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**THE EMERGENCE PROPERTY OF TERM-LEXEMES,
DENOTING ETHNIC SYSTEM UNITS**

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Abstract

This article examines the emergence property of the terms "taip", "rod" (gender) and "tip" (type) in order to identify and determine the uniqueness of their meanings, which reflect the structural-semantic specificity, originality and uniqueness of each identical lexical units. The paper gives a brief analysis of the language system emergence property, especially its manifestation at the lexical unit level. The focus of the article is on a detailed analysis of all three of the above indicated lexical units, their dictionary meanings, as well as meanings that are indicated in various speech situations. Particular attention is paid to the meaning of the concept of "taip", which characterizes the social unit "taip" as a system and "people" as a unit of the system. Based on the results of the study, the opinion that the term-lexemes "taip", "rod" and "tip" having identical similarities, as well as significant differences in some positions of interpretation is expressed. An opinion on the desirability of preserving the expression forms of these term-lexemes when translating into other languages, that is each of the designated term-lexemes has unique meanings, the meaning of which is lost when translated into another language is also expressed. Accordingly, the loss of such a significant component as one of the values, being the result of interpretation to another linguoculture, leads to the emergence property, which is absent in the emergence property in the linguoculture origin.

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1. Introduction

In the process of studying the language system emergence, we have analyzed the emergence demonstration at different levels of the language system. When using lexical units reflecting identical concepts, particularly of an ethnocultural nature, a meaning increment inherent in any particular culture is often observed. As we can say the “free” use of these lexemes, which has acquired the status of the terms, often becomes a distortion factor in the content, which is fraught with making a mistake when interpreting ethnocultural reality. It is worth mentioning the uniqueness of the of the term-lexemes value, denoting the ethnic system unit, respectively, the importance of studying the emergence property of the determined lexemes cannot be denied, since it is the emergence that is an uniqueness indicator of the system entire.

2. Problem Statement

By all means, any term is an “entire essence” and, accordingly, a detailed analysis of the term-lexeme is significant to denote the originality and nonrepeatability of this “entire essence”. The terms that, in our opinion, are most often subjected to meaning increment identifying the oneness of their different meanings, thereby distorting the specifics of their emergence, are the terms rod and taip. L.N. Gumilyov states that “by giving different shades to terms and putting different contents into them, historians turn them into polysemantic words. At the first stages of this process, it is still possible to understand the interlocutor on the basis of the context, intonation, situation in which the dispute occurs, but this (unsatisfactory) degree of understanding disappears in subsequent phases. Thus, the word “rod” (eng. gender) is usually applied to the concept of “rodovoy stroy” (eng. clan system), but “the clan of Shuisky boyars” clearly does not apply here. Even worse when translating: if rod is a Celtic clan, then you cannot call it any Kazakh branch of the Middle or Small Zhuz (ru) or the Altai “bone” (seok), and vice versa, because they are different in function and genesis”.

Obviously, any term is an “entire essence” and, accordingly, to refer to emergence that is the originality, nonrepeatability of this “entire essence” requires a detailed analysis of the term-lexeme. Regarding the emergence property, the language system is defined as a property that arises as a result of synergizing language resources based on invariant models of the language system in the process of constructing an entire essence (Albekov, 2016; Zhrebilo, 2017; Bronnik, 2009).

3. Research Questions

In order to determine the concept emergence of rod and taip and their specific properties, qualities, values and characteristics it is necessary to answer a few questions:

1. How the concept of rod and taip can be translated into other languages, in particular the Russian and back to Chechen?
2. Are the concepts of taip and rod identical in terms of semantic and structural organization?
3. The functioning specifics of subsystem elements of rod and taip system.
4. The system Properties of rod and taip as a social unit and its uniqueness. Classification categories of rod and taip system.

4. Purpose of the Study

Thus, what the Chechen term *taip* means and if it is possible to designate the term *taip* as Russian term *rod* (*gender*). We will start off that the semantic basis of the concept of the *rod* concept comes from the verb “*roditsya*” (“to be born”), which does not completely correspond to the semantic basis of the *taip* concept. According to B.A. Rybakov, the words with the root *-rod-* refer to those spheres of human life and nature, which according to beliefs were controlled by *Rod* (Divine). A branched complex of ancient Russian words containing the root *-rod-*: *rod* (*gender*), *narod* (*peoples*), *rodnya* (*relatives*), *rodichi* (*parents*), *rodina* (*homeland*), *rodit* (*to give birth*), *priroda* (*nature*), *rozhdat* (*to bear*), *urozhai* (*harvest*) relates to divine multifunctionality (Rybakov, 1987).

N.I. Mazai (Mazai, 2005) believes that the lexeme *rod* in the early epic texts is found in the following seven meanings: 1) “a number of generations, knees”: *Do not fight with Mikulov clan (rod): He is loved by mother earth (syr-zemlya)*; 2) “birth, kinship by birth” (human connection with other people): *A ty po rodu mne sestra rodna?* (Are you my own sister?); 3) “homeland” (human connection to the earth): *Est ya rodom iz zemli da iz talyanskoyu* (*I am from talyanskaya land*); 4) “world, life”: *U menya esli na rodu to rodnyi batyushko* (*I have got a father*); 5) “fate” (connection with the universe): *Ilya Muromets says: Ne byla mne na rodu smert v pole napisana* (*I was not written a death within my clan in the field*); 6) “origin” (communication with society): *Ya ved rodu-tu, rodu, da rodu tsarskogo* (*I am from royal family*); 7) “essence, natural property” (connection with nature): *U nas mishka-to rodu toroplivogo* (*Mishka is a hasty boy*) (Mazai, 2005).

The following classification of the lexeme *rod* is given in the explanatory dictionary edited by D.N. Ushakov (Ushakov, 2013).

1. ROD is the main social organization in primitive society, representing the union of large families who are in kinship and lead the common economy. Patriarchal rod (race). The elder of the rod (clan). Member of the rod (tribesman).
2. A number of generations originating from one ancestor (book). “*Rodov dryakhleyushchikh oblomok*” (“*The debris of decrepit clans*”).
3. In scientific classifications - a group that combines several closely related species with common characteristics.
4. Sort, variety, possessing any quality or property. Any kind of goods.
5. Method, image, direction (activity). *Rod zhizni* (The kind of life). *Rod zanyatij* (Occupation). *Rod deyatelnosti* (The type of activity).
6. Grammatical category.
7. Abundant harvest. *Nynche na griby rod* (*How many mushrooms today*).
8. Creat units *rodom* is also used in the meaning: by its origin. “*Rodom s Urala byl*” (“*I was born in the Urals*”). On *rodom frantsuz* (He is a Frenchman) (Ushakov, 2013).

Now we will try to understand the semantic field of *taip* term. First of all, it should be noted that the lexeme *taip* is not derived from any lexical unit that has the meaning of “born”, “birth”, “gender”. *Taip* lexeme is not a derivative from any lexical units, having the meanings of “born”, “birth”, “gender”. *Taip* lexeme in the Chechen language has a semantic classification in all forms of its functioning and more closer to the value of *tip* (English – type) (Nataev, 2010, Vagapov, 2011).

1) «Муълхачу тайпанах ву (ю) хьо?» (what taip/race do you belong to?), 2) «тайпа тукхум доцуш» (having no clan or tribe), 3) «ХIара тайпа синтарш дезара суна» (I wanted this sort of seedlings), «дика тайпа накхарамозий ду хIорш» (this is a good bee variety), 4) «тайпа-тайпана къаьмнаш девзира цунна» (he has known various nations), 5) «и тайпа хIума хезна дац суна» (I have never heard this), 6) «лен тайпа дац» (not the sort of those who die), 7) «цхьа шатайпа тийна буйса яра» (the night was so warm and quiet) (Albekov, 2015).

The taip lekseme in the Chechen language has the following meanings:

1. *Taip* as a social unit in the entire system, that is as a subsystem of the whole (people).
2. Origin.
3. Biological sort or species.
4. Variety signs of subject, action or phenomenon.
5. Method or manner of action.
6. Image, peculiarity, characteristic feature.
7. Uniqueness.

Further, we consider the lexeme value of tip in the Russian language. According to the Ozhegov explanatory dictionary, the word tip in the Russian language has the following meanings (Ozhegov, & Shvedova, 1999).

TIP-a, m.

1. (accus. case ~). A form, view of smth, possessing certain features, as well as a sample, which corresponds to a well-known group of objects, phenomena. *Types (tip) of reliefs. Slavic type (tip) of person. Car type (tip).*
2. (accus. case ~). The highest subdivision in the systematics of animals, uniting classes of similar origin.
3. (accus. case ~). A category of people united by a community of external or internal features. *He is very closed, I do not like people of this ~a (type).*
4. (accus. case ~). An image containing characteristic, generalized features of some groups of people. *Gogol ~ы (types) in Russian literature.*
5. (accus. case ~a). Man different by some characteristic properties, signs (often negative) (colloquial). *Funny t. (type). Disgusting t. (type). A strange t. (type/person) came. What a t. (type) you are! (conviction).*
6. ~a whose (what), in the meaning of the preposition –s genitive case. Like smth. *Centrifuge ~a (type) device. Guesthouse of hotel ~a (type). People of Samghin ~a (type).*

| increasing suffix. ~ik, -a, m. (to 5 meanings) and ~chik, -a, m. (to 5 meanings).

| adj. ~ovoi, -aya, -oje (to 1 meaning) and ~icheskiy, -aya, -oje (to 4 meanings). *Tipovoj proekt (Standard project). Tipovoj dogovor (Model contract). Tipicheskij obraz (Typical image)*. (Prokhorov, 2004).

Table 01 indicates the classification meanings of terms.

Table 01. Classification Meanings of Terms

№	Rod	Taip	Tip
1	The main social organization in a primitive society, which is a union of large families that are related and share a common household. Patriarchal rod (race). The elder of the rod (clan). Member of the rod (tribesman).	Taip as a social unit in the entire system	A category of people united by a community of external or internal features
2	In scientific classifications - a group that combines several closely related species with common characteristics	Biological sort or species	The highest subdivision in the systematics of animals, uniting classes of similar origin.
3	Rod - A number of generations originating from one ancestor (book). "Rodov dryakhleyushchikh oblomok" ("The debris of decrepit clans").	Image, peculiarity, characteristic feature	(no)
4	Sort, variety, possessing any quality or property. Any kind of goods.	Variety signs of subject, action or phenomenon.	A form, view of smth, possessing certain features
5	Method, image, direction (activity). Rod zhizni (The kind of life). Rod zanyatij (Occupation). Rod deyatelnosti (The type of activity).	Method or manner of action	Man different by some characteristic properties, signs (often negative)
6	Grammatical category	Uniqueness	An image containing characteristic, generalized features of some groups of people
7	Abundant harvest	Origin	in the meaning of the preposition –s genitive case. Like smth.

5. Research Methods

The main method used in the process of the study is a method of comparative and matching analysis..

6. Findings

As a result of comparing these terms values: first, consider the coincidence of the terms taip and tip. The generality of semantics is high, that is in both positions No.2 and No.4 the coincidence is high, we observe partial coincidence in the 1st, 3rd and 6th positions.

Regarding the comparison of term values and rod and taip, the obtained result indicates that a term taip among seven positions has a high coincidence degree with the term rod only in two positions, that is No.2 and No.5; a partial coincidence is observed in the 1st and 4th positions, while the term values taip and rod do not have identity in the remaining positions. With regard to the third position of the term rod (race) - generations, originating from a common ancestor, it may not be related to the term meaning taip, since in the social unity taip there is a lower subsystem unit called nek“i (literally a path, that is a tribe). The identification of these positions would mean the distortion of the content and structure of taip term. It is like bringing the meaning of the word plant to the level of a single workshop.

We would particularly like to dwell on the first position of the terms *rod* and the *taip* in which we denoted a partial coincidence. Without a doubt, both *rod* and *taip* are public units. However, the structural structure of *rod* is completely different from the *taip* structure. The system unit *rod* does not contain identical, strictly designated by the terms the descending structure as in *taip*, each unit of which is a public organization in the *taip* system. As for the functional nature of the *rod* and *taip*, we consider the coincidence degree in these positions.

The main features of the tribal community are (Dalgat, 2008) a) joint economic activities; b) joint distribution of economic activity products; c) *rod* member (tribesman) protection by the whole community; d) blood revenge of the whole community for a tribal community member; e) the leader (head) of the community.

The system of this social unit should be pointed out. The term is an important factor by which the system is designated. And the term is a community here, that is a social unit of the system, indicated by the word community. It suffices to look at the signs of this system in order to understand that this system essence is subject to the principles of the community model, the nature of which does not imply the presence of other functionally significant public units within this system here and now.

Next, we will analyze the system unit *taip* (we repeat that we are talking about fully-formed organization).

It should be noted, the *taip* system consists of: a) flowing social units, each of which has its own distinct structure (*taip*, *gar*, *nek* “*je*, *ts1a*, *do'zal*); b) *taip* members do not lead joint economic activity. The formed *taip* is too large an organization to do joint economic activities. This activity is carried out at the level of the smallest *taip* unit - *do'zal* (family), or this is the nature of the Chechen (*nokhchyjn*) *taip* ; c) if there is no general economic activity, respectively, there can be no products for distribution among the *taip* members; d) *taip* member protection is not only the duty of a given *taip*, this is the responsibility of each member of the global system, subject to unfair treatment of an individual, regardless which *taip* he belongs to (although it should be admitted that *taip* members prefer their fellow in equivalent situations or in situations that do not entail negative consequences); e) blood revenge procedure is provided only for the *taip* system at the level of the last two structural units, that is at level, and, if there are no men in *do'zal* unit who are physically capable of avenging a *do'zal* member, this duty goes to a unit of *tsa1a*; e) the head of the type. In contrast to the head of the *rod* (clan), the *taip* head has no control functions over *taip*. This representative figure, however, is exceptionally authoritative in solving controversial issues.

7. Conclusion

To sum up, we will designate that our system analysis allows us to draw conclusions:

1. *taip* lexeme has an extensive semantics, in which the classification meaning prevails in all values;
2. semantic field of *taip* lexeme has more value coincidences with *tip* lexeme than with *rod* lexeme;
3. the *taip* concept as a public unit in its structurally meaningful entity cannot be identified with the classical concept of *rod* ;
4. the *taip* concept as a social unit is the macroelement in the system of *the Chechen people*;

5. *taip* as a social unit is a structural unit (subsystem) of the global *nokhchij* system;
6. the *taip* concept cannot be translated without information content distortion of its semantic field, accordingly, the Chechen concept *taip* should be left without translation into any language as an independent term, which will affect all of the unique and specific values inherent to *taip* term.
7. The outlined differentiations reveal the specificity that gives originality, uniqueness, meaning increment, which manifests each term-lexeme emergence.

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