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## **The Names and Motivation of the Kazakh National Sports**

### **Nazwy i motywacja kazachskiego sportu narodowego**

#### **Abstrakt**

Niniejszy artykuł zawiera wyniki badania przyczyn pobudających nadawaniu imienia (nominacja) w galinie narodowego sportu kazachskiego. Jak wiadomo, nazwa rozpatruje się w różnego rodzaju badawczych źródłach jako główny obiekt w nauce, która się nazywa onomasjologia. Znaczną miejsce tu zajmują nazwy sportu narodowego i gier. Autor próbuje przeanalizować nazwy kazachskiego sportu narodowego, które powstały na podstawie jakiejś z przyczyn. To znaczy, że naukowy aspekt tego badania włącza zawartość kazachskiego sportu narodowego, nazwy gier i środków ich przekazania. Analiza badawczego tematu (a właśnie «indete zertteu» A. Kaidar) jest oparta na teorii «wewnętrznego przedstawienia» Wilgelma von Humboldta. Przyczyną takiego podejścia do analizy jest to, że ta teoria jest krytyczna w ujawnieniu wewnętrznej zawartości rzeczywistości narodowych, identyfikacji ich demotivative (przestarzałe pobudzanie), remotivative (odrodzenie pobudzania, jego urodzenie). Chodzi o to, że dla współczesnej nauki nie jest dostateczną ujawnić kazachski sport narodowy i wyznaczyć nazwy gier. Pod względem współczesnego paradygmatu antropologicznego znaczącym jest wewnętrzne zjawisko. To udowadnia się za pomocą opinii Humboldta o tym, że wewnętrzna forma języka jest pokrewniona ze stylem życia etnosa i jego identycznością narodowej.

Empiryczny materiał badania składają nazwy gier narodowych, na przykład aikel, bugynai (dziecięce gry), zhedesh (ukrywający puchar), eshmek (kość kozy), koimek (kość owcy), chan (asyk gra), myrshym (młodzieżowa gra) to są proste leksykalne jednostki; aigolek, aikulak (dziecięce gry wieczoru), ky-zbori (gry młodzieńczości wieczoru), baltamtap (młodzieżowa gra) i innych. One były przeanalizowane z punktu widzenia procesu nominacyjnego, z czego wynika, że są dwie fazy w utworzeniu każdego imieni. Pierwsza faza składa się z powodów, które

doprowadzają do utworzenia imion, a w drugiej fazie imiona formują się według praw rozwoju języka (abstrakcja, przekształcenie i etc.). Na przykład: kures, zharys, altybakan, aksuiek, sokyrteke, karakulak, aigolek; rodzaj piłki: kyzmaidop, kanzadop, kakpadop, tospadop; gry o ujawnieniu czegośkolwiek: inemtap, baltamtap; rodzaje cebulkowego kuderki kamshy, doiyr kamshy, dure kamshy; serekkulak, kyzbori, sakkulak, tenge ilu, ulek rączka tailak i etc. Wszystkie podane imiona mogą zawierać podświadome jednostki na mocy oryginalnego znaczenia początkowych elementów. To świadczy o tym, że etniczne podejście do wyznaczenia motywacyjnej przyrody narodowego sportu i imion gier ma duże znaczenie.

**Słowa kluczowe:** narodowa identyczność, narodowe gry, ludowy sport, leksykalne imiona, imiona rozrywek, etnokultura, dziecięca edukacja, terminologiczny charakter słów

### **Abstract**

The current research is devoted to the issue of giving name/title and (nomination), its motivation. The title is considered in various scientific aspects as the main object of science which is called onomaciology. Among them the titles of the national sports and games, as well as their approbation. The author intends to analyze the issue of Kazakh national sports, nomination of game titles and their motivation. Thus, the scientific aspect of the given research includes the content of the Kazakh national sports, the names of the games and ways of its transfer. The study of research subject in detail («indete zertteu» A. Kaidar) is based on the theory of «internal form» (V. Humboldt). The reason is that this theory is crucial in revealing the inner content of the national realities, identifying their demotivative (obsolete motivation), remotivative (revival of motivation, its birth). It is not enough for contemporary science to reveal the Kazakh national sports and definitions of games' names. Within the ambit of modern anthropological paradigm, the recognition of the native tongue as an internal phenomenon is actual. It proves the concept of Humboldt that the inner form of the language is related to the lifestyle of the ethnos and its national identity. The empirical material of the research is aikel, bugynai (children's games), zhedesh (hiding cup), eshmek (bone of goat), koimek (bone of sheep), khan (asyk game), myrshym (youth game) etc., simple lexical units; aigolek, aikulak (evening

children's games), kyzbori (evening youth games), baltamtap (youth game) and other titles of national games were analyzed. From the point of view of the onomastics process, it can be seen that there are two stages in the formation of each names given above. The first stage consists of motives that lead to the formation of names, and in the second stage the names are formed according to the laws of language development (abstraction, transformation, etc.). For example, kures, zharys, altybakan, aksuiek, sokyrteke, karakulak, aigolek; depending the type of balls kyzmaidop, kazandop, kakpadop, tospadop; games about finding something inemptap, baltamtap; depending the types of whip kuderi kamschy, doiyr kamschy, dure kamschy; serekkulak, kyzbori, sakkulak, tenge ilu, ulek pen tailak etc. all the game names can be found as complex ones, that have the subconscious units on the basis of the original meaning of the initial elements. Therefore, it is essential that the ethnical approach to studying the motivational nature of national sports and games' names is of great importance.

**Key words:** national identity, national games, folk sports, lexical names, entertainments names, hunting, bird-hunting, folk ethnoculture, pedagogy, child education, terminological character

The nominative character and motivation of creating and forming names by means of onomasiological study of linguistic units associated with national sports, the names of games related to the spiritual ethnology of Kazakh national identity and worldview are determined. Onomacyology is a science about the theory of nomination, is made up of Greek words like *onuma* which means names, and *logos*, a word and learning. The theory of names originates in the works of the famous Greek thinkers Plato, Socrates and Aristotle and was developed in the Middle Ages in the works of Al-Farabi, Y. Balasaguni, M. Kashkari [1: 320-327]. And it was perfected in the modern world of general linguistics in the works of V. Humboldt, F. Saussure, N. D. Arutyunova, E. S. Kubryakova, G. V. Kolshansky, I. S. Ulukhanov, V. G. Gak, V. T. Telia, O.i. Blinova, D.N. Shmelev, O.D. Meshkov, M.Ya. Yantsentskaya, L.K. Zhalanalina and etc.

Issues related to the theory of the name in Kazakh linguistics are studied in works of A. Baitursynov, A. Iskakov, "Kazakh grammar", A. Salkynbai, B. Kasym and others.

The research object of onomasiology is all the nominal language units in the language. In particular, the ways and methods of formation of nominal units of different levels and structures of activities of language units. E.S. Kubryakova said: "The science of names, the nature of the name, means of designation and their types is called onomasiology" [2: 222]. In modern linguistics, onomacology is used in two different directions: in the narrow sense, as the science of the emergence of nominative processes, lexical concepts, in a broad concept, it is perceived as a section that studies all nominative behavior of language, which follows from the cognitive nature of reality [3: 345]. For example, when in Kazakh national game titles such as *aikel*, *buginay* (children's games), *mara* (the one type of kokpar game), *seyis*, (the horse specialist), *zhedesh* (ankle hiding game), *eshmek* (goat's asyk), *koimek* (ram's asyk), *khan* (the game of asyk), *myrshym* (youth game), etc. simple lexical units; *aigolek*, *aikulak* (evening children's games), *kyzbori* (evening youth games), *baltamtap* (youth game) etc. complex nominal units refer to narrow forms of onomasiology, and besides these, that provide information about sports, gaming features of use and origin: *қалмақ жүріс* (тоғызқұмалақ ойынының атауы), *додаға түсу* (көкпар ойынының атауы), *Kalmyk zhuris* (togyzkumalak game title), *dodaga tusu* (kokpar game title), and such kind of proverbs or sayings, riddles, and misconceptions as lying, are the forms of onomasiology like *тұлпардың оттауы бір*, *жасауы бөлек*, *ит иесі үшін жүгіреді*, *құс тамағы үшін ұшады*, *атқанның құсын жатқан байланар*.

Onomasiology is a science about nomination (Latin. *nominal* name). The term "nomination" is used in the Kazakh linguistics in the form of nomination and as the

title of names. For example, in the works of A. Salkhynbai it was referred to as a naming, but in the works of B. Kasym it was called either as a name, then as a presence or as a *name*. The term "*nomination*" is used in several meanings: the first, the word or phrase, the meaning of the language units representing the expressions of reality in the form of phraseology, and the result of the process through language units. Some scholars use the term "*nomination*" as a branch of linguistics that studies the nomination. In this sense, the nomination is contrary to semasiology and denotes the same concept as onomasiology. Second, it considers the dynamics of the process as a clause or as its constituent parts. Thirdly, it refers to a set of linguistic problems associated with the title, as well as in terms of word formation, polysemy, and phraseological problems. The nomination theory as a specific subject of language discipline will explore the general patterns of language units, the relationship between language and thinking, the role of a human factor in the selection of nominal signs, language instruments, typological composition, and interpersonal functional mechanisms [3: 336].

In linguistic knowledge, the nomination process was usually recognized as a three-member relation: a structure consisting of being (true reality) - a concept - *the name* "semantic triangle". Each of the above-mentioned components of the nomination process is characteristic of the language in the context of a particular linguistic picture. Being is a set of properties defined in the nomination of actions as a certain denotation of a name, a concept is a set of categorical linguistic features as a sign of a name (meaning), a name is a marked semantic code (key) that corresponds to the structural system of the language, which is expressed through sounds [3: 336]. When analyzing the nature and structure of the name and the formation process, one can notice the importance of determining the relationship between being (denotation) of a name and its meaning (signification). On the role of the

denotation in the creation of the name Professor A. Salyhnbay says: “The name is based on the image of the most significant designation. Recognizing the properties and characteristics of the work creates a human world of knowledge. It is a long and complex process that continues to grow and expand over time. As the outlook horizons expand, words in the dictionary system will expand, and the number of names in the semantic field will increase. The recognition of the most distinctive features is the basis of the birth of a new name. The well-known mark and the name on its basis may differ in the second mark in the subsequent development of the language and may be classified into a new sem. A new name with a secondary meaning is recognized as a second name (nomination)” [1: 330].

Subject concepts and phenomena signifying the image of the universe in people's minds are marked by knowledge and as a result a name (name) appears. The meaning of a name is determined by the significative concept of a linguistic symbol. V.G.Kolshansky explains the connection between the concept and the name: “... in each language, the signative side of the vocabulary unambiguously correlates with that or another subject or phenomenon, which serves as the basis of the nomination” [4: 116]. The direct or indirect meanings of the root bases of ancient times originate from the origin of the second meaning of the derived words and appear in different contexts. One of them is considered by Professor B. Kasim as a product of endocentric properties. As an example, he analyzes the archiseme of the word *қаpa* (black) in Old Türkic, in Mongolian (chorus) and other Turkic languages, which are found in a single and compound form [5: 25-26]. For example, in a number of names of games and entertainments in the Kazakh language, the archiseme expressions of the word *қаpa* were saved. This can be seen in the names of such games as, for example, *karakulak*, *karagiye*, *karabiye*, *kara siyr* (game names), *karazharys*

(this is a small race before big horserace so that the horse warms up), karayek (fox of blackish color) and etc.

Examples: *To see the first step of improvisational poets, we conducted Karazharis, which should be before the Uly Baige (great race) ("Kaz. Literature"), games like Karabiye, Toktyshak, Karalyk and others may seem strange to modern youth (O. Zholymbetov). The girls are divided into "koi" (sheep), the boys into "karakulak" (wolves), and the group of young men and women are divided into "kuzetshi"(guards) and they nominate a beginner of the game.* Thus, the word *kara* (black) in the Turkic (Kazakh) language can be considered as the main nomination of archisemic character, which is the basis of many derived words. According to Academician A. Kaydar, the archiseme of the word *kan* (blood), which is the basis of a number of names, was used in ancient times in different ways. For example, one meaning means "big, widespread," such names as *kansonar* (the first heavy snowfall), *kan bazaar* (huge, crowded bazaar), *kan zhailau* (widespread, extensive summer pastures), and an another meaning *kanat* (*wing, name archiseme, bird wing, fish fin, kerege (structural part) of the yurt (four wings, six wings)*), another archisemic meaning is that it is female animals from the breed of cats, dogs, it emanates such words as, *kanshik* (female dogs, wolves), *kanshyr* (female of lions)) [6: 238], for example, the words *kanshirdai katkan* (to be finely trained). *Жазға салым бура мен үлек қаншырдай қатып бауырынан жарайды (Male camel and female camel are well prepared for the summer) (X.Есенжанов).* Thus, the name *kan* can also be regarded as an archiseme, which is the basis for a number of secondary derived words. But such single and compound (*karabian, karakulak, cansonar, kanshyk, kanshyo, kanat, etc.*) words derived from archisems *kara* and *kan* are derivatives in a number of secondary ones.

According to A.Salkynbay, "Primary nomination is recognized as the oldest significant characteristic of names, which is determined only by studying the

etymological origin of words in a historical aspect. In the modern Kazakh language, the primary nomination of the name is rarely found only in the semantic structure of monosyllabic roots "[1: 331]. In this context, we can say that in the dictionary of academician A. Kaydar, "Single derived root bases in the Kazakh language", in the structure of derived names and regular expressions that are not actually used independently, etymologically old or dead monosyllabic names are the primary structure [6: 183-313]. For example, most of the names of entertainment programs in the Kazakh language are derived from these single roots: in the meaning round, from one derived root word *ai*, there are such games as *aigulek*, *aikulak*; in the meaning of color, from the word *ak*, the names of games like *akkala*, *aksuyek*, *akterek*, *akserek* - *kəkserek*; in the meaning of quiet or slow, from the word *zhay*, the names of games such as *zhayau zharys*, *zhayau kəkpar*, *zhayau audaryspak* and etc. occurred; from the part of the body *kol* (hand) such names as *koltuzak*, *koluzbek*, *kolshana*; from the word *shyk*, in the sense of hitting a solid thing, the name of the game *asyk shyketer* occurred; in the sense of a large, voluminous, from the word *dou*, the word *dozir* (kamcha) occurred and so on. Examples: *Жүре ме бала ойнамай, Соғыпты қардан аққала. Суықтан беті алмадай, Қызарған ойнап топ бала* (How can a child not play, they made a **snowman** from the snow. The face is red from the cold like an apple, these reddened children play (Т. Үароков). *Бірінші жүлде кімде кім жаяу жарыста он фарсат жерден озып келсе, соған беріледі деді.* (The first prize will be awarded to a person who is ahead of the top ten in the **walking race** (I. Esenberlin). *Бүгін жиі бораннан әбден үйкүшік боп қалған ауыл балалары қол шаналарын сүйретіп, сыртқа шығыпты.* (Today, the rural children, who have become couch potatoes from frequent blizzards, went outside dragging **hand** sleds (K. Sarsekeev). *Қолтұзақ* – *қол байлау ойынының бір түрі (Koltuzak is one of the types of games in the binding of hands (S. Kasimanov).*

Қысық көздері жылт-жылт етіп, қолына екі бүктеп ұстаған **дойыр қамшысын** білемдеп қояды (His narrow eyes gleamed when he firmly held **a thick whip** in his hand (B. Tazhibaev).

*taz* сөзінің бастапқы мағынасы жалтыр (бас), тақыр, ауыс мағынасында асықтың алшыға қарсы тақырланған жағын білдіріп, *тәйке* сөзімен синонимдес болып шыққан. *Хан* сөзінің бастапқы мағынасы «билеуші, әмірші», ауыс мағынада бір асықты *хан сайлап* ойнайтын асық ойынының атауын білдірген.

Among the names of the games, only some of them have retained the form of the original single roots (perhaps, in a figurative sense, it means primary). For example: children's game *kun-tun* (day and night), *dey asyk*, *push taike asyk* and others. Some of these names come from the figurative meaning of the original single roots. For example, the original archisemic meaning of the word *shyr* means playing around something, in a circle, spinning, in a figurative sense it means the name of the *asyk game*, which many children play in; The original meaning of the word *taz* is bare (head), bald; in a figurative sense, it meant the bare side of the *asyk* bones opposite the side of the alshy, and became synonymous with the word *taike*. The original meaning of the word *khan* is “ruler, sovereign,” in a figurative sense, this is the name of the game *asyk*, in which they choose *the khan*.

Examples: *Дәл қазір шырдың шын қызығына берілген балаларды тоқтатар күш бұл маңда жоқ-тын* (Right now there is no force capable of stopping children who are really interested in playing **shyr** (K. Salgarin). *Сенің асығың **maz** тұрды (диал. сөздік)*. Your *asyk* fell **bare side** (dialect. Dictionary) **Хан жақсы** – белгілі шартпен ән айтып, би билеп қалаған адамын қасына отырғызып алатын ойын түрі (диал. сөздік). **Khan zhaksy** is a type of game (dialect) that makes people sing and dance on any conditions and in which you can choose any participant to yourself.

In fact, the overwhelming majority of the names of national entertainment games are derived names of the second meaning, which are derived from the base of primitive roots in single or complex structures, which later appeared after various word-building approaches. Some of the secondary names of entertainment games are double-edged names consisting of the root (base) and affix. In them, the initial values of the root bases and affixes created by them are preserved to a certain extent. For example: *shalma* (a game where you hooking a rope onto a finger shows various images and figures) is a combination of the *shal* root which means “to cling” and the affix *-ma* in which the word *shal* is a word-forming verb-root, and *-ma* is an suffix that forms a new word according to the meaning. *Sayis / seis* (man who trains horses), the root of the word *say*: 1) an adjective word meaning harmonious, suitable, exact, 2) ready, *-is* is a suffix that according to the second meaning of the root, creates the name of the horse training specialty. Examples: “*Shalma*”, “*Borik Tastamak*”, “*Tuilgen Shyt*”, “*Takiya Teppek*” and other games (“School of Kazakhstan”). *Since the machines appeared, the word sayis has been close to extinction* (dialect. Dictionary), in Uzbek, *sayis* means horse breeder for contests. [7] (Uzbek, Rep. 1959).

Most entertainment game titles are complex names derived from a combination of at least two roots (bases). They are much more than just the names of games. In single derivative names, the root (base) and basic meanings of affixes are preserved, and are the vocabulary of a single concept, the components of complex names (root bases) are a complex derivative lexeme, which in its entirety is constantly used in unity and is not divided into services. About this A. Salkhinbai says: “In the aspect of word-formation, the derived word is used to name new second names based on word-forming methods. That is, a derived word is not just words with suffixes, but the name of all secondary characters made by combining, duplicating words and changing sounds. Therefore, the

derivative is a new secondary meaning, which was created by word-building methods. For example, *әнші, сазгер, ақ – әк, бақ – бау, бала-бақша, Құрманғазы, Ақан сері, Сарыарқа, Ұлытау, таң сәрі, наркескен, құлақ салды*. [1: 344].

The study of complex words in Turkology took place in the works of N. A. Baskakov (he studied compound and complex words in Karakalpak language), A.N. Kononov (he studied noun affixes in Turkish in a syntactic-morphological way), A.Yu. Yuldashev (studied complex words in Turkic languages in a lexical-grammatical and analytical concept), F. Ganiyev (he specially studied complex words in Tatar language, especially accentuated attention to the relationship of components of coordination and subordination), K.Kaidar (specially studied the correlative words in the Uyghur language).

All researchers show that all complex words were formed on the basis of a word combination, that is, word combinations made by a syntactic (analytical) way, became lexical, and meant a single concept, and that integrated and duplicated types of complex words appeared.

In the Kazakh language, complex words were originally considered a form of morphology. For example, professor A. Baitursynov, professor K. Zhubanov, and professor A. Iskakov made theoretical conclusions about the types, ways of creation, meanings and actions of complex words morphologically. Associate Professor Zh. Shakenov drew attention to the grammatical and semantic nature of complex words morphologically, and to their difference from phraseology. The theory of complex words in Kazakh linguistics consists largely of complex verbs and complex nouns. For example, the distinctive feature of complex verbs, patterns of creation, and similar analytical forms was studied in the works of Professor N. Oralbaeva. The complex names of things and their nature, signs, methods and types were investigated and defined by professor B. Kasim. First, he pointed out the characteristic features of complex names and discovered the principles of their

definition, the essence of the internal structure of complex names and their motivational character.

One of the key problems in name theories that researchers pay attention to is the internal semantic structure of derived names. B. Kasim emphasized this as one of the main factors, such as component motivation, structurally stable place order, which contributes to the creation and formation of derived words. He says: "In Kazakh linguistics, it is necessary to identify and study the circumstances that caused the creation of names, by means of the level of motivation of components, the connection and correlation of meaning, internal semantic structures and other linguistic patterns" [5: 115].

It is known that the theory of the internal semantic structure of the word (name) in linguistics in the XIX century was raised in the works of V. Von Humboldt, H. Steinthal, A. A. Potebnya and others as "the internal form of language". This theory was of great importance for explaining the connection between the meaning and the structure of a word. W. Humboldt says: "All the advantages of sonorous and rich sound forms, even in combination with the orderliness of their pronunciation, are not yet able to create spirit-worthy languages, unless the radiant clarity of ideas directed to the language fills them with its light and warmth. It is this completely internal and purely intellectual side of the sound forms that actually makes up the language [8:83]".

"The connection of the sound form with the internal laws of language forms the completion of the language, and the highest degree of this completion is based on the fact that such a connection, which always takes place in simultaneous acts of the language of the creative spirit, leads to the complete interpenetration of both elements of the language" [8:86].

Considering the internal form of the language as the main controlling factor that forms the language from the sound form (structure), and considering necessarily connecting it with the spirit of the ethnos, V. Humboldt

expresses the opinion that the main source of the language of language forms is the spirit of the ethnic group, and the internal form is formed accordingly to it [8: 83]. A.A. Potebnya defines the internal form of a language compared to its sound: "The meaning of words, to the extent that it represents the subject of linguistics, can be called as their internal form opposed to external sound, otherwise the way of presenting non-language content" [9:47].

The basis of the theoretical concept of the internal semantic structure of names is that it is not far from the theories of the internal form of a language, defined by linguistic classics. Some scholars associate the internal form of language with the concept of an image, a sign (symbol): "The internal form of this image is the basic principle of self-restraint [10:27]; "The inner form can be defined as a deductive element of the meaning of the word of the proeducating word in mastery, conveying the representation of the subject through the subject, and, in fact, motivating the subject" [11: 4].

The basis of the internal meaning of a word is developed from the original meaning of symbols in the structure of a word. Regarding the fact that the meaning of a word plays a decisive role in the creation of a derived word, M.N. Yantsenetskaya says: "The semantics of the generating (motivating) word is one of the components of the word-formation mechanism, associated with many different dependencies and relationships. Analysis of lexical meaning in the derivational aspects cannot be carried out in isolation from such a semantic unit as "derivational meaning", as well as "meaning of a word-formation type", in the formation of which it takes the most direct part "[12: 4.]. For example, the name of the national game *altybakan* is a complex derivative of the cardinal number *alty* (*six*) and a household item called *bakan*. When it was created, the original meaning of the words *six* and *bakan* (pole) was retained. Later, the meaning of the name *altybakan*, which was derived from the unification of these words, began to expand, and reached a level

denoting "evening entertainment where young people gather in the evening and are divided into two sides." Now the name of the game *altybakan* does not mean the words *six* or *bakan*, but it means that this is an ethnocultural, spiritual and mental concept with a national character. Their original meaning is the reason of that the components of the name of the games are in an internal semantic unity. For example, *Ән салды қосылысып қыздардағы, биікке алтыбақан құрысын-ап* (The girls joined the chants and altybakan took off high (B. Maylin). The name of the national game *aksuyek*, also from the point of view of the material structure, is a complex word consisting of the adjective *ak* (white) meaning the color and noun *suyek* (bone), and in its creation one can feel the exact initial lexical meanings of the words *ak* and *suyek*. But from this we do not understand the meaning of the words *ak suyek*, and then the meaning of the name *aksuyek* expanded, and the concept of an "ethnonational game in which young people play at night in open space sharing into two groups" became common. *Kures, racing, swing altybakan, aksuyek, soqrteke, karakulak, aygolek. Айт пен тойда қыз қуатын қызығы* (*During the holiday of Ayt and the feast it is wonderful to play Kyz Kuu*) (Aymauytov Zh). Depending on the type of the ball (dop), *kuzmaidop, kazandop, kakpadop, tospadop* etc., in connection with the search and finding it, *inemtap, baltamtap*, on the skill of whipping whip, *kudery kamshy, zhortuyl kamshy, dyrau kamshi, bileu kamshy, atkamshy, bala kamshy, doyyr kamshy, dyre kamshy*, etc. by the names of the whips playing on the field, *serekkulak, kyzbori, sakkulak, tenge ilyu, ylek pen taylak* and etc. all the game titles are complex names, which have the meaning of the subconscious, on the basis of their original meaning.

On the basis of the initial meanings, the correspondence of the internal sense structure is characteristic of two compound single names formed with the help of the root (base) and affix. For example, the

names of the game *asyk* - through abbreviated nouns *esh* from the word *koy* and *eshki* being the roots of the words *koimek* and *eshmek*, and *-mek* is a suffix that creates nouns that are in harmony with the meaning in the root, which creates the names of the game *asyk*. Similarly, the names of the game *asyk*, roots of words *yirmekil*, *yirmankul*, *zhemekil*, *kotermekil*, *atpakyl*, *kakpakyl* are verbs of kazakh language like *yir*, *koter*, *at*, *kak* and composite suffix (*ma-kyl*, *me-kil* or *mak-yl*, *mek-il*) which create the names of the *asyk* games that are similar to the meaning of the roots of the *makyl-mekil*. Examples: *Playing atpakyl, he cut off one thread of an old woman* («Kozy korpesh»). *He played «Kuzhteke», «Zhemekil» sitting, there were conflict and violence* (G.Mustafin). *You can play Yirmekil standing and sitting. Botagoz asked Askar to play asyk. – What will we play? – Kakpakyl* (S. Mukhanov). B. Kasim called these names with a clear meaning and motives as names with a specific motivation. Not all name motivations are the same and understandable.

The original meaning of the clauses which became the basis of the sub-semantic unit of some names became obscure and even unknown.

It is difficult to print right now about the relationship and motivation between the lexical meaning of a number of complex names and the meaning of the whole name. First, the original lexical meaning of the components in these names has become unclear and uncertain. Secondly, even if the initial meaning of the components would be largely illusory, the motivation for matching the semantic internal structure of the name is unclear. For example, the motivation of the names of the games *bukatana* (the name of the eagle), *buzaulatpa*, *kokmoyin* (the names of the games *togyzkumalak*), *bugynay* (children's game), *kynamende* (the name of the youth entertainment game when the groom first comes to the bride's house), *marlamkash* (night youth game) *myrshym* (game where young people play in a circle) can only be determined by an etymological search. B. Kasym considered such names

as names with hidden motivation. For example, in the Mangystau region of a purebred horse, a thoroughbred horse is called *Suyn*. If his parents are equally purebred, then we call their horse *Suyn* (Mong., Dialect). In ancient Turkic inscriptions (In Kultegin, M. Kashkari) it was written *сү әскер, сүлә соғысу*[13: 516-517]. In this regard, it can be assumed that the word *Suyn* is one-root with this word *сү*. Dialectologist A. Nurmagambetov says that they can be single-root words with such words *сүүүн, сүфүүн, соғүүн (бүҫү)* in the writings of Orkhon-Yenisei of the yellow Uigur, Tuvinian and Turkmen languages [14: 108].

People's sports and entertainment names have to be considered primarily as synchronized data. In what historical circumstances, when they appeared, when, what changed, as it came to today, the dynamics of development, that is, the diachronic condition is unknown. Diachronic studies are based on data that are not always systematic, based on imperative data of all ages.

It is well known that F. de Saussure gives an advantage to the synchronous factor in the study of language data in this respect. He says: “The first thing that amazes when you study the facts of a language is that for the speaking subject their sequence in time does not exist: it is in the face of the “state”. Therefore, a linguist who wants to understand this state should close his eyes to how it happened and neglect diachrony. Only by rejecting the past he can penetrate into the consciousness of the speakers. The invasion of history can only confuse him” [15: 348].

In modern linguistic education, there is a different view on the relationship between synchrony and diachrony. Based on the views of modern Russian scientists on the theory of word formation, Professor L.K. Zhanalina says: “Synthesizing” word formation represents approaches that allow us to consider language in the unity of its statics and dynamics, taking into account the fact that the latter proceeds both in the form of historical and synchronous processes. Such approaches include a

synchronic-diachronic description reflecting the state of the facts of history and the modern state of the language” [16: 4]. I.S. Ulukhanov explains the creation and use of the word as a “continuous derivational-motivational process” [9: 5]. This means that we need to study language data in a schematic form, and this can help in the recovery of language data that expresses the origin of the universe. The problem is that diachronic studies are weak in order to fully understand the unevenness of language development in the past.

Motivation has a special place in the creation of the internal semantic structure of the name. Based on the arguments of V. Humboldt, F. de Saussure, who linked the nature of motivation with the sign, Professor B. Kasym, who first studied the motivational nature of the complex names of the Kazakh language, argued that “the word should be in bilateral unity in order to be truly a word : this is sound and concept.” External surface properties of the word cannot determine the complete property of a thing, therefore, accumulating takes into account the signs and features of what reason, basis and motivation served as the basis for its formation as a name,-" he says [19:95]. Further on the motivation of the word, B. Kasym found that the motivation for a complex (derived) word is examined in three ways by reviewing the studies of O.I. Blinova, N.D. Golev, E.S. Kubryakova, I.S. Ulukhanov and others. First, it is necessary that the image of reality be revealed: *the symbol - real being - semiotics*. It is based on the following conclusion: the act of naming creates a concept, marking objects and phenomena in reality with linguistic symbols. Secondly, *the meaning-form*, from this develops *lexical motivation* (kortyshkan, sarymai, tasbaha, aybalta, askazan, etc.). Thirdly, *the symbol - the symbol - word-forming motivation*. Through the penetration of the word-forming motivation into the linguistic structure, the name appears through the definition of truth in the concept of reality [19: 97]. Thus, the motive is the main reason for the formation of a new complex name.

Motivation is a process that forms a derivative of complex names [19: 165].

Motivation plays a crucial role in the creation of a derived name, and it can be said that without a motive you cannot create a derived name. The definition of the motivational fundamentals of nomenclatural lexemes is directly related to the detection of word-forming features, which are based on its formation. The search for the sign of word formation is not only the motivational basis of names, but also the meaning of their word formation, which follows from their subconscious structure.

B.Kasym paid attention to the fact that there is a great importance in choosing a sign, that is, to determine the corresponding sign of the named object in the appearance of the name (title). He explained that the sign is a way to create a name, a new lexeme, the basis of the nomination. But the choice of the sign does not affect the further semantic development of the word (name), change of content. He explained that the further development of the name (lexeme) is associated with changes in the structure of the language in accordance with the language laws [5:98].

For example, there is the name of *zhygaly kyran* (mountain eagle with sultan) associated with hunting birds of prey. It has a swirling smoky feather on his back, that is, it means a golden eagle with a sultan with feathers. The motive for the appearance of this complex name is associated with a well-known ethnographic tradition popular among the people. The key word *zhyga* (жыга) in a complex name is a well-known word in a number of Turkic languages, which is currently not used. There are various opinions about its meaning. According to E. Zhanpeiysov, in Turkic languages it is used in three different meanings: bird feathers, which girls attach to headdresses, gold and precious decorations on headdresses (in Turkish), sultans (in Turkmen) and decorative hats [18:43]. These are the closest to each other within the meaning of the word *zhyga* in Persian language

ДЖИҒӘ (*jiga*), “a crested sultan, like the crown of the Persian shahs (usually the decoration of a woman’s headdress), adorned with a diamond like a crested comb, and a tuft of feathers” [19,99]. In Abai’s poems, “For the sake of gain, someone becomes a friend today. But he will leave when the sultan (*zhyga*) leans on head”, the word *zhyga* is a symbol of good luck and wealth in a figurative sense. Thus, one can say that the name *zhygaly kyran* (eagle with sultan on his head) was born in a figurative sense in order to be closer to the traditions of nations. The word *zhygaly* is a distinguishing sign of the eagle from other eagle names and is the motive of its formation.

In the game *Kyrykayak* (centipede), players should be divided into two groups, and walking one after another, hugging their back, spreading their legs wide, without falling, without breaking the chain, they should reach the treasure. The similarity of this image with the insect centipede was the motive of the birth of the name of this game. The complex names of *korgashpay saka*, *korgai saka* appeared from lead casting on the sole of *asyk* (from the side *taike*) so that it was heavy in weight. In the narrative, the shortened words *korgai*, *korgash* were the reason for distinguishing this types of *saka* from other types.

From the point of view of the onomasiological process, one can see that there are two stages (of character) in the formation of each of the names mentioned above. The first stage consists of motives that lead to the formation of names, and at the second stage names and titles are formed in accordance with the laws of language development (abstraction, transformation of signs, etc.). B.Kasym called the first process a nomasiological basis, the second - an onomasiological sign. For example, *atka minip* (saddle the horse) - onomasiological basis, *atkaminer* (significant) - name, *bes ret atylatyn ogy bar karu* (weapon with five bullets) - onomasiological basis, and *besatar* (five-charge) - name, *alty bakan* (six poles) - onomasiological basis, *altybakan* (game) - name [5: 130]. In other words,

the creation of each item token is the result of processes that follow the laws of language development. Such processes can also be attributed to individual names, can be unique or in accordance with the law on assimilations, can be obtained using general laws (kyrykayak, koskulak (name of the game), bakabas, zhylyanbas (name of the eagles), endocentric character (koksiyr ( names of games), kokmoyin (name of the game togyzkumalak), karamyrza, karasiyr (names of games).

National names of entertainment belong to the group of nationwide, single, complex nominative lexicons that have their own usage environment. In subsequent years, the names in the language of experience of research are grouped into terms such as "Man", "Society" and "Nature" in lexical-semantic concepts. Folk sports, in the name of games, belong to a group that is mainly associated with people, because they have an ethno-cultural, mental character and are associated with traditions. However, folk sports, game names are uniquely associated with society and nature, too. Because the , their names of national sports, entertainment are formed in real social and public life. Sports, artists, the organizers themselves are people who play in the natural space (in the steppes, on the playground). It is known that one form of national sport, entertainment - the main object of hunting is also, in natural terms, animals and birds.

For example: *keleshi, kereshi* (assistants at the time of horse riding) т.б. Examples: *At one time, the kereshi was about to come in front of the horse. I went to the kereshi myself* (S. Begalin). *Kereshi brought the crowd back and drove the horses onto the baiga road* (K. Mukhametzhanov). The relativity of many entertainment game names to nature can be viewed from their relationship with livestock and other animals (*serke tartys, zhorga zharys, atzharys, atanzharys, koksiyr, karasiyr, koymek, eshmek, alakushik, ashkaskyr, asaumastek, kan kobelek, karakulak, serekkulak, koskulak, kyzbori, kyik keney and etc.*).

People's sports, entertainment names are not unified, they are divided into the names of sport-birdhunting (the names of bird-breeding, hunting), games of observation of equestrian sport, folk dance games in the field, in the open air or inside the house based on the content, the conditions of their formation, their activity. Modern folk sports are part of the history of lexicon in terms of their appearance. Nowadays there are few names for entertainment games based on nationality. There is a wide range of games with a borrowed character that are common among younger children, such as *shuldik*, *lyanga*, and *butbyrauik*. Foreign sport games (soccer, volleyball, wu-shu, judo, boxing, chess, etc.), which has been in the Soviet era, are characterized by international character. There are a lot of research on them. That is why we do not focus on them.

In Kazakh linguistics there are a lot of names of a terminal nature, which are included in a number of lexical terms that refer to the upbringing of a child, associated with pedagogy, the ethnic culture of a people, with hunting, with bird hunting. For example, equestrian terms used in sports gaming literature include: *alaman baige*, *atzharys*, *at omyraulastyru*, *zhorga zharys*, *zhai shabys*, *dabyl*, *sayis*, *kyzkuu*, *zhekpe-zhek*, *kokpar*, *shogen*, *audaryspak*, *zhamby atu*, *kumis ilu*, etc.; kures terms: *kazakh kures*, *adym aykastyru*, *tizeden kagu*, *ishten shalu*, *beldesu*, *bilektesu*, *enkeyip laktyru*, *shalkayip laktyru*, *kopir*, *kotere kagu*; game terms: *akkala*, *arkan tartu*, *altybakan*, *atkenshek*, *ae tayak*, *doiby*, *дон ойындор ойыны*, *kashpadop*, *tospadop*, *kakpadop*, *asyk*, *uray*, *taban*, *kakpakyl* etc.; terms of the game *togyzkumala*: *tuzdyk alu*, *buzaulatpa*, *kalmak zhuris*, *zhabyk zhuris*, *kerizhuris*, *kokmoyin* etc.

Any of these are folk sports, the names of which appear in the game nominations of the second nomination character and become one of the common linguistic names. Russian scientist V.G. Hack explains the second name as “the use of nominative approaches in the

language in the process of name termination” [10: 243]. K.Zh.Aidarbek, who studied the relationship of terminological and lexical names said: “It is known that the current Kazakh process of terminological nomination mainly comes in the form of a second nomination. And we understand that the first terminological nomination is typical of spontaneous, pre-scientific terminology of Kazakh terminology” he says [20:42]. It can be argued that sports, entertainment terminological headlines in the Kazakh language were not formed immediately, and that they went through such stages, selecting step by step. They limited themselves to substantivization, nomination, not preserving expressive, emotional signs, that are characteristic of the names of folklore, in accordance with the laws of terminology. Ultimately, the names of popular sports and entertainment are the result of a complex process of word formation, which has gradually evolved over the centuries in accordance with the worldview, ethnoculture and mentality. Popular sports and entertainment names are ready-made lexemes expressing unambiguous concepts, structure, meaning and use of onomasiological and nominative theories in linguistics. They are found in the form of two-component single nominations consisting of a root (base) and an affix, (games names as *kuyrmash*, *korshi*, *zhanylma* and etc.) are often combined, correlated, combined two or three-stage complex nominations. For example: *akbaipak*, *akterek*, *alakushik*, *belbeusok*, *karakulak*, *serekkulak* and etc. names created by integrating words of games names; *aksandyk-koksandyk*, *etek- etek*, *zhyldyrt- zhyldyrt*, *kart-kurt*, *myrysh-myrysh*, *zhum-zhum* etc. the names appeared by duplication of games names; *who played? Kaharly Banu*, *zhalau tartys*, *borik teppek*, *uzip ket*, *alakan sokpak*, *ae tayak*, *aidao sal* etc. the names made as a result of combination of games names.

Not all single, complex names are simply a combination of root and affixes or individual words (root bases) in composition, once the secondary nature had a

final meaning, that is, they are both structural and, in fact, names of a new nature, which merged in their entirety. The initial meaning of linguistic units in nouns of the second meaning is often felt. However, changes in the language may vary in accordance with the laws of different development (to abstract, to change by transformation, to be exposed to sound, etc.), and their original meaning may be outdated and lost (*myrshim*, *motek*, *mondanak*, *buzaulatpa* etc.). The initial meaning of such names can only be found through etymological research.

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