

## COGNITIVE FEATURES OF TERMS

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### **Abstract**

In this paper, on the material of the Kazakh and Russian languages is determined by the cognitive nature of terms. In the paradigm of cognitive terminology the term is understood as information and cognitive structure, accumulating special knowledge needed in the process of scientific communication and professional and scientific activity. Terms as mental representations have the following characteristics: reflect the results of cognitive human activity, scientific way of thinking, are the means of knowledge of reality, a factor of particular social importance, as they reflect the needs of society in a particular scientific information.

More or fewer number of terms representing the analyzed subject group is determined by the role that animals perform in the life of a particular people.

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**Keywords:** Term, information structure, cognition, conceptual model, mental representations

In cognitive linguistics, language is seen as a type of cognitive human activity, the tool of cognition, by which a person encodes and decodes information about the world. The experience of cognition, the knowledge

acquired by man is reflected in the language. As well as in the language of a particular sphere of human activity.

According to E.S. Kubrjakova and T.V. Drozdova, “the activity as a separate science requires knowledge of its basic notions / concepts and transfer of this knowledge is especially important in the training of scientists. As the acquisition of scientific knowledge is at the present stage of development of civilization not so much an empirical way as through scientific (including training) texts, the questions can be arisen: how from the linguistic point of view it is better to represent such a system of knowledge? What has a linguist to do with the volume of material, a set of scientific information, which is represented through a huge amount of text, and how the material should be taught, should be used in practice, and so on?” (Kubrjakova, Drozdova, 2007).

Next, the authors note: “It should be stressed that the teaching language for specific purposes (LSP) requires a great professionalism of linguist: it is assumed that he should know at the appropriate level not only the relevant (foreign) language, but also a certain amount of knowledge about the required subject branch. The cognitive perspective on things means that he is aware of the results of the processes of conceptualization and categorization of the material, at least to the extent of processing of the material, which is associated with the general ideas of the relevant sections of science, their substantive content, their hierarchy, etc” (ibid).

There are no discoveries or invention in the world that are unmarked, and takes its place in the existing terms. “The development of civilization is also characterized by an advanced specialization in all areas of human activity. Every social or professional environment creates its own language consisting of specific terminology and established phraseology, often incorporating also grammatical forms that are different from the norm. The nature of these special languages, as well as their impact on the common language is obvious. As these communities stand out against the social life of the community as a whole, their language expresses not only what is connected with a particular kind of activity, but also things and actions of life in general, which are often given new names” (Bally, 2003).

Terminology provides the ability to communicate in professional and scientific activity and optimize the development of human cognition. We are interested in how the terms may be involved in displaying the real picture of the world, how they play a role in the process of building a special conceptual and informational model of reality in human consciousness. “Materializing in the linguistic special knowledge, the terms are used as a model of cognitive-information models required in a particular professional and scientific activity done by the community of people to which they belong

to specialists in one or another branch of knowledge, speaking the same language” (Humboldt, 2000).

At present, cognitive direction in Terminology develop scholars such as S. V. Greenev-Grinevych, E.I. Golovanova, V.M. Volodina, V.N. Prokhorova, L.V. Ivina, L.A. Manerko etc. The above approach to the study of the term brings to life a new definition of the concepts of “term” and “term-system”.

It should be noted that the word "term" refers to the terms. The word formed by the metaphorical transfer from the name of the god borders in Roman mythology: the verbal sign of special scientific content.

The problem of the relation between the word and the term has long been one of the most important problems of terminology.

In the classic definition the term (from Lat. *Terminus* – the boundary, limit) – is “a word or phrase denoting the concept of a special area or activity. The term is a common lexical system of the language, but only through a specific terminological system (terminology)” (Linguistic encyclopedic dictionary, 1998).

For differentiation of the concepts *term* and *word* scientists who study terms has been allocated a specific set of linguistic features of the term. According to S.V. Grinyova-Grinevitch, they include a nominative, the presence of the definition, the accuracy of the values, contextual independence, stability and reproducibility in a speech stylistic neutrality, purposeful appearance (Grinyov-Grynevych, 2008).

In the cognitive paradigm of terminology the term is understood as information and cognitive structure, accumulating expertise needed in the process of scientific communication and training of scientific activity. “The term – is the basic unit of science, special disciplines and areas of human activity, called to nominate the objects and processes and at the same time serve as a means of learning about the world” (Ivina, 2003). The terms are cognitive-information models (mental representations) that contain information about the object or phenomenon (Volodina, 2000).

Thus, the system of terms form a special cognitive-information structure, conceptual model, which contains professional-scientific knowledge expressed in linguistic form.

In Russian and Kazakh languages will try to identify the purpose and specific national features of terms belonging to the thematic group “Flora” (in Roman mythology – the goddess of forests and fields, the patron saint of animals fauna).

According to the Kazakh scholar A.E. Bizhkenova, the terms representing the thematic group “Fauna” – it is not just the name, “but a physiological fact, the concepts of reality that not only passively surround a

person throughout the development of human society, but take a direct part in the regeneration of human life” (Bizhkenova, 2003).

According to Yu.S. Stepanov, “the degree of individualization of animals’ names depends on the role that they play in the economic life of the native speaker” (Stepanov, 1981).

In the thematic group “Fauna” considered by us subgroups arranged in the following order: 1) horses (45.4%), 2) cattle (28.6%), 3), sheep (19.5%), and 4) dogs (6.5%). Animals that are useful in everyday life and everyday human activities are located according to their necessity and importance to humans.

It is logical that in our material there were found in most breeds of horses, since they have lifting personnel, vehicles, power sources. Let us give them, placing on the languages in particular.

Russian language: *алтайская, башикурская, бретонская, буденовская, булонская, бурятская, ганноверская, донская, кавказская, карабахская, лошадь Пржевальского, макленбургская, суффолкская, терская, тракененская, якутская* (total – 16).

Kazakh: *адай жылкысы, алтай жылкысы, араб тукумы, ахалтеке жылкысы, брабансон жылкысы, бретон жылкысы, Буденный жылкысы, булон жылкысы, бурят жылкысы, ганновер тукумы, дон жылкысы, кавказ жылкысы, карабайыр жылкысы, кошім жылкысы, костанай жылкысы, кыргыз жылкысы, макленбург тукумы, шайыр жылкысы, фуриозо тукумы* (total – 19).

Now we describe the cognitive characteristics of some of them.

Hanoverian breed – from the name of the Company of private breeders of Hanover (Verband Hannoverscher Warmblutzuchter), founded in 1888 in Germany. Hanover is a mark of the letter “H” (German). Foals of both sexes are given a name that starts with the same letter. Currently are bred breed of Hanover in four lines: line F (W) – the founder of Flingart; line A (E) – the founder of Adeptus XX (XX – Thoroughbred Horse); line D – the founder of Detective; line G – the founder of Goldammer II, which gave to the breed large size and powerful musculature. The breed was used as a heavy military horse, as well as for middle-light rides. Now Hanoverian horse participates in international sports competitions. Thanks to the great sporting achievements and pedigree it is invited to improve other breeds, especially in the Netherlands, Belgium and Australia.

Trakehner breed – from the name of the Royal Stud Farm Trakenen. In 1727, the Prussian King Friedrich Wilhelm I decided to join all the stud farms of Prussia. In 1732, was built the Royal Stud Farm Trakenen. In 1739 the king presents the stud farm to his son. After the death of Frederick II Trakehner farm becomes the property of the state. At present, the demand for

Trakehner horses increased. They are considered the “gold-breeding” and are used in equestrian sports.

Адай жылкысы – адай руына байланысты; салт мінілетін казак жылкысынын тукумы. Суык пен ыстыкка тозімді, қысы-жазы жайылымда жүріп, күтім талғамайды. Адай жылкысынын мойны қысқа омыраулы, мықты куйма туяқты болып келеді. – Adai breed is distributed in the areas between the Aral Sea and the Caspian Sea. It is different by expressed crown figure and good agility.

Ахалтеке жылкысы – Турикменстаннын Ахалтеке шуратында шығарылған; каз мойынды, камыс кулак, артык майды жинамайтын тукум; бойында пандыктын, тектіліктің нышаны байқалады. – Akhalteke breed - is the oldest breed of riding horses. It is home is Ahaltekini oasis, located on the territory of present Turkmenistan. Akhalteke horse can be of different colours: buckskin, (blue-eyed) cream, often with a golden hue. She has great stamina, is successfully used in the classic equestrian sports.

Буденный жылкысы – КСРО-нын маршалы С.М. Буденный есімінен; Дон тукумы мен салт жүрісті жылқылармен будандастыру аркасында шығарылған; узын денелі, омыраулы, сүйекті, салт мінуге қолайлы, узак кашықтықтарға өте тозімді. – Budenovskaya horse – from the name of the Soviet Union Marshal S.M. Budennyu, was used in the Cavalry.

In the encyclopedic material that describes a particular breed of horses, along with its outward signs of the “size”, “colour” (brown – каракер, dark bay – караторы, buckskin – кула, white – акбоз, roan – бурыл, mukhor – кер, grulla – сур, spotted – шубар), "running style" (with small (short) trot – жортак, high-speed, high-spirited – жүрдек, racer – жорға) indicate its function in human activity (horse riding – мініске арналған, Shetland – жегуге пайдаланылған, heavy-duty – ауыр жүк тартатын) and character traits (enduring – тозімді, Thoroughbred – пандык, тектілік қасиеті бар).

In the materials of Russian and Kazakh languages are identified 11 terms in each for the breed of cattle.

Compare: *Simmental breed* (симменталь сиыры) – under the name of the river Simmental Valley in Switzerland, *Hereford* (зерефорд сиыры) – is bred in the English county of Herefordshire, *Galloway* (галловей сиыры) – is bred in the Scottish district of Galloway, *Aberdeen Angus* (абердин-ангус сиыры) – breed of beef cattle which was bred in Scotland (County Aberdinsheer and Angus), *Jersey* (джерси сиыры) – the breed of dairy, from the name of the island of Jersey in the United Kingdom, *санта-гертруда сиыры* (Santa Gertrudis) – is bred on the farm of Santa Gertrudis, Texas, United States, distinguishes by meat qualities, *Limousin breed* – is a breed of

dairy and meat, from the name of the province of Limousin in France, *Latvian brown rock* (*латыштын коныр сиыры*) – is bred in the late XIX - early XX centuries in Latvia; *Kholmogorsky breed* - dairy, is bred in the county Kholmogorsky of Arkhangelsk region; *Bestuzhev breed* (*Бестужев сиыры*) – by the name of the breeder Bestuzhev, who started breeding with the breed; *Kalmyk* (*қалмақ сиыры*) – beef, is bred by livestock improvement, given the nomadic Kalmyk tribes nearly 350 years ago from Mongolia); *Tagilskaya breed* – dairy, was bred in the XVIII-XIX centuries in the Urals, in the areas adjacent to Nizhny Tagil. Breeds which were bred in Kazakhstan are *алатау сиыры* (from the name of the Ala-Tau mountains) – the breed of beef and *аулиеата сиыры* (from the city of Taraz till 1936) – the breed of dairy.

Terms, indicated the breed of horses and cattle, most are borrowed, that is, in fact, universal terms.

In the subgroup of “Sheep” were revealed 15 terms of the names of sheep and goats breeds, including 12 titles – in the material of Kazakh language. Let’s represent them in the full list: *алтай койы, гемшиир койы, гиссар койы, дегерес койы, еділбай койы, каракол койы, линкольн койы, меринос* (оңтүстік қазақ мериносы, солтүстік қазақ мериносы), *рамбулье, сараджа койы, ангора ешкісі*.

Russian terms for the indicating sheep and goat breeds are not differentiated by a wide variety. There are only three – Altay sheep, Shropshire, Angora goat. Likely, in the sources of Russian language are not taken into account those breeds that are mentioned in the materials of the Kazakh language, in particular, borrowed names.

There are many kinds of dogs in the world. Linguistic corps has 3 names of dogs in the Russian language (*St. Bernard, Doberman, Central Asian Shepherd Dog – тобет* ия болмаса *қасқыр ит*), and 2 – in the Kazakh language (*қасқыр ит, кумай тазы*).

The name of the breed *St. Bernard* comes from the Monastery of Saint Bernard in the Swiss Alps. In the XI century monk Bernard set up a shelter for travelers, which was named after his name. Shelter located on the pass the *Great St. Bernard* with height 2472 m. It was difficult and dangerous for travelers because of avalanches, strong winds, and steep mountain crossings. Therefore, the monks decided to use dogs for rescuing people affected by avalanches. Thick skin protected the dog from the ice and snow, and its extraordinary sense of smell allowed to locate the victims under avalanches. Now the breed is used as guard dogs.

The name of *Doberman* is associated with the name of the taxman in Germany Louis Dobermann.

Central Asian Shepherd Dog is an ancient breed of dogs from regions of Central Asia, is used for security and guard services. In Kazakhstan, this breed is called *касқыр ит* or *тобет*, it is used to protect sheep flocks.

The presence of terms, that act as national and cultural elements, indicates destination of animals and their role in the life of a particular people. “The cult of animals is the first line that the first person carries between himself and the natural world. And how would subsequently declined the role of animals in the spiritual culture, animalism remains the sense-background against which formed linguistic and religious stereotypes, poetic images, etc.” (Maslova, 2001).

The horse in the Slavic tradition is one of the mythological sacred animals. Horse is an attribut of the highest pagan gods, and at the same time chthonic animal, associated with the cult of fertility and death, the world beyond the grave.

In Russian fairy tales, familiar to us from childhood, we read: “The horse is running – the earth is trembling, the flame is bursting out of his nostrils”. A.N. Afanasyev draws a horse in this way, “As the personification of gusty winds, storms and flying clouds, fabulous horses are endowed with wings, which makes them similar to the mythical birds. “Fire, fire-breathing horse is a poetic way of radiant sun, the glittering lightning clouds ... In general, our heroic horses and fairy tales of the epic so easily jump across the seas, lakes and rivers, have a different size and strength that do not hide their mythical origins and affinities with the deified elements” (Afanasyev, 1983). In phrase *Sivka-burka prophetic kaurka* the epithet 'prophetic' means that a horse can speak, it is astute and intelligent, and gives sound advice to its master. Moreover, precognitive horses could predict the future, so a divination rite is connected with them. During divination horse was blindfolded, sit on it backwards and watch where it goes – there the girl will get married.

The horse was in the ancient Slavs also a symbol of the stars, the moon. This is evidenced by the following riddles: *The guests arrived, dissolved the horses all over the world* (the Stars) *Sivko leaped the sea, and the hooves are not wet* (the Moon).

Thus, the horse in the Slavic tradition symbolizes life and death, good and evil, fire and water. Understanding of the horse at the Slavs is ambivalent, the dual character, so associated both positive and negative connotations with it, for example, in the comparative speed *work like a horse, a dark horse*.

Animal horse in the understanding of the Kazakh people is the epitome of socially valuable, beautiful, and moral, beauty of the soul and the body. The horse in the Kazakh tradition is a symbol of the upper world. Horse leaves the ground (mane = wings) and flies (*Кобыландынын*

*Тайбурылы, Ахан серінін Кулагері*). It is no accident that there is a proverb *Ат – ер канаты* (Horse are the wings of the hero). It's not by chance the winged horse is an element of the State Emblem of our country.

In the life of Kazakh people was an unwritten law: in the form of parables to prepare genus and family to heartbreaker. Sad news in the form of poetry called *естірту*. In the example: *Туяғы бүтін тулпар жок, өлгеннін сонынан олмек жок, олген қайтып келмек жок* winged horse – Tulpar – is a symbol of the deity. Perhaps this interpretation is related to the concept of the soul in the Kazakh tradition.

In the interpretation of Kazakh people Argymak (*сымбатты да жүрдек жылқы*) must have fifteen qualities: three qualities of men, three qualities of women, of three qualities taken from a fox, a hare and a donkey.

Qualities of men: male character, courage, strength.

Qualities of women: lush silky mane, beautiful figure, smooth, flexible movements.

Qualities of fox: straight walking, straight ears, a tapered tail position.

Qualities of hare: wiry head, wide field of vision, speed.

Qualities of donkey: cast hooves, dry cheekbones, a wide mouth.

Thus, the horse in the understanding of the Kazakh people is the embodiment of beauty, wellness of the soul and the body. Horse is “space of nomad, his unity, deity, hung with all the trappings of life and the universe. Fast horse causes awe at the nomad, is the “reference body” in the world of moral maxims and abstract concepts” (Gachev, 1988). Therefore, the horse in the Kazakh language has only positive connotations, such as *жылқы мінезді, қулын-тайдай тебіскен, қарі тарлан* etc.

In Slavic culture a dog alerts about the approximation of evil spirits, in a word, is a guide to another world.

If someone went out of the house on a long journey and met dog on the outskirts it means the luck on the way.

To dream of a dog not barking is for profit. To dream of a barking dog is to quarrel.

So, on the one hand, the dog is a symbol of good beginning, but on the other hand, a dog is the embodiment of evil, compare: *caninity; a dog's loyalty, angry like a dog, once lick, then bite*, etc.

According to the beliefs of the Kazakhs, the dog – ит enters to seven treasures – “Жеті қазына”. According to popular belief, “the dog has forty souls”. Therefore, immediately after the birth a child is dressed in “ит койлек”, to protect baby from the evil eye, damage, from all evils, to make the child hardy. But at the same time in the Kazakh tradition a dog – ит is unclean creature: If a pregnant woman in a dream sees a dog it means illness of baby (*ит ауруы*).

Nomadic way of Kazakh life formed the knowledge, necessary for understanding the mysteries of nature. The economic life is a seasonal nature, and it requires good knowledge in the defining the seasons, the weather, and was associated with the observation of the habits and behavior of the animals: if the horse often neighs - storm begins, and if the sheep standing in a pen rest, turning to one side, soon blizzard rises. Shepherds breeders, running hands in wool of grazing sheep, could predict the weather on its condition. If the fleece is dry the weather will be clear. If the fleece is wet, then it will rain soon.

Everyday problems and economic concerns that define the way of life of the Kazakh people, function as temporary signs: бие байларда – it is spring binding of mares, биенін бас сауымында – the first milking of mares, бие сауымындай уақыт – is the time between successive milking of mares (about 30-40 minutes).

Careful attitude to the cattle as to a sacred being is reflected in the traditional superstitions and taboos, for example: Do not hit the cattle. About the shortcomings of cattle do not say in its presence. Do not cut Cattle in front of other livestock. If a tethered horse combs the tail is a long journey. If the dog is howling a danger is close.

Thus, the system of certain ideas of people about animals contributes to its orientation in nature and social life.

Analysis of Russian and Kazakh materials shows that the terms under consideration are two-word combinations, consisting of a basic noun and an attributive component. The distinctive feature of these units is their indivisible, integral semantics. In a basis of combination anthroponym, toponym, oronym presents comprehensive information about the moiety of certain branches of human knowledge.

Thus, the terminology is a complete system that combines the scientific content and cognitive human activity.

In Russian language terms, representing thematic group "Fauna", are universal with the terms of the same order in the Kazakh language. This is not particularly surprising, as the fundamental scientific knowledge is the property of everyone.

V.V. Vernadsky emphasized, that “scientific knowledge is the only formula of spiritual culture, common to all mankind, which is independent in its basis of historical or geographical location and time. Only science, and the closely related to it technique, produces cultural unity of all mankind...” (Vernadsky, 1989).

Currently, when “every scientific fact, every observation, wherever and whomever they are made, comes in a single device, it is classified there, is reduced to a single rate, and immediately become the common property of criticism, reflection and research...” (ibid), the formation of a single

international fund of scientific and technical terminology is a factor of special social significance.

Thus, the terms – are special lexical units that are: 1) have an alpha-acoustic shell, 2) reflect the results of cognitive human activity, 3) are the means of knowledge of reality, 4) reflect the scientific way of thinking, therefore, record the results of scientific activity of the person; 5) have a social value, that is, reflect the needs of society in a particular scientific information, therefore, serve as a basis of terminological dictionary.

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