

**Regional Academy of Management
European Scientific Foundation Institute of Innovation
Regional Center for European Integration
National Institute of Economic Research
Sokhumi State University
Ukrainian Assembly of Doctors of Sciences in Public Administration
East European Institute
International University in Jalal-Abad
Taraz Innovation and Humanities University**



**Materials of the IV International
Scientific-Practical Conference
"Integration of the Scientific Community
to the Global Challenges of Our Time"**

**February 13-15, 2019
Sapporo (Japan)**

Volume I

Sapporo, 2019

8.14. А.М. Атчабарова Рекомендации в направлении совершенствования учета и анализа финансовых результатов деятельности ТОО «ААА».....	400
8.15. С.К. Базарова, Е.Н. Набиев, А.М. Шохаманова Латералды маркетингтің мәні және рөлі.....	403
8.16. Б.А. Уразова, А.Б. Кенжетаяев Сетевой маркетинг в Казахстане: состояние и перспективы.....	410
8.17. Г.С. Нуртаева, Р.С. Уталиева Анализ эффективности рекламной деятельности предприятия.....	417

SECTION 09.00.00 / СЕКЦИЯ 09.00.00

PHILOSOPHICAL SCIENCES / ФИЛОСОФСКИЕ НАУКИ 424

9.1. Д.Ж. Адизбаева, А.Ж. Шойбекова, Ж.С. Шалабаева, А.И. Абдигаббарова, Н.Н. Самбеткулова Философиялық ақпараттың құрылымындағы диалог.....	424
---	-----

SECTION 10.00.00 / СЕКЦИЯ 10.00.00

PHILOLOGY / ФИЛОЛОГИЧЕСКИЕ НАУКИ 430

10.1. G.B. Madiyeva, A.T. Aliakbarova Structural-Semantic Analysis of Modern Kazakh Anthroponyms.....	430
10.2. N.A. Zhapbarov, S.K. Madibayeva The Intellectual Roots of Artificial Intelligence in Learning Foreign Languages.....	436
10.3. S.S. Tanybergenova, S.B. Koldeyev Problem of Cross-Cultural Communication in Learning Foreign Languages.....	442
10.4. А.Ф. Утяев, М.К. Жунусова, З.З. Ордабаева, А.Ж. Саяжанова Хәзерге башкорт шигъриәтендә философфик лирика	445
10.5. Ж.Т. Қадыров, Н.Ш. Садықов, Б.Б. Тагудретова, М.М. Қонқаев М. Мақатаев шығармалырындағы табиғат пен адам арасындағы байланыс.....	449
10.6. Ж.Т. Қадыров, Б.Б. Тагудретова, Ж.А. Аубакирова, А.С. Габбасова Қазақ балалар әңгімелерінің кейіпкерлер әлемі.....	454
10.7. А.А. Сейтім, Ж.С. Таласпаева, Г.А. Жолтабарова Поэзиялық шығармалардағы ұлттық концептінің көрінісі.....	459
10.8. С.У. Такиров, А.Е. Шардарбекова Көркем шығармадағы автордың қызметі.....	464
10.9. Б.Е. Сыздықова Ж. Аймауытовтың «Ақбілек», «Қартқожа» романдарындағы психологизм.....	470

SECTION 10.00.00 / СЕКЦИЯ 10.00.00

PHILOLOGY / ФИЛОЛОГИЧЕСКИЕ НАУКИ

10.1. Structural-Semantic Analysis of Modern Kazakh Anthroponyms

Gulmira B. Madiyeva

Doctor of Philological Sciences, Professor of the Department of General Linguistics and European Languages. Al-Farabi Kazakh National University (Almaty, Kazakhstan)

Aigerim T. Aliakbarova

PhD student of al-Farabi Kazakh National University (Almaty, Kazakhstan)

This study aims at revealing the structural and semantic peculiarities of Kazakh anthroponyms, that is, the names of newborns in Modern Kazakhstan. The structural and semantic analyses were conducted on the basis of traditional classifications in onomastics. The necessary data for the research were obtained from the Civil Status Departments of Almaty city. The results of the study show that with the progress of time, the motives for choosing a name change, the fashion for names changes.

Keywords: anthroponyms, personal names, modern Kazakhstan, structural-semantic analysis, semantic classification

In linguistics anthroponomastics or anthroponymy is the study of the naming of persons. According to Algeo anthroponymy falls under the umbrella of onomastics that deals with the investigation of personal names including their forms and use [1, p. 727].

The definition of the term "anthroponym" in the dictionary of onomastic terminology is "proper name, that a person (or group of people) can have, including first name, patronymic, surname, nickname, pseudonym, cryptonym, byname, andronymic, gyneconyms, patronyms" [2, p. 31]. A.V. Superanskaya states that a personal name is an individual naming of a person, officially assigned to him at birth [3, p. 6].

Personal name is a name received by a person at birth, mainly in the family by parents or relatives. Naming of persons distinguish people both within and outside the family. Having received the name from the parents, the person in the vast majority of cases carries it through his life [4, p. 7].

This research tries to reveal the difference in giving names to newborns in modern Kazakhstan due to the influence of globalization processes, socio-cultural factors, inter cultural contacts. The data was collected from the Civil Status Departments of Almaty city including Alatau, Almaly, Auezov, Bostandyk, Zhetisu, Medeu, Turksib regions. The data obtained from 6093 birth records consisted of names of both sexes (male, female) born in 2010.

In ancient times people considered the nature, the earth, water, mountains, stones, trees and plants as animate creature and worshipped. In old days people thought that there was a connection between a name and its bearer, which created after choosing that name [5, p. 4]. Anthroponymic

meaning is significant and obligatory. The meaning of the personal name is individualizing marker. This value is connected with the main function of the personal name – nominative function, which is obligatory, while descriptive function related to before anthroponymic (etymological) meaning of the personal name is unessential and not obligatory [6, p. 16].

Word-formation characteristics of Kazakh anthroponyms

According to T. Zhanuzakov, there are three ways of word-formation of Kazakh anthroponyms that conform to the general laws of the language and linguistic norms: simple anthroponyms, derivational anthroponyms, compound anthroponyms. Simple anthroponyms are formed from ancient Kazakh common words, as *Asyl* (precious), *Askar* (highest), *Bakhyt* (happiness), *Serik* (follower), *Alma* (apple), *Arai* (dawning), *Zhibek* (silk), *Kumis* (silver), *Saule* (ray of light), *Sheker* (sugar) and etc. Derivational anthroponyms have derivative elements as suffixes: *Tilek* (wish) – *Tilegen* (wished) – *Tilendi* (was wished). Compound anthroponyms are built from two or more stems: *Aizharyk* (moon shyning brightly), *Zhanserik* (follower of soul), *Altynai* (golden moon), *Nursulu* (shining beauty) [7, p. 129-135].

K. Zhubanov states Kazakh suffixes of comparison *-dei*, (*-dai*, *-tai*, *-tei*), sounding in modern Uyghur and Uzbek as *-tek*, *-dek* and *-dak*, and in the Orkhon inscriptions in only one form *-teg* (*tangriteg* – like heaven), dated back to the word *teg* (genus, origin) [8, p. 64]. Widely used suffixes *-tai*, *-dei*, *-tei* added to personal names are considered as diminutive suffixes by Zhanuzakov. For instance: *Akhantai*, *Amantai*, *Seriktai*, *Kultai*. In these personal names as *Aidai* (like a moon), *Baldai* (like honey), *Tastai* (like a stone) the following suffixes *-dai*, *-tai* are substantivized, and used as suffixes forming comparative adjectives [7, pp. 157-158].

B. Abdualiuly studied word-formation and composition of Kazakh anthroponyms and identified components characterized as anthropolexems: *-bai*, *-bek*, *-gul*, *-zhan*, *-man*, *-tai*, *-khan*, *-kelgen* (*-keldi*), *-bergen* (*-berdi*, *-bersin*), *-tugan* (*-tuar*). Above mentioned components serve as anthropocomponents to make anthroponyms [9, p. 50].

According to A. Shaihulov the predominant components in personal names of the Kazakh language are the following: *ai* (moon), *ak* (white), *bal* (honey), *kun* (sun), *nur* (shining light) [10, p. 85].

Anthroponyms formed from parts of speech

In the Kazakh language besides simple personal names there are many compound personal names. Components of compound personal names formed from the combination of noun and adjective, verb and noun, adjective and noun designates one personal name:

1) noun + noun: *Aibatyr* (*ai* – moon + *batyr* – hero), *Zhankuat* (*zhan* – soul + *kuat* – power), *Nurzat* (*nur* – light + *zat* – thing), *Aikumis* (*ai* – moon + *kumis* – silver), *Almagul* (*alma* – apple + *gul* – flower), *Gulbala* (*gul* – flower + *bala* – baby);

2) noun + adjective: *Zhaksybai* (*zhaksy* – god + *bai* + wealthy), *Erasyl* (*er* – strongman + *asyl* – precious), *Nurasyl* (*nur* – light + *asyl* – precious),

Nursulu (nur – light + sulu – beautiful), *Aikenzhe* (ai – moon + kenzhe – youngest);

3) noun + verb: *Tanirbergen* (tanir – god + bergen – gave), *Yryskeldi* (yrys – affluence + keldi – comes), *Tanatar* (tan – morning + atar – downs); *Gulzhainar* (gul – flower + zhainar – will shine), *Ultuar* (ul – boy + tuar – will give birth);

4) adjective + adjective: *Esenaman* (esen – safe + aman + sound, healthy), *Zhamankara* (zhaman – bad + kara – black), *Akzharkyn* (ak – white + zharkyn – cheerful);

5) adjective + noun: *Akzhol* (ak – white + zhol – way), *Askartau* (askar – highest + tau – mountain), *Altynshash* (altyn – gold + shash – hair), *Erkenaz* (erke – spoilt + naz – caprice);

6) numeral + noun: *Birzhan* (bir – one + zhan – soul), *Segizbai* (segiz – eight + bai – wealthy);

7) verb + noun: *Berdibek* (berdi – give + bek – strong), *Tileuzhan* (tileu – to wish + zhan – soul), *Zhainagul* (zhaina – shine + gul – flower), *Tursynai* (tursyn – let her live + ai – moon);

8) verb + verb: *Satybaldy* (satyp – to buy + aldy – to take), *Tileubergen* (tileu – to wish + bergen – gave).

Lexical-semantic characteristics of modern personal names

T. Zhanuzakov in his research "Ocherk kazakskoi onomastiki" (Essay on Kazakh onomastics) classified lexical and semantic groups of Kazakh anthroponymic system on the basis of V.A. Nikonov's traditional classification:

1) *descriptives names*

2) *desiderative names*

3) *memorative names*

Scientist T. Zhanuzakov added the fourth lexical-semantic group of Kazakh anthroponyms:

4) *cultural-historical (social) names* [11, p. 23-26].

Descriptive Names are personal names that describe physiologic peculiarities of newborns are connected with facial features, colour of the skin, behavior and actions.

Female names that characterize facial features of girls and created by the use body parts:

shash (hair) – *Sulushash* (beautiful hair), *Altynshash* (golden hair), *Karashash* (black hair), *Mynshash* (thousand hairs);

mandai (forehead) – *Akmandai* (white forehead);

koz (eye) – *Ainamkoz* (mirror eye), *Asylkoz* (precious eye), *Karakoz* (black eye), *Botakoz* (like big eyes of young camel);

kas – *Kalamkas* (thin eyebrows);

forearm – *Akbilek* (white forearm);

zhurek (heart) – *Aizhurek* (moon heart).

The results of data analysis show there are not male names that describe facial features, color of the skin, behavior of newborns.

Names that designate a birthmark or mole in babies' body are the following: *Kaldybek* (kaldy – born with mark + bek – strong), *Kalzhan* (kal – mark + zhan – soul), *Kaltai* (kal – mark + tai – diminutive suffix), *Mendigul* (mendi – born with mole + gul – flower), *Mentai* (men – mole + tai – diminutive suffix);

Some names identify birth day and month of newborn babies (or event taken place in that month), in other words *calendar names*:

Mamyr (May) – *Mamyr*;

Nauryz (March) – *Nauryz*, *Nauryzbek*, *Nauryzkhan*, *Nauryzym*, *Nauryzgul*;

Mizam – (in Arabic Mizam coincide with September): *Mizam*, *Mizambek*;

In Islam, children born on holy month Ramadan, on the days of Oaza Ait celebrated at the end of Ramadan, on the eve of Kurban-Bairam (Kurban-Ait) are bestowed with names as *Ramadan*, *Aitbai*, *Aitbek*, *Aitzhan*, *Aitkali*, *Aitgul* (Aitkul), *Meiramgul*.

Among day names there are names formed by Iranian word *sarsenbi* (*shahar* – four + *shambe* – day, fourth day of the week or Thursday), given to babies born on Thursday: *Sarsenbi* – *Sarsen* (abbreviation of *Sarsenbi*).

Newborns given birth on Friday (in Arabic *djunga* – Friday) are given the following day names as *Zhumabai* (zhuma – Friday + bai – wealthy), *Zhumakhan* (zhuma – Friday + khan – ruler), *Zhumagul* (zhuma – Friday + gul – flower);

Alternatively, the name *Adina* (in Iranian *odina* means Friday) given to girls born in Friday. The name *Adina* has a synonym as *Atina*.

There are also personal names connected with the place of birth, geographical notions. For instance, male names: *Tauzhan* (tau – mountain + zhan – soul), *Altai* (name of the mountain), *Edil* (name of the river), *Ertis* (name of the river), *Esil* (name of the river), *Okzhetpes* (name of the mountain), *Sayan* (name of the mountain), female names: *Dariya* (the longest river), *Zhaiyk* (name of the river) and etc;

In Kazakh families some names signify whether the child is the eldest or the youngest: *Tungyshali* (tungysh – first + eldest + ali (arab. gali) – noble), қазақ *Kenzhebek* (kenzhe – the youngest + bek – strong), *Kenzhe* (the youngest), *Aikhenzhe* (ai – moon + kenzhe – the youngest), *Akkenzhe* (ak – white + kenzhe – the youngest). Besides, female name *Saniya* borrowed from the Arabic, Tadzhic languages means the second child in family.

Additionally, there are names that denote parents' emotion, the state of being glad, fulfillment of wish. For instance, female names: *Allabergen* (given by God), *Ansagan* (desired), *Berdimurat* (berdi – gave + murat – purpose), *Kalau* (wanted), *Kuanysh* (gladness), *Sagyndyk* (missed), *Dametken* (wish about having a baby), *Shattyk* (feeling joy).

Desiderative Names

– names connected with the wish of a long life to the child: *Zhanuzak* (zhan – soul + uzak – long life), *Gasyr* (century), *Omirezhan* (omir – life + zhan – soul);

- names related to the wish of happy life to the newborn: *Bakyt* (happiness), *Bakkeldi* (happiness comes), *Bakytzhan* (happy soul), *Gulbakyt* (gul – flower + bakyt – happiness), *Nurbakyt* (nur – light + bakyt – happiness);

- names associated with wishing the child to become strong, powerful when he grows up: *Batyr* (hero), *Batyrkhan* (batyr – hero + khan – ruler), *Zhiger* (strength), *Kaisar* (brave), *Kuat* (power);

- female names that designate the wishes of parents for their daughter to grow up to be beautiful, pretty, lovely, adorable, cute: *Azhar* (attractiveness), *Ақкепбес*, *Әдемі*, *Asem* (graceful), *Asemgul* (graceful flower), *Korkem* (fine-featured), *Sulu* (beautiful); names of various fabrics are given to girls as a personal name: *Bakyt* (velvet), *Zhibek* (silk), *Makpal* (plain silk), *Masaty* (velure);

- names connected with the wish of becoming clever, intelligent when he or she grows up: *Akyl* (mind), *Dana* (sagacious), *Danyshpan* (genious), *Parasat* (rationality);

- names related to the wish of being wealthy: *Bereke* (prosperity), *Yrysbek* (wealthy), *Yrysdaulet* (affluence, fortune), *Yryskeldi* (affluence comes);

- female names that shows parents desire to give birth to a son, wishing the next child to be a son: *Kyzdygoi* (stop giving birth to girls), *Ulbolsyn* (let it be a boy), *Ultuar* (will give birth to a boy), *Ulzhibek* (ul – boy, zhibek – silk), *Ulbobek* (baby boy).

Memorative Names

In Kazakh language names are given in honour of historic figures, khans, heroes, leaders, famous people, literary characters. For instance, male names: *Abai* (Abai Kunanbaev), *Abylai* (Abylai khan), *Bauyrzhan* (Bauyrzhan Momushuly), *Beibarys* (sultan of Egypt in 1260-1277), *Erasyl* (Kabanbai batyr's real name), *Ernazar* (khan), *Zhangir* (khan), *Kenesary* (khan), *Kerei* (Kerei khan), *Kazybek* (bi), *Kasym* (khan), *Syrym* (batyr – hero), *Shyngys* (khan), *Tauke* (bi); female names: *Aliya*, *Manshuk*, *Tomiris* and etc.

Names of the characters of fairy tales: *Alibaba*, *Alpamys*, *Zarlyk*, *Akzhunis*, *Gulbarshyn*, *Munlyk*;

Names of the characters of literary works: *Abai*, *Tolegen*, *Aigerim*, *Akbilek*, *Bakytzhamal*, *Bayansulu*, *Gulbarshyn*, *Zhamal*, *Zere*, *Kamarsulu*, *Togzhan*, *Ulpau*.

Cultural-political (social) names include religious names (Islam), totem names and neologisms.

Religious names.

1) pagan names reflect worship to heavenly bodies as the moon, the sun: *Aibol* (ai – moon + bol – to be), *Aituar* (ai – moon + tuar – give birth),

Kuntugan (kun – sun + tуган – given birth); *Aisulu* (ai – moon + sulu ai – moon + бол – to beautiful), *Aiym* (my moon), *Aizhuldyz* (ai – moon + zhuldyz – star),

2) totem names, names of wild animals and birds: *Arystan* (lion), *Karshyga* (hawk), *Burkit* (eagle), *Sunkar* (falcon). Totem names are usually given to boys.

3) names related to Islam: *Ayan*, *Abdulla*, *Dinmuhammed*, *Islam*, *Muslim*, *Muhammed*, *Aisha*, *Amina*, *Madina*, *Malika*, *Namaz*, *Fatima*, *Hadisha*.

New names (neologisms): *Sammit* (Summit), *Sammitkhan* (Summit + khan), *Samita* (Summit). This new name was appeared due to political event, Kazakhstan's chairmanship of the OSCE Summit held in Astana in 2010.

International names: *Artur*, *Dias*, *Marat*, *Sofia*, *Klara*, *Eleonora* and etc.

As the results of data analysis show that there is a gender differences in naming newborns. For instance, names of wild animals and birds are given to boys, and names of plants and fabrics are given to girls. In fact, boys usually bestowed with names denoting power, strength, and girls bestowed with names designating beauty, elegance and grace.

In conclusion, name of a person is considered as social identification code that contributes to identify a person in society. The name of a person is the "mirror" of particular country's history, culture and political affairs.

References:

1. Algeo J. 'Onomastics'. In: The Oxford Companion to the English Language. Ed. by Tom McArthur. – Oxford, Oxford University Press, 1992. – P. 727-729. (in English).
2. Podolskaya N. V. Slovar' russkoi onomasticheskoi terminologii (Dictionary of Russian onomastic terminology). 2-nd ed. – M.: Nauka, 1988. – 192 p. (in Russian).
3. Superanskaya A.V. Structura imeni sobstvennogo (fonologiya i morfologiya) (Structure of proper names (phonology and morphology)). – M.: Nauka, 1969. – 207 p. (in Russian).
4. Tropin G.V. Russkie imena, otchestva i familii (Russian names, patronymic and surnames). – Irkutsk, 1961, – 40 p. (in Russian).
5. Kerimbaev E. Ataular syry (Secterts of names). – Алматы: Kazakhstan, 1984. – 119 p. (in Kazakh).
6. Karpenko V.D. Russkaya antroponimika (Russian anthroponymics). – Odessa: Odessa city printing house, 1970. – 41 p.
7. Zhanuzakov T.Zh. Kazakh esimderining tarihy (History of Kazakh names). – Almaty: Gylym, 1971. – 218 p. (in Kazakh).
8. Zhubanov K.K. Iz istorii poryadka slov v kazakhskom predlozhenii (From the history of word order in Kazakh sentences) // Issledovanie po kazakhskomu yazyku (Research on the Kazakh language). – Alma-Ata: Nauka, 1966. – p. 32-75. (in Russian).

9. Abdualiuly B. Kazakh antroponimzhasamynyn teoriyalyk zhane praktikalyk negizderi (Theoretical and practical basis of Kazakh anthroponymic formation): doc. phil. sci. ... diss. – Astana, 2010. – 329 p.

10. Shaihulov A. Leksiko-semanticheskaya obshnost' bashkirskei i kazakhskei antroponimii (Lexico-semantic commonality in Bashkir and Kazakh anthroponymy) // Ethnic onomastics. M.: Nauka, 1984. p. 81-86 (in Russian).

11. Zhanuzakov T.Zh. Ocherk kazakhskei onomastiki (Essay on Kazakh onomastics). – Alma-Ata.: Nauka, 1982. – 176 p. (in Russian).

10.2. The Intellectual Roots of Artificial Intelligence in Learning Foreign Languages

Nurgazy A. Zhapbarov

Master of Humanitarian Sciences. Korkyt Ata Kyzylorda State University
(Kazakhstan, Kyzylorda)

Sveta K. Madibayeva

Master of Philological Sciences. Korkyt Ata Kyzylorda State University
(Kazakhstan, Kyzylorda)

Artificial intelligence is a technology that can be explained by taking apart two words "Artificial" and "intelligence". Artificial means something that is not natural but is made by human skills and intelligence means humans inject intelligence into a machine so that it can perform some complex works like humans. This means intelligence machines are able to make their own decisions according to a particular situation. Furthermore, they are endowed with learning ability, which allows them to gain experience from its errors and to learn how to solve problems. Artificial Intelligence machines also possess perception ability that makes them be able to sense the environment around it and take the decision accordingly. Some machines even can understand nature language and perform its actions accordingly. On aggregate, the basic aim for constructing artificial intelligence machines is to reduce human efforts. In the modern society, people cannot live without those intelligence machines, which could do hard and dangerous works, instead people, they could interact with people to give useful advices without human experts involved in.

Artificial intelligence systems have been useful tools in solving complex problems that are seen to be beyond the level of human thinking. Although the characteristics of these systems are drawn from human intelligence, they exhibit more intelligence than the human beings themselves. This is just the beginning in computer revolution and more improvements are likely to be seen in the near future. I think the uses for artificial intelligence are almost infinite. It is just a question of what the right things to do are and being conscious of commercial potential and the potential downsides. The

Regional Academy of Management
European Scientific Foundation Institute of Innovation
Regional Center for European Integration
National Institute of Economic Research
Sokhumi State University
Ukrainian Assembly of Doctors of Sciences in Public Administration
East European Institute
International University in Jalal-Abad
Taraz Innovation and Humanities University

Materials of the IV International
Scientific-Practical Conference
"Integration of the Scientific Community
to the Global Challenges of Our Time"

February 13-15, 2019
Sapporo (Japan)

Volume I

Sapporo, 2019

All materials are published in author's edition.

The authors are responsible for the content of articles and for possible spelling and punctuation errors.

Все материалы опубликованы в авторской редакции.

Ответственность за содержание статей и за возможные орфографические и пунктуационные ошибки несут авторы.

© Regional Academy of Management, 2019