

**NEWS**

**OF THE NATIONAL ACADEMY OF SCIENCES OF THE REPUBLIC OF KAZAKHSTAN**

**SERIES OF SOCIAL AND HUMAN SCIENCES**

ISSN 2224-5294

<https://doi.org/10.32014/2019.2224-5294.21>

Volume 1, Number 323 (2019), 136 – 140

UDC 8:81:371

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**CLOTHES IN THE STRUCTURE OF  
THE LEXICO-SEMANTIC GROUPS OF THE KAZAKH LANGUAGE**

**Abstract.** Clothing in the structure of the lexicon-semantic groups of the Kazakh language is of great cognitive-ethno-linguistic interest from the point of view of science, so the words belonging to this group inform us with useful information about the spectrum of possible characteristics, in particular, about the content and model of clothing, about materials the clothes from which they were made, how to wear them, etc. Of course, each of these lexicon-semantic groups is subdivided into subgroups, reflecting the centuries-old tradition of the ethno culture of the Kazakhs, which is closely intertwined with the similar culture of neighboring Turkic peoples who are close to Kazakh not only in language but also mentally. At the same time, the ethno-linguistic study of the everyday vocabulary of the Kazakhs within the framework of the language material of the Kazakh epos is an important task of historical lexicology.

**Keywords:** clothes, vocabulary, ethno culture, epos, ethnolinguistic, influence.

**INTRODUCTION**

Language is an integral and essential part of national culture. Full study, and most importantly, understanding it without knowledge of the national language is impossible. The penetration of culture into the semantics of the language allows us to understand the imagery of the thinking of a nation, its worldview, and the particular mentality of a particular culture. Much has been said about the relationship between language and thinking and culture. Indeed, people's thinking, everyday life, geographical features, cultural and historical realities are undoubtedly reflected in their mentality and language. To understand culture, it is necessary to penetrate the semantics of the language, which allows us to understand the way of thinking, world view, and the particular mentality of a certain culture. The national-cultural peculiarity of idioms is more clearly manifested when comparing languages, which makes it possible to identify similarities and differences in the images and symbols that underlie the phraseological units. A study of the phraseology of many languages reveals that languages often use identical concepts to express certain communicative intentions.

**MAIN PART**

In the popular science book “Ethno cultural vocabulary of the Kazakh national clothes”, 1600 ethnolinguistic words were studied and systematized, preserving the original meaning of the ethnographic clothes of the Kazakhs. The history of the Kazakh language is connected with the history of the people with its spiritual and material culture. Ethno cultural vocabulary of national clothing can serve as a valuable source for identifying ancient ethno genetic cultural and linguistic connections. Ethnic clothing of nomads shows the level of social development, ethnic and religious features, the aesthetic ideal of the time. The book presents the ethnographic clothes of the Kazakhs and four super ethnic tribes of ancient nomads who lived in Eurasia. A collection of nomadic ethno clothing from 17 exhibits covers a huge reservoir. Many designs of modern clothing originate from the artifacts of ancient nomads. The popular

science book “Ethno cultural vocabulary of national clothes of the Kazakhs” is recommended to culturologists, historians, art historians and museum workers.

Ethnic style of stylized ornaments is widely used by modern designers and artists of the country (urban planning and architecture, decoration of streets and squares, theater and cinema, clothing and furniture, design of goods, etc.).

Clothing in the structure of the Kazakh epos vocabulary; household vocabulary was considered, taking into account its greatest representation and usage in the following lexicon-semantic groups: a) the generic concept of “clothes”; b) the names of the items of outerwear and its varieties, details; c) names of underwear items; d) names of hats; e) footwear names; e) materials from which the clothes are made.

The clothes in the structure of the Kazakh epic vocabulary are of great cognitive-ethnolinguistic interest, since the words in this group provide useful information about various characteristics: the composition and form of clothing, the materials from which the clothes were made, how they were worn, and accessories epic character to a particular social group.

Translators of foreign language realities, in this case Kazakh, translators should be treated with high responsibility, because in the language of translation they carry out ethno cultural and ethno-communicative functions, contribute to the transfer of figurative thinking and attitude of the Kazakh people. In this regard, there is a need for translators to study the cultural heritage of the Kazakh people, since they have a mission to familiarize the peoples of other countries with the treasures of Kazakh culture.

Changes in society are reflected in the lexical system of the language. The reflection of the modification of the economic, social, and political status of the respondents is primarily manifested at the lexical-semantic level of representatives of the Kazakh diaspora in the UK. These changes are associated with the replenishment of the lexical reserve of the Kazakh language with borrowings and the change of the word-formation form of lexical units. The inclusion of foreign words and expressions in Kazakh speech is characteristic of representatives of the Kazakh diaspora in the UK. In their speech, the use of the words of the language of the country of residence as a result of contacting is encountered. Such nominative units of language in linguistics are called internationalism words. In this lexicon-semantic rank, words of Turkic origin occupy a definite place. These include geographical names (toponyms) and terms, historicisms, ethnonyms, exoticisms, and also lexemes, long mastered by various languages and having lost their “foreign language”. The last class of borrowed words in the minds of speakers of a particular language, as a rule, does not have connotations, reflecting their foreign language origin. Etymological studies of the units of this lexical group allow, in the diachronic aspect, to highlight the lines of direct and indirect ethno cultural interaction.

So, N. Sergienko. The following classification of semantic units was obtained.

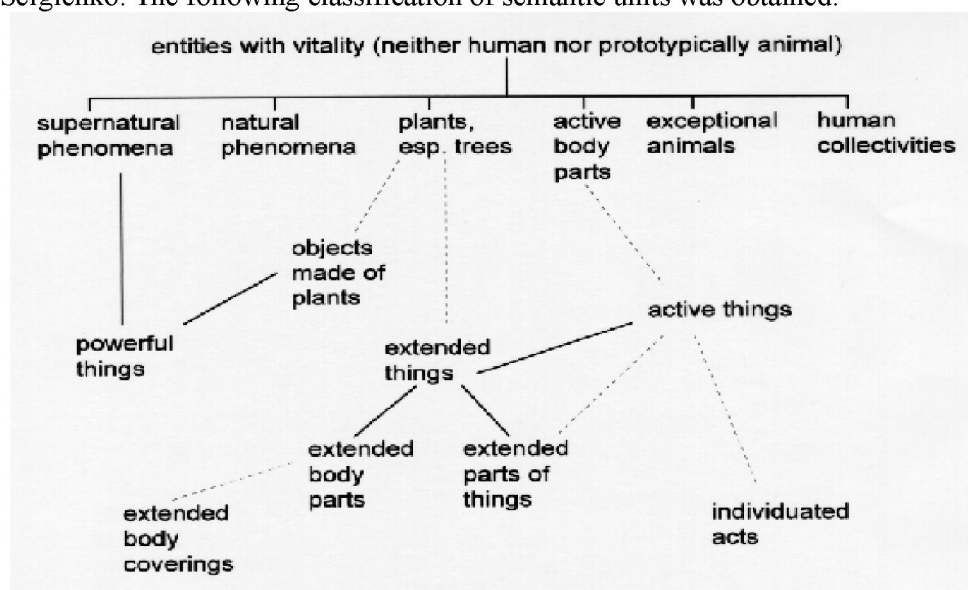


Figure 1 - Classification of semantic units

As a result, he detailed the subclass "Artifacts" (objects created by man) into the semantic groups "Household Objects", "House" and "Medical Use"; the group "Household items" - for the "Cookware", "Printed products", "Clothing", and "Footwear" subgroups; the group "House" - for the subgroups "House (yard)" and "Floor (porch)". In the class "Live" we identified three subclasses "Animals", "Birds", "Man", and in the subclass "Man" - groups "Appearance", "Body and its parts", "Face", "Hands", "Teeth".

In English and Russian, an almost equal number of adjectives capable of indicating the qualities of non-living objects were found (114 and 122 respectively). In English, these adjectives denote the qualities of objects of inanimate nature (29), clothes (26), houses, its interior (17), shoes (16), dishes (8), printed materials (5). Similar groups are distinguished in Russian, but the volume of these groups may differ significantly: the house, its interior (38), clothing (29), printed matter (20), shoes (19), and dishes (12). 4. In English, adjectives of the widest possible compatibility make up more than half of the units in LSG clean / dirty (220 values from 415). In Russian, adjectives of broad compatibility make up approximately one fourth of the total composition of LSG adjectives clean / dirty (49 values from 188).

The distinctive features of the object of study of the everyday vocabulary of the language of the Kazakh epos are primarily the antiquity of origin, conservatism and relative stability in historical development.

The names of the clothes that are found in the writings of Shakarim as Türkic-speaking, comparing with the original ancient writing, you can see that the current names have remained unchanged.

Names of clothes that are found in the writings of Shakarim can be divided and considered in this lexicon-semantic group: women's and men's hats, outerwear, men's and women's shoes of the Kazakhs.

Attitude to headdresses from our ancestors was special. To pull the cap off his head and casually toss it anywhere, such a Kazakhs never allowed themselves. On the contrary, the headdress was removed carefully and tried to be placed or hung on a dais. Especially ensured that he was not on the seat or on the floor. It was believed that the health and well-being of the owner could be affected otherwise. Also, the Kazakhs today don't give their own headdress, and they don't allow others to wear them.

This is equivalent to voluntarily renouncing one's happiness and exposing one's head to mischief. As a gift, they are only a new, unworn cap. And this, by the way, is a very valuable gift. Thus, a person is honored with his head. In the submission of a Kazakh, it seems to be stored in the headdress. Therefore, it is not a rule.

One of the main principles of the systematic study of vocabulary is the corresponding subject-thematic classification. The everyday vocabulary, depending on the narrow or broad approach to its ethno-linguistic status and scope of the material, can be considered in various lexical-semantic groups.

According to the materials of the Kazakh epos, reflecting the ethno cultural state of the people, household vocabulary, taking into account its greatest representation and usage, is considered by us as part of the following lexicon-semantic groups: a) the generic concept of "clothes"; b) the names of the items of outerwear and its varieties, details; c) names of underwear items; d) names of hats; e) footwear names; e) materials from which the clothes are made. In order to recreate the overall picture of the PLA, we sometimes turn to the facts of the modern Kazakh language.

Naturally, each of these lexicon-semantic groups, in turn, is divided into a number of subgroups. But it should be noted that:

- first, the list of items of household vocabulary presented here does not reveal the entire wealth of this vocabulary in the modern Kazakh language;

- secondly, part of this vocabulary has its roots in deep antiquity, reflecting the centuries-old tradition of the ethno culture of the people, which is closely related to the similar culture of other Turkic peoples who are close to Kazakh not only in language but also in nomadic way of life;

- thirdly, what is recorded in the Kazakh epos does not in any way claim to cover the entire composition of the everyday vocabulary of the Kazakh language of that long historical period during which the epic works of the cycle in question were created.

According to the Kazakh epic, it is possible to refer to the generic concept of "clothes" «*kyim*» — «clothes» — a word that is used quite often in all epic works (double word «*kyim-keshek*», having the generalized collective meaning of "attire, clothing", was not found in the Kazakh epic). Word «*lypa*» in the epic is used as a common name for any type of clothing Wed. *Istinde lypasy zhoq* — «he has no clothes on» [2, c. 106]. Combination *asyl kyim* points to any expensive clothes.

Names of outerwear and its parts: tone is the common generic name of a fur coat, in the past it meant every kind of attire. Wed in ancient Turkic: ton - "dress, clothes"; tonkedim - guys "clothes"; tonopraq - guys "clothes"; tontolum - guys "Equipment, armor", iĉton - "underwear, pants" [3, p. 201, 574]. Shekpen - "robe", "chekmen", "caftan", "outerwear made from homespun matter"; Uynamaly Kara Shekpen - "fitted black chekmen" (Kara Shekpen Uynamaly, Atusyz ogy Uruly ...) [4, p. 20]; k ilek - "dress"; burmeli torgyun kylek - "dress with folds of expensive silk fabric" (Burmeli torgyne kyleg, *Istingi kigeni* ...) [5, p. 13];

Headdresses of the Turkic peoples, as evidenced by the data of ethnographic studies and specific realities, are characterized by great diversity. To a certain extent, they determine not only national identity, but also intra-national regional differences. What is recorded in the Kazakh epic, in our opinion, reflects the general characteristics of headdresses, also characteristic of the ethno culture of the Kazakh people.

Names of footwear: kebis - "leather galoshes on heels"; Altyndi kebis - "leather galoshes with gold trim" (tanadai kozi zhylytyrap, Altyndy kebis sartyldap) [6, p. 20]; sir etik - "gray sappers" [7, p. 17]; kebis oksesi - "heels of galoshes" (kebisinin oksheibuqardun gaukhar tasindai) [8, p. 23]; kokshe kebis - "galoshes from well-dressed blue skin" (Kigeni Ayman kyzydyn kokshe kebis) [9, p. sixteen]; Altyn kebis - "galoshes with gilding" (Bayan zhastyk kigeni altyn kebis ...) [10, p. 101];

Even a few centuries ago, the poor differed from rich Kazakhs in their clothing. The first ones wore outfits from local materials: saiga skin, otter furs and foxes; used textiles, cotton. Wealthy citizens were dressed in embroidered silk, brocade and linen, preferring bright colors. Headgear and outerwear were made of bleached sheep fur. The national clothes of the Kazakhs differed in [11]:

- sex(male, female);
- purpose: for peers, horseback riding and social events;
- seasonality: summer clothes were made of textiles, while winter ones were made of thin felt, fur and leather.

Thus, from the numerous methods of translation, we considered the most commonly used ones, such as transliteration, transcription, tracing, descriptive translation, using the "analog" revealed the advantages and disadvantages, we analyze the range of everyday vocabulary of the Kazakh epos, both in content and in composition, on the one hand, the state of ethno culture of the historical past of the people, and on the other - the continuity of its development, not excluding at the same time many peculiar moments of the existence of words in the epic context.

## CONCLUSION

The ethnolinguistic study of the everyday vocabulary of the Kazakhs within the framework of the language material of the Kazakh epos is an important task of historical lexicology. In linguistics, realities are words and expressions denoting these objects, as well as stable expressions containing such words. But in addition to phenomena that are national in nature and materialize in non-equivalent vocabulary, phenomena specific to a particular culture, which are "entrenched" in the most "ordinary" words, also belong to reality, but the associations associated with them are culturally specific.

УДК 8:81:371

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### ҚАЗАҚ ТІЛІНІҢ ЛЕКСИКО-СЕМАНТИКАЛЫҚ ТОПТАРЫНЫҢ ҚҰРЫЛЫМЫНДАҒЫ КІЛТІ

**Аннотация.** Қазақ тілінің лексико-семантикалық топтарының құрылымында киім ғылым тұрғысынан ұлы когнитивтік-этно-лингвистикалық қызығушылық болып табылады, сондықтан осы топқа жататын сөздер бізге ықтимал сипаттамалар спектрі туралы, әсіресе киімнің мазмұны мен моделі туралы, материалдар туралы ақпарат береді киім-кешек, киім кию және т.б. Әрине, бұл лексико-семантикалық топтардың әрқайсысы қазақ тіліне ғана емес, сонымен бірге ақылға қоныстанған жақын көрші түркі халықтарының



ұқсас мәдениетімен тығыз байланысқан қазақ халқының этномәдениетінің ғасырлық дәстүрін көрсететін кіші топтарға бөлінеді. Сонымен қатар, қазақ эпосының тілдік материалы аясында қазақтардың күнделікті сөздік қорын этно-лингвистикалық зерттеу тарихи лексикологияның маңызды міндеті болып табылады.

**Түйін сөздер:** киім, лексика, этномәдениет, эпос, этнолингвистика, әсер ету

УДК 8:81:371

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## **ОДЕЖДА В СТРУКТУРЕ ЛЕКСИКО-СЕМАНТИЧЕСКИХ ГРУПП КАЗАХСКОГО ЯЗЫКА**

**Аннотация.** Одежда в структуре лексико-семантических групп казахского языка носит большой познавательный-этно-лингвистический интерес с точки зрения науки, так у слов, принадлежащих данной группе, информируют нас полезными сведениями о спектре возможных характеристиках, в частности, о содержании и модели одежды, о материалах, из которых изготавливались одежда, о способах их ношения и т.д. Безусловно, каждая из этих лексико-семантических групп, подразделяется на подгруппы, отражая вековую традицию этнокультуры казахов, которая тесно переплетена с аналогичной культурой соседствующих тюркских народов, близких казахскому не только по языку, но и ментально. При этом, этнолингвистическое изучение бытовой лексики казахов в рамках языкового материала казахского эпоса является важной задачей исторической лексикологии.

**Ключевые слова:** одежда, лексика, этнокультура, эпос, этнолингвистика, влияние.

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