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ON THE USE OF HISTORICAL REDUPLICATIVES IN THE MODERN KAZAKH LANGUAGE

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Abstract. In modern Kazakh language, one of the Turkic languages, historical reduplicatives are widely used. Currently, double words in written monuments written in ancient Turkic languages are used in the Kazakh language without any changes. Since reduplicatives are common among the ancient Turkic languages in the ancient Uighur language, our article considered reduplicatives in the modern Kazakh language and the ancient Uighur language. The article found that some words were used as is, without any changes in sound, structural and semantic terms, which is confirmed by examples. It has been shown that some reduplicatives used since the time of the ancient Uighurs have undergone minor changes, that is, some of them have undergone changes in the second word in the modern Kazakh language.

The purpose of the article is to find out, no matter how many centuries have passed between them, some words in two Turkic languages (one old, one modern) are used in both languages as is. To reveal and show the continuation between the two Turkic languages. The article is of great scientific and practical importance in studying the process of determining the territory in which the ancient Turkic languages were used, and step-by-step changes. In the scientific work, methods and techniques of comparative analysis, grouping, translation were used, an analysis of the origin of some words widely used both in the ancient Uighur language and in the modern Kazakh language was achieved. While writing this article many works in the ancient Uighur language were used.

The relevance of the article lies in the fact that this topic has never been used in Kazakh science in the Kazakh language and has not entered scientific circulation. The article can be used as an auxiliary textbook in the disciplines “History of Kazakh literature”, “History of Turkic literature”, “Introduction to Turkology”.

Keywords: Turkic studies, historical Turkic languages, modern Kazakh language, double words, ancient Uyghur language, phraseology, comparative linguistics, vocabulary

Basic provisions

The study of hendiadyoins, double expressions in Turkic languages, boasts a rich history dating back to the 19th century. Pioneering scholars like I.N. Ilminsky, K. Foy, A. Kazembek, A.N. Kononov, and I. Gigonov laid the groundwork for this field of inquiry. The 20th century witnessed a surge in research, spearheaded by Turkic scientists like N.K. Dmitriev, I.A. Baskakov, E.U. Ubryatova, B. Oruzbayeva, A. Kaidarov, V.A. Agonin, M.I. Adilov, and M. Abdurakhmanov. Their works explored hendiadyoins in various Turkic languages, including Bashkir, Nogai, Yakut, Uyghur, Turkish, and Azerbaijani.

The field further expanded with contributions from prominent international scholars such as Saadet Çagatay, Uta Schilling, Serkan Shen, Hakan Aydemir, and Z. Ölmez. These researchers delved into hendiadyoins within ancient Turkic languages.

Within Kazakhstan, a distinguished group of scholars, including A. Baitursynov, K. Zhubanov, A. Yesenkulov, A. Kerimov, A. Iskakov, T. Kalabaeva, Zh. Sauranbayev, A. Kaidarov, I. Kenesbayev, F. Musabekova, S. Khasanova, K. Akhanov, and G. Azimzhanova, have significantly contributed to the understanding of hendiadyoins from diverse perspectives.

Introduction

The Kazakh language, a treasured member of the Kipchak subgroup within the Turkic language family, stands out for its remarkable preservation of both its own identity and a wealth of ancient Turkic vocabulary, despite its historically smaller population of speakers. This phenomenon positions Kazakh as a prominent modern Turkic language where archaic Turkic words continue to flourish. A critical gap exists within Kazakh scholarship: a thorough exploration of the Old Uyghur language, the esteemed tongue of the Third Turkic Khaganate. To bridge this lacuna, the present study meticulously compares vocabulary in the Old Uyghur language with its contemporary counterpart in Kazakh. This analysis yielded a fascinating collection of lexical units exhibiting remarkable congruence in sound, spelling, and meaning. Examples drawn from both ancient Uyghur texts and meticulously chosen samples from modern Kazakh sources illuminate these enduring linguistic elements.

The research reveals a curious phenomenon: the second element in certain Kazakh reduplicative expressions has undergone minimal change. For instance, the Old Uyghur term "aqsaq čolaq" signifying "disabled (lame, armless)" finds its echo in Kazakh with "aksak-toksak" (meaning "lame-meaningless"). Interestingly, the modern Kazakh language also utilizes "aksak-sholak" (meaning "lame-armless"), where "sholak" retains the original Old Uyghur meaning. Notably, Kazakh employs these words both independently and in the reduplicated form. Another captivating example is the reduplication "kurt-koñuz" (meaning "worm-beetle") in Old Uyghur, which finds a direct parallel in contemporary Kazakh with "qurt-qonuz." While some Kazakh regions continue to use this form, the literary standard has adopted "qurt-qumyrsqa" (meaning "worm-ant").

The study successfully identified twenty instances of hendiadyoin, a specific rhetorical device involving doublets. This investigation incorporates the esteemed works of prominent scholars, including I.N. Ilminsky, A. Kazembek, and A.N. Kononov, to shed light on the use of hendiadyoin within the broader context of Turkic languages. For a comprehensive understanding of hendiadyoin in Turkic languages, the study delves into the invaluable scholarship of A. Baitursynov, K. Zhubanov, and A. Yesenkulov, alongside the works of Talat Tekin (1995) and Erkhan Aydin (1997) for written monuments

of the Turkic Khaganate. Additionally, the research incorporates the insightful work of Saadet Chagatai (1944) and Serkan Shen (2002) for Old Uyghur written monuments, as well as Zuhail Ölmez's contributions (1997 and 1999) for Karakhanid era monuments. The study also considers the works of N.E. Gench (2003) and M. D. Erdem (2005) for the Khorezm era, alongside the contributions of Foy (1899), Tietze (1966), and Muller (2004) for later periods.

Materials and methods

This article leverages a comprehensive range of scholarly resources, including the fifteen-volume "Dictionary of the Kazakh Literary Language," V.M. Nadelyaev's etymological dictionary of ancient Turkic languages (co-authored by D.M. Nasilov, E.R. Tenishev, and A.M. Shcherbak), Sir Gerard Clauson's "An Etymological Dictionary of Pre-Thirteenth-Century Turkish," J. Wilkens' "Handwörterbuch des Altuigurischen / Eski Uyghur El Kitabı" (a manual dictionary of Old Uyghur), M. Ölmez's work on dual words in the Old Uyghur language ("Eski Uyghurca İkilemeler"), and J. Oda's "Sekiz Yukmek Yaruk." The research methodology employed historical comparative analysis and translation techniques. The historical comparative analysis method involved a meticulous examination and comparison of ancient Turkic language elements with their counterparts in modern Kazakh.

Results and Discussion

Reduplicatives widely used in the ancient Uighur language are also actively used in the modern Kazakh language. Today, the double word “*ақтарып-төңкеру*” (*overturningis*) used equally in colloquial, literary and scientific languages gives the meanings as 1) turn everything upside down, 2) confusion, 3) chaos [13, p. 62] gives the meanings. In both languages, the two words that make up the compound word “*aktaru-“tonkeru*” are full-meaning words when they stand alone, “*aktaru*” and “*tonkeru*”. For example, in the Kazakh language, the word “*aktaru*” itself has several meanings: 1) to look through something, 2) to check, to search, 3) to reveal, to turn upside down, 4) to reveal a secret [13, p. 33], etc. The word “*overturn*” also means 1) turning something upside down, overturning, and also in a variable sense 2) upsetting, knocking down; 3) it is used in the meaning of exile [13, p. 816], 4) to look at the whole without leaving it out [14, p. 151]. For example:

– Қызыл көйлегімді іздеп таба алмай шкафтың ішін ақтарып-төңкердім (Ауызекі тіл) (*I rummaged through the closet and couldn't find my red dress*) (Spoken language).

– Әсіресе қазір Қазақстан жазушыларының бірінші съезі қарсаңында неміз бар, неміз жоқ, соларды бір *ақтарып-төңкеріп* алып, есен айырмағымыз жөн (*Epecially now that the first congress of writers of Kazakhstan is starting, it would be correct if we calculate what we have and what we don't have by mixing them up*) [5, p. 277, vol.1].

The double word “*ақтарып-төңкеру*” (*aktaru-tonkeru*) in the ancient Uyghur language is used in the same sense as the Kazakh language. For example: uyg. *agtaru-toqtaru* – *to stir; to be top-bottom, to roll; kzk flip-flop*:

– *öz biligsiz bilgä [kü]çintä bu muntay emgäk içintä aytaru toytaru tegzinürlär* [8, p. 58].

– *öz biligsiz bilge küçinte bu muntag emgek içinte agtaru toytaru tegzinür;*
– with the power of their ignorance, they keep rolling around, suffering like this.

In explanatory dictionaries of the Kazakh language, the double word “**ақырын-ақырын**” (slowly-slowly) formed from the adverb “ақырын” (slowly) is 1) slowly; 2) dexterously, carefully [13, p. 35], 3) gradually, slowly, without expression [14, p. 166, vol.1]. For example:

Гүлнар баспалап, ақырын – ақырын дауыстады. Еш дыбыс жоқ (*Gulnar called out slowly, repeating. There's no sound*) [13, p. 307, vol.1].

As we can see from the monuments, the inscription was also used in the ancient Uyghur language in its current sense. For example: **uyg. akuru akuru** – slowly; **kzk** slowly slowly:

– *üündürüp akuru akuru barska yain bardı* [4, p. 277].

– *üntürüp akuru akuru barska yain bardı.*

– slowly / slowly he approached the tiger.

The historical double word used in the ancient Uyghur language as “**aqsaq çolaq**” (*lame, armless*) is pronounced variously as “*aksak-toksak*” in the modern Kazakh language. In the Kazakh language, the first word of this double word, the word “*aksak*” (*lame*) is a word with a full meaning, and the second word “*toksak*” has no meaning, it has meaning only when combined with the word “*lame*”. “*Aksak-toksak*” when used as a double word means “half-witted, disabled” [13, p. 32]. In the Kazakh language, the word “*lame*” is used as a full meaning word in both literal and variable meanings. Explanatory dictionaries include 1) stomping feet; 2) handicapped, disabled; 3) the lame sleepy [line] is the third line of the black poem that is sleepy, besides, it is used interchangeably as “A lame sheep sleeps in the afternoon – you are late” [13, p. 32]. And the word “*sholak*” in the Kazakh language has a complete meaning by itself, it is a word that does not belong to two words. The word “*sholak*” literally means 1) a disability of an arm or leg, 2) short, not long. For example:

– *Үй маңында өрістен қалған ақсақ – тоқсақ малдар мен бірлі - жарым тұсаулы аттар көрінеді* (*There are disabled (lame, armless) animals that could not go to the plateau around the house, and horses with one or two legs tied up*) [4, p. 265, vol.1].

This word is often used interchangeably. For example:

– *Шолақ белсенді – ауылды жердегі кишігірім белсенді. Шолақ дүние – тез өте шығар қысқа өмір. Шолақ қайырды – келте, қысқа қайырды* (*Sholak activist is a small activist in a rural area. A fleeting world is a short life that may pass quickly. Sholak kaird – typhoid, short kaird*) [13, p. 920].

We see that it is used in the modern sense in the old Uyghur language as well. For example: **uyg. aqsaq çolaq** – *disabled (lame, armless)*; **kzk. ақсақ-тоқсақ** (*lame-lame*).

– *aqsaq çolaq közsüz tēglük bolmişlar* [7, p.10].

– *aksak çolak közsüz tēglük bolmişlar;*

– (they) have become disabled (lame, armless), blind.

Among the historical Turkic languages, the ancient Uyghur double word “**alym-berim**” is widely used in the modern Kazakh language. In both languages under consideration, both persons of this double word are full meaning words. The word “fee” is a Kazakh word in the dictionaries, 1) a tax collected from the people, 2) a thing to be collected [13, p. 44], and the word “gift” is 1) a bribe, a bribe [13, p. 127]. In both languages it is used as a double word in the form of “alym-berim”. In the Kazakh language, the double word “alym-berim” means: 1) in the noun person, in the sense of a relationship, exchange of things with others, in the sense of exchange, 2) in the adjective person, it has only average, non-complimentary meanings [14, p. 242]. For example:

Мен де шын айтып тұрмын. Егер «пара» дегенді қылмыс деп ұқсаң, ауыз бастырық деп атайық. Алым-берімге қазақтың жол – жоралғысы да жетеді (I'm telling the truth, too. If you understand “bribery” as a crime, let's call it a mouth concealer. The tradition of the Kazakhs is also enough to buy and give) [1, p. 469, vol.1].

In the old Uyghur language, “*alim berim*” means to settle; The double word (alem-berim) is mainly used in a literal sense.

– *alimqa berimkä oñaj bolsa öz* [3, p. 207].

– *alymka berimke oñay bolsa öz;*

– It is necessary to be fair when making a reckoning.

“*Aşa-ye*” in the old Uyghur language means to eat; (kzk. *asa zhe*) double word is used interchangeably in the Kazakh literary language in the form “*zhep-asa*”. In the Kazakh language, both the word “*asa*” and the word “*zhe*” have a full meaning when they stand alone. “*Asa*” in explanatory dictionaries: 1) eating food with a full mouth [13, p. 60]; “*eat*” 1) eating, chewing food, eating, getting rich; 2) to eat, to spoil; 3) rotting, rusting, spoiling, destroying; in variable sense 1) deception, seduction, use of labor, profit; 2) internal depression, self-torment [13, p. 286]. For example:

– *Асан тоймаған, әсен тоймайды (He who does not get full by eating (without chewing) cannot get full by eating (by chewing) [13, p. 701, vol.1].*

The double word “*asa-zhe*” was often used in ancient Uyghur texts to emphasize the word “*eat*”. For example:

– *nomluy tajaqiy (tatiyiy?) aşayuda jegüda kertgünçlüg elig kargäk*

– *nomlug tayakig (tatigig?) aşaguda yegüde kertgünçlüg elig kergek*

– It takes a real, clean hand to eat the religious teaching food.

Known as a historical double word “*car*” **at kölük** – vehicle (kzk. *at kolik*) [3, p. 129]. Double word is used in the current Kazakh language without any change in sound or meaning. In both languages, both persons of reduplicatives are words with full meaning. For example, in the Kazakh language, when the word “*horse*” stands alone, it means 1) a molded male horse, 2) a vehicle that uses its power to ride and eat, 3) a chess piece [13, p. 64]. The word “*vehicle*” means 1) means of transport for transporting passengers and cargo in air, land and water [13, p. 412]. The meaning of the double word “*car*” in the explanatory dictionaries is 1) power necessary for travel, work, equipment [13, p. 67]. For example:

– *Кеше кешке келіп ат-көлік керек, сойыс керек деп өзіміздің жылқыдан бес жүз жылқыны іріктеп айдап кетті (They came yesterday evening and drove away five hundred horses from our own horses because they needed transport and slaughter) [14, p. 429].*

– *Ат көлігің аман ба? (Жолаушы, жүргінші кісіге айтылатын сәлемдесу, амандық саулық сұрасу) (Is your vehicle safe and sound?) (Tells to the passenger) [13, p. 71, vol. 2].*

Old Uyghur language **bek katig** – very hard; The double word (kzk. *бек қатты* “very strong”) belongs to the words formed in the Kazakh language. The word “strong” means 1) firm, strong, strong, 2) very, very, very, even [13, p. 123], and the word “hard” is 1) not soft; as a stone; in variable meaning: 1) strong, bitter, big, 2) brave, strong; harsh, 3) miserly, unyielding [13, p. 494]. For example:

– *Бек қатты қуаныпты Шам қаласы, Қуанған өте қатты хан, қарасы, Мұнымен жұрт иланып қала берді, Жұрт ойлады екен деп өз баласы (The city of Damascus was very, very happy, Very, very happy, the khan and his people, so that the people believed, the people thought that he was their own child) [13, p. 221, vol. 3].*

In ancient Uyghur texts, it is used in the second person, meaning “strong, hard”. For example:

– *İnça kergäk erti üyünki bēk qatīy bolti ersär [11, p. 108].*

– *Inça kergek erti üstünki bēk katig bolti erser;*

– If the sky above was too harsh, it was necessary to behave like this.

“**Buz butarla**” used in historical Turkic languages – cutting, smashing, tearing; The reduplicative (kzk. *бұтарлау, бұзу*) is not used as a double word in the modern Kazakh language. It consists of two separate verbs in the form of “breaking” and “ending”. The verb “buz” is 1) to destroy, break, destroy, 2) to damage, to disable, 3) to divide the meat of animals into parts, to grind, to bury, 4) to change a uniform habit, 5) to not keep a promise, a custom, 6) to do something combined with words, it means the concept of anxiety. In a variable sense, 1) to tempt someone, to make someone sick, 2) to dehumanize someone, to deprive of a good quality, 3) to have a negative effect on the body, pain [13, p. 149]. The verb “butarla” means 1) to cut tree branches finely, to crush, 2) to divide something into pieces, divide it into parts, and bury it [13, p. 157]. For example:

– *Бибатырдың көзі Амантайға түсіп кетті. Тоқты әлі бұтарланып болмаған. Ашуы келді (Bibatir's eye fell on Amantay. The sheep is still not slaughtered and finished. He was angry) [13, p. 23, vol. 4].*

Here are some examples from ancient Uighur texts:

– *Titrätir buz butarlajur [11, p. 18].*

– *Titretir buz butarlayur;*

– (The lion) is breaking down the trembling (calf).

One of the reduplicatives used in the old Uyghur and Kazakh languages is the double word **karga kuzgun** “қарға-құзғын” – raven crow. Both persons of the word “raven-raven”, known as a historical double word, have full meaning. The word “crow” means a bird with black or gray feathers, whose flesh does not taste

good [13, p. 484]. The word “*kuzgyn*” is a bird of the raven family, which mostly feeds on carcasses. For example:

– *Ол өзенге жақындаған сайын осы бір оқыс ойдан құтыла алмай қойды, әуеде қарқ-қарқ жалтылдаған қарға-құзғындарды да іші жаратпайды (As he approached the river, he could not get rid of this thought at all, nor did he like the crows calling in the sky) [13, p. 365, vol. 9].*

In the Kazakh language, the double word “*қыз-қырқын*” (girls) is widely used. The historical double word is also found in ancient Uyghur texts: *kız kırkın* – girls. In the Kazakh language, the first person of the mentioned double word is meaningful, the second person is meaningless. The word “girl” means 1) female baby, female child, 2) puberty girl, girl [13, p. 550]. The word “*kız kırkın*” means a group of girls [13, p. 552]. For example:

– *Енді сені көрген қыз – қырқын талып түсетін болды, – деп қонақтың бірі ішін тартты (The girls who see you now will love it, – said one of the guests admiringly) [13, p. 488, vol. 10].*

And in ancient Uyghur language, both persons have full meaning. In the ancient Uyghur language, the word “*kırkın*” means 1) a girl, 2) an unmarried girl, 3) a servant [10, p. 373].

Köçür – *kontur* (moving, placing) **kzk**. *koshir-kondyr*. Both persons of the double word “*koshir-kondyr*” are words with full meaning. The double word “*koshu-konu*” means migration in both languages. It was also used in the ancient Uyghur language in the sense of the modern Kazakh language. For example:

–*yağig sañçmış köçürü konturu kēlir* [8, p. 6].

–*yağig sañçmış köçürü konturu kēlir;*

–He who has defeated his enemy (his enemies) is coming to the mansion to emigrate.

In the explanatory dictionary of the Kazakh language, the word “*kosh*” when it stands alone means 1) to move from one place to another, to relocate, 2) to move from one place, in the variable sense of 1) to experience, to experience, 2) to change one's behavior, to change, 3) to fly away, color fading [13, p. 420]. The word “*kon*” means 1) migration of the people to a certain place and building a house, 2) settlement in a certain place [13, p. 517]. For example:

– *Соның көбі шәһәрдан орын алып, Сахарада біздің қазақ көшін қонған. Бағынын еш падишаһқа қарамасдан (Most of them have settled in the city, our Kazakhs have emigrated, settled in the Sahara. He has never trusted a sultan) [13, p. 394, vol. 8].*

The reduplicative “*көз-құлақ*” **köz kulkak** – (eye ear) in the Kazakh and ancient Turkic languages is used in both languages in the meaning of “*care, look*”. An example of its use in Old Uyghur texts:

– *elig köz kulak tutti eldä qamuy* [7, p. 15].

– *elig köz kulak tutti elde kamug;*

– the monarch interested to the embers of the state (he was interested).

Both words that make reduplicatives have a full meaning. “*Eye*” – 1) the visual organ of a person, 2) the hole of something, 3) the place where something comes out, the inside of something, 4) the actual beginning of something, 5) something left

over from the past; a monument for someone, heritage, generation; in a variable sense: 1) mind, mind, consciousness [13, p. 404]. “*Ear*” 1) The hearing organ of humans and animals, 2) the part of the head that covers the ear, 3) the place for holding a certain object, the handle, 4) the mechanism that tightens or loosens the string of a musical instrument [13, p. 537]. For example:

– Ол кезде “Қазақ” газетін, қазақ елінің көбі **көз-құлағындай** көретін (*At that time, most of the Kazakh people saw the “Kazakh” newspaper as their eyes and ears*) [13, p. 218, vol. 8]:

– Жақын жерге барсам, Ержан да **көз-құлақ** болар (*If I go to nearby places, Ercan can also take care of*) [13, p. 218, vol. 8].

In the old Uyghur language, the reduplicative **kurt koñuz** – (*insects*) appears in the Kazakh language as “құрт-құмырсқа, құрт-қоңыз” (*kurt-ant, kurt-beetle*). Both the word “*worm*” and “*beetle*” are completely meaningful words when they stand alone. A worm is a small, spineless insect with a slender, elongated body [13, p. 547]. A beetle is a pore-shaped, winged insect (insect) of various external forms [13, p. 519]. The double word “*worm-ant, worm-beetle*” refers to insects in general in both languages.

For example: in the ancient Uyghur language

–*ayuluw qurt qoñuz adartu umaz* [7, p. 8].

–*agulug kurt koñuz adartu umaz;*

–Poisonous insects (danger) cannot harm;

–*taqı êmä bu ętüz ęrsär... qamay qurtlarnıñ qoñuzlarnıñ terkinı qannıñ jiriñniñ ornaqı... ęrür* [3, p. 214].

–*takı tēme bu ętüz ęrser... kamağ kurtlarnıñ koñuzlarnıñ terkinı kannıñ yiriñniñ ornakı... ęrür;*

–When I touch this body again... it is the place of all insects, blood, pus...;

Usage in Kazakh language:

– *Жарықтық, даланың, ауасы-ай! Тауықтар да құрт – құмырсқа теріп жеп, қыт-қыттан қалыпты* (*Oh, I wish, the air of the steppe! And the chickens are starving by eating insects (giving a sound)*) [13, p. 423, vol. 10];

– *Бұл ауру кейде құрт – құмырсқаларға жабысып, бір өсімдіктен екінші өсімдікке түсін отырады* (*This disease sometimes passes from one plant to the second plant by clinging to insects*) [13, p. 423, vol. 10].

“*Usak-tuyek*” **uvşak tavşak** – (small) is widely used in modern Kazakh and ancient Uyghur languages in the meaning of “*small, small*”. In the Kazakh language, the second person of the dual word “*usak-tuyek*” is a meaningless word. However, in the ancient Uyghur language, the word “*tuyek*” **tavşak** is a full-fledged word that means “*low, slow*”. Below are examples of ancient Uyghur and Kazakh languages.

–*taqı jämä bęlgürmäz uvşaq tavşaq sav söz* [3, p. 214].

–*takı tēme bęlgürmez uvşak tavşak sav söz;*

– again, small words are unknown.

For example:

– *Қарт қайта қайта басын шайқап: “Қазір ұсақ-түйекті жазып жүргенімен, бұл адам болашақта ең үлкен жазушы болады”, дейді* (*The old*

man shook his head over and over again and said: “Although he writes *small things now*, this person will become a great writer in the future”) [13, p. 753, vol. 14].

The old Uyghur language reduplicative **yay kış** – (*summer winter*) is widely used in the modern Kazakh language as well. Both words that make up a compound word are full meaning words. In ancient Uyghur and Kazakh languages, the double word zhazi-kishi means “*six months of summer, all winter, all the time, all year round*”. “*Summer, winter*” in both languages means “*summer*” in the noun person 1) the season after spring and in the verb person 2) writing. The word “*winter*” means 1) the season after autumn and 2) compression in the verb person. In explanatory dictionaries of the Kazakh language, alternate meanings are also given: 1) warmth for the soul, 2) spaciousness, 3) beauty [13, p. 245]. For example:

– *Ери өлгенде, Күлтайдың қолында бір ат, бір бұзаулы сиыр, жазғы – қысқы үй, салқамдалған сайман қалды* (*When her husband passed away, Kültay had a horse, a cow with a calf, a summer – winter house, her belongings*) [13, p. 542, vol. 5].

One of the historical reduplicatives “*jazu-janylu*” is **yaz-yañıl** – (making a mistake, strayed from the path kaz. *жазды-жаңылды*). In the Kazakh language, the word “*zhaz*” has several meanings. 1) writing thoughts on paper using writing symbols, 2) spreading, flattening, unfolding, 2) writing folded or wrapped things, 3) freeing from a bound form, untying, 4) treating illness, writing off illness, healing, 5) sustenance, gift, order [13, p. 246]. The second person of the dual word “*to err*” means 1) to make a mistake, to be confused, to be mistaken, 2) to do something wrong, to be guilty [13, p. 267]. For example:

– **Жаздым, жаңылдым** десе тимейді. Қоңырқұлжа мұны да жақсы түсінеді (*If he says I made a mistake, he won't touch it. Konirkulca also understands this well*) [13, p. 534, vol. 5].

The meaning of these two words in the old Uyghur language is the same as the modern meaning. Only the word “*zhaz*” is used in the same sense as in the Kazakh language and also means the verb “*to dissolve in water*” [10, p. 863]. For example:

– *kêntü özüm bilmädin jazmıš jañılmıš ajıy qılınçimni kêtü ökünüp eři jetinçsiz* [3, p. 305].

– *kêntü özüm bilmedin yazmıš yañılmız ayyg kılınçimni kêtü ökünüp eři yetinçsiz;*

– I regret my bad deed that I did wrong without knowing it myself.

In the Kazakh language, the double word “*етек-жең*” (**skirt – sleeve**) is used interchangeably in the form of “*sleeve-skirt*” in ancient Uyghur, but the meanings are the same. Both words have full meaning. “*skirt*” means the bottom of something in both languages. In explanatory dictionaries of the Kazakh language, hem means 1) the lower part of the garment, 2) mountain etc. b. the bottom of the thing. Sleeve 1) the part of the clothes from the shoulder to the wrist of the hand, a word meaning 1) arm in a variable sense [13, p. 295]. **yeñ etek** in old Uyghur – *sleeves, skirt*; (**kzk. skirt – sleeve**) and the word “*skirt-sleeve*” in the Kazakh language can also be considered as a formed word. For example:

– **Етек – жеңнен** сыпсыңдаған суық жел бойды тоңазытып барады (*The cold wind entering through the skirt and the new (edges) makes the body cold*) [13, p. 468, vol. 5];

– *Сосын жолы түсіп елге барғанда нағашы ағасының қалап сұрап алған **етек-жеңі** кең сырмалы шапанда иығына желең жамылып, зал бөлмесіне қарай өтті* (*Then, draping the skirt and the new wide fur coat over her shoulder, which she willingly received from her uncle when she came to her hometown, she went into the hall*) [13, p. 468, vol. 5].

Old Uyghur double word **yér suv** – land, water (homeland) is widely used in all Turkic languages. In the Kazakh language, both persons of this double word are words with full meaning. Yer is 1) the third planet after the sun that moves around the sun, 2) solid earth, layer, continent, soil, 3) a certain country, state, 4) territory under someone's use, 5) place, place, place [13, p. 297]; Suy 1) river, lake, etc. forming a clear liquid substance, 2) flowing river, 3) not dry, wet [13, p. 742]. The meaning of the double word land-water in explanatory dictionaries is 1) place, settlement [15, p. 232]. For example:

– *Алтайдың сырт мүсіні кең, **жер суының** қасиетінде шек жоқ* (*The external appearance of Altai is wide, there are no limits to the sanctity of the water of its*) [13, p. 371, vol. 6];

– *Бағынышты елінің тең жартысына жуығы **жер суын** тастап көшіп кеткенін естігенде, хан ашудан жарылып кете жаздайды* (*When he heard that half of the people under his rule had left their land and emigrated, the khan was very angry*) [13, p. 371, vol. 6].

In the ancient Uyghur language, it performed the same function as in the Kazakh language today, without any changes in form, personality, meaning and sound. For example:

– *körklä jazı qualıy çeçäklig öläñlig **jér suv*** [11, p. 56].

– *körkle yazı hualıg çeçeklig öleñlig **yér suv***;

– the ground water (earth) covered with beautiful flat flowers.

The old Uyghur language **yulğı yumşak** – the most valuable. Double word “*жылы жұмсақ*” has a historical function in the Kazakh language as well. Nothing has changed. Each form of the double word “*warm and soft*” in two related languages is a fully meaningful word in both languages. The word “*warm*” in the Kazakh language means 1) an intermediate state between hot and cold, 2) becoming warm with the heat of the sun, fire, and the body, warming up, alternately meaning 1) pleasant, kind, charming [13, p. 330]. The word “*soft*” means 1) fluff, tissue, fluffy, 2) not hard, mushy, softer, 3) fatty, tasty part of animal and game meat. In the variable sense, 1) pleasant, charming (voice, tone), 2) comfortable, comfortable, small, 3) comfortable, suitable, warm, 4) the quality of something, the best [13, p. 317]. In the Kazakh language, the double word “*warm-soft*” is used in the sense of good food, cooked food. For example:

– *Қасқыр әдетте малды шабынан жарады да, әуелі суырып ішкі **жылы жұмсағын** жейді* (*The wolf usually cuts the animal on the underside of the feet and eats the most valuable places in it first*) [13, p. 709, vol. 6];

– *Бахтияр мен Уәсила күнде дерлік қонаққа шақырылып, барған үйлері жылы жұмсағын шын ниетімен алдына тосатын еді (Bakhtiyar and Uasila were invited to the guests every day, and those who invited served them the sweetest dishes) [13, p. 709, vol. 6].*

In both languages, the double word “*тіл-ауыз*” uyg. ***til agız*** (tongue-mouth) is widely used in the meanings of “*speech*” and “*mouth*”. Both words have full meaning. In explanatory dictionaries, “*tongue*” is 1) the main organ in the oral cavity of animals and humans that senses taste, produces sound, and speaks, 2) the indicator of a clock that indicates time and amount, 3) a tool for people to communicate with each other, exchange ideas, and understand each other, system of sound, word structure and grammatical approach, 4) expressive word, idiomatic phrase, 5) legality of mother tongue; in a variable sense: 1) a prisoner of war captured on the war front for the purpose of obtaining information [13, p. 844]. “*mouth*” is the main organ of food for animals and humans. For example:

– *Әй, тіл-аузың бар немесің бе? Кімсің? Жөніңді айтпасаң, атам! (Hey, haven't you a mouth and tongue? Who are you? If you don't tell me your identity, I'll kill you!) [13, p. 612, vol. 14].*

The double word “*til-auyz*” ***til agız*** – (*tongue* and *mouth*) in the old Uyghur language has the same function as in the Kazakh language. For example:

– *suv mahabud ootka siñmäk üzä til agyz kırıp tiltä çızız bolur [8, p. 58].*

– *suv mahabud ootka siñmek uze til agyz kırıp tilte kızız bolur;*

– when the water element is mixed with fire, the mouth dries and there is a black line on the tongue.

Both words in the reduplicative “*zhylap-syktau*” (***yigit sigit*** in the old Uyghur language – crying and wailing, mourn) are words with full meaning. “*crying*” 1) shedding tears, moaning, alternately meaning 1) sadness, resentment, 2) wailing, moaning of nature, animals [13, p. 326]. “*syktau*” 1) crying, [13, p. 758]. In the Kazakh language, “*crying-syktau*” is a double word “*grieving-kamigika, to worry, to cry*” [15, p. 327]. For example:

– *Үй іші түн ортасы ауғанша жылап-сықтаумен болды (Those inside the house cried until midnight) [13, p. 675, vol. 6].*

– *Станция басы ығы-жығы адам. Жылап-сықтап жүрген жұрт. Гу-гу етін, бірінің сөзін бірі тыңдамайды (The station is very crowded. People are crying. Someone is not listening to what someone is saying) [13, p. 675, vol. 6].*

The meaning of the old Uyghur double word ***yigit sigit*** – *zhylau-sıktau* has no difference from today's Kazakh language. For example:

– *tugmiş kadašta ulatılarınñ jigit sıqtıların tarqarıp [8, p. 58].*

– *tugmiş kadašta ulatılarınñ yigit sıqtıların tarkarıp;*

– to take away the sorrows of relatives and others.

Conclusion

The use of hendiadys, a rhetorical device employing doublets for emphasis, has permeated the Turkic language throughout its history, evident from its earliest written records in the Orkhon Monuments. This phenomenon has

garnered significant scholarly attention, with diverse research approaches and studies dedicated to its exploration.

Karl Foy holds the distinction of conducting the first investigation into this linguistic feature. The prominence of hendiadys in the Old Uyghur period, surpassing its usage in Orkhon Turkic, captivated the interest of Saadet Çagatay, who authored insightful articles on the subject. It's safe to acknowledge Çagatay's and Hatiboğlu's works as foundational resources for numerous studies undertaken in Turkey.

Looking towards the future, there remains immense potential for further in-depth studies on hendiadys in contemporary Kazakh and dilemmas within the ancient Uyghur language. A vast reservoir of vocabulary, hendiadys structures, and syntactic features awaits comprehensive investigation that falls beyond the scope of this present article.

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ТАРИХИ ҚОС СӨЗДЕРДІҢ ҚАЗІРГІ ҚАЗАҚ ТІЛІНДЕГІ ҚОЛДАНЫСЫ

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Андатпа. Түркі тілдерінің бірі – қазіргі қазақ тілінде тарихи қос сөздер кең қолданылады. Қазіргі таңда көне түркі тілдерінде жазылған жазба ескерткіштердегі қос сөздер қазақ тілінде еш өзгеріссіз пайдаланылу үстінде. Қос сөздер көне түркі тілдерінің ішінде көне ұйғыр тілінде көп кездесетіндіктен мақаламызда қазіргі қазақ тілі мен көне ұйғыр тіліндегі қос сөздер қарастырылды. Мақалада кейбір сөздердің дыбыстық, құрылымдық және мағыналық жағынан еш өзгеріске ұшырамай, сол қалпында қолданылғандығы анықталып, мысалдармен дәлелденді. Көне ұйғырлар дәуірінен бері қолданылып келе жатқан кейбір қос сөздердің аз-кем өзгеріске ұшырағандығы, яғни, кейбірінің қазіргі қазақ тілінде екінші сөзінің өзгеріске ұшырағандығы ашып көрсетілді.

Мақаланың мақсаты арадан қанша ғасыр уақыт өтсе де екі түркі тіліндегі (біреуі ескі, біреуі қазіргі) кейбір сөздердің екі тілде де сол қалпында қолданылатындығын анықтау. Екі түркі тілі арасындағы жалғастықты ашып, көрсету. Мақаланың көне түркі тілдерінің қолданылған территориясын анықтау және кезең кезеңмен өзгеріске ұшырау үрдісін (процесін) зерттеу барысында ғылыми және тәжірибелік мәні зор. Ғылыми жұмыста салыстырмалы талдау, топтау, аудару әдіс-тәсілдері қолданыла келе, қазіргі қазақ тілінде қолданылып жүрген көне ұйғыр тілінде де кең қолданыста болған кейбір сөздердің шығу төркінін талдауға қол жеткізілді. Зерттеу жұмысымызды жазу барысында көне ұйғыр тіліндегі көптеген еңбектерді пайдаландық.

Мақаланың өзектілігі бұл тақырыптың қазақ ғылымында қазақ тілінде бұрын-соңды қолға алынбағандығы және ғылыми айналысқа түспегендігі болып табылады. Мақаланы «Қазақ әдебиеті тарихы», «Түркі әдебиеті тарихы», «Түркітануға кіріспе» пәндеріне көмекші оқу құралы ретінде пайдалануға болады.

Тірек сөздер: түркітану, тарихи түркі тілдері, қазіргі қазақ тілі, қос сөздер, көне ұйғыр тілі, сөз тіркесі, салыстырмалы лингвистика, лексика

ОБ ИСПОЛЬЗОВАНИИ ИСТОРИЧЕСКИХ ПАРНЫХ СЛОВ В СОВРЕМЕННОМ КАЗАХСКОМ ЯЗЫКЕ

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Аннотация. В современном казахском языке, одном из тюркских языков, широко используются исторические парные слова. В настоящее время в письменных памятниках, написанных на древнетюркских языках, слова употребляются на казахском языке без изменений. Поскольку парные слова распространены среди древнетюркских языков в древнеуйгурском языке, в нашей статье были рассмотрены парные слова в современном казахском языке и древнеуйгурском языке. В статье установлено, что некоторые слова использовались как есть, без каких-либо изменений в звуковом, структурном и семантическом отношении, что подтверждается примерами. Было показано, что некоторые парные слова, используемые со времен древних уйгуров, претерпели небольшие изменения, то есть некоторые из них претерпели изменения второго слова в современном казахском языке.

Цель статьи – выяснить, сколько бы столетий ни прошло между ними, некоторые слова в двух тюркских языках (один старый, один современный) используются в обоих языках как есть. Раскрыть и показать продолжение между двумя тюркскими языками. Статья имеет большое научное и практическое значение при изучении процесса определения территории, на которой использовались древнетюркские языки, и поэтапного изменения. В научной работе применялись методы и приемы сравнительного анализа, группировки, перевода, был достигнут анализ происхождения некоторых слов, широко употребляемых как в древнеуйгурском языке, так и в современном казахском языке. При написании исследовательской работы мы использовали многие работы на древнеуйгурском языке.

Актуальность статьи заключается в том, что данная тема никогда не применялась в казахской науке на казахском языке и не попала в научный оборот. Статья может быть использована в качестве вспомогательного учебного пособия по дисциплинам «История казахской литературы», «История тюркской литературы», «Введение в тюркологию».

Ключевые слова: тюркология, исторические тюркские языки, современный казахский язык, двойные слова, древнеуйгурский язык, фразеология, сравнительное языкознание, лексика

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