Sh.Sh. Zhalmakhanov[1] , A.B. Salkynbay[2]

[1]E.A.Buketov Karaganda University. Kazakhstan. Almaty.
[2] Al-Farabi Kazakh National University. Kazakhstan. Almaty.
Email: asalkbek@gmail.com

ON THE POLYSEMANTIC PHENOMENON OF THE GENERAL VOCABULARY OF TURKIC MONUMENTS AND LANGUAGES*

The article analyzes the polysemantic general vocabulary of the Turkic written monuments and Turkic languages, which belong to different lexical-semantic, lexical-grammatical and lexical-thematic groups of the lexical system. The totality of the research history, methods, and methods is called semantic derivation, since the polysemanticity of the vocabulary belongs to semantic categories.

We can say that polysemantic vocabulary has such types as: 1) all Turkic monuments and languages, 2) several monuments and languages, and 3) one monument and language; and the most important reason for the phenomenon of polysemanticism is the designation of several objects by one sound complex.

The fact that, there are some common words common, which convey different meanings in the Turkic languages, can be explained by each specific national background, and world view. In modern Turkic languages, the main reason why the same word denoted different phenomena or, in contrast, the same phenomenon in different words is that people's customs, traditions, prejudices, professions, natural and climatic phenomena and conditions vary. However, it is necessary to distinguish kinship words in Turkic languages experimentally. The main reason for the diverse knowledge of one or another Turk group language is due to the specific worldview characteristics of each nation and its representatives, with how different peoples learn about the world objective reality. The worldview includes views, psychological features, logic, tastes, customs, traditions, beliefs, etc. There can be several forms of the same content, the article reveals the nature of polysemantic names that define similar features of one concept.

Key words: polysemantics in the Turkic languages, polysemantics, lexico-semantic system, semantic derivation, peculiar cognition of the world.

Ш.Ш. Жалмаханов[1], А.Б. Салқынбай[2]

[1]Е. Букетов атындағы Қарағанды университеті. Қазақстан, Алматы қ.
[2] Әл-Фараби атындағы Қазақ ұлттық университеті. Қазақстан, Алматы қ.
Email: asalkbek@gmail.com

Түркі ескерткіштері мен тілдерінің жалпы сөздік құрылысының полисемантикалық феномені

Мақалада лексикалық жүйенің әртүрлі лексикалық-семантикалық, лексика-грамматикалық және лексика-тақырыптық топтарына жататын түркі жазба ескерткіштері мен түркі тілдерінің полисемантикалық жалпы лексикасы талданады. Зерттеу тарихының, әдістерінің және әдістерінің жиынтығы семантикалық туынды деп аталды, өйткені сөздіктің көп мағыналылығы семантикалық категорияларға жатады.

Барлық түркі ескерткіштері мен түркі тілдері, бірнеше ескерткіштер мен тілдері, бір ескерткіш пен тілдегі полисемантикалық лексика деп бөлініп, ғылыми талдауға түсті.Полисемантизм құбылысының ең маңызды себебібір дыбыс кешені арқылы бірнеше нысанды белгілеу екені анықталды.

Түркі тілдерінде әр түрлі мағына беретін ортақ сөздердің болуын әрбір ұлттық ортамен, дүниетаныммен түсіндіруге болады. Қазіргі түркі тілдерінде бір сөздің әртүрлі құбылыстарды білдіруінің немесе керісінше, бір құбылыстың әртүрлі сөздерде болуының басты себебі – адамдардың әдет-ғұрпы, салт-дәстүрі, көзқарастары, кәсіптері, табиғи-климаттық құбылыстармен жағдайлардың әртүрлі болуы. Түркі тілдеріндегі туыстық сөздерді экспериментал-ды түрде ажырату қажет деп есептейміз. Бір немесе бірнеше түркі тілі топтарының ерекшеліктерін анықтаудың маңызы бар. Әр ұлттың және оның өкілдерінің өзіндік дүниетанымдық ерекшеліктері, әртүрлі халықтардың дүниенің объективті шындығын қалай танып білуі маңызды. Тілдік таңбалар арқылы берілетін ақпарат дүниетанымдық көзқарастарды, психологиялық ерекшеліктерді, логиканы, талғамды, әдет-ғұрыпты, дәстүрді, наным-сенімді және т.б. қамтиды. Бір мазмұнның бірнеше формасы болуы мүмкін, мақалада бір ұғымның ұқсас белгілерін анықтайтын полисемантикалық атаулардың табиғаты ашып көрсетіледі.

Түйін сөздер: түркі тілдеріндегі полисемантика, полисемантика, лексика-семантикалық жүйе, семантикалық туынды, дүниетанымының өзіндік ерекшелігі.

Ш.Ш. Жалмаханов[1], А.Б. Салқынбай[2]

[1] Карагандинский университет имени Е. Букетова.Казахстан, г. Алматы
[2] Казахский национальный университет имени аль-Фараби.Казахстан, г. Алматы
Email: asalkbek@gmail.com

Полисемантическая лексика тюркских письменных памятников и тюркских языков

В статье анализируется общая полисемантическая лексика тюркских письменных памятников итюркских языков, относящихся к разным лексико-семантическим, лексико-грамматическим и лексико-тематическим группам лексической системы. Совокупность историй исследования, методов и приемов называется семантической производной, так как многозначность словаря относится к семантическим категориям.

Вся полисемантическая лексика была подразделена на лексику тюркских памятников и тюркских языков, лексику нескольких памятников и языков, лексику отельного памятника и языка и подвергнута научному анализу. Установлено, чт важнейшей причиной явления полисемантизма является обозначение нескольких предметов одним звуковым комплексом.

Существование общих лексем в тюркских языках, имеющих разное значение, можно объяснить разной национальной средой и мировоззрением. В современных тюркских языках основной причиной того, что одно слово обозначает разные явления или, наоборот, одно и то же явление встречается в разных словах, является то, что у людей существовали разные обычаи, традиции, взгляды, профессии, природно-климатические условия. Мы считаем, что необходимо экспериментальным путем различать родственные слова в тюркских языках. Важно выявить особенности одной или нескольких тюркских языковых групп. Имеет значение как формировались особенности мировоззрения отдельного народа и его представителей, то, как разные народы познавали объективную реальность мира. Информация, которая дается посредством языковых символов, отражает мировоззренческие, психологические особенности и охватывает логику, привычки, обычаи, традиции, верования и т. д. У одного и того же содержания может быть несколько форм, и в статье раскрывается природа многозначных слов, определяющих сходные признаки одного концепта.

Ключевые слова: полисемантика в тюркских языках, полисемантика, лексико-семантическая система, семантическая производная, особенности мировоззрения.

Introductıon

It is known that there is a close bond between ancient, early and medieval Turkic monuments with all modern Turkic languages. The main linguistic fact that they are united by the language group, well-known as «Turkic» languages, thus the main feature of the kinship of languages is the common usage of words.

"In order to grasp the history of language, it is important to take into account not only the phonetic correspondence, but also the laws of semantic change and development of words. The ability to combine phonetic laws and semantic laws in linguistic research is the key to understanding the history of language, the ways of its development» [1, 332]. On the one hand, the meanings of the words being compared and on the other hand, the law of sounds must be analyzed.

Literature review

Many lexical units in our language require etymological analysis and explanation of their deep meanings. Etymology requires theoretical substantiation, methodological improvement of the analysis. Fewer methods and elements of reconstruction in accordance with the goals and objectives of the etymological analysis of the semantic derivation of our vocabulary may be applied. In this connection it is crucial to define the original meaning of one of the deetimologized words, other meanings of another word. It is necessary to identify lexical or phraseological phrases of third words, words that are now deetimologized in proverbs. Ancient, medieval Turkic inscriptions and data of modern Turkic languages are determined only by: 1) recognition of phonetic modification of words, a set of homogeneous morphological synonyms and grammatical correlations, 2) recognition of its phonological morphological semantic field. The phono-morpho-semantic field of the lexical basis – the etymology of phonetic, morpheme modifications, basic and ancient meanings is a set of words derived from the lexical basis under consideration [2, 3]. In the root words of the lexicon of the Turkic languages the signs of the original, basic meanings are preserved, and in the derived words the signs of the basic, primary meanings are preserved. Therefore, in determining the original meanings of the root, the derivative bases, in case the root or its original meaning is out of use, the root and its original meaning can be restored by subsequent values in the derivative bases.

Without a historical study of the derivation of lexical semantics, it is hard to determine the causes, consequences, laws and rules, ways, types and types of semantic changes in the common Turkic lexicon, which are the result of the historical process, and determine their composition, structure and system itself. Semantic derivation of vocabulary as a linguistic process requires the study of historical milestones (V-XIV centuries), linguistic facts (Turkic written monuments and modern Turkic languages) from comparative and historically comparative aspects. Therefore, Turkic written monuments serve as the materials for our research since the theoretical basis of semantic derivation for modern Turkic languagesare becoming increasingly relevant for Turkology.

As the Russian lexicologist F.P. Filin reminds, one should study the semantic derivation of Turkic lexicon in details, because: a) in old writings some important words can be ommitted b) not all words are collected in dictionaries and card indexes, c) many words have been de-etymologized [3, 5], c) the sound of language in historical phonetics, morphological forms and syntactic construction in historical grammar are few but there is a large stock of words in the language. Moreover, the vocabulary is characterized by 4 contradictory properties: volume, variability, preservation and stability [3, 3-4]. «A completely special and relatively independent direction of etymological research is *semantic reconstructions* that still 'suffer' from a lack of a solid theoretical basis and a carefully developed methodology non-exist» noted by A.M. Sherbak [4, 8].

The purpose of the work can be subdivided into theoretical, methodological and practical goals.

a) Theoretical goals: 1) to define semantic derivation of common vocabulary in Turkic languages, 2) reconstruc the historical and semantic structure of words, 3) to reveal theoretical and practical significance of semantic derivation and semantic reconstruction in comparative studies and etymology, 4) to study lexicon in Turkic written monuments 5) to determine the sequence nature of historical polysemy, lexical-semantic, lexical-thematic, lexical-grammatical groups, ie lexical-semantic system and types of meanings and ways of their connection, 6) to distinguish polysemy as a system and structure, from part to whole, ie from individual meanings of the word in individual Turkic languages to general Turkic polysemy; as a structure from the whole to the part, ie from the general Turkic polysemy to the analysis of individual meanings in individual Turkic languages. W. Weinreich: "The practice of semantic research reveals the futility of reasoning based on isolated facts; For progress in the field of theo-

retical semantics it is necessary to study the system of interrelated units "[5, 165]. Thus, the basic theoretical rules of historical-semantic derivation of Kazakh lexicon, etymology of meaning are substantiated. While the study of Turkic written monuments and their relationship to the Turkic languages considers the future of historical vocabulary, we aim to study the derivation of the historical semantics of that Turkic lexicon.

b) Methodical goals. It is important to determine the relationship, differences and connections between the initial and subsequent meanings of words whose meaning has gradually changed. One needs to compare the words that have undergone a sound change and those that kept the original form, with the root (formal) and semantic (meaningful) words in modern Turkic languages, Turkic inscriptions. Comparable words are defined by 3 types of semantic structure of the word: a) generality of the root meaning, b) generality of semantic elements, c) generality of associative features [6, 233]. For comparison, find the denotative (noun), signifier (content) features of words of primary meaning, ie archesemes (initial, basic features), which of these archisemes is the semantic, formal connecting sign (integral sign) for words of later meaning, which distinguishing, differentiating sign (differential) It is proved that words in the initial and subsequent meanings are not only homonymous, but also related (homogeneous, genetically related). For this purpose, integrated, linguo-statistical, descriptive, comparative, comparative, comparative-historical and structural methods are used.

c) Practical goals: a) to determine the number of Turkic vocabulary preserved in the Turkic written monuments; b) to determine the quality of the impact of changes in these different historical periods and epochs on the lexical semantics of the word, b) to list them in chronological order and «inventory» the words, c) to create a model of historical-comparative semantic dictionary of Turkic lexicon.

There are some phenomena that are identified during the analysis, systematization and research of language materials. There are difficulties in explaining its laws. There are 3 reasons which can be classiffied as 1) insufficiency of search facts; 2) imperfection of search methods; 3) linguistic fact is not formed as a phenomenon.

In the analysis of language materials, the subordination of a linguistic phenomenon to a theory or the development of a theory from a linguistic phenomenon is also helpful.

Just as we cannot restore the phonetic and grammatical original state of the ancient and medieval Turkic languages, it is impossible to completely re-

construct the semantic state of the Turkic lexicon in the language of these monuments. However, it is necessary to determine their patterns and systems. Without it, there is no semantic history of vocabulary. And there is no phenomenon without history.

In the study of semantic derivation of Turkic lexicon it is rational to identify the main trends of semantic change of lexicon, to establish the genetic relationship of Turkic written monuments with modern Kazakh and modern Turkic languages. In the words of V.G. Kondratyev: "When comparing different Turkic languages, it is necessary to take into consideration the most specific distinctive features in genenal. When establishing genetic connections between Turkic languages, pay attention only to those common drawings that are compatible with the corresponding languages and at the same time differ from them from other Turkic languages. [7, 5]. In order tounderstand the inner meaning of words ... it is necessary to study the semantic structure of the word.

To study the lexical fund in a comparative-historical aspect: a) to separate a certain group of words from the ancient vocabulary, b) to determine the laws of development, change of words, c) to study their semantic process in the material of individual languages or individual language groups. This is the basis of comparative-historical lexicology. Since each synchronous frame of the language is a collection of data that testify not only to the fixed structure of the language, but also to the states that preceded it. "... One must examine any sources, and the more the better to succeed in discovering the peculiarities of lexical material" [4, 8]. "The more you delve into the past, the more you collect historical material, the more chances you have for a successful interpretation of the word under study' [8, 56]. These words are further grouped under the conditional name: "Common Vocabulary to modern Turkic languages in Turkic written monuments". The name "Common Vocabulary to modern Turkic languages in Turkic inscriptions" is conditional because the vocabulary of Turkic inscriptions can be 1) common to all Turkic languages, 2) common to several Turkic languages, 3) common to some Turkic languages, 4) belong to only one language. In general, according to L. Bloomfield's statement the study of language, M.M. Pokrovsky's study of word meaning should begin with phonology and form and phonetics [9, 164] is not always convenient, effective and correct. This is because, firstly, the word consists of sounds, but the meaning of the word does not consist of sounds, secondly, linguistics begins with the study of linguistic sounds, language begins with the word, and thirdly, the field of lexicology of linguistics and its semiotics. The words recognized as "Turkic vocabulary" can be included in the above 4 groups.

Although historical lexicology and historical semiotics are inseparable, closely related disciplines, they have their specific forms of research. The main reason for the interdependence of these branches is that the word (lexeme) is meaningless, the meaning (semema) is not outside the word, it is marked by the word. So there is no absolute meaning, no meaningless word. They are in natural unity. And the difference between historical semiotics and historical lexicology is that historical epochs and periods, as a result of various historical processes, differ from the meaning of the word. The meaning of the word changes, the word that marks the meaning changes. Historical lexicology studies the change of the word that marks the meaning as a result of historical processes, historical semantics studies the change of the meaning of the word as a result of historical processes. The history of words is related to lexicology, the history of meaning is related to semiotics.

The main reason for the change in the meaning of the word is extralinguistic factors. The ambiguity of the word, its change and development is a long and controversial process. Changes in word meanings and changes in nouns and properties and functions of things are not and cannot be equilibrium phenomena. Because word change and substance change are not equal. These changes "strengthen or weaken the connections between the meanings in the structure. Therefore, the relationship between the meanings formed in certain epochs is broken. The logical and semantic bases of polysemous word structure change "[16, 14]. Hence the need to consider the epistemological, semiotic and semantic aspects of the unity of words and meanings.

Academician A.T. Kaidarov in his report «Turkish etymology: problems and challenges» [10, 5-25] noted that there are no universal methods and criteria for scientific and theoretical analysis for all conditions of the study of etymological reconstruction, as well as phonetic and morphological criteria of etymology, also establishes semantic criteria. They are:

1) to recognize whether the initial or subsequent meanings of the lexical unit is the original meaning,

2) to examine with the reference to the development of word meaning is mainly individual, fully or partially, or vice versa,

3) to change the sound of the word, not to forget that its meaning changes as well, not to confuse homogeneous and heterogeneous homonyms,

4) to estimate that there are not only linguistic but also non-linguistic factors in the change of word meaning,

5) to compare the meaning of some words not only modern, but also their historical roots (*sagak, sakal, saganak, sagaldyryk*, need to keep in mind).

The etymological reconstruction of Turkic languages by semantic criteria lags behind the phonetic, morphological, syntactic and lexical reconstruction: 1) the nature of the object, ie the abundance and breadth of the system of elements and units, explains that the content of the symbol is not evaluated in general.

Methods and materials

The study of the etymology of etymology consists of 5 columns: word semantics, semantic derivation, types of derivation process and reconstruction, the basis of semantic reconstruction and word etymology – comparative studies. The word for etymological analysis is analyzed at the phonemic, morpheme, lexeme and syntagmic levels, ie in a complex way. In the analysis of these aspects, the words go through the retrospective construction of the 5 pillars mentioned above.

The word is a unit of form and meaning, so if a phoneme, morpheme is reconstructed as a form, the semantic aspect of the semema (meaning) lexeme must also be reconstructed in the language. '… Research on historical semantics plays a decisive role in this question,… and only the meaning of history, the reconstruction of the ancient meaning of the word teaches us to consider the evolution of the meaning of the meaning of a single meaning as a single' [11, 7].

The material of etymological research is the ancient and modern linguistic data of distant and close related languages, because only historical or modern phenomena can be compared. The scheme of the full etymology of O. Suleimenov:

a) the reconstruction of the exact system of lexical correspondences;

b) determination of the morphological type of the word, which would correspond to the restored proforma;

c) reconstruction of the first hieroglyph – a graphic symbol, the name of which and became a word «[12, 23] also applies to the examination of Turkic written monuments and semantic derivation of vocabulary common to modern Turkic languages.

Etymology is basically a branch of historical lexicology, because without etymology or etymology, it is impossible to determine the history and etymology of a word. The change of the history of the meaning of the word, for example, the semantic derivation of the Turkic lexicon is the main form of historical semiotics, and therefore the etymology is in-

extricably linked with the history of the change of the meaning of the word.

A Russian linguist, O.N. Trubachev: «The etymological meaning of the word represents not only historical interest, but also the key to the understanding of modern semantics of the word» [11, 9]. It is important not only for itself and for itself, but also for a complete adequate analysis of the modern meaning of the word «[11, 11] emphasizes the importance of reconstruction in the recognition of word etymology.

To determine the history of the similarity and coexistence of semantically related words, to determine the probability of similarity and coherence of comparable words in different historical periods of modern languages and related languages, to know what changes it has undergone, what are the names of phenomena, based on clear analogies It is necessary to reconstruct the ancient form using the data of monuments, its phonetic laws. Phonetic laws, firstly, are a means of restoring the ancient identity of the word, as well as a means of determining its semantic association, and secondly, do not allow accidental convergence of meanings, irrational connections. Polish linguist F. Slavsky: «The enormous value for etymological research is a detailed knowledge and the range of distribution in the possibility of the most distant past» [8, 56].

Reconstruction and etymology are closely related phenomena. Reconstruction is necessary to create an etymology, etymology is realized through reconstruction. According to the researcher BI Tatarintsev, to determine the etymology of the word: 1) lexical-semantic nature, 2) semantic connections (similarities and differences) of the word within the language, between related languages, 3) semantic reconstruction, 4) it must be taken into account whether the labeling of a particular word is diachronically basic or substantiating (onomasiological excursion) [13, 35] Semantic reconstruction is a substantiating semantic sign. A semantic sign can be called a sema, a component of meaning, or a meaning. There are 4 drawbacks in etymological analysis and research, as semantic reconstruction is not carried out on the basis of supporting semantic features.

The first drawback is that for the semantic reconstruction to consider the etymology of the definition of archetypes, proforma only on the basis of phonetic laws, without defining the substantive semantic features, ie without paying attention to the content. The second drawback is the comparison of examples from several related and unrelated languages, the opinion of researchers on the etymology of these words, the author himself states some inconsistencies, that is, the etymologist again «falls»

before the etymological solution and reconstruction of the semantic sign, the third and fourth shortcomings. A common vulnerability is an attempt to find the semantic features of the evidence, to find them incorrectly, the etymologist's stalemate. The third drawback, in particular, is the removal of indirect, auxiliary or derivative signs as a substantiating semantic sign. The fourth drawback is the fact that there are several argumentative semantic signs, and it is not clear which of them is based.

Therefore, the reconstruction of the process of semantic derivation should create a complete list of lexicography, lexicographic structure of homogeneous, genetically derived roots, basic morphemes in the semantic aspect and historical-comparative etymology. We find the history and etymology taking into account the epoch-making, monumental and linguistic features.

Discussion/ Experiment

The more objects, phenomena, descriptions, movements become familiar, the more they have been used in everyday life. The ambiguity of the word semantics in one culture and another is associated with the fact every community recognizes concepts in a different level. For example, there are 11 color varieties for ice among the Siberians when the Kazakhshave 30 color varieties for domestic animals. There is a strong tendency the decrease of words with a variety in meanings in the modern Kazakh language result in the increase of such words in the modern Turkic languages, and vice versa. Consequently quantitative and qualitative characteristics within one community' cognition of a certain object are extremely specific.

The ambiguity of the word has three different manifestations in the general Turkic languages. They are: 1) referring of one word to several subjects in one language – *monolingual or intralingual polysemy*, 2) to name several subjects in several languages using one word – *multilingual* or *Turkic polysemy*, 3) to name one subject in one language using several words depending on local characteristics, or to name one subject using one word in a dialect of several languages – *dialectal polysemy*.

Homogeneous homonyms common to modern Turkic languages and Kazakh form a polysemic branch, a synonymous series, and antonimic pairs.

The polysemantic word *naizaghai* (lightning) is used in the meaning of *flame*, in Khakass, Teleut, Karaim, Altai, Tuvan languages, *a wind* in Koibagar language, the word *kisen* (handcuffs) in the meaning of a *bracelet* in Tatar language, *#strong* in Tuvan, the word *askazan* (stomach) in the meanings

of *heart* in Turkmen language, Azeri, Crimean Tatars, Karagas, Karakalpak, Tatar, Yakut, Chuvash languages, the word *taban* (foot) in the meaning of *aya* in Turkmen language, *legs* Kumyk, Karashai, Balkar, Kyrgyz, Azeri, Turkmen, Gagauz, Nogai, Tatar, Khakass, Yakut languages, the word *ules* (share), in the meaning of *part* in Turkmen, Turkish, Altai, Bashkir and Karaim languages, a *gift to children (sybaga: kazakh tradition)* in Turkish, Nogai, Kyrgyz languages, *alms, donation* in Turkish language, a *gift to children* in Turkish dialect, *a gift from the groom to the bride on the wedding day* in Turkish dialect, *split* in Turkmen, Altai languages, *gift* in Karaim language, the word *ushkiru* (*recite a verse-prayer and wish healing, when the human body suffers from diseases*) in the meaning *to whistle* in Nogai, Yakut, Kyrgyz, Altai, *to puff* in Karaim, in Altai languages, *a treatment born of traditional religion (dem salu), to recite a verse-prayer and wish healing, when the human body suffers from diseases*(*ushkiru*) in Tatar, Bashkir, Khakass languages, *to breathe heavily* in Kyrgyz, Altai languages, *to puff* in Khakass language, *to sneeze* in Karaim language, the word *usu (to be frostbitten)* in the meaning *to be frozen* in Turkmen, Tatar, Bashkir, Altai, Khakass, Chuvash languages, *to shake with cold* in the Karaim language, *to be frostbitten* in Nogai, Karakalpak, Khakass, Teleut, Tuva, Shor languages, *to get colder* in Turkmen, *to become numb* in Tuvan, Chuvash languages, *to get colder* in a figurative meaning in Turkish, *to get cold* in Karaim, Karagas languages, *to fall silent out of fear* in Chuvash language.

In some Turkic languages, including Turkic, the word *usti* (top) is a synonym for *arka* (back) in the Karakalpak language, the word *joghary* (upper) is a synonym for the word *north* in the Uyghur dialect, and the word *joghary* (upper) in the Khakass language is a synonym for the word *west*.

Another semantic phenomenon characteristic of the vocabulary common to the Turkic languages is their presence in an antonymic pair. So, for example, in many Turkic languages the word *ini* (little brother), means "younger relative brother", but in the Turkish dialect there is the meaning of "younger relative sister".

The word *aka*(sister – suyg.) in the antonymic sense means a *woman* and a *man* (father – tur., turk., kyrg., qqal., ozb., yak.; brother – tur., karay., tat., uzb., uyg., lob., alt., tuv., turk., yak., kaz. dialect of West Kazakhstan; granddad – tur., q.-b., yak., shor). The word *uryk* (sperm) is used in the meanings of *boy* in Karagas, Tuvan language, *girl* in Tuvan language, the word *es* (mind) is used in the meanings of *husband* in Turkish, Gagauz languages, *wife* in Turk-

ish, Gagauz, Altai languages, the word *usti* (top) is used in the meanings of *north* in Turkish language, *south* in Yakut language, the word *shyn* (peak) and *shynyrau* are used in the opposite menanings. The word in Kazakh language *erte* (early) is used in the meaning of *tomorrow* in Gagauz, Turkmen, Uzbek, Karagas, Uyghur, Turkish, Lobnor languages, the word *zhupar* (musky) is used in the meaning of *flavour* in Turkish, Kyrgyz, Karakalpak languages, in the meaning of *stink* in Yakut language, the word *yie* (owner) is used in the meaning of a *defender, saint* in Yakut language, in the meaning of an *evil spirit* in Chuvash language, the word *joghary* (upper) is used in the meaning of *west* in Khakass language, *east* Turkmen language, *north* in Yakut, Turkmen, Uyghur dialects. The reason why the Turkmens call *joghary* (upper) East and South, Uighurs-South and North, Yakuts-South is due to the fact that the relief of their countries is higher in this direction.

The concept is the main element of thinking, which determines the similar and distinctive features of general and individual objects and phenomena [17]. The concept is classified as a general concept and individual concept. In this regard, the meanings of words in the language are also subdivided into general meaning and individual, particular meaning. For example, "apa(sister)" is an older woman, "aga(brother)" – "an older man", "ini (younger brother)" – the general meaning of "kain jurt(relaties of husband or wife) has individual, specific meanings: mother-in-law, father-in-law, sister-in-law(all sisters, aunts, grandmothers), brother-in-law (all brothers, uncles, grandfethers). So, for example, the general meaning of the word *inir* is blackshadow. *karakolenke* (time of day). Each Turkic language differentiates this concept in its own way:

Twilight (turk., karay., kyrg., kkal., tat., bashk., suyg., karag., tuv., chuv., k.-b.); evening time (tur., karai., k.-b., kyrg., kkal., tat., suyg., alt.); night (karag.); dawn (tur., karag.); sagym- time when heat rises from the Earth's surface (shor.) (Fig. 1).

1-Figure

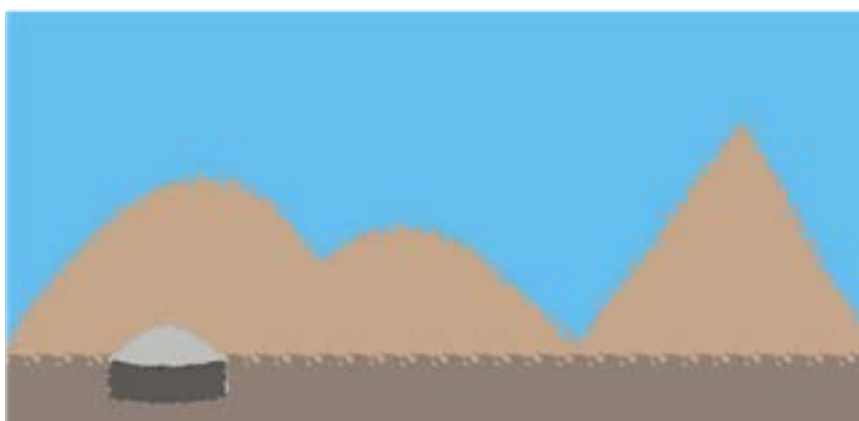**a) Twilight**
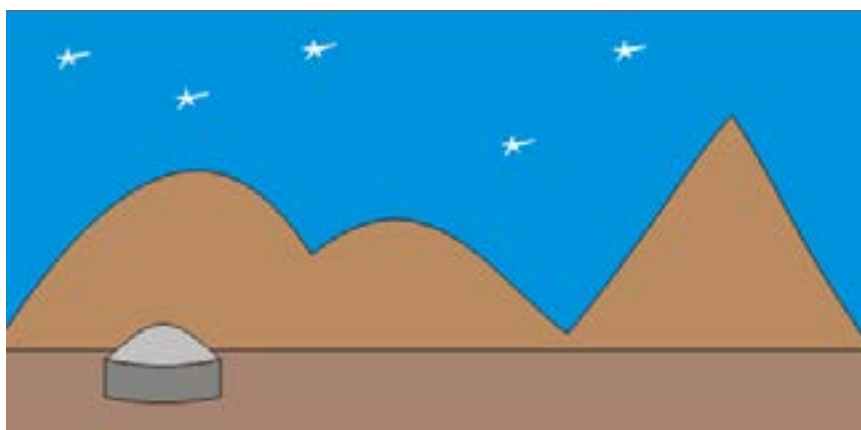
b) Evening time

c) Night

d) Dawn

e) Saigy

Or, the general concept of the word *jaga*(shore) is relief comb. This general Turkic concept is classified by Turkic languages into separate Turkic language meanings: edge (turk., tur., karag., kum., kkal., tat., uzb., uyg., lob., alt., haq., yak., kyrg.); border (yak., alt., shor., koib., kyrg.); side (turk., tur., kum., tat., alt.); belt (turk., tur., kum., balk., kyrg., kkal., uzb., uyg., lob., alt., tuv.); collar of clothes (turk., karay., tat., uzb., uyg., lob., alt., tur., gag., karag., az., sal., kum., nog., bashk., kyrg. , tel., tuv., haq., shor., koyb., tof., yak., chuv.); mountainous, hilly place (tur., kyrg.); dress stitch (lob., bashk., chuv., alt.); pants' waist (hak.).

The word ab in the meaning of hunting is found in all monuments of antiquity and medieval times. And for the purpose of "protection of animals" the phrase *ab abla* is used on the Kolichorsky monument. In the Kazakh language, the word *au* (net) means "tool for cathing fish", the word *aula* – "an action of huntion a bird, fish and animal". In modern Turkic languages the word *au (ab)* is used for 12 purposes. 6 meanings refer to verb (hunting – az., tat., uzb .; siege, enclosure – tat., kkal .; net hunting – tel .; bird hunting – kyrg.; fishing – uzb.; chase – tur.), 6 meanings refer to noun (wild bird – uyg.; hunting tool – uzb.; booty – tur., az., tat., kum., k.- b.etc. -caught fish – uzb., chase – uyg.; sports – uyg.). Subsequently, F. Engels' poin of view that the assertion of said that "In the early stages of language development, the subject's name and movement were conveyed in one word" was confirmed [28,55]. None of the 12 meanings is used in the Kazakh language as "balyk ustay kuraly(fishing net)". These 12 meanings are common to all Turkic languages, the general content of which is the action of capturing and catching the substance. Means of action on the animals, birds, fish can be different, such as nets, hooks, vows, traps, and retained objects can also be different. The main content of the constant *au (ab)*, *abla (aula)*, common to the Turkic languages: the catching agent, the catching subject, the action of catching – *ustau(catching)*. In this sense, the word *avla* in the meaning of "to siege animals", preserved from Kolichor, has entered the Russian language in the same way as its own words.

So, in the words of *ovlava*: 1. (while hunting) shelter, fence; 2. fig.meaning (with the aim of capture) siege, вуефшт [9, 518]. In the case of a verb *ab*, the suffix *-la* is used to describe the meaning of verbs "catch", "capture", "catch fish", that is, the verb forming suffix *-la* clarifies the semantic field of the word *au* in the activity of the verb, the argument for which the content of the verb *au* in 6 meanings is given by the words catch, capture, catch fish.

A common concept, a common meaning related to a language, is sometimes called a constant. Constants are elements of a language or languages that remain unchanged at all stages of its development, that is, in synchrony, and in diachrony. And the semantic constants are the seeds that preserve the stability of the language in the history of its development. Families that associate definite words with a common meaning and content in a definite language or languages are the units that remain unnoticed even when changing lexical-thematic, lexical-grammatic groups. This can be confirmed by a few examples below. During the period of pan-Turk language, i.e. when Turkic monuments were common, modern Turkic languages were an integral language, the words referred to objects as parts, movements, directions, without distinction as to critical tones. So, the *baltyr* was the name of"muscle in the golen man" in Turkmen, Turkish, Azerbaijani, Gagauz, Crimean Tatars, Karaim, Kumyk, Karachay-Balkar, Balkar, Tuvan, Uzbek, Yakut, Karakalpak, Kyrgyz, Bashkir, Tatar, Nogak. in Teleutic and Kazakh languages, in Azerbaijani, Turkmen, Crimean Tatars, Karaim, Kumyk, Tatar, Uzbek, Tofalar languages meant "lower leg", "leg" in Turkish, Gagauz, Karaim languages, "front legs of cattle" in Yakut language, "thigh" in Karaim language, "stem of the plant" in Turkmen language, "hand" in the Yakut language, "joints" in the Karaim language. It is used in the first meaning on the monument "Manichaean texts" (Fig.2).
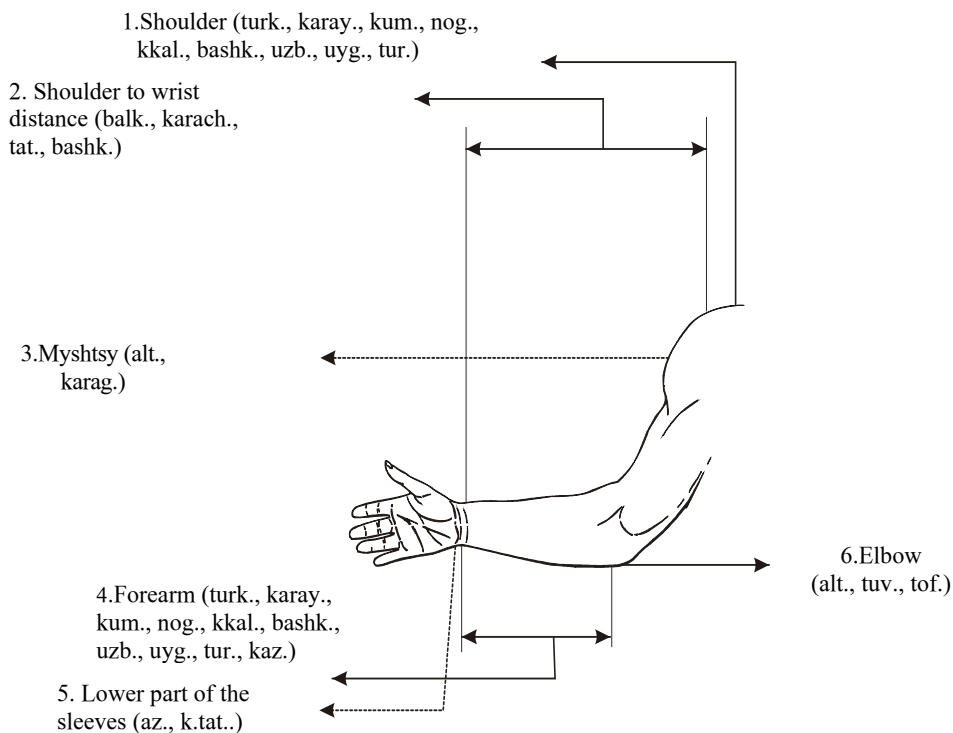
Front legs of cattle (vak.)

Hand (як.)
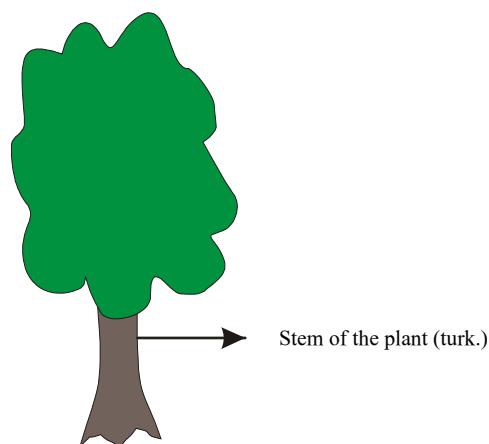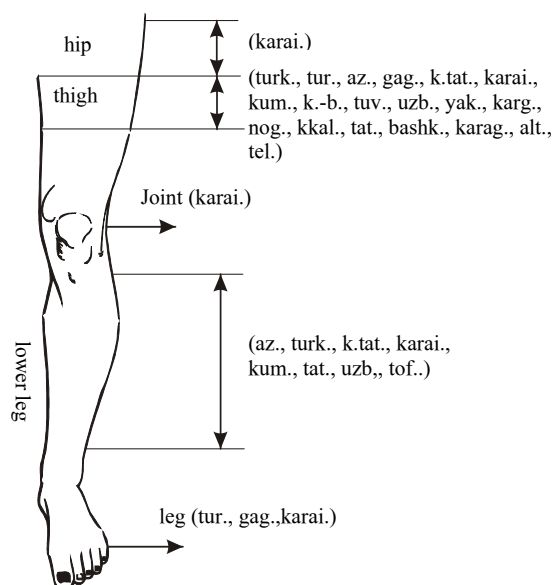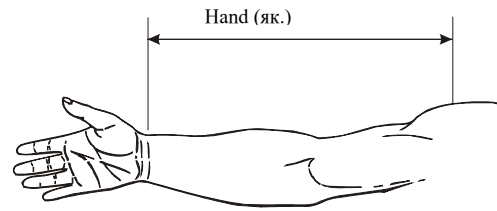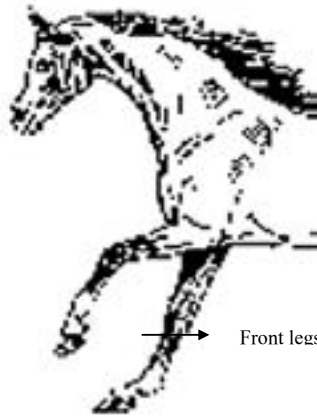
The word *barym*[ta] is marked on the Yenisei monument as "mal(animal)", on the Orkhon monument as "mulik(property)"; the word "zharly(poor)" means "poor, scarce" in the Kumyk, Bashkir languages, "miserable" in Tatar, Karaim, Kumyk languages, "pitiful" in Karaim language; The word "zhuzhen noktasy (the strip of the tool to manipulate a horse)" in the Karagas, Azeri, Kumyk languages means "the tool to manipulate a horse", in Turkish language means " the strip of horse equipment", in Karachay, Kumyk languages means "horse equipment".

The polysemantic word *bilek* (forearm) in Turkic languages means 6 parts of a person's body from the tip of the fingernail to the interval of conjuga-

tion with the body. "Bilek" in the Karagas, Altai languages means muscule, Karagas, Kyrgyz, Uygur, Altai, Khakass, Tofa, Lobnors call thisway the distance from the elbow to the wrist, Kumyks and Uighur – hands, Altai, Tuvinian, Tofas, Balkar – from shoulder to bracelet, Turkmen, Karaite, Kumyk, Nogai, Karakalpak, Bashkir, Uzbek, Uighur, Turkish – shoulder (Fig. 3). This is evidence of the differentiation of the object, parts of the object by giving a separate Turkic concept, content, meaning of the common Turkic name "hand".

The word *el* in TWM has different meanings: 1) hand (MK, ZhB, AY); 2) hand bracelet (MK, ZhB, AY); in GTL: 1)hand(turk., tur., az., uzb., uyg., gag., chuv., lob., suyg., yak);
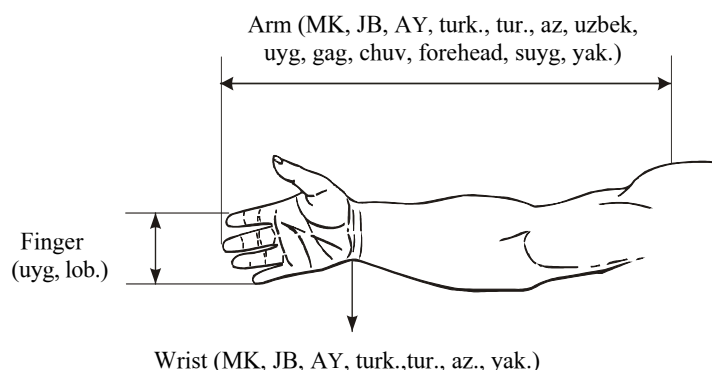
3-figure

1.Shoulder (turk., karay., kum., nog., kkal., bashk., uzb., uyg., tur.)

2. Shoulder to wrist distance (balk., karach., tat., bashk.)

3.Myshtsy (alt., karag.)

4.Forearm (turk., karay., kum., nog., kkal., bashk., uzb., uyg., tur., kaz.)

5. Lower part of the sleeves (az., k.tat..)

6.Elbow (alt., tuv., tof.)

2) wrist bracelet (tur., turk., az., yak.); 3) finger (uyg., lob.); 4) unit of measurement (kaz., uyg. dial.); 5) leaders, authority (az.); 6) power, leadership (az); 7) The reason (tur.); 8) Participation (az.); 9) Interest (түр.); 10) card game progress, turn (az.); 11) times (az.); 12) a piece of land that has been cut down by a meadow (tur.); 13) iron measuring force (tur. dial.). And the names of hand parts in different Turkic languages are shown below (Fig. 4).

4-figure

Arm (MK, JB, AY, turk., tur., az, uzbek, uyg, gag, chuv, forehead, suyg, yak.)

Finger (uyg, lob.)

Wrist (MK, JB, AY, turk.,tur., az., yak.)

Conclusion

Summarizing, we can assume:

1) the phenomena recognized during the coexistence of the Turkic tribes, the names assigned to them and their meanings remained the same or did not diverge;

2) the fact that the meaning of words being the same or close reflects their 'life-span'. The increase of semantic indifference must be considered as the result of gaining an independence as a separate country;

3) The kinship between Turkic languages from semantical aspect is characterized by the existence of common concepts and content and by coexistence of specific concepts as well.

The logical types of the process of changing the name of an object, the meaning of a word from general to particular, from source to abstract, or vice versa. According in the development of the abstract thinking of man, an object recognizable by abstraction on the basis of certain features may be called the name of a recognized phenomenon, or abstract object.

References

Аханов К. Тіл білімінің негіздері / К.Аханов. – Алматы: Мектеп, 1973. – 623 б.

Севортян Э.В. Этимологический словарь тюркских языков: Общетюркские и межтюркские основы на букву «Б» / Э.В.Севортян. – Москва: Наука, 1978. – 349 с.

Филин Ф.П. О лексике древнерусского языка //Вопросы языкознания, Москва: – Наука, 1982. –№ 2. – С. 3-17.

Щербак А.М. Состояние работы и задачи составления этимологических словарей тюркских языков //Советская тюркология. – Баку, 1975. – № 4. –С. 3-10.

Вейнрейх У. Опыт семантической теории //Новое в зарубежной лингвистике, Вып. X. –Москва: Прогресс. – 1981. – 50-177. – 567 с.

Шмелев Д.Н. Проблемы семантического анализа лексики / Д.Н.Шмелев. – Москва: Высшая школа, 1973. – 232 с.

Кондратьев В.Г. Грамматический строй языка памятников древнетюркской письменности VIII-XI вв. / В.Г.Кондратьев. –Ленинград: Ленинградский университет, 1981. – 191 с.

Славский Ф. Из опыта работы над этимологическим словарем польского языка //Вопросы языкознания. –Москва: Наука.– 1976. – № 4. – С. 55-59.

Кайдаров А.Т. Структура односложных корней и основ в казахском языке / А.Т.Кайдаров. – Алматы: – Ғылым, 1986. –323 с.

Қайдаров А.Т. Тюркская этимология: проблемы и задачи // Проблемы этимологии тюркских языков. – Алматы: Ғылым, 1990. – С. 5-25.

Трубачев О.Н. Реконструкция слов и их значений // Вопросы языкознания. –Москва: Наука, 1980. – № 3. – С. 3-14.

Сулейменов О. Тюрки в доистории /О.Сулейменов. – Алматы: Атамұра, 2002. –320 с.

Татаринцев Б.И. О реконструкции мотивирующего семантического признака в процессе этимологизации (на материале тюркских языков) // Теория и практика этимологических исследований, –Москва: Наука: –1985. – С.35-42. –104 с.

Becker, C. A. (1980). Semantic context effects in visual word recognition: An analysis of semantic strategies. Memory & Cognition, 8 (6), 493–512.

Huttenlocher, J. (1974). The origins of language comprehension. In: Theories in cognitive psychology: The Loyola Symposium, R.L. Solso (Ed), Oxford, England: Lawrence Erlbaum, xi, pp. 386.

Friedrich, M., & Friederici, A.D. (2005c). Semantic sentence processing reflected in the eventrelated potentials of one- and two-year-old children. NeuroReport, 16 (16), 1801-1804.

Cooper, R.M. (1974). The control of eye fixation by the meaning of spoken language: a new methodology for the real-time investigation of speech perception, memory, and language processing. Cognitive Psychology, 6, 84–107. Cree, G. S., McRae, K., & McNorgan, C. (1999). An attractor model of lexical conceptual processing: Simulating semantic priming. Cognitive Science, 23, 371-414.

References

Akhanov, K. (1973). Vvedenie v jazykoznanie [Introduction to linguistics]. Almaty: Mektep.

Becker, C. A. (1980). Semantic context effects in visual word recognition: An analysis of semantic strategies. Memory & Cognition, 8 (6), 493–512.

Cooper, R.M. (1974). The control of eye fixation by the meaning of spoken language: a new methodology for the real-time investigation of speech perception, memory, and language processing. Cognitive Psychology, 6, 84–107. Cree, G. S., McRae, K., & McNorgan, C. (1999). An attractor model of lexical conceptual processing: Simulating semantic priming. Cognitive Science, 23, 371-414.

Filin, F.P. (1982). O leksike drevnerusskogo iyazika [About the vocabulary of the ancient Russian language]. *Voprosy iazykoznania – Questions linguistics,* 2, 3-17.

Friedrich, M., & Friederici, A.D. (2005c). Semantic sentence processing reflected in the eventrelated potentials of one- and two-year-old children. NeuroReport, 16 (16), 1801-1804.

Huttenlocher, J. (1974). The origins of language comprehension. In: Theories in cognitive psychology: The Loyola Symposium, R.L. Solso (Ed), Oxford, England: Lawrence Erlbaum, xi, pp. 386.

Kaidarov, A.T. (1986). Struknura odnoslozhnych kornei I osnov v kazakhskom iazyke [Structure of single roots and bases in the Kazakh language]. Almaty: Science.

Kaidarov, A.T. (1990). Tiurskaia etimologia: problem I zadachi [Turkic etymology: problems and tasks]. *Problemy etimologii tyrkskich yazykov –Problems of Etymology of Turkic language.* Almaty: Science. 5-25.

Kondratev, V.G. (1981). Grammaticheskii stroi iazyka pamiatnikov drevnetyrkskoi pismennosti УIII-XI vv. [Grammatical system of the language of monuments of the ancient Turkic writing of the UII-XI centuries]. Leningrad: Leningrad univtsety.

Sevortian, E.V. (1978). Etimologicheskii slovar tyrkskich yazikov: Obshetyrkskie I mezhtyrkskie osnovy na bukvu "B" [Etymological dictionary of Turkic languages. Nudeurki and interturk foundations for the letter «B»]. Moskow: Nauka.

Sherbak, A.M. (1975). Sostoianie raboty I zadachi sostavlenia etimologicheskich slovarei tyrkskich iazykov [The state of work and the task of compiling etymological dictionaries of Turkic languages]. *Sovetskaia tyrkologia – Soviet Turkology,* Baku, 4, 3-10.

Shmelev, D.N. (1973).Problemy semanticheskogo analiza leksiki [Problems of semantic analysis of vocabulary]. Moskow: High School.

Slavskii, F. (1976).Iz opyta raboty nad etimologicheskim slovarem polskogo iazyka [From the experience of working on the etymological dictionary of the Polish language]. *Voprosy iazykoznania – Questions of linguistics*, 4, 55-59.

Suleimenov, O. (2002). Tyrki v doistorii [Turks in prehistory]. Almaty: Atamyra.

Tatarintcev, B.I. (1985). O rekonstrukcii motiviruuzhego semanticeskogo priznaka v processe enimologizacii [On the reconstruction of a motivating semantic sign in the process of etymology (on the material of the Turkic languages)]. *Teoria i praktika etimologicheskich issledovanii – Theory and practice ofnetymological research.* 35-42.

Trubathev, O.N. (1980). Rekonstrukcia slov i ich znacenii [Reconstruction of words and their values]. *Voprosy iazykoznania – Questions linguistics.* 3, 3-14.

Weinreix, U. (1981). Opyt semanticheskoi teorii [The experience of semantic theory].*Novoe v zarubezhnoi lingvistike – New in overseas linguistics,* X, 50-177.