

B. Karagulova¹, S. Sapina^{2*}, Jakub Konechny³¹K. Zhubanov ASU, Aktobe, Kazakhstan²Astana IT University, Astana, Kazakhstan³Charles University, Prague, Czech Republic

(E-mail: s_sapina@mail.ru)

Evolutionary processes of common Turkic lexemes

Language is a historical category, so it is constantly evolving and undergoing changes. A word and its meaning as the main part of the language expand, narrow, the meaning undergoes changes or completely goes out of use of the language along with the development of society. This is a linguistic pattern, so change in the meaning of a word is one of the most actual problems of linguistics, which requires a constant study. Studying the meaning of a word, we get information from the language, the history, culture, life of people who speak this language. The article analyzes and comprehensively studies changes in the meanings of words common to the Turkic languages. Linguistic analysis of word meanings is performed by etymological, historical and comparative methods. Giving specific language data from the Turkic languages, it was told about the similarities in the meanings of common words and features which appeared over time. In addition, information about the culture, history, knowledge and existence of people of Turkic origin is used to reveal the meanings of words. The research analyzes the opinions of domestic and foreign scientists on this issue. The authors share their conclusions, which do not always coincide with existing judgments about the meaning of individual words. Currently words which have unclear meaning, disconnected from the basic meaning, and even lost their meaning are analyzed using data from oral folk art, works related to medieval language monuments. The information presented in the article can be widely used in research related to the history of the Kazakh literary language, etymology of words.

Keywords: Turkic languages, word meaning, word evolution, etymology, word history, national culture, people's worldview, history of literary language, hypothesis, historical-comparative method.

Introduction

Each nation has its own history, literature, culture, civilization, its own customs, traditions, literature: all this heritage is passed down from generation to generation through the language. The main carrier of this extensive information is the lexical composition of a particular language, the connections and relationships between words, cultural and historical connotations, which hide the centuries-old experience of the people, their historical events, cultural constants.

The study of the semantic composition of words, that is the definition of the concepts of the names of objects; concepts are in close connection with the ethnic, civil history of the people. E. Zhanpeisov wrote about this in his work «The language of the epic «Abay zholy» by Mukhtar Auezov»: «In fact, the vocabulary of the language is a reflection of history, everyday life, culture of each people, its material and spiritual wealth. Because all changes in life leave marks in the vocabulary of language» [1; 18].

W. von Humboldt was the first to suggest studying the language in its close connection with culture. According to the great German scientist, each nation has only its own spirituality, developing from within, and the supplier of this special spirituality from generation to generation is the language [2; 349]. This tradition was continued in the Russian linguistic school of the 19th century: A. A. Potebnya rightly believed that language was not a separate phenomenon, but was in a single connection with folk culture [3; 155-156].

The object of our study are words and expressions, the meaning of which in a special way reflected various linguistic processes in the Turkic languages, great historical events, features of the life of the Turkic tribes, human culture, that is, everything that traditionally refers to the problems of historical lexicology.

Zh. Mankeeva in her work «Madeni leksikanyñ ulttyk sipatı» («National description of cultural vocabulary») defines the national, natural content of the language based on the study of the linguistic nature of the unlimited spiritual wealth associated with the subject culture of the native language [4; 25].

Obviously, for any language in the conditions of its continuous development and interaction with closely related languages, processes of obsolescence of some words inevitably arise and, conversely, the emergence of new borrowings, which leads to a constant replenishment of the vocabulary of the language with new language units. According to the well-known Kazakh researcher R. Syzdykova, «the evolution of the

* Corresponding author. E-mail address: s_sapina@mail.ru

meaning of a word consists not only in the development, or rather, progress in the improvement of properties. But also in obscuration or oblivion, transition, expansion, narrowing of the meaning of the word» [5; 165].

A rather large layer of obsolete words is associated with a change in the traditional way of life: each obsolete word is a reflection of the life of our people. That is why the folklore heritage of the Kazakhs, preserved for centuries — songs, epics, dastans — is one of the sources of knowledge about the life, history, culture of the Kazakhs of a particular historical period.

Academician A.Kaidarov wrote about the genealogical side and the cognitive function of the language: «The picture of the entire life passed in the language of an ethnos (people) is complex. The real existence and knowledge of the world of a people, or rather an ethnos, remains only in its language. Description of any object, phenomenon, information about names, social relations, customs, traditions could reach the next generation only through the facts of the language, more precisely through words and phrases, phraseological units, proverbs, sayings, legends, fairy tales» [6; 21].

Methods of research

Kazakh historical lexicology is represented by a huge number of studies on the problems of the historical vocabulary of the Turkic languages, in particular, the works of V.V. Radlov, E.V. Sevortyan, N.A. Baskakov, A.M. Shcherbak, K.M. Musaev, R.G. Akhmetyanova, I.G. Dobrodomova, L.A. Pokrovskaya. In Kazakh linguistics, the works of lexicologists M.Tomanov, A.Kaydarov, A.Kuryszhonov, E.Zhanpeisov, Zh.Mankeev, K.Khusainov are devoted to this issue. For example, A.Kaidarov in his work «The structure of monosyllabic roots and stems in the Kazakh language» explores monosyllabic roots and stems that form the basis of the ancient Turkic vocabulary.

The article uses materials from various etymological (M.Fasmer, E.V. Sevortyan, A concise etymological dictionary of Kazakh language etc.), explanatory (The explanatory dictionary of Kazakh language), bilingual translations (Uighur-Russian, Turkmen-Russian, Persian-Russian, Mongolian-Kazakh, Buryat-Russian, Karakalpak-Russian) dictionaries, the appeal to which underlies the complex use of methods and techniques of linguistic research: the main descriptive one, which describes the semantic analysis of the interpretation of the meanings of words, the etymological and comparative historical analysis of the origin of common Turkic lexemes.

In addition, general scientific methods of comparison, analysis and synthesis are used.

Results and discussion

The main purpose of this article is to identify and describe the names found in historical zhыр (epics) belonging to the common Turkic layer, and to conduct their comparative analysis.

K.Sh.Khusainov in his work «Sound-pictorialism in the Kazakh language» notes the huge role of sound-pictorial words in the historical formation of the nominative and etymological richness of vocabulary and considers sound-pictorial units from a functional point of view [7]. The scientist E.Zhanpeisov in his work «Language of the epic «Abai zholy» analyzes the ancient Kazakh words, comparing them with the facts of other Turkic languages [1]. R.Syzdykova, in her work entitled «Sozder soileidi» («Words are spoken»), conducts an etymological analysis of ancient words found in the Kazakh and other Turkic languages [5].

For many centuries and periods of historical development, there has been a constant process of mixing of the Turkic languages, so it is obvious that they have common elements of historical vocabulary. K.M. Musaev wrote: «This is quite natural, given the fact that the predominant mass of the Turkic-speaking peoples for thousands of years led a mobile lifestyle, first hunting, then nomadic cattle breeding. As a result of the mixing languages, individual words, originally characteristic of a certain language, «conquer» large linguistic spaces» [8; 33].

In modern Turkic languages, the results of interaction and mixing of Turkic languages, which lasted for centuries, are no longer so noticeable: languages are in constant development, and the language of each people develops according to its own laws. One of these languages, which has its own foundations of historical development, is the Kazakh language. When studying the ancient Turkic writing, it becomes clear that its main language norms form the basis of the Kazakh language, that is, the vocabulary, phonetic system, and grammatical structure of the Kazakh language were formed in the ancient Turkic period.

The vocabulary of the Kazakh language, found in various spheres of human activity goes back to the ancient Turkic language and constitutes the common Turkic layer. The well-known turkologist E. Sevortyan wrote the following about the common Turkic foundations: «In a number of cases, the common Turkic foundations were created at a later time, in particular, in the era of writing that spread from one language and region to the languages of other regions, the bulk of the common Turkic and inter-Turkic vocabulary was formed in ancient eras, starting from the phase of a relatively homogeneous state of the Turkic languages» [9; 25].

The common Turkic layer of the Kazakh language consists of root and historically formed words. Mankeeva writes about changes at the sound and morphological levels, about the preservation of the common Turkic homogeneity in the semantic plan, about the features of the definition of the common Turkic layer [4; 25].

It is worth paying attention to some lexemes found in the texts of historical zhurs:

«**Kudirdi** kutir-kutir zhanshyt otip,
Kausatyp zhau sazayyn berip zhurgen "(Kabanbay batyr)).
«Toksan baulы ak kobe
Togyskan zherde kigenmin,
Sadka tolga sai zhebe
Kydyroda tokkenmin» («Edige batyr»).

The lexemes **kudir** and **kydyra** that we have identified are interpreted by lexicologists in different ways. E. Zhanpeisov in his research work cites the following facts related to these two words:

«Akmonshak attы kosiltip,
Kuderden kuder asypty» («Kobylandy batyr»);
«Kydyra zholdy kyl kuiryk,
Senen ozbas dep edim» («Kobylandy batyr»);
«Kodireden bau tagyp,
Sauyt kyр kun kaida» («Makhambet»)
«Zhylykynyn kudire zhal kok saurany» (Zharokov).

The author connects the word **kuderi** with the words **kudir**, **kydyra**, **kodire**. He compares the name **kudir** with the ancient Manchu word **hodori** meaning «salmon». Further he writes: «There is a beast named kudir. Perhaps this word and the ancient Manchu word hodori — salmon — are the same words. The word **kudir** in the Kazakh language may have a pronunciation variant in the form **kudyr**. The hind legs of this animal are longer than the front ones. Therefore, his croup near the ridge seems much higher» / TSB /. Perhaps its name **kudyr** lies in this feature, that is, in the fact that its croup is much higher than the ridge. And in the poetic lines of Abay «Kim eken dep kelip em tuie kugan. Katyn goy kuldarimen belin bugan» lexeme **kuldari** is equivalent to the word **kuderi** [1].

Based on many other linguistic, historically comparative facts, the author draws the following conclusions regarding the word kuderi: kudir-kuder-kudur-kuduri-kuderi; kuduri-kudire-kydyra; kuduri-kudire-kodire; kuderi-kuldari [1; 24-28].

However, according to R. Syzdykova, the words **kuderi** and **kudire** have two different meanings. According to her, in the phrase kuderi bau, the word kuderi means gently dried skin, which means that kuderi bau is a rope made of soft-cured leather, and in the phrases kuderi is white, kuderi zhylyky, kudire kaiys, the word **kuderi** is expressed in the meaning of «strong», which means berik kayi — strong skin, mykty zhylyky — a strong horse [5; 103]. The scientist also focuses on the combination of the word **kudire** with the word **zhal'** (mane), where the word is written in the form **kuderi**, or **kodire**, or **kydyra**.

The third point of view was expressed by N. Ualiev. The reason for using the words **kuderi**, **kudire** in the meaning of «strong, durable» or in the meaning of «softly dried skin» is explained by the connection with the word **kabarga**, which in translation from Russian means «hornless deer animal». This animal has an arc-shaped back, the skin is thin, soft and durable. This feature of the animal became the main reason for the appearance in our language of the combinations *kuderi bel*, *kuderi sting*, *kuderi zhylyky* [10; 6].

Perhaps that is why in the above-mentioned epics the meaning of the words **kudyr**, **kydyra** expresses the meaning of «hill, ridge, small hills».

One of the words that do not have a pronounced meaning and therefore are not actively used in the modern Kazakh language is the word **agalau**.

Compare: «Espembet mergendikke eki ret agalady.... Okzhetpeske ilingen kyzydyn oramaly sonsha biikten atyp tusirip, agalap alga shykty» («Kabanbay batyr»).

In the explanatory dictionary of the Kazakh language, the following interpretation of the word *agala* is given: «to achieve victory, come forward, progress» [9; 1, 51]. According to the Turkic languages, this word expresses the meaning of «to overtake», «to go ahead». In this regard, it can be assumed that this word has the same meaning as the Mongolian lexeme *aglas*. *Aglas* has the meaning «individually, lonely, lonely» [11; 15].

E. Zhanpeisov, having considered the meaning of this word, came to the conclusion that the word **agalau** is very rare both in fiction and in folklore, that it belongs to the general vocabulary and in some regions is used in colloquial speech in the meaning of *ozyp shygu* — come forward, win — combined with *agalap shygu*. As an example, he cites: «*Juz uidi agalap shykty*» [1; 38].

In the above information, the word *agala* means *ozyp shygu* — to come forward, to win.

Agalau means *aldyna shygu* (come)

And the word **ozu** (get ahead) is also considered a dialect [12; 25].

The following lines of *zhyr* tell about *Abylai Khan*:

*On bes zhaska tolganda,
Alpamsadai osipti.
As pen uly toylarda
Aryska da tusipti.*

Or we will cite the following lines from the text «*Kabanbay batyr*»:

*Ush arystyn balasy
Kim oryn kyp turady.*

In these *zhys*, the word *arys* is found, which also belongs to the common Turkic and is rarely used in Kazakh speech at the present time.

E. Sevortyan offers the following interpretation of this word:

1. Shafts; frame (carts) kaz. the middle of a two-wheeled cart, where a person sits — kaz.dial.
2. The highest level of tribal division — kaz. a large association, a group of genera united by a common origin — kcal.
3. Staircase — knot. dial.
4. Border sign — tur. dial.
5. Spouses — Kaz.

The explanatory dictionary of the Kazakh language offers 5 different meanings of the word *arys*:

- 1) Shafts for sleeping vehicles.
- 2) Clan, tribe, people.
- 3) Bot, rye.
- 4) zool. predatory animal from the weasel family.
- 5) 5 wicker vertical boards for the roof of the house.

Along with these meanings, there are semantic shades:

- a) *bilikti, kadirledeni, abzal* — knowledgeable, respected, dear, valuable, worthy.

In the last lexical-semantic variant, **abzal** is identical to the meaning of the word **azamat** (citizen, patriot). V. Radlov's dictionary offers an approximate version: «*arystai zhatty*» — he lied stretched out to his full height [13; 1, 277].

These words, in combination with the word **azamat**, form a pleonastic combination: *arystai azamat* — a worthy citizen (lit.: worthy of the worthy).

- b) *erli-zaipty, zhubai, ekiarys* — husband and wife, spouse, couple.
- c) fight a lawsuit between two countries, a dispute, a lawsuit that has embarked on the path of enmity [9; 1, 364].

Traditionally, in ancient literary samples, historical *zhys*, the combination of *aryska tusti* means subject to discussion from two sides, two tribes. Zh. Mankeeva divided the meaning of the word «**arys**» into 2 groups.

She refers to the first group the common meaning for all «*dividing by 2*», «*dividing*», as indicated in «Explanatory dictionary of Kazakh language», the meaning 1, 2 and the figurative meaning of the word in paragraphs a and b. **Ara** — distance (distance between two objects), **aral** (separable object), **ara** — gap (name of a divisible object), **aryk** — a ditch separated from a canal, river. Zh. Mankeeva suggests that these words come from the same nest. She refers the meanings in paragraphs 4 and 5 to the second group, where the common meaning for them is «powerful, strong». We consider it right to agree that the hydronym **Aral** and the lexeme **aryk** come from the same nest.

But the connection of the word **ara** in the phrase «*eki narsenin arasy*» (distance between two objects) with the word **ara** in the phrase «*boletin zat atauy*» (the name of a divisible object) from a genetic point of view, in our opinion, is unlikely.

Compare:

*Batyrlyrdyn bari de,
Kushyp ony alqady
Kozderine monshaktar,
Kop zhasa! — dep aitady. («Abylay»).*

In these lines epic contains the word **alkady**, which is not used in modern language.

The word **alka** in Kyrgyz, Kazakh, Kumgan, Altai, Khakai, Tuva, Yakut means: 1) gratitude, and also has a second meaning in Kumgan, Altai, Yakut corresponds to 2) praise, in the Altai, Khaki language passed — *rizashylyk bildiru* — satisfaction [14; 137].

E. Sevortyan compares the word **alka** with the meaning «thanks», «gratitude», «good will» with the word **almak**, which in the Altai language means «good», «exemplary». According to the scientist, the root of these two words is *al*: «It can be verbal, and then *-mak* forms the adjective **almak** with the meaning indicated above. It may turn out to be nominal, and then — *maq* has a similar meaning. Depending on this, **alka** can be represented as *al-ka*, i.e. as a common noun, or as *al-ka*, i.e. as an intensifying form of the verb *al* [14; 137].

In our opinion, the ancient Turkic root *al* stands out in the word **alka**, which formed the words **algys** in the Kazakh language, **alkysh** in Uzbek, **alkysh** in Azerbaijani and **algys** in Tatar. But in the Kyrgyz language, the form of the word **alqa** has the meaning «bless, bring a good wish» [13; 51]. The same meaning is contained in V. Radlov's dictionary: **alqa**=alka, **alqa** — to bless [13; 1, 389].

In the Kazakh language, the word **alka** has the following meanings: 1) meeting, group, 2) collegium. Among the steppe tribes that inhabited Kazakhstan in ancient times in the pre-Islamic period, one of the customs was the custom to gather at the graves of the dead and worship them. This custom was called in the Kazakh language «**khalka**». Information about this custom is contained in the work of G.P. Snesev: «These are female, collective rites during annual mourning visits to cemeteries and commemoration of the dead: the women who gathered at the cemetery formed a *khalka* (*khalka* — circle), in the center of which were experienced women who led the ceremony; while reading prayers, they moved in a circle (as in diligence or a shamanic ritual), clapping their hands from time to time» [15; 155].

In the modern Kazakh language, one can also find combinations such as **alkakotan**, **alka kuru**, **alkalau**.

For example, in the epic «Kenesary — Nauryzbai»:

*«Halykty alkakotan otyrgyzyp,
Estigen, korgenenin aitty barin».*

In these lines, the combination **alkakotan** means «to sit in a circle». As R. Syzdykova wrote: «In Kazakh society (like other Turkic peoples) there was a custom of **alkakotan otyru**, i.e. «to sit down, forming a circle» to consult, talk... » [5; 40]. And as we noted earlier, in the Kazakh language there is an expression **alkalau** in the meaning of «**korshau**» — «to enclose, surround, gather around», which means «to consult sit idle». Here it can also be drawn that the word **alka**, transferring «decoration, connection», was formed from the word **alka**, transferring «circle, around». One of the possible manifestations is the fact that the neck decoration — collection — consists of stones strung on a thread and arranged in a circle.

Now let's look at possible conclusions from epic:

*«Ishim tolyp barady, kaigymenen **sana**ga» («Beket batyr»).*

We are interested in the semantics of the word **sana** in these lines.

The explanatory dictionary of the Kazakh language offers two meanings of the word in question:

- 1) the highest form of the ideal image of the reality of objective being (the world), inherent in man;
- 2) come to a decision, conclusion, think, believe [9; 148].

This word is used in two registers in the Kyrgyz language as **sana** and **sanaa**. The word **sana** (verb) means «to think» and «to grieve»: *sanadim, ketem elime* — I missed you, I will go to my people. But the second — **sanaa** — is used as a name and means «thought». *Zhaksy sanaa — zharym yrys* — A benevolent thought — half the luck [16; 631].

In the Kazakh language, this Kyrgyz proverb sounds like *zhaksy lepes — zharym yrys*. In the Mongolian language, the word **sanaa** means «thought» and «attention» [11; 140].

There are several meanings of this word in the ancient Turkic dictionary. One of them — «*San*», second meaning is to think, ponder [17; 483]. So, based on the above information, it can be argued that in the above

lines zhyr the word **sana** has the meaning «thought», i.e. «*Ishim kaigymenen oiga toldy*»- «I am full of sadness and thoughts».

Along with this, the scientist R. Syzdykova notes, the word **sana** has not only the meaning of «thought», but also «longing, sadness, exciting thought». In the following lines «... *kayda baryp togemin ishimdegi sanany*» one can clearly feel the shade of the word **sana** — «a thought tormented, deeply conceived due to sadness» [5; 136]. She considered this meaning common to the Turkic-Mongolian languages. The meaning of the word **sana** in the above zhyr coincides with the possible interpretation of the scientist.

Bul asker kosime boldy alaman,

Budan kutylnagym bolyp tur kuman («*Edige batyr*»).

These are lines from zhyr, where the word **alaman** occurs. This word will be discussed later. **Alaman** is a polysemantic word. In the Kazakh language, there are variants of its meaning:

- 1) army, armed forces.
- 2) soldier, warrior.
- 3) robber, robber.
- 4) society, people.

This word is found in many Turkic languages. So, this word means in the Kyrgyz language: «1) an attack without a battle order (random), 2) a disorder, 3) a crowd, a mass, a people, 4) spoils of war, a trophy» [16; 48]. In the Turkmen, Uighur language, this word means «a mass of people; snatch, plunder» [18; 51]. And in the dictionary L.Z. Budagov, **alaman** is semantized as follows: «a detachment organized for robbery» [19; 1, 79].

The scientist T. Baizhanov, who studied military terms in the Turkic languages, believes that in this word the root is **al**, meaning «voyko», and **-man**-suffix with the meaning of increase [20; 243].

Based on the above interpretations, E.V. Sevortyan came to the conclusion that in the word **alaman** the root is *alak* (robbery) and the suffix **man**, that is, this word was formed as a result of the merger of two words and means «a person participating in robbery». G. Vamberid gave information about the connection between the words *al* — «take», «take away» and *elik* — «hand» [14; 134]. In the etymological dictionary of the Kazakh language, an assumption is made about the formation of the compound word **alaman** from the roots **al-ala** (army, military detachment, army) and **man** (person) [21; 29].

R. Syzdykova wrote about the origin of this word: «In our opinion, in the words **alaman**, **alash**, **alaku** (**alalau**), the source is not the verb **al**, and not the word **al** in the meaning of «army», but the word **ala** / **x**, which in Mongolian, Kalmyk languages means: «1) to kill, kill, slaughter livestock; 2) bringing death, mortifying» [5; 31]. And this means that this word is common in the Turkic-Mongolian languages and in the Turkic language it began to be used not in the meaning of «kill», but as a derivative root.

In the given lines of zhyr, the word **alaman** can mean «robber», because, firstly, in this passage there is the word «*asker*» («army»), secondly, the author likens the army to robbers and we doubt whether we can get rid of from this — *budan kutylnagym bolyp tur kuman*.

The next stage of our research is work on the word **tolengit**. This word is found in the zhyr «Kenesary-Naurzybay».

«Kaida boldy zhaksy adam

Tolengit kylyp ustagan».

Tolengit — a servant of the owner, a hired worker. Such people, dependent on the feudal lords, constituted a social society. They were under the patronage of sultans and khans belonging to different social strata, and therefore were obliged to serve them.

One part of the Tulengits are couriers, slaves who carry out the orders of the sultans and khans in the palace, *tolengut* hist. khan's servant [16; 737], the word servant has the following meaning: 1) under serfdom: palace servants of the landowner. 2) someone's servants, henchmen [23; 1764].

A. Nurmagambetov believes that the word in question is a modified version of the combination «*toreni kut*» — «take care of the owner» [24; 73]. In general, the words «**tolengit**» and «**toreni kut**» are similar in form and sound characteristics.

It is obvious that the word «tolengit» is used in the meaning of «couriers, slaves of sultans, khans, forming an aggregate».

But there are different points of view on the semantics of this word. The researcher S. Zhanpeisova writes about this list of words as the name of an ethnos (tribe). In support of his point of view, L.N. Gumilyov's line is quoted: «The very name «tele» still lives in the Altai ethnonym *Teleut*. The descendants of Tele are the Yakuts, Lengits, Uighurs, etc. The Tauris consisted of 15 tribes: Dubo (Tubalars),

Dolange (Telengits)... Bugu. The eastern part of Gornyi Altai is now inhabited by the Telengits. In the north, the Telengits coexist with the Black Tatars (Yshi-Kizhi), in the east with the Tuvans, in the south with the Kazakhs, and in the west with the Altaians (Altai-Kizhi)... Northern Telengits call themselves Teles... In the 7th century the Telengits (Chinese Dolanzhe) occupied a vast territory in Khangoi, west of the Orkhon, and were considered one of the Tele tribes. And then he continues: «Gumilyov did not say anything about them as a social group, he only considered them as a tribe that had been living since ancient times» [25; 20].

Among the Ottoman Turks, the word **tulungu** meant «poor, beggar». «Týlýngý (Osm.Bianci), verql.týlō-beggar [13; 3, 1570]. And týlō [kkir., vontilä+ý]-tilai-request, prayer» [13; 3, 1569]. In our opinion, there is a close semantic connection between the forms of the words **tolengit** and **tulungy**.

Such «shifts» in the semantics of the word reflect changes in life, technological advances and changes in people's everyday life. There are various reasons for obscuring the meanings of words. The obsolescence of the meaning of a word or its withdrawal from active use is determined both by extralinguistic factors, in particular, political changes in life, and is determined by specific linguistic processes taking place in the language. It is quite obvious that the output of words from the composition of the common vocabulary is a long and drawn-out process: first they leave the everyday active vocabulary of the people, then they move into a rarely used passive vocabulary and, finally, they are gradually forgotten and become completely incomprehensible to native speakers of the modern Kazakh language.

Conclusion

In conclusion of the article, we note that in the dictionary language of any language there is a layer of a word, the lexical meaning of which is difficult, in addition, this layer does not apply to the active vocabulary of a particular definition. Traditionally, these questions are dealt with by historical lexicology, which is useful both for the vocabulary itself (the vocabulary of the language) and for the ways of its formation and scope of development.

The ancient Kazakh epic — the historical zhys as «Abylay», «Kabanbay batyr», «Kenesary — Nauryzbay», «Beket batyr» — contains rich material for studying the Turkic roots in the Kazakh language, demonstrating the unity of the Turkic-speaking world, and also allows you to see the features worldview of the Turkic nomads, to get acquainted with the peculiarities of life of nomadic tribes.

An appeal to the vocabulary of historical zhys is not the only source for describing the vocabulary of the Kazakh language; the scope of comparative analysis includes information from ancient written literary samples. The usage of the comparative analysis of the words presented in etymological dictionaries, the analysis of modern Turkic languages (Kyrgyz, Turkmen) will allow us to establish the ancient Turkic origin of such words in the Kazakh language as **kudir**, **kydyra**, **agalau**, **abzal**, etc.

We emphasize that a comparative analysis of the vocabulary of the Kazakh language in the aspect of historical lexicology allows us to take a broader look at the issues of describing the lexical composition of the Kazakh language as an ethno-linguistic study, scientific value, which is especially important now, when the focus is on the spiritual independence of the people, ethnoculture as a form of existence of the cultural and national code of Kazakh people.

References

- 1 Жанпейісов Е.М. Әуезовтің «Абай жолы» эпопеясының тілі / Е.М. Жанпейісов. — Алматы: Ғылым, 1976. — 165 б.
- 2 Гумбольдт В. фон. Язык и философия культуры / В. фон Гумбольдт. — М.: Прогресс, 1985. — 451 с.
- 3 Потебня А.А. Слово и миф / А.А. Потебня. — М.: Правда, 1989. — 622 с.
- 4 Манкеева Ж. Мәдени лексиканың ұлттық сипаты / Ж. Манкеева. — Алматы: Ғылым, 1997. — 272 б.
- 5 Сыздықова Р. Сөздер сөйлейді / Р. Сыздықова. — Алматы: Санат, 1994. — 190 б.
- 6 Қайдаров Ә. Этнолингвистика / Ә.Қайдаров // Білім және еңбек. — 1985. — № 10.
- 7 Хусаинов К. Звуко-изобразительность в казахском языке / К. Хусаинов. — Павлодар, 2010. — 268 с.
- 8 Мусаев К.М. Лексикология тюркских языков / К.М. Мусаев. — М.: Наука, 1984. — 228 с.
- 9 Қазақ тілінің түсіндірме сөздігі. — Алматы: Ғылым, 1974-1987. Т.1-10.
- 10 Уәлиев Н. Қазақтың бұрынғыдан қалған сөзі / Н.Уәлиев // Ана тілі, 1990. 20 қыркүйек.
- 11 Монгол-казах толь. — Өлгий, 1984. — 885 б.
- 12 Қазақ тілінің диалектологиялық сөздігі. — Алматы: Ғылым, 1969. — 427 б.
- 13 Радлов В.В. Опыт словаря тюркских наречий / В.В. Радлов. — СПб, 1893-1911. Т.1-4.
- 14 Севортян Э.В. Этимологический словарь тюркских языков / Э.В. Севортян. — М.: Наука, 1974. — 1980 с.

- 15 Снесарев Г.П. Реликты домусульманских верований и образцов у узбеков Хорезма / Г.П. Снесарев. — М.: Наука, 1969. — 336 с.
- 16 Юдахин К.К. Киргизско-русский словарь / К.К. Юдахин. — М.: Советская энциклопедия, 1965. — 973 с.
- 17 Древнетюркский словарь. — Л.: Наука, 1969. — 676 с.
- 18 Уйгурско-русский словарь. — М.: Советская энциклопедия, 1958. — 820 с.
- 19 Будагов Л.З. Сравнительный словарь турецко-татарских наречий / Л.З. Будагов. — СПб, 1861-1871. т.1-2.
- 20 Байжанов Т. Қазақ әскери лексикасының тарихы: фил. ... ғыл. док. дис. / Т. Байжанов. — Алматы, 1993. — 336 б.
- 21 Қазақ тілінің қысқаша этимологиялық сөздігі. — Алматы: Ғылым, 1969. — 240 б.
- 22 Шанский Н.М., Иванов В.В., Шанская Т.В. Краткий этимологический словарь русского языка / Н.М. Шанский, В.В. Иванов, Т.В. Шанская. — М.: Просвещение, 1975. — 542 с.
- 23 Ожегов С.И. Словарь русского языка / С.И. Ожегов. — М.: Русский язык, 1990. — 922 с.
- 24 Нұрмағамбетов Ә. Қос сөздердің құпиясы / Ә. Нұрмағамбетов. — Алматы: Жалын, 1991. — 95 б.
- 25 Жанпейісова С. Қазақ тілінің рухани мәдениет лексикасы: фил. ғыл. канд. дис.: / С. Жанпейісова. — Алматы, 1996. — 167 б.

Б. Карагулова, С. Сапина, Я. Конечны

Жалпытүркілік лексемалардың эволюциялық үдерістері

Тіл — тарихи категория, сондықтан ол үнемі дамып, өзгерістерге ұшырап отырады. Ал тілдің негізгі бөлігі болып табылатын сөз және оның мағынасы да қоғамның дамуымен бірге кеңейеді, тарылады, мағынасы өзгеріске ұшырайды не мүлдем тілдік қолданыстан шығып калып жатады. Бұл — тілдік заңдылық, сондықтан сөз мағынасындағы өзгерістер — үнемі зерттеп отыруды қажет ететін тіл біліміндегі өзекті мәселелердің бірі. Сөз мағынасын зерттеу арқылы тілдің, сол тілде сөйлейтін халықтың тарихынан, мәдениетінен, тұрмыс-тіршілігінен мәлімет аламыз. Мақалада түркі тілдеріне ортақ сөздердің мағыналарындағы өзгерістер талданып, жан-жақты зерттеледі. Этимологиялық, тарихи-салыстырмалы әдістерді қолдану арқылы сөз мағыналарына лингвистикалық талдау жасалады. Түркі тілдерінен нақты тілдік деректер келтіре отырып, ортақ сөздердің мағыналарындағы ұқсастықтар мен уақыт өте пайда болған ерекшеліктер туралы баяндалады. Сонымен бірге сөз мағыналарын ашу барысында түркі тектес халықтардың мәдениеті, тарихы, таным мен болмысы туралы ақпараттар да қолданылады. Зерттеу барысында аталған мәселеге қатысты отандық, шетел ғалымдарының пікірлеріне талдау жасалады. Авторлар жекелеген сөздердің мағынасына қатысты қолданыстағы пікірлермен барлық жағдайда сәйкес келе бермейтін өзіндік тұжырымдарымен бөліседі. Қазіргі кезде мағынасы күңгірт тапқан, түпкі мағынасынан ажыраған, тіпті мағынасын жоғалтқан сөздер талдау барысында халық ауыз әдебиетінен, ортағасырлық тілдік ескерткіштерге жататын туындылардан алынған деректер қолданылады. Мақалада баяндалған мәліметтерді қазақ әдеби тілінің тарихына, сөздердің этимологиясына қатысты зерттеулерде кеңінен пайдалануға болады.

Кілт сөздер: түркі тілдері, сөз мағынасы, сөз эволюциясы, этимология, сөз тарихы, ұлт мәдениеті, халықтың дүниетанымы, әдеби тіл тарихы, гипотеза, тарихи-салыстырмалы әдіс.

Б. Карагулова, С. Сапина, Я. Конечны

Эволюционные процессы общетюркских лексем

Язык — историческая категория, поэтому он постоянно развивается и претерпевает изменения. А слово, являющееся основной частью языка, и его значение вместе с развитием общества расширяется, сужается, значение претерпевает изменения либо полностью выходит из употребления языка. Это языковая закономерность, поэтому изменения в значении слова — одна из актуальных проблем языкознания, которая требует постоянного изучения. Изучая значение слова, мы получаем сведения из истории, культуры, быта, языка народа, говорящего на этом языке. В статье анализируются и всесторонне изучаются изменения значений слов, общих для тюркских языков. Проводится лингвистический анализ значений слов с использованием этимологических, историко-сравнительных методов. Приводя конкретные языковые данные из тюркских языков, говорится о сходствах в значениях общих слов и появившихся с течением времени особенностях. Кроме того, при раскрытии значений слов используется информация о культуре, истории, познании и бытии народов тюркского происхождения. В ходе исследования проводится анализ мнений отечественных и зарубежных ученых по данному вопросу. Авторы делятся своими выводами, которые не во всех случаях совпадают с существующими суждениями относительно значения отдельных слов. В настоящее время при анализе слов, смысл которых тесно, оторван от окончательного значения и даже утратил смысл, используются данные из

устного народного творчества, произведений, относящихся к средневековым языковым памятникам. Сведения, изложенные в статье, могут быть широко использованы в исследованиях, касающихся истории казахского литературного языка, этимологии слов.

Ключевые слова: тюркские языки, значение слова, эволюция слова, этимология, история слова, культура нации, мировоззрение народа, история литературного языка, гипотеза, историко-сравнительный метод.

References

- 1 Zhanpeyisov, E. (1976). Auezovtin «Abai zholy» epopeyasynyn tili [The language of epopee «Abai zholy» of M. Auezov]. Almaty: Gylym [in Kazakh].
- 2 Gumboldt, V. fon (1985). Yazyk i filosofiya kultury [The language and philosophy of culture]. Moscow: Prigress [in Russian].
- 3 Potebnya, A. (1989). Slovo i mif [The Word and Myth]. Moscow: Pravda [in Russian].
- 4 Mankeeva, Zh. (1997). Madeni leksikanyyn ulttyk sipaty [The national characteristics of cultural lexis]. Almaty: Gylym [in Kazakh].
- 5 Syzdykova, R. (1994). Sozder soileidi [Words speak]. Almaty: Sanat [in Kazakh].
- 6 Kaidarov, A. (1985) Etnolingvistika [Ethnolinguistics]. Bilim zhane enbek — Education and work, Vol. 10 [in Kazakh].
- 7 Husainov, K. (2010). Zvuko-izobrazitelnost v kazahskom yazyke [Sound and visualization in the Kazakh language]. Pavlodar [in Russian].
- 8 Musayev, K. (1984). Leksikologiya tuytskikh yazykov [Lexicology of Turkic languages]. Moscow: Nauka [in Russian].
- 9 Kazak tilinin tusindirme sozdigi [Explanatory dictionary of Kazakh language] (1974-1987). Almaty: Gylym [in Kazakh].
- 10 Ualiyev, N. (1990). Kazakhtyn buryngydan kalgan sozi [The old sayings of Kazakh people]. Ana tili — A native language, 20 September [in Kazakh].
- 11 Mongol-kazah tol' [Mongolian-Kazakh Dictionary] (1984). Olgiy [in Kazakh].
- 12 Kazak tilinin dialektologijalyk sozdigi [Dialectic Dictionary of Kazakh language] (1969). Almaty: Gylym [in Kazakh].
- 13 Radlov, V. (1983-1911). Opyt slovarja tjurkskih narechij [Experience of Turkic adverbs dictionary]. SPb. [in Russian].
- 14 Sevortyan, E. (1974). Jetimologicheskij slovar' tjurkskih jazykov [Etymological Dictionary of Tukic languages]. Moscow: Nauka [in Russian].
- 15 Snesev, G. (1969). Relikty domusulmanskih verovanii i obraztsov u uzbekov Khorezma [Relicts of pre Muslim believes and patterns of Khorezm Uzbek]. Moscow: Nauka [in Russian].
- 16 Yudakhin, K. (1965). Kirgizsko-russkij slovar' [Kirghiz-Russian Dictionary]. Moscow: Sovetskaja jenciklopedija [in Russian].
- 17 Drevnetjurskij slovar' [Old Turkic Dictionary]. (1969). L.: Nauka [in Russian].
- 18 Ujgursko-russkij slovar' [Uyghur-Russian Dictionary]. (1958). Moscow: Sovetskaja encyclopedia. [in Russian].
- 19 Budagov, L. (1861-1871). Sravnitel'nyj slovar' turecko-tatarskih narechij [Comparative Dictionary of Turkish-Tatar adverbs]. Vol. 1-2. SPb. [in Russian].
- 20 Baizhanov, T. (1993). Kazakh askeri leksikasynyn tarikhy [The history of Kazakh soldiers' lexis]. Doctor's thesis. Almaty [in Kazakh].
- 21 Kazak tilinin kyskasha etimologijalyk sozdigi [A Short Etymological Dictionary of Kazakh language]. (1969). Almaty: Gylym [in Kazakh].
- 22 Shanskiy, N., Ivanov, V., Shanskaya, T. (1975). Kratkij jetimologicheskij slovar' russkogo jazyka [A Short etymological Dictionary of Russian language]. Moscow: Prosveshenie [in Russian].
- 23 Ozhegov, S. (1990). Slovar' russkogo jazyka [Dictionary of Russian language]. Moscow: Russkiy yazyk [in Russian].
- 24 Nurmagametov, A. (1991). Kos sozderdin kupiyasy [The secret of doubled words]. Almaty: Zhalyn [in Kazakh].
- 25 Zhanpeyisova, S.(1996). Kazakh tilinin rukhani madeniet leksikasy [The inner cultural lexis of Kazakh language] Candidate's thesis. Almaty [in Kazakh].