

Universal Nominations Samples in Main Languages

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Abstract

Significant discoveries have been made in Turkology in recent years. As a result, there is a great opportunity to explore in depth the history of the word. To be exact, the most important elements, the archetypes of consonants of Turkic languages (including world languages in the broad sense), have been identified. Significant results have been achieved due to the clarification of original and archaic types of sounds. The importance of the restoration of the archetypes of consonants and vowels in a retrospective direction or, on the contrary, the replacement of their synchronic variants that were formed over time in a prospective direction is as follows: if the etymology of any word is analyzed, it will be easier to explore its origin.

Keywords: universal, nomination, samples, main, languages

Introduction

Among many examples, sol' (salt) (*a white crystal substance with a pungent taste that is used as a flavoring for food*) in the Russian language is an equivalent of tyz (**salt**) (*a white crystal substance used to add a savory and spicy flavor to dishes*) in the Kazakh language. However, there is another doublet for this word. Lexical meanings are the following - 1) *a salt swamp where feet are sunk into*; 2) *geogr. a desert and semi-desert where there is an easily soluble salt in upper layer, and sometimes it is a soil of steppe and forest-steppe zone*; 3) *a white mark of salt solution*. In addition, we can notice that **sol'** is used in its broad sense in ancient times in the Turkic languages (including the Kazakh language). If to compare this word with the Russian language equivalent "sol'" (соль), there is only one difference in **r~l** phonemes. Sonorant sound **l** is formulated from sonorant sound **r** in their course of historical development. In other words, the original and archaic type of **l** is - **r**. Its indigenous form -**sol'** will be

formed. Russians used it in ancient times due to the regulations of the language. Therefore, **sor** -is a common word for both Turkic and Slavic people from ancient times.

The word **shatu** (**шаты**) in ancient monuments was used with the meaning of "ladder". It is an incomprehensible archaism at the present time. In the Kazakh language **saty** (**саты**) means: 1) *a ladder that is used to enter the house or to go up or down stairs*; 2) *a portable framework of wood in the form of two long parallel members connected by several parallel rungs or steps for climbing up the roof of the house or barn*. It is very difficult to recognize that the words **shatu** (**шаты**) and **saty** (**саты**) share the same root without consulting specialists. The difference lies in the correspondence between **sh** (**ш**) ~ **s** (**с**) and **u** (**у**) ~ **y** (**ы**). **Sh** (**ш**) and **s** (**с**) are dialectal markers of the Oguz and Kypchak languages. The rounded vowel **u** (**у**) in the Oguz languages regularly changes into the unrounded vowel **y** (**ы**) in the second and third syllables in the Kypchak languages: *azuq* > *azyk*, *aguz* > *auyz*, *qabuq* > *qavyq*, etc. The vowel **u** (**у**) remained as an archetype in the Ogyz languages, whereas in the Kipchak languages it was reduced. Considering the fact that the sound **Y** (**Ы**) originated from **U** (**У**), there can be no doubt that these two words originated from the same word. It can be shown as follows: *shaty* (*шаты*) ~ *saty* (*саты*) < *satu* (*самы*). The above-mentioned examples show the importance of original, ancient, and archaic types of sounds when dealing with etymological research.

As a result of in-depth study of the linguistic economy the restoration of the original form of extinct sounds, syllables with the help of **original type, ancient type and archaic type** is very essential in the course of the historical development. For example, variants that are common in the literary language: *balbira* ~ *albyra*, *badyraq* ~ *adyraq*, *baqyray* ~ *adyray*, *bedireybalbyra* ~ *албыра*, *бадырақ* ~ *адырақ*, *бақырай* ~ *адырай*, *бедірей* ~ *едірей*) show that sonat **b** was sometimes remained, sometimes lost at the beginning of these words. But the ancient form – **b** is not a form of sound reduction; it's easy to restore the reduced form because of being of the same variant. Moreover, we can notice that sound **d** in variants *dokigen* ~ *onkigen*, *dabyra* ~ *abdyra*, *delben-delben* ~ *elben-elben* (*дөңкиген* ~ *өңкиген*, *дабыра* ~ *абдыра*, *делбең-делбең* ~ *елбең-елбең*) and sounds **t**, **s** in variants *tarbi* ~ *arbi*, *sarqira* ~ *arqira* (*тарби* ~ *арби*, *сарқыра* ~ *арқыра*) were reduced [2, 87-130 pp.].

This phenomenon is observed in the comparison of the historical manuscripts with the modern Kazakh language. For example, **asyrga** – **syrga** (**асырға-сырға**) in the manuscript "Khusrau ua Shirin". La'alдын qosh *asyrgalar* qulaqda (Ла'алдын қошасырғаларқулақта) - double earrings made from ruby stone. In the Kazakh language *syrga* (*earrings*) means *fashion jewelry for women's ears made from various precious metals and stones (gold, silver, diamonds, sapphires, rubies and etc.)*. Here the sound **a** is reduced at the beginning of the word. But it remained its lexical meaning. In the ancient Turkic dictionary *artut*(*артут*) is a gift, offering: *artut alyp anungyl* (артут алып анунғыл) – *tartu* (тарту) or to present. In the Kazakh language **tartu**

(mapmy) means to present a special gift and valuable present for someone. In the language of historical monuments the word **artut (apryt)** is the contemporary archaism, which is completely understandable. The omission of consonant **t** and its gradual disappearance made it archaic word. The difference from *tartu (tapry)* is that it is presented in ancient form: *tart+ut (mapm+ym)*. The plural meaning of this word in the Kazakh language is lost and that's why last sound **t** seems to be subject of elision.

We do not aim to enumerate all the findings presented in this article. We are trying to prove that the origins of the world's languages are the same, with the help of previously unknown regularities and laws of different languages and through a series of articles. There are similarities in terms of nouns, adjectives, numerals, verbs, pronouns, etc. First of all, we consider it appropriate to start with related nominations that are common to all languages of the world.

There is proof of the existence of an objective and historical basis for a common lexical database across all world languages. Information sent through representatives of God is scientifically becoming a reality, one after another. It is also true that the world suffered from a flood. According to legends that have reached us, all people in the time of God Nukh (Noi) spoke one language. There was no need for a rich vocabulary for the few people who escaped in the ship. Everyday vocabulary was used then. Hence, the whole system of the ancient language broke down. The narrow range of vocabulary used by the flood survivors served as the foundation for all languages of the world in the course of historical development. In our experience, there are thousands of archetypal roots.

PAPA (FATHER). According to the information in the "Etymological dictionary of Turkic languages" by E.V. Sevortyan, the forms **papa> baba, baba> aba> ebe, papa> apa** (which stand for father), denoting the concept of parents, are widespread across world languages (more frequently in some languages and to a lesser extent in others). According to the evolutionary development of language, there were no voiced consonants or close vowels not only in Turkic languages, but also in all world languages during an ancient, unknown period of history. Voiced consonants and close vowels gradually appeared through the dynamic development of voiceless consonants and open vowels [1. Thus, the variants **papa> baba> aba> ebe** were formed on the basis of consonant voicing, vowel closing, and linguistic economy. The primary variants among these are **papa** and **baba** without taking into account their close and economized forms. The variant **baba** was formed as a result of changing the voiceless consonant **p** into the voiced consonant **b**. Thus, the most ancient form and archetype of all variants is **papa**. According to the scholar, the forms **papa** and **baba** are widespread in Iranian, Semitic, Indian, African, Chinese, Caucasian, and European languages with the meaning of "father", "grandfather", "grand grandfather" and etc.[1.

5-38 pp.]. For example, in the Russian language **papa** is a *father* (primary meaning), *otez* – a *fatherin relation to theirchildren* [4].

In some languages, the initial sounds were lost in the course of phonetic development: **papa** > **apa**, **baba** > **aba**. The reason for this is the shift of word stress. The first syllable was stressed in ancient times, but stress later shifted to the second syllable. In this case, the first sound does not play a discernible role. If word stress remains unchanged, **papa** and **baba** remain stable. This is the crux of the matter.

Both forms appear in the "Ancient Turkic Dictionary" (ATD), and there is a difference in meaning between them: **Aba** I mother (ATD); **aba** II [tib. A- pha] father (ATD); **aba** III an ancestor; **aba** iazyty ersay bayat qynaty- when ancestor transgressed, the God punished him; **aba** oglany - human, humanity: tortutti *aba oglanyn* bir bayat - single God created human being (ATD); **apa** I. elder relative, elder sister: *apam olgen erkanta bitig berimiz* - when my elder sister died, we gave (this) document; 2. a mother [6].

We can notice that **apa**, **aba** are used both for men and women, their meanings are not classified by the gender. However, it is common not only for the Turkic people, but for all nations in the world as well. The common viewpoint of Turkologist is the following: "Composition and relationship of meaning *aba* and others reflects the system of consanguinity that emerged in the early stages of tribal relations of the Turks until the formation of family and kinship relations, where the concept of "father"- "mother" and their offspring are central notions, whereas in the term *apa*, these meanings don't bear active use [3. 56p.] In spite of not being classified into a gender groups, the above-mentioned nominations of the most ancient times were soon gradually changed, each form took a certain lexical meaning or there was a little semantic difference. According to linguistic facts, Turkic people used **papa** as **apa** as a result of omission of the first sound. These changes weakened the same on gender, and gradually it was lost. Finally, **apa** is used for only female gender. The voiced variant of **apa** is **aba**, and on the contrary, it was more common to man and it became stable in some languages. For example, **aba** > **abu** means "father" in the Arabic languages. Noun **apa** in the Kazakh language is a same which is used for woman.

Apa. 1. A mother of a child. 2. A sister who is elder than others'. The first meaning of these definitions given in the explanatory dictionary of the Kazakh language - a mother of a child – is peculiar to dialectical feature rather than to national specifics. And the lexical meaning of "a sister who is elder than others'" is common for all Kazakh nation. This word has variants in the spoken language such as **apeke**(**әпеке**), **apke** (**әпке**). It is clear that *apke* (**әпке**) is derived from *apeke* (**әпеке**). And pair **ekemay** may be the origin of the word **ekech** (small) from the medieval manuscript. Then it stands for "a little sister" (*kishi apa*). The last consonants *ch* ~ *sh* seems to be extinct. Their way of development : *apa ekech* > *apekech* > *apeke* > *apke* (*ana ekech* > *әпекеch* > *әпеке* > *әпке*).

Apa is a word used to address an older woman in the Kazakh language. It means "a mother in law", "stepmother", and "brother's wife" in other Turkic languages, and in addition it stands for "a woman" in general. Of course, all derived meanings appeared later.

Therefore, we consider the widespread **papa** as the original form of **apa**, which is a Turkic variant. In other words, it is just one step in this chain: **papa**> **baba**, **papa**> **apa**> **appa**, **baba**> **aba**> **ebe**. Some Turkologists assume that the archetype of **apa** (**ана**) can be **appa** (**анпа**) [3. 54p.]. We cannot agree with this. Sounds articulated together in some languages for certain reasons follow a regular law. For example, the famous figure of Islam, the outstanding person Kosha Akhmed Jasaui (Йасауи), can be pronounced as Jassau (Йассауи) in the spoken language. **Achy** (**ачы** – bitter) gradually became **ashy**>**ashshy**>**ashy** (**ашы**>**ашшы**>**ащы**) in the ancient Turkic languages. Secondly, **appa** (**анпа**) occurs in certain regions and in certain languages (in the Balkar language, Turkic and Tatar dialects), and it is not a general Turkic phenomenon at all. On the contrary, **appa**(**анпа**) is formed from the ancient form **apa** (**ана**):**apa** (**ана**)> **appa** (**анпа**). It can be seen in **aqa** (**ага**)>**aqqa**, **ana**>**anne** (**ақа** (**аға**)>**аққа**, **ана**>**анне**) in the Turkic languages.

Over time, the semantics not only of the form **papa**, but also of **baba** became differentiated. For example, **baba**, which meant both father and mother, took on the meaning of "father's father" and "mother's father" in the Iranian and Turkic languages, whereas in the Russian language it was used in the meaning of "old woman", reflected in the language in the form of **baba**, **babushka** (**grandmother**). In short, historical, social, cultural, and political circumstances led to changes across a wide range of meanings. The most ancient form, **papa**, is still present in the Indo-European languages, but this form has changed slightly in terms of phonetics across different language systems. As facts show, some languages kept the same related to the male gender, whereas other languages developed the same of the female gender.

Thus, the issue of the genetic basis of all languages of the world arises. However, scientists doubt the genetic relationship and common basis of all languages. Resorting to various excuses, they do not want to recognize that all languages are formed from one archetype. For example, they believe that the similarities of all languages are formed by the speech babblings of infants that do not bear any meaning: "Theoretical difficulties associated with terms of kinship, are generally clear. They lie in the fact that the commonality of basic terms of kinship (as well as some other lexical or lexical-grammatical categories) in different language families (Indo-European, Altaic, Finno-Ugric and others) needs to be explained, in which we must obviously exclude genetic commonality of all these lexical categories. Otherwise, there is a question about the genetic relationship between the language families itself. The hypothesis of the origin of babbling of terms of kinship is designed to resolve this conflict "[3. 57p.].

We cannot agree with the hypothesis that related nominations are formed from infant speech babbling. The repetition of one syllable twice in words such as **pa + pa**, **ba + ba**, **she+she**, **ma + ma** cannot prove this hypothesis. In our view, these repetitions are used to "call" and "draw attention". They are merely words used by children to address parents. If so, the basis for the emergence of such nominations has a specific reason (motive). However, this motive has been forgotten because many thousands of years have passed.

The existence of a special phenomenon in linguistics has been observed as a result of many years of study, which had not received the attention of linguists for many years. The basic lexis of any language is formed with the help of lexemes containing only one consonant and one vowel. A language unit that contains only the combination of one consonant and one vowel and that holds either lexical or grammatical meaning, which is unknown in history and was formed in ancient times, is called an archeseme (tubirtek) by us. An archeseme is a language unit like a phoneme, morpheme, word, phrase, and sentence. Forgotten motives can be restored owing to the theory of the archeseme.

Papa, baba are not the babble of infants; they are independent words used by adults. Parents taught their children these words, especially the archetype **pa, ba** in the meaning of the head and leader of the family. Let us try to determine the etymology of these archetypes.

The nomination **shamba** in the Sanskrit (Persian) language contained two parts in the ancient times. **Sham** means "day", **ba** means "main", "first". Then, the whole word refers to "the main day". According to religious faith, the first day of the week is the date of the movement of the whole world. The Kazakh proverb "Saturday is good luck" originates from this. The syllable **ba** is also used in the same meaning in words such as **baash, bash, bas** in the Turkic languages. At the beginning it seemed that long pronounced vowel **a** in **paa~baa** was used to call men, whereas short-pronounced vowel **a** in **pa ~ ba** was used to call woman. If children wanted to call both father and mother, they just said **paapa ~ baaba**. That's why there were no gender differences referring to these words. There is also part **va** in the Russian word **golova** (bas - head). Consequently, words **papa, baba** are used to call members of family. The lexeme **papa** that is used to call parents was developed in three directions in terms of phonetics. 1) Remaining the original form: ***papa>papa**. 2) Being voiced, economized and closed: ***papa> baba>aba > ebe**. 3) Omission of the first sound in spite of being closed: ***papa> apa> appa**. In spite of changes in terms of phono-semantic sense, the word **papa** haven's lost its gold core of being the most common word for all world languages.

ANA (NANA- MOTHER). In the Kazakh language: .1. *a mother*. 2. *A mother in general*. 3. *Basis, main, root*. This word is widespread in all Turkic languages in its different forms: **ana ~ ene~ ine~anna**, etc. Moreover, **ene** is used in the Tungus-Manchzhur language, and **eme** is in Mongolian. **Nana** is used in the Indo-European languages.

This is one of the most common words in the world. There are a number of primary and figurative meanings in the Turkic languages: 1) The meaning of "mother" is widely used in all Turkic languages. 2) It refers to "a mother of father" – "grandmother" in Turkish, Turkmen, Karashai-Balkar, Tatar, and Uzbek dialects. 3) It is used with the meaning of "respected mother" in a number of languages. 4) It is used as a "female animal" in some Turkic languages. 5) In the Tyva language it stands for "teacher". 6) Sisters are called by this nomination in the Tuva language and in dialects of the Turkmen language. 7) Kazakhs call the mother of a wife "ene".

Turkologists have attempted to discover the origin of this word. G.Vamberi associates it with the verb **em**, which means to "suck", "nurse". G.Ramstedt compared all forms in the Tungus-Manchzhur, Mongolian, and Korean languages and recognized a common basis for all languages. M.Ryasyanen looked for the origin of the nomination **ana** in the Ural-Altai languages. These languages include the Finnish and Hungarian languages. G.Derfer believes that this word appeared as a result of a child's babbling, and he compared all similar parallels in the Indo-European languages [3. 278-281pp.].

In this case, we would like to propose a new version of the etymology of **ana**, which will explore its origin fully. If we compare the interaction of the sonorants **m**, **n**, **ng** (**м**, **н**, **н**), we can notice that **n** (**н**) was the first sonorant, while **m** (**м**) and **ng**(**н**) were later phonemes. There are enough linguistic facts to prove this. For example, in the ancient Turkic language – **unytmak** (**унутмақ** - to forget) – in the Kazakh language **umutraq** (**ұмытпақ**); in the ancient Turkic language * **tonguz** (**тоңуз**) – in the Turkish language **domuz** (**домуз**); in the ancient Turkic language * **sunguk** (**сүңүк**) – in the Turkish, Azerbaijan, and Chagatai languages **sumuk** (**сүмүк**); in the ancient Turkic language * **konglak** (**көңләк** - dress) – in the Turkish language **gomlak** (**гөмлэк**); in the Tatar dialects **agyn** (**ағын**) – in the Kazakh language **agym** (**ағым**); in the Kazakh language **menin** (**менің** -my) – in the Tatar language **minim** (**миним**); in the Kazakh language **Zhanpeyis** > **Zhampeyis** (**Жанпейіс** > **Жампейіс**), **Qurmanbek** > **Qurmambek** (**Құрманбек** > **Құрмамбек**), **endi** ~ **emdi** (**енди** ~ **емди** - now), and so on. One of the prominent linguists, L.Levickaya, and the specialist in Altay studies M.Ryasyanen recognize **n**(**н**) as the earlier phoneme rather than **m** (**м**) [2.68-69 pp.].

The linking word **na** (**на**) in the Russian language is used in the meanings of "here you are" and "to take". The interjection **ma** (**мә**) in the Kazakh language is also used in the meaning "to take" in the form of a gesture. Similarities in the lexical meaning and form of both words prove that these words originally had the same origin. That word may have been used as a basis for the nominations **na+na** (**ана**) (**на+на** (**ана**)) and **ma+ma** (**мама**) in the Indo-European languages. In other words, a mother gives suck to her child with the words **na**, **na** (**ма**, **ма**) (**на**, **на** (**мә**, **мә**)). And consequently, the baby understood the word **na** as "breast".

Мama (мама) in the Kazakh language is considered a word borrowed from the Russian language. It means "a mother". But there is also one more meaning of **mama** in the Kazakh language, which refers to "a part of a body of a woman to produce milk and a breast of a woman to feed a child". There is also a section on "How Adam argued with mother of Haya and how they get reconciled" in the work called "Kissal ul anbiya" by Rabguzi in the XIVth century. This fact proves that **mama** is spread not only in Indo-European languages, but in the Turkic languages as well. We can rely on the fact that **m** was formed from **n**, and we can restore any word with the help of the interchange of **m** into **n**. If we reconstruct the original form of **mama**, it is easy to arrive at the form **nana**. The form **nana** is the same as in the Indo-European languages. It is obvious that in the course of historical development the lexeme **nana** gradually became **mama**. A great maternal function of a mother for her children is teaching and upbringing. But Russians entrust this function to a *nyanya* (nurse), and generally speaking **nyanya** came from the word **nana**: **nana** > **nyanya** (**нана** > **няня**). The first two letters of the word *mat'* (**мать**) in the Russian language, which means "mother", are harmonious with the lexeme **mama**. Overall, all these words remind one of the mother of a child. Thus, the archetype of all the analyzed words is **nana**. The table of their phonetic development can be shown in the following way:

1. * *Nana* > *tama* > *ama* > *eme* (*Нана* > *мама* > *ама* > *еме*)
2. * *Nana* > *ana* > *anna* > *ene* > *enne* (*Нана* > *ана* > *анна* > *ене* > *енне*)

We can observe the following changes if we pay attention to the table **nana** > **mama** > **ama** > **eme**: 1) **mama (мама)** is formed as a result of the change of **n** (**н**) into **m** (**м**) in the word **nana (нана)**; 2) **ama (ама)** is formed due to the omission of the first letter of **mama (мама)**. But despite the omission of the first letter, it has not lost its lexical meaning; 3) open vowels became close vowels in some languages, and consequently **eme (еме)** was formed. This form is used with the meaning of "mother" in some Turkic languages.

We can notice the following changes if we pay attention to the table consisting of the following parallels ***nana** > **ana** > **anna** > **ene** > **enne** (***нана** > **ана** > **анна** > **ене** > **енне**): 1) **ana (ана)** is formed as a result of linguistic economy, which led to the disappearance of the sonorant **n** (**н**) in the word **nana (нана)**; 2) **anna** is formed to express a heightened emotional or emotive state of a person. Its close form is **enne**; 3) **ene** is the result of the process of open vowels changing into close vowels. The former parallels are peculiar to the Indo-European, Tungus-Manchzhur, and Mongolian languages, and the latter parallels are characteristic of the Turkic languages. In short, in spite of various changes in this form ***nana** ~ **mama** ~ **ama** ~ **eme** ~ **ana** ~ **anna** ~ **enne** ~ **ene** ~ **ine** (**нана** ~ **мама** ~ **ама** ~ **еме** ~ **ана** ~ **анна** ~ **енне** ~ **ене** ~ **ине**), it has not lost its common similarities and interrelation, retaining the fact that it is a universal lexeme for all languages of the world.

ATA (TATA). This word in the Kazakh language is used in the following meanings: 1. *a father*; 2. *a grandfather, that is, a father of a father*; 3. *a tribe or group of people who are relatives by blood*; 4. *a gender, race, place of origin, and a breed*; 5. *a father-in-law of spouses*; 6. *an elder, an old man* (in the sense of respect); 7. in a figurative meaning, it refers to the *basis of something or the beginning of something*.

The word was used with the meaning of "father" in the XI-century monument "Qutadgu Bilig": *if your father died, I will be your father* [6. 65 p.]. It was also used with the same meaning in XIVth-century monuments: *die like his father* [7. 41 p.]. Accordingly, meanings such as "a father of a father", "a father-in-law of spouses", "origin", and "breed" appeared gradually over time in the Kazakh language.

Ata is present in almost all Turkic languages. In the Chuvash, Azerbayzhan, and Tatar languages and in Turkmen dialects, it means "father"; in the Turkic, Turkmen, Karaiym, Kyrgyz, Karakalpak, Uighur, Altai, etc., languages, it stands for "a father of a father" and "ancestors"; in Turkic dialects and monuments, it refers to "a brother or a sister". This word also has the meaning of "man" in the Nogai, Tatar, and Bashkir languages [3. 200-201pp.].

There are a few phonetic variants of **ata**: *a:ta, ata, ada, ede, ati, adi*. However, we can observe the processes of sound change into voiced consonants and close vowels. Some researchers believe that this term, among other words that denote kinship relations, may have appeared later in time. According to the authors of the dictionary "Etymology of Turkic languages", **atta (arra)** means "a father" or "ancestor" in the Latin, German, and Albanian languages. It is used in the same sense in the Hittite, Hurrit, and Elam languages. These facts indicate that this word appeared immediately after the words *papa, baba, nana, mama*.

Children born one after another without any gap are called **tete (tere)** in the Kazakh language. This word is pronounced as **tata (tara)** in the Ural region, which is an open-vowel variant. Both **tete (tere)** and **tata (tara)** are formed as a result of repeating the first syllable, as in words such as *ba+ba, pa+pa, na+na, ma+ma, she+she*. Almost all words that denoted kinship relations in ancient times followed these rules. The shift of word stress from the first syllable to later ones led to the omission of the first letter. **Tata** also lost the first letter, and was then used as **ata (ara)** in the Turkic languages. Initially, children called the age-mates (*tete (tata)*) of their father **ata**, and then gradually it came to be used with the meaning of "father". Changes in meaning are regulated by relationships among people as well as by internal and external factors. In the modern literary language, **tate** refers to an elder sister. There is no doubt that *tete, tata, tate (meme, mama, mame)* are phonetically similar roots. There is only a change in vowels.

Tetya (тетя – aunt) (a sister of father or mother and uncle's wife), **dyadya (дядя – uncle)** (a brother of father or mother, and aunt's husband) in the Russian language are initially used to call age mates of parent like a term **tata (tara)**. Thus, we can

come to conclusion that the lexeme **ata** moved aside the lexeme **papa** in spite of the appearance later than **papa**. Variants derived from **papa** such as **aba~ebe** (*papa>apa>aba>ebe*) (**аба~ебе** (*nana>ana>аба>ебе*)) in the Mongolian, Tungys-Manchzhur languages are used more frequently than **ata** (**ата**).

Dada (**дада**) is formed as a result of the process of changing the voiceless consonants of **tata** (**тата**) into voiced ones. The variant is widespread in the Turkish, Azerbaijan, Uighur, and Uzbek languages. Basically, it means "a father", "a father of father". The origin has not yet been discovered by Turkologists [3. 212-213 pp.]. **Dada** (**дада**) stands for "a father of father" in the Persian language [5]. In the Russian language it is **ded** (**дед**), which is a closed variant (a father of father or mother) [4]. The Persian language and the Russian language belong to the family of Indo-European languages. Some words are universal to many languages, but why are they not considered common words for all world languages? Because the majority of scientists understand various versions of this variant – *tata, ata, atta, tate, tete, tetya, dyadya, ded, dada* (*тата, ата, амма, тәте, тете, тәтя, дядя, дед, дада*) – as separate words. They do not take into account their phono-morpho-semantic development. Phonetic, morphological, and semantic derivations must always be taken into consideration.

The most ancient (archetypal) form of the above-mentioned variant – if we do not take into account voiced, economized, and closed forms – is * **tata** (**тата**). It is formed through the repetition of the archisyllable **ta** (**та**) twice. The form **ta** (**та**) is a universal numeral for all languages in the world. It means *one, single*.

The lexical meaning of this form can undoubtedly be determined on the basis of materials from the Russian, Persian, and Turkic languages. **Ta** (**та**) is the root for both "ta+q" («та+қ»), which means "single, only", and "ta+l" («та+л»), which stands for "one item or piece of the similar type". This dead root served as the foundation for the lexemes "ta+ram", "ta+rmaq", "ta+rau", and "ta+ra" («та+рам», «та+рмақ», «та+pay», «та+ра»). All these words mean "privatization, personalization". This also proves that the form **taq** (**тақ**) is not a pure Iranian word; it is a Turkic word.

The above-mentioned facts clearly demonstrate that there is a regular shift from an open root to a closed root in the course of historical development. According to these rules, **zhék** (**жек**) is a closed variant of **taq** (**тақ**). Thus, the following correspondence is formed: **t ~ zh, a ~ e, q ~ k** (**т ~ ж, а ~ е, қ ~ к**). But **zhék** (**жек**) is not used alone; it is part of the compound word **zhékpe-zhek** (**жекпе-жек**) (a fight of two people with each other). When the dead suffix **e** of the ancient form was added, the word **zheke** (**жеке**) (only, single) appeared. This fact proves that the monosyllabic word **taq** (**тақ**) is not a purely Iranian word; rather, it is common to all world languages. Let us consider this fact from a typological point of view. The meaning of "one, the only, the unique" is given by the word **od+in** (**од+ин** – pronounced as **ad+in**) in the Russian language. Here, the consonant **d** is a variant of the voiceless **t**. **Ad~ta** (**ад~та**) are variants of vowel harmony. Vowels may be placed

both before and after consonants according to the rules of internal inflection. Therefore, both **ad (ад)** and **ta (та)** mean "one".

The element **ta(та)** with the meaning "one" is widespread in other words of our language. Let us examine the etymology of the adjective **tap-tuynaktay (тап-тұйнақтай)** – clean, accurate). The word **tuynaq (тұйнақ)** – hoof) is found in the XIVth century monument "Khusrau ua Shirin": Temir teg tuynaqy taglar qazar ol (Темир тег **тұйнақы** тағларқазарол – iron hoof digs the land) [7. 211 p.]. **Tuynaq (тұйнақ)** in the monument and **tuyak (тұйақ)** in the Kazakh language are the same. Only the letter **n (н)** was lost because of linguistic economy. In zoology, all animals are divided into odd-hoofed animals and pair-hoofed animals. Thus, **tak+q (та+қ)** and **ta+p(та+п)** are cognate words. The latter letters, **q (қ)** and **p(п)** – are epithetic sounds that are added to the end of monosyllabic words. The advantage of the accuracy of odd-hoofed animals over pair-hoofed animals was taken into consideration, and thus the word came to be used in its figurative meaning from ancient times. Its primary meaning was completely forgotten.

Now let's pay attention to the etymology of the word **tay (тай)**. **Tay (тай)** – a one year old foal of horse. One year has passed and foal became **tay**. I'm overwhelmed by riding a **tay** (Бір жыл өттіарадаҚұлыншағым**тай** болды. Тайғамініпбарамдеп, Көңілімдежайболды) (Talgarov. Tory taymyz). Here, the root **ta (та)** in the word **ta+y (та+й)** means "one", **y (й)** is epithesis sound. If one pair of socks is lost, the Karakalpaks say «**tay** of one socks is lost" which is in the spoken language (it's taken from the talk of students'). So there is no doubt that **ta (та)** means "one, the only, single" due to the above-mentioned facts.

The form **ta** of the locative case always indicates the meaning of "one". For example, Asan is at **school (mektep+te)**. This combination clarifies that Asan and the school are in one place. The watch is in the chest (**sandyk+ta**). The watch and the chest are in the same place; we can find them in one place. The more sentences we analyze, the more certain we become that the grammatical meaning of the locative case is "one".

In conclusion: **ta (та)** is a numeral that is used with the lexical meaning "one" in the Turkic languages (as well as in all languages of the world). In the course of historical development, it gradually became more and more abstract and turned into a linguistic element that denotes permanent place and location. Consequently, we begin to identify it as the suffix of the locative case. Since the linking words **ta, te, da, de (та, те, да, де)** indicate each object separately and individually (both Asan and Usen – Asan da, Usen de), we consider that they are similar to the suffixes of the accusative case.

Now, let us again pay attention to parallels that are common to all languages of the world.

tata~ata~atta~tate~tete~tetya~dedya~ded~dada (тата ~ ата ~ атта ~ тәте ~ тете ~тетя~дядя~дед~дада).

The archetype of these variants is the form **tata (тата)**. As **ta (та)** was used with the meaning of “one” in ancient times, **tata (тата)** is transferred into the Kazakh language as “**birbir**” (**бірбір** - oneone). There are several brothers from the same parents. **Tata (тата)** is a relative who does not have any children and is one of the closest people to you among them. As it was used differently in different parts of the world throughout history, the scope of its use widened. The numeral **ta (та)** that meant “one” in ancient times has changed completely in a phonosemantic way. Therefore, all nominations of common relations for all the languages of the world have a motive.

We will discuss such nouns as **kun** (sun), **ot** (fire), and **zhol** (road); numerals such as **eki** (two), **bes** (five), and **on** (ten); adjectives such as **ak** (white), **sary** (yellow), and **kyzyl** (red); and pronouns like **men** (I) and **sen** (you), which are universal to all languages, in future articles.

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