

Linguocultural Description and Formation of Archaic Words

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Abstract

Background/Objectives: Terminology is one of the major issues and important objects of linguistic research. The article focuses on the deep study and analysis of linguocultural nature and morphological structure of terminology in linguistics. **Methods:** A comparative method has been used in this research for comparison and translation of international and borrowed terms. The historical and comparative methods have been applied while giving facts from the cultural and social life of Kazakhstan. Ethnolinguistic and etymological methods have been widely used in the research to restore some names found in the life of the Kazakh people and reveal their meanings. **Findings:** The above mentioned methods identified a set of terms of Kazakh national archaisms which proved that they can be determined. It has been distinguished that the 70 percent of Kazakh terminology in the field law and medicine is international terms. Only 30 percent comprises native terms. Therefore, the authors tried to develop native terminology of Kazakh language through international one. The terms formed in this way can be familiar and understandable to our people, and these terms will get their right place in the language. They can be actively used as they denote our nation's mentality, culture, and spiritual values. Only then terms denoting our nation's identity, its history and culture can be formed and actively used in the Kazakh language. An elective course program on philology was elaborated and a textbook on national terminology was compiled by the authors. **Application:** Archaisms acquired new terminological meanings which will serve as a material for compiling glossaries in law and medicine, as well as a linguistic means for professionals of law and medicine.

Keywords: Culture, Linguistic Culture, Morphology, National Consciousness, Term, National Way of Life, Terminology

1. Introduction

Every nation has its own history, traditions and ways of life whereas culture is a complex whole which includes knowledge, beliefs, art, law, morals, customs and many other capabilities and habits acquired by a man as a member of society¹. This distinction of the nation is inherited by generations through its language. So, the language is like a mirror of its culture, social life and values. Ultimately, culture has to be understood not only as a set of levels or frames but as an integrated system, in a constant and state of flux, through which textual signals are negotiated and reinterpreted according to context and individual stance². It is because any phenomenon in the life of a nation leaves

its glimpses and notions in the word-stock of a language. It is known that Wilhelm von Humboldt developed the idea of close connection between language and culture. According to his research, there is a correlation between language and a nation within its inner characteristics, and it is passed through the language from generation to generation³. These characteristics of language are an object of our linguocultural research.

The main purpose of linguocultural study is to define the national color in the language, its cognitive, ethical and aesthetic values and its role, place and functions in the language. The facts and evidences of national culture and values are found in its literary language and folklore. In the Kazakh language we can find facts and observations

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about linguocultural study in many literary works. For instance, B. Karagulova⁴ discussed the problems of new semantics in the Kazakh language. The works devoted to the science of linguocultural study. According to his research, we can say that linguocultural study is being developed as a separate branch of linguistics. Another researcher G. Smagulova⁵ describes the peculiarities of linguocultural linguistics as a subject and writes that linguocultural linguistics is a triangle of language-nation-culture. According to G. Smagulova, language, nation, and culture are the main objects of linguocultural study.

Thus, the language describes and saves the peculiarities of any nation, its life, traditions, customs, profession, culture, material things (dishes, clothes, tools, etc.) and values (traditions, customs, religion and so on). It is obvious that these linguistic peculiarities cannot be analyzed separately from each other or contrasted to each other. It is important when we analyze the Eastern culture (especially, the Turkic languages including the Kazakh language) and the development of these languages. In this regard, we can say that the development of Western and Eastern cultures has their own universal descriptions. The idea that one culture complements, rather than repeats another, sometimes is seen as an attack on the unity of the world's cultures. The argument for negative perspectives with language compliment is only in minor description, but it is clear that only dominant culture prevails. The idea of complementing cultures not only impoverishes the world culture, but contradicts their understanding of reality and the laws of the world process as a whole.

Following this point of view, it is impossible to know the essence of the world culture, which is taken as a starting point, as the only model, which is attached to the universal nature of culture. While analyzing the culture of different nations, we come across their history and life. Through the investigation of a nation's mentality, we understand its points of view on surroundings, social life and understanding of the whole world. The nation's life is seen through its language and linguistic units like proverbs and sayings, metaphors and symbols. The language and linguistic units are the sources of the nation's culture and mentality. Here we need the subject of linguocultural study of nation's language through its proverbs and sayings, metaphors and symbols, which have been used through centuries³.

Recently, all the terms of traditional terminology in the Kazakh language have been analyzed from the semantic and structural viewpoint. It has been defined according

to the cognitive principles and means of language for a long time.

The Kazakh terminology is considered as a result and product of a definite system⁶. Nevertheless, the Kazakh terminology has not yet been a subject of studying cognitive and mental functions in the terminological aspect.

Society is constantly changing and influences the formation of terms in different aspects of a language as well. Ways of terminology formation are differentiated according to the specific time these terms are formed, and they require new rules and methods. That is why, the problem of terminology have been studied all the time. Some facts of terms in the Kazakh language require further study. One of them is the lack of the Kazakh terms used in different spheres of our life. Principles of the formation of different terms in our mother tongue have been legally adopted. Here, we would like to point out that one of the ways of forming terms is transforming archaic words into terms. Usage of archaic words in the formation of new terms is experienced in most developed countries. For example, a number of borrowed words are in use as national terms in Mongolian. Taking into consideration the experiences of the above-mentioned countries, it can be said that there are also borrowings and other linguistic variations in the Kazakh language. The borrowings can be identified as forms of the Kazakh national terms as well^{7,8}. That will renew the national spirit, consciousness, and be one of the new stages for the national language development.

Terminology is also a problem of linguistic research, but it is not enough to study the terminology based only on linguistic research. That is why it is necessary to study the area and the sphere where these terms function.

We know the importance of quality of industries for the economy of our country, so it is really important for qualified specialists to have proper term system, as well.

Nowadays, one of the topical problems of linguistics is to study the people's perception of the world and culture, through the problems in a language. It is also very important to study terms in our mother tongue from the standpoint of linguocultural aspects. It is high time to form national terms and develop national terminology. In the Kazakh terminology, morphological and cultural branches of linguistics are closely interrelated. The close interaction of morphological and cultural branches of linguistics results in some common problems like forming national terminology, decreasing borrowed terms, and making people 'speak Kazakh'. Interrelation of language and culture has become one of the main problems

lately. At the end of the 20th century, Kazakh linguists paid much attention to the problem stated above, and it gave birth to linguocultural aspect of terminology. It gives an opportunity to shape national and cultural meanings of language units. Linguocultural research is a branch of linguistics that studies the reflection of national culture in the language.

A human being plays an important role in linguocultural studies as a user of language and culture. There are many aspects, which result in creating differences among individuals such as education, characteristic features and principles, perception of the world and views on life. These aspects identify the person as a representative of a certain culture, and differentiate an individual from others. That is why a human being is given an important place in linguocultural studies, which have been separated from ethno-cultural studies as a branch.

The task of linguocultural studies is to describe and systematize the interrelations of language and culture, language and ethnicity, language and national mentality. Thus, the linguocultural studies are aimed at interrelation and intercourse of language and culture that reflect the intellectual and tangible values of language. It means the values appeared as a result of human labor. It is known that all these can form the image of a world language. To define a linguocultural description of terms existing in our language will enrich this problem. Accordingly, as we have mentioned before, we shall pay attention to analyzing its reflection in terms and principles of the formation of new terms.

2. Materials and Methods

A comparative method has been used in this research for comparison and translation of international and borrowed terms. The historical and comparative methods have been used while giving facts from the cultural life and the social life of the people. To restore some of the names found in the life of the people, it was necessary to reveal their meaning. That is why ethnolinguistic, etymological methods have been widely used in the research. The above mentioned methods identified a set of terms of Kazakh national archaisms which proved that they can be determined. Archaisms acquired new terminological meanings which will serve as materials for compiling dictionaries of terms in law and medicine. They can serve also linguistic means for professionals of law and medicine.

3. Results

It is necessary to look for an appropriate term in a native language first, regardless of the branch the researcher is dealing with. As our mother tongue describes the way of life, culture, history, all such notions are familiar to people of the nation. Outstanding scholar of the Kazakh nation M. Zhumabayev states in his first work *Pedagogics*⁹: "There is a Kazakh character in the Kazakh language". According to M. Zhumabayev, a human character is comprised not only of a body, soul, intellect, beauty and courtesy, the interaction of body, soul, intellect, beauty and courtesy also define the character of an individual.

M. Zhumabayev⁹ explained interaction of body, soul, intellect, beauty and courtesy with each other. Most of the Kazakh terms of this group originated from the old Turkic language. For example: *erik*, *oi*, *zhek koru*, *es*, *sana* (*will*, *an idea*, *hatred*, *mind*, *sense*, etc). These terms are derived from old words in the system of the Kazakh terminology. If these terminologies are compared with borrowed terms, their quality as terms is better; because these terms are original both in the semantic meaning and morphological structure.

Kazakh original terms can define main notions of the Kazakh terminology no matter how they are used: separately or in combination with other words. If we take into consideration the fact that those terms have been developed, selected naturally, and as a result of it they maintained terminological characteristics, we can say that the Kazakh language is rich enough. Terms, which are made of archaic words, alongside with being terms, also can have their original lexical meaning in everyday speech⁴. For example: *tarbie*, *baikau*, *erik*, *enbek*, *kizigu*, *akyn*, *bata*, etc. (*education*, *competition*, *will*, *labor*, *shame*, *dedication*, *a poet*, *blessing*). These words keep the similarity in two meanings (common lexical meaning and terminological definition). For example, the word *uyat* (shame) in its common use has the following meanings 'reputation, conscience, honor'.

The meaning and dignity of words of blessing is especially valuable for national cultural values and intellectual wealth of the Kazakh people. Sacred words of blessing "*bata*" of our ancestors gathered for centuries and epochs, sifted through a sieve of wits, proven by life experience, wisely generalized in historical consciousness are similar to the rules of humanity¹⁰. On the other hand, this term has the following definition: 'shame – a guilty and embarrassed feeling that a person has when he has lost

his reputation or respect because of his bad behavior or bad performance¹¹.

In modern Kazakh language, the common use of the word *sana* (mind, identity) means 'idea, intellect, sense', etc. In psychology, this word has the following meanings as a term 'mind' – 'the highest quality of human psychics' or 'a peculiar characteristic of the brain that has been formed at a high stage as a result of human labor; i.e. a product of the brain'.¹²

In the system of psychological terms, the term *sana* (mind, identity) is used in word-combinations having produced a number of new terms. For example: *national identity* (*ulttyk sana*), *cooperative identity* (*uzhymdyk sana*), *social identity* (*kogamdyk sana*), *common identity* (*kaduilgi sana*), *humane identity* (*adamgershilik sana*), *religious identity* (*dini sana*), *self-identity* (*ozindik sana*), *group identity* (*toptyk sana*), *individual identity* (*daralyk sana*), *primitive communal identity* (*algashky adamdyk sana*), *legalistic identity* (*kykyktik sana*), etc.

There are a lot of archaisms that have changed the original meanings or fallen out of use because of changes taking place in everyday life of people. Some words once used in medicine nowadays have quite different meanings: *requiem* (*zhanaza*), *charm away* (*dem salu*), *incantation* (*yshiktau*), *sacrificial thing* (*aktyk bailau*), etc. These words are widely spread now, as there are many people who prefer to take treatment from healers, the number of healers, short-sighted and religious people is constantly increasing the account of social and psychological conditions of people, and those healers treat them using such methods as *charming away*, *special spells*. The following words can be good examples of archaic words that are used as terms such as: *smallpox* (*sheshek*), *oesophageal cancer* (*kyltamak*), *hepatitis* (*sary auru*), *scalpel* (*kandau*), *a surgeon* (*otashy*), *dimout* (*kireuke*), *syphilis* (*merz*), *bronchocele* (*zhemsau*), *lepra* (*alapes*), etc¹¹. These words were not included in the Explanatory Dictionary of the Kazakh Language, though we know the words and use them in the spoken language.

The original meaning of the Kazakh word "kyskash" was related to the verb 'kisu' (*clench*), and with the help of word forming suffix it changed into a tool 'kyskash' (*pinchers*). One of the medical terms formed in this way is *kandauir* (*scalpel*). Scalpel is a familiar word for the Kazakh people. Every person knows from the history that when treating high blood pressure surgeons used a special tool to cut veins and to let blood out. Just in this way the word *otashy* is used instead of the term *khirurg* (*surgeon*), which is a borrowed word from Russian. This

word can be found in the history of the Kazakh people: 'Kazakh people called *otashy* a healer who treated every wound with a knife'.

Let us look through the linguocultural nature of terms used in the field of law. Our ancestors formed social rules and the society organization system according to the social necessity and not chaotically as some other people. That can be proved by the following facts in history of our country '*biler instituty*' (the institution of judges), Kazakh national laws '*Kasym hannyn kaska zholy*', '*Esim hannyn eski zholy*' (Essim khan's old way), '*Tauke hannyn zheti zhargysy*' (Seven wise regulations of Taukhe khan). The above mentioned regulations were formed and changed according to the requirements of the time and were used to exercise people's rights. Thus, Judges introduce changes into laws, if necessary. Those laws regulated the internal and domestic affairs of the country.

Consideration of legal cases in the Kazakh society involved two stages: at first the opponents tried to come to an agreement without the help of judges. It was called '*bitim*' (*truce*), *bitimger* (*peacemaker*), '*bereke*' (*compliance*), '*salauat*' (*solidity*). Nowadays the term *bitim* is used in its original meaning in law. The second stage was called '*zhuginis*' (*claim*). Besides the words that showed social classes were often used in their direct meanings and were in active vocabulary of literature of that time *kedei* (*a poor man*), *bai* (*a rich man*), *patsha* (*a king*), *han* (*a Khan*), *bi* (*a judge*), *tore* (*a master*), *aksuyek* (*a nobleman*), *bek* (*a title of a nobleman*), *kozha* (*a master*), *shora* (*Lord*), *azamat* (*a citizen*), *batyr* (*a hero*), *hanzada* (*a prince*), *karashy* (*a servant*).

Judging by the morphological structure of the complex noun *biler kenesi*, we can guess that Kazakh literature of that time identified its ability rather early in making words.

It is known from the subject History of Kazakhstan that a person who built relationships and understanding between two countries was called *bitimger* (*peacemaker*), and now in modern publications it is used as a Kazakh alternative to mediator: in general, according to experts of this sphere mediators can be called *peacemakers* or *arbitrators*¹³.

Perhaps, the term *Biler kenesi* was formed according to *Khan Kenesi*, which was used earlier. After *Khan Kenesi* came *Biler kenesi*, which was ruled the country. The basic word of the complex word formation – *kenes* has been used since the middle Turkic time and denoted a "council" that ruled a country, *keneshi* was defined as a ruler's administrative office. Large meetings were called '*kenes*' at Kazakh '*kaganat*' times. For example, '*Kultobenin basynda kunde kenesh*' (A meeting is held on Kultobe every day).

One of the terms that have appeared lately is *ayippul* (a fine). The original meaning of the term *ayip* was a sum of money paid for a crime, and nowadays it is a sports term *ayip dop* – a penalty kick given to you because an opponent has broken a rule. The term that has become active at present is *salyk* (tax or taxation). It is defined as an amount of money that a person or company pays to the government in order to provide public services for the government institutions.

This word was used at the time when Turkic khanates were in power, and Russian government paid them tax, then later when officials of the Russian Empire plucked taxes from the Kazakh people. It is known from Issatai and Markham riots. Later in the Soviet Union the word *salyk* was removed by the term *nalog* (tax), and *salyk* became an archaic word, only recently this term returned to use when Kazakh national terms began to develop, and now it is considered an economic term.

In law and government, the term ‘*bodan*’ came into use meaning ‘*bagynyshty, taueldi*’ (dependent) just like the Russian term ‘*poddanstvo*’ (citizenship). As well as ‘*kezheuil-telehranitel*’ (a bodyguard), ‘*karymta-zadatok*’ (advance money), ‘*bospa-shantazh*’ (blackmail), ‘*oblys*’ (government), in information technology ‘*zhady-virtual*’, ‘*zhady*’ (virtual memory), ‘*aikulak-sobachka*’ (the at sign), ‘*nobai-versiya*’ (version), etc., a number of old words returned in use as terms. We can come to those terms in our national history, and that’s why they depict nation’s identity better than any borrowed terms. There is such kind of terms in military vocabulary, for example, ‘*ereuil-zabastovka*’ (strike), ‘*sybaga-paek*’ (snack), etc.

But the community is responsible for terms appointed the term ‘*tintuir*’. This term is more complicated than the Russian term whereas it was so called because of its form like a mouse has, but in Kazakh the word *tintuir* explains the function of an object i.e. moving and clicking on everything. That is the way the language depicts nation’s perception. If terms in Kazakh are formed with the help of national units, our language will become more prestigious.

We have to form Kazakh terms using words from different fields of professional activities of people, archaic and common words and dialects in order to ‘speak’ Kazakh, i.e. if to agree with A. Kaidarov’s opinion,¹⁴ ‘To use ancient and rich Kazakh vocabulary’. It is one of the main principles of national terminology formation. Unfortunately, there are cases when these principles are not taken into consideration. So, we are confident that

terms can be formed by means of choosing appropriate meanings in the national vocabulary. Scientists and linguists are able to form terms of mother tongue, if they acquired the language deeply: its etymology, evolution, development and linguistic and extra-linguistic factors in the formation their native language very well.

4. Discussion

During the intensive development of the political and social level of the state, renovation happens in all spheres of society. In this regard, new words, phrases and terms that appear in the language correspond to the particular conditions of life, which meet the needs of society. Every nation has its own history, culture, traditions and civilization. They are reflected by its people and inherited from generation to generation. The study of the philosophy and culture of the people in relation to the problems of language is an urgent problem of modern linguistics. One of these fields is linguocultural research. Cultural linguistics investigates the facts preserved in the language for centuries and reflects the life and culture of the nation in the relationship with its language.

The topical and important task is to form terms using archaic and common words that we use in everyday situations of our life. There are different opinions concerning terminological formation. Now it is necessary to renew these words as terms and introduce them in usage of Kazakh terminological system of language.

As a result of the research, we defined the following findings:

- Firstly, we should use the possibilities of our language to develop national terminology, as it was stated above, i.e. it is necessary to form terms using the vocabulary of our mother tongue;
- The terms formed in this way can be familiar and understandable to our people, and these terms will get their right place in the language;
- They can be actively used as they denote our nation’s mentality, culture, and spiritual values. Only then terms denoting our nation’s identity, its history and culture can be formed and actively used in the Kazakh language;

Therefore, the authors compiled an elective course program and a textbook “National terminology: formation and development”¹⁵ for the university students of the faculty of philology.

5. Conclusion

Since the aim of this research has been the investigation of the ways of national terminology formation, the results can be used for the development of the national language as well as the language of science. Formation of the terms in accordance with the national being means to explore its culture and history at the same time. Investigation of this problem enables to analyze archaic words with half-forgotten meanings which are not used in modern language. These terms are reflected by the national mentality, national culture, and spiritual values of the national language.

Study of the language in this direction is also necessary for terminology in modern linguistics. It is the time of formation and development of the national terminology. At present, it is important to study the problem of the revival of archaic words as terms and their introduction in the usage of the language. These terms are close and understandable to the people, because they reflect on the national mentality, national culture, and spiritual values.

As a conclusion, the formation of national terminology should be considered as the main issues of today's linguistics.

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