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SEMANTICS OF COLORONYMS IN THE TOPONYMIC SYSTEM (BASED ON TOPONYMS OF MANGISTAU)

The article discusses the semantic and structural features of colour designations in the toponymy of the Mangistau region. The aim of the study is to identify the peculiarities of usage, semantic functions and the place of colour components found in the geographical names of the region in the toponymic system. Colour designations are one of the most widespread lexical-semantic models in Kazakh toponymy and play an important role in reflecting the characteristics of the natural environment.

During the study, toponymic materials from the Mangistau region were collected and systematised. The analysis was conducted using semasiological, onomasiological, comparative-historical, and quantitative-statistical methods. The data obtained showed that the main components denoting colour in the toponymy of the region are the words “aq”, “qara”, “sary”, “qyzyl”, “kok”, “qonyr” and “ala”. These components mainly form an attributive model consisting of a defining and a defined component and are found in the names of various geographical objects.

The results of the analysis showed that colour components are not limited to indicating the external colour of an object. They also reflect the natural landscape features of a geographical object, its hydrological

properties, geological composition and spatial-dimensional characteristics. In addition, some colour designations have acquired a terminological character in the course of historical development and have formed as stable elements of the toponymic system. In the composition of individual toponyms, there are also cases of sacred and historical-ideological significance of colour components.

The results of the study allow us to systematise the semantic structure of colour designations in the toponymy of the Mangistau region and determine their role in reflecting the natural environment and historical development of the region. The presented materials can serve as a basis for further research into regional toponymy and a more in-depth study of the functions of colour designations in Kazakh onomastics.

Keywords: colour names, toponymic system, semantic characteristics, Mangistau toponymy, geographical names, toponym formation, onomastics, regional toponymy.

Introduction

Toponyms containing colour designations are not limited to their nominal function and designation of the external colour of an object. They have a certain ethno-cultural, geographical, symbolic and semantic significance and act as complex linguistic units that determine the system of motivation in the naming of spatial objects. Colour components, indicating a characteristic feature of a natural object, specify the reason (motive) for the formation of the name and reflect the natural-geographical and historical features of a given region.

In Turkic linguistics, the functions of colour designations in toponymy and their multi-layered semantics are comprehensively examined in the works of A. N. Kononov, E. M. Murzayev, G. K. Kongashpaev, Ye. Koishybaev, K. Konkobayev, A. Kaidar, T. Zhanuzakov, B. Biyarov. A. Sh. Pangereyev, S. Kaskabassov have studied the functions of place names in the folklore of the Turkic peoples and S. Kondybai has cited numerous myths concerning the origins of place names. These works prove that colour components are used not only in their chromatic meaning, but also in their spatial-dimensional, qualitative, terminological and symbolic meanings.

The functions of colour designations in the toponymic system are determined from a semasiological and onomasiological point of view. From a semasiological perspective, the semantic development and sphere of use of each colour component are identified, while from an onomasiological perspective, the nature of motivation in naming a geographical object is analysed. In this context, colour designations can reflect not only the external characteristics of a natural object, but also its geological

composition, hydrological properties, spatial and volumetric characteristics, or historical significance.

Materials and methods

The research was aimed at determining the semantic structure, motivational characteristics and usage specifics of colour names in the toponymic system of the Mangystau region. The methodological basis of the work is formed by the principles of traditional onomastics, as well as the tenets of semasiological and onomasiological analysis. As research material, a corpus of geographical names recorded in the Mangystau region was used. In compiling the materials, provincial and district topographical maps, geographical reference works, regional studies, earlier onomastics research and local historical records were used. From the collected names, toponyms containing colour components such as white, black, red, yellow, blue, brown, and multicoloured were selected. During the selection process, the main criterion was that the colour lexeme appeared in the name either as an independent determinant or as part of a compound structure.

Thanks to the methodological approaches adopted, the motivational basis, semantic expansion and regional characteristics of colour components have been systematically identified. Using a comparative-historical method, the meanings of colour components in Mangistau place names were compared with similar designations in Turkic languages. Using quantitative statistical analysis, the frequency of use of colour components in the region's toponymy was identified and calculated as a percentage. However, using methods of systematisation and classification, these were divided into several groups according to their semantic features, enabling a systematic presentation of the multi-layered semantic structure of colour names. The application of semantic, onomasiological, comparative-historical and quantitative-statistical methods in the study ensured a comprehensive analysis of the semantic structure of colour-denoting names in the toponymy of the Mangistau Region.

Results and decision

The results of the conducted research showed that colour names in the Mangystau toponymy are systematic and motivated. Quantitative and semantic analysis data demonstrate that colour components are not limited to expressing an object's external hue but also reveal its geographical, hydrological and historical characteristics. The data established in this section are compared with conclusions from scientific literature, and the semantic structure and usage specifics of colour-form names are examined comprehensively.

First of all, the predominance of the 'white' and 'black' components in terms of frequency is striking. This phenomenon is not accidental. Firstly, the geological structure of the Mangystau region, with its abundant limestone, gypsum, chalk and marl, provided the basis for the active use of the *aq* (white) component. Secondly,

the word *qara* (black) extends its functional range beyond its colour meaning to also convey spatial-dimensional semantic fields such as ‘large’, ‘deep’, ‘massive’, and ‘prominent’. The term *sary* (yellow) is most often applied to ‘muddy’, ‘bare’, ‘brackish’ or ‘silt-laden’ bodies of water, while in some cases it denotes yellowish rock or hills and ridges whose grass has prematurely turned yellow. The *qyzyl* (red) component, on the one hand, denotes geological or landform colour, and on the other, appears in ideological names established during the Soviet era. This is an important indicator of the historical stratification of the region’s toponymy. The relatively rare ‘blue’, ‘brown’ and ‘mottled’ components also have their own semantic load. While the word *kok* is sometimes used in the senses of ‘high’, ‘well-grassed’ and ‘transparent’ *qonir* may denote grazing sand or a hilly feature.

A. N. Kononov states that the adjective ‘white’ when combined with the hydrographic term *su*, conveys the meaning *akъ* = ‘flow’, ‘current’, and thus *akъsu* denotes ‘flowing water’. Moreover, A. N. Kononov considers that among Chinese and Iranian peoples, the colors *kok* (blue), *kogildir* (light blue), and *zhasyıl* (green) represents the west; *sary* (yellow) symbolizes the centre; *qyzyl* (red) corresponds the south; *aq* (white) is the east; and *qara* (black) represents the north and the north-west [1, p.84].

A similar study of color references in place names is consistent with the findings of Turkic studies, which show that color terms in the names of geographical features, particularly in epic traditions, reflect both typological similarities and ethnocultural characteristics, pointing to the existence of a shared linguistic and cultural space formed through the historical interaction of Turkic-speaking communities [2, p. 217].

In the toponymy of Mangystau, the most frequent color component is *aq* (white) identified in 166 names (6.1 %). This figure demonstrates that it is an exceptionally productive and semantically multilayered element in the regional naming system. An analysis of the use of the *aq* component shows that it is not limited to a chromatic meaning alone, but also possesses a number of derived and transferential semas.

E. M. Murzayev explains the meanings conveyed by the word *aq* in the toponyms *Aksu*, *Aqquyu*, *Aqqudyk*, *Aqqum*, *Aqtau* as denoting ‘white’ or ‘pure’ and reflecting natural characteristics. But *Aqquyu* literally means ‘white’, ‘pure’ water, *Aqqum* refers clean, vegetation-free dunes. *Aqsu* denotes high-quality freshwater. The term also has parallels in other Turkic languages (e.g., Turkmen *agsu*, Azerbaijani *ahsu*). *Aktau* denotes a treeless, open, steppe-like mountain [3, pp. 43–44].

According to K. Konkobayev, the hydronym *Aqbulak* is interpreted as follows: “Among the Kyrgyz, water is not referred to as ‘ak su’ in the literal sense; rather, the hydronym denotes ‘a spring gushing from its source’” [4, p. 103]. In this regard

Ye. Koyshibayev states that *aq* in toponyms such as *Aqtobe* and *Aqdon* means 'grass' or 'grass-covered' [5, pp. 26–27].

U. B. Serikbayeva, who has researched the ethnolinguistic characteristics of the color terms *aq* (white) and *qara* (black) in the Kazakh language, explains that the motivation behind place names such as *Aqqudyq* (a white well) is motivated by a set of interrelated factors. These indicators include the 'white' (calcareous) or light-yellow soil of the well, the abundance of fresh water and total hydrological richness, as well as the perception of the site as sacred or socially significant [6, p. 71]. The word *aq* in Mangystau toponyms primarily conveys meanings such as 'pure', 'clear', 'fresh', or 'potable', particularly in hydronyms such as *Aqsu*, *Aqbas*, *Aqquduk*, *Aqshymyrau*, *Aquespe*, *Aqbulak* etc. Here the element *aq* indicates the quality of the water.

If the color term *aq* is examined in oronyms and microtoponyms, it becomes evident that it most frequently denotes geological composition. In the Mangystau region, where the landscape is dominated by limestone, gypsum, and chalk formations, place names such as *Aqmola*, *Aqqora*, *Aqmeshit*, *Aqsaz*, *Aqtam*, *Aqtas*, *Aqtau*, *Aqmaya*, *Aqshiganaq*, *Aqotau*, *Aqsyirtau*, and *Aksengir* are attested. In these cases, the element *aq* refers not only to the color of the object but also to its mineral composition.

In the toponymy of Mangystau, the second most frequent semantic component after *aq* is *qara* (145 names, 5.3 %). This figure indicates that it is a stable and semantically broad feature in the region's naming system. The semantic field of the word *qara* (black) is considerably more complex and polysemous than that of the *aq* component.

Having examined findings of the Kazakh scholar U. B. Serikbayeva who has carried out extensive ethnolinguistic research on the colors 'white' and 'black', observes that within the wide spectrum of color terms in the Kazakh language, these two stand out as the most fundamental, frequently used, and semantically rich.

As for the word *qara* in hydronyms, it is often used to mean 'deep', 'abundant in water', or 'emerging from underground'. In names such as *Qaraasu*, *Qarabulaq*, *Qaraqudyq*, *Qarashymyrau*, *Qarabas*, *Qaraqyq*, the word *qara* does not denote the colour of the water but its volumetric and qualitative characteristics [7, p. 22].

In the names of mountains belonging to the Mangystau region, the word *qara* most often appears in the meaning of 'ridged', 'stony' and 'massive'. In names such as *Qaratau*, *Qaratobe*, *Qarakiya* and *Qarataushyk*, the *qara* component defines the object's volumetric-spatial characteristics. Here, the word *qara* moves closer to a terminological designation of a geomorphological feature rather than a colour connotation.

Additionally, the word «qara» is sometimes used in the sense of 'thick', 'dense'. This meaning is clearly visible in names such as *Qaratuley*, *Qaratogay*,

Qarazhuzgen. This is also a manifestation of the transition of the color meaning to a qualitative and quantitative one. Another unusual phenomenon is the use of the word *qara* in postposition. In oronyms such as *Qara*, *Quzdyqara*, *Donqara*, and *Suluqara*, the word *qara* appears as an ancient term used to mean ‘mountain’, ‘peak’ or ‘hill’ [8, p. 189].

The next, we noticed that the interesting color *qyzyl* (red) we studied is found in 55 names (2.3 %) of Mangystau toponyms. Although it is ranked after the words *qara* and *aq*, its semantic field is characterized by its own peculiarities.

Russian scientist A. V. Urazmetova considers most of the toponyms formed with the combination of the word «red» to be artificial toponyms, that is, political toponyms formed from the ideology of the Soviet era (*Krasnoarmeysk*, *Krasnoye Znamya*, *Krasnyi Oktyabr*) [9, p. 265], while Azerbaijani scientist H. Ya. Askerova explains the location of the *qyzyl* (red) component in toponyms in political and geographical regions by the universality of some concepts in nature and the commonality of basic color concepts in the human mind [10, p. 3007]. We consider that the use of the colour name *qyzyl* is closely connected with natural-geographical and historical-social factors.

In names such as *Qyzyltas*, *Qyzylmola*, *Qyzyltam*, *Qyzylqala*, *Qyzylqorgan*, the main reason is that the object is associated with pink or reddish soil, rock or building material. Some iron-rich or pink marl rocks in the Mangystau region served as the basis for the formation of such names. In hydronyms, the word *qyzyl* can be used in the meaning of ‘shallow’, ‘water with a visible bottom’. Ye. Koishybayev shows that the word *qyzyl* means ‘shallow water with a visible bottom’. In names such as *Qyzylauyz*, *Qyzylbas*, *Qyzylsu*, *Qyzylquduk*, *Qyzylsuat*, this meaning is likely to be formed due to the shallowness of the water or the reddish composition of the soil, rather than the transparency of the water. In oronyms, the word *qyzyl* is sometimes used in the sense of ‘narrow’, ‘thin’. In such names, the word *qyzyl* does not denote a natural object, but a certain historical and ideological content. This phenomenon reflects the historical stratification of the toponymy of the region.

According to scholars, this color symbolizes historical events and cultural traditions, and its use in place names characterizes strength, energy, heroism, and the importance of a particular place [11, p. 551]. Therefore, the word *qyzyl* is an important onomastic element in the toponymy of the region, not limited to the description of nature, but also preserving the linguistic imprint of historical periods and social changes.

The next group of toponyms is made up of names formed with the word *sary* (yellow). During the study, we noticed that the *sary* component is registered in 64 names (2.4 %) on the geographical map of the Mangystau region.

Researchers K. Konkobayev and Ye. Koishybayev note that in Turkic languages the word *sary*, beyond its literal meaning ‘yellow’, is used

in the meanings of 'large', 'wide', or 'abundant'. According to U. Yerzhanova, in West Kazakhstan toponymy *sary* conveys meanings such as 'marshy land' and 'muddy' or 'shallow water', as seen in names like *Saryquduq*, *Sarysu*, and *Sarykol*. These meanings are closely linked, as muddy water is typically characteristic of shallow, marshy areas [12, p. 98].

In general, the *sary* (yellow) component in Mangystau toponymy appears as a multi-layered semantic structure, denoting: the yellowish color of the object; clay or barren land; bitter, salty or muddy water; and in some cases, the concept of vastness or abundance.

In Mangystau toponymy, the *kok* (blue) component is recorded in 27 names (1 %). Although the numerical indicator is relatively low, its semantic function is not one-sided and includes several layers of meaning. It is known that the word *kok* is used in Turkic languages in connection with the concepts of blue sky, green vegetation, height and transparency.

In a number of toponyms, the word *kok* is used in its literal color sense. In names such as *Koktash*, *Koktam*, *Kokkumbet*, the *kok* component indicates the color of the object. The word *kok* can be used in the sense of 'abundant grass', 'green' in relation to vegetation. This meaning is observed in names such as *Koksai*, *Kokzhal*, and *Kogez*. In such names, the word *kok* denotes the natural and ecological characteristics of the land [13, p. 21]. In oronyms, the word *kok* is used in the meaning of 'high'. In the names such as *Koktobe*, *Koktorkil*, *Kokzhar*, the *kok* component is associated with the spatial-dimensional nature of the object. This usage indicates that the color meaning is intertwined with the concept of height and begins to acquire a terminological connotation. But in hydronyms, the word *kok* can be used in the meaning of 'transparent', 'clean'. In the names *Kokbulaq*, *Kokquduq*, the *kok* component indicates the qualitative characteristics of water.

In Mangystau toponymy, the *qonyr* (brown) component is found in 13 names (0.5 %). Despite its low numerical value, its semantic function is associated with certain natural and geographical features and a historical terminological layer. First of all, the word *qonyr* (brown) is used in a number of names in its literal color sense. In names such as *Qonyrquduk*, *Qonyrtobe*, *Qonyrropa*, *Qonyringen*, it is likely that the object is named in connection with the brown soil, rock or relief. Such uses are associated with the brown soil or brown rock areas of the region.

Kazakhstani researchers B. Khassenov, A. Adilova1 and Zh. Rapisheva highlight several semantic layers of the term *qonyr* (brown) examining the colour symbolism of space (the four cardinal directions) in Turkic languages, conclude that each 'corner' has its own colour. In their research, scholars identify the colour symbolism of these four directions, referring to them as 'kindik' (centre), a term used in modern Kazakh mythology to reconstruct imagery and explain the symbolic meaning of words. However, following linguistic, ethnographic and

mythological analyses, these scholars have concluded that the colour of the centre is brown [14, p. 1754].

However, K. Kaimuldinova, in highlighting several semantic layers of the term ‘konyr’, suggests that the word ‘konyr’ sometimes means ‘sand covered with vegetation’, that is, a sandy area suitable for grazing livestock [15, pp. 15–16]. In our view, this meaning can be considered linked to the traditional system of agriculture based on livestock farming in the Mangistau Region, as in some place names the component ‘konyr’ may also indicate the land’s suitability for agriculture.

During the research, it was found that in the Mangystau toponymy the *ala* (mottled) color component occurs in only 10 names (0.37 %). Even if *ala* is rare in quantitative or percentage terms, we observed that its semantic characteristics are based on a specific motivation within the regional naming system. The reason for this is, first and foremost, that the word *ala* appears in its literal color meaning, i.e., it is used in the sense of ‘mottled’ or ‘mixed-coloured’. In names such as *Alatobe*, *Alabiye*, and *Alabutaly*, the primary motivation may be that the object’s color is not uniform, but is described as a mixture of different shades. Such usage often arises from the uneven nature of the soil, rock, or vegetation.

In conclusion, the *ala* component in the toponymy of Mangystau region denotes the variegated or mixed colour shade of an object. Thus, although the word *ala* does not belong to the productive components of the region’s toponymy, it is a means of depicting the visual characteristics of the natural environment.

The results of the study revealed that colour names account for a certain proportion of the geographical names in the toponymy of the Mangystau region. According to the research materials, the most frequent colour components are white (166 names, 6.1 %) and black (145 names, 5.3 %). These are followed by yellow (64 names, 2.4 %), red (55 names, 2.3 %), blue (27 names, 1 %), brown (13 names, 0.5 %) and mottled (10 names, 0.37 %) components were recorded.

Structurally, color names are primarily formed through the attributive model. The determiner-plus-head model (*Aqtau*, *Qarasu*, *Sarytobe*, *Qyzylqudyq*, *Koktobe*) predominates. Moreover, in some names the color component appears postpositionally (*Donqara*, *Qzdyqara*).

Depending on their usage, colour components were recorded in various toponymic series. They are: in hydronyms – (*Aqsu*, *Qarasu*, *Sarysu*, *Kokbulaq*, *Qyzylqudyq*, etc.); in oronyms – (*Aqtau*, *Qaratau*, *Sarytobe*, *Koktobe*, *Qonyrding doni* (Qonyr’s hill) and others); in settlement names such as (*Qyzylasker*, *Aqsugur*, *Sarytorkil* and others); in the names of sacred sites – (*Aqaulie*, *Kok-tam* and others); in microtoponyms related to wells, springs and water sources – (*Aqqudyq*, *Qaraqudyq*, *Saryshynrau*, *Qonyrqudyq*, *Aqshymyrau* and others).

As our colleagues from Pavlodar, K. Kurmanbekuly, A.M. Karatayeva and B.N. Biyarov, state that each toponym accurately describes the terrain it denotes,

precisely concept, and that they did not make extensive use of anthroponyms, political or religious names as sedentary peoples do [16, p. 355]. The compiled toponymic material shows that color names are used in combination with various geographical features within a toponymic system and are based on a structurally consistent model.

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Conclusion

The analysis carried out showed that the color names in the Mangystau toponymy are not random but have a motivated and systematic character. We noticed that a number of colour components have undergone a process of termination. For example, the postpositional use of the word qara (black) in the sense of ‘mountain’, ‘peak’ or the word qonыр (brown) which approaches to oronymic meaning shows that, during the historical development of these coloronyms, they moved away from their original colour-related sense and began to function as geographical terms.

In conclusion, the names for types and colours in the Mangystau region accurately reflect the specific features of the natural environment, demonstrate the stability of the folk-naming tradition, and preserve the linguistic traces of historical periods, forming the semantic integrity of the regional toponymic system. Thus, the colour components in the Mangystau toponymy are not merely descriptive elements, but are revealed as complex onymic units that integrate natural-geographical conditions, the historical process of formation, and linguistic tradition.

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ТҮР-ТҮС АТАУЛАРЫНЫҢ ТОПОНИМИЯЛЫҚ ЖҮЙЕДЕГІ СЕМАНТИКАЛЫҚ СИПАТЫ (МАҢҒЫСТАУ ӨңІРІНІҢ ТОПОНИМИЯЛЫҚ МАТЕРИАЛЫ НЕГІЗІНДЕ)

Мақалада Маңғыстау өңірі топонимиясындағы түр-түс атауларының семантикалық және құрылымдық ерекшеліктері қарастырылады. Зерттеудің мақсаты – өңірдегі географиялық атаулар құрамында кездесетін түстік компоненттердің қолданыс ерекшеліктерін, мағыналық қызметін және топонимиялық жүйедегі

орнын анықтау. Түр-түс атаулары қазақ топонимиясында кең таралған лексика-семантикалық модельдердің бірі болып табылады және олар табиғи ортаның ерекшеліктерін бейнелеуде маңызды қызмет атқарады.

Зерттеу барысында Маңғыстау өңірінің топонимиялық материалдары жинақталып, жүйеленді. Талдау семасиологиялық, ономазиологиялық, салыстырмалы-тарихи және сандық-статистикалық әдістер негізінде жүргізілді. Жинақталған деректер өңір топонимиясында түсті білдіретін негізгі компоненттердің ақ, қара, сары, қызыл, көк, қоңыр және ала сөздері екенін көрсетті. Бұл атаулар көбіне анықтауыш пен анықталушыдан тұратын атрибутивтік модель арқылы жасалып, түрлі географиялық нысандардың атауларында кездеседі.

Талдау нәтижелері түстік компоненттердің тек нысанның сыртқы түсін білдірумен шектелмейтінін көрсетті. Олар географиялық объектінің табиғи-ландшафтық ерекшеліктерін, гидрологиялық қасиеттерін, геологиялық құрамын және кеңістік-өлшемдік сипаттарын бейнелеуге қызмет етеді. Сонымен қатар кейбір түстік атаулар тарихи даму барысында терминдік сипатқа ие болып, топонимиялық жүйеде тұрақты элемент ретінде қалыптасқан. Жекелеген атаулар құрамында түстік компоненттердің сакралды және тарихи-идеологиялық мәнге ие болу құбылыстары да байқалады.

Зерттеу нәтижелері Маңғыстау өңірі топонимиясындағы түр-түс атауларының семантикалық құрылымын жүйелеуге, олардың табиғи орта мен тарихи даму үдерісін бейнелеудегі ролін айқындауға мүмкіндік береді. Бұл материалдар өңірлік топонимияны әрі қарай зерттеуге және қазақ ономастикасындағы түстік атаулардың қызметін тереңірек түсіндіруге негіз болады.

Кілтті сөздер: түр-түс атаулары, топонимиялық жүйе, семантикалық сипат, Маңғыстау топонимиясы, географиялық атаулар, топонимжасам, ономастика, өңірлік топонимия.

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СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ ЦВЕТОВЫХ ТЕРМИНОВ В ТОПОНИМИЧЕСКОЙ СИСТЕМЕ (НА ПРИМЕРЕ ТОПОНИМИЧЕСКОГО МАТЕРИАЛА МАНГИСТАУСКОЙ ОБЛАСТИ)

В данной статье рассматриваются семантические и структурные особенности терминов, обозначающих цвета, в топонимике Мангистауской области. Целью исследования является определение особенностей употребления семантических функции и положение в топонимической системе цветовых компонентов, присутствующих в географических названиях региона. Названия, обозначающие цвета, являются одной из наиболее распространенных лексико-семантических моделей в казахской топонимике и играют важную роль в отражении особенностей природной среды.

В ходе исследования были собраны и систематизированы топонимические материалы Мангистауской области. Анализ проводился с использованием семасиологического, ономасиологического, сравнительно-исторического и количественного и статистического методов. Собранные данные показали, что основными компонентами, обозначающими цвет в топонимике региона, являются слова ақ («белый»), қара (черный), сары (желтый), қызыл (красный), көк (синий), қоңыр (коричневый) и ала (пестрый). Эти названия в основном образованы по атрибутивной модели, состоящей из определителя и основного слова, и встречаются в названиях различных географических объектов.

При анализе было установлено, что цветовые компоненты не ограничиваются выражением внешнего оттенка объекта. Они служат для описания природных и ландшафтных характеристик географического объекта, его гидрологических свойств, геологического состава и пространственно-размерных атрибутов. Кроме того,

некоторые цветочные названия в ходе исторического развития приобрели терминологический характер и закрепились в топонимической системе в качестве постоянного элемента. В некоторых названиях цветочные компоненты, как показывает анализ, также обладают сакральным и историко-идеологическим значением.

Результаты исследования позволяют систематизировать семантическую структуру топонимов, обозначающих цвета, в топонимике Мангистауской области и прояснить их роль в отражении природной среды и процессов исторического развития. Эти материалы служат основой для дальнейших исследований региональной топонимики и более глубокого понимания функции цветочных названий в казахской ономастике.

Ключевые слова: цветономинации, топонимическая система, семантические характеристики, топонимика Мангистау, географические названия, образование топонимов, ономастика, региональная топонимика.

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