev, AT Kaidar, T. Zhanuzak, K.Sh. wrote. T. Zhanuzak in his article quotes the opinions of the above-mentioned scientists who conducted research on the origin and meaning of this hydronym regarding Balhash: «Historical and linguistic research provides a number of opinions on the etymology of the *Balkhash River*. In the Middle Ages, this river was called the ancient inhabitants of the area Kokshetau and Atrakol. Well-known historian and orientalist SP Tolstov writes about it: «The name *Balkhash*, which has a common basis *bal / bar*, In the III-II centuries it comes from an ancient language of the Ural-Altai family, which is associated with the concept of «water». According to the well-known turkologist SE Malov, «the most common *Balkhash* etymology is a mound in a swamp, a tomar, a swamp, a mud.

According to E. Koishibayev, «we see two synonymous components in the *Balkhash* hydronym: *fish* - water, river and *hunger*, i.e., water, water basin. And the etymology given by A. Kaidarov: «*honey // bal* «- wet, swampy, barren, *honey-swamp* - swampy land, barren; *clay* - liquid mud; *The song* is moist, watery. Compare. *cattle, cattle, honey* [105, pp. 297-298].

As we can see, the etymology of the word *Balkhash* is associated by scientists with the concepts of «swamp, mud, mud, mud, clay.» The considered etymologies do not mention the phonetic properties of this word (root).

E. Koishibayev suggested other meanings of the word *Balkhash* based on the *explanatory and dialectological dictionaries of the Kazakh language*: explained in similar concepts.

«The dialectological dictionary of the Kazakh language *Balkhash* is used in the sense of mud, swamp. *Balkhashtau* means muddy, dirty. There are times when the

word *Balkhash* is often used in the language of human names and speech in the sense of the relief (relief) of the earth» [42, p. 65].

The dictionary of the Kazakh language, published in 1999, defines the words *Balkhash* and *Balkhash* as follows: «*Balkhash* is a grassy, grassy land. The green *Balkhash*, if it is *sucked up* without food (Akberen), *Balkhash* is a rich land» [86, p. 81].

The meanings of the word *Balkhash* in the dictionaries of the Kazakh language, in our opinion, are semantic derivatives. The main (original) meaning of the root honey in the word *Balkhash* seems to be associated with the concepts of «water, moisture». The same syncretic root is found in Semitic-Hamitic, Indo-European and Altaic languages. T. Zhanuzak says about it: «The similarity and correspondence of syncretic root *honey // bul* is found in the Semitic-Hamitic, Indo-European and Altaic languages. This was convincingly demonstrated by VM Illich-Svitych in his work. According to this scientist, a Semitic. *bi*, ar. *bjj* to soak, to mix, cheese. *bjj* mix, moisturize, dr.-egip. *bej* (< *bej*) to be wet. In Dr.-English. *Blantan*, dr.-nem. *Blantan* to mix, to mutate, in Altaic languages: mong. *bul* dirty, evenk. *bula* - <*bulai* steel, top, turk. *bulra* to mix, mute. As can be seen, in all the above-mentioned etymologies syncretic root *bal / bul / be / bll* has the meaning of moisture, water [105, p. 298].

From the point of view of phonosemantics or imitative theory, the occurrence of the root *bal / bul* in the same or similar meanings in Semitic-Hamitic, Indo-European and Altaic languages is a linguistic (areal) sign of the nature of the sound symbol (sound symbolism). This sign of phonosemantic words can be specified and documented on the basis of the distribution of hydrographic terms with the root *bal / bel / balt (e)* in many languages. Here, *bal / bel / bul (balt (e))* etc. We can see that the consonant basis of syncretic roots is the phonemotype of the root, which is the *bone*.

Sonymen, tubir *bl* phonemotype *baylanysty geographylyk mandegi appellativeterdin aluan* turli tilderde taraluyn E.M. Other meanings: «wet lowland», «pond», «wet marshy meadow», «clay lowland without trees», «large valley»; *balinas* - «marshy area», «big swamp». E.M.Kapyunova considers that many rivers and lakes in the Western Dvina basin (*Belaya, Belovitsa, Belchitsa, Belskaya, Belki, Belyany, Belusishki*), as a rule, are swampy, peaty or located among marshy and peaty places and got their name from the Baltic. basics *bal / bal*. Middle Latvian. *Belute* - «pit with water», «puddle» and glory. *bel* - «swamp», lit. *baltas* - «white» and Slavic correspondences: *white, bily, bialy, byal*. Coincidences of the words white and swamp are typical not only for the Lithuanian language. Some etymologists link *litas*. *Baltas* c the name of the Baltic Sea»; *Balda, Baldovina, Balovina* an overgrown shallow lake abounding with crucian carp (Yaroslavl region, Volga region). Wed *balta* - «swamp». In the Etymological Dictionary of Slavic Languages, it is possibly related to *beam*. *Bolshaya Balda* - the delta branch of the Volga above Astrakhan and *Malaya Balda* - a channel in the same place. «With root *bald...* about 40 Latvian toponyms are known, as well as a number of Lithuanian and Old Prussian ones [Dambe, 1970]»; *Balkash, Balkhash* hummocky swampy place, swamp (Kazakh language). At present, Kazakhs almost never use it in live speech, but it is found in the form of their own geographical names (G. Konkashpaev, 1951). Now another

etymology of the name of the lake has been proposed. *Balkhash*: from the archaic *balyk* in the meaning of «water» (from other bases in the Ural-Alt.yaz. *bal*, *bar*, associated with the concept of «water» [E. Koichubaev, 1974]. But cf. name *balgash* - «mud», «swamp», Turk. *palgash* - «clay», «silt», «bud-like swamp» in Southern Siberia; *Balta* is the lower part of the river floodplain, usually flooded with water and does not dry out even in low water (Lower Danube). Boggy valley, swamp (Carpathians). In Staroslav. and Bulgarian. *blato*; Russian *swamp*. Mold. *Balte* - «swamp»; rum. *balta* - «swamp», «lake», «pond»; alp. *balte* - «bog», «swamp»; italian dial *balta* - «dirt»; Greek *balmos* - «swamp»; Gagauz. *balta* - «swamp», «lowland, inconvenient for agriculture». In bulg.dial. the form of the *Balta* - «swamp» is also noted, as borrowed from the Roman, where the word entered from the Old Bulgarian. Compare litas. *bala* - «mud», «puddle», «swamp», *baltas* - «white»; lavt. *bala* - «swamp», «wet clay place»; *Balchug*, *balchyg* - «wet earth, clay, liquid mud, swamp» (Turk.). A term widely used in the south of the USSR: Kazakh. - *balshik*, azerbaijan. - *palchyg*. E.V.Sevortyan considers it an ancient borrowing from the Polovtsian *balcug*. Perhaps, hence the Russian. argo *bachug*, *balchikha* - «bazaar», «where it is dirty» (another interpretation: *balchuk* - «bazaar», «fish market» from *balyk* - «fish», which is less argued). At the same time, Mong. *balchig* - «swamp», «quagmire» [84, p. 70].

As you can see, «swamp», «clay», «wet, wet land», «lake», «mud», «clay», etc., made from the root of *honey* / *waist*. Geographical appeals with meanings are found in Lithuanian, Latvian, Slavic, Turkic, Tuvan, Old Slavic, Moldavian, Romanian, Albanian, Italian, Greek, Gagauz, Old Bulgarian, Kazakh, Azerbaijani, Polovtsian (Kuman). This phenomenon, first of all, shows the antiquity of the words derived from the root *bal* / *bel*; secondly, this root may have an imitative (phonosemantic) nature. The second point is that the conclusion is related to the first, because the root words found in many languages (especially in languages without genetic or areal connection) are very ancient, that is, they lead to the epoch of language. In order to determine the phonosemantic nature, nature and character of the roots in the series «First words», we need to study the sound symbolic meanings of ideophones (ideophonemes) in those roots or phonemotypes.

Balkhash hydronym as *honey* or *define the phonemotype* of the same name as the phonemotype of the root, we must distinguish the sound symbolic meaning of ideophones containing the same root (phonemotype), i.e., determine the symbolic potential.

The ideophone *l*, which is located at the root of the *honey* or the root *phonemotype*, symbolizes the shiny, slippery, slippery, slippery, slippery nature of water or a watery object (it can be mud, clay). According to GV Kornilov, «... the main Indian word, which is pronounced or expanded in different ways, is a solid, liquid, gaseous living or inanimate substance, light, etc., with different forces in different environments. gives the idea of sliding» [17, p. 161].

When walking on swampy, muddy, that is, muddy ground, a person slips and slides, and at the same time walks «*mud-mud*», «*mud-mud*». The phonosemantic root *bal* / *p.l* depicts the wet, swampy lands symbolically (here we are talking about sound symbolism), which melt, glisten, glisten and emit the above-mentioned sounds.

Tactile, sensory and sound features of muddy, swampy places are accurately represented by sound imaginary ideophones (ideophonemes) as an imitative root (phonemotype), and in general, the sound symbolizes the same object.

In other words, the word *Balkhash* is a sound image of a muddy, swampy, muddy land. According to Academician A. Kaidar: «Honey in the first syllable of the name is «wet, muddy, swampy», i.e., *Balkhash* is a muddy, swampy land, drawer: *clay* <*honey* + *dew* liquid swamp, sticky clay, clay» [29, p. 191].

In order to determine the phonosemic nature and nature of this root, K.Sh. *beams* - to melt, to melt; *balshylda* - to splash, to scatter; *balbira* - to soften, to embrace, to have fun; *to shake* - to shake, to shake; *balpylda* - it is inappropriate to chat, to grind with the tongue; *balpak* - fat, loose; Turkmen. *beam-beam* sup. Wet eyes, *honey*, beams, etc. the sound of a falling student, semi- liquid or doughy mass, *baldygiraa* - to make the most of the softly squealing sounds (about liquid dirt, about the soft pronunciation of the sounds of speech); uzb *stick* - liquid clay mud, il; *sputum* - sputum; enter *beams* - to melt, to soften, to crack; tuv *children* - tina, country; *batalakchak* - blurred, greased, dirty; right *mud*, *mud* - dirt (eg road), etc. [26, p. 182].

l is the main sound symbolic element of the form phonosemantic root *honey*: «The use of this phoneme as the main root element (its articulatory features are characterized by certain sensations of tactile modality) confirms the phonemic meaning of these meanings» [26, p. 184].

symbolic potential of *b* is lower than that of *l* in the *root* or *root phonemotype*. However, the sound of *b* has a symbolic meaning, which we have not yet found, because «water», «moisture», etc. It is often found in the position of words with concepts in the anlaut: compare *spring*, *boloto*, *blato*, *ax*, *bruda*, *bruya*, *bu*, *by*, *bunar*, *burva*, *burkut*, *burlyanka*, *buchalo*, etc. The geographical meaning of the words in this series is given in the dictionary of E. M. Murzaev «Dictionary of folk geographical terms» [81]. Each of these geographical terms, starting with *B*, has its own meaning, depending on the characteristics, type and nature of water bodies.

(*bul*), which is a phonosemantic variant of the root *bal* in the word *spring*, is preserved. *Honey* is an open voice in the position of the inlaut at the root - «broad, spread, flat», etc. If it shows phonosemantic meanings, then *the* labial lip in «y» means «small», «long», «narrow», from one point (source), because the articulatory features correspond to those characteristics or can be described on the basis of synesthesia.

In the dictionary article of E.M. Murzaev dedicated to the word «spring» such phonosemantic and geographical etc. The values are: «spring, - source, stream (Turkish, Mongol., Tung.-Manch.). Common term of the Eurasian area. Dr.-Turk. *bylag* - «source», «channel», «lean». The word is widely known, although not in all Turkic languages. In the Tatar language, the *part* is «channel», «stream», «sleeve», and «flow». In the Kazakh language it acquires additional values of streams, sometimes rivers, and in combination with the definitions of *hot*, *cascade*, *bark*, *akpa*, *acan* form indicators that detail the nature of the springs». In the Tuvinian language there is also a «mountain valley». Alt. *spring*, uzb. *bread*, *khakas*. *bullets*, *bullets* - «source»: Outside the Turks. write: bur. and mong. *spring*, kalm. *bulg* - in the same values evenk. *spring*, *balak* - «stream», «hot spot». From the Turks: Taj. *bun* and

slingshot. *bulls* and *bulls* - «source»: /.../ EV Sevortyan points to the connection with the verb *bula* - «to flow», «to interfere», «to stir»; *bulga* - «to confuse», from where the Russian *bulga* - «alarm», «fuss»; Kazakh. and others. *bulchak* - «confusion» [81, p. 100].

honey and *its roots* is related to the concept of «water, moisture» (it should be noted that the root imitation has a complex meaning, and the modern words derived from that imitation retain only part of the former complex meaning). and there are signs of difference in these meanings. *Honey* - the root is mainly associated with the meanings of «mud, swamp» and «muddy, muddy, rattling, rattling», *this* root is used in relation to such meanings as «eye, beginning, spring» and «mixing, whipping, muddy». The consonant bone of the roots being compared is the same, and *the consonantal bones are the same, except that the vowel sounds in the inlaut* are different: *a* is open, the vowel is concise, and *u* is concise, *lip-smacking*. Thus, the sound of *-am* and *-u in the inlaut* (in the imitative epoch, these phonemes served as ideophones) has a symbolic meaning and a sound imitation meaning, the function of which is different from each other.

And now, if we replace this in the *root word honey with metathesis*, for example, with *sh. sparrow* - splash, spit on the water, *sparrow* - puddle, dirty water, spit, *spit* - drink, sour milk with the addition of water, *sparrow* - wide, spacious, extraordinary, *sparrow* - spit, *spit* - spit, *spit* - spit; other Turk. *Halraq* - dirt, impurity; enter to *sneeze*, to sneeze, to sneeze, to sneeze; Turkmen. *chalpav* - swamp, puddle; yak *chalk* - subr. the sound of a drop of mucous mass or drops in a liquid, *chalyptaa* - to splash, to bubble; uzb *slippers*, slippers splash, spit, splash, *whip* - manure, dirt, slime; tuv *shalbaa* - puddle, swamp, *shaldyla* - splash (about waves); right *instruments* - licking, lacquering, etc. [26, p. 183].

Thus, the root of the hydronym *Balkhash* has a phonosemantic character, in particular, this root has a symbolic sound, as well as sound imitation meanings. The phonosemantic analysis of the phonemic features and characteristics of this root was mentioned above. There is no need to repeat it.

In our opinion, in Kazakh hydronymy, apart from *Balkhash*, *there are names of water (river, lake, spring, etc.) with phonosemantic character*. Among them are *Ili*, *Syrdarya*, *Elek*, *Zhelek (Shelek)*, *Ulan*, *Ulasty*, *Shulba* and others. hydronyms. A number of scholars have commented on the etymology of these hydronyms. Some etymologies correspond to the phonosemantic nature and meaning of hydronymic names, but from a phonosemantic point of view they are pronounced in an unproven, unsubstantiated, simply predictable or unpredictable form. For example, the word «*il*» (*root*) is a word in the name of *Ili* meaning «water», «moisture», and why the form *il* gives such a meaning - it is not explained, the phonosemantic etymology is not revealed.

The etymology of a single hydronym of the above series is considered from a phonosemantic point of view, which is probably the etymology of the name of the Syrdarya River described by E.A. Kerimbayev [106, pp. 21-23].

Let us talk about the etymology of the name *Ili*, one of the names of rivers that have a phonosemantic character. E. Koishibaev, A. Abdrakhmanov, T. Zhanuzak and

others considered the etymology of the *Ili*. were scientists. Let's look at the etymology of the name *Ili* given by these researchers:

E. Koishibayev in his work «Dictionary of land and water names of Kazakhstan» considered the etymology of the *Ili*: «*Ili* - the name of the largest river in the Semirechye.» «The assumption that the Russian language is the basis of the country is not a correct etymology. The doublet forms of the name *Ili* show its antiquity. For example, the name *Ili - gol* in Bichurin volumes or *Ili - less* in Western Mongolia, the city of *Ili-Balyk on the Ili River* is proof of this. V.V. Radlov says that *ilya* is equal to the river of Persian language. It should be mentioned. The given data can be said that the name *Ili* is connected with the root of the ancient Turks *wind* or *year*, and semantically it belongs to the range of words *zhelek / espe*» [42, p. 245].

Koishibayev: «It is equivalent to the name of a bucket or bucket» [42, p. 115]. The name of the *bucket* is explained as follows: «In ancient times, the word *chi* means wind, and the suffix *-ak* means the phenomenon of the wind blowing in the same place» [42, p. 239].

Thus, in the analysis of E. Koishibayev, the *Ili* is personally close to the root of the ancient Turks *wind* or *year* and is associated with the meaning of «wind». In this sense, the name *Ili* means wind (river) or river where the wind blows, or the river *Wind*.

The meaning of the word «*espe*» suggested by E. Koishibaev is as follows: The word adjective (adjective) refers to the nature of sand, snow (sometimes fluctuating wind) in the sense of «*fluffy, loose, loose*». The name of the report is Kaz. from the verb *rowing* - the person of the action of the verb «*memory*» [42, pp. 98-99].

According to this information, the meaning of the *Ili* is related to the sand, snow, wind, that is, the meaning of the name in relation to the «white, loose, loose» properties of snow, sand, wind.

In the end, according to E. Koishibayev, the name *Ili* means «wind» or «rowing» in the nature of the *wind*. If so, why is this river not called by the ancient Turkic forms «*yel*» or «*yl*», or in Kazakh by the *wind* forms. In this regard, the etymology of the name *Ili* may be completely different.

A. Abdrakhmanov's etymology of the *Ili* hydronym is quite close to the phonosemantic nature of the name, but A. Abdrakhmanov does not explain the meaning of «water, moisture» in the form *i + la (le)* from the phonosemantic point of view, i.e., did not reveal the sound symbolic meaning of the *Ili* name. The second component of the name was considered to be a *la*, a non-productive suffix that, according to E.V. Sevortyan. In our opinion, it symbolically describes the ideophonic (loose, flowing, displacement, sliding, etc.) properties of the *Ili* imitation.

A. Abdrakhmanov in his dictionary article on the name of the *Ili* also quoted the opinion of E.M. Murzaev on this name, which, we will say, is indirectly related to the phonosemantic nature of the word *Ili*.

And now, to make the above information factual, let us cite A. Abdrakhmanov's dictionary article on the etymology of the *Ili* hydronym: According to the research of toponymist E.M. Murzaev, *Ili* is a Kalmyk (Mongolian) word for «shining», «shining». *Khalka* - in the Mongolian language *il (il)* - open, *ile (ile)* - open, clear.

No matter how interesting E.M. Murzayev's opinion may seem, it has its weaknesses. We have carefully studied the dictionaries of the Mongolian and Kalmyk languages. They do not have the word *ile* in the sense of «open», «clear», they have the word *il*. It is necessary to prove why the sound *e* is added after the word *il*. That is why the author believes that «this opinion is still needed in research.»

In our opinion, the name *Ili* is based on the Turkic languages. For example, the *Ili* hydronym occurs three times in the work of M. Kashkari. At that time, in the XI century, this name was called *Ila suby*, because in the poem written by M. Kashkari it is said: «We crossed the Ila river».

In our opinion, the name consists of two components *i + la*. It is known that the word *I* is also used in Turkic languages to mean «moisture», «water». For example, the phrase «the smell of the dough» means that the flour and water are sufficiently mixed, or when we say that «the earth has become stagnant due to the rain, «we mean that the earth has become overflowing.

And the second component of the name is a non-productive suffix in the ancient and modern Turkic languages, which is attached to the noun and creates a new word «[39, pp. 202-203]. Here A. Abdrakhmanov quotes a large excerpt from E.V. Sevortyan «s suffix -la.

name of the *Ili*, A. Abdrakhmanov summed up the following: So the name *Ili* (ancient *Ila*) is formed in this way. The meaning of the word ancient *ila* (meaning wet, watery) was obscured, which led to the transition to the form of *ile*. In addition, it should be noted that in the Kazakh language there are few words that have a Turkic origin, beginning with the sound of the house. Similarly, the sound *i* in other Turkic languages is in the Kazakh language in the form *i*. These are the reasons for the transition to the *Ila > Ili* type «[39, p. 203].

The etymology of T. Zhanuzak is close to the etymology of A. Abdrakhmanov, who gave the name *Ili*: We find these personal words *il*, *yl* in other river names of the republic: *Ishim*, *Volga*, thick personalities - *Oil*, *Kiil*, *Tobol*, etc. On the other hand, *il* // *yl* first means «water», «moisture» as a separate word, and then as a large river, probably meaning «river». On the other hand, the *Ili* is «big river» [102, p. 201].

Argykazakh mythology, wrote about the meaning of the word *Ili*: The «-il» formant, which is a formant for Kazakh and adjacent river names such as *Volga*, *Esil*, *Tobol*, *Oil*, *Kiel*, *Oskil* (*Oskol*), *Emil*, gives the main meaning only in two places. One is the *Elek River* in the Aktobe region, the other is the *Ili River* [107, p. 538].

In the above etymologies, A. Abdrakhmanov says that the meanings of «water», «moisture» are characteristic of the form *i*, while T. Zhanuzak, S. Kondybay assume that these meanings are preserved in the forms of country. A. Abdrakhmanov comes to this conclusion by analyzing the meaning of the phrase «hanging» and «smell» with the sound *i* (*i*). Although T. Zhanuzak and S. Kondybay said that the root *il / yl* (two sounds) means «water», «moisture», he did not provide any concrete evidence.

In our opinion, as we mentioned in the previous chapter, in the imitative epoch of language (languages) ideophones with vowels *i*, *a*, *y* are different colors, movements, tactile, etc. of water, water bodies. properties at the sound level. Another thing to keep in mind here is that these vowels are not phonemes in our modern understanding - phonemes do not have a separate, independent meaning, and ideophones seem to

have served as a word with a complex meaning at the semantic level. G.E. Kornilov, a Chuvash scientist who presumably formed the basis of the theory of imitations, said: «... almost all modern literary languages are very close to this stage), if we conditionally oppose, as well as the search for functional correspondences, then the modern phoneme - the sound will correspond only to the specific functional component of the former ideophone.

The functions of the former ideophone (generally rejected definition, see above, above all) play the role of words in modern language, modern speech «[17, p. 12].

In particular, we can not say exactly what complex (close to the concept) meanings of the former ideophones (ideophonemes) symbolized at the sound level. However, on the basis of phonosemantic analysis (proposed by S.V. Voronin) and semantic differences (methodology of «semantic differential»), comparative, selective, experimental methods to determine and disseminate the phonosemantic (ideophonic, imitative) nature and meaning of some ideophones (modern phonemes) will be.

L.A. Afanasyev, who studied the phonosemantics of figurative (figurative) words of the Yakut (Sakha) language, determined the meaning of phonemes (ideophonemes) in those words by comparing the semantics of words that have a phonosemantic character. According to L.A. Afanasyev: «*b* - ideophoneme convexity, volume, size; *e* - ideophoneme vertical position in space; *ũ* - ideophoneme - smooth oscillations, softness; *l* - ideophoneme - uniformity, breadth; *n* - ideophoneme - location in the center, thickness, etc. means» [96, pp. 32-33].

S.A. Utkelbayeva tried to determine the symbolic meaning of sounds in the Kazakh language with the help of meaningless artificial words (quasi-words). On the basis of the experiment, the general connection of vowels with individual meanings was determined. For example, with the volume of the word «big» - the sounds *o*, *a*, *y*; «Strong» scale - *a*, *o*, *u*, *y*; «Weak» scale - the sounds *i*, *a*, *e*; The meaning of «good» - with the sounds *ы*, *у*, *у*, *и*, «round» - *o*, *e*, *у*; «Edge» is associated with the sounds *of* *y*, *u*, *i*, as well as the meaning of «shining» with the sounds of *a*, *a* [33, p. 14].

As we can see from the above excerpts, the semantics of ideophones (ideophonemes) are complex, syncretic, that is, several meanings and concepts are grouped in a single ideophone. The ideophone is only acoustic, visual, tactile, touch, etc. can not only symbolize properties, but also symbolize abstract concepts. We must believe that such capabilities of ideophones lie in their articulatory and acoustic properties, which are realized on the basis of synesthesia, in the visual (sound-symbolic) potential of sound.

In general, vocal ideophones are liquid, gaseous, i.e., loose, deformable or can take any form, flexible, unstable, flowing, continuous, noisy, resonant, wide, long, shiny, wavy, radiant, generalized, and much more. tends to denote denotations (objects) with other properties. This is due to the fact that the characteristics of vowels as sounds correspond to or are very close to the above characteristics.

i, *a*, *y* (not others) as «first words» are different colors, movements, tactile, visual, sonorous, etc. of water, water bodies. As for the question of why the properties are symbolized at the sound and semantic level, we rely on the following conclusion of P. Sagyndykuly. «Our many years of research have shown that the oldest forms

(archetypes) of vowels are *a, y, i*, the oldest forms of consonants are affricates *ɥ, ɥ, n, p* sonors, and throat larynx. All other sounds have gradually evolved over the course of historical development from the sounds listed above. When the vowel *y* develops in one direction, the vowels *y*, when it develops in the second direction, the vowels *y-o-o*, when it develops in the third direction, the vowels *y-u-y-i* come into linguistic life. You can continue to use a series of sound matches of the same genesis, substituting one for the other. This will help to reveal the etymology of the word, «P. Sagyndykuly wrote.

According to P. Sagyndykuly, the original ideophone in the name of the *Ili comes in the form of i*, and in the form of *e-a* in auslaut, so the first or ancient form of the *Ili* is *Ila*. We say that it is natural for the consonant *l* in the middle, i.e., *inlaut*, to be *l* sonor, because if the phylogenetic phenomenon in infant language (pronouncing *l, y* instead of *p*) repeats the ontogenesis of language, we must include *l* as one of the first (oldest) consonants. Thus, *Ila* is an imitative root, and this ancient form is confirmed by the linguistic data of M. Kashkari.

ideophone of the «first words» does not semantically define one or more properties of water (water bodies), and because it is a sound image of water (water bodies), the semantic field of this image has many meanings. These meanings are visual, tactile, sensory, etc. may be related to the properties and characteristics of water.

many properties of water are defined in the semantic field of the *ideophone*, it is difficult to enumerate them separately. In other words, in the ideophone depicting *water* (water bodies), the various properties observed in that water (water denotations) are implicitly (hidden, coded).

The ideophone *I* is not stored in the dictionary of modern languages. Therefore, the meanings of ideophones, which are *i* or its phonosemantic variants, can be indirectly observed from the meanings of imitative roots (containing *i* variants). For this purpose, we provide a number of words (derived from the Chuvash language) with the ideophone (phonemotype) quoted by G.E. Kornilov.: «... *yel/yey* «to stand in a puddle, to be spilled, spilled, spill (about external waters, rain streams, etc.)»; *yel/yey/yeyu* «water in depressions, gulfs and straits», whence *yelke/yelke/yelneke/yelnek/yelpeshke/yělěke* «shallow, flat, sloping (about a reservoir, container, utensils)»; *yelu / yeyu* «spill, bay, strait» (most likely not with *yal* «village», but with *yel / yelě* «spill» the name of the regional center of the ChASSR is connected - *Yelchek*, in Russian *Yalchiki*, for comparison. at the semantic level of the Russian st. Razliv; *yelpěn / yelper / yelpěren* «spill, get wet» (of the same root toponym *Ilenor / Ileper*, in Russian *Ilebary* in the Kozlovsky district of the ChASSR, lit. «Washers»?); *yelpen / yelpěn* «ooze from the butt of raw logs in the oven when burned (see below *chila* -); it is bad to bake, bake without forming a crust (about bread and other flour products)»; *yyl / yyleke / yyle* «zvil, color, duckweed on water, liquids; mucus (on fish, etc.)»; *yălkav* «mud in the river, at the bottom of the reservoir»; *yal* «shine of fire, liquid, eyes: the rhythm of a smile»; *yălăm* «a flooded, meadow bank of a river; lowland, lowland; dol / valley; Zavolzhye»; *yălka* «shine; to be a swamp, to get wet»; *yălka* «non-freezing swamp»; *yălma* «sticky, viscous; mud (see above); *yălpărăn* «to burrow, rot, fester»; *yăltăr* «bright brilliance, sparkle,

brilliance of luminaries, stars, aurora, lightning, lightning, fire, eyes; metal, snow, ice or water surface» (the ideas of fire and water are combined in the bud, as in the *sěltěsh / sělkěsh* discussed above, etc.); *yālha* «boggy» (see above); *yěľ* «earthworm, tear, purulent discharge from the eyes»; *yelmě*, *elm* (tree); *yelpenček* «pus, expiration, flow; festering, inflamed, tearful»; *yěľtěr* «slippers; skis, skates» (more precisely: *vărăm*); *yěľtěr* «skis» were preferred from flexible elm [17, p. 173].

In this passage we can consider the imitation of the ideophone *i* (*j*) as a personal support and basis of various meanings and words. Of course, the meanings of these words and phrases are not «pure» imitative (ideophone) meanings, but some derivative words and derivative meanings, but they are associated with the complex ideophone, imitative semantic range and field of antiquity. Therefore, we can assume that the above-mentioned, in general, ideophonic, imitative in nature, which has the characteristics of water, originated from *i* and *il* (*a*).

At one time (in the imitative era), ideophones and imitations with complex meanings, as lexicalized (grammatically) «descendants» of individual words, each retained one (rarely - two) meaning.

Il (*e*) - *l* in the imitative person, as we have already mentioned, the properties of liquid and gaseous substances: *leakage*, *slippage*, *displacement*, *rattling*, *kneading*, *sliminess*, *wetness*, *agitation*, etc. symbolizes many features.

Now, let's look at the lexicalized words in the geographical terminology, which were once imitative. According to E.M. Murzaev's dictionary: «*Il* is a common Slavic word meaning «silt», «clay», «loam»; *Ilan* - impenetrable swamp, swamp (Bashk.); *Ilanka*, *ilankas* - bay of the river, sea (lit.); *Ilga*, *Yelga* - river (Tatar, Nogai) cf. Uzbek *yilga* - a stream, a channel; head *Yilga* is a river. In Mar. *Yilga* from Turkic. See *jilga*, *elge*; *Ilovai* - floodplain small swampy bay; backwater; swamp; sandbar; *Iloy* - lowland, swamp from silt. Middle Bulgarian *Ilovitsa* - a type of clay; Russian *Ilovina* - silty soil, light-colored clay soil, infertile; *Ilovka* - silty clay; *Ilovatka* - a dried-up lake with a muddy bottom in the Rostov region; *Ilome* - a lowland, a small valley, a depression, a hollow (lit.); *Ilmen* - a shallow lake in the Volga delta with overgrown reeds and reed banks; old woman filled with water; depressions between hillocks, ridges, filled with water; fresh, overgrown with vegetation lake, formed by the spring flood of the Volga. Lake of medium size in the floodplain in the Urals. In the Astrakhan region there is also a long bay. On the Don and Dnieper there is a floodplain flood, a lake window in reed beds. Lake on low terraces» [81, 232-233bp.].

Given the articulatory and acoustic proximity of *i* and *e*, we can consider the root of the country as a phonemesantic version of the country. In the dictionary of E. M. Murzaev: «*El* key, spring (hunt, dial) *River* river (Turk., Mong.). The term is very common in the hydronymy of the Volga region. It is common in Bashkiria, where, according to DG Kiekbaeva, the *river* is a Russified form of Bashkir. *per year*. Hence and mar. dial *per year*. The term is traced to the vast territory of the USSR and abroad - in Mongolia, in Western China, etc. In Kazakhstan *jilga* (*jilga*) is a river, a river in the valley; in Kyrgyzstan - the *jylga* - the ravine, the lodge, etc. It is also known in Mongolian; In Buryatia *rent*, *rent* is a ravine, a dry riverbed; *Fir* is a forest stream, a river. Small river with lake extensions, rolls, tree trunks, inaccessible to boats (Komi). AP Afanasyev talks about the genetic commonality with *Yu*, *ěľ*, *ěv* and

builds the same hydronymic series: *Ev, Eve, Evga; Elah, Eliva, Elka, El, Elva, Elma, Eliaël, Ěv, sava, Ěla, Ěl, Ěova, Ěya; Iol, Iol, etc.*» [81, pp. 198-200].

The above linguistic examples from the dictionary of E.M. Murzaev confirm the phonosemantic (imitative) nature of the name *Ili*, because the roots *il / yil / el / el / yil* have the same or similar meaning in many languages, which in turn is one of the processes of glottogenesis. that is, the oldest, «first» roots of all languages were imitators or ideophones.

Qualitatively different, completely different (compared to modern) imitative language imagery (sound imitation and sound symbolic) imitative - «words» (they were one-syllable «roots») lexicalized over the millennia of development of languages, modifiers (grammatical forms) added and underwent phonomorphological and semantic derivation, however, has survived to the present day. Phonemotypes are preserved in words with imitative pronouns that have undergone such changes. In a phonemotype, at least one articulatory or acoustic characteristic of a phoneme (ideophone) corresponds to at least one characteristic of this denotation (object).

For example, in the *phonemotype* (imitation) of the country - the phoneme *i* is formed by the language approaching the palate, moving forward and slightly opening the mouth. These articulatory properties of *I* are the chronic, fluid movement of water, sliding, etc. corresponds to the characteristics of the simulation, symbolically. In general, volatile phonemes tend to symbolize liquid, air, gas denotations (their various properties), because many of the characteristics of phonation air that come out unimpeded when a vowel is spoken (sounded) correspond to the characteristics of that liquid (water), air, gas. Water displacement, leakage, pouring, glazing, loose, etc. We assume that the articulatory features of the phoneme *l* correspond to the characteristics of This is confirmed by the fact that the phonemotype *l* is found in the names of water, wet denotations in many languages (not related to habitat or genetics).

Il/il/yel/zhel/shel and other imitative roots are mutually phonosemantic variants and are found in the vocabulary of many languages. In Kazakh hydronymy, the roots are *Elek, Shelek, Esil, Oiyl, Tobol, Kiil, Zhylga* and others. names.

Let's talk of the river *Elek* in particular. According to E. Koishibayev, «*Elek* is the name of a river. It flows into the Urals. Type. Adjective to the person *wind* (*wind*) - a name formed by adding the suffix «e»k. First, the area must have a name associated with the wind. Old type. *Equivalent* to the name of a bucket» [42, p. 95]. E. Koishibaev connects the etymology of *Elek* with the natural phenomenon «wind»: in the region there may be no wind, which is the basis for the name of the river, but why should the wind be the name of the river - («Windy», «Windy mountain», etc.) - can be called other characteristics of the river (water) overflowing. However, it is worth noting here the phonosemantic connection of the root of the *country* in the name of *Elek* with the word *wind*. *Il/il/yel/zhel/shel*, etc. The sound symbolic potential and capabilities of phonosemantic roots (phonemotypes, phonosemantic models) are the same, i.e., they can symbolize the characteristics common to different denotations. In particular, both water and wind have common characteristics, which means that both water and wind are loose, moving fast or slow, sliding, growing, floating, etc. nature,

wind, country, etc. phonosemantic roots *Ili, Elek, Shelek, zhel, zhelek*, etc. can give the same in words.

A. Abdrakhmanov «s etymology of the name *Elek* corresponds to the phonosemantic meaning of the hydronym. «*Elek* is the name of a river in Aktobe region. This river is also named after Herodotus. When Darius I invaded in 517 BC, one of the four rivers was probably the *Elek (Ilek)* River, which Herodotus called Lik. Because the rivers *Or, Irgiz, Elek* are located close to each other. The original form of this word is probably *Ilek*. The root is *i* (meaning water), to which the ancient suffix *lek* seems to have been attached and became a hydronym. It is possible to create place names from this suffix in variants - *lak / lek, -tak / tek, -dak / dek*. For example, compare the word *Ilek* with the words *tastak, kumdak*. It seems that the sound of *i* in the beginning of the word became the sound of *e* in the second syllable.

Thus, the etymology of the name: *i* (moisture, water) + *lek* (ancient suffix for derivative nouns) > *Ilek* > *Elek*» [39, pp. 89-90].

The hydronymes *Elik, Eliktikol, Emelsu* may have a phonosemantic character of the country element, i.e., in the names meaning «water» there are many country / country and its phonosemantic variants.

We believe that the root of the word in the hydronym *Ishim* (once imitative) has a phonosemantic character. E. Koishibayev brings the name *Ishim* closer to the verb and adjective: *Ishim* is the name of a river in the northern reaches of Kazakhstan. Also the name of the district (Turgai region). The name is formed from the form of the verb of memory (imperative mood) in the form of a special verb and is closely related to the toponym *Espe* (critical).

Type the name *Ishim*. contact with green > green > green faces is a great absurdity [42, p. 100].

E. Koishibayev said that removing the etymology of the name *Ishim* from the meaning of «green» means «great absurdity», and A. Abdrakhmanov said that *Ishim* is «an ancient Turkic word meaning green (river).» This conclusion is confirmed by the researcher in his article on the hydronym *Ishim* as follows: The *Ishim* River may be once called *yaşıl/yasıl, yeşil/yesil* (Uguz, ozen) in the Old Turkic languages. The word «*yesil*» in Turkic languages corresponds to *yaşıl/yasıl, yeşil*». The word in other Turkic languages must have been formed at the beginning when the sound of the house was not replaced by the sound of *y*. The formation of ethical change, in our opinion, seems to be as follows. *Yaşıl/yasıl, yeşil/esil/jasıl/jaşıl*. So this is an ancient Turkic word meaning *Zhasyl* (river). In some Turkic languages the words *yesil* and *yasil* are still found» [39, pp. 94-95].

In our opinion, the word *Ishim* is not a modified form of «green» - it contains roots that have an imitative character of the country or country left over from ancient times. That is to say, the root of the word «green» is *yal / nal / nil / nip* (in the forms *nal / nap* the country is observed in terms of phonosemantic imitation). Since the complex semantics of this root is «green-grass-moisture», the main meaning in the semantic complex is «moisture», i.e., «water», and the meanings of «green», «grass» are derived from this main meaning, «second», «third». place values.

Osy oyymyz deledi bolu ushin төмендегі деректерді келтіреміз: «The root morpheme for the lexeme *uaşil* is *jāš* (<*jāl*<*nāl*), which in Old Turkic means 1. green,

young, fresh; 2. greenery, here a number of authors include the meaning «year», «life», and also «tear».

The Turkic root goes back to the common Altai *ja l̄<hāl (-l)*. Middle Mong. *nilqa* «young, small; fresh, immature»; p.-mo. *nilayan<nilawun<n, alawun* «raw»; Boer. *nul-gar<nilugar<nalugar* «sticky, slimy». Mongolian «tears» have a common origin with this root.

In the Tungus-Manchu languages, this includes Evenk. *n, alikin*, even. *n, alakcha*, neg. *n, alikhan*, beat *n, alidi*, ulch *n, alu(n)*, nan. *n, alō/y*, orok. *nalu* «raw», wet, wet (about meat, fish, wood), «undercooked» finally, Korean *mal* - raw, immature semantics and form support this etymology.

Thus, the semantic complex «fresh, green - grass - damp - wet» is convincingly mixed on the basis of the general Altai proforms *pöl and n, al* «[108, pp. 185-186].

From the original meaning of «moisture / water» came the meaning of «grass», because the grass (plant) grows where it is moist, watery, and itself belongs to the «wet» (not dry) forms. The original meaning of the verse grass is also connected with the root meaning «wet, water» (we talked about the phonosemantic nature of ideophones - *o* - and *l* -). It is known that the color of the grass (plant) is green, so it is associated with the meaning of «grass», and in the form of the word green has the phonosemantic meaning of the roots *yl (jal, nal) in relation to water properties*.

In the hydronymic name *Oyyl* we consider the root *yl / yyl / yyul* as an imitative basis (phonemotype, phonosemantic model) that symbolizes the characteristics of water (river). However, A. Abdrakhmanov and E. Koishibaev recognize the product of the name as a suffix and derive the meaning of the idea from the «thought» with *orographic* meaning.

In the analysis of A. Abdrakhmanov, the etymology of the thought is as follows. «The name of the hydronym, in our opinion, is made up of elements of *thought*. The first part of this *thought* has two homonymous meanings since ancient times: 1. «patch, deepening», 2. «to cut, to make deepening» (Ancient Turkic dictionary. L., 1969, p. 365).

thought in the first sense - the geographical term was the basis for the names *Karaoi, Saryoi*. From this word alone in the Kazakh language such terms as *oymak, oymysh, oypan, oypat, oyyk, oyys* are formed.

This term was the impetus for the creation of new words in other Turkic languages. For example, *oygash* is a ditch in the Shor language, *oymak* is a sagai, *koibal, kach* in the languages of the Nizhny Novgorod region, *Oyman* is a Uyghur language in the Uyghur language «deepening», *oimat* in Baraba dialect of Tatars living in Baraba lowland denotes «little lake». In the Altai language *oylyagash* occurs in the form of «small lowland», in the Teleut language *oyim* - lowland, valley «(V. V.Radlov. Experience in the dictionary of Turkic dialects. TI, part 2, pp.969-1038).

The second element of the hydronym *Oyyl* is the suffix, which, in our opinion, forms a noun from a verb. The suffix *-yl, -il, -l* is a suffix with a wide range of functions and products. In conclusion, the name of the hydronym *oyl* is formed by *oi* (verb) + *yl* (suffix that forms a noun) [39, pp. 139-140].

Oi/Oy in E. Koishibayev's analysis is a noun, not a verb. This toponymist-scientist states: «*Oiyl* is the name of a river, village and district (Aktobe region). Type.

A name created *by* adding a suffix to a *word*. However, the word *thought* is not in the form of a verb, but in the form of a noun, in particular, *oygash* «pit» in the Shor language, *oymak* «lowliness» in the Kach, Koybal, Sagai languages, *Oyman* in the Uyghur language «depth», *oyz* «humility» in the Shor language, *Uyil* in the Bashkir language – «uyil» – «valley»; according to A. Iskakov, it is one of the homonymous suffixes that form nouns and verbs in the Kazakh language. For example, «... it is clear that the bright, shiny, shiny, courageous faces of our language are real homonymous forms, common not only to a certain group of words, but also to several grammatical categories» [42, p. 196].

A. Abdrakhmanov says the word *oy* / *oi* is a verb, E. Koishibayev says a noun. In fact, *oy* is a syncretic root. Academician A.T. Kaidar demonstrates its syncretic nature through a number of word-formation models of the product of this word: and so on. In addition to this, it is likely that it has exceptional word-formation productivity. However, a whole series of different models live on it:

Ma notch, hollowed out
Poppy thimble made of leather, in which a hole for a finger is cut
Az hollow, deepening
Pat river valley, lowland, lowland
An dial. lowland
Қыу uneven, potholed terrain
Қыл depression, pit
Pan low, depression
Ys concave, gouge, move
Cheese trans. suffer great damage
Are the terrain having a depression
yl depression
Yk niche, recess in the wall
Smoke (same as) *oykysh*
Kyl (same as) *oykysh*
Holes to force to hollow a hole, etc.» [29, p. 134].

Among the words that come from the root of the *thought* mentioned above is the word *thought*. The word *oyyl* means «*thought, depression (earth)*». Was the name of the river *Oyl* used in this sense?

In our opinion, the ancient names of rivers and lakes must or in most cases have a hydrographic meaning.

The etymology of this word by A. Abdrakhmanov and E. Koishibayev has neither hydrographic meaning nor significance. However, in the hydronym *Oyyl*, if we look at the year not as a suffix, but as an imitative root, we can see that this ancient name has a hydrographic (phonosemantic) meaning and meaning, and therefore «*oyl*» refers to water and rivers.

In the previous chapter we have discussed *zhyl*, *yl*, *yil*, *il*, which appeared on the basis of ideophones *i*, *y* (*yu*), *it*, *uol*, *yol*, *yul* (*yul*), *yl*, *ile*, *il*, *zhal* (*jal*) and others. (containing the ideoph -l) and *iug* (*yug*, *yuk*), *yuga*, *yoly*, *yugan*, *uyik*, *yukmes*, *yoki*, *ēkka* (containing the ideophon *g* (*k*)) imitative roots in geographical terms in many languages through specific linguistic examples There is no need to repeat it.

From this point of view, the etymology of the *hydronym Kiy*, developed by A. Abdrakhmanov, is incorrect. In the analysis of A. Abdrakhmanov: The root of the verb is a one-syllable word found in the ancient Turkic languages. It is used by M. Kashkari in the meaning of «to cut»

According to V.V. Radlov, the verb *kiy* is used in many Turkic languages in the sense of «to cut, to cut, to cut from the side».

The second element of the name is the *suffix*, which turns the verb into a noun. The use of this suffix in synchronous and diachronic form is fully mentioned in the name *Oyyl* (see), so we will not dwell on it. *Kyyl* hydronym is based on the words *Oyyl* (*thought + yl*), *bolzhal* (*bolzha + l*). - In ancient Turkic languages there was a suffix that turns a verb into a noun and a noun. The name of the river gives the exact geographical view of the river, which *crosses the river and joins* horizontally [39, pp. 123-124].

Yl / yyl component in the hydronym of kyyl has a phonosemantic (sound symbolic) meaning of «water», «river», we need to determine the meaning of the *ky*-component in the first *position*. If we believe that this component had a phonosemantic character, we should look for the same or similar personal hydrographic terms (or variant form) in other languages. That is to say, a phonosemantic (imitative) term is a word that does not choose languages. Such terms tend to remain in the composition of toponyms for millennia, because toponyms in the form of «smoked» are passed down from century to century and stored in the memory of the people. In such a long period of time, the original meaning, motivation is forgotten or has a different meaning on the basis of folk etymology, and those ancient («primary») toponyms continue to live in national toponymy.

One can also include the name *Kildi* in the list of such names. As for the *first* component of the Qur'an, in the dictionary of E. M. Murzaev: on the maps: *ke, ka. Kamak* - «river mouth»; *shave, cut, cut* - «river»; *kyk, gyk* river (itelman); *kue (kue)* ravine, beam, river (kap.) etc. *well, well* - «valley», «river»; *dbykh khuue* - «valley»; *kuul* deep river, inflow (chukot); compare - *well* - «duct», «bay»; *kig* river (itelmensk.); *kiwi* stone (est., car., finn.) compare mar. *oh my gosh kev, mans. ku, weng. kö* - «stone» [81, pp. 273-326].

Onomastics scientist E. A. Kerimbayev was one of the first to consider the phonosemantic etymology of hydronyms of Kazakhstan with a symbolic sound. In his article «Questions of the etymological phonosemantics of toponyms (to the sound of the nomenclature of the ancient hydronyms of Kazakhstan)» he wrote *Syrdarya, Ili, Elek, Sileti* and others. revealed the phonosemantic (sound symbolic) secret of hydronyms. In addition, in this work of the scientist we can observe the methodological basis and methods identified in the analysis of hydronyms of phonosemantic nature.

At the beginning of the article E.A. Kerimbayev says that the oldest, i. e. the initial part of the onomastic (onymic) vocabulary is formed on the basis of geographical terminology. The «first» part of the onomastic fund seems to consist of sound words.

Determining the phonosemantic motivation of toponyms formed on the basis of these sound-representing ancient geographical terms, according to E.A. Kerimbayev,

is a new way to reveal the etymology of toponyms. E.A. Kerimbayev noted and pointed out that the scientific works of K.Sh. Hussein are of special importance in substantiating this method. K.Sh. Hussein was the first in Kazakh linguistics to prove the phonetic nature of the toponyms Balkhash, Kurkireuik, Zhangyryk, Kors.

E.A. Kerimbayev considers the phonosemantic motivation of Kazakh toponyms on the basis of the hydronym *Syrdarya*.

E.A. Kerimbayev confirms the inaccuracy of the etymologies «Pearl River» proposed by A. Abdrakhmanov and «River of cheese people» or «fermented river» by E. Koishibayev as *follows*: In our opinion, the attempt to reconstruct the original etymology on the basis of phonetic principles, using some historical research facts, did not yield positive results, because phonetic parallels from other languages are not fully involved, the diachronic depth (antiquity) of the single-root *Syr / Sil* hydronym is not taken into account [106, p. 23].

E.A. Kerimbayev writes about the effectiveness and necessity of the methods and techniques used in the etymological analysis of geographical names recognized as very ancient (ancient, primitive):) should serve as a starting point (or principle) for the scientific hypothesis, the attempt to explain and reveal the essence of the sound-visual nature of their name. The possible sound nature of the sound complex under consideration should be reflected in its specific sound composition (single root), as in the Kazakh language the sound-representing roots come in the form of three clearly defined OKO.

The phonetic analysis of the «OKO» under consideration should be aimed at determining the relationship between the denotation and its sign. In language, speech uses a specific phoneme or combination of phonemes to indicate some sign of a denotation («silent» or sounded) or a combination of signs (their signs can be infinitely many). Qualitative (sound-visual) description of this sound (combination of sounds) in material terms helps to determine the phonosemantic etymology expressed by one of the phonemotypes or synchronized phonosemantic models [106, 23].

Guided by these methods and approaches, E.A. Kerimbayev considered the phonosemantic nature of *c-* in *inlaut*, *-y / i* in *inlaut* and *-l / r* in *auslaut*. To do this, he determined the phonosemantic nature of *y* by comparing *the imitative features of -a* and *-y (in)* in the root of the sound image. The researcher writes about the fact that the syllable *y (i)* (*syr / syl*) symbolizes a different state (type) of water flow compared to the *syllable o (o)* containing *sor / shor*: simple, long (sacred, action, situational), and in this complex of sounds - the flow of water [106, p. 25].

Sl / sr and *s* and *p, l* (phonemotypes and ideophones) to determine and justify the symbolic nature of sound, E.A. Kerimbayev, G.E. Kornilov give the following information (concerning these phonemotypes and ideophones): «... group of consonants *sr / shr* symbolizes and simply different types of water flows, liquidity» [17, p. 174];» _ gives the idea of sliding» [17, p. 160]. In addition, he quoted the following information of academician P.A. Serebrennikov: «Sonorous consonants *p, l* give a plural meaning in many languages of the world» [109, p. 6].

Citing these and other data, E.A. Kerimbayev states that the *imitative root syllable* has the following phonosemantic character: In the terminology of G.E. Kornilov, it means water that is smooth, shiny, vibrating, slow-flowing, slippery

(wide-flowing) (genetically the original phonetic motivated meaning). The synchronized phonosemantic *sl / sr* model is generally widespread, flat, and homogeneous (it forms the image of a water surface that is glistening, shining, vibrating)» [106, p. 26].

According to G.E. Kornilov, an imitation consisting of ideophones is equivalent to a modern predicative-attribute syntagm, i.e., a sentence [17, p. 12]. Taking into account this phenomenon, E. A. Kerimbayev quotes *syl / sir* in the form of the following: «Slow, steady sliding of a widespread stream (water), etc». From this point of view, *sil / syr* represents a general open and at the same time visually perceptible (or message) about this particular river. In this regard, G.E. Kornilov»s «eliktey» - imitation - is an artistic and musical image of a real object or phenomenon in real life, created by a close person in order to consciously create associations and psychophysiological effects» [106, p. 26].

E.A. Kerimbayev in his article named the hydronymic names of the rivers *Ili, Elek, Sileti, Selenga*. critically examines the etymologies given by scientists A. Abdrakhmanov, E. Koishibaev, T.A. Bertagaev and others. E.A. Kerimbayev made a phonosemantic analysis of the *Ili, Sil* imitative roots in the structure of these hydronyms, *Ili, Elek, Sileti, Selenga* and others. phonosemantic nature and etymology of hydronyms.

According to E.A. Kerimbayev: «From the semantic point of view, the primary *parental form* - the root or imitative representation of the sound (syllable) is characterized by the ancient (primary) complexity of semantics. It should be noted that as a result of grammaticalization and lexicalization of the original *proforma* over a very long period of time, it has evolved from a primary undivided general complex meaning to a more specific and individual meaning used both at the appellative and onomastic levels» [106, p. 30].

Although the root etymology of words with the same phonotype (imitative root) is the same, the lexical meaning of words derived from the same root can be different: It can also develop and take root in common words. However, the most common meanings of derivative words still have a primary, unified, general semantic root (image imitation) that sinks deeper into time» [106, p. 26].

On the basis of this theoretically significant conclusion there is a common phonemotype, imitative character and one phonosemantic etymology, which combines the following words, which have the same original meaning and imitative quality in different languages, but have different meanings in the current lexical state: *Silice (Syrdarya), saliva, mucus, tears, shine, glitter, star, star, star slide, snake, slide, wind, sail, wind, Ili, Elek, Ishim, Sileti, Yul, Itil, Volga, Izel, Selenge, Sele, Selenge, Selem*, etc. As for the comparison and relation of common and singular nouns, which differ in their semantics and linguistic origin, the possibility of their inclusion in this case is descriptive of all these words, from the imitative nature. This is evidenced by the structural and semantic combination of derivative words with the original imitation, the combination of sounds - ideophones with semantic and expressive properties. In other words, in all these examples there is only one or similar phonosemantic etymology. It is recognized as a generalized phonemotype or a

harmonious phonosemantic model according to the general theory of sound imaging» [106, p. 30].

The phonemotype, which is common to the above words, and the phonosemantic models (imitative roots) formed by its consonantal base (base) consists of *il, syl, yyl, yyl, yul, syl, sel, yel, el, sel*, etc. Although the meanings of words derived from these (formerly imitative) roots are different, they arise from each other or are close, because they have a complex meaning with the same ancestry, derived from a single imitation (phonotype, phonosemantic models) with a wide semantic field. That complex, first, final, primary imitation is the complex semantics of the root, which, in our opinion, is associated with different properties of water. And if we enumerate its (water) properties, we can name the properties symbolized by the imitation of *sil / syl*, shown by E.A. Kerimbayev (some of which may not be specified yet) see wide)» or in the syntagma «Water (river) with smooth, smooth, spacious surface, which slides slowly, smoothly (long), glides, glistens, glistens, swells» ,» slippery slow, smooth slippery slope», sparkles, flashes, swells...»

It is natural that these semantic features are included in the list of words mentioned above, because in these words, individual, singular (singular) meanings of the imitative root, which had a former complex semantics, are formed and preserved. For example, *glitter*, *star*, the *idea* of «moving», «shining», «glowing «in the words of the star, the idea of «wet» in the words of *tears, saliva, liquid; slides, skates, slides*, etc. The words «slide, move, slip» have the meaning, and such examples can be continued.

2.3 Etymological phonosemantics of Kazakh oronyms

The proper names of landforms have not been specifically studied in terms of etymological phonosemantics. Topographic names belonging to common names are considered in the dissertation of G.Zh. Yermekbayev from the phonosemantic point of view. The researcher pointed out the peculiarities of the sound imagery, or more precisely, the sound symbolism of the topographic names. G.Zh. Yermekbayev internally divided the topographic names into certain subgroups, showed the common meaning of the names in those collections and reconstructed the roots of the archetype. The researcher considered the imitative nature of some archetype roots. For example, the lip, which means «convex», «elevated», recognizes the open one-syllable archetype as an imitative, and that imitative archetype is *to-be (to-be-shik), to-m-pe-shik, to-s (to- s-kei), tu-m-syk (tu-m-syk-sha)*; *It is believed that it combines the names tü-bek and dö-n (dö-n-es)* [48, p. 78]. In addition, G.Zh. Yermekbayev in his work speaks about the phonosemantic nature of the orographic archetypes *cho / sho, to, ta, ka (r)*.

In the phono-morphological personality of Kazakh oronyms in many cases there are orographic and other terms. In general, this phenomenon occurs in other consequences of toponymy and in various national toponyms. Prof. E. M. Murzayev, who studied the local geographical terminology of many peoples. wrote about this pattern: «It has long been noted that the LGT (local geographical terms – M. A.) have been actively involved in the creation of geographical names. Different models of

toponyms are often created using such terms. It seems that there is no country or language whose toponymy is created without such terms.» In the Kazakh (Turkic) toponymy, this phenomenon is reflected in the fact that «in the Turkic, Mongol, first-Manchurian toponyms, most toponyms are formed with the participation of local terms» [72, p. 16].

Thus, in order to determine the phonosemantic etymology of the Kazakh (Turkic) toponym, in our case, the oronym, we need to (in most cases) determine the phonosemantic nature (origin, essence) of the local folk geographical term (appellation) in the person of the oronym.

On the usefulness of general words (geographical terms) in revealing the etymology of toponyms, the well-known toponymist A. Abdrakhmanov wrote: «And the study of the etymology of place - names (toponyms) is very useful for the study of the origin and development of such general words. In particular, the toponyms include *oipat, kainar, springs (airyk), forks, kapchagai, wells, asar, Balkhash, basat, zharma, mukyr, sengir, shubar*, etc. Discovering the etymology of overflowing geographical terms is not far from revealing the origins of common words. However, the discovery of the etymology of toponyms is quite different from the distinction of the original word, because toponyms, as a rule, do not change much after installation, and retain the ancient appearance of the language. Therefore, it is necessary to study their etymology from the level of those ancient languages» [110, p. 17].

The origin of geographical (orographic) terms in the structure and composition of names with phonosemantic etymology, including oronymic names, leads to antiquity, and even to the period of the first appearance of the language (languages) - the imitative epoch. According to G.E. Kornilov's hypothesis, the history of the human language is divided into four periods (epochs): 1) pre-imitative period (permanent) - sound signals similar to the sounds of monkeys; 2) imitative period (imitative roots are preserved in the state of «weakened» in the fund of modern languages, and their interlanguage uniformity - shows antiquity; 3) postimitivist (this epoch continues to the present day after the imitative epoch); 4) «epoch of unknown future» - a fully formalized language similar to the language of science (metalanguage) - the language of the future [17, pp. 12-13].

To describe the phonosemantic etymology of Kazakh oronyms, we need to focus on the origin and nature of imitative roots (archetypes) that appeared and lived in the imitative era. The qualitative state of language in the imitative epoch was completely different from the nature of modern languages, because the imitative was not a «word» in our modern understanding, but a sound symbolic image of denotations typical of modern sentences in terms of function and semantics [17, p. 181]. In order to determine the phonosemantic etymology of Kazakh oronyms (in general, toponyms, geographical appeals, other words), we must keep in mind when identifying and analyzing this symbolic property of imitative roots. It is impossible without it, because the phonosemantic meaning of the word (name) is not revealed.

Another factor to consider when determining the phonosemantic etymology of language names is the occurrence in many languages of the ancient root, which is considered as a phonosemantic etymology. This is an important feature - the interlanguage homogeneity («identity») of such roots (especially between languages

without genetic or areal connection) indicates their: 1) very ancient, 2) the symbolic nature of the imitative sound. According to G.E. Kornilov: «... the phonetic peculiarities of imitation words in national languages is a much later phenomenon, and the roots derived from imitations -> inter-family «homogeneity of radiosoids - a very ancient phenomenon» [17, p. 12].

Thus, in order to determine the phonosemantic etymology of the oronyms under study, we need to determine whether the geographical (orographic) term found in those oronyms occurs in many languages (huge areas). In this case, the assumption is made that the term (root) has an imitative, phonosemantic nature. To prove that hypothesis, it is necessary to conduct a phonosemantic analysis of the imitative root. The main purpose of phonosemantic analysis is to determine the phonetic (sound symbolic) nature of the word (term, root, imitation). Determining the sound symbolic nature of the root word (imitation) is, after all, the definition and discovery of the phonosemantic etymology of the name.

We use this approach in the analysis of the etymological phonosemantics of the *Talgar* oronym. The etymology of the name *Talgar* was written by scientists such as A. Abdrakhmanov, E. Koishibaev, T. Zhanuzak, who used this method to some extent, but did not conduct phonosemantic analysis. For example, A. Abdrakhmanov wrote about the etymology of the mountain name *Talgar*: «*In our opinion, the name Talgar consists of two components: Tal + gar. Tal - in the Tajik language «hill, suburban, hill, elevation, hump».*

The second part of the name «ghar» means mountain in many family languages, including Turkic. It is worth recalling the opinion of the prominent toponymist E. M. Murzaev: «A careful toponymist can see similarities in the semantics and phonetics of many words belonging to different languages of the Indo-European family or even beyond it. Let's take an example of such a series, which comes with the term mountain (tay): slav. «gora» – mountain, afghan «gar» in this sense, alp. «gur», arm. «kar» «stone», ancient sonor. «giri», avest. «gairi» - «mountain», Hindi, gar «fortress, fort», Tibetan. garhi - «fortress», toponym *Gardoi* (Yangop. Tajik SSR) «mountainous land», cargo. *gora* «hill», az rb. *otgar* «mountain with good pastures» (from the Turkish word «shop» – «grass»). Now the connection of all these elements is easy to explain: in Tibet it can be assumed that it came from Hindi or Sanskrit, from the surrounding Indo-European languages of Azerbaijan and Georgian, first of all from Iranian languages that enriched the vocabulary of Caucasian languages» [72, p. 23].

The first part of the comparison of this opinion of E.M. Murzaev is quite correct. However, it is arguable that the term *gar // gora* was changed from Indo-European languages to other languages, as the words *kar // ker / kr* in the form of «mountain, stone, peak» mean Semitic - Hamit, Kartvel, Indo-European, Uralic, Dravidian and Altaic Turkic languages occurs in family languages.

We have focused elements of *snow // ker, khar // ger, kara // gara // gora* or we have stopped completely when analyzing the etymology of the ethno-toponym *Kerey*. Therefore, we consider that the second part of the *Talgar* oronym is closely related to these elements.

Then the etymology of Talgar oronym is as follows: *Tal* (Iranian: «mountain») + *gar* (in many languages, including the ancient Turkic language: «mountain»), i.e., «mountain + mountain» [39, pp.168-169].

the *Talgar* oronym: Indo-Iranian or Sanskrit «ancient mountain» (<dal>) → *steppe* > *steppe* + mountain («mountain») is a synonym for «hill» [42, p. 215.].

In order to make a presumption that the toponymic (oronymic) formant or root mentioned by A. Abdrakhmanov, E. Koishibayev has an imitative character, it is necessary to have data on the presence of this linguistic element in many languages, i.e., genetically or not relatedly related languages.

We found such data in the dictionary of E.M. Murzaev «Dictionary of folk geographical terms: Kar - *stone* (armenian). The initial meaning is «solid» Let us mention the *khachkar* (the phrase «cross – stone») – the Christian symbolism of the Armenians. G.A. Melikishvili indicates the Ureterian word *qarbe* - «rock». The Armenian word is not alone in the Indo-Hebrew. lang. afg. *kar* (-ka) - «rock», «mountain»; Greek *kari*, *karin* - «top»; others – ind. *karkara* - «gravel», «pebble»; modern Hindi *kankor* - «pebble», Alp. *karpe* - «rock», «cliff»; Slovenian *kar* - «height». Beyond these languages, let us remember the georgian *qore* - «a wall of simple stone without clay». A detailed analysis of the Indo-Hebrew range of *kar* after I. Khubshmid, who writes: «Perhaps, here it is rather necessary to proceed from pre-Indo-Hebrew. *karr* – stone», but who now mentions the armenian word. V.I. Georgiev considers Armenian. lang. with a special Thracian dialect and explains the toponym Carpathians from the Thracian (s) *korpa-ta* - «rocky». Likewise, it is mutual with Rosponda - from pre-Indo-European. *caro* - «stone». V. Chikhardzh sees the basis *carra* - «a stone in the Mediterranean to the Indo-European. substrate. In addition to the above-mentioned Alp., Bolg. and Slovenian. words. I. Hubschmid refers romanian *scarpa here* - «rock»; darokum» - «slope of the road»; Serbo-Croatian. *škrapa* - «crack in stones» and in dial. - «small stones»; Slovenian *čeren* - «rocky place». The Illyrian *carsum is no exception and stands for* - «rocky area»; Slovenian *kras* - «solid ground». In the same series, I. Hubshmid includes the toponym *Karpaty*. How can one not recall the international geographical term *Karst* (eng. *karst*), borrowed from the Serbo-Croatian *kras*? Also, the name of a deserted limestone plateau in Slovenia. From V.A. Nikonov (1969) we hear: Celtic *cara* - «rock», «stone»; Illyrian *karant* - «rock», which may have given rise to the toponym Carantia - the southern region of Austria. How to explain the presence of lexemes *karka* - «stone» in the Dargin language in Dagestan, Vakhani *gar* (*kgar*) - stone in Tajikistan? Is it possible to draw on Indo-Iranian to understand such distant parallels? *gar* - «mountain»? Even more unexpected seems the Somali *kar* - «rock», «mountain» in the language of the Cushitic group in Africa, as well as Fin. and car. *kari* - «cliff». V.I. Illich-Svitych (1971) has many parallels at the level of Nostratic languages. Here, among other lexemes, along with Arm. *qar* are marked by the Arabic *qara* - «a detached rock; «Hill»; Egyptian *qrr* – hill»; other - irl. *carrac* - «rock», «stone»; Tamil *carai* - «shore», «edge»; cargo. *karkar* - «high cliff»; Turk. *kyr* - «mountain», «ridge», «edge»; mong. *kira*, *xar*, *xar a* - «ridge», «hill», etc.» [81, p. 225].

The linguistic data presented in the dictionary article of E. M. Murzaev support the hypothesis that the term *kar / gar* has a *phonosemantic (imitative) nature*. According to the theory of imitation, the identity of a certain word, term (root) among the family of languages (identical) proves that it is ancient (ancient, primitive) imitative, because all languages or parent languages («pra»language) are the first in the history of its development (emergence of language). experienced the epoch. Comparing the above linguistic data, it seems that the original meaning of the root *kar / gar* was «stone», «rock», from the original meaning «mountain», «rocky cliff», «peak», «high», «ridge», «tombstone» (Gravel, pebble) etc. appears to have developed. In this regard, the need to connect the phonosemantic nature of the *snow / snow imitation with the meaning of «rock» and not «mountain»*. In other words, the *imitation of snow / snow* depicts the properties of a rock, not a mountain, at the level of sound symbolism.

The term black, which is one of the geographical terms, and the adjective *black* can be considered to have derivative meanings (depending on the meaning of «stone», «rock «).

E.M. Murzaev wrote about these and other meanings and characteristics of the words *kara, gora, hara: kara, gara, hara*, literally means «black», «bad», «evil» (Turkic-Mongolian). massacre dial. *black* - «open ground in the mountains.» In Kazakhstan, the outline of such a hill, which is relatively large and often open, is visible from the horizon and is black from a distance, hence the name. It is not currently used as a living word, but is often included in geographical names. In Kazakhstan: *Ushkara, Berikkara, Imankara, Zhetykara*, in the Mongols there are also single names that mean hill: *Narynkhara, Dolanhara, Nariin - Kharuul*. In his next work, G.K. Konkashpayev [1963] wrote that the *black* word «at the end of a complex geographical name (such as Alsankara and Berikkara) consists of a hill or black, light-faced hard rocks». In this regard, the Arap. *kara* - a rocky fold with a stable surface. Both of these definitions are surprisingly consistent» [81, p. 256].

In our opinion, in the imitative epoch the *kar / gar* model (ie modern *kara* word) symbolized rock, later this phonosemantic word referred to rocky heights - mountains, peaks, cliffs, and then in general (although not rocky) natural heights (hills). used. This phenomenon is known in geographical terminology and toponymy. For example, a mountain - *tay* in Kazakh, a «*too*» in Kyrgyz, a «*tyy*» in Altai, a *tya*» in *Yakut*. It is also used to name a forest in the Evenk language [72, p. 21]. Similarly, the term stone is used in the sense of «mountain», «rock», «cape», «ridge», «peak», «hill», according to E.M. Murzaev and his dictionary [81, pp. 249-250].

Thus, the imitative root *kar / gar* is associated with the concept of «stone» at the initial stage, indicating a nostratically consistent «stone-mountain» semantic correspondence.

Therefore, we need to consider the symbolic function of the *kar / gar imitation in connection with the concept of «stone»*. Vowel sounds with a gas or air substance tend to symbolize «soft», i.e., liquid, chronic denotations, because when voices are sounded, the phonation air comes out without any obstacles, and they can be stretched and changed their tone. Similar properties are found in «soft» liquid, gas, and air objects.

Consonants go through different stages of sound (tongue, teeth, lips, etc.), that is, they can symbolically represent «hard» denotations. In particular, acute consonants (*k*, *t*, *p*, etc.) are often used in the phenomenon of naming «hard» obstacles or objects. All those strong obstacles are rocks.

The ideophone (*ideophoneme*) used in Inlaut shows the size of the denotated (object) symbolized, i.e., «big - giant - tall». According to K.Sh. Hussein: «Sound symbolism (at least in terms of volume) is universal... It is based on the physiological properties of sound. V.V. Levitsky said that the concept of «big» means the back, shy, sharp, vibrating, especially the sounds [o], [a], [r], [d], [z] [26, p. 134].

According to G.Zh. Yermekbayev, who studied the phonosemantic properties of topographic names: In particular, the addition of an urgent consonant to the vowel, which is conveyed by the fact that the side is immediately opened and remains in this position (this is about the combination of *ideophones of the archetype ka (ta) – M. A.*), different from normal or small objects shows synesthesia with respect to objects» [48, p. 84].

It is known that ideophones and imitators are ambiguous. In other words, in the current of the ideophone or imitation, visual (type, color, shape, volume, etc.) as well as cinematic, i.e., movement (types of movement: fast, slow, long, urgent, etc.), acoustic (due to imitation of different sounds) it is possible for properties can be marked. For example \sqrt{kp} , \sqrt{xp} - in the phonemotypes «grind» (movement), «whistle», «opposite», «narrow», «breaking» (acoustic), etc. values can be detected. For example, according to Kazhybekov: *qir- / qir* «to cut, break, cut» etc. ↔ has the meaning of border, edge, segment and can be added to this list of *ridges* meaning «mountain edge», «edge» [111, pp. 64-65].

The imitative root of the «kar», the $\sqrt{kp/xp}$ (*kr / hr*) *honemotype* has the characteristic of imitating the sound that comes out of the stone, especially when the stone is pressed, when something falls on them, when the stone is broken (cracked). Commenting on this phenomenon, G.E. Kornilov writes: «The imitation of the crust (on the teeth) of the violin, cod, especially under the feet, undoubtedly became the basis of the Chuvash.khai – *ar meaning* «Sand «identified by V. G. Egorov with the Turks. *kayir* «Sand, chalk, sand panos», mong. *khair* «Pebble», *khairga* «Gravel»; rough grinding stone», from where in Chuvash *Khaira* «Grinding stone, bar; sharpened» (other Turks: *kayrak*, *kayrok*, *goodbye*; mong. *khairga*), *khaira* - «To sharpen, to sharpen; to treat with sand, stone» (other Turks: *kaira* - Uyghur. *kayri* -, khakas. *Khayir- azerb. ghair -*); at the same time the roots *khayir / hayir / kairi/ hakas / khayir* and so on. Undoubtedly, the secondary derivative of *kai- / khai- -...*» [17, p. 127].

These and other (above-mentioned) phonosemantic data show the connections of the imitative root *snow / snow* to the concepts of «rock» and «mountain» with the symbolic meaning and character of the sound, and therefore *Talgar* and other «*snow*», «*snow (a)*» defines and describes the etymological phonosemantics of names with roots.

Given the exchange of sounds -r - / - l - / - d (t-) z (s) - / - j- etc., which are found in the position of the roots in the inlaut, which root among those: «kar - kad (t) - kaz

(s) should be considered homogeneous?. For example; *kar* (a), *gar* roots (original meaning - «rock») can be compared, because the concept of «stone» unites them (stored in the variant roots).

We have defined the sound symbolic nature of the roots *kar* / *gar* (a). We can assume that such geographical names have a phonosemantic meaning.

A. Abdrakhmanov did not show the phonosemantic nature of the layer in the *Borkat oronym*, yet it seems that he found the etymology correctly. To prove our point, let's focus on the etymology of A. Abdrakhmanov in regards to the name *Borkat*: *Borkat* is the name of a mountain between Semey and Ayagoz. According to G. Konkashpayev, the name is derived from the Mongolian words *ubor* (southern) *had* (mountain, rock). Another proof of this is the *Arkat mountain* on the north side of this *Borkat mountain*. Its name is also derived from the Mongolian words *Ar* (North) + *khat* / *kat* (mountain, rock). The words *ar*, *ubor*, *had* are often found in the structure of Mongolian toponyms. For these reasons, G. Konkashpayev's opinion is generally correct, but needs to be supplemented linguistically. There are two reasons why the Mongolian name *Uborhad* became Kazakh *Borkat*: first, there are very few words in the Kazakh language that start with the sound *y* and do not precede the sound «b», and secondly, the Kazakh word does not end with the sound «d». The Kazakhs used the Mongolian word *Uborhod* in their language and called it *Borkat*.

It should be noted that a pass through the Altai Mountains through the Naryn ridge and a cape on the shores of Lake Zaisan is called *Borkat*. The etymology of this name is different from the above-mentioned *Borkat*. G. Konkashpayev says that the name is derived from the Mongolian word «borkhat» (gray rock). This opinion is correct, but needs to be supplemented. *Chalk* is used in Mongolian to mean *gray*. It is known that the sound «r» at the end of the Mongolian language is replaced by the sound «z» in many Turkic languages. Such an exchange is the law of Rotaicism in the Turkic languages: Chuvash and Kazakh *hez* and *khyz* respectively. The vast majority of Turkologists say that the sound *p* is the first. However, the word *bor* in the name *Borkat* entered the Kazakh language with the whole body of the toponym. Its component «khad» in Kazakh means «peak, rock». Thus, *Borkat* is a word from the Mongolian language «boztau» [39, p. 83].

In order to prove the phonosemantic nature of *Had* / *Kat*, we must first show that this root is widespread in many languages. According to Dmitrieva, *had* / *kat* and its variants are found in several languages: written mon. *xada* (n), mon. rock (an) «rock», «mountain», bur. *hada* «mountain», kalm. *Had* «rock»; first - meaning: evenk. *kaga* *ʎa* // *kadar*,. *kada*, I. *hada* etc. «Rock»; Turkic language: gold. Shore. etc. *rock*, Turkish. *qaja*, azerp. *gaya*, kar,. *kyr*, ridge, kaz. *kyja*, yakut. *hadaga* // *hadar* // *hada* «rock». In the monuments (XI century): *qaja* «rock», *qadraq* «mountain folds» [71, pp. 165-166].

Let's pay attention to the data in the dictionary of E. M. Murzaev: *Kada* surface rock (Evenk); compare: ulgu *kadali* - «rock», «cliff»; *Kadaga* rocky placer on the slopes of the mountains, *kurum*, rock, mountain (Evenk); *Kadar* rock, cliff, mountain, mountain range (Evenk). The main meaning is «rock». In the Comparative Dictionary of the Tungus-Manchu Languages [1975]: Solon *hadar* - «rock», «cliff»; even. *kadaku* - «rocky», «cliff»; *kadar* - «rock», «cliff», «steep mountain»; Negidal *kada*,

kadaga - «rock», «cliff»; oroch. Udean, Ulch *kada*, *kadali* - too; manchu. *hada* - «rock», «peak», «sharp peak». Compare: mong. *hada(n)* - «rock», «cliff», «rocky peak»; modern *khalkha* - mong. *hud*, bur. *hada* - «mountain»; Yakut. *hadaga*, *hadar* - «rock» and *haya* - «mountain», «cliff», «rock», «mountain range»; common Turk. *kaya* - «rock» [84, p. 240.]; *Khada* - mountain, hill, rock (drill); *had* - «rock», «cliff» (mong). Wed alt. *kadalgak* - «cliff», «rock» from Mong. *hadarkhag* - «rocky»; tung. manch. *kada*, *kadar*; Turk. *kaya* - «rock», «mountain» [81, p. 240.].

G.Zh. Yermekbayev says: Parallels are preserved in the Yakut language from the Mongol, the first - Manchu Turkic languages. The modern Kazakh version of the root «rock» is *kat*. This one-syllable root morpheme does not mean «rock» in its individual form without a formant, but in the form of an affix phrase (layered stone, layered mountain) approximates it, that is, layered stone «layered stones; stones that are being privatized.» In the Kazakh language, *katty* <*kat* + *ty* is «like a stone with a stone», as well as *hard*, *solid*, etc. The root «oli» means «stone.» Compare: Russian dial. *katavaly* - «virgin land on a hillside», arm. *katar* - «mountain top», «peak» [48, p. 70].

The discovery of parallel roots (words) in different language groups, especially in families of languages without genetic and areal connections, indicates that these names come from the imitative epoch, the phonosemantic, i.e., the figurative nature of sound. It is natural that those ancient (first) imitative roots undergo significant phonetic and grammatical changes in modern languages. As a result of these changes, many differentiated derivative words (derived from imitative roots, which were once the same in all languages) appeared in the fund of modern languages.

According to G.Zh. Yermekbayev, the root *ka* (*p*) is the same as the root *ta*. It seems to be the result of the classification of individual objects into names (mountains, rocks, cliffs, etc.), - writes G.Zh. Yermekbayev [48, p. 84]. While the concept of «stone» is preserved in the roots of *snow* and its variants *had* / *kat* / *kai* / *kaz*, in the root *ta* (*ta* < *ka* (*p*), which is identical to those roots, it is originally «rocky», i.e., «hard» (high), then the general meanings of high («mountain») are formed. As a result, the semantic parallel «stone» - «mountain» is observed (established).

Ta archetype bar «tau» magynasyndagy sozder köptegen tilderde kezdesedi. Məselen,: «*Tag* mountain (Khakas. Uigur). Compare: Uzbek *tog* (where solid *g* is present) «mountain», Afg. *taag* - «elevation». Khalkha - Mong. *tag* - «terrace on a large mountain slope», «mountain ledge»; *togli burgaas* - mountain willow». K.A. Syromyatnikov [1967] compare. Japanese *take* - «mountain». *taka* - «high»; *daka* in dial. Malacca is a chain of mountains. Is Tibetan *tag* - «rock» chain accidental?; *Dag* mountain, mountain range (Turkic). This form is common in the western part of the distribution of the Turkic-speaking peoples. As a pattern to the east of Turkmenistan, it corresponds to the forms: *tag*, *tau*, *too*, *tuu*, *tya*. However, the form *tau* is also found in the North Caucasus, as, for example, in the Balkars. lang., and in Tuv. *dag*. From Turkic. borrowed into Persian. lang. in the meanings: «mountain», «top», «ridge», «highlands», In Afghanistan, *dag* - «mountain», «steppe», «field». The latter content is also known in West Pakistan, where the second meaning is also noted - «way», «road» [81, p. 169.].

G.Zh. Yermekbayev combines *ta* archetype *with imitation to* (*ta < to*), and considers *to* itself as a variant of *sho*. It is difficult to calculate the accuracy of this conclusion, but the phonosemantic parallel of these imitations is obvious. G.Zh. Yermekbayev makes the following phonosemantic analysis of the roots in this *sho / to / as follows*: forms a thematic semantic group. In the meantime, we see that some roots (*shom, shon*) are used not only in the general sense, but also in the sense of «big». In our opinion, this meaning is part of the system of general-complex concepts of imitation. If the articulatory feature of the lips is a symbol of this type of property (roundness) of the object, during the development of the imitative state of the language, the circle of symbolism expands, height, size, height, etc. new properties of the substance, such as, more precisely, *to / sho* first appeared on the basis of the circular shape of natural objects (hills, ridges, ridges, hills, etc.) above the ground, and later other objects of this nature (or abstract) due to the fact that the objects also have height and size properties. phonetic motivation of concepts, verbs). Such a change in material quality, similarity, the law of boundaries can lead to the transition of the symbolism of the lips to the symbolism of bold vowels (still does not deny the existence of the sound image, which means «big» («small»). For example, the imitation *ta (< to)* means a mountain that falls into the same group with these natural objects. The fact that most of the names, which are not only natural objects, but also have a form in them, have the meaning of «high», «big» confirms our opinion «[48, p. 82].

In determining the phonosemantic etymology of oronyms should take into account as much as possible, the ideophone, imitative information related to the above-mentioned critical phonosemantic etymology. In addition, as we can see, we need to cite a wide range of language materials as data and consistent examples. Only then will the true phonosemantic etymology of the noun be revealed.

So far, in our opinion, «lexical» (non-phonosemantic) etymological research is carried out in the field of toponymy and general etymology. However, in any language there are a lot of words that represent sound (especially sound symbolic), so it is impossible not to use the methods of etymological phonosemantics.

According to the scientist S.V. Voronin, the founder of the theory of phonosemantics: can be revealed only as a result of etymological analysis with a lot of sweat. If in the past the status of sound imagery was mostly internally recognized, now we can achieve this through phonosemantic analysis on the basis of more stringent objective criteria. So, isn't it time to deny that figurative language is the last and most unpleasant method for an etymologist? *Isn't it time to introduce the principle of sound presumption into etymology ?*» [75, p. 70].

Lexicological etymological research does not go to the inner, «hidden», root, primary meaning of the etymology, as a result, in many cases, the true etymology of the names is not found. This does not mean that the results of the work of etymologists are completely wrong, but only that they work at the «lexical» level, that is, without going into the phonosemantic «depth» of many words.

The results of etymology developed at this lexical level are presented by A. Abdrakhmanov, E. Koishibaev and others. from the works of scientists. We have shown some of them in our study.

As an example, here are some etymologies given to toponymic names with phonosemantic roots *kat / had, ta (y)*.

In the dictionary of E. Koishibaev: «*Katy* - tay (mountains) - (Ili valley. Taldykorgan region), names of settlements. *Katu* naming is a term left by the ancient Turks (Karluk period) from the VIII - IX centuries: it means «hardened, thickened, blackened» and is often encountered in the southeastern foothills of Kazakhstan *with sound changes*. Names or their components, often associated with mountains. Semenov-Tien-Shansky called *Katu* only a «false volcano». A.T. Kaidar says the following: «*Katu* means «bed» in the Uyghur lexicon of the *Khotan region*». But it is incomprehensible, perhaps semantically, a dialectical phenomenon of «cruel, flat» that has improved. *Relation* - The name of the hill. Old type. *Katyn* + *adyr*: *synonymous* with «frozen» or «frozen hill», *Katyntau* is the name of a mountain (a massif / array of Dzungarian Alatau) An ancient species. *Katyn* - *mountain* is a name meaning «hard mountain» [42, pp. 165-166].

As we can see, the above etymologies are considered in connection with the meanings of «frozen, fat», «frozen», «hard». In our opinion, these are subjective, intuitive, hypothetical (unproven) opinions. These meanings seem to have been found by matching the toponymic root element *in the nouns katu, katatyr, katatu, kat* in the words *hard, katan, katyl*, and the meanings of these words. And the semantic features identified in the course of phonosemantic analysis are close to these meanings, but they are scientifically (objectively) found in the general concept of «stone», «rock» - a complex concept, the scope of which. The phonosemantic etymology of the names cited as examples should be quite different. In particular, *Katu* is not «frozen» (mountain), but «rock» or «stone» (mountain); *Relationship* - not «frozen hill» or «steep hill», but «rocky hill» or «stone hill»; *Katyn-tau* - not «hard mountain», but «rocky» or «rocky mountain» phonosemantically, the phonosemantic method given above is scientifically proven etymology by criteria.

Since A. Abdrakhmanov did not notice the phonosemantic nature of the root *katyn* in the toponym *Katon-Karagai*, in our opinion, he did not find the true etymology of this shooting. If we take into account that G. E. Kornilov's monograph promoting the theory of imitation was published in 1984, and S. V. Voronin's monograph «Fundamentals of phonosemantics» was published in 1982, it is possible to understand this «mistake» of the well-known toponymist A. Abdrakhmanov.

So, let's look at an outstanding example of «lexical» etymology through the etymology of A. Abdrakhmanov to the mountain *Katon-Karagai*. In this model, *katyn / kadyr / hadan*, etc and root words such as *kat / had* are not covered in many languages, so no basic etymology has been found. And now it is objectively clear that there is no phonosemantic (imitative) analysis of that basic phonosemantic etymology.

In order to understand the methods of etymology of the «lexical» type, we give the full etymology of A. Abdrakhmanov to the name *Katon-Karagay*: *Katon - Karagay* is the name of the land, the district center of the East Kazakhstan region. About this name Zh. Bolatov wrote: According to locals, *Katon -Karagai* is a Mongolian phrase «group pine». There are still a lot of pines near the village. This is the first reason why the name *Katon-Karagai* means «group pine», and secondly, there are many similar toponyms. *Topkayin, Beskaragai, Shoktal* - place names in this

area, *Shokkaragai* - geographical name of Chokan's birthplace, etc. (Zh. Bolatov. On local peculiarities of the Kazakh language in the East Kazakhstan region, «Problems of the Kazakh language and dialectology», collection, 5th edition, 1963, p. 183) In our opinion, this opinion of Zh. Bolatov is popular. a hypothesis that has been scientifically verified.

E.M. Murzayev considers the names of rivers in Mongolia and Siberia as *katun* // *khatan* as the word «river» in the ancient Turkic language. But we look at the etymology of the name *Katynkaraga* differently.

Local elders call it *Katynkaragai*. It was called *Katon-Karagai* in Russian, re-influenced by the Kazakh language and called *Katon-Karagai*.

The word *katyn* in the name is an ancient version of the word «*birc*»*h* in the modern Turkic language. In the Middle Ages, in the time of M. Kashkari, this word was in the form of *kazy*.

This word is in the form of a letter in the Yakut language and the Khakas language *treasure* occurs in the Altai and Kazakh languages in the form of *birch*. In some Turkic languages and dialects of Siberia it is found in the form of *kady* (K. F. Gritsenko, aforementioned.). Thus, it can be said that the word has undergone a phonetic change in the form of *katyn* > *kady* > *kazyn* > *kayin* (*birch*). Its old and phonetic form has been preserved in many Turkic languages. N.K. Dmitriev mentions the correspondence of the sounds *p* // *ð* // *m* // *з* // *ü* // in the Turkic languages, giving the example of the words *Kadun* // *Khatyn* // *Kazyn* // *Kaiyn* // (*birch*). (Research on comparative grammar of Turkic languages, I, Phonetics, M., 1955, p. 326). It is *natural* that in the Yakut language, which is isolated from other Turkic languages, the oldest form of the word is preserved. In the ancient language of the ancient Turkic tribes living nearby, the word *birch* in our modern language is called *katyn*. It seems that the change of the name to *Katon-Karagai* was influenced not only by the Russian language, but also by the change of the open sounds of the first and third generations from the middle sound to the open sound. Then the name probably means «birch - pine» [39, pp. 100-101].

It should be noted at once that toponymic names usually do not give the names of two different plants in a row, because the fact that only one species (or predominant species) of a plant grows in the same natural form is indicated by the name of the plant. For example, *Almaly*, *Almatau*, *Almasai*, *Apricot*, *Tobolgy*, *Dolanaly*, *Arshaly*, *Shusensay*, *Rang* (*pass*), *Taldy aryk*, *Byldirgen*, *Karaganda* etc. We did not find the names of two plants in a row from many names.

And now the etymology of oronyms (toponyms) with mountain roots does not take into account the phonosemantic factor (criterion). We have already mentioned the objective reasons for this, but we have chosen to give several etymologies of toponyms with mountain roots (suggested by E. Koishibaev, A. Abdrakhmanov). For example, E. Koishibayev states: *Tastau* is a mountain name (in the Dzungarian Alatau). Ethymology -. *goose stone* - a name formed from the words mountain; *Taugash* is the name of the settlement (North Kazakhstan). name of ethnic group. Compare with the Zhaugash: *Taukum* - sand, names of settlements «Mountain - names of mountain sand». *Tautal* is a place, a significant Soviet name (Almaty region, Balkhash district). *Mountain exit* - pos. name (Western Kazakhstan), type. assumed to

be an ethnotoponym formed from the words *mountain* and *shig (l)* or *chig (l)*» [42, p. 218].

In the dictionary of A. Abdrakhmanov: «*Muztag* is the name of a mountain in Almaty region. The Kyrgyz Alatau was once called so. The word *tag*, which is the basis of this toponym, is *found* in older versions. For example, the word is found in the form of a mountain in the monument to Kultegin in the VII century, in the X century «Golden *Yaruk*», in the XI century Mahmud Kashkari «Divan - lugat - at - Turk», in 1069 «Kudatgu Bilik».

In modern Turkic languages this word is found in the forms *tag, dag, tau, too, tu, tu, tya*. The oldest form of them is *tagh*. In the Kazakh language, the word has now changed its denotation to *mountain types*. So, *The toponym of glaciers* is an ancient form of glaciation. This fact is another proof that toponyms preserve the antiquity of the language» [39, p. 136].

Thus, the phonosemantic etymology of oronyms (in general, a name with any imitative meaning) requires its own methods and phonosemantic analysis of a special nature. He noted that the analysis consists of six operations: I «Semantics», II «Criteria», III «Etymology», IV «Extralinguistics», V «Typology», VI «Summa summarum». S. V. Voronin pointed out in his article [75, 68-69]. We talked about the essence and methods of phonosemantic analysis proposed by Voronin in the first chapter and used it to reveal the etymology of hydronyms and oronyms.

According to S. V. Voronin, the phonemotype can be acoustic or articulatory. Acoustic phonemotype occurs in sound imitation words, and articulatory phonemotype is legally found in sound symbolic words [112, p. 12], [113, pp. 42-48]. Determining the phonosemantic etymology of sound-representing oronymic names by acoustic phonemotype is relatively easy, because finding a root (phonemotype) that mimics a particular sound, tone, noise and matching it with the sound (sound, noise) of a natural object does not require much etymological action.. Such sound imitation oronyms include *Dangyrlak, Zhangyryk, Kors, Ukir* and other geographical names.

And the articulatory (articulatory) phonemotype involves the formal (normal), geometric, orographic objects from symbolical point of view..

For example, «round (spherical), empty, inflated» properties can be symbolically represented by lip vowels or consonant phonemes, so words denoting such properties have phonemes (phonemotypes) with lip vowels or consonants (both can be in series): compare - Turkish. *tepalak, tembalak* «round, spherical», *kob* «swollen, empty vessel», yak. *boltoi* «protruding, convex», kirg. *barbaj* «swollen» [75, p. 68].

The vowel and consonant sounds (phonemotypes) found in the above examples represent some of the normal (formal, geometric) characteristics of orographic objects in the form of sound symbolic oronymic names. Determination and phonosemantic analysis of sound symbolic properties of such phonemotypes is the discovery of the phonosemantic etymology of sound-representing oronyms.

For example, *Kapshagai, Kaby, Kabak, Kaptagai, Kapshyktau, Koby*, etc. The following phonemotypes (phonosemantic models, imitations) with lip vowels and consonants are found in oronymic names: *kap / kab / kob (kyb)*. The symbolic meaning of these phonemotypes corresponds to the meaning of «empty, hollow».

According to the data collected by Sh.Sh. Zhalmakhanov, in the ancient Turkic monuments *kob + y* - denotes empty, hollow; *kob + a (kobga)* – denotes bucket, cube; *kob + uz* - denotes musical instrument; in modern Kazakh - *kob + di* - box; *kob + y* - lowland, valley; *kob + yz* - musical instrument; *kob + agan* - convex, depression; *kob + ar* - swelling; *kob + ys* - core land [114, pp. 169-170].

The words that contain the root «kob» are hollow, convex in shape, and are adjectives, nouns (*kovy, kobuz, kobuz, kobdi, kobyzdau, kobyra, kobagan, kobalan, kobyr, kobyz in the sense of syrnai*), the rest of the root words «koby «- to chase, words relate to the expulsion of evil spirits, deflecting evil spirits (*kob, kobly, kobuch*) [114, p. 170].

In Kazakhstan there are orographic (oronymic) names with the term koby: *Karakoby, Uzunkoby, Akkoby, Sarykoby*, etc. E. Koishibayev commented on the name of the koby: «*Koby* is a name formed on the basis of geographical terms. The general meaning seems to have both common and root similarities with the Turkic-Mongolian languages: каз. *bark*, less. *Gobu*, in the Altai-Sayan Turkic languages, the word *hobu* means «dry canal», while the Mongolian doublets *hobbe* and *gobo* in the Mongolian language give the concept of «thick sand» [42, p. 168].

E.M. Murzayev pointed out that this term is found in many Turkic and non-Turkic languages. In the Crimea, the caves of *Koba, Khoba* are known in the karst parts of Yayla; in Kazakhstan, *koby* means «mountain valley», «dry riverbed»; in Turkmenistan, *kov* - «deep, large pit», «suffusion funnel», «karst ponor», «gulp»; Cyrus. *koo* - «hollow covered with vegetation», «gutter»; Khakass. *Coop (koop)* - «ditch»; in Altai, *koby* - «log», «hollow», «gorge». N.A. Baskakov adds: «hollow», «ravine» - and considers this alt. term borrowed from Mong. *hovo* - «gutter», «tray». Let's remember Mong. *go* - «ditch», *hovil* - «groove», «groove»; manch. *kobi* - «deepening», «hollow»; Japanese *kubo* - in the same sense. Middle Turk. *qobi, qovi, qovia* - «hollow», «empty», «hollow»; Turkish. *kabak* - «naked», «naked». Random or natural correspondence with est. *kopa, kobas* - «cave», «grotto», given that lexical parallels between the Turkic and Finno-Ugric languages are found more and more» [81, p. 280.].

Turkic, phono-Ugric, Japanese (possibly other non-covered languages) linguistic correspondences (within the term koby) cited by E. M. Murzaev are evidence of the imitative epoch of languages of this term and name, as well as this root (*phonemotype, phonosemantic model*), imitative) determines the phonosemantic basis, the nature.

Koby, Kaba, Kabak, Kaptagai, Kapshagai, Kapshiktau originate from one common, basic, phonosemantic root (phonemotype) or are associated with the same imitative root (phonemotype). The original meaning of these geographical (oronymic) names may be forgotten and have a different meaning, so today the etymology of this series of oronyms is revealed in different ways, and phonosemantically it is far from the main. For example, on the etymology of the name *Kaba*, toponymist-scientist E. Koishibayev wrote: «*Kaba* is the name of a mountain steppe in the East Kazakhstan region. The word *Kaba* is derived from the Sogdian word *gaba*, meaning «steep slope», but its semantic meaning has expanded considerably: the world around it has become as abstract as the «land where the dog died». *Kaba* is the name of the largest ethnic group in Kyrgyzstan; *Kabasan* is the name of an ethnic group in

Karakalpakstan. Phrase dictionaries of the Kazakh language preserve the person in the form of the phrases *kaba: kabasakal, kabyzhal, kabatuyak* («vertical hoof as if cast») [42, pp. 139-140].

Kob / kap can be «empty, hollow» - based on the same meaning *kobdisha, kubi, kabak (kitchen), kabak* («fat» «thick»), *bag, kapsagai* («big»), etc. words can be put in the same etymological order. Although the meaning of the geographical (orographic) terms *Kaptagai, Kapchal, Kapchagai* is «narrow gorge, thought, mountain cavity», the root meaning is the same as the phonosemantic meaning «empty, hollow», because these meanings are very close or derived from the same initial meaning (concept)..

In the dictionary of E. Koishibayev: «*Kaptagai* is the name of a narrow gorge (Dzungarian Alatau). The notion of *Kaptagai* should be equal to the notion of *Kapchagai* of the ancient Turkic (*kapchal* <*chapchal* system) and denotes «squeeze». It is also a geographical name in the south-eastern part of the republic.

Kapchagai is a dam built in the Ili valley. A similar toponym (address) exists in Algas district of South Kazakhstan region; type.-mong. The name is formed by the continuation of the suffixes *-ky* and diminutive *-gai* suffixes to the verb Oct. Compensates for the word «gorge», «tarshat».

In some modern Turkic languages, the term *kapchygai* > *kapchal* is derived from the root *kap*. The last form is in Altai [42, p. 149].

The imitative (phonemotypic) meaning and character of the words *kapchagai, kapchal*, formed on the basis of the phonosemantic model of *kap* (*kap*), can be found in many Turkic, Mongolian, first-Manchu languages. The dictionary of E. M. Murzaev contains lexical and semantic parallels of this term in these languages: «*Kapchagay, Kapcha* – a rocky gorge, a gorge in the mountains, a canyon, a passage in the mountains (Turk., Mong., Tung.-Manch.); alt. *capchal*; tuv. *cachepal*; Kazakh. *kapshagay, kapsagay, kapchagay*; Kirg. *kapchygay* and *kapchal*; Yakut. *hapchagay* and *hapchan* - the same. Boer. *habsagay, habsal* - «cliff», «rock», «gorge»; Kalm. *khavchg, khalkha* - mong. *havtsal, havchil* - the same. *Khavtsai* - «cliff», «rock»; Evenk.dial. *hapchar* - «gorge», «rocks on the river bank»; Nanai *hapsi* - «valley», «mountain slope». In the Comparative Dictionary of the Tungus-Manchu Languages, there are a number of interesting comparisons: Tung.-Manch. *capcha* - «tight, narrow»; mong. *khavchaar* - «hair clips»; *khavchgar* - «flattened, compressed on both sides»; *havchi* - «compress», «infringe»; *khavchig* - «narrow», «flattened on both sides»; *khavchur* - «pincers», «paper clip»; *habshu* - «close»; *habshudr* - «pincers»; *khavshy* - «to be flat, flattened»; Yakut. *hapsygyr* - «compressed», «skinny», «lean»; *khapchai* – «pressure», «press» [81, 253-254bp.].

Kapchagai and *Kapchal* show that they sometimes deviated from the basic, original meaning of «hollow» and acquired a derivative (other) meaning through metonymic transitions. Such a linguistic phenomenon is legitimate, because in the long historical period there are derivative, relative meanings of semantic and morphological derivatives derived from a single root (root) phonetic set. In the phonosemantic analysis of any name it is necessary to determine its original phonosemantic identity (imitation, phonosemantic model, phonemotype, ideophone), and only then we can find the original phonosemantic etymology of the name (word).

Otherwise, we have to limit the «one-sidedness», that is, the forms, roots, derivative meanings of the following, derived words. Although the etymology of such words is obvious to the naked eye, in fact, their original phonemotypic (phonosemantic, imitative) meaning is hidden.

Well-known toponymist-scientist A. Abdrakhmanov during the etymological analysis of the *Kapchagai* oronym said that «the root of this word is kap // kyp. From it the following words are formed in Turkic languages: in Kyrgyz *Kapchal* (rocky gorge), *Kapchygai* (mountain gorge), in Kazakh: *Kapchagai* (gorge). In the Mongolian language: *havtsal* (gorge), *havtsgai* (steep cliff, steep cliff, peak)», - according to the scientist. Although he identified the root of the oronym as kap // kyp, he did not study its phonosemantic nature and character. Of course, such a goal was not set, because the theory of phonosemantics appeared in the 80s of the last century, and the etymology of the name *Kapchagai* was proposed in 1975 by A. Abdrakhmanov.

A. Abdrakhmanov, based on the work of the Kyrgyz scientist P.O. Oruzbaeva, determined the meaning of the word *Kapchagai* «narrow (mountain cavity).» Although he did not use phonosemantic analysis, the researcher was very close to the phonosemantic etymology of the oronym in question. Of course, in the framework of phonosemantic theory, the original root (phonosemantic model) must be defined as a specific phonemotype (ideophone), and then the criteria for the phonetic nature of this root (word) are determined and the etymology is explored on the basis of those criteria. In the course of etymological exploration, words with the same phonosemantic model are covered by many materials of related and unrelated languages, as a result of which the phonosemantic nature of the word (root) is concluded and the initial etymology (etymology) of the word, root (name) is revealed. From this point of view, we are convinced that the phonosemantic etymology of toponyms can be revealed, guided by the basic methods of phonosemantic analysis proposed by S.V. Voronin.

CONCLUSION

The origin of the geographical names that belong to the group of phonetic words in the geographical terminology of the Kazakh language and toponymic vocabulary dates back to the epoch of the origin of the language (languages). Very ancient words with phonosemantic character in the composition of geographical terminology and toponymy, the first words of the epoch of language origin have the following characteristics: 1) they are one-syllable root (imitative); 2) the sound has a symbolic property; 3) similarities in the vocabulary of many languages; 4) acoustic, visual, tactile, sensory, etc., which are different complexes of the denotation (of this object). symbolizes the characteristics, features in the form of ideophones, imitations; 5) semantically, a semantic equivalent is a word or a sentence, even though it is a one-syllable root. These and other features of the roots in the toponyms and geographical appeals of phonosemantic nature inform the processes of glottochrony of languages.

The ideophone *y* in the epoch of language formation symbolizes water (stream, river, etc.) and as its variants and derivatives *us, su, uda, yu (yu), i, a, yil (il, yl, el, yl), il, yol, wal, ul, etc.*, *yug (yugan, ëk, ëg, yoga, uyi, oëk, ékka), ul (ol, hol / hul, jul / jul, chul, shul, ula etc.)*. Ideophones and imitatives, which appeared in the first, primary, early imitative epoch of language (languages) symbolically representing water and water bodies at the sound level, are preserved in geographical appeals and toponyms (and other lexical groups) in modern languages. On the basis of these imitative roots appeared many derivatives, i.e., geographical (hydrographic) appeals and hydronyms, lexicalized and included in grammatical forms.

Imitations of il / il / el / yil called hydrographic objects in ancient times, as well as symbolically described the flow and various characteristics of water, rivers, lakes and springs. The more the characteristics of a river, spring, lake, stream are perceived by the human senses, the more fully they are contained in the imitators, in their semantic space. Early, primary imitations begin to get rid of the complex semantics of the language over a long historical development, leaving only one meaning in the lexicalized word or name based on the imitation, they are used only in the name of a particular object. Physical and geographical folk terms were formed in this way, their grammatical phenomena, morphemes, modifiers had a direct impact on their transformation into words and names. While ideophones and imitators played a role in the emergence of language, in later historical epochs they played a role.

Phonosemantically normalized tube imitation (and its variants - *head / ball / ball / ball, etc.*) «*Hard (not soft), high, top (head), high, upright, etc.*» + *u / ə / o* - vowel phoneme in inlaut - ideophone «*convex, round, spherical, top, high, round, round, etc.*» + ideophonic meanings in auslaut, such as «*convex, convex, convex*», «*territory, scale, volume, significant*». In the end, *the words hill, convex, round, hump, hill, toppa, duve, topu, tibba* and many others (in the nostratic range) in the imitative form also represent the protruding, elevated landforms. The above-mentioned imitative (ideophone) nature and image of the names of natural objects above the ground are based on the symbolism of lip sounds (phonemes).

The original nominative motive of the archetype imitations based on the symbolism of the lips is forgotten in the historical periods of the language, as well as

some meanings of the complex semantics of words such as «sharp mountain», «hill», «big», «hill». formed and preserved in the singular form of words. The individual meanings of these individual words are close to each other, synonymous, because they are derived from an archetypal imitative complex meaning.

Phonomorphological and semantic parallels of the *black word*, which is found in the geographical terminology of the Kazakh people, but the meaning of which is obscured, and now can not stand on its own, are found in transcontinental areas. The imitation of *ka, ka* as a sound symbolic complex depicts «a large, but passable, climbing obstacle, height, rock, mountain», as well as *k* and *a* had their own symbolic words during the dead (smoked) rudiments.

Currently, the word *black* is not used as a toponym in isolation, but is often included in the geographical term. It includes *Ushkara, Berikkara, Imankara, Zhitikara* and others. oronyms. In Mongolia, there are such high names as *Narynkara, Dolankara*.

Names belonging to the series of sound toponyms are divided into sound imitation and sound symbolic words. Sound imitation geographical names include *Dangyrlak, Zhangyryk, Sarkyrama, Kurkireuik, Kurkildek, Kors, Shar, Sharbulak, Charyn, Sarpyldak, Sar (yellow) spring, Ukir, Topar, Karkara* and others. refer to.

The roots of these phonosemantic names serve as sound imitators in the form of phonemotypes or imitations. For example, in the toponym *Dangyrlak*, each phoneme at the root *Dan* - ideophone (ideophoneme) has a certain imitative meaning. The basic nature of imitation is reflected in these phonosemantic consonant sounds and ideophones. And the vowel phoneme (ideophoneme) in the middle of the imitative word describes the natural sound, noise, strength, weakness and group of sounds that describe the imitative root (word). In general, the imitation of a sound (phonemotype, phonosemantic model) mimics the following characteristics of natural sounds (noise): «murmurs», «whispering», «mumbling», «mutter», «muffle», etc, alongside those, there are, similarly, *Sarkyrama, Sarbulak, Shar, Sharbulak, Charyn, Sarpyldak* and others. The imitative roots *sar / shar / sor / sal* in the toponyms are described in the names of rivers, springs and ditches in the form of mimicking the flow of water in a hollow, narrow place with a strong or slow pulse. In addition, this phonosemantic model has a sound symbolic function: it shows the noise movement, flow (their types) of water (or any liquid) in the inlaut, describes the volume, distribution (volume) of the open flow in the inlaut; and *p* in auslaut symbolizes the vibrating, oscillating properties of flowing water (liquid) as a vibrant.

Symbolic hydronyms of sound include *Balkhash, Ili, Elek, Shelek / Zhelek, Syrdarya, Sileti, Oiyl, Kiil, Elik, Esil, Zhylga, Ulan, Ulasty, Shulba* and others. names with phonosemantic character. The fact that the root of the name *Balkhash* is found in its phonosemantic variants in the Semitic-Hamitic, Indo-European and Altaic languages is a sign of its symbolic nature. The root of the *Balkhash* hydronym (root - phonemotype) has a phonosemantic character, the ideophones in this root (phonemotype) symbolically simulate, describe, depict the notion that the sound is watery, muddy, swampy

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