B.K. MURATBEK
Candidate of Philological Sciences, Associate Professor
K. Zhubanov Aktobe Regional University
(Kazakhstan, Aktobe), e-mail: baglash@mail.ru

LEXICAL-SEMANTIC SYSTEM OF WORDS COMMON IN MODERN TURKISH AND KAZAKH

Abstract. The article examines the vocabulary (according to the materials of lexicographic works), lexical usage and semantics, semantic structure of polysemantic words and linguistic-semantic features that indicate the integrity of the Turkic world. The national composition of the modern Turkish population, attempts to learn Kazakh and Turkish languages, the degree of names and spelling, the same meaning or the same meaning of names in the Kazakh and Turkish languages, and degrees of discrepancy (mismatching), among them the question of which language is used by residents of the region in priority order is considered.

The aim of the article is to determine the amount of common vocabulary in the Kazakh and Turkic languages and to conduct a comparative study of their meanings, to identify the difficulties arising in teaching the two languages as the foreign language words whose meanings are changed, to show the Turkic basis of common vocabulary, to analyze the change of meaning using comparative and historical method.

The scientific significance and practical of the article lie in the fact that the linguistic data, evaluation (prediction) of some words in the past and future in a practical sense, the availability of conclusions, the validity and scientificity of judgments and conclusions were not previously known, and if they were known, they were collected in practice and analyzed in a scientific sense as a special object of research.

As a result of the research, in order to study lexical-semantic processes in related languages, it is necessary to consider them in comparative and historical-comparative aspects.

Keywords: integral semes, differential semes, poly semes, semantics, model, semantic field, Turkic languages, Turkic studies, linguistics.

Б.Қ. Мұратбек
филология ғылымдарының кандидаты, доцент
Қ. Жұбанов атындағы Ақтөбе өңірлік университеті
(Қазақстан, Ақтөбе қ.), e-mail: baglash@mail.ru

Қазіргі түрік тілі мен қазақ тіліне ортақ сөздердің лексика-семантикалық жүйесі

Аңдатпа. Мақалада түркі әлемі тұтастығын көрсетететін лексика (лексикографиялық еңбектер негізінде), лексикалық қолданыс пен семантикасы, көп мағыналы сөздердің мағыналық құрамы мен байланыстырушы және саралайтын тілдік, семантикалық белгілері

қарастырылады. Кейбір ортақ сөздердің семантикалық моделін талдау кешені ұсынылды. Қазіргі түркі халқының ұлттық құрамы, қазақ, түрік тілдерін меңгеруге талпыныстар, аталымы мен жазылымы, мағынасы бірдей немесе қазақ-түрік тілдерінде аталымы бірдей мағынасы сәйкес емес (сәйкессіз) дәрежесі қарастырылады.

Мақаланың мақсаты – қазақ-түрік тілдеріндегі ортақ лексиканың санын анықтап, мағыналарына салыстырмалы зерттеу жүргізу, мағынасы өзгерген сөздердің екі тілді шетел тілі ретінде үйретуде кездесетін қиындықтарды анықтау, ортақ лексиканың түркілік негізін көрсету, мағыналық өзгеріміне салыстырмалы-тарихи әдіспен талдау жасау, терминдердің ортақ лесикадағы үлесін көрсетіп, ортақ терминкор мәселесін қарастыру, нақты тіл материалдарына негіздеп, әдістемелік ұсыным негізінде мағыналары ортақ сөздер мен тіларалық омонимдерді тіл үйретуде қолдану мәселесін түрік зерттеушілері еңбектеріне сүйеніп, тілтаным аспектілеріне сай тәжірибеде қолдану. Кейбір сөздердің түбірлес қана емес, түбі бір негізді немесе генетикалық байланыстары дәлелденді, тұтас түркі әлемінің тіл қазынасын меңгеруге бағытталды.

Мақаланың ғылыми маңыздылығы тілдік мәліметтердің алғаш рет арнайы зерттеу нысаны болып қарастырылуы, практикалық тұрғыда кейбір сөздердің өткені мен келешегіне қатысты бағамдау (болжал), соны тұжырымдардың болуы, пайымдаулар мен тұжырымдардың сонылығы мен ғылымилығы бұрын мәлім емес, мәлім болса да практикада жинақталып, ғылыми тұрғыда талдануы, теориялық жүйесі жасалмаған жаңа деректерді қамтуымен бағаланады. Қазіргі түрік тілі мен қазақ тіліне ортақ лексикаға қатысты этимологиялық шешімдер, болжамдар жасау, қорытынды ережелер мен заңдылықтар негізінде тұжырым жасалып, жинақталуы мақаланың практикалық маңыздылығы болып отыр.

Зерттеу нәтижесінде туыс тілдердегі лексика-семантикалық процестерді зерттеу үшін оларды салыстырмалы және тарихи-салыстырмалы аспектілерде қарау қажет. Бұл аспектілерде зерттеу үшін туыс тілдердің ұқсастығы мен айырмашылықтары барынша талданды. Ұқсастық лексика-семантикалық процестердің даму бағытын, айырмашылық олардың тарихи бірізділігін, қалыптасуы мен өзгеруінің кезеңдерін белгілейді.

Кілт сөздер: интегралсема, дифференсема, полисема, семантика, модель, семантикалық өріс**,** түркі тілдері, түркітану, лингвистика.

Б.К. Муратбек
кандидат филологических наук, доцент
Актюбинский региональный университет имени К. Жубанова
(Казахстан, г. Актобе), e-mail: baglash@mail.ru

Лексико-семантическая система слов, общих для современного турецкого и казахского языков

Аннотация. В статье рассматривается лексика, отражающая целостность тюркского мира (на основе лексикографических трудов), лексическое употребление и семантика, смысловой состав, связующие и дифференцирующие языковые, семантические признаки многозначных слов.

Рассматриваются проблемы, касающиеся национального состава современного тюркского народа, стремления (попыток) к овладению казахским, турецким языками, степени соответствия одинаковых по написанию и звучанию, по значению, также степени несоответствия одинаковых по звучанию, но не совпадающих по значению в казахско-турецком языках.

Цель статьи – определить количество общей лексики в казахско-турецких языках и провести сравнительное исследование их значений, выявить трудности, встречающиеся при

изучении двух языков как иностранных, показать тюркскую основу общей лексики, проанализировать семантические изменения сравнительно-историческим методом, рассмотреть проблему общей терминологической базы, показав долю терминов в общей лексике, опираясь на труды турецких исследователей на основе методических рекомендаций при обучении языку использовать слова с общим значением и межъязыковые омонимы, применить на практике в соответствии с аспектами языкознания.

Доказаны генетические связи некоторых не только однокоренных, но и неоднокоренных слов, направлены на овладение языковыми сокровищами тюркского мира в целом.

Научная значимость статьи заключается в том, что языковые данные впервые рассматриваются в качестве специального объекта исследования, в практическом плане оцениваются по прошлому и будущему некоторых слов, наличию новых (оригинальных) выводов, не известные ранее новизна и научность суждений и умозаключений, если и известны, оценивается включение новых данных, которые не были собраны на практике, научно проанализированы и теоретически не систематизированы.

Практическая значимость статьи заключается в выработке этимологических решений, предположений, выводов и обобщений, касающихся общей лексики современного турецкого и казахского языков, на основе заключительных положений и закономерностей.

В результате исследования для изучения лексико-семантических процессов в родственных языках необходимо рассмотреть их в сопоставительном и историко-сравнительном аспектах. Для исследования в этих аспектах был проведен максимальный анализ сходства и различий родственных языков, что задает направление развития лексико-семантических процессов – их историческую последовательность, этапы становления и изменения.

Ключевые слова: интегралсема, дифференсема, полисема, семантика, модель, семантическое поле, тюркские языки, тюркология, лингвистика.

Introduction

Vocabulary words are not just a set of words. If the objects in the subject world are related and sorted, then the words in the dictionary are sorted in the same way. Of course, there is no reason to say that the relationship between things and the relationship between words are equivalent.

A common concept, a common meaning in a language is sometimes called constants. Constants are elements which remain unchanged at all stages of language or language development, i.e. both in synchronicity and diachronicity. And semantic constants are semes, preserving stability in the history of language development. Semes, which connect specific words in a particular language or languages in a similar way by their common meaning and content, are units that remain unchanged even when the lexical-thematic, lexical-grammatical groups of words are changed. In the period of the pan-Turkic language, when the modern Turkic languages were a single language, the words called things without dividing them into parts, movements into directions and characteristic shades [1, p. 56].

The semantic structure of polysemantic words, their classification according to semantic types, the similarity of types, their interaction and differences are based on certain orders and systems. To understand the nature of consistency and integrity of content, it is necessary to analyze it into classes of components and types of meaning.

The application of methods of complex synthesis and component analysis to the semantic composition of multivalued words is the only way to solve the problems of semantics of multivalued words. When creating an explanatory dictionary, explaining the meanings of words, classifying them by types of meanings and meanings is, to a certain extent, component analysis.

Therefore, in the process of semantic analysis of polysemantic words, we will mainly rely on the definitions of words in explanatory and etymological dictionaries.

Although polysemous words have a common content, a single semantic structure, it has features linking (integral semes) and differentiating (differentiating) meanings. It is known that seme is the smallest meaningful part of a word [2, p. 257].

Research methods

As the main methods of our research work were used objective, comparative, descriptive (synchronic), lexical-statistic, structural and comparative methods. The method of comparativism was used to analyze diachronic dynamics of the synchronous state of the common vocabulary. The present and past lexical-semantic forms of common vocabulary were determined by comparative-historical method, if possible. When comparing the materials of the two languages by the methods of component analysis and complex synthesis, the linguistic facts in the materials of Turkic written monuments were shown to be an integral system in relation to each other.

Results and discussions

Although the tradition of dividing individual word classes into lexical-semantic groups has been established in other languages, the Turkic languages have not yet been fully studied by dividing them into such groups. It is true that recently there have been published works that attempted to reveal the nature of some thematic groups and lexical-semantic groups, but they are still insufficient [3, p. 186]. We were guided by the example of scientist M. Orazov in highlighting the following lexical-semantic groups.

Relative names are *ata [father or grandfather]*, *ağa [elder brother]*, *anne [mother]*, *baba [great-grandfather]*, *bala [boy]*, *erkek [male]*, *yenge [sister-in-law]*, *yezde [brother-in-law]*, *koca [husband]*, *kız [girl]*, *oğul [son]*, *kaynata [father-in-law]*, *kaynana [mother-in-law]*, *kardeş [relative]*, *gelin [daughter-in-law]*, *yeğen [daughter's children]*, *baldız [brother-in-law, wife's brother]*, *bacanak [brother-in-law, husbands of sisters]*.

The word *аға* has been used in many Turkic languages since ancient times. This word has three different phonetic variants: *аға* (in the Kyrgyz, Tatar, Turkmen, Azerbaijan, Gagauz languages), *аға* (in the Kazakh, Turkish, Bashkir, Khakas, Yakut languages), *ака* (Uzbek, Uyghur, Altai languages). The meaning of the word *аға* is *"leader, head"* indicates that the combined names of family head, cousin were created very early. *Otagasy* (the head of the family, the owner of the house), *qosagasy* – the head of a group gathered to go on a trip, hunt, to another place with a certain business, and according to N.I. Ilminsky *темеағасы>темағасы* is the head of the camp, and the great-uncle, *"the leader after the head"*.

Today, the first nominative (noun) meaning of all three of these words has become obsolete: *otagasy* is often used as an informal word for an older man (adult, old man) or a wife uses it when talking about her husband (husband, householder), it is possible to somehow group the meaning of the word *qosagasy* by looking at the words "*qos*" [double] and "*aga*" [brother], here we know about the existence of the word "*tetagasy*" from the materials collected in the second half of the 19th century by N.I. Ilminsky.

Therefore, we say that the word "*aga*" in the Kazakh language, like in some other Turkic languages, had a specific nominative meaning as "leader, head" [4, p. 287]. In Turkish, an older man is called "*ağabey*" which means "aga – the owner; owner of private land". Between the word *ağabey* and the word *aga*, the nominative meaning is in the word *ağabey*, while the secondary meaning appeared in the word *aga*.

Both languages have common expressions *kaynata [father-in-law]*, *kaynana [mother-in-law]*. At first, the word *in-law* in these phrases should have been used only for female relatives. Later, the word *father-in-law* became a common name for both sides. The reason for this is that the word *kayn* comes from the word *qadhin [female]*.

Mahmud Kashgari's dictionary shows that *kadhnagun [mother-in-law]* refers only to the relatives of the groom's wife, and from the Muhaddimat-al-adab dictionary, this name has *qadum* – relatives from the female side. In some Turkic languages, there is a regularity of the ancient *t* into *(d)* sounds being replaced by *y (z) r* sounds.

According to the phonetic features of modern Turkic languages, the sound *y* in the word *kayn* sometimes alternates with the sounds *d (t)* and sometimes *y (z)*. For example, in the Khakas language, the word "father-in-law" is pronounced "*hazyn*", the word "mother-in-law" is "*hazing*" (combination of the words "*khazyn*" and "*ine*") and the word "brother-in-law" is "*khazynah*" (combination of the words "khazyn" and "aga"); In the Tuva language, the word "father-in-law" is pronounced as *khaty*, and the word "mother-in-law" is pronounced as *kat ie (zi)*. Thus, we find that the word "*kayn*" is a phonetically changed form of the word "*katyn*".

Researcher of family names in Turkic languages L. A. Pokrovskaya also compares the word "mother-in-law" with the word *kadan/katyn* and shows that in some Turkic languages this name is used only for female relatives [5, p. 113]. In the saga of J. Balasagun, in the record about Kalunamkara and Papamkara, the meaning of "father-in-law" is given by the word "*kadin*". It can be said that the *d* sound in the word "*kadin*" has changed to *y*, and the person "*kayn*" has stabilized.

The words *yenge [sister-in-law]*, *yeğen [niece]*, *gelin [daughter-in-law]*, *baldız [sister-in-law, wife's sister or brother]* correspond to their meaning in the Kazakh language and are used equally. In the dictionary of M. Kashkari, the word sister-in-law is defined as "*sisters of wife*". If we compare the meaning of the meaning of "wife's sisters" in the central and north-eastern dialects of modern Kazakh and "wife's sisters" in the southern dialect with Turkish written monuments and modern Turkic languages – sister-in-law, wife's or husband's eldest sister, the youngest brother's wife, brother-in-law, have the meanings of son-in-law, sister-in-law, grandfather's cousin, younger sister, bride. The original general meaning of the root "bal" in the word *baldız* is "young, younger" (as in the words baldyr, balgyn, baldyz). In both languages, it is used in the sense of his *wife's younger sisters*. But according to researchers (L. Pokrovskaya, O.N. Trubachev, K.M. Musaev), in the names of "blood relative", "relative by marriage" the name of a woman is changed to a man, and a name of a man is changed to a woman (aunt, sister-in-law) from the introduction of O.N. Trubachev's work, it seems to be connected with the transition of matriarchy to patriarchy.

The word *baba* comes from the Persian language, the main meaning of which is "father, an old man who has seen a lot and done a lot". This meaning is used in the modern Turkish language (hereinafter – modern Kazakh). And in the Kazakh language, the variable meaning is characteristic, that's why, it is used in the sense of great-grandfather, great-grandfather. If the word *baba*, meaning father, is used actively in Turkish, the word *baba*, meaning great-grandfather, is used passively in Kazakh.

The Turkish word *kardeş* means relative in Turkic languages. In the Kazakh language, there is a word "kardash" that means "blood, relative, brother" typical of the old literary language. But the Turkish word is used in the active vocabulary. It has the meanings of brother, co-born, younger brother, like-minded, religious, and is used as a relative word.

Animal names: *aygır [stallion], aslan [lion], at [horse], ayı [bear], eşek [donkey], jaguar [jaguar], kaplan [cattl], karakul [karakol sheep], koyun [shee], panda [panda], pars [leopard], penguin [penguin], puma [puma], antelope [antelop], kunduz [beaver], teke [goat], maymun [monkey], meral [deer].*

In many Turkic languages, the word *aygir* means "a male horse that enters the herd". These meanings are also preserved in Turkish and Kazakh languages. The word *ayı* [bear] appears in Turkish as *ayı*, and in other Turkic languages as *aýý, eyiq, ayiq*. The word *ayu*, which comes from the root word *ay* (аю), is used in the Kazakh language with the variable meaning of "very big, inflexible", "terrible, harsh" and "clumsy, awkward" in Turkish.

Names of birds and insects: *balık [fish], baykuş [owl], bit [louse], chil [grouse], flamingo [flamingo], kambala [flatfish], kuzgun [raven], karga [crow], kaşalot [cachalot], kuş [bird], kaz*

[goose], keklik [partridge], kene [tick], kebelek [butterfly], kırkayak [centiped]), kuğu [swan], kurbağa [frog], kurt [worm], leylek [stork], sazan [carp], su yılan [water snake], tavuk [chicken], turna [crane], yılan [snake], çayan [crab], tavus [peacock], turgay [sparrow].

A bird with a curved long neck, swimming in water, with white feathers is called *aqqu* (*qu*) in Kazakh, and *kuğu* in Turkish. In other Turkic languages, the variants of the word *aqqu*, which have undergone a sound change, are used in the form *okkush* (*ok//aq*), *akku*, *qu*. In Turkic languages (Tatar, Kazakh languages), *ku* is used in the sense of white, gray: the Kazakh says that a person who is black and white is black and white; The meaning of the word *ku*, which means a dry grass or a dead tree, is the same as that of a bearded God [6].

The differentiated meaning of the words related to a certain profession or field of science is also composed of 4 components: a sign of the original object, which is based on being a thing, word, concept, derivative name of another thing, as well as a derivative meaning. But the differentiated meaning differs from the derived meaning in that it is used only in relation to a specific profession, art, and science. For example, the basic meaning of the word *baliq* in both languages is "an aquatic animal from the group of vertebrates that lives in water and breathes with gills", and the derivative "name of a star" has a differentiated meaning.

The names of the body parts are *ağız [mouth], ayak [foot], arka [back], baldır [algae], aşık [bown], bet [face], et [meat], yurek [heart], el [fingers], bilek [arm], bilezik [wrist], diz [knee], iç [stomach], bel [belly], baş [head], dalak [spleen], burun [nose], boyun [neck], karın[belly], kol [hand], kulak [ear], göz [eye], öd [bile], ökçe [heel], taban [hitchhiking], diş [tooth], kaburga [ribs].*

The Turkish form of the word *adaq* [foot] is the same as in the Kazakh language, which appears in ancient Turkic written monuments in the form of *adak*/adaq and in other Turkic languages in the form of *oyok* (Uzbek), *ayaq* (Azerbaijani), *ayak* (Tatar). But in our language, this word is used in the following meanings, apart from the function of a person as a body part: 1. Support of objects. 2. Lower jaw. 3. The end. 4. Dish. The latter meaning corresponds to the Persian word *ayak*, which means cup, but the word *ayak* is derived from the archiseme *aya* [palm pit]. The sign of hollow, hollow means "vessel" in Kazakh, Kyrgyz, and Uzbek languages with the suffix -*k*, which creates a noun from a noun. Now in our language, we can say that the use of the word utensil as the second form of the double word is active because it gives the meaning of utensil in an individual way. It has retained its basic meaning in Turkish. In his work "Semantic Derivation of the Turkish Lexicon" Sh. Sharapatovich explains the transformation of the word "*ada*" from a synonym to an enantioseme as follows: "First of all, the transition of the pre-lingual intervocalic *d* consonant (*~c, ~t*) to a consonant begins to occur more often after the 12th century, and it is a phenomenon characteristic of the monuments of the Middle Ages. Comparing the data of the above Turkic monuments and languages, it is possible to study the fact that the root words are similar in terms of form and similar in terms of content. The semantic derivation of related words is so different that the meanings derived from them are similar, and there are points where they turn from synonyms to antonyms (enantiosemes). At the beginning, a specific (concrete) standing (vertical) person's head and legs are inclined (horizontal) river, etc. the beginning and the end of things can be recognized as the beginning and the end of abstract phenomena. At the beginning, the meanings of the root "ada", "nothing", "swallow, danger, grief" have been changed to be rendered by the words "leg", "end" and "adag" (аяқ, аяқтау, адақтау) in the modern Kazakh language. The use of the word "adag" in the Mongolian language in the sense of "last, little, small" proves our consistency" [7, p. 120].

The word *baltır* in Turkish: 1. *[ankle]* – between the knee and the ankle, shin. 2. the muscle on the inside of the human ankle is called, in Kazakh: 1. The muscle in the human tibia. 2. The part of a person below the knee, the leg. 3. figurative meaning is trees such as birch and willow have the meaning of a straight trunk. All Turkic languages have preserved bilingual usages. The meaning of

the straight trunk of trees in the Kazakh language corresponds to "plant stem" (*өсімдік сабағы*) in the Turkmen language. We can notice that when the first Turkic tribes were together, they used words without distinguishing between things and people.

The words *el*, *elig* were used in the monuments of the middle ages ("Altun yaruk", "Dictionary" by M. Kashkari, "Dastany" by J. Balasagun, "Gift of Truth" by A. Yugineki) in the sense of "hand, finger". In modern Turkish, the word *el* is used in the meaning of the hand. And in the modern Kazakh language, a human body part consisting of five fingers and a palm is called a hand. Our language has a word country, which is meaningful in terms of personality and content. But the word *eli* (елі) is not used in the sense of a hand, but in the sense of "a unit of measurement of the width of a finger" common to most modern Turkic languages. There is a word *qol* [hand] in the Turkish language, but its usage and contextual meanings in the Kazakh language do not match.

The multi-meaning word wrist in Turkic languages refers to the 6 parts of the human body part of the hand, from the tip of the nail to the point of connection to the body. The Kazakh language and the Turkish language have preserved this meaning and the alternate meanings of power and strength also correspond.

The meaning of the word "*aya*" in written monuments is "palm", and the meaning of the word "*aya*" in modern Kazakh is also palm. And the meaning in the modern Kazakh language is "*the hollow of the palm*". *Aya* is the area of the palm. In our language, this word is not used in the person of the root (*aya*) and is often used in derivative forms such as *aya, ayadai, ayalady*. We do not call the palm *aya*, but the word *aya* has been preserved in some phrases in the meaning of the palm. For example *ашсам аямда, жұмсам жұмырымда (proverb) [If I open my fingers, it's in my palm, if I squeeze it, it's in my fist],* and an expression *аядай ғана бөлмеміз бар [We have a small room]* and etc. [3, p. 47]. The two meanings have a general conceptual relationship with each other, that is, they share the same connecting signs, and their semantic affinities have not been broken.

This is a proof of the differentiation of the object and parts of the object by giving the general Turkic name *qol* [hand] a separate Turkic concept, content, and meaning. According to G.V. Kolshansky, the transformation of the individual consciousness in the language of a separate ethnic group, i.e., clan, tribe, people's representatives, into a public consciousness was a prerequisite for people's understanding in social relations [8, p. 272].

Names of dishes and equipment are *ağ [net], ağızlık]oodles], ayna [mirror], bağ [belt], bayrak [flag], beşik (бесік)[baby's bed], biz (біз) [awl], bloknot [notebook], boya [paint], burgu [drill], çırpı [match], defter [copybook], dizgin [rein], döşek [bed], iğne [needle], kalkan [shield], kase [cup], kutu [box], perde [curtain], radio [radio], sepet [basket], top [ball], tor [net], balta [axe]*.

The meaning of the word *aina* (*айна*) [mirror] in the Kazakh language is a glass or metal object covered with a reflective layer on one side, the image of which reflects the image of objects without distortion 2. Local meaning: *window*. 3. Medical term: *X-ray*. 4. Figurative meaning *bright image, view*. And the Turkish word *aina* corresponds to the first meaning. At the same time, the Kazakh verb *ainima* [to be exactly the same as the mirror] and the same words in Turkish (same, uniform, unchanging, exactly the same) are related to the meaning of "mirror –smooth, shiny glass that can reflect the image of the object in front of you". Although the lexical meaning is not the same, the common meaning is not separated.

Sh. Sharapatuly compares the semantically changed words in M. Kashkari's dictionary and points out the word *topiq* (топ-доп) as one of the words whose meaning is not preserved in modern Kazakh. Now it can be seen that the origin of the word "dop" [ball] in the meaning of "toy" in the meaning of "joint bone" and "solid bone" is in the word *topiq* (топ-доп). Apart from that, there is a word tub in Arabic which means "a thing made of rubber filled with air', but we confirm the opinion that the origin of the word ball may be the word *topiq*.

Plant names *andız [elecampane], arpa [darley], begonya [begonia], burçak [bean]), çay [tea], çinar [sycamore], çiçek [smallpox], darı [millet], elma [apple], erik [apricot], hiyar*

[cucumber], kabak [pumpkin], kaktus [cactu], kamış [cane], karagaç [elm], karpuz [water-melon], kavun [melon], kayın [birch], gök [green], göknar [poplar], lale [tulip], limon [lemon], lotos [lotus], maş [lenticulars], mimoza [mimosa], nar [pomegranate], papirus [papyrus], sarımsak [garlic], soya [soys], sümbül [hyacinth], çeftalı [peach], tütün [smoke], üzüm [grape], yaprak [leaf], ananas [pine-apple], ayva [kwiki], badem [allmond].

Highly figurative and obscure variable meaning consists of 5 components: thing, word, concept, sign of the first thing, synonym name of the second thing. For example, the meaning of the word *арпа* [barley] in the Kazakh and Turkish languages is a family of grains with a thick husk similar to wheat. In addition to the main meaning, there are derived meanings of "barley-shaped female ornament and barley-shaped ornament" in the local language features of Western and South Kazakhstan. This derived meaning is also presented in Uzbek and Kuman languages. The main reason for subsequent meanings to be derivative meanings is that the subsequent object takes the name of the first object based on the first object and form sequence, and the subsequent objects do not have another name, but the same name is fixed on the subsequent objects. The names of natural phenomena are *akın* (ағын) [flow], *ayaz* (аяз) [freez], *ay* (ай) [moon], *aydın* (айдын) [shining], *dağ* (тау) [mountain], *çöl* (шөл) [dessert], *gün* (күн) [sun], *deniz* (теңіз) [sea], *yer* (жер) [earth], *yel* (жел) [wind], *sel* [flow], *taskın* [flow] "Brief etymological dictionary of the Kazakh language" provides an etymological analysis of the word *aydın*. Mehdikhan, a philologist who lived in the 18th century, made the following etymological analyzes about the word *aydın* which is used in many Turkic languages. We know from A. Shcherbak's writings that *aydın* (moony night) > *moon + night*. Indeed, the word moon is spoken in many Turkic languages today: Azerbaijani (aydyn), Uyghur (aydyn, ayyn, aydun), etc. According to the dictionaries of these languages, the translation of the word *aydın* in Russian is as follows: moony night, moonlight, something that shines with moonlight. Then this word seems to have been formed as *ay+tün>aitun> ayyin*. The turning of the sound of *t* (tun) [night] into *d* in the root word is probably due to the influence of the surrounding sounds (*ts* and *yn*), and the transition of the sound of *y* to *i*, firstly due to the thickening of the sound *a* in the first component, secondly, it may be due to the weakening of the lip harmony in the last syllable. Comparing the mutual meaning of the word moon in other Turkic languages, it seems as follows: 1) the night moon and its light, 2) something shining (reflecting) with the light of the moon falling on the surface of the water, 3) something with an open, transparent or transparent surface; 4) volume in a certain concept.

• *Aydın* – 1. Light, abundant light, radiant, open. 2. Intelligent, educated, open-minded (person).

• *Айдын* – 1. Spreading and floating water basin, big lake. 2. fear, anger.

Although the meanings in the two languages do not exactly correspond, based on the above analysis, if the meanings 1, 2, 3 correspond to the Turkish language, they are used in the meanings 3, 4 in the Kazakh language. As a common meaning, the meaning of something with an open, transparent or transparent surface is seen. As a distinguishing meaning, in Turkish it means an intelligent, educated person, while in Kazakh, it means fear, anger. Due to the closeness of sound and meaning of the word Aydin, the word Aybyn is used in the second sense. The second term "intelligent, educated, open-eyed person" in Turkish has a differentiated meaning. The function of distinguishing meaning is visible only in the context relationship [9, p. 285].

Adjectives have fewer thematic groups than nouns, so there are very few people who divide adjectives into thematic groups. Adjectives have the following thematic groups: adjectives denoting the color of an object: ak [white], gök [blue], kara [black], şarı [yellow], yeşil [green], kırızım [red], konur [brown], akçıl [pale], ala, al, kıpkızıl [crimson], sapsarı [yellow], kapkara [black], gökçül [bluish], yemyeşil [green] in Turkish yeşil [green], sarı [yellow], kıpkızıl [crimson], sapsarı [yellow], kapkara [black], yemyeşil [green] have the same meaning and usage. And the use of the words *ak, kara, gök* as color names is not the same as in the Kazakh language. *Hangi elbiseyi*

alıcaksın? //Mavi (beyaz, siyah) elbiseyi alırım [*Which dress will you buy? // I will choose bluish (blue, black)*], if we use the words *mavi, beyaz, siyah* instead of *ak* or *gök* as the actual color name, the meaning will be clearly understood, that is, the specific meaning of the color names is different. They are the words *ak//beyaz, gök//mavi, kara//siyah*.

The word "*al*" was used in the ancient Turkic inscriptions in the meaning "black red, bright red". It has preserved its identity and meaning in Turkish. And in the Kazakh language, "*al*" comes in the form of an auxiliary word that is not used independently, meaning the saturation of color, and is used as a compound word "*алқызыл*". The Persian word al is used in the sense of "pale red". The *al* component of the words *алмұрт [pear], алқор [greedy], алма [apple], алша [peach]* in our language should be related to the component *al*.

We have shown above the function of the word *qara/kara* [black] as a color. Other derivative meanings are explained in connection with "national character". The criterion "without national character" is a conditional name. Because it is impossible to have a national character in the words of a certain national language. The convention of saying "national characteristic" is that national customs, traditions, and beliefs prevail in later meanings. For example, the word "*ak/aq*" is the generic name for milk products in Kazakh, and "*kara/qara*" is the name of land, land in Turkish [10, p. 61].

Adjectives for taste are *tatlı* (тәтті) [tasty], *acı* (ащы) [spicy], *şekersiz* (шекерсіз) [without sugar], *tuzlu* (тұзды) [salty], *tuzsuz* (тұзсыз) [without salt].

The transformation of Arabic and Persian words in Turkic languages into a synharmonic parallel, that is, the function of distinguishing meaning, is formed by the free exchange of thick and thin vowels in root words used in competition.

In some cases, each root word adds its own lexical meaning. Based on that, one root was separated from another root. Further development of word meaning in the language begins. For example, the meaning of the word *tatlı* (тәтті) [tasty] from the Persian language in the Kazakh language is: 1. Sensations and sensations in the mouth caused by various foods. 2. Food perceived through organs in the oral cavity is a characteristic of food. 3. Food, dish. In other related languages, we can see that the names of food "*тағам*"are pronounced in Turkic languages due to the lowered pronunciation of the sound *ғ*. In the Turkish language, there is a word *tat*, which means *taste*. The root of these words becomes a synharmonic parallel. About the taste of food in Kazakh 1. It tastes like honey, sugar, candy. 2. The word "sweet" is used, which means tasty, nutritious, contagious, and digestible. In Turkish, there is a word "*tatly*" that means sweet and delicious. In other Turkic languages, the words *sweet//tatlı* are used as food, sweet. Also, the meaning of the verb *таты* in the Kazakh language is "to taste" [7, p. 127]. Thus, the word "taste" was formed from the phonetic change of the word "food" and the synharmonic parallels of sweet were established in both languages.

Adjectives expressing the size of things *iri* (ірі) [huge], *dar* (тар) [narrow], *kısa* (қысқа) [short], *küçük* (кішкентай) [small, tiny], *uzun* (ұзын) [long, tall].

The word *dar* has several meanings: 1. Narrow, small territory. 2. Figurative meaning as short-sighted. 3. Insufficient, insignificant, scarce, for example *dar bütçe [insignificant budget], dar zaman [intense time]*. 4. Hangman's row

The word *tar* a few meanings 1. Not wide, small, narrow. 2. Figurative meaning as hard, tight, tough. 3. Dish, measure.

If there is no phonetic change in the words of *tar//dar*, there is no difference in meaning. From showing that a certain area is small, narrow, as the main reference seme, we can see a differentiated meaning that is also applied to abstract objects. The meaning of narrow-mindedness and short-mindedness in the Turkish language is given by the Kazakh word *tar* combined with other words in the phrases *тар пейіл, тар көңіл, тар мінез* [narrow-minded]. And the homonym series of the word *dar//tar*, which means *dar* in Turkish, is used in the form of *dar*, not *tar*, in Kazakh.

In Turkic languages, there are words starting with the root person *oz//uz//uz* and ending with the person *озон//узун//узын, угуз//узок//узак//узын,* which mean far, distant, distant, long, lasting for a long time. Let's compare the meanings of these quoted words in the Kazakh and Turkish languages:

Uzun – 1. Long: *uzun sokak [a long street]* 2. Long term: *uzun vadeli kredi [long term loan], uzun sözün kısası [in brief].*

Ұзын – *1.* Not short. 2. Tall. 3. Long, lasted a long time.

Uzak – 1. Far, far distance. 2. Doubtful.

Ұзақ – 1. Far. 2. long lasting, not fast. 3. Long, slender; not short.

The original *үз//ұз* root person gave the meanings of *far*, *distant, not short*, later derivative meanings appear in the function of meaning differentiation and are reflected as synonymous parallels. In the Turkish language, the word "long" is used alternately with the meaning "long" and "far". *Uzun zaman [long time], uzun kelime [long words]* are sometimes used in the meanings of long and far. And the word "*uzak*" is used to give the meaning of far, distant. In the Kazakh language, the word "long" is often used to express the meaning of a specific measure. But we can see from the above examples that the semantic proximity is not separated from the basic meaning [6, p. 189].
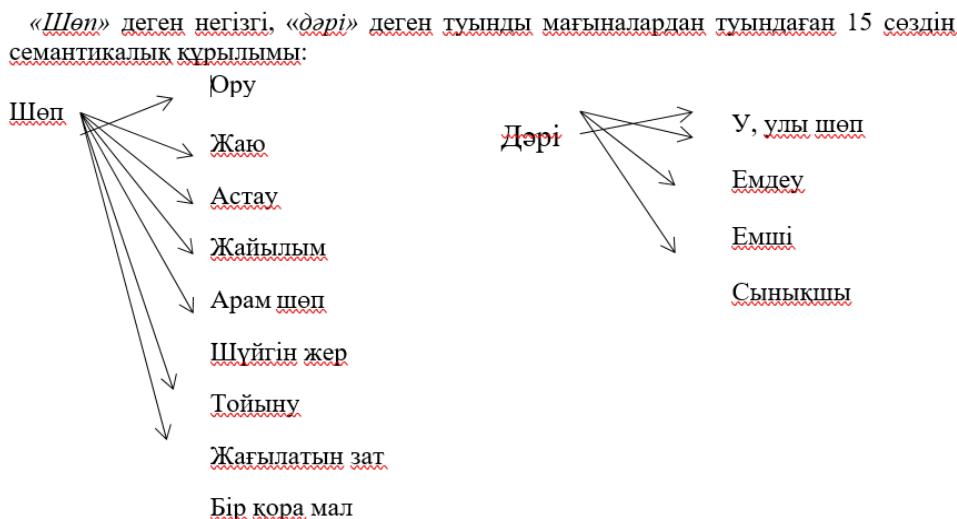
One of the words that requires radical analysis is words with the root "*om*" in the modern Kazakh and Turkish languages, starting from ancient, Middle Turkic writings.

Table 1 – Words with the root "от"

№	KTL	KKL	General meaning
1	От	От	Малға азық боларлықшөп
2	Отаджы	Оташы	Емші, тәуіп
3	Отчул		Шөп қоректі
4	Отлак		Жайылым, өріс
5	Отламак	Отта	Жайылу
6	Отлатмак	Оттау	Жаю, бағу, оттату
7	Отлу	Отты	Шалғынды, шөбі қалың
8	Отлук		Шабындық, шалғын,жайылым
9		Оттық	Малға шөп салатын ақыр
10		Отай	Шөп қаулап шығу,құнарлану
11		Отамалы	Орылатын арам шөп
12		Отар	Жайылым
13		Отақ	Егін арасына шыққанарам шөпті құрту шарасы
14		Отық	Төлдің шөп жеугебейімделуі
15		Отын	Жағылатын зат

Verbs and nouns derived from the noun "*om*" are formed in 2 ways: the first are derived bases made from the root *om*, and the second are words made from the root *oma*. The Turkish word *omt* is used in the sense of grass and medicinal herb. The meanings of derived words are spread from the main meaning of the word "*om*" which is "*шөн*" [herb] and the derivative meaning of "medicine". From the semantic field "шөп" [grass] the meanings harvest, graze, and from the semantic field medicine the meanings *healer*, *healing*, *treatment* have arisen. 2 derived words in Turkish, 1 meaning in Kazakh are related to the semantic field of the word *om*, and 13 meanings are derived from the semantic field of *шөн*. A recognizable object is recognized as comprehensively as it is necessary in human life. As it becomes more widely known, it is used more in everyday life and in the economy, the related concepts expand, and the named objects and phenomena increase.

Therefore, there are more and more words related to the more widely known phenomenon and its name. Only 1 meaning of the derived words in modern Kazakh is derived from the semantic field of the word *от*, the other meanings are derived from the semantic field of *шөп*. Therefore, the widespread recognition of the herbal properties of fire in modern Kazakh is related to the fact that the main occupation of the Kazakh people is cattle breeding.

«*Шөп*» деген негізгі, «*дәрі*» деген туынды мағыналардан туындаған 15 сөздің семантикалық құрылымы:

Шөп
- Ору
- Жаю
- Астау
- Жайылым
- Арам шөп
- Шүйгін жер
- Тойыну
- Жағылатын зат
- Бір қора мал

Дәрі
- У, улы шөп
- Емдеу
- Емші
- Сынықшы

Scheme 1 – Semantic structure of 15 words formed by derived meaning of words «шөп» and «дәрі»

The description of the scheme shows us the semantic structure of 15 words derived from the primary meaning of *шөп* [grass] and derived meaning of *дәрі* [herb]:

Шөп ору – mowing grass
Шөп жаю – weeding
Шөп астау – cutting grass
Жайылым – pasture
Арам шөп – weed
Шүйгін жер – hot place
Тойыну – satiety
Жағылатын зат – combustible substance
Бір қора мал – one stable of cattle

From this we can see that the derived words are mostly formed from the basic, original meaning of the word *шөп*. The main reason that the word *от* is a plant, in the Kazakh language has a syncretic root meaning something *burning*, *a flame*, the fact that the first thing that burns.

Conclusion

In short, the presence of common semantics in common vocabulary is a sign that these are independent languages, and the presence of separate meanings of common vocabulary is due to genetic diversity. The main reason for the multiple meanings of words in the modern period has to do with the widespread and ubiquitous recognition of objects and phenomena, their properties, forms, and actions. Some objects may remain unrecognizable and unstable in meaning. This is due to the fact that, firstly, the so-called extra-linguistic factor does not affect massively and quickly the linguistic elements, and secondly, because human society and human civilization develop gradually and stability is established. The existence of a common meaning in the common vocabulary is the result of the period when there was a whole language, and the division of the common meaning into separate meanings is the result of the periods when the whole language was divided into separate

languages. The presence of semantic features in the common vocabulary is the proof that the modern Turkic languages were formed as independent languages.

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