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RESEARCH OF NEW WORDS IN THE KAZAKH AND TURKISH LANGUAGES ACCORDING TO COGNITIVE PARADIGM

The 21st century language study process is not only a means of communicating and expressing the language, but also the essence and specifics of language, in close contact with the language user and considers it a spiritual, cultural code of the nation. Therefore, «cognitologists» try to analyze the structure of knowledge stored in neologisms and their impact on the language and conceptual world of the modern language user. The article deals with the process of formation and development of the cognitive direction of linguistics in Kazakhstan and Turkey.

Key words: cognitive linguistics, neologism, cognition, word-formation, new usage, term, national identity, motivation, new concept, equivalent.

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Қазақ және түрік тілдеріндегі жаңа атауларды когнитивтік парадигмаға сай зерттеу

XXI ғасырдағы тілді зерттеу үрдісі тілді тек қарым-қатынас пен ойды білдіру құралы ғана емес, тілдің мәні мен өзіндік ерекшеліктерін сол тілді тұтынушының болмысымен тығыз байланыста қарап, оны ұлттың рухани, мәдени коды ретінде қарастыруда. Сондықтан «когнитологтар» неологизмдердің ішінде сақтаулы білімдердің құрылымын және олардың заманауи тіл иесінің тілдік және концептуалды әлем бейнесіне ықпалын талдауға тырысады. Мақалада Қазақстан мен Түркия тіл білімінің когнитивтік бағытының қалыптасу, даму үдерістері қарастырылады.

Түйін сөздер: когнитивтік лингвистика, неологизм, таным, сөзжасам, жаңа қолданыс, термин, ұлттық болмыс, уәж, жаңа ұғым, балама.

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Исследование новых слов в казахском и турецком языках в соответствии с когнитивной парадигмой

Тенденция изучения языка в XXI веке не только рассматривает язык как средство общения и выражения мысли, но изучает сущность и особенности языка в тесном контакте с носителем этого языка и считает его духовным и культурным кодом нации. Поэтому «когнитологи» пытаются проанализировать структуру знаний, хранящихся в неологизмах, и их влияние на языковой и концептуальный мир современного носителя языка. В статье рассматривается процесс формирования и развития когнитивной лингвистики в Казахстане и Турции.

Ключевые слова: когнитивная лингвистика, неологизм, познание, словообразование, новые словоупотребления, термины, национальная идентичность, мотивация, новые концепции, эквивалент.

Introduction

Understanding, commenting, thinking, making decisions, expressing, remembering, linking, etc. human cognitive processes, in addition to psychology, are neuroscience, anthropology, philosophy, cybernetics, artificial intelligence, etc. is a form of many subjects. After all, the human mind is still the most important phenomenon of civilization.

The discoveries made during the study of science open the way for other discoveries. Hence, this scientific direction has an interdisciplinary structure. Therefore, this scientific flow emerged in the West in the middle of the last century was widely used in the name of cognitive science.

Linguistic-cognitive aspect of Kazakh linguistics has been identified in the research of the following scientists: A. Qaidar, R. Syzdyq, E. Zhanpeisov, N. Uali, Zh. Mankeyeva, R. Avakova, A. Salqynbai, G. Smagul, R. Shoibekov, G. Gizdatov, K. Zhamanbayeva, E. Suleimenova, Sh. Zharkynbekova, A. Islam, N. Aitova, A. Amirbekova and others.

Language – cognition, language – human, language – consciousness, language – culture, language – society interconnection of associations has been developing in the Kazakh linguistics and becoming a cornerstone of the existing linguo-cognitive researches.

According to linguists working in this area with the help of language, people encrypt, collect, store, open and disseminate different knowledge. Therefore, «cognitologists» try to analyze the structure of knowledge stored in neologisms and their impact on the language and conceptual world of the modern language user.

Experiment

The cognitive direction of Turkish linguistics is still forming and developing. Turkish linguists have studied language processes from semantics point of view: Dogan Aksan, Ozcan Baskan, Ahmet Kocaman, A.Kemal Ozinonu, Huseyin Sesli, Beglan Togrul, Sabahat Tura etc.

However, there are researchers from Turkey who have been studying linguistic processes in Turkey from the cognitive point of view in recent years: Cem Bozsahin, Deniz Zeyrek, Zekiye Kutlusoy etc.

Therefore, linguocognitive studies are rarely encountered in Turkey and are often interconnected with psycholinguistic research, conducted in accordance with the US model, in close contact with human anthropology, neuroscience, psychology, in scientific laboratories and practical lectures.

Young scientist who defended his doctoral dissertation on cognitive sciences in Turkey for the first time – Ulaş Başar Gezgin. His book, «Cognitive Science Directory» («Bilişsel Bilimler Elkitabı»), published in Turkish in 2014, is a very important work (Gezgin, 2014).

Although this systematic research has not been carried out in Turkey, part of the graduate programs of psychology and philosophy faculties have been started in this scientific direction:

- METU Informatics Institute, Cognitive Science Program (MA, PhD);
- Institute of Social Sciences of Bogazici University, Cognitive Science Program (Master's Degree);
- Yeditepe University, Cognitive Science Program (Master's Degree);
- Trakya Society of Cognitive Sciences;
- Bilkent Society of Cognitive Sciences.

Lectures on psychology, philosophy, biology, computer science, mathematics and physics are given in these institutions. That is, the curriculum is not in a pure linguistic direction. In this regard, the Turks are still ignoring the linguistic aspect of this trend.

Here the main function of the language is to be a tool for the process of man's perception of the world, its cognition and understanding. According to modern human studies, the approach «language is a priceless human being» has become one of the basic principles of a civilized society.

Language corresponds to the function of the worldview in addition to forming the notion of public consciousness, understanding, reasoning which in turn influences it. National concepts and words, including new concept names and neologisms, have been translated into language and cognitive activities and the language itself is perfectly matched.

As every historical episode and social phenomenon leave the mark in language, language is a reflection of historical, social, cultural and spiritual changes in society.

Speaking about the cognitive function of language, B.Momynova said: «In cognitive linguistics, language is one of the types of human cognitive activity, the instrument of cognition. **Human encoding** or decoding the information collected through a language unit using the language. **Because** thinking structures do not live in a closed fashion, they become objects of a certain form, are materialized. The two sides of the language distinguish it from the other cognitive processes of the human being» (Momynova, 2005: 125-126).

While there is a pragmatic argument in the origin of neologisms, the cognitive aspect is of particular importance in determining the place of the new word in the language user consciousness. Cognitive linguistics is able to explore this issue in more detail and to understand the meaning of these phenomena. Therefore, the study of neologisms in the context of cognitive linguistics – one of the topical issues that defines the future of Kazakh linguistics.

Forming a tradition of writing new words and neologisms at the proper time, by writing and systematizing specialized dictionaries – is a requirement of public-scientific necessity.

The tradition of storing new words and phrases from the inside of the language for many years in a volatile collection has emerged in Turkey and Russia.

The Turkish Ministry of National Education has been closely cooperating with national leader – Atatürk, and has been closely cooperating with the Turkish Language Society.

For the first time in 1937, a terminological dictionary in the field of philology was published. Also special attention was paid to the terms of the school, and Turkish terms were elaborated in such areas as mathematics, physics, chemistry and biology.

The use of word formation methods, as a result of the addition and renewal of the Turkish lexicon in the early 40's, a great deal of neologisms was accumulated in the Turkish language.

These included the standard «Turkish Explanatory Dictionary» (Türkçe sözlük, TDK). This dictionary, first published by the Turkish Language Society in 1945, was reprocessed, corrected and supplemented 10 times (1955, 1959, 1966, 1969, 1974, 1983, 1988, 1998, 2005, 2011). Thereby it has been systematically introduced new vocabulary and terms, new dictionaries and dialectics, which were not used linguistically, were excluded from the dictionary (Akalin, 2011: 549).

This good trend has been continuing since 1985 at the Institute of Linguistics named after Akhmet Baitursynov (under the supervision of academician R. Syzdyq) and published three editions (1985, 1990, 1992) «New usages in Kazakh lexicon» («Қазақ лексикасындағы жаңа қолданыстар»). Unfortunately, this work has stopped now.

All the words and phrases included in this collection can be regarded as a form of intense, vibrant process in the language at the same time, although it can not be regarded as an officially accepted term name. **If there are many of these words in our language that fill up the vocabulary, then some of them can not quit it and gradually abandoned.**

In order to find the names of new concepts for everyday life, it is important to explore the potential of the Kazakh language without the need for foreign languages. The effectiveness of using the rich treasure of the Kazakh people, preserved in its language as a source of centuries-old spiritual heritage, has been studied in detail in the works of the above-mentioned scientists and proved by specific language analysis.

It is known that the development of the concept of «new character» of the development of the language in Soviet period in a certain direction was carried out with the direct leadership and intervention of the government.

And, in the course of independence, the new construction in the social and political life, the nature of new life, and the development of new relationships hundreds of thousands of new words were added to our language, expressing the life of society.

Historically, comparative and analytical studies have revealed that there are three different sources of language input:

1) to make a new word: *айқұлақ, банкер, бейнетаспа, бағдаршам, демеуші, есірткі, зертхана, оқырман* etc. 2) creating a word from the resource of the language itself: *билік, әкім, хұқық, басқарма, сайлау, мүлік, жолдас, орталық, төраға, ақсақал, қисын, таңба, кеңес* etc. 3) borrowing words: a) from other languages: *партия, парламент, оппозиция, банк, ипотека, тендер, агенттік, лицензия, театр, цирк, кино, газет, факс, батарея, бутик* etc. b) from oral speech (including dialectisms): *егемен, ұжым, кеден, сусамыр* etc. c) from oral literature: *қызмет, өнер, қауым, жарапазан, шаһар* etc.

It is possible to see the history of the Kazakh people, the world of their environment, the beauty of nature, the greatness of the nation, the passion for beauty and sensitivity, the taste, the language of the profession (clothing, food, tools, traditions and other names). The same trend continues in the era of globalization, with new names in science and technology, economy, and intellectual space.

The weight of research in this area is especially noticeable in recent years. The main reasons for this are not only the immanence of the language, but is closely linked to its complex and complicated nature, which is closely related to its public and social communication activities.

Therefore, the perception of language is a manifestation of the speech, the cognitive system at the time of perception. Our consciousness determines its meaning when it comes to the new substance and puts it into a series of similar effects. For this reason,

it is important to consider the nomination process as a cognitive analysis that implements the process of revival in the linguistic consciousness.

Because the information obtained is generated by analyzing and summarizing the unit, not only through the straightforward idea, but also through the cognitive approach. And the thing is that the name is unique the new and old data should be linked. With the new item and the previous word, the signs (motivation) interconnected in a new name it is not accidental that it is chosen by human consciousness. Examples of this are the terms *тұсаукесер* (presentation) and *кәдесый* (souvenir).

In the public and social sphere, the word *тұсаукесер* was terminally relevant to the new character of society in the period of independence.

This ethnonym is not used as the name in the «Explanatory Dictionary of the Kazakh language», but rather in the name of the notion of ethnocultural concept (cut the cords). That is, «The tradition, the ritual, is the twist of a child who begins to walk» (Qazaq tilining tiesindirme soezdigi, 1974-86: 290).

But although the roots of this word are broadly ethnocultural, the new meaning of the *тұсаукесер*, which is then ethno-actualized, is «the first introductory ritual». That is, it is now accepted as an alternative to the word *презентация* which was taken directly from the Russian language.

Тұсаукесер рәсімі аяқталған соң, оған қатысушылар кең де жарық Фест концерт залынан орын ала бастады (Егемен Қазақстан, 16.01.2010). (At the end of the *presentation* ceremony participants began to take place at the wide and light Concert Hall Fest).

Scientists-specialists in the matter are using the cognitive-pragmatical basis of such new usages and that they can explain of their word-formation argument:

«First of all, the social function of the state of Kazakh language, the process of revival of spiritual consciousness by interpreting a previously existing lexeme there was a need to integrate into the national concept.

Secondly, it is a linguistic unit commonly used in the official fields of cultural and social life, that has a high frequency of speaking, spoken language and general national practice»(Isaqova, 2008: 107).

Кәдесый – a new usage as the Kazakh equivalent of the name «souvenir». Considering the process of making it, the souvenir idea is a «gift». But this is not just a gift, «a product, substance that is offered as a ceremonial.» And *кәде* – it is a gift that is given according to the tradition (Qazaq tilining soezdigi, 2013: 608).

In Kazakh, the words «қалыңсыз қыз болса да, кәдесіз қыз болмайды» (no girl without a dowry, but no girl without a gift) is a language image of this tradition. Thus, the content of the new usage *кәдесый* is ethnographic. However, we think that the nationalistic sense of the contemporary use of the *кәдесый* in the modern intercultural communication and international contacts space will intensify its new functionality.

So, in the ethnographic concept of souvenir this equivalent made by the combination of the obvious *кәде* (traditional gift) and the high frequency of use *сый* (gift) was successful and became an alternative to the word «souvenir» in Russian for everyday use:

«Алматы қаласы күніне» орай көрмеге келуші 1000 адам көрме ұйымдастырушыларынан бірегей шоколадтан жасалған *кәдесыйлар* алады (Айқын, 10.09.2015). (In honor of the Day of Almaty 1000 visitors of the exhibition will get *souvenirs* made of real chocolate from organizers of the exhibition).

As for the Turkish language, the term *bilgisayar* (computer) is an example. In the 1970s, engineer, linguist, professor Aydin Koksak came up with a new name in Turkish from two words *bilgi* (information) and *saymak* (counting).

Initially, this word came into Turkish as a «computer», which means «calculator», «information processing».

Since the nominal mark of these two words is widely known, this name is one of the least successful Turkish neologism and has survived the modern Turkish language lexicon (Koksak, 2010).

Türkiye’deki *bilgisayar* pazarının en büyük yerel oyuncularından Casper Bilgisayar, 6 milyon dolara ‘teknoloji üssü’ kuruyor (Vatan, 20.12.2002). (Casper Computer, one of the largest local players in the Turkish *computer* market, is setting up a \$ 6 million technology base).

As the maturity of human thinking grows, the language’s function as a means of communication is mature and expand. **Consequently, new conceptual terms, terms created as a result of its intelligent improvement, deeper study of internal power should contribute to the further development and promotion of the language.**

For example, the source of the new word usage is basically formed through the tools written in the media and analyzed in public social practice. The same During the practical experience and the speech practice priority of the optimal, convenient model is observed. **This action is not organized and regulated by the collective knowledge and memory of the language user. When making a special word (the**

term is being created) it immediately identifies its meaning, its identity and spread readily by the writing language.

And when creating terms, it is possible to choose the words in the Kazakh language, select from them, and predict the orthography pattern. In this case, human activity and the conscious level of terminology, the sequence of terms used in it depends on the professional level of creators and to the knowledge of specialists who fully understand the content of the concept.

The role of ethno-linguistic, linguo-cultural studies in the formation of cognitive orientation in Kazakh linguistics is significant. The first symbol of the interconnection of «language and cognition», «language and nationality», «language and culture» were identified, the richness of our language and the spiritual treasures of our culture were studied in the works of scientists who formed these branches, and the basis of the direction of recognition of national identity through language in Kazakh linguistics (A.Qaidar, E.Zhanpeisov, J.Mankeyeva, R.Shoibekov and others).

Research in this direction is an effective and reliable argument for the formation of new titles that mark new concepts in accordance with the revival of the national consciousness during the independence period and valuable for cognitive researches.

For example, scientist Zh.Mankeyeva considers: «Language is an instrument of ethnos. It describes the national identity and feelings of the nation's representative. Spiritual activity of the person develops only in the society and through the spirit it is given to mankind» (Mankeyeva, 2008).

We find the source of the lingvo-cognitive orientation of the linguistic-oriented direction of the modern Kazakh linguistics as a language learning tool in the work of the national leader A. Baitursynov: «People communicate with other people and have their national identity, their own language, only those who write their own language will survive. A nationality that speaks in its own language and writes in its own language will never disappear. The most powerful thing that keeps the nation safe and loses is the language. A nation that has lost its word will disappear by itself. Those who are trying to add other people to their nationality are trying to spoil the language of this nation. If we want to be a nation of Kazakh people when thought about hunger we need to think about keeping our language alive and well» (Baitursynov, 1998: 80).

In this regard, Professor Q. Zhubanov, the founder of the scientific basis of the Kazakh linguistics, also draws attention to the following: «In

the nature of the human being, he has the ability to know others first then know himself. For example: Only after recognizing the photography of a person can he identify himself with other things – recognizes his own identity as a small world, and identifies it as a big one. For example: in Russian «небо» – «sky», «не́бо» – «palate» (in Kazakh *таңдай*); in the Kazakh language *таң* = «the name of the human world, the owner of the qualities of the highest side»; *таңдай* = «top of the human body»...The human recognizes the universe, forming an attribute portrait by comprehending the signs of individual particles» (Zhubanov, 1999: 94-120).

We find the harmony of this idea in the views of Professor S. Amanzholov on the interconnection of language and society: «As the society moves forward, world recognition of the human being will grow, art and technique will grow. New items associated with it will appear. New names for new things appear» (Amanzholov, 2002: 325).

In our opinion, the cognitive basis of new terms and words is the following conclusion of the scientist E. Orazaliyeva: «The notion of language sign (terms) is, in fact, a set of information about the particular matter, phenomenon; concept about this thing, phenomenon. In other words, the cognitive knowledge attached to the sign» (Orazaliyeva, 2007).

In any country, language changes in the transitional stages of socio-economic development are one of the most important issues of scientific research.

As the indicator of the dynamics of objective social and industrial changes in the context of changing global linguistic paradigms increased interest in studying the objective cognitive structures of the language is a phenomenon.

Therefore, when developing new vocabulary, it is important to mention the causes of their occurrence, the way they are made, the place of use (which area is most applicable, whether it is publicly accessible or something related to a particular industry).

Analysis of language mechanisms is very important from the standpoint of historical word-formation. They are systematized through motivation, and are determined by abstractions, associations and imitations. **In this regard, the study of historical word-formation from the semantic aspect, is the basis for the recognition of the meaning of the derivative new word as a result of cognitive processes.**

Because the problem of historical word-formation is considered cognitive in the interconnection of history and culture, which will allow determining the character of personality of the linguistic phenomenon, its meaningful development, the way of formation. That is why historical word-forma-

tion are interpreted as a cognitive process that determines the language development system, based on the level of human knowledge, within time and space.

This situation determines the capabilities of language services and speech potentials and allows them to deepen their content and meaning.

Professor A. Salkynbay explains: «Cognitive process that defines the language development system, based on the level of human knowledge, which has existed over time» (Salkynbay, 1999: 9).

In this regard, especially the analysis of the words made by the method of analytically-semantic word-formation in the cognitive, lingvocultural and lingogenesis aspect is of great importance in determining the national outlook.

For example, the term «дискуссия» (debate, discussion) in terms of meaning «to discuss a particular issue in a meeting, in the press, debate» has been translated into Kazakh as *пікірсайыс*:

Сондай-ақ *пікірсайыс* барысында үлескерлер проблемасы, балабақшалар мен өзге де мәселелер алға тартылды («Егемен Қазақстан», 26.02.2010). (In the course of the *debate* the problem of shareholders, kindergartens and other issues was raised).

Meanwhile, the Kazakh equivalent of the term «диспут» (dispute, discussion) is *пікірталас*:

Арал мәселесі соңғы оншақты жылда географ және эколог-ғалымдар арасында жиі-жиі *пікірталастар* туғызады («Алматы ақшамы», 29.07.2015). (The problem of the Aral Sea is frequently *discussed* by geographers and ecologists in the last decades).

In this regard, academician R.Syzdyq considers it necessary to pay attention to another phenomenon in the terminology process. It is sometimes the second-figurative name, along with the term name of a single concept.

It is intended to bring the idea to the audience, to the reader impressively and playful, such figurative names appear mainly in speech, press, and journalism.

As example of this the scientist uses the names of the *президент* (president) and *Елбасы* (Head of the country), which are used together in the Kazakh language.

The key term is the word *президент* (president), which can be termed *елбасы* when it comes to order. But the latter can not completely exclude the word *президент*, which is based on the one definition of a term (Head of the country). An expressive equivalent to contextual style is *Қазақстанның Елбасы* (Head of Kazakhstan) can only use the style

of publicism, and in the official documents this word can not be used.

After all, *Елбасы* – is only the name of the person who heads the country (the republic, the state), but it is clear that the president of different societies and companies can not be called *Елбасы*.

Secondly, in the world practice there are many types of governors of the country: *khan, king, emperor, prime minister, chancellor*. But one can not replace the other one (Syzdyq, 2001).

For this reason, scientists say that the term *президент* (president), *депутат* (deputy), *сессия* (session), *парламент* (parliament), *республика* (republic), *министр* (the minister), *семинар* (seminar), *комитет* (committee), *конституция* (constitution) can be used in the original form, and that the sub-series such as *Елбасы* (Head of the country), *халық қалаулысы* (people's choice) and *Атазаң* (Father's law) can be used for styling in certain moments.

Results and discussion

Today, it is in compliance with the requirement of comprehensive public and social work of the state language, considering the language units as a conceptual (new concept) marker in the consciousness of the language user, special attention is paid to cognitive activities in accordance with a new level of language research.

Thus, it can be considered as a lingvo-cognitive mechanism, or a method, explaining the phenomenon of «renewal» in the word-formation process using the conceptual principles of the classical work of V. Fon Humboldt, E. Sepir, A.A. Potebnya and others, who have also associated and studied the language with the language owner and V.A. Maslova, M.M. Kopylenko, A. Qaidar, who compares the language to the mirror reflecting the truth, as a theoretical-methodological basis.

This situation requires a complex anthropocentric approach to identify the capabilities of language services and speech potential, and to deepen their content and meaning. Because philosophically the «worldview» is: «... the basis of the spiritual relationship of man to the world (universe) and covering them in a general way, the concept of the interrelationship between man and the world «» (Yergali, 2003: 81).

Therefore, in its origin and existence, it is always closely linked with the person and the surrounding world. Consequently, the concept of «world» (universe) is closely related to the spiritual and behavioral nature of each ethnos. On the basis

of this, a holistic view of the established world is evident in the language. The truth is further accepted in human consciousness, understanding the thoughts, becoming a word and as a result of the process of expression, the «image of the world» has a second appearance in the language and forms a «language image of the world».

Of course, in the meantime, «knowledge», «consciousness», «thinking,» etc. phenomena are not excluded from the linguistic study.

Integral image of the truth, marked in human consciousness, preserved in the language according to the cumulative (inheritance) service of the language is determined by the historical word-formation analysis.

Cognitive aspect of motivation, reparation, association, abstraction, etc. concepts represent the process of word-formation. As a result, research in the linguo-cognitive, linguistic-cultural aspect is very important in determining the national outlook that has been preserved in the word. It would not be possible to accept and use new words without the national cultural associations included in derivative words that perform the cumulative language function.

Analysis of language mechanisms is very important from the standpoint of historical word-formation. They are systematized through motivation, and are determined by abstractions, associations, and recycling phenomena. In this regard, the study of the historical word-formation from the semantic aspect, is the basis for recognizing the meaning of a derivative new word as the outcome of cognitive processes.

Human language builds on the notion of truth, the concept of the world around us, the notion and concepts made during the action, the final conclusions and the principles of life. Therefore, when the modern language user acquires the environment and learns new public and social practices, it is the cognitive basis that the knowledge acquired and maintained by language.

We rely on the principles of the scientists consider the language cognitive system as a «direct truth of thought, expression of consciousness», «the mechanism of thought», «locking, hiding, storing information on the whole and deep content of language units as well as a cognitive way of reconstruction if necessary». Because here the main function of the language is to be a tool for the human being to embrace the world's acceptance and recognition, perception and understanding.

From this point of view, representing the language on a cognitive basis, which makes the

linguistic image of the world – one of the main trends in contemporary language science. As a result, the communicative and cognitive attitudes of the language, humanity is not only aware of the surrounding reality, but also the various phenomena in the world, answers it, updating information on its own and to make a new quality of reproduction in a conscious and unconscious manner (processes, summarizes, select, estimates, applies in practice).

In summary, as every historical period, social phenomena leave their marks in the language, new usages are a mirror of historical, social, cultural and spiritual changes in society.

Conclusion

As we have studying the results of the analysis, we came to the following conclusion:

1) By recognizing the language not only as a means of interacting with human society but also as a component of national culture in a particular language community, we can recognize and revive the historical development, tradition, traditional cognitive-learning values, life experience, spiritual and material culture of the ethno-cultural and linguistic community. As a result, the effectiveness of the linguistic-cultural analysis of word-based experience, which has been «overlooked» in the *language-human-culture* unity, has been defined;

2) In the era of globalization, this interconnection is a necessity of a complex study of language problem not only philologists, but also all those who study the interconnection of *human-society-nature*. Therefore, the process of determining the identity and recognition of a person (the nation) by language was defined as a linguo-cognitive phenomenon, combined with ethnography, philosophy, psychology, cognitology and culturology;

3) The main point of cognitive linguistics is the comprehensive understanding of language and human consciousness from the point of view of a single system, and a complex description of centuries-old language knowledge as complex structure, system as the fruit of the human brain. At the same time, the basis of modern cognitive linguistics science is based on traditional knowledge of linguistics, its basic concepts are defined in terms of interconnection of language and cognition. In this regard, cognitive linguistics was characterized by an integrated approach to science;

4) In anthropocentric paradigm developing in modern linguistics, the 21st century language learning process is not only a language of communication and expression, the essence

and specifics of the language are studied in close contact with the language user, the role of cognitive methods, which defines it as the spiritual and cultural code of the nation, has been proven to be of special importance;

5) Thus, in cognitive linguistics, the language is the main means of characterizing human knowledge. Because the mind, the thought, that is, the human

brain machine is reflected only by language and comes into the communicative environment, that is, the language action. As a result, the conceptual knowledge accumulated in the consciousness gives a great deal of information about the world's view of the individual. This knowledge of language constitutes a broken picture of the surrounding world.

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