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LINGUOCOGNITIVE AND LINGUOCULTURAL FOUNDATIONS OF THE PROCESSES OF TERMINOLOGIZATION IN MODERN KAZAKH AND TURKISH LANGUAGES

Abstract. The intensification of the activity of the Kazakh language in accordance with its state status in all spheres of society, the renewal of its potential strengthened the connection of the language with the form of linguistic consumption, began to influence the requirements of everyday practice. This is evident from the active process of terminology creation in the social, economic, political, scientific and technical spheres. In addition, the core of the neonominational process, which created the interrelationships of *language~ society, language~consciousness, language ~ culture*, etc., is not only scientific and informational, but also cultural and social content. This is the basis for improving not only the quantitative, but also the qualitative level of modern language development. Therefore, the recognition of the influence of language and culture on each other in the form of new terms and the function of language as a unique means of transmitting culture within the framework of cultural representation is especially relevant. Based on this, new names and terms in the Kazakh language, which also serve as a unique feature of the cognitive level of language users, are considered in the article as a "linguistic picture of the world" in accordance with the process of updating the language. In this regard, the purpose of this article is to compare and characterize the linguocognitive and linguocultural foundations of terminologization processes in modern Kazakh and Turkish languages. The following methods were used in the course of the study: descriptive, comparative, cognitive, ethnolinguistic and conceptual. Also, to determine the cultural and national component structured in the mind of a native speaker in a terminologized word, diachronic, contrasting, definitive were used, and discursive analysis, connotative approach, and motivation methods were used to recognize the process of terminologization. The value of the research: by describing and showing the linguocognitive and linguocultural foundations of terminologization processes in modern Kazakh and Turkish languages, we contribute to the improvement and strengthening of the "Turkic world". The linguistic data and conclusions presented in the article can be used as practical and theoretical material for research by students, undergraduates, doctoral students and young people studying at the faculties of Philology, Translation Studies, Oriental Studies and Turkology.

Keywords: new usage; terminologization; linguocultural code; language representation; linguocognitive basis

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ҚАЗІРГІ ҚАЗАҚ ЖӘНЕ ТҮРІК ТІЛДЕРІНДЕГІ ТЕРМИНДЕНУ ҮДЕРІСТЕРІНІҢ ЛИНГВОКОГНИТИВТІК ЖӘНЕ ЛИНГВОМӘДЕНИ НЕГІЗДЕРІ

Аңдатпа. Тіл иесі өмір сүріп жатқан қоғам қажет ететін ұғымдар аясында белсенді қызмет етіп, белгілі бір уақыт ішінде жаңа мәдени-әлеуметтік ұғымға ие болатын лексикалық бірліктер – терминдер мен жаңа қолданыстар. Тәуелсіздік кезеңінде қазақ тілінің қоғамның барлық саласында мемлекеттік мәртебесіне сай қызметінің жандануы, әлеуетінің жаңғыруы тіл иелмені мен тілді тұтыну нысаны арасындағы байланысты күшейтіп, күнделікті қолданыстық тәжірибедегі қажеттілік талаптарына әсер ете бастады. Бұл қоғамдық-әлеуметтік, экономикалық, саяси, ғылыми-техникалық салалардағы терминжасам үдерісінен көрінеді. Соған орай, *тіл~қоғам, тіл~сана, тіл~мәдениет* т.б. сабақтастық туғызған неономинациялық үдерістің өзегін тек ғылыми-ақпараттық мазмұн ғана емес, жоғарыда көрсеткеніміздей, мәдени-әлеуметтік мазмұн да құрайды. Бұл тіл дамуының тек сандық қана емес, сапалық деңгейін де көтеруге негіз болады. Сондықтан қалыптасқан жаңа терминдер болмысындағы тіл мен мәдениеттің бір-біріне әсері тілдің мәдениетті тасымалдаушы бірегей құрал ретіндегі қызметін мәденитілдік репрезентация шегінде тану – ерекше өзекті. Соның негізінде тіл тұтынушылардың танымдық деңгейін бірегейлендіруші қызметін де атқаратын қазақ тіліндегі жаңа терминдер мақалада тілдегі жаңару үдерісіне сай тіл мен мәдениет сабақтастығында туындайтын «ғаламның тілдік бейнесі» ретінде қарастырылады. Сол себепті мақалада заманауи қазақ және түрік тілдеріндегі терминдену үдерістерінің лингвомәдени және лингвокогнитивтік негіздерін өзара салыстырып, сипаттауды мақсат еттік. Зерттеу барысында мынадай әдіс-тәсілдерді қолдандық: когнитивтік, сипаттау, салыстыру, концептуалдық және этнолингвистикалық. Сонымен бірге тіл иесі санасында құрылымдалған мәдени-ұлттық компонентті терминденген сөзден анықтау үшін диахрондық, контрастивтік, дефинитивтік, терминдену үдерісін тану үшін дискурстық талдау, уәжділік, коннотаттық тәсілді қолдандық. Зерттеудің құндылығы: заманауи қазақ және түрік тілдеріндегі терминдену үдерістерінің лингвокогнитивтік және лингвомәдени негіздерін сипаттап, көрсетіп беру арқылы «түркі әлемін» өркендетіп, нығайтуға үлес қосудамыз деп сенеміз. Мақалада қарастырылған тұжырымдар мен деректер түркітану, шығыстану, филология, аударма ісі кафедраларында оқитын студенттер, магистранттар, докторанттар және ғылымға қызығушылық танытқан жастардың зерттеу жұмыстарына практикалық және теориялық материал бола алады.

Тірек сөздер: жаңа қолданыс; терминдену; лингвомәдени код; тілдік репрезентация; лингвокогнитивтік негіз

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ЛИНГВОКОГНИТИВНЫЕ И ЛИНГВОКУЛЬТУРНЫЕ ОСНОВЫ ПРОЦЕССОВ ТЕРМИНОЛОГИЗАЦИИ В СОВРЕМЕННОМ КАЗАХСКОМ И ТУРЕЦКОМ ЯЗЫКАХ

Аннотация. Активизация деятельности казахского языка в соответствии с его государственным статусом во всех сферах жизни общества, обновление его потенциала усилили связь языка с формой языкового потребления, стали влиять на требования повседневной практики. Это видно из активного процесса терминотворчества в общественно-социальной, экономической, политической и научно-технической сферах. Кроме того, ядро неономинационного процесса, создавшего взаимосвязи *язык~общество, язык~сознание, язык~культура* и т. д., составляет не только научно-информационное, но и культурно-социальное содержание. Это является основой для повышения не только количественного, но и качественного уровня современного развития языка. Поэтому признание влияния языка и культуры друг на друга в виде новых терминов и функции языка как уникального средства передачи культуры в рамках культурной репрезентации является особенно актуальным. Исходя из этого, новые наименования и термины в казахском языке, которые также служат уникальной особенностью когнитивного уровня пользователей языка, рассматриваются в статье как «языковая картина мира» в соответствии с процессом обновления языка. В связи с этим целью данной статьи является сравнить и охарактеризовать лингвокогнитивные и лингвокультурные основы процессов терминологизации в современном казахском и турецком языках. В ходе исследования были использованы следующие методы: описательный, сравнительный, когнитивный, этнолингвистический и концептуальный. Также для определения культурно-национального компонента, структурированного в сознании носителя языка в терминологизированном слове, использовались диахронический,

контрастный, дефинитивный, а для распознавания процесса терминологизации – дискурсивный анализ, коннотативный подход, методы мотивации. Ценность исследования: описывая и показывая лингвокогнитивные и лингвокультурные основы процессов терминологизации в современных казахском и турецком языках, мы способствуем совершенствованию и укреплению «тюркского мира». Лингвистические данные и выводы, представленные в статье, могут быть использованы в качестве практического и теоретического материала для исследований студентами, магистрантами, докторантами и молодежью, обучающейся на факультетах филологии, переводоведения, востоковедения и тюркологии.

Ключевые слова: новое словоупотребление; терминологизация; лингвокультурный код; языковая репрезентация; лингвокогнитивная основа

Introduction

Effectively using the potential of native words in the complex function of the state language of the independent Kazakh country, opening the cognitive basis of native terms and new usages based on it in accordance with the current social situation is very important in the promotion of our native culture and renewal of national consciousness.

The process of renewal in the history of the development of Kazakh vocabulary, characterized both qualitatively and quantitatively, began with a new level of word formation, based on a wide range of social and informational content. It is known that at the beginning of the twentieth century, this process was led by such scientists as A.Baitursynuly, K.Zhubanov, H.Dosmukhamedov who formed the position of "using all the wealth of our language".

In relation to the formation of the Kazakh terminological system in accordance with the independence and the state status of our native language, the use of words in the modern Press in accordance with the new concept, and in the process of real realization of the Kazakh equivalent of foreign terms, the scientists-correspondents led by academician A.T. Qaidar revived the above-mentioned "using all the wealth of our language" principle. In the modern Kazakh language, one of the linguistic facts that clearly indicates this and is the basis for the formation of the terminology in many cases – new usages. New usages are lexical units that actively function in the field of concepts required by the society in which the owner of the language lives, and within a certain time limit acquire a new cultural and social concept in accordance with it.

The daily linguistic use of the Kazakh and Turkish languages shows that the main core of this important case is the formation of the Kazakh term system and the connection of the process of new word formation and terminologization (Bissengali, 2016: 110-114).

The Turkish state began its campaign to preserve the national language long before us, namely in 1928. Many of the measures taken during the "Language revolution" (Dil devrimi), which covered the entire country, were aimed at revealing, explaining and reproducing the spiritual words in the language treasury.

The movement for the real reform of the Turkish language was initiated by Mustafa Kemal Ataturk, the founder of the Republic of Turkey (Dilaçar, 1963). During this process, despite the shortage of qualified linguists in Turkey and the fact that Ataturk himself was not a professional linguist, he studied a lot and read works related to language issues. Thanks to this, he achieved his goal – the formation of the national language – one of the main elements of the process called "Ulus inşası" (Nation Construction).

In our opinion, the problem of terminologization has areas that can be determined outside the field of word formation in linguistics. First of all, new names of concepts formed in accordance with modern social changes, spiritual and cognitive information arise from the demand of society and the interest of the state to mark the linguistic picture of the concepts. Secondly, the creation of new usages and new terms in accordance with the direction of spiritual modernization, based on the process of qualitative development of any country, relies mainly on the cultural roots of the word, and not on purely linguistic

word-building approaches.

Thus, through to the acquisition of state status by the Kazakh language, its influence in many spheres of modern Kazakh society has increased, which has had a strong impact on the activation of the vocabulary, its potential, and the formation of a new language environment. It is also natural that new positions in society, modern economic relations, intercultural communication, and other conditions, which arise in connection with this, require new names. Due to the fact that language functions as a mirror of real life, it is also known that vocabulary, as the most variable level of language, serves as a "recorder" of cognitive and informational changes in society. In the course of this activity, the study of the native language treasure is an effective linguoculturological, linguosocial basis that strengthens the national consciousness in society through language and contributes to strengthening the cultural and spiritual independence of our state.

Thus, we see that it is very necessary and relevant to recognize the linguocognitive and linguocultural foundations of the revival of cultural, spiritual, political, economic, social code memory of the names of new concepts, which are the result of the renewal process that began at the beginning of the last century and continued in modern Kazakh and Turkish languages.

Materials and methods

In our work, we were guided by the scientific conclusions of the works of A.Qaidar, R.Syzdyq, U.Aitbaiuly, N.Uali, A.Aldasheva, Sh.Qurmanbaiuly, Q.Qadyrkulov, S.Aqayev, Q.Aidarbek, S.Isaqova, N.Aitova, etc., which contributed to the formation of new usage problems and cognitive aspects of new words of national character.

In the study of the problems of formation and regulation of the terminological fund of the Turkish language, the works of Turkish researchers such as: Doğan Naci Aksan, Berke Vardar, Hamza Zülfikar, Süer Eker, etc. were used.

In the course of research, the following basic methods are used to determine the cultural-national component in the semantics of the termed word structured in the mind of the language owner: diachronic, synchronic, comparative, historical-comparative, contrastive, cognitive interpretation, definitive analysis, etc. For example, through the method of definitive analysis, not only the information given by the term as a linguistic unit, but also the habitual cultural association in the mind of the language owner is explained and determined. At the same time, methods of discourse analysis, connotation approach, motivation are used to recognize the process of terminologization.

Literature review

Akhmet Baitursynuly is a special national person who is at the head of creating scientific terms, using the potential of the Kazakh word established in the mind of the language user in accordance with the social function and field of application of the Kazakh language (Baitursynuly, 1992). One of the distinctive features of the scientist's works in the field of term formation is the richness of the Kazakh language, in which the entire cultural and cognitive fund of the owner of the language is structured in the linguistic consciousness. A clear proof of this is the fact that since that period it has ceased to be used in today's language: *зат есім* (noun), *сын есім* (adjective), *бастауыш* (subject), *толықтауыш* (object), *көсемше* (adverbial participle), and other words that are formed in this regard today: *әкімші* (administrator), *сауалнама* (questionnaire), *кент* (village), *баянхат* (protocol), *әулет* (dynasty), etc.

In the end, the principle of "using all the wealth of our language" is directly related to the process of terminalization. Therefore, we find the origins of the linguocognitive and linguocultural foundations of the process of terminologization, which contributes to the full functioning of the Kazakh language in society, as we have already shown, in the works of Alash intellectuals A.Baitursynuly, Q.Zhubanov, H.Dosmukhamedov, etc. (Baitursynuly, 1992; Zhubanov, 1966; Dosmukhamedov, 1992). This trend guarantees both quantitative and qualitative expansion of the disclosure of internal content, filling our language with thousands of new words, establishing in our language new scientific, technical, modernized cultural and informational concepts that are emerging day by day in modern society.

The works of Academician A.Qaidar have a special place in determining the direction of the future, improving the functional, pragmatic, communicative nature of the new level of language use in accordance with the requirements of the time, in the interests of the state. Specialists consider the scientist's voluminous article "A new approach to Kazakh terminology" published in 1993 as a unique

work related to the development of Kazakh terminology, and use the eleven principles presented in the article as a scientific and methodological model for the development of this field (Qaidarov, 1993: 3-17).

Professor Sh.Qurmanbaiuly a scientist who continued the work of the representatives of the previous generation (O.Aitbayev, B.Qaliyev), who made a significant contribution to the formation of the field of terminology in the Kazakh language education during the period of independence, specially studied the process of terminologization as an important source of development of this field. In the works of the scientist, the issues of sources of terminologized vocabulary in the Kazakh language, features of terminologization of words in the national language, etc. are comprehensively reasoned and considered (Qurmanbaiuly, 1998).

At the same time, the study of the works of representatives of the next generation, who study various aspects of the process of terminologization, which contributes to the development and formation of Kazakh terminology, is directly related to the topic of the article. In particular: the linguistic and cognitive nature of the term, the cognitive-semantic structure of the terms of translation studies, the cognitive-pragmatic aspect of the Kazakh terminology, the onomasiological basis of the Kazakh terminology category (Aqayev, 2002; Kozhayeva, 2007; Isaqova, 2008; Aidarbek, 2010); technical terminology that forms and clearly details the industry terminology (Tlembekova, 2006); industry terminology (Beisenova, 2009); state construction (Dauletov, 1999); oil and gas drilling (Nurgaliyeva, 2002); law (Isanova, 1998); special industry (Abdilmanov, 2010), etc. works of scientists are also research that defines the Kazakh term-formation.

In this regard, the increasing number of studies aimed at tracking the interrelationships of *language-cognition, language-culture* in the process of terminologization related to the issue of industry terminology is a special point of note. In particular: psychology in the Kazakh language (Isakova, 2000); philosophy (Aliszhanov, 1996); political communicative function of the language (Akhatova, 2006; Ibrayeva, 2010); philology (Qonyrova, 2003); terms in the Koran (Abdrakhman, 2004); food names (Zhilkubayeva, 2012), etc.

In the same way, the system of terms and folk names characterizes the ethnic and social structure of the ancient Kazakh concept (Ashimbayeva, 2009; Zhumagulova, 2006), the formation of a scientific and technical concept in the language of the nation in translation (Nasyritdinova, 2010), the problem of taking into account cognitive features in the formation and teaching of special industry terms (Tursynova, 2010; Abdisuleimenova, 2007), the terminologization of Arabic and Persian words in the Kazakh language (Zhiyekbaeva, 2010). We believe that research related to the above and other issues will contribute to the discovery of the linguocognitive and linguocultural foundations of the process of terminologization.

The level of assimilation of English terms in Kazakh and Turkish (Doszhan, 2013), the use of diplomatic terms and names in Kazakh and Turkish (Begimova, 2007), the system of linguocognitive development of new usages in Kazakh and Turkish (Bissengali, 2022), etc. the research shows the commonality of the linguocognitive and linguocultural foundations of the process of terminologization in the Kazakh and Turkish languages and the peculiarities of the development of the languages.

And it is known that since 1928 in Turkey, under the leadership of the leader of the nation Atatürk, the movement "ozdeşme" (cleaning the language from foreign elements) began, which was supposed to form a common national literary language by using the internal potential of Turkic languages, aimed at forming the original Turkish vocabulary and terminology. As a result of the great work of language sympathizers who popularized the written language and brought the literary language closer to the folk language, the Turks abandoned the Arabic script and moved to the Latin script based on the native sound system of the Turkish language. Various language issues were thoroughly discussed during the historic campaign called "Türk Yazı Devrimi" (The Turkish Alphabet Revolution). In particular, scientists such as Doğan Aksan (1978), Berke Vardar (2005), Hamza Zülfikar (Zülfikar, 1991), Kamile Imer (1991), Süer Eker (2015) conducted valuable research on terminology.

In addition, in recent times, there has been a scientific direction in Turkey that has begun to consider language processes from a cognitive point of view: Cem Bozşahin (2000), Deniz Zeyrek (2000), Zekiye Kutlusoy (2004), etc.

Results and discussions

The system of linguistic and cultural codes, which is the main content of the interrelationship of language and culture, is characterized by openness. Within the framework of time and space, the norm of a person's life and behavior in society changes. That is, the cultural code is also transferred. This is related to the recognition of the degree of appreciation of the values formed in the society in which the language user lived within that time and space. In this regard, it is a fact that cultural codes are based on an ancient system of knowledge that originates from archetypal and mythological knowledge of the world. For example, linguistic usages about the cosmogonic, plant world, etc. are reflected in the linguistic consciousness as these archaic structures as part of the "collective unconscious" (according to L. Levi-Bruhl, A. Jung, etc.).

The outstanding scientist Y.M. Lotman, who especially recognized the symbolic work of culture, laid the foundation for the field of semiosphere in Russian linguistics (Lotman, 2000). In this regard, the main social meaning of the identified culture is the preservation and subsequent transfer of accumulated experience through language. Therefore, Y.M. Lotman sees culture as "non-genetic memory" of the collective. The reflection of the cultural code through language is mentioned in the works of scientists V.N. Teliya, V.N. Krasnykh, etc. (Teliya, 1986; Krasnykh, 2002). The activity of such usages in the Kazakh language was widely reflected in the onomastic space in the first years of the period of independence, for example, within the context of metonyms and other names: *Zheruiyq, Qazygurt.* The use of such *Береке (Grace), Тамаша* (Excellent) etc. expletive names has become cultural and linguistic representations of an implicit nature.

The linguistic representation (labeling) of these intermediate cultural codes can also be explained pragmatically. That is, they become the owners of additional cultural information. Because the culture stored in the vocabulary through the text is preserved in human memory and transmitted from generation to generation, turning into material and spiritual culture. The fact that any part of life depends on the order of the culture in the environment in which a person lives, the values and laws of the society, it can enter the content of the cultural code (Bekeyeva, Bissengali, Mankeyeva, etc., 2021). Therefore, language is the basic core of culture. For this reason, in the works of Russian linguoculturologists (V.A. Maslova, E.M. Vereshchagin, V.G. Kostomarov, V.I. Karasik, S.G. Ter-Minasova, N.F. Alefirenko), valuable conclusions are made regarding the interrelationship of language and consciousness, language and culture. It is a natural phenomenon that they find harmony in Kazakh linguistics and are clearly and comprehensively listed. In particular, academician A.Qaidar revealed the linguistic representation of the relationship between language and Culture on the scale of "man", "Society", "Nature" on the basis of the cultural and national terminological fund of ethnolinguistic content and considered the existence of the language owner (Kazakhs) in the world of their native language. Academician R.Syzdyq made a comprehensive, discursive analysis of the archaic usages of cultural vocabulary formed by the cultural and social term system in the works of poets and zhyrau in batyr songs and historical songs from a historical and semantic point of view. Professor Y.Zhanpeissov examined the cultural vocabulary and Kazakh antiquities in spiritual sources in the continuity of language and culture, in particular, studied the system of material and spiritual culture of ethnolexics, outlined in M.Auezov's epic "Abai Zholy" (The Path of Abai). These studies formed a new model of linguistic and cultural research in the ethno-cognitive direction. This ultimately served as the basis for the formation of the linguocultural and linguocognitive principle of the process of terminologization, which during the independence period revived the social potential of the Kazakh word, which helped to create a national terminological fund (Qaidar, 2009).

Therefore, it was shown that the development of terminology in the Kazakh literary language relies, first of all, on the popular terminological lexicon of various fields. And its core is reflected in the Orkhon-Yenisei written monuments, which are the source of the ancient Turkic terminological system. This is clearly seen in the language examples.

For example, terms related to kinship: *ama* (grandfather) (in Turkish: *büyükbaba), әже* (grandmother) (in Turkish: *büyükanne), ana* (sister) (in Turkish: *abla), сіңлі* (little sister) (in Turkish: *kız kardeş), келін* (daughter-in-law) (in Turkish: *gelin), жиен* (nephew) (in Turkish: *yeğen*), etc.;

terms related to natural phenomena and wealth: *жер* (land) (in Turkish: *yer), may* (mountain) (in

Turkish: *dağ), тас* (stone) (in Turkish: *taş),* алтын (gold) (in Turkish: *altın),* күміс (silver) (in Turkish: *gümüş),* темір (iron) (in Turkish: *demir*), etc.;

terms related to social and political construction: *қаған* (kagan) (түрікше: *kağan),* бек (Beck) (in Turkish: *bey),* тарқан (tarkan) (in Turkish: *tarkan),* құл (slave) (in Turkish: *köle*), etc.;

terms related to animal husbandry: *айғыр* (stallion) (in Turkish: *aygır), ат* (horse) (in Turkish: *at),* бұқа (bull) (in Turkish: *boğa),* тай (colt) (in Turkish: *tay*), etc.;

terms related to the human body: *бас* (head) (in Turkish: *baş),* аяқ (foot) (in Turkish: *ayak),* құлақ (ear) (in Turkish: *kulak), жүрек* (heart) (in Turkish: *yürek, kalp*), etc.

As we can see, in the related Kazakh and Turkish languages, a common vocabulary representing the concepts defined on the linguistic-cognitive and linguistic-cultural basis of material and spiritual culture has long been formed. Therefore, many folk names and terms in both languages can be considered as a source of term creation, a relevant channel of the social activity of the language in the period when it has risen to a new qualitative level.

In modern society, through their native language, the equivalent vocabulary and precedent names of each nation, which are not found in any other language, can be seen in new usages. Because in the course of communication, not only the outer layer of cultural information, but also its inner meaning related to the value system is shown through verbal and non-verbal methods. Therefore, in the meantime, the termed words, equivalents of international terms perform the communicative function of a member of society. On the other hand, they transmit cultural heritage from generation to generation according to their cumulative function. As a result, linguocognitive and linguocultural bases are combined in the term formation process. For example, in Kazakh: *беташар* (introduction), *тұсаукесер* (presentation), *кәдесый* (souvenir), *кіреуке* (enamel) etc.; in Turkish*: kına gecesi* (henna night), *köken* (origin), *yonga* (chip), *tarayıcı* (scanner), etc.

Let's take a closer look at a couple of these words. The word *тұсаукесер* (tusaukeser), which was used as an ethnographie definition directly related to the traditional Kazakh culture, has become a relevant term as the Kazakh equivalent of the Russian word "презентация" (presentation).

In the 10-volume "Explanatory Dictionary of the Kazakh Language" published in 1974-1986, the word *тұсаукесер* is not given as the name of a separate concept. The expression "тұсауын кесті" (cut the bonds), which represents the concept characteristic of Kazakh traditions, is shown (Explanatory Dictionary of the Kazakh Language, 290).

And in the 14th volume of the "Dictionary of the Kazakh Literary Language" published in 2013, two different symbols are assigned to the word *тұсаукесер*: 1. ethno. It is a ritual performed with the wish that the baby will move quickly after standing. 2. new. The ceremony of introduction for the first time / the first (Dictionary of the Kazakh Literary Language, 441).

But despite its roots in ethnoculture, the new modern use of the word *тұсаукесер*, whose original meaning was displaced, is "the ceremony of introducing for the first time".

That is, the word *тұсаукесер* is now perceived as an equivalent of the word "презентация" (presentation), directly borrowed from the Russian language. For example: Мысалы: *Тұсаукесерге* автордың кітабындағы бас кейіпкері – шешесі, әкесі және ағайын туыстары, достар мен оқырмандары жиналды (Relatives, friends and readers of the main character of the author's book – mother, father and brothers – gathered at the *presentation*) (Zhas Alash, 28.02.2024).

Also, recently, the word *беташар* (betashar) in the ethno-cultural concept has been used in a new way. *Беташар* is one of the traditional Kazakh rituals ("Kazakhstan": National Encyclopedia).

But although the roots spread from ethno-culture, the ethno-conceptual meaning of the word *беташар,* which was displaced, has a new usage meaning – "first step", "initiation" (Kazakh Dictionary, 230).

That is, today this word is used in the press as an alternative to the words "вступление" (introduction), "предисловие" (foreword) in the Russian language. For example: Жеребеге сәйкес, *беташар* ойын Михаил Кукушкин мен Симоне Болелли арасында өтеді (According to the draw, the *opening* game will be between Mikhail Kukushkin and Simone Bolelli) (Egemen Kazakhstan, 05.03.2015).

The original meaning of the Turkish word *köken* is "stems of plants such as melons, watermelons,

and zucchini that grow on the surface and spread" (Turkish Dictionary, 1496). This literal meaning of the word is especially common in Central Anatolia. And in the regions of Denizli, Sparta, Bursa, this word has a connotation and is used in the sense of "relatives".

The discovery of this meaning in the content of the word *köken* was the basis for the formation of the term *köken*, which means "origin", "root", "beginning" in the modern Turkish press. For example: Adele'nin 2009 yılında verdiği bir röportajda ailesinin Türk *kökenli* olduğunu söylediği ortaya çıktı (Adele said in an interview in 2009 that her family is of Turkish *origin*) (Sabah, 10.12.2015).

Similarly, the ancient Turkish word *tüzük* was adopted as an equivalent of the word "charter". The word *tüzük* derived from the old Turkic root "tüz" means "straight", "right", "correct" in Kazakh.

This meaning was the basis for the new use of *tüzük* as an alternative to the word "charter". For example: Özgür Özel'in kasım ayında dillendirdiği 'ön seçim' vaadi ise önceki gün ortaya çıkan *tüzük* taslağı ile yeni bir tepki dalgasına sebep oldu (Özgür Özel's promise of 'pre-election', expressed in November, caused a new wave of reaction with the draft of the *charter* that appeared the previous day) (Sabah, 04.09.2024).

Thus, as we can see from the examples taken from two related languages, in the term formation process, linguo-cognitive and linguo-cultural foundations come together. In this regard, the connection of language and culture is of particular importance in a person's own recognition of the features of the world around him in his daily life. In particular, the interpretation of reality through language accumulates and forms the image of a collective culture. Based on the lingua-philosophical conclusions of the research of scientists W. von Humboldt and A.Potebnya, K.Zhubanov, A.Baitursynov and others, who proved the essence of the language formed in accordance with the national worldview and thinking, the following linguocultural principles were identified on the interrelationship of language and culture and their influence on each other:

1) Language is a means of representing material and spiritual culture, social information;

2) The national character of any culture is reflected in its own linguistic personalities arising from its internal content;

3) Language is the continuator of the language owner and the surrounding reality (Humboldt, 2000).

V.A. Maslova, S.G. Ter-Minasova, A.T. Qaidar, M.M. Kopylenko, etc. many linguoculturological scientists have equated language with a mirror due to its ability to reflect the surrounding reality. Basically, language reflects real life (people's way of life, history, living conditions related to climatic conditions, clothes, superstitions, rituals, traditions, etc.). For example, names related to horses and yurt etc. in the Kazakh language: *бесті* (besti), *байтал* (baital), *шаңырақ* (shanyraq), *туырлық* (tuyrlyq) etc.; words related to household and customs in Turkish: *sünnet* (sunnah), *nişan* (engagement), *kına gecesi* (henna night), *baklava, simit, ocak* (stove), *boncuk* (bead), etc.

Language is an open system capable of constant change and development, which is marked in the mind and structure of the language owner according to its function in the communicative environment. Industry terms are one of its channels that strengthen the development activity of the language as a communicative tool, in line with the social demands of the ethno-group, state interest. However, new usages, new terms will be effectively used only if they are in harmony with the internal laws of the language, the linguistic norms formed in accordance with the communicative and functional experience of the language, and the linguocognitive, linguocultural content. Therefore, the meaning of many language innovations, understood in the society, obeying the communicative laws of the real language and preserved according to its synergistic properties, serves as a language tool that recognizes and expands the language function. In linguistic consciousness, the development of a semantic particle (sema) that expands the linguistic knowledge of a known reality with a new concept and, as a result, complements the information, gives rise to cultural connotations, belongs to its linguosemantic basis.

This is evidenced by the equivalents of the following economic terms, which are actively used today in the Kazakh and Turkish languages. For example: *пайда* (profit) (in Turkish: *gelir, kazanç*), *салт ақша* (cash) (in Turkish: *nakit para*), *талап* (requirement) (in Turkish: *istem*), *берешек* (debt) (in Turkish: *borç*), etc. As we can see, their terminologization was based on the connotation of the economic concept in the content of these words formed according to Turkish knowledge.

Therefore, the basis for the formation of industry terms that make up the terminological system is their cultural motivation. Therefore, the continuity of modernized folk terminology and scientific terminology is important in the formation of industry terms. There are many examples of this from the new names and fixed terms that are used in different fields from both languages.

For example, let's take a look at the medical field: in Kazakh: *күретамыр* (artery), in Turkish: *atardamar;* in Kazakh: *қолқа* (aorta), in Turkish: *ana atardamar;* in Kazakh: *есекжем* (eczema), in Turkish: *egzama* (there is no Turkish name yet, borrowed from Greek); in Kazakh: *ентікпе* (dyspnea), in Turkish: *soluma;* in Kazakh: *қандауыр* (scalpel), in Turkish: *neşter* (there is no Turkish name yet, borrowed from Persian); in Kazakh: *сарып* (brucellosis), in Turkish: *koyun hastalığı, peynir hastalığı*; in Kazakh: *қылтамыр* (capillary), in Turkish: *kılcal damar;* in Kazakh: *тамызғы* (IV drip), in Turkish: *damlalık,* etc.

Among these, let's look at the word *күретамыр* (kuretamyr). The word "күре" here is an ancient Turkic word denoting the concept of "important, basic, main". This word stands alone and forms new terms. For example, *күре жол* (the main highway). And the word "тамыр" (root) means a structure necessary for life. In this way, the word *күретамыр* formed by the combination of these two words, which is known to all Kazakhs and has a clear motive, was immediately accepted by the majority.

At the beginning, this name meant the main blood vessel in the body, but later its meaning expanded, and it began to form new figurative phrases that denote the significance of the phenomena in society and life: тіршіліктің *күретамыры* (the main vein of life), экономиканың *күретамыры* (the main vein of the economy), etc. For example: Жол – экономиканың *күретамыры* екені – өзгермейтін қағида (The unchangeable principle that the path is the *basis* of the economy) (Egemen Kazakhstan, 24.05.2023). Тіршіліктің *күретамыры* біртіндеп жақсарып келеді (Life is gradually improving) (Egemen Kazakhstan, 12.09.2022).

Let's look at the Turkish word *damlalık* (dropper). This word is formed by adding the word-forming suffix -lik to the Turkish word damla (drop). In this way, this new word, which has a clear motivation, is familiar to everyone, and is made in accordance with the word formation laws of the Turkish language, was immediately accepted into the language. For example: Üretim tesisinde iki farklı hat bulunacağını vurgulayan Mete Hüsemoğlu, "Bir hatta *damlalık* şeklinde çoklu dozların olduğu, alerjiler için kullanılan göz damlaları üretilecek" (Emphasizing that there will be two different lines in the production facility, Mete Hüsemoğlu said, "One line will produce eye drops used for allergies in multiple doses in the form of *droppers*") (Hürriyet, 21.05.2023).

Also, let's take a look at the new usages that have appeared in the social, political, social and other spheres in accordance with modern times: in Kazakh: *басқосу* (summit), in Turkish: zirve (there is no Turkish name yet, borrowed from Arabic); in Kazakh: *демеуші* (sponsor), in Turkish: *destekleyici;* in Kazakh: *зияпат* (banquet), in Turkish: ziyafet (there is no Turkish name yet, borrowed from Arabic); in Kazakh: *босқын* (refugees), in Turkish: *mülteci*; in Kazakh: *ырықтандыру* (liberalization), in Turkish: *serbestleşme;* in Kazakh: *үйқамақ* (home arrest)*,* in Turkish: *ev hapsi* etc.

From these words, let's look at the new word *басқосу*, which is the equivalent of the word "summit". This word was created from the combination of the words "бас" (head) (body part of a person, an important person) and "қосу" (gather, unite). That is, this word means "gathering of important persons" and accurately describes the meaning of the word "summit". Therefore, this combined word immediately entered the language. For example: Шанхай ынтымақтастық ұйымына мүше елдердің келесі *басқосуы* Қытайда 2025 жылы өтетін болды (The next *summit* of the member countries of the Shanghai Cooperation Organization was to be held in China in 2025) (Ana tili, 11.07.2024).

And in Turkish, the word *serbestleşme* is the Turkish equivalent of the word "liberalization". This word is formed from the Turkish word serbest (free) and word-forming suffixes -lesh, -me. This new word, which has a clear meaning, is familiar to everyone, and was created in accordance with the word formation laws of the Turkish language, was immediately accepted into the language. For example: Erkan, "Bu belge ile demiryolunda *serbestleşme* sürecinde Demiryolu Tren İşletmeciliği yapma hakkı kazanarak, bu konuda faaliyet gösteren üç şirketten biri olduk" (Erkan,"With this document, we became one of the three companies operating in this field by gaining the right to operate Railway Trains during

the *liberalization* process in the railway") (Hürriyet, 21.09.2023).

As we can see, new uses and terms not only give up-to-date information corresponding to the course of everyday life, but also convey to today's generation information of a historical-social, intellectual, expressive-emotional, evaluative nature inherent in the native culture at the national level. As a result, they form cultural and national components in the essence of the word. Along with the common (universal) characteristics inherent in humanity, it is also natural that different ethnic cultures have differences that differ depending on the historical, social, biological, etc.conditions of the collectivized community. This, in turn, contributes to the study of the problem of intercultural communication.

Conclusion

The main conclusion determined during the research: most of the problems related to the development and formation of new usages in the Turkish language are similar to these problems that are also discussed in the Kazakh language. In the cultural linguistic representation of new usages and terms that have appeared in the context of language and society interrelationship, the cultural features and value priorities of the language owner's accumulation and verbalization of reality in accordance with the system of new concepts can be seen. The national-cultural component in their content is born from the actions and culture of the owner of the language and reflects changes in the ethno-cultural community, proving that the language is not only a cultural marker, but also a part of it. In this way, the acquisition of the state status of our mother tongue strengthened the foundation of independence, expanded our spiritual and social network, and renewed our consciousness.

According to this status, the term formation process is one of the driving forces that has contributed to solving many complex cases related to the comprehensive use of the Kazakh language in all spheres of society. In fact, two concepts (*society~language*) go hand in hand and the expansion of the language field is not a coincidence due to the spiritual and social interest, scientific-cognitive and other needs of the society in the modern space, and the creation of all the potential of our mother tongue in the language service.

In the period of independence, the native spirit, which has been structured in the cognitive mind of the language owner since ancient times, as wide as the field where he lived in harmony with nature, the artistic thinking system of a poetic character recognizing the word as "art", and the philosophical worldview were fully revealed in the period of independence, the Kazakh language began to rise to a new qualitative level. Therefore, the renewal of social consciousness through language is realized as a result of the laws of linguocognitive and linguocultural processes of language development.

In comparison with the state of Turkey, where national terminology began to form a century ago, the terminological system of Kazakhstan is still being formed. In the era of globalization, the Kazakh language, through its potential, is developing a terminological system that forms scientific and technical information, economics, politics, and business discourses as well as modernizing spiritual consciousness.

At one time, national figures led by A. Baitursynuly and Ataturk used the power of the mother tongue in its own culture, and followed the principle of create, equip and use in a way that was understandable to the members of the society and interesting to the scientific public. These days, we are convinced of the viability and correctness of this principle.

In the course of the study, it was revealed that new words and new usages in Kazakh and Turkish vocabulary are not only the name of the concept of renewal in the knowledge of society, consciousness, but also a linguistic sign of the development process that enriches the vocabulary in general, they can be determined only by linguocognitive analysis in the interrelationship between language and culture.

In conclusion, the dynamic development of the republics of Kazakhstan and Turkey as competitive countries in any field has strengthened integration relations. In this regard, in the minds of the consumer of language, there is a tendency to globalization of Science and knowledge. This process requires the development of a scientific and theoretical justification of Kazakh-Turkish linguistics, based on the effective use of an innovative system. Thus, it is important to reveal the essence of modern vocabulary and new names of the Kazakh and Turkish languages, adapted to a new life.

Therefore we believe that the study of Kazakh-Turkish word formation, the process of

terminologization in Kazakh-Turkish languages, in conjunction with the cognitive and cultural identity of the language owner, will contribute to the ultimate study and recognition of the modern Turkic roots, and thus to the development of the "Turkic world".

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