

Materials of Conferences

**COMPLIANCE OF THE COMMON NAMES
WITH SOUND STRUCTURE
IN THE ANCIENT TURKIC
AND KAZAKH LANGUAGES**

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Words from the distant ancient times to modern times have not been subjected to any changes, – independent morphemes in the language consist of a significant group [1, p 34–35.]. Names with the same sound structure found among the different parts of speech. The article investigates the matching words in the languages of ancient monuments in the Kazakh language, words are analyzed for total sound composition, internally divided into two groups: 1) names completely appropriate to the phonetic form and meaning; 2) names fully consistent with the phonetic form, but with different meanings. Words that comply fully with each other and phonetic form and meaning, as in ancient times, and now there were only mixed. Words, fully consistent with the phonetic form, but in the sense of having differences found among disyllabic. General on the sound composition in the ancient and Kazakh words in other Turkic languages have differences.

Keywords: morpheme, phonetic form, language of monument, voice composition, accordance, comparison.

Objective of research: demonstrate phonetic-morphological nature of vocabulary that is used since ancient times till modern days in modern Kazakh language and find their common legislations.

Object of research: ancient historical words that are included into modern vocabulary of Kazakh language.

Methods, used in research: during the research comparative-historical methods, analysis, synthesis have been used.

Research results: During historical development lexis of Turk languages has suffered numerous changes in lexical, phonetic, and grammatical aspect, words changes in their phonetic composition, but regardless of this fact, meanings of these words remained unaltered. Defined have been names that correspond completely in phonetic form, but differ in meaning.

Conclusion: The majority of modern Kazakh language vocabulary takes its origin in ancient ages, it is testified by names in ancient-Turk and ancient-Kazakh languages, common nature of sound composition, and words, unaltered in their meanings – writings on ancient monuments. Here we would like to underline that words that correspond completely in phonetic form and meaning have always been monosemantic in ancient times and modern days.

It is known that during its development lexis of Turk languages has suffered numerous changes

in lexical, phonetic, and grammatical aspect. All turkologists and linguists accept legislations of such development as an axiom. However, words that haven't suffer any changes since ancient times to modern days are independent morphemes and form a significant group within a language [4, p. 34–35]. Names with unaltered sound composition can be found not only among nouns, but also among verbs and adjectives, numerals, and other parts of speech. Nouns that are identical to language of monuments from XI–XII century and Kazakh language, can internally be divided into two groups: 1) names that are completely identical in their phonetic form and meaning; 2) names that correspond completely in their phonetic form but differ in meaning.

1. *The names, mentioned below, are completely identical in their phonetic form and meaning:*
monosyllabic: (бір буындылар). Сүт. /Milk. L Liquid substance of a great nutritional value, white, produced by mammary glands of women and udder of cattle as well as other mammals. [9, 624 c.] (author.). Қымыз сүт йа йүң йағ йоғурт курт ҚБ 320 (Қымыз, сүт, тоңдаған май, айран мен құрт / Koumiss, milk, frozen /solid/ butter, kephir and курт). **Сан. / Number.** Numeral unit of a certain object, phenomenon. (literate)/ Это ол анда йатыбан берүү саныны ҺХ 276 (Өзі көрде жатып, малының санын береді/ Being placed in his grave, counts their cattle). **Қар. /Snow.** White precipitations that fall out in shape of large flakes during winter /. Қыш ерса йана түш көрүгли қары Ақар сув түшаса йа буз қар толы ҚБ 360 (Өмірінің ақырына (қысына) жақындаған қарт түс көрсе, Түсінде ағып жатқан суды немесе жер бетін жапқан қарды, мұзды көреді. / If an old man who is at the end (winter) of his life, sees a dream of flowing water or snow covering earth, ice/). **Қой. / Овца.** Ruminant animal, light beast with a dense fur; one of our types of cattle./ Тонум қой йүңи тап йегүм арпа аш ҚБ 343 (Кийім – қой жүні, қанағат етер асым – арпа / My clothes is sheep fur, food that satisfies me – barley/. **Қаз. / Goose.** Wild or domestic waterfowl with a long neck/. Қаз өрдәк құғу қыл қалықығ туды ҚБ 14 (Қаз, үйрек, аққу, қылдар аспанды толтырды /Geese, ducks, swans feathers filled the sky). **Көл. / Lake.** Closed in circle (by banks) in natural or human-made shape wide and large water pool /(author)./ Вафы көли суғлуп қуруп йоллары ҺХ 387 (Опа көлі суалып, көздері құрып / As lake Опа dried out, springs vanished (literate)). [1, 704 c.] **Күз. /Autumn.** One of four seasons, following summer /. Келүр күз кечар йаз барур бу умур ҺХ 453 (Күз келеді, жаз кетеді, бұл өмір өтеді / Autumn comes, summer passes, this life goes. **Ай. / Moon.** 1. A planet that reflects (illuminates) a bright light upon the Earth during night/. Йарутты ажунда күнүг һәм айығ ҚБ 21 (Күн мен ай әлемді жарық етті. /Sun and

moon have light up the universe/world/); 2. Season that embraces one twelfth of a year, 30-days term./ Түкал он сегіз айда айдым бу сөз ҚБ 392 (Толық он сегіз айда бұл сөзді баяндап шықтым. / For eighteen full months these words I have been reporting, this speech I have been saying/(author)). **Ат.** *Көлік ретінде саят мінілетін, арба-шанаға жегілетін және әр түрлі шаруашылық жұмыстарға пайдаланылатын еркек жылқы.* / **Steed.** *Male breed of horse, riding animal for hunt or as a transport, mounted into arbu – sleigh and used in various household works. (авт.)* / Атында коды түшти ҚБ 190 (Атынан жерге түсті. / Unmounted a steed onto the ground /). **Бөз.** / **Coarse calico.** *Thin, flabby, cloth (author)* / Қалы болса атлас унутма бөзүң ҺХ 354 (Егер атлас кисен, бір кезде киген бөзінді ұмытпа. / When you put on satin, don't forget you coarse calico that you wore some time before/). **Тай.** / **Yearling.** *Offspring of a horse that exceed one-year age, but has not yet achieved two years of age.* / Кевал мұндүң аркун йема тазы май ҚБ 415 (Асыл тұқымды жүйрік міндің, арабтың таза тайын міндің. / You rode pedigree runners, mounted neatly Arab yearlings/(author)). **Түн.** / **Night.** *Time period from evening to morning, dark part.* / Қараңқуда ердим йарутты түнүм ҚБ 39 (Қараңғыда едім, құдай түнімді жарық етті / Was in darkness I, the God light up my night./ (author)). **Кек.** / **Revenge.** *Hatred, anger, enmity towards someone, a rival, enemy, etc.; anger and fury.* / Неғү тер ешитгил билүр кеги йок ҚБ (Білімді кегі жоқ адам не деп айтады, есті. / What will an educated, unvengeful man say, reasonable/sensible/ (author)). **Таң.** / **Morning.** *Time period before the sunrise.* / Ешит бут бу сөзга камуғ таңда жан Қопуп тилга йүкнүп тазару қылу ҺХ 147 (Тыңда. Илан бұл сөзге. Бағзы біреулер күн сайын таңсәриде тұрып, тілге жүгініп, құлшылық етеді. / Listen, trust these words. Some prey every day getting up early in the morning, kneeling./ (author)). etc. [3, p. 523.]

2. **Duosemantic (екі буындылар) that correspond completely in phonetic form and meaning.** **Қалқан.** / **Shield.** *Protective tool (defensive) in hands of Batyrs, designed to parry strikes, bullets, arrows/ (author)* Тайаклық йағықа темүр қалқан ет ҚБ 306 (Таяқпен қаруланған темірден жасалған қалқан ұста. / Being armed with a stick, hold your shield, made of iron./ (author) **Қайың.** / **Birch.** *A tree, growing upwards with a birch crust and heart-shaped leafs (author)* / Қайың тег бодум ерди оқ тег көни түз йа тег егри егилдим төниттим ҚБ 387 (Бойым қайың сияқты мықты еді, оқ сияқты түп-түзу болатын, Енді жақ сияқты иіріліп илдім, бүкірейдім. / I was thin and strong as birch, straight like an arrow, now, shrunk like cheeks I bent and stooped (author.). **Қарға.** / **Crow.** *Omnivorous black bird with an unclean meat that mostly feed on carrion.* / Бу алп ер секритип чериг тарғаны Лачын куш қовар тег қалын қарғаны ҚБ 88 (Бұл алып ер

атын секіртіп жау әскерін бытыратты, Лашын құстың көп қарғаны быж-тыж еткеніндей. / This giant spurred his horse to gallop, drove away the rival army, just like hissing peregrine, drives way a murder of crows./ (literate.)). [8, 591 с.] **Қымыз.** / **Koumiss.** *Cultured milk beverage of horse milk. (author)* / Қымыз сүт йа йоң йағ йа йоғурт курт ҚБ 264 (Бие сүтінен жасалған қымыз немесе тоң май немесе айраннан жасалған курт. / Koumiss, made of horse milk or kurt, made of frozen butter of kephir.). **Арпа.** / **Barley.** *Grain crop with a thick crust, similar to wheat / Тонум кой йуңы тап йегүм арпа аш ҚБ 343 (Киімім – кой терісі, қанағат етер асым – арпа. / My clothes is sheep fur, food that satisfies me – barley / (author)). Сақал. / **Beard.** *Hairy surface (bristle) that grows on men's chin and cheeks.* / Сақалың үрүң болса келди өлүм ҚБ 264 (Сақалың ағарса, өлім келді деп есепте / If your beard turns white, know that death has come), etc [2, p. 211].*

While comparing nouns of modern Kazakh language with nouns, taken from language of monuments of XI–XII centuries, we have found completely identical names that correspond totally in phonetic form and meaning. When one compares not only one part of speech, but the whole vocabulary, it becomes clear that the number of such completely identical names is significantly greater. Here we would like to underline that words that correspond completely in phonetic form and meaning have always been monosemantic in ancient times as well as modern days.

3. At the same time, there are names in language of monuments that **have differences in meaning maintaining a complete similarity in phonetic form.** According to monosyllabic, such nouns can be multi-semantic in basic language of monuments and modern Kazakh language.

АТ. / **Name.** 1. *Definition for a name of person.* / Атасы аты Махмуди Йүгінәки ҺХ 477 (Атасының аты – Махмуд Йүгінеки / Name of his grandfather is Makhmud Iugineki). 2. *Definition of "position"* / Атым кул тапуғчы көр орным қапуғ ҚБ 53 (Атым – қызметші құл, орным есік алдында. / My name is serving slave /servant/, my place is in front of the door (by the threshold) / (literal.)). 3. *Defined as a name of object, thing, phenomenon.* / Адибнің йери аты Йүгнәк аруп ҺХ 475 (Шайырдың жерінің аты – Йүгінек деп аталады / Name of land Shaiyrda is Iuginek).

While in KB all three of these definitions, there are only the first and the third definition of it in hX. Of course, this phenomenon depends on volume of a work, its theme and genre, an author's mastery of speech. We should underline that when the word **АТ** is used in definitions: 1) name of person (Махмуд Йүгінеки), 2) position (қызметші құл), 3) name of territory (Йүгінек), lexical meaning changes, obtaining different meanings.

Besides, the following definitions of this word are found in Kazakh language:

1. *Атақ – даңқ. /1. Fame, popularity/ Атың шықпаса жер өрте (Мақал). /Букв.: If your name becomes famous, burn the ground./ 2. *Үй жануарларына қойылған қосымша ат./ 2. Nicknames, names of domestic animals./ Мына сиырдың аты – “Ақшабақ” / This cow is called Akshabak./ [5, 696 с.]. Investigation shows wide possibilities of developing the mentioned word.**

ҚАН. /Blood. Defined as red liquid that circulates in veins and feed body cells (author) / Қызыл ағзы қан тег қашы қап-қара ҚБ 18 (Ол құстың аузы қан сияқты қып-қызыл, қасы қап-қара /literate.: This bird has very red beak, just like blood, its brows are very black/). In Kazakh language this word also includes the concept *мегі бір тұқым, туыс* /literate.: one breed, relatives in blood/. Сенбегені ғой. Қаны басқа емес пе? /literate.: Means no trust. Is is not a different blood? [6, p. 624]. If in sentence: “1941 жылдың июні қан мен қайғы әкелген жексенбі болатын” /literate.: June of 1941 became a Sunday that brought blood and grief./ – it means *өлім, ажал* /death, destruction, demise/, in sentence “оның бүйірінде қатып жатқан қан бар ғой” /literate, figurative.: in his body there is stale / frozen blood/ used in definition because in his side (in him) there are stale / icy blood / *ашулы кек, ыза, намыс – angry revenge, anger, self-esteem* [6, p. 624].

ЕМ. /Treatment. Something (an object, a thing, etc.) provides for healing of a patient from their illness, disease (author) / Бу игга еми йоқ ҚБ 47 (Бұл аурудың емі жоқ /У этой болезни нет лечения/). Outside of this definition in Kazakh language it means *әрбір ауруға қарсы қолданылатын емдеу әрекеті, емдеу ісі* / healing effect, medical treatment, used for every disease /. Therefore, definition of this word has generalized, became much wider. In sentence “Мұның емі қайсы? Неңдей шара, қандай ықпал жасауға болады” / What treatment is he on? What measures can be taken? What influence can be applied? / The noun *ем* is defined as “*бір нәрсенің амалы, айласы, шарасы*” / effect of something, trick, a measure /. Sometimes this word can carry a poetic symbolism and used in meaning *heart medication, the desired choice* [7, p. 735]. **ТОР.** / Net, railing, fender. Defined as an object, bound of rope via railing fending method, in squares (author) / Усайуқ бу йаңлуқ ерди сүк көзі Қалы торқа кирмаз бу йаңлуқ өзи ҚБ 208 (Адам дегеніміз өзі ұсақ, көзі тоймайтын сүк емес пе? Қалайша ол өз еркімен құрылған торға кірмейді? / Is not one whom we call human small himself, insatiable, greedy? How is he not caught in nets that he himself placed on his desire? / (author)). In Kazakh language this idea also includes the definition of *fishing net / балық аулайтын ау/*. The latest examples demonstrate how formally monosemantic words can develop during time under the influence of various reasons [1, p. 704]

Among words with identical sound form one can sometimes find, apart from multisemantic na-

ture, other conflicting aspects. At the same time, it is obvious that there can be a certain similarity and connection.

ҚОР. / Harm. Defined as harm, damage, loss, injury / Чықыш көрмаса иш болур ерка қор ҚБ 54 (Шығысын көріп байқай алмаған адам ақырында шығынға батады / A person who does not consider his costs, will bear heavy losses in the end (literate)). In sentence “Бұл ауылда менен қор адам жоқ па, неге басынасың?” / What, is there no person in this village who is more humiliated than myself? Why are you being neglectful? / **қор** defines *сорлы, бейшара байғұс* / poor man, unhappy [9, p. 624]. It is shown that as a person suffers costs and damage constantly, thy become humiliated.

ҚЫР. Defined as “mountain ridge”. / Йазы тағ қыр опры төшанди йадып ҚБ 16 (Жазық дала, тау қырқасы ойпаң жерлер көк шөпке бөленіп масатыдай кілем төсенді / Plain steppe, mountain ridges, hollows, were covered with green satin of grass/). The Kazakh understand the name **қыр** as a *stretched high ground, ridge*. Біз де демімізді ішке тартып, қыр басына көтерілген екеуге қызғана қарап қалдық / And we, holding our breath, were carried away by the couple that climbed the top of mountain ridge. [3, p. 962]. Obviously, according to the law of assimilation, mountain ridges and high grounds that do not refer to mountains at all, are now called the same name.

ҚЫЛ. Defined as hair. Йолуң қылда йинчка өзүңни көнит ҚБ 434 (Жолың шаштың қылынан да жіңішке, өзінді тура жолға сал / Your road is narrower than a mane hair, guide yourself to the straight way. Definitions in Kazakh: 1. *Hairs of tail or mane* (author); 2. *Generally: woman’s hair, hair coat, bristle, fur of any kind*. Seems like in ancient – Turk language semantic of the word “шаш” in combination with “шаштың қылы” /hairs/ transformed into “қыл” / firm hair / (author) in process of its usage [2, p. 278].

Even in case of complete correspondence of phonetic shape, names with different meanings can be found among disyllabic nouns.

АТА. On the mentioned monuments this word was used only in one definition – *туған әке, өз әкесі* /native father/. In Kazakh language it had a number of definitions: 1. Elder father, grandfather; ancestor / 2. Relationship, affinity between people, blood relation; *kin*; 3. Kin/kind/, name, origin, *tribe, kind*; 4. *Father in law*. 5. *Қаруя* (1. *Polite address*; 2. *Old man, ақсақал* /acksacal/ (in respectful meaning); 6. *Foundation, origin of something, cause* (of all causes). And also noun **АНА** that is always used together with name “ата” and one definition, be that Orkhono-Yenisey monuments or ancient-Turk written monuments: *туған шеші* /native mother/. Definition of this word in modern Kazakh language has broadened and become a generalized idea. Any woman is called “ана” / “mother”/. At the same time the mentioned name has absorbed such definitions as *foundation, kin, root*.

Thus, it seems that all these definitions emerged in Kazakh language around the recent one and half years within a thousand-year period. Their usage in monument in only one definition allows us to conclude it.

ТАРМАҚ. In definition fingernail. Не йавлақ нең ол бу өлүм тармақы ҚБ 54 (Өлім тырнағынан артық жиіркенішті не нәрсе бар / What is more disgusting than a death's fingernail (*author*). [10, p. 724]. In Kazakh language there is also such name of object as **тармақ**. However, the definition isn't even close to match: *head, part, branch of some thing or object*. It is possible that the cause of all causes is in different homonymic words.

We can continue listing names that correspond completely in their phonetic form and meaning as well as names that might correspond in phonetic form, but differ in meaning. Here a question emerges: how so many words stayed unaltered and survived to our present days without suffering sound changes? In our opinion, syllables that consist of one vowel and one consonant, no matter if it is an open or closed syllable, will most likely be closed (*ар, ат, от, ас, ем, ақ* etc.). Also, vitality of closed syllables if not exceeds, is not less (*күн, түн, тор, қыр, көк, бек* etc.). Such feature remains in case of junction between two closed syllables (*тар + мақ, қал + қан, топ-рақ, қар + мақ, бай + лық* etc.). In the name **Ба + қыр** (cave/copper/) an open syllable that consists of one consonant and one vowel, is combined with a closed syllable. In the name **Ар + қа** a closed syllable is combined with an open syllable. Thus, in order to preserve sound stability, a word must be constructed of syllables that consist of one vowel, one consonant, open, closed syllables, and also a closed syllable between two consonants. But, not all syllables will string in this fashion, as they suffer numerous alteration in their phonetic, phonological alterations.

In Kazakh language words that have not suffered phonetic alterations, are spelled differently in other languages. For example, **қар** (snow) of Kazakh language is spoken differently in Azerbai-

jan and Turk language – **ғар**. Besides, in Turkmen language **a** is spoken slowly. **Ат** (name) in Turkish, Azerbaijani language – **ад**. **Таң** (sunrise) in Turkish is **дан**, in Turkmen – **даң**. While Kazakh language preserves most of general-Turk letters in word beginning or end of it, in Oguz, Karluk-Yugursk language such legislation is disturbed, and a word oscillates from its phonetic form. Correspondence between names in ancient-Turk and Kazakh language, generality of sound composition, meaning, present a great interest for the further research.

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The work is submitted to the International Scientific Conference “Development of Scientific Potential of Higher Education”, UAE (Dubai), March 3–10, 2015, came to the editorial office on 25.02.2015.