

## THE LINGUOCULTURAL NATURE OF THE TURKIC METROLOGICAL NAMES

Balkenzhe Karagulova<sup>\*</sup>, Ainur Kushkimbayeva<sup>\*\*</sup>, Kulzat Sadirova<sup>\*\*\*</sup>,  
Sabyrzhan Mukhtarov<sup>\*\*\*\*</sup>, Nurbol Saduakas<sup>\*\*\*\*</sup> and Akkenzhe Trusheva<sup>\*\*\*\*</sup>

Languages of all ethnicities have some words that are no longer in use or they may have changed their meanings. This process is quite possible because language is a historical category and it is still developing. The changes taken place as a result of the language development change the meanings of words. Some words have disappeared and others are replaced by new ones. Some words remain in the language, and gradually acquire additional value, and others are used for a very short time and disappear rapidly from use. Every nation has diverse ethnic values that have been formed through centuries. They have various degrees of impact on the development of culture. Names of household items appeared in social life of people reflect the language they use. Those names describe national outlooks, traditions and customs, peoples' aims and dreams, their social lives, perceptions and beliefs, their attitudes towards the surrounding world. Terms of metrology of Turkic languages (Kazakh, Karakalpak, Kirgiz, Uzbek and etc.) are described in connection with their social life and culture in this article.

**Key words:** Lexicology, Turkic languages, terms of metrology, history of language, ethno linguistics, comparative-historical method, national identity.

### 1. INTRODUCTION

Every nation has its own history, traditions, literature, cultural patterns and perspectives. And its language serves to carry them from generation to generation. That is why the lexicon of any language is closely connected with its history and culture. For that matter, the investigation of the semantic structure of words is intended to analyze the national terms of notions and objects. In the Kazakh language this issue deals with ethnic and historical values of the nation. E.Zhanpeissov in his work «The language of epopee “The path of Abai” by M.Auyezov» notes the following: ‘It is natural that the word stock of any language is like a mirror of the nation’s history, culture, life and its material and ethnic values, because any phenomenon in different spheres of its life leaves the glimpses and signs in its word stock like evidences’ (Zhanpeissov, 1976, p.18). As we have stated above, the language is also closely connected with the culture of the language users.

<sup>\*</sup> K. Zhubanov Aktobe Regional State University Republic of Kazakhstan 030000, Aktobe, 34, A. Moldagulova St.

<sup>\*\*</sup> S. Amanzholov East Kazakhstan State University, Ust-Kamenogorsk, Republic of Kazakhstan 070020, Ust-Kamenogorsk city 30 Gvardeiskoidivisii str.34

<sup>\*\*\*</sup> Philological sciences higher doctorate, K. Zhubanov Aktobe Regional State University 1

<sup>\*\*\*\*</sup> K. Zhubanov Aktobe Regional State University 1

Every language has notions related to its culture, such as: traditions and customs, outlook and social lives. So, we want to stick to the main terms of metrology common to all Turkic languages in our research.

Turkic languages have had interactions between themselves through centuries and they have very much in common. Firstly, they have the same historical lexical elements. According to K. Mussayev, "that has been quite a natural process taking into consideration the fact that the predominant mass of the Turkic-speaking peoples for thousands of years had led nomadic way of life, being engaged in hunting first, then the pastoralism. As a result of a mixture of certain words of languages, initially for a particular characteristic of Turkic languages, " have gained" vast territories"(Musayev, 1984, p. 33).

These close ties and similarities are not sometimes quite clear in Modern Turkic languages, because the languages are always in the process of development and they have their own directions and historical development. The Kazakh language has its own historical development as well. However if we analyze its old written monuments and linguistic norms, we realize that its phonetic and grammatical structure were formed and fixed on the bases of old Turkic languages.

Most of the words used in different spheres of social life have been originated from Old Turkic language and they have formed general Turkic word-stock. The scholar E. Sevortyan wrote about general Turkic word-stock as "common Turkic bases in many cases were created during the later period, particularly in the era of a written language, spreading from one language or languages of the area to the remaining areas, the majority of general Turkic languages" (EDTL, 1980, p. 25).

People have experienced a lot over the centuries that reflects the variety of norms of spiritual values. Their degree of impact on the development of its culture is diverse. Prosperous nations have their own forms of material and spiritual culture. They have been absorbed in their language and culture through centuries. They are seen in different fields of their social lives and terms of everyday life. They thought about giving them down to their children in the future: their traditions, aesthetic norms, even, terms of meals, traditional instruments and tools, furniture, traditional costumes, accessories, elements of their culture and etc. We can see the nation's history, life, intellectual and aesthetic tastes not only by its spiritual wealth, but also by its every day household equipment, home furniture, outfits and decorations. All of them have been reflected in its language.

## **2. MATERIALS AND METHODS**

We opted for a comparative method in this research to state the differences of the terms of metrology and borrowed words. More than 100 metrological terms have been analyzed and compared in Turkic languages. Besides, the historical and comparative methods have been used while giving facts from cultural and social

lives of people. To restore some of the names found in the life of the people, it was necessary to reveal their definitions, that is why ethnolinguistic, etymological methods have been widely used in the research as well.

For comparison and translation of international and borrowed terms we used comparative method in our study.

## RESULTS

There are a lot of publications of the authors. They are the training aids “Kazakh tilindegikonergensozderingusindirmesozdigi (Definition dictionary of Kazakh archaisms)” (2013), “Kazakh eskilikteriningtildegikorinisi (The features of Kazakh archaisms in language)” (2004), articles in international and republican conferences such as “National ideology: The lingo-cultural meaning of moral and cultural terms common for Turkish languages” (YOM Turk Danyasi Kultur Dergisi, kis 2015, #32.P35-42), “About use of Aologisms in modern Kazakh language” (The USA Journal of Applied Scienced. - Cibunet #4 P.28-30), “Zhalpyturkilikkabatka tan ataulardynlingvomadenisipaty” (Dil, kulturvetarihuzerine (Makaleler) NIGDE, 2016, pp.105-108). In the future the authors have plans to make the project to define the cultural features of lingo-cultural meaning of Turkic people.

## 3. DISCUSSION

The idea of studying the language through its culture was first proposed by V. F. Humboldt. According to V. F. Humboldt, language has its own intrinsic spirit, the peculiarities of that spirit is passed from generation to generation through its language (Humboldt, 1985, p. 18). In the words of A.A.Potebnya, “language is not a phenomenon, it lives and reveals the culture of the people” (Potebnya, 1989, pp.155-156). This anthropological approach studies the language from its historical point of view. Linguistic researches and extra linguistic factors of the language let the scholars understand the language from new quality and approaches. This approach was first founded in the XIX century. In XVI-XVIII centuries it was followed by the logical direction for and against universal grammar. The main attention was paid to the form of linguistic theory of a language. The founder of this idea was a prominent German linguist - V.F.Humboldt.

The names of most terms took their beginning from the first stage of human society. Each community, tribal members around their environment had to learn about a variety of things like: terms of numbers, space, weight, volume, time, and other qualities of things and phenomena. The examples of the names of the national metrology measurements of elementary language of human society begins to affect from their early childhood. E. Zhanpeyisov describes it, “numerals by nature are always in close dependence on the public way of life” (Zhanpeyisov, 1996, p. 119).

National measurements have been concerned as one of the interesting aspects of any ethnography and culture of all nations. As the Kazakh proverb states, "People always say the right things", national measurements have been used as precise dimensions for a long time. Because, our ancestors had been using them from early periods and on the basis of those dimensions people had created measuring system. Our language is quite full of different names of measuring time, length, distance, volume, and weight. However, in this work the main regard is going to be put on such metrology denominations which are out of everyday usage and outdated.

According to ethno linguistic and historical works, members of every society and tribes paid great attention to the process of describing their environment on the basis of numbers, space, volume, time and other features of quality. Also those works state the primitiveness of their cognition of the world. Within the history of any nation, those denominations of metrology have been connected with their ways of lives. For instance, tyugis(Turks) in Zhungo's (Chinese) annals, used the time of grass growth to measure seasons. S. Zhanpeysova gives evidence to this: "...they had been defining the change of years and counting time according to green colour of grass. Turks do say he is three greens – he is in his three *uaninda*, thereby, *uan* means an unfinished year" (Zhanpeysova, 1989, p.19).

The following statements also make sense on this theme: "New year of Kazakh people is not a religious holiday. People do not make any kind of religious rituals. They just greet each other and congratulate with ages that they are going to receive. They wish that their food was full of white (food made of milk), and blesses each other wishing this year will bring happiness".

Turks had been using other ways of cognition, memorizing and decoding numeral notions. Some researches point out that "the Yuhuan lived in round yurts, ate meat and drank *kymys* (mare's milk). They had no written language. Leaders of tribe used to distinguish soldiers with sheep's marks. They counted the number of people, horses, cattle and also taxes with the help of marks on trees. In order not to forget things they cut marks on trees and tied knots on ropes" (Zhanpeysova, 1989, p. 20). There had always been its own system of measurement of any nation. Kypshak tribes had their own system as well. Nowadays those names of measurements are *piyalai* (a cup), *tabak* (a bowl), *sharayak* (a pan), *kap* (a bag), *kanar* (a sack) and *kumyra* (a jug), which are used in the sphere of agriculture and trade. All of them have not been chosen accidentally, but have been formed in accordance with some rules.

Some aspects of national dimensions and usage of ancient numeral words can be found in the Kazakh language as well. It is obvious that Kazakh people had experienced the nomadic style of life for many years. In this way, the main question is about the measurement of time, volume and length during the movement from one place to another in all seasons. During that period the Kazakhs were not used

to measure time by hour and space by meter. May be it was unnecessary for the nomadic life they had been living. Thereby, people of that period used their own words and phrasal verbs for measurement in accordance of their style of life. For instance, such time expressions as *biesauym* (*the time spent to milk amare*), *etpisirim* (*the time spent to cook meat*), *boztorghaishyryldaghanda* (*when a lark tweets*) and space measurements as: *audemzher* (*not far away*), *birzhutym* (*only for one zip*), *birshokem* (*a handful*), *biruzim* (*only one piece*) were used. That is why; this research reveals the depth of Kazakh history.

All words in the Kazakh language had their measures and restrictions. People knew that every measurement had definite objectives and it had been considered as the external picture of the internal morality. The external measurement of anything, its length and weight, and its softness or toughness is the main factors that influence perceptions of human beings.

There are a lot of ancient words in the Kazakh language that define measurement units.

Is the language comparable with anything in this world? For example the word *couple* in the Kazakh language *zhup* means *equal-teng*. If there is a mountain, there always is the lowland. All humanity is divided into mothers and fathers. It means that our world is made of opposites. The ancient experiences of our ancestors who used to spend days and nights under the open sky were encouraged to study the nature, therefore it led to create the units of measurement. Thereby those units are one of the aspects which show the richness of our language. Everything in this world has its own dimension. Our ancestors named those dimensions on the basis of environment, nature, or the shape of things, they even created denomination in accordance with the part of body. For instance, they could tell the time with the help of the sun and the stars helped them not to lose the way at night.

The appearance of any phenomenon in space was used as the space dimensions. In this way patterns which are tightly connected with people's everyday life and their household served above mentioned role. For example, one of the main trades of ancient Kazakh people was livestock farming, therefore some phrasal verbs were formed, such as: *kozykoshzher* (*movement of lambs- means not far*), *tayshaptrymzher* (*the movement of foal- means very close*), *ayshylykzhol* (*movement that lasts for a month*) have been frequently used.

The majority of those kinds of words prove the richness of language of Kazakh people. K. Zhubanov tried to explain it as following: "It is not possible to say that the length of two trees is 55 *karys* (measurement with two fingers) or 55 *kulash* (measurement with the amount of space that hands cover) only after defining the first tree's length as 50 *karys* and adding them with each other. Because 55 is not the result of mathematical adding but it consists of different dimensions. If we want to show mathematical results, we have to measure them with *karys* or *kulash*" (Zhubanov, 1999, p. 25.).

Names of metrology also have been used in proverbs and sayings of the Kazakh language. For instance, “*Ekteliauyzga, turtelikakpak*” (*Keep your mouth shut*), “*utiriktinkuirygybir-aktutam*” (*The word of truth lasts forever, but lies last only a moment.*), “*Aurubatpandapklredl, myskaldapshygady*” (*It is not easy to cure the disease*), “*Kunlazyptontozsa, Bergen kuylekkezbolar*”, etc..

All examples mentioned above show the connection of measurement with the life of nation. This process passed not only to our nation but also to many others. Therefore all of them have direct connection to the culture of this or that nation. Hereby, it is necessary to point out the aspect of borrowings in every language. Because of different economic and social interactions, elements from one language interfere with the other. This also shows some epic moments in history. Mostly, the Kazakh language borrowed some words from Arabic, Persian, Chinese, Russian and Mongolian languages. Arabic, Persian and Iranian languages are the dominants among others which influenced the Turkic languages, especially the Kazakh language. As an example we can name such words as *batpan*, *cere*, *pyt*, *kyruar* (*measures of weight, varies in different Muslim nations*) and others. As the dimensions of weight P. Khamdamov underlines the role of Uzbek words as *miskol*, *paisa*, *kadok*, *chaksa*, *botmon*, *dakhser* and *chorak*. The word meaning the lightest weight was *miskol* and the heaviest was *batpan*. In Khoresm *miskolis* used as 4,55 g., in Bukhara 4,8-5 g., in Samarkand 4,46 g., *batpan* stands for 200-300 g. In Explanatory Dictionary *Kadak* is equal to 200-300 g., the Uzbek variant is *kadok*.

However, due to the development of society those words mostly have been replaced by other ones.

The lexeme of *cere* is one of those dimensions. It is equal to one *suiem* (a measure of length equal to the distance between the outstretched thumb and forefinger) (UzRDic, 1988, p. 275). In the Kyrgyz language it is equal to the length of four fingers [YuSL, 645], in the Karakalpak language it means the highest quality and also the measurement of the quarter of *batman* (KkRSI, 1958, p. 575). In the Turkmen language *cere* is the distance between thumb and forefinger (KkRSI, 1958, p. 573). As we can see this concept differs a bit only in the Karakalpak language defining the dimension of weight. In Radlov's dictionary it is used as 'the distance between a thumb and a little finger' (RDic, 1911, p. 458). E. Zhanpeisov studied this term very deeply and found out another meaning as «*zhuan*» - *thick*: '...Some of them were happy about his power, others to the style of dressing. All of them seemed as *cere*, stubborn and selfish people...'. The author compares the usage of this word with the usage in the Mongolian language which originally means spear with sharp ends, trident. So, this word can be found in Kyrgyz, Kazakh, and Turkish and Mongolian languages (Zhanpeisov, 1996, p. 1210). Also in Budagov's dictionary 'Cere is used in Italy and Turkey and means small, measurement and 8 inch' (BDic., 1871, p. 627).

A. Radlov says that the words ‘*cäpä*’ quarter, *cepä* (in Kurgiz) have the same meaning: *Cepä karys*” the distance between the thumb and little finger (as a measure)” (Radlov, 1911, p. 458).

In the Kazakh language numerals: *on san* (numberten), *ush san* (number three) have their own meanings. The term *san* is explained in Turkic languages in different forms, for example: in Taranshi and Osman Turkic languages, means: 1. Big number, plurality, a hundred thousand [USL,p. 631]

We can meet the information about *san* in Shokan Ualikhanov’s works: “*Сан*— more than *tulin* and used more as a military term that corresponds to the division, *six sanofalach* (in Kazakh: *alty san alach* )” six numbered i.e. a lot, *ten san* means million [Ualikhanov, 1985, p. 387].

*Batpan* – a measure of weight. In Kurgiz: 1. *Batman* (a measure of the weight from 4 to 16 feet in theFerganavalley, 12 feet along the River Talas: 2. *Batman*(ameasure of land about two acres in the valley of the River Talas) (KkRD,1958, p. 117). In Kazakh it means ‘zhuk- luggage’ except the term of measurement (KSE, 1978, p.58.). In the literary Shagatay, Turkpen, Osman, Khyua and Kazakndyklanguages the term ‘batpan’ meant ‘four feet weight’ (RDic, 1911, p.1516). Kazan people use ‘batpan’ as a measurement for the ‘half of ten acre’ (BDic, 1871, p. 231).

In the etymological dictionary of Turkic languages of E. Sevortyan different forms of this term are given which have undergone through different phonetic changes, as: ‘weight’, ‘luggage’, ‘length of earth’. There are many comparisons of this term in the works and dictionaries of V.I. Dal, D.N.Ushakov, I.I. Sreznev. These sources prove that the terms: *Batpan*, *bezmen* have the same genetic origin and have common elements and meanings. *Bezmen* 1. It was a spring mechanism for determining the weight of bodies without the help of a scale, from Turkic ‘Batman- measure of weight about 10 kg’. 2. Regional (north Russia and Siberia) unit of weight of 21/2 pounds. Old Russian *bezmen*-a very heavy thing.Korsch explains *bezmen*being originated from aTurkic word *Wesne* “scales”.

There are other points of views on the origin of the term *batman*: ‘... *N.Shansky* considers: it is an old Russian term which was borrowed from the Tatar language, the root is “bat” which means ‘sink, stick, sink + affix “man”’.

The terms ‘*san*, *lek*’ mean ‘ten thousand’ and sometimes ‘a hundred thousand’ in Turkic languages.

In this case, S. Zhanpeyisova states that: the term referred to three rubles in silver money in the Persian language, and *fortytanap* which is used as the name of the size of the land in the city of Buhara.

*Tanap*- an Arabic word, means the size of the land, the value of the land, which is measured with arope.Tanap has -40 acre, 3600 quarter people (about 6,1 hector land (Zhanpeyisova, 1996, p. 22).

The numeral which causes misunderstanding is *saypkyran*. This lexeme is used in the meaning of ‘рубль- rouble’ by Shokhan Ualikhanov (Ualikhanov, 1985, p. 115). But V. V. Radlov writes about it as following “Sayipkiran (Azerbaijan), silver *malta 1-10 tuman*”. Another term - numeral which confuses people is *haruar* formed by the root *har* with the meaning *esek- a donkey*, followed by the suffix *yap (uar)* of the Persian origin that gave a birth to a word *Kyruar*. As a numeral it means 300 kilos, the weight a donkey can carry. In Persian it is spelt like ‘*korur*’ and means 500 thousand, half a million weight. *Kyruar* now changed its primary meanings and has become an adjective and used in the meanings of “numerous, big, large in its amount”.

*Uderym* - twenty or twenty five kilometers on land. In old times this term was used as ‘a day distance from morning till night’ for people who led nomadic way of life, when they moved from one place to the other. L. Buadagov explains this distance as duration of time from 9 p.m. to 10 a.m. from the Mongolian language origin and had the meaning ‘*daytime*’ – ‘*kundis*’, ‘*уд*’ - ‘*ud*’ - ‘*kundisgiuakyt*’. The root is of Mongolian origin of ‘*taltus*’ – (the noon) (Zhanpeyisov, 1976, p.138). R. Syzdykova also approves of this statement and makes some additions. According to her statement the root ‘*ud*’ meant ‘moving one by one, following each other’. For example in the phrase *Uderekushu* – *Moving in the evening* - means starting to move late in the evening when the weather was not very hot or moving in early morning when it was cool and having rest when it was very hot in midday. It was convenient time both for nomadic people and sheep. Thus the term ‘*taltus*’ – ‘midday’ had the meaning of ‘*uder*’ and ‘moving following one another’ had the same meaning and used as synonyms. (R Syzdykova, 1994, p. 159).

There are some terms of time duration in Turkic language. For example: in Tatar ‘*beshin*’, In Persian ‘*peshin*’ has the meaning of ‘time in the afternoon, approximately 2 p.m. According to E. Zhanpeyisov they are of Arabic origin. In the Kazakh language there are also the phrases formed with these elements, like: *kishibessin*, *ulybessin*, *kulamabessin*, *kozhabessin*, *bessinmachal* (different degrees of the measurement of time). The phrase *saskemachal* is used in epics. N. Ualiev states that the term ‘*machal*’ in Kyrgyz ‘*maal*’ has the meanings of ‘*uakyt, tez*’ – ‘time and quick’. These nominatives are met in the Turkic languages: in Turkish: ‘*kesaznabeisenbi*’ < *kese*, that means - ‘small amount, *azna*’ - ‘a week’, in the Karayim language: *baraski* ‘Friday’, *kishibaraski* ‘Thursday’.

The time in the afternoon ‘*ekindi* – *ekinti*’ in Turkic languages means ‘time before sunset, about 4 p.m.’. The lexeme ‘*ekinti*’ had changes in Old Turkic languages: *ekndi* – *ekinti* – *ikinci* – *ikenci* – *ikinti* has etymological similarities. (BDic, 1871, p. 200).

People who had led nomadic life for centuries and lived in open air riding horses were Kazakh people. Their life was devoted to their motherland and their life was impossible without their domestic animals, and the fate of the animals was



impossible without green pastures with water. In order to survive in the way they lived they had to define the time and weather with the help of surrounding world and different phenomena. They had 'seven dangers' in their hard lives, which they had to prevent and survive. They had to find their ways in deserts, differentiate the seasons, determine useful time and place for breeding animals.

Ancient terms of national numerals and measurements are *saske*, *tansaske*, *kulkynsari*, *aksham*, *sauir* (April), *otamaly* (May), *kokek* (April), *mamyr* (May), *karasha* (November), *akpan* (February), *kantar* (January) and etc. according to E. Zhanpeisov.

One of the ancient months is -'Otamaly- May'. It's the fourth month of the year and the first month of summer. *Otamaly* was very important for people who led nomadic life. This month was very important for them, because their livestock could graze after a long winter. This time was indicated in other nations as well. For example, French people had a month 'prairial' which had the meaning 'the time when the earth wakens'. Altay people had also *otamaly* which meant -'kukai-a green month', Tubash people call it as -'otay', and Shorsha it also -'otay' or 'kyrasurgenai' that means the cattle can graze.

Etymology of the word 'Kazan- October' is connected with domestic animals. It is the time when people did not milk mares and having no 'kymys- mare's milk' they had to store meat for winter. They cooked meat in big dishes- 'kazans' like 'bowls'. That is why this month is called *Kazan*. But it does not sound convincing because people cook meat in other seasons and months as well.

Another fact about *Kazan* is the following: birds begin to fly to the warm countries in this month of autumn, but some birds like 'kuzgun' stay in South Kazakhstan and Siberia. The term *kuzan* was used in old times instead of 'kuzgun', so this term might be the origin of the term *Kazan*. And also Chulim people call this month as 'kuzan'. Shulim and Babarian people like Sibereans lived in neighborhood with Kazakh people. We have to admit this fact as a proof.

In 'Kantar- January' we can hardly see the sun. M. Iskakov states that in *Kantar* the days become shorter and nights become longer, so the two sides of scales are called as *Kantar*, so this month was called as they have associations with that season. We approve his statement as these facts have associations and similarities in their meanings.

According to B.A. Kuftyn in 'Karasha- November', the earth becomes black, because of animals and there is almost nothing left on the ground. We can meet a proof of that description of the month in Abai's works: *Kuseutozgan*, *otzhokelding many tumanbolar*, *zhelsoksashantozani*. (poor people without wood to make fire become poorer and are covered by black dust if wind arises). People named their children *Karasha* born in this month. We can meet examples in Akan Sery's songs as well: *Karauylmyn*, *Yessenbay-Karashamyn*, *altynbesikhalkymazharasamyn* (the author calls his name being *Karasha*). In general this month has its own associations

and meanings according to national cognition and understanding. One more definition of *Karasha* is given below, which is worth considering as well.

The tax was gathered from people in this month in VIII-XVII centuries. The tax is called '*kharazh*'. Farmers paid with harvest, nomads paid with cattle. The type of tax '*Kara mal*' was paid with precious things. Today's words like '*karzhy*, *karazhat*, (*kharazhizat*)' originated from that notion and they are used as economic terms. Those poor who couldn't pay tax were strictly punished. Their days were '*kharan*'. Biruli described fully that the '*kharazh*' tax led people to frustration. According to this data, we can say that *Karasha–November* – a month of '*kharazh*' was the deadline of annual tax. Minor officials were called '*khan's karashasy*'. They are the agents of khan who gathered '*kharazh*', in other words *receivers* or '*kharakhsylar*'.

One of the ancient measurement units is considered to be – '*karys*'. It is formed according to the hand of the person. '*Karys*' – is measured with the distance between the thumb and a little finger. The distance between the thumb and middle finger is called '*karyssuyem*'. This name of measurement is given in folk epics like this:

*Kolymdagyzulphakar, karyskarazherinde or:  
Karyssuyemboylatip...*

As for the origin of the word '*-karys*', it comes from the Iranian word '*garys*', which means width. In the Kazakh language the word '*garys*' was transformed to other forms. The root of the word '*kary*' is noun. '*Kary*' is considered as the distance between the hand and an elbow. The affixes –sh, -s in the past had the diminutive value and pushed to the formation of the word '*karys*' which is much smaller than '*kary*'. In phrases like '*Mandayikerekarys*', '*Zhylkininkazysykerekarys*' it is difficult to notice that here is measured not the height of the object, but the width.

The origin of the word '*arshyn*' which is used as the measurement alongside with the word '*karys*' is also interesting. The word '*arshyn*' is used rarely. It is the Iranian word *arsh*, which means the distance between a finger-tip to an elbow. After the word '*arsh*' was transferred to Turkic language it was given the ending –yn and meant the name of length measurement.

In Uzbek '*kary*' – is the measurement of 140-145 centimeters; *kary*: 1) a distance between a hand and an elbow; 2) outdated length measurement, approximately one meter – the distance between the hand elongated from a breast and the finger-tip.

'In the encyclopedic dictionary of Kazakh traditional culture' it is defined like this: '*arshyn*- a measure of one metre, metre'. However R. Syzdykova gives the example from Bukharzhyrau's poem:

*-Tusyarsyndysuluyin  
Silkiptoseksalaalmas...*

and states that in 'Comparative dictionary of Turkic languages' the word '*arshyn*' in the Nogay language means 'silver, silver jewelry'. So she translates the sentence

as *'the bosom of a beautiful girl is full of precious jewelry'*. Maybe in Nogay-Kazakh time it was the symbol of beauty, fashion and wealth. Outwardly this explanation seems quite convincing. But this word is often used in ancient Kazakh epic poems or in any other work as a name of length measurement and mostly comes with numerals: *-Altyarshynakbolat... or-... Tanyrkaptalayadamturatugin,*

*Zhartyarshynkuyrigininagybolsa.* The word *'arshyn'* is often used in the works of Sh.Ualykhanov. The scholar used it also as a length measurement: "During this winter the thickness of snow didn't exceed 1,5arshyn. At the place near to the mountain it exceeded 2,5arshyn" (Valikhanov, 1985, p. 28). So, we must consider the word *'arshyn'* as a length measurement which was formed in ancient times in Kazakh's life.

One of the length measurement is *'kulash'*. In Turkic languages this term means *'extremely long'*.

*Arandayauzinashady,*

*Kulashtapayakbasady.*

*...Masatydanshalbary,*

*Salakulashbalagy (the description of a person is given showing the length of steps taken)*

*'Kulash'* is the distance between hands elongated at the level of shoulders. In Bukharait was used measuring 142,24centimetres. The morphological structure of the word: *kol (an arm)+ ash (ash - a verb to open)*. It was transformed into variants like *kolash/kulash*. There are some phrases in our language that originated from this name – *kulashboyi, (armful, spatial), salakulash (long, armful, wide)*.

*'Suiyem'* is the distance between the thumb and an index finger. It is of 17-18 centimeters long.

*Elim bay, baksham - zhemis, zher-suymmol,*

*Birsuyemtilemeimeiz, zherdizhattan. (the richness of the country is described and nothing is asked for from anybody else)*

In Turkic languages, namely in Kyrgyz and Yakut languages the word *suiyem* means one quarter of an object which is measured by an index finger. For example, *'suyembarmak'* means – an index finger, *'bashambarmak'* – a thumb, *'kulembarmak'* – a little finger.

In conclusion, the meaning of the word *'suiyem'* is an index finger.

The word under consideration *'suiyem'* in the Kazakh language had been the basis for measurements like *'karyssuiyem, synaksuiyem, keresuiyem'*.

So, the word *'suiyem'* means the distance between the thumb and an index finger. *'Karyssuyem'* is the distance between a middle finger and a thumb.

From these examples we see that the words *'sazhyn'* and *'arshyn'* can be used with their synonyms which mean length, height.

One of the names of measurements generated by people is – *'alageuyim'*. In the Kazakh language it is synonymous with the words *'alagobe (kara-darkness),*

*tan karangysy-the darkness of the early morning, tansarielen-alanuakit'*. The word 'alageuyim' in the Karakalpak language is pronounced like 'alageuim'. Here the word 'ala' can be used independently, whereas the word 'geuyim' is used only as a component. The word 'ala' can be found in more than thirty Turkic languages as a separate word, a derivative root, a pair word, a conjoint word and is used as a determinant which defines the external view of the following word or a leading component of pair word. The pair of the word 'ala' - 'geuyim' is of one origin with the words in today's Turkic languages that are used on their own like *gugum* (Uigur), *geuim* (Karakalpak). It is used in these languages in the meaning of 'by the evening, darken'. So, the word 'alageuyim' is the combination of closely related words that have one meaning – interval time. It is not difficult to prove that the words 'gutum' in the Uighur language, 'geutim' in the Karakalpak language were transformed into 'geuyim' in Kazakh. The sound *u* was replaced by the sounds *g-gh-k* because they are close to each other in articulation, the sounds *gugum* were shortened and were formed as *-uyi* (*geuyim*).

"*Togys*"- the system of a time measurement which is conducted through the Urker constellation. Crossing of a lunar sickle or disk of the moon by the Urker constellation is called 'togysu' or 'togayu'. The Moon and the Urker constellation do not come across each other very often. Kazakh people used to call the time between two meetings a *togys month*. It lasts approximately 28 days. The moon and the Urker constellation cross each other thirteen times in one year. In one year there are thirteen 'togys months'. Measure of *togys* existed in Turkic and Indian people. According to data of N. Patanin, Siberia's Turkic people (Altay, Hakhasa, Tuvinians, etc.) before Kazakh revolution used the measure of *togys*.

The next time measurement is "*aksham*". '*Aktamaknamazdygerkezinde, keyed akshamzhamyraykeledy*'. (G. Mustaphin). In some Turkic languages (Kyrgyz, Karakalpak, Turkish, Azerbaijan, Turkmen) the word *aksham* means 'evening, late evening'.

M. Kashgary denotes '*aksham*' as late evening. In V.V. Radlov's dictionary '*sham*' means evening, a pray read in the evening. Kazakh Short Etymological Dictionary gives the following definition: '*aksham*' can be a compound word combined with two roots. (Rdic, 1911, p.27). In the Persian language '*sham*' – supper, evening time. So, the word '*aksham*' is used as one of five time prays could be connected with this time. In the evening it does not get dark at once. To some period it seems like 'light evening' or 'white evening'. That is why this time could be called '*aksham*'.

In 'The Encyclopedic Dictionary of the Kazakh Traditional Culture' the length measure that coincides three "*kez*"- periods (2,13 metr) is called '*sazhyn*'. In the Esykriver there is a wonderful waterfall of five '*sazhyn*'. In general, this tomb's area is 30 *sazhyn*, the height is 7 *arshyn*. The height of an apple-tree from the hole is 15 *sazhyn*.

Each citizen of our country has to know his native language, religion and the past, because the person who tries to understand himself and the people can respect others. Only that generation who can enjoy the best valuable treasure of their language will love his people and think of future. The examples of language users convincingly illustrate that successful communication depends on the enhanced metacultural competence of the participants (Farzad, 2011, p.128). Within many centuries Kazakhs wandered in the spacious steppe and expressed their feelings by means of poems and songs. They respected the words of wisdom as a source of mind and thoughts. Even if they did not obey a sharp sword they obeyed wise words. Precious words were transferred from *zhyaus* to *zhyrshys* (*poets*) and finally reached our time without damages.

Kazakh original terms can define main notions of the Kazakh terminology no matter how they are used: separately or in combination with other words. If we take into consideration the fact that those terms have been developed, selected naturally, and as a result of it they maintained terminological characteristics, we can say that the Kazakh language is rich enough (Karagulova., 2016, p.3].

#### 4. CONCLUSION

Having analyzed names of metrology which is one of spheres of lexicon of spiritual culture we can see lingual and ethnographic data. Cultural cognition is transmitted through language and is instantiated in the content and use of language; it is reflected in categories, schemas and metaphors. Language (morph syntax, semantic meaning, pragmatic meaning, discourse features) is entrenched in cultural conceptualizations. During development of spiritual independence of our people these data were very important as it is the interface of language, culture and mind (Athanasidou, 1997, pp.579-588). Our people have generated various terms of measurements since ancient times. Here we should take into account that some of them have already become outdated.

We were convinced that terms of metrology, which are part of the native language, were created on the basis of national consciousness and life. And we know that these names can be met quite often in folk literature. In Kazakh life where all secrets of the nature were investigated deeply there is a set of national names of measures which were created as a result of life experience. Observing an inexplicable force of nature which does not obey the person they gave the corresponding names. Here we notice that nomads were not worse than the real astrologers.

In the course of working with the language material and carrying out the research, we have found out that people generally made up names to measures using their body parts. Also our ancestors on the basis of names of the five armors made up new types of measurement. So, in the Kazakh language the group of terms of metrology is formed as a result of a certain object, the phenomenon, their

external features and various actions. Therefore emergence of morphological structure of the word as measures in different language categories is a natural process. But their structure as names of a measure is various. For example common nouns, names of scientific and technical terms, verbs and ordinal numerals are not used as names of measures. The adjective and ordinal numerals which stand separately are seldom used. Adverbs except an adverb of a place and an adverb of time are not used. Summing up the scientific work it is possible to draw the following conclusions:

- The language is a mirror of people's culture, the language of those people reflects their national outlook by means of literary work;
- The language of people has to be considered together with national mentality, customs and traditions;
- Ancient units of measures according to the stylistic functions and morphological structure correspond to Kazakh life. They are laconic, short, clear and precise;
- Forms of ancient names of measures are considered as the part of folk literature, heritage of zhiraus, historical works of fiction;
- Today we have to update old names of measurement, use them in the appropriate time and space without changes;
- The National language is the main tool of transmission of national outlook. If we bring to light old words that will be our contribution to the development of the native language.

In conclusion, in the Kazakh language there is a set of the words reflecting culture and history of our people and which are not used or seldom met in today's language. Today these words cannot be found in our language. It is connected with their disappearance from daily use. It proves that society and language are always in the process of developing.

### *References*

- Angeliki Athanasiadou, *Cognitive Linguistics*, vol 24(3) April, 1997.
- Balkenje Karagulova, Ainur Kushkimbayeva, *Shynar Kurmanbayeva*, Aigul Alimkhan.
- Zhazira Kaiyrbaeva, *Linguocultural Description and Formation of Archaic Words*, *Indian Journal of Sciences and technology*, vol 9 (14), DOI: 10.17485/ijst/2016/o9i4/91080, April, 2016. ISSN (Print): 0974-6846 ISSN (online): 0974-5645.
- Valikhanov Ch.Ch., *Collected works in 5 volumes v I-Y.1984-1985*.
- Gumboldt B. Phon., *Language and philosophy of culture*. –M.: Progress, 1985. P.-451.
- Zhanpeyisov E., *The language of M. Auezov's epic novel 'The path of Abai'*. – Almaty: Gylym, 1976. P. – 165.
- Zhanpeyisov E. *Ethnocultural lexicon of kazakh language*.– Alma-Àtà. Nauka, 1989. P. 283.

- Zhanpeyisova C. E., Lexicon of spiritual culture of Kazakh language – Almaty, 1996. c.ph.s.diss. P.- 167.
- Zhubanov K. K., Researches about Kazakh language. Almaty–1999. P. 581.
- Musayev K. M., Lexicology of Turkic languages. – M.: Nauka, 1984. P. 228.
- Potebnya A. A., Word and myth. –M.: Pravda, 1989. P. 622.
- Syzdyqova R., Sozdersoileidi: Sozderdingqoldanylutarikhynan, 1994. P. 189.
- SharifianFarzad Cultural Conceptualisations and Language: Theoretical Framework and Applications. Philadelphia/Amsterdam: John Benjamins. 2011xvii, P. 238.

## THE LIST OF CONDITIONALLY REDUCED LITERATURE

- ARYA – Ozhegov C.I. Dictionary of Russian. – M.: Russian language, 1990. – p.922.
- BDic – Budagov L.Z. Comparative dictionary of turkish-tataradverbs.SPb, 1861-1871.v. 1-2.
- DDKL – Dialectological dictionary of Kazakh language. Almaty: Gylym, 1969. – p. 427.
- EDTL – Sevortyan E.V. Etymological dictionary of Turkic languages.–Ì.: Nauka, 1974-1980.
- EDKL – Explanatory dictionary of Kazakh language. Almaty: Gylym, 1974-1987. v. 1-10.
- KkRDic- Karakalpak – russian dictionary. Ì.: Soviet encyclopedia, 1958. – p. 892.
- KSE – Kazakh Soviet encyclopedia. Almaty: 1972 – 1978. V. 1-12.
- MK – Makhmut Kashkari. Turkic dictionary. Almaty: Khant, 1997. – p. 1-3.
- UzRDic– Uzbek-russian dictionary. Tashkent: main.ed. Uz. Sov. Encyc. 1988. – p. 726.
- U.S1 – Udakhin K.K. Kyrgyz-russiandictionary.M.: Sovietencyclopedia, 1965. – p. 973.
- UigRDic – Uigur-russian dictionary. – M.: Soviet encyclopedia, 1958. – p. 820.
- RDic – Radlov V.V. Experience of the dictionary of Turkic adverbs. SPb, 1893-1911. v. 1-4.