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LINGUISTIC AND NATIONAL CULTURAL CHARACTER OF ETHNOGRAPHIES

Abstract. The article is written in the direction of searching, analyzing, studying lectures on women's clothing and fashion, jewelry and is devoted to the origin of ethnographisms.

Purpose of the article is differentiation of problems of emergence, implementation, dissemination of ethnographisms, analysis of names on concrete examples.

The main directions and ideas are the definition, analysis of the scientific and practical nature of the article and the place of ideological, ethnological and cultural aspects of ethnography in Kazakh spirituality.

Scientific significance of the article is if there is an analysis of ancient forms of ethnography, which have not been studied much in linguistics, then the practical significance is to contribute to the correct use of Ethnography in accordance with the laws of the national language, without destroying the semantic tone.

The article provides etymological, semantic, linguistic analysis in order to determine the basis of the emergence of ethnographism in combination with cultural and linguistic factors.

The works that were previously considered and studied by other authors were not refuted, but based on the use of the same research models, they were differentiated by the meaning, nature of application, and history of the origin of several types of ethnographisms. In the course of the analysis, the cultural and ethnographic features of the nation are taken as a basis.

The author analyzes the etymology, revealing in conclusion the meaning of ethnography, the main results and analysis of the article.

The value of the article, the practical significance of the research results determine the use of ethnographisms in our language, analyze by examples, identify and differentiate the ethnonymic meaning of names, give a theoretical definition, comprehend and realize the meaning of ethnographisms in our language.

Practical significance of the conclusion of the article – to carry out the formation of ethnographers who compare now non-existent types and existing ones, spending them in accordance with their meaning, to develop the linguistic culture of the population.

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Keywords: ethnolinguistics, ethnography, linguoculturology, linguoculturology fundamentals, worldview, cultural and linguistic identity, linguistic consciousness.

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Этнографизмдердің лингвистикалық және ұлттық-мәдени сипаты

Аңдатпа. Мақала әйелдер киімі мен сәні, әшекей бұйымдары туралы лексиканы іздеу, талдау, зерттеу бағытында жазылып, этнографизмдердің шығу тегін қарастырады.

Мақаланың мақсаты – этнографизмдердің пайда болу, қолданысқа ену, таралу мәселелерін саралау, атауларды нақты мысалдармен талдау.

Негізгі бағыттары мен идеялары – мақаланың ғылыми-тәжірибелік сипатын және этнографизмдердің дүниетанымдық, этнологиялық және мәдени аспектілерінің қазақ руханиятындағы орнын анықтау, талдау.

Мақаланың ғылыми маңыздылығы – этнографизмдердің тіл білімінде көп зерттеліп қарастырылмаған, көнерген түрлерін талдау болса, практикалық маңыздылығы – этнографизмдердің мағыналық реңкін жоймай, ұлттық тіл заңдылықтарына сай дұрыс қолданысқа енуіне үлес қосу.

Мақалада этнографизмдердің мәдени және тілдік факторлармен үйлесімде пайда болуы негізін анықтау мақсатында этимологиялық, семантикалық, лингвистикалық талдаулар жүргізілді.

Өзге авторлар бұған дейін қарастырған, зерттеген жұмыстар теріске шығарылмай, керісінше сол зерттеу үлгілерін қолдану негізінде этнографизмдердің бірнеше түрі мағынасына, қолданылу сипатына, шығу тарихына сай сараланды. Талдау барысында ұлттың мәдени, этнографиялық ерекшеліктерін негізге алады.

Авторлар мақаланың негізгі нәтижелері мен талдауы, қорытындысында этнографизмдердің мағынасын ашып, этимологиясын талдайды.

Мақаланың құндылығы, зерттеу нәтижелерінің тәжірибелік маңызы тіліміздегі этнографизмдердің қолданысын анықтап, мысалдармен талдау, атаулардың этнонимдік мәнін ашып, саралауға, әрі теориялық анықтама тудыруды, тіліміздегі этнографизмдердің мағынасын ұғынып, саналы түрде қолдануды жүзеге асыру.

Мақала қорытындысының практикалық маңызы – этнографизмдердің бүгінде қолданыстан шыққан түрлері мен қолданыстағыларын салыстырып, олардың өз мағынасына сай жұмсалуды қалыптастыруды жүзеге асыру, халықтың тілдік мәдениетін дамыту.

Кілт сөздер: этнолингвистика, этнографизм, лингвомәдениеттану, лингвомәдениеттанымдық негіздер, дүниетаным, мәдени және тілдік ерекшелік, тілдік сана.

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Лингвистический и национально-культурный характер этнографизмов

Аннотация. Статья написана в направлении поиска, анализа и исследования лексики о женской одежде и моде, ювелирных украшениях и рассматривает происхождение этнографизмов.

Цель статьи – выделить проблемы возникновения, употребления, распространения этнографизмов, проанализировать названия на конкретных примерах.

Основные направления и идеи заключаются в определении и анализе научно-практического характера статьи и места мировоззренческих, этнологических и культурологических аспектов этнографии в казахской духовности.

Научная значимость статьи заключается в анализе устаревших видов этнографизмов, малоизученных в языкознании, а практическая – способствовать правильному употреблению этнографизмов в соответствии с законами национального языка без разрушения их значения.

В статье были проведены этимологический, семантический, лингвистический анализы с целью определения основы возникновения этнографизмов в сочетании с культурно-языковыми факторами.

Работы, ранее рассмотренные и изученные другими авторами, не были отвергнуты, а, наоборот, на основе использования одних и тех же исследовательских моделей были дифференцированы несколько типов этнографизмов по их значению, характеру употребления и истории возникновения. В ходе анализа за основу берутся культурно-этнографические особенности нации.

Авторы раскрывают значение этнографизмов и анализируют их этимологию в основных результатах и анализе статьи.

Ценность статьи, практическая значимость результатов исследования заключается в том, чтобы определить употребление этнографизмов в нашем языке и проанализировать их на примерах, выявить и дифференцировать этнонимическое значение имен, а также создать теоретическую дефиницию, понять значение этнографизмов в нашем языке и осуществлять их сознательно.

Практическая значимость вывода статьи заключается в том, чтобы сопоставить виды этнографизмов, вышедших из употребления сегодня и находящихся в употреблении, осуществить формирование их употребления по смыслу, развивать языковую культуру народа.

Ключевые слова: этнолингвистика, этнография, лингвокультурология, лингвокультурологические основания, мировоззрение, культурноязыковая специфика, языковое сознание.

Introduction

Among the material and spiritual treasures accumulated over the centuries there are also Kazakh national clothes and jewelry. To a certain extent, they influence the development of culture as a whole. In many cultures of the developed population, there was a procedure not only for

collecting and assimilating all the material and spiritual furniture that they produced, but also for careful sorting, preparation, writing on paper and differentiated study. Such measures, in addition to numerous services for the country, bring great benefits for the future, are interested in national heritage.

The importance of this event lies in the fact that in the era of globalization, when the results of scientific and technological development are being applied, and the image of the nation is hidden from view, many spiritual and material cultures of our people are gradually leaving our daily life. In addition, these names of clothing and jewelry-lexical materials-are also lost from our language. In fact, these names reflect not only linguistic material, but also the national psychological mood, customs and traditions of the people, national knowledge and tastes, national spirit, image, etc.

In particular, the history, lifestyle, thinking and aesthetic taste of our nation are manifested not only in its spiritual wealth, but also in equipment, home furniture, clothing, jewelry used in everyday life. Therefore, it is important to collect them all by industry and conduct a special study for the younger generation, the study is not limited to highlighting the linguistic names of this heritage for the industry. Among other things, there are many incomprehensible words in this area even now. They require special and in-depth ethnolinguistic, linguoculturological, historical and linguistic research.

The development taking place in society cannot go unnoticed even in linguistics because of the close connection with the processes. Comprehensive regulation of ethno-cultural vocabulary, especially related to the revival of national and historical culture, recognition of national identity through language, forms the core of the anthropocentric trend in Kazakh linguistics. A. Kaidar: “Ethnographism is the study of everyday objects that existed in the past, many of which are still used, certain professions, farms, traditions, customs, beliefs, shelters, clothing, drinking, kinship, peculiarities of the dance of the country, law and order, customs special names and phrases used in connection, reflecting everyday life and the linguistic identity of our people” [1, p. 18–22].

These layers of vocabulary have preserved the material and spiritual heritage of each century of the people, based on the cumulative function of the aforementioned language, and have brought it to the present day. Of course, the category of spiritual treasures includes songs, images, sculptures, ornaments, ornaments and much more. In addition, this series includes works related to material culture, created in accordance with the needs, needs, sphere of development and national characteristics of each people.

The course of research conducted in an anthropogenic orientation shows that the connection between language and culture is of particular importance in the modern linguistic culturology of linguistics. Linguistic data obtained from the combination of these two factors not only reflect the national culture or history of the nation, but are also considered an indicator of the richness of the vocabulary of the native language. For example, ethnographism, which gives a name to a language and culture, is part of the wealth of the native language. These names are one of the most important links of the linguistic treasure and are a source of cultural and historical information reflecting the meaning of some local words and phrases that are not used throughout the country today.

But the units that inform us about the ancient history, cultural life of ethnic groups, various ethnographisms, the meaning of which is forgotten in our language, require disclosure, demonstration of their secrets. Ethnographisms, antiquities, etc. linguistic cultures in the Kazakh dictionary are one of the sources of cultural and spiritual wealth. Although at present these ethnographisms are not actively used in public relations, many of these words have been preserved in the vocabulary as part of regular expressions and proverbs in the language of historical art, oral literature, folklore and epic.

M.M. Kopylenko: “The way of life, modern existence and history of the ethnos, its linguistic manifestations of material and spiritual culture are determined and carefully studied” [2, p. 17]. This is a field of linguistics that studies only roots, addresses, life experiences, customs,

professions, the worldview of individual ethnic groups, mythical knowledge, sacred names, clothing, food, etc. through the language of culture. This is due to the fact that all of the above points are expressed only in language as a “model of the world” (“model of the world”) in the initial representation of people. The continuation of the opinion about the preservation of the ethno-cultural heritage in language is found in the conclusion of the scientist N. Wali: “language is the reality of life. The truth will be revealed in no time, and it will come to life. What happened in life does not leave traces on the tongue. We also find it in the language of our noble heritage” [3, p. 40].

Research methods and materials

Ethnography is a branch of historical science that fundamentally studies the social life and culture of the peoples of the world. Everyday life is a centuries-old life, customs, customs, everyday life of every nation, national specifics. Each of the largest and smallest nations that inhabited the world has its own decent life, which has developed over the centuries. Thanks to these characteristics, one nation is not like another. The custom has coexisted for centuries only with the same people. Only when leaving the scene of history, the tribes that became descendants, the uluses leave, taking with them the same customs. However, this is a phenomenon that has been living for centuries, if you look at historical events. But due to what is happening in society, household specifics are also constantly evolving and changing. One of the problems studying ethnography is an area that comes from the Latin word “sowing, processing, setting up culture”.

The peculiarities of everyday life and culture of each nation are the specifics of the nation. Such differences can be clearly seen in the natural and spiritual culture of this people, especially in their social, family life, characters, customs, customs. Ethnography pays special attention to national specifics, customs, customs in the life of peoples in comparison with other peoples and generally determines the path of detailed development of the culture of this people.

The object of ethnolinguistics research is the language of an ethnos, the purpose of which is to know the essence of an ethnos through this language. Since ethnolinguistics is an interdisciplinary field of science, it is at its discretion compared with both disciplines that have a direct (linguistic) or indirect (socio-social) relation to language, and tries to comprehend and use the data that each discipline has already identified and differentiated in its position in its own way (A.T. Kaidarov).

Discussion

It is known that the Kazakh language was the main link in the formation of modern civilization, culture and nation. The study of the ways of formation and development of the modern Kazakh language is an interested necessity not only from the point of view of language learning, but also from the point of view of national, state, civil tasks, duty, as well as recognition and weighing of the past path of our history and culture and determining promising development guidelines. In this regard, as a result of the events concerning the knowledge of the noble heritage of our ancestors in the past history, the development of written samples of the old Kazakh language, its search and involvement in scientific treatment is of great importance.

For example, there are many types of women's clothing. The main feature of Kazakh women's clothing is its change depending on age and position in the family. Kazakhs have a saying “ban a girl from forty houses”, so they took great care of the girls' clothes. The history of the nomadic people seems to be fixed in the clothes of Kazakh women. The reason why the girl wears a long dress is that it means good upbringing, while the hats covering her head, such as kimeshek, protected the nomadic population from gusts of wind, scorching sun and winter bustle. Our ancestors experimented for years and proved that white has the ability to protect health and turned white into a sacred color. Kazakh women's headdresses are often white. In accordance with age characteristics, these include turban, girls' kepeshi, soraba, zhirga, borik, karkara, saukele, kasaba, kundik, shawls, kimeshek.

The turban adorning the appearance of a lovely girl, decorated with precious stones, silver coins and coral stones, decorated with decorative embroidery, as well as various beads. A turban

with feathers is a headdress that Kazakh girls are especially fond of. If we take only hats, then a scarf is made of different fabrics, another tartar, one tartar-three, a small head scarf, a square - a small square head scarf, a bundle—a small handkerchief of another type, a handkerchief-a large white square that is tied over a kimeshek, a robe-made of white fabric, a headdress made of white silk. A kundik is a white cloth that is draped over a kimeshek, as on a hairpin, but in a flat form, or a white scarf of elderly women.

Bokebay is a winter warm shawl knitted from fluff.

Sali is a bokebai knitted without fringe made of silk, valuable yarn.

Bortpe is a silk scarf with fringe.

Borik is a summer and winter headdress for girls, covered with expensive fabric, made of various valuable furs, sewn according to each sample.

Kaly is a precious fur scarf. It was probably so named because it was a thick carpet, which in our language was called a warm carpet.

Sharkat is a large silk scarf that women wear on their heads.

Today, some names of hats are not used, although we find them in some regions and works of art. Kazakhs have a red shuffle-a symbol of an unmarried girl. In general, a house with a daughter dressed in red, tied with a red scarf, was popularly called a red house.

When the sharkat night fell from the top,

I freed the braids of the sharkat night

From continuously moving stars to your hands,

Let's make a ring for you, dear?! (A. Amanzholov).

Headdresses of the new bride:

Saukele is an ornate, expensive, fashionable headdress worn by girls in high, wedding dresses. It is sewn from thin white felt, and the outside is covered with red cloth. Decorated with precious furs, gold, silver, beads. The upper side narrows, and feathers are attached to the roof. A bracelet with precious stones is sewn to the elbows, and a thin scarf obscures the face.

Bergek is an ornate headdress of the new bride, a light saukele uniform that is worn after the wedding.

Zhelek is a scarf that is put on the head of brides after saukele.

Akburkenshek – a scarf covering over the saukele of the new bride

Hats worn by girls:

Soraba is a headdress similar to a turban worn by girls with a fringe at the back.

Delegey is a headdress worn by girls in winter in ancient times.

Zhyrga is a luxurious headdress with many key chains, decorated with precious stones, beads.

Turban is a summer headdress of girls made of red, green, blue cloth, thick fabric, velvet with a national pattern. There are patterned, lace-trimmed types.

Kasaba is one of the types of a female turban, which attached one feather to the pointed top, decorated the forehead with gold, silver, precious stones, and on the right embroidered 5-6 rows with beads and sewed a long keychain.

Zere is a long, hollow inside, headdress, which is worn with a saukele.

Kula is the headdress is like a princess hat.

Sarapshan is soft yarn woven with horsehair silk, camel hair, dust-proof face mask for girls and brides, also known as dustproof.

Karkara is a fashionable headdress of a young woman, with a high top, with feathers.

A woman's headdress is a headscarf. Currently actively used. *Excited like a snake, I picked up a white handkerchief (Mashhur Zhusup, 217); I put a handkerchief and a scarf on my head (Mashhur Zhusup, the story of two guys and an old man: 11). One of the types of shawls is kundik. Having dressed in a dress, he put a kundik on his head, having reconciled himself to God (Mashhur Joseph, 44); Day – day means in Arabic Shamis, Shamsia (the source of the sun). As well as day,*

night is used: a night scarf, a scarf-a pattern suitable for a king with such a character (Seiful malik, p. 111). «Kunikey left his horse among the other horses and approached Shamshi and Shalken who were showing off. Who knows if we heard warm words from Shamshi, and, oddly enough, he removed the suspension from himself" (Zh. Aimauytov).

As a type of hat, neither day nor night are used in our modern language. Other attractive types of clothing are burkei, burkenshik. When the crying subsided, the women combed Maria's dark hair into a braid, tied her square with shorts, covered her with a white cloak and put her side on the railing (Shakarim, 533). *A motley mountain in a white burkenshik (Mashhur Joseph, 38); the burkenshik was plucked by his mother, and it came! Couldn't say "ah!" as he fainted (Mashhur Zhusup, 46).*

Kimeshek was worn by elderly women, grandmothers. National headdress made of white fabric with lining along the edge of the *kimeshek*. The women were decorated and embroidered depending on their age. Embroidery with ornaments was also decorated depending on the age. While young women decorated the *kimeshek* with pink-green color, older women decorated the *kimeshek* with embroidery with yellow, white thread. The *kimeshek* fringe covering the forehead and chin was called dew. "The form of *kimeshek*, called shellac, was worn by young women, middle-aged women, grandmothers" [4, p. 69].

P. Shoibekov: in ancient times, the Kazakh tones were the so-called bass tone, red tone, blue tone, black tone, white tone. The Bass tone meant an expensive tone enclosed in high-strength silk, penetrating into the wedding creation. Coloring the tone in a certain color had a ritual significance. For example, the color of a ton was covered with a blue cloth, and the background and hem of a beaver were called a blue tone. It is said that only famous people used to wear such a tone [5, p. 17]. Decorative outerwear made of red medlar with a lining-the tone of calendula. Valuable women's button-down outerwear with a beautiful sheepskin collar-brocade tone.

"*Kausyrma* – 1.women's camisole, waist robe, etc. ornate hook, as well as the head of the belt, holding the two front parts of the outerwear; Silver clasp (*kapsyrma*). How many silver bracelets and tassel, rings I made ("Zhas Alash"). 2. Type of outerwear. In youth, we would not have worn a chicken coop, if not in February (Kaz. language. dialect. dictionary) [6]. The dictionary defines a burgundy robe as "a flanking cloak made of red silk for girls" [7]. "Brocade robe-the most beautiful, warm, valuable type of tone is a brocade robe. Previously, it was worn only by rich, famous people and women, such as khan, leaders, rich man, sir, hansha. This type of clothing is made from muskrat, beaver, sable, manatee and other valuable furs with lining" [8].

Depending on the age of women, there are many different types of jewelry, clothes for girls, wedding clothes, clothes for middle-aged women and older parents. Kazakh masters studied various ornaments of clothing. From fabric, other necessities, as well as from seasonal, regional, social and age-related everyday home and fashion clothing, each of which has its own names. Women's clothing, known to the whole population: *dress, kimeshek, zhaulyk, saukele, jelek, turban, camisole, kazhekey, kibis, masi, keleme, vest.*

Today, a rarely used clothing name is *kazekei*. "*Kezekey* is women's clothing without sleeves with a stand-up collar, short from a camisole, made of expensive fabric. A lining is sewn from a thin fabric. Unlike a doublet, "wheat" does not fit between the lining and the cover" [9].

The type of women's outerwear is a skirt. The skirt was often worn at wedding celebrations. The skirt was also sewn for the newly - made bride . The skirt was sewn for a solemn meeting, so it was trimmed with beads. The dictionary gives such a concept as: "1. Women's fashion clothing. Until the end of the XIX century, women wore dresses outside, like skirts, during games and weddings. This type of skirt is very rare. The front parts of the skirt touch each other, giving it a wide belt. and, touching it, gives a wide tummy down the waist. The skirt made of velvet, colored silk is bordered with edging, embroidery or beaver leather is pasted on it, decorated with various ornaments, the belt is buttoned with a button1. The skirt is sewn in such a way that it does not cover

the entire hem of the dress. 2. An apron that is tied in front of women who are doing household chores. In some places it is called “alshalgys”, a bare layer, made of thick white or brown fabric, sometimes of different colors. It is used for cleanliness when milking cattle, when cooking food” [10].

One of the most stylish outerwear is *keleme*, embroidered with silk, expensive women's outerwear. The dictionary says: “*Keleme* is a thing. Women's decorative clothing is clothing that women poets (nazdar) wear in fashion from the outside. Men wear kebene, poets wear keleme (proverb)” [11].

The type of thin light outerwear is a vest. Clothes made of valuable fabrics, sleeveless, collarless, light – *kezekey*. A camisole dress is a decorative garment that can be worn outside. Light, short outerwear was called *satira*. The definition of this clothing in dictionaries is given as follows: “*Satira* is a thing. local women's outerwear with sleeves; camisole.

One girl over each horse. There were turbans on his head, sequins around the circumference. At the top, a short satip sleeve was worn, the hem of which was covered with yellow grain (M. Myrzakulov, Omir.)” [12]. “*Satira* is a thing. Light short clothes worn by women; camisole” [11].

Women's shoes were also unusual. Women's shoes-different models of boots, “masi”, “kebis”. Men's shoes are high-heeled, beautiful, with a pointed beak, with a carving and pattern, the head and sole are sewn with silk thread. “The girl Ayman wore a kokshe kebis, The plain that gave wild animals to the specialist (Ayman-Sholpan, 1987)». *Kebis*. noun. etn. Shoes without heels, made of leather for wearing outside masi. Women who wear crooked kimeshek and put kebis on their feet, spitting, lifting the country on their heads, the heads of the family, putting masi on the bare feet of the bride are ashamed of themselves (M. Zhumabayev, East). The hem of his kupi hung down, as if “God hit him from the top”, he forgot to put on a kebis, and the excited man ran away after the wife (M. Dulatov, East.). With that kebis with a limp, in a tymak and a coat, Shaimagambet became a man with a crooked leg (Zh. Aimauytov, east.). He put a robe on his shoulders, a kebis on his feet and headed for the group (D. Abilev, Arman). [13].

High-heeled boots made of high-quality leather, worn by women, were especially fashionable, and young women wore masi rather than boots on their feet. Masi is a shoe that is sewn from soft leather or soot. The difference from boots is the absence of a heel, as well as the need to wear a kebis outside. *Kebis* is also sewn from leather, but its head is sewn from soft leather, and the sole is sewn above the hard one. Young women sew kebis in an ornament, which softens the appearance of unattractive shoes and makes them look like a girl's shoes. “*Koksauyr*. adj. high-quality leather, painted in blue paint. On the ambassador's feet were high boots with koksauyr attachments (M. Magauin, “Alasapyran”) [14].

Although he did not fast, did not pray on time and was not pious, he wore koksauyr kebis on his feet and layers of soft masi outside (A. Kekilbayev, East). A hat with feathers on the girl's head and koksauyr boots on her feet had a different effect on everyone (T. Alimkulov, the Kuren River).

Among the research works in this field, the works of Prof. E.N. Zhanpeisov are distinguished by their theoretical level, rich ethnographic material, extensive comparative, etymological analysis. Among them, a special place is occupied by M. Auezov's monograph devoted to the historical and linguistic study of the Kazakh ethno-cultural vocabulary based on the material of his works [13]. In this work, comparative data of other Turkic languages were also widely used in the analysis of a rich material consisting of vocabulary related to material culture, spiritual culture, folk dimension, kinship and family relations.

H. Dismukhametovich: “The whole everyday life and life situation of the Kazakh could be studied by his folk literature. ... Glorifying and praising the yurt, its light, all furniture and property, without leaving them untouched, folk poetry gives the cellar and tamdar a disgusting characteristic. Kazakh national clothes (Tumak, shekpen, kupi, borik, etc.), gold – silver, earrings, tengе, five types of weapons and Er-Turman, etc. c. and in folk literature. A special place in folk literature is occupied by four food cattle and the entire animal world of Kazakhstan and neighboring countries – peoples” [14, p. 30]. At the same time: In the ethnolinguistic richness of any language, the names of body parts, kinship, food, etc. are considered the most ancient in their origin and therefore stable and basic lexical elements. These categories of vocabulary are most often associated with national traditions and ethno-cultural characteristics of a particular people– secures the goal we have received [15, p. 182]. Folk food vocabulary is more stable than the terms “house”, “clothes”. The lexeme of folk cuisine also shows the similarity between the peoples and tribes of Tustass and ancient Turkic origin, the material cultures of ethnic groups. Indeed, “the language – vocabulary of the language is considered a mirror of its own history, its own way of life, its own culture of each nation, Its worldly (material) and spiritual treasury. After all, all phenomena in the sphere of life leave traces in the dictionary of the language, the corresponding words will testify in it and leave a stain with chills” [16, p. 8]. Every ethnic group, like every ethnos, is distinguished by the unity of its culture. Of the many activities, we are only interested in ethnicity. The significance of the transfer of the main ethnicity is measured by the level of ethnic culture, general consciousness, everyday language and traditional household culture. It follows from this that the subject of regional ethnography includes an ethnic component that differs in the diversity of one or another ethnicity [17, p. 3]. The names of ethnographic concepts (words and phrases), customs and everyday life of the population in early times were preserved in historical dictionaries and historical works about which they tell. Ethnographers cannot ignore the facts of language, exploring the conditions associated with customs, customs and material wealth created by the people, concerning spiritual culture. Because language is one of those tools that have been passed on and preserved from generation to generation for many centuries. Ethnocultural vocabulary is widely represented in the Kazakh work. That's because they cover the afterlife. Archiculture, ethnolinguistics explores the culture of an earlier era. Within the framework of ancient culture.

Conclusion

The knowledge about cultural and material values accumulated by the nation in the process of self-development forms the basis of the worldview of ethnic consciousness. Language as a real system in the fundamentals of linguoculturology contributes to the preservation of these values and their transmission to the next generation, as well as participates in the formation of a national worldview and linguistic consciousness of the individual. In scientific research, linguistic consciousness is interpreted as a set of images transmitted by linguistic means. They are the means of formation, preservation and restructuring of language features, which helps a person to enter the process of cognition of genesis as a literate person.

Understanding the linguistic and cultural foundations of ethnographism, revealing the ultimate essence of ethnographism on the basis of specific national traditions and worldviews, culture with examples, contributes to the differentiation of the correct and incorrect use of various names in force today.

Names attributed to any object, concept, phenomenon, living being, etc., have their place and multiply in every language. But it should be emphasized that the study of these names not only in accordance with their linguistic character, but also as an aspect, an object of national culture, the description of the linguistic and cultural essence of each name is the main factor affecting the purity and development, preservation of the language.

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