

## CULTURAL CONNOTATION: THE WAYS OF CULTURE REFLECTION IN LANGUAGE SIGN

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This study describes two major terms of cultural linguistics. It describes the terms *concept* and *lingocultureme* based on a large review of theoretical material involving a substantial amount of language units from Kazakh language.

This study performs an ethno-linguistic analysis of fixed expressions in Kazakh language and classify such expressions into different groups. The main purpose of the study is to identify how and to what extent cultural elements are present in language units. This allow us to understand why certain linguistic means and lexical items are used in idioms, and also what are the history and etymology of these expressions.

The methods involved in the realization of this work were the descriptive method, semantic analysis method of component analysis, random sampling, cognitive, and historical methods. Based on the theoretical analysis and practical materials, this study, first, formulates a classification of lingoculturemes of Kazakh language; it delineates the historical and ethno-cultural characteristics of fixed expressions; and finally, it defines the specificity of culture reflection in Kazakh language.

**Keywords:** Cultural linguistics, Concept, Lingocultureme, Kazakh language, Kazakh culture.

### INTRODUCTION

The work of various researchers was required for the development of a separate branch of linguistic studies known as cultural linguistics. In particular, the following researchers made an outstanding contribution to this branch: Humboldt, de Saussure, Herder, Grimm, Rusk, Lado, Sapir, Potebnya, Bally, Vendryes, Baudouin de Courtenay, Jacobson, Kashgari, Valikhanov, Altynsarin, Baitursynov, and Auezov, Argynbaeva, among others.

The most significant studies in this field were carried out by Vorobiev, Krasnyh, Maslova, Khrolenko, Stepanova, Telia, Karasik, Apresyan, and Slyshkina, among others. These authors explored how cultural manifestations are reflected and fixed within the language of people.

Modern western, Kazakh and Russian, cultural manifestations are considered in this review from the (or following the) work done by Toynbee, Parsons, Levi-Strauss, Wierzbicka, Likhachev, Gumilyov, Lotman, Vereshchagin, Kostomarov, Stepanov, Tarasova, Sorokin, Kaydar, Avakova, Alimzhanova, Balakayeva, Kurmanbaeva, Syzdykova, Zhanpeisova, Husain, and Mankeeva among other. The work done by these authors and this one consider the unique phenomenon of 'language' and 'culture', and their interrelation and interdependence.

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The relevance of this study is marked by the necessity of an in-depth study of Kazakh culture, and in particular, to understand the way in which culture is reflected in the language. Currently, Kazakh cultural linguistics is on the development stage, and there are only few work that focus on this topic.

## **METHODS**

We used a complex method of analysis, which includes four different types of methods described below.

*Semantic analysis method* involves the analysis of cultural values from linguistic units. Linguistic units in this paper are culturally significant phrases, such as idioms, phraseological units, realias, and fixed expressions. All of these phrases were subject to semantic analysis to determine the reasons of their appearance, functioning, and fixation in the language system.

*The random sample method* was used to draw different phraseological, topical, definition, from bilingual dictionaries. The practical material for this research was taken from the works of Kazakh scientists in the field of ethnolinguistic, cultural linguistics, general linguistics, and cultural studies. The language units were taken from various types of dictionaries and roman fiction. Those linguistic units were chosen because they had a clear expression of cultural connotation, and because they were of interest for further study.

*Cognitive method* examines the problems of language and consciousness correlation and the role of language in the conceptualization and categorization of the world. It also considers the cognitive processes and synthesis of human experience and the connection of an individual's cognitive abilities with a language and other forms of cooperation. The foundation of the cognitive method is based on that idea of *concept*;

*Historical (diachronic) method* ensures the establishment of common historical factors to the development and evolution of language units. This method allows us to consider linguistic units in retrospect (diachrony), and to determine the characteristics and reasons for changes in their semantics and use. It also helps in establishing the etymology of certain expressions in connection with the cultural and historical development of the ethnos.

## **RESULTS**

In our work, we have distinguished the following two large groups including all linguoculturemes.

1. Linguoculturemes reflecting material and factual part of national life.
2. Speech-behavioural linguoculturemes (Ahmetzhanova, 2003-2005, pp. 3-24).

The details for each group are as follows.

*I. Linguoculturemes reflecting material and factual part of national life* are the most prominent group of language units for which cultural component values play a central role.

By virtue of the explicitness of the cultural component in linguocultureme, this group has attracted the attention of researchers. This group includes a number of varieties of linguoculturemes, which are grouped on the basis of a common reflected denotation. Each variety is described below.

*1.1. Family relations* play a particular role within the lives of each different ethnic group. Turkic people, for example, give great importance to family relationship, as the system of kin relations is extensive, complex, and functionally active. As a consequence, the system of kinship terms, reflects the real nature of family relations, and the language is characterized by a level of detail / generality and simplicity / complexity.

The kinship system among the peoples, where it is actively functioning, is interesting because each member of the system has a precise and well defined niche, under which he/she receives certain rights and obligations. For example, within the Kazakh culture, a person who has a younger siblings (brother or sister) must assist them in solving all major life problems, must take care of them, and advise them or correct their behavior, if necessary. Younger siblings are obliged to obey the elder brother and, in turn, release him from small household chores and problems.

Some examples of these relations can be seen in the following proverbs:

*Agasy bardyn – jagasy bar, inisi bardyn – tynysy bar* (*The one who has an older brother - has a collar, the one who has a younger brother - has the air*); - collar in this proverb means *protection, support, air - a necessity, which is impossible to live without.*

*Agasy urar, inisi turar bolar* – (*The elder brother has the right to beat, and the youngest has to stand*). This example highlights the hierarchical system of kinship between the elders and younger.

The cultural component within the semantics of phraseological units, such as, proverbs and figurative comparisons related to the kinship can be identified by knowledge of the individual's exact position and status within the kinship system, and by the way the system functions in a particular national culture.

### **Anthroponymic and toponymic linguoculturemes**

For any national language, the onomastic system is a source of information about culture, psychology, and history of the people, who are the language speakers.

Onomastics have always appeal to linguists. There are strong onomastics schools based on many national languages, but anthroponymic and toponymic directions are especially highlighted. For example, we can mention the Kazakh school of onomastics and the work done by Zhubanov, Kenesbayev, Abdrahmanov, Dzhanzukov, Kerimbayev, Musabekova, and Madiyeva, among others.

The cultural anthroponym and toponym components are associated with the reflection of ancient religious beliefs and customs. The anthroponym component may contain information about material (physical) and spiritual culture, about the settlements and the ethnic composition of the population, and about events that took place in the history. The following are some examples of this.

**Barar jerdyn – Balkan tau**– (the place you go to – is Balkan Mountain) - *we know that it is a distant country*. This expression reflects historical facts about the past. However, this idiom can be used in another context: **Barar jerdyn – Balkan tau, ol da bizdin baskan korgen, bolgan tau** – (Balkan Mountain, where you are currently going, we (Kazakhs) have already been there). This allows us to conclude that Kazakhs happened to be in the Balkans (in Europe) and are fully aware that this mountain is located at a great distance from the steppes of Kazakhstan. (Kaydar, 2003, p. 64).

As a result, the motive behind the formation of this expression is that the Balkan, known to them (Kazakhs), is located at a great distance. However, abstracting from the historical context, this expression gained a generalized value, and it is used to point out that someone is going somewhere, but he/she does not say exactly where.

Avakova in her monograph titled *Phraseological semantics* classifies Kazakh language anthroponyms into 3 different categories:

- a) mythical images (Adam Ata, Haua Ana - Adam and Eve, Nuq - Noah);
- b) folklore characters (Ayaz bi, Kozy Korpesh and Bayan Sulu, Qorqyt);
- c) historical names (Ablai Khan, Asan Kaigy). (Avakova, 2013, p.86).

An example of these categories is the idiom: **Kaida barsan da – Qorqyttyn kori** – (Wherever you go, everywhere is Qorqyt's grave). This idiom is associated with the name of Qorqyt or Qorqyt ata (grandfather Qorqyt), who is one of the legendary ancestors of Turkic peoples, and is considered to be a wise patriarch, a singer, and prophet. This saying (phraseological unit) emerged from the legend about Qorqyt, who fought for human immortality. According to the legend, the death prepared his grave everywhere, but he miraculously avoided it and lived perpetuating his name for 295 years. In some legends (from Radlov) he was a Kazakh Baqshi (shaman), in others (Mashanova), he was considered to be contemporary to al-Farabi. In Kazakh language, this idiom is used in a figurative sense when a person needs to express dissatisfaction or indignation to the fact that troubles, frustration and joyless conducts/events abound everywhere. (Kaydar, 2003, p. 197).

**Phraseological linguoculturemes with somatic, animalistic components, with sacred numbers, phrases based on gestural semantics, ethnographic idioms**

This group of linguoculturemes is valuable for its explicitness of cultural components, which are contained either in the form of a separate lexical item in

the structure of the phraseological unit, or representing something, like an event, a personality or communicative situation which form the basis of the phrase.

The national-cultural distinction of somatic phraseological units is observed by all researchers who referred to the problem of somatism.

Different languages have a distinctive associative halo. In Kazakh language, the somatism *bauyr* (liver) is perceived by native speakers as a symbol of the rear side of something, but it's also related to friendly feelings. (Ahmetzhanova, 1999, pp. 149-150).

For example: *Bauyr basu* (snuggle up by liver) - to get used to someone, stick with someone, or getting closest to people. This idiom refers to a somatic category, and is based on the national representation given to the role and function of the liver in human beings. In addition to its somatic functions as a laboratory of blood in human's body, the liver (*bauyr*) has another special symbolic trace of uterine origin of people, which is related to kinship and brotherhood. In Kazakh language *ol menin bauyrym* - he is my brother (or sister). So, *bauyr basu* - snuggle up by liver, in a figurative sense means getting the closest to people, which is a quite natural reconsideration.

The saturation of phraseological units from the semantic field with a somatic component is due to ethno-cultural factors. Kazakhs were engaged in non-agricultural activities, with the exception of livestock farming. As a consequence, they were familiar to the names of all parts of the body (anatomical knowledge), as all the internal organs were also used for cooking. It should be noted that there are sporadic cases of usage of the component *bas* (head) in phrases. This might be a consequence of the understanding that the head is sacred, not only as a vital organ, but also, in a more conceptual interpretation of *bas* (head), as a human, soul, source, origin, the upper part of something, or the initial period. It's worth noting the importance of an animal's head in Kazakh gastronomic cultural rituals. The head is boiled in special cases for the guest of honor (usually for *aksakal* - respected elder or master of the house), then cut into smaller pieces (even brains are used) according to the ritual's custom, and then it is passed from hand to hand to all the people sitting at the *dastarkhan* (table). The serving process of a head of an animal follows all the traditional rules. This ritual exists today and remains mandatory.

In Kazakh culture a great importance is given to horses. The horse is a source of power (mare's milk - *kumys*, horse meat) and a form of transportation. Kazakhs have several lexical items to indicate horse, depending on the age and color of the animal.

In addition to horse, camel has also a great importance in the culture of Kazakhs: *Aq tuyenin qarny jarylu* (cut up camel's belly - a great joy.). This expression is an ethnographic phraseological unit, which Kazakhs typically use to express abundance and prosperity of foods, which arise naturally from the sacrifice offering of a white camel on the occasions of joyous events in the family or the whole nation, as

holding a great feast. In Kazakh economy, a white camel represents the head of all the livestock and it's a symbol of prosperity. For this reason, a white camel was only sacrificed in exceptional cases, such as the winning of a war, the safe return of friends and relatives from a lasting journey, and the long-awaited birth of a son, for example. Kazakhs believed that white camel symbolized something holy and sacred.

Numerals have a special place in the process of perception. In Kazakh's views, the number *seven* (*jeti*) has a symbolic significance due primarily to genealogical differentiation. Kazakhs follow a seven generations kinship system, according to which consanguinity weakens after the seventh generation. In other words, people within seven generations are considered to be close relatives, and after the seventh generation distant relatives. These social and cultural features of Kazakhs are reflected in the following phraseologies: *jeti atasyn bilu* – (to know seven ancestors – the tradition that every self-respecting Kazakh must know seven of his ancestors by name), *jeti atasynan tuk kormegen* – (to learn nothing from seven great-grandfathers - to be rude), *jeti atasynan kelgen bailyq* – (wealth inherited from seven great-grandparents; family wealth), *jeti atasynan qongan aqyndyq* – (inherited from seven grandfathers poetic gift), *jeti atadan ary qyz alysu* – (to take the bride from relatives after the seventh generation. Kazakhs were forbidden to marry relatives within seven generations).

In addition, the number *seven* is also associated to a religious understanding of the universe structure. The expression *Jeti galam* – (seven world countries, or world spaces) originally had an astronomical motifs and emerged in the national memory as a mythical concept of the world, the world space, and/or all parts of the world. The number *seven* meant seven parts of the world. There are four cardinal points (in Kazakh *dunienin tort buryshy*): East- *kunshygys*, West- *kunbatys*, North- *soltustik*, South- *ontustik*, and three worlds: the Sky- *Aspan*, the Earth- *Jer*, the Dungeon- *Jer asty*. All together they represented the world, and all sorts of mythological interpretations of the world space were based on these representations. (Valikhanov, 2009, pp. 140-142).

In Turkic culture, and in particular in Kazakh culture, it is worth distinguishing the sacred number *forty*. Regarding the etymology of the Kazakh *qyryq* (forty) there is no consensus among scientists. This figure is mainly associated with rituals, such as celebrating forty days after birth and demise, washing of a newborn baby in the water of the forty spoons for forty days. In folklore motives of oriental fairy tales, legends, and proverbs, the number forty is very common: *hannyn qyryq uaziri bolypty* – the Khan had forty viziers; *qyryq qyz, qyryq jigiti* - forty girls and boys; *qyryq kun jol juripti* – was on the way for forty days; *qyryq qazannyn qulagyn tistegen qydyrma* – experienced person, has seen a lot; *otyz kun oyin, qyryq kun toyin oynady* – had fun for thirty days, had feast for forty days; *jaksy ake jaman balaga qyryq jyl azyq bolady* - bad son will live forty years thanks to

the goodness of his father; *uyinenqyryq qadam shyqqan adam - jolaushi* – you have made forty paces away from the house, and you are already a traveler; *qyzga qyryq uiden tiyim* – there is a lot of forbidden things for a girl; and many others. (Qaliyev, Orazov, Smailova, 1994, p. 97).

### **Lingvoculturemes reflecting national and cultural standard of comparison**

This group includes linguistic units of different levels, which contain semantics of comparison, likening, such as fixed comparative phrases, metaphors, and contextual comparisons. Lingvoculturemes of this type are combined together to form an axiological picture of the world, which is then represented by them.

Some examples of comparative expressions in Kazakh language with a clear culturological connotation are the following.

Comparative idioms constitute a separate group in Kazakh language. Idioms in this group indicate the height, capacity, value, and size of an object, and they tend to be associated with Kazakhs knowledge of height and size of domestic animals: *argymaktay biyk* – as tall as argamak (Central Asian breed of race horses), *tayday* – as a stallion, *atanday* – as a gelt camel, *narday* – like a camel-male, *shokken narday* – as a cross-legged camel, *tuyedey* – as a camel, *qunajyn siyirday* – as a bull, *qunan ogizdei* – as an ox, *bes bienin sabasynday* – huge, as a vessel with a capacity of five mares kumiss (kumiss - fermented mare's milk).

Among them, the lexical item *horse* as a standard of measurement has a more varied and frequent use in the semantic plane: *at basynday* (altyn) horse's head size (gold), big; *at arqasynday* – width as the horse's back, wide, *at tobelindey* – as little as horse's top.

Another example is *Biye sauimday uakit* - time between successive mares' milking. This expression refers to the number of fixed expressions formed on the model of national (metronymic) time measurements. In this case, it indicates the time between successive mares' milking, which according to the national standard is about two hours, since the mare milk is taken every 2 hours. This expression is used to describe Kazakh life and to give it an archaic coloring.

2. The second large group is composed of speech-behavioural linguoculturemes in which we distinguish national and cultural characteristics of speech behavior in strictly ritualized communicative situations and vocatives, and speech behavior in daily life.

Communicative units are widely considered in linguistics, and language units are included in the same communicative group, but we decided to narrow this concept. The following briefly describes each type of linguoculturemes.

1. *Kinship terms and vocatives.* Vocatives play an important role in the establishment of communicative contact and in the realization of communicative intention. When choosing a vocative, a communicant must consider first the national and cultural traditions of speech etiquette. That is, it is important to take into account

the age and gender of a communicant, as well as communication situation within Kazakh speech etiquette.

In accordance to this, there is a special respectful form of vocative, which is formed from the first one or two letters of a proper name and the addition of a special affix of respectfulness -ake/eke in case if you know someone. Names with these affixes are used for older age people, for someone with higher level in the social hierarchy, or simply to express your respect to someone. The largest group of vocatives are those designating different types and degrees of kinship, which work like social markers.

2. *Emotional and evaluative vocatives* in Kazakh language are formed with the derivation elements **-jan, -tay**, which are pet forms (terms of endearment) and are used to communicate with younger people, typically children.

There are many terms of endearment in Kazakh language. Parents, relatives, or elder relatives of a family use them in their everyday communication with children:

- Names of celestial bodies: *ayim* - my moon, *juldizim* - my star, *sholpanym* - my Venus, *jarygym* – my light.
- Names of animals: *botam, botaqanym, botashym* – my camel colt, *qozym* - my lamb, *qulynym*– my foal, *torpagym* – my calf.
- Names of birds: *balapanym*– my little bird, *qargam* – my young daw, *kogershinim* – my dovelet.
- Endearment: *janym* - my soul, *qalqam shyragym* – my dear, and *ainalayin* - circling around you (literal translation) meaning ‘accept your illness’ and ‘my love’. The etymology of *ainalayin* is connected to an old Turkic ritual.

There is a bypass (circling) ritual in Turkic shamanism tradition, in which a healer (shaman) moves in circles around a sick person. The meaning of this ritual is to transfer, to relocate, the ‘disease’ from the ill person to another thing or being. The shaman, while moving in circle around the ill person, takes the disease upon himself. Therefore, Kazakhs believe that if a person makes a circle around a house or around another person, he or she will take upon him/herself their diseases. Only a philoprogenitive person could make such a circle and take his/her child’s illness to cure or ease his/her suffering. This is a voluntary sacrifice for the sake of one’s own child. The word *ainalayin* means ‘I will sacrifice for you’, and it expresses the willingness to sacrifice for the sake of a loved one. By holding (supernatural) powers, shamans treats the diseases in this way. On one hand, their power can dispel the illness, on the other, their duty is to provide healing to humanity.

As it can be seen from the above examples, Kazakh vocatives are more related to the night sky - less hostile, giving peace and the opportunity to observe the heavenly bodies (Moon, Venus, stars). Another source of endearment vocatives



are associated with the names of livestock (foal, lamb, calf), which is the result of the special care and attitudes that Kazakh have for animals. For Kazakhs, livestock is a prime source of power, confidence in the future, wealth, and economic stability. Finally, the names of the chicks are often transferred to the children because these birds accompany humans in the nomad camps, and because they are harmless to humans.

## DISCUSSION

### 1. The cultural concept as a unit of cultural linguistics

The first time that the term *concept* was used in Soviet science was by Askoldov - Alekseyev in 1928. Scientists have identified the *concept* as a mental formation, which replaces the process of thought with an indefinite multitude of objects, actions, mental functions of the same kind (Askoldov, 1981, p.4).

We adhere here to the viewpoint of Stepanov, in which culture can be represented by concepts:

- culture is represented by concepts;
- there are no purely material, nor purely spiritual phenomena, as they are always presented in pairs;
- culture concepts form evolutionary and synchronous semiotic ranks (Stepanov, 1971, p.21).

In modern linguistics, the understanding of the concept follows different directions and approaches, such as the linguistic, cognitive, cultural, and linguoculturological approaches.

*The linguistic approach* is represented by the viewpoints of Askoldov, Likhachev, Kolesov, Alefirenko on the nature of concept. Particularly, Likhachev takes the whole definition of Askoldov, who believes that concept exists for each meaning of vocabulary, and who proposes to consider the concept as an algebraic expression of values. In general, the advocates of this approach consider the concept as representing the full potential of a word's meaning along with its connotative element.

The proponents of the *cognitive approach* relate the essence of the concept to the phenomena of mental character (Babushkin; Kubryakova; Popova, Sternin). Popova, Sternin, and other representatives of the scientific school in Voronezh (Russia) include the concept to the mental phenomena, and define concept as a global mental unit, as a quantum of structured knowledge.

The representatives of this approach, while considering the concept, they pay great attention to *cultural* aspects. According to them, the entire culture is understood as a set of concepts and relations between them. The concept is interpreted by them as basic element of culture in the mental world of a human being. This view is held by Stepanov and Karasik, who are convinced that, in considering the various

aspects of concept, a great attention should be placed on the cultural information that it transmits.

Finally, *the linguocultural approach* studies the particularities of the national sphere of concepts that flows from culture to consciousness. According to Kostina, the linguocultural approach is based on the idea of cumulative function of language, and as a result of this function, the experience of people, their views of the world and attitudes are remembered, stored and transmitted. Language, according to this theory, is the universal form to primarily conceptualize the world and to rationalize human experience. The language is the exponent and keeper of an unconscious knowledge of the natural world, and it is part of the historical memory of socially significant events in human life (Kostin, 2002, p.22).

The sphere of knowledge of any nation, that is, the sphere of concepts, determines to a certain extent the mindset of people, the peculiarities of their perception and understanding of reality, and this in turns form also the national sphere of concepts.

## **2. Linguokultureme as basic unit of comparative cultural linguistics**

Linguokultureme is a basic unit of comparative cultural linguistics. Maslova distinguishes nine different linguocultural units, which are the following.

- 1) object of culture-oriented linguistics – non-equivalent vocabulary and lexical gaps (holes);
- 2) mythologized language units: ritual forms of culture, legends, customs, beliefs, enshrined in the language;
- 3) paroemiological lexicon;
- 4) standards, stereotypes, symbols, rituals;
- 5) images;
- 6) stylistic form of languages;
- 7) verbal behavior;
- 8) interaction of religion and language;
- 9) speech etiquette (Maslova, 2004, pp. 5-7).

It is important to notice that Maslova listed linguoculturological units excluding the character of these units and the type of cultural information that they contain.

## **CONCLUSION**

The results of this research convince that cultural linguistics can not have only a synchronous orientation. It is necessary to look into the early stages of the development of the culture and language to establish the connection with the modern norms and rules of verbal behavior; and to fully understand the meaning and content of the literature, the ritual, and mythological texts. Therefore, the main feature of

cultural linguistics is the consideration of any phenomenon within the context of culture and language equally.

We believe that the methods mentioned above should be used all together in the study of any complex field, such as cultural linguistics. Cultural linguistics has an integral and interdisciplinary nature, and these methods complement and interpenetrate each other.

The basic concepts of comparative cultural linguistics are: national language picture of the world, a cultural concept, linguocultureme, and national linguistic identity. Within the frame of this study, we investigated the terms *concept* and *linguocultureme*.

In this paper, the term *concept* is understood and treated as part of the linguistic and cultural areas, and as a national-cultural view of the world. It is considered as a unit with particular functions, which serves to store, accumulate, transfer, and assimilate information. It is a clot of culture in human's consciousness, as concept implies that culture enters human's mental world through the culture itself, and in some cases, affecting it.

Linguocultureme is the basic unit of cultural linguistics, and it includes segments of language (linguistic meaning), and culture (extra-linguistic cultural meaning), represented by an appropriate sign, that is, by having a linguistic and extra-linguistic content.

In our work we distinguish the following two large groups of linguoculturemes:

1. linguoculturemes that reflect material and factual part of the national life, and
2. speech-behavioural linguoculturemes.

The first group is divided in the following thematic classes: family relationships; anthroponymic and toponymic linguoculturemes; phraseological linguoculturemes with somatic, animalistic components, with sacred numbers, with color adjectives; ethnographic idioms; and linguoculturemes reflecting national and cultural standards of comparison.

The second group consists of the following linguoculturemes: kinship terms, and emotional and evaluative vocatives.

Due to the nomadic lifestyle of Kazakhs, cattle breeding was the basis of life. As a consequence, almost every thematic class of linguoculturemes has a large number of expressions involving animal components, such as *horse*, *camel*, and *sheep*. Moreover, the names of animals are connected with affectionate attitude to children; and livestock formed the basis of the measurement system. Special attitudes can be traced back to the ancestors, such as the respect for elders, and the strict adherence to the hierarchic system of young-elder siblings. Kazakhs attached an important role to kinship relations. Moreover, echoes of the ancient Turkic ideology – Tengriism, are also reflected in the expressions associated with the rituals, traditions and customs.

Finally, it should be noted that we have substantially enlarged the term linguocultureme to include the culture. In modern cultural linguistics, linguocultureme is primarily a language unit, but we believe that linguocultureme is a component of both language and culture. Furthermore, linguocultureme in modern cultural linguistics is traditionally understood as a synchronic phenomenon, but we also extend this to consider it as a diachronic phenomenon.

The material of our study is represented by language and communication units taken from dictionaries, reference books, scientific and popular literature.

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