The Cognitive Nature Of Ethno-Cultural Units In Kazakh Language

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Abstract
This article deals with the problems of the cognitive nature of Kazakh ethno-cultural units. The article is devoted to the structure and the constituents of ethnolinguistic-cultural consciousness of Kazakh people. The problems of the cognitive nature of ethno-cultural units in Kazakh language are revealed. Therefore, five dimensions of the cognitive linguistics worldview of Kazakh concepts are identified: language reflects the embodied nature of conceptual organization; language is a lens for studying conceptual organization; language provides a mechanism for construal; language can influence aspects of non-linguistic cognition; humans, including Kazakh nation has a common conceptualizing capacity.

1. Introduction
The key concept of culture is considered as a global unit of national cognitive consciousness in the linguistic picture of the world, which reflects and simultaneously determines the worldview of people. In the field of modern scientific knowledge, the paradigm of anthropocentrism is being approved, which was marked by the multidisciplinary scientific approaches, which study cognition, thinking, perception, consciousness and the specifics of language as a tool of knowledge and communication.

Many scientists note that cognitive linguistics has already made great strides in understanding the relationship between cognitive and linguistic structures, in analysis of their representation in describing the processes of conceptualization and categorization of the world. In this regard, the concept is considered as a global, multidimensional, multi-faceted unit of national cognitive consciousness modeled by means of language to describe the national conceptual sphere.

Thus, until now in cognitive linguistics the problem of reflection of a complete picture of the world, fixed by language, remains an urgent problem. The worldview of each nation is generated into a picture of the world. The picture of the world is a certain vision of the logic of the worldview of the people. A picture of the world is a system of images. The image of the world is richer than the language picture of the world, since it includes perceptual and affective components. Natural language is a model developed by a certain linguistic and cultural community for sharing the subject of thought, so thinking is able to order the world. In the context of collective existence, language ability is both a method and a product of thinking. Language, as a way of reality representation is the core of human cognitive ability.

Research And Findings
Recently, the problems of nomination, meaning and content of language units remain relevant for cognitive linguistics. This problem requires the investigation of the evolution of human cognitive activity, since language stores traces of human cognitive activity. Language is a tool of cognition fixing certain meanings of signs. The connection between the sign's meaning and form is mediated by human consciousness and fixed by human memory. Language is a means of self-realization of consciousness. This circumstance essentially distinguishes a language sign from signs of another nature. The naming is based on the reflective and classifying activity of people. It is the nominative-representative function of a word mark that determines its essence.

Language reflects the principles that govern the perception of the world. Language units, language categories and language classes indicate meaningful information that has become the product of mental processes. This information is reflected and fixed in language forms. Natural languages are considered as models developed by society for the sharing of the subject of thought. Thanks to them, thinking can order the world. Languages are methods of analyzing reality. Knowledge, concept and representation are elements of the content of consciousness. The problem of differentiation of concept and meaning is the most difficult to solve in modern linguistics. The study of the nature of the concept in is priority in cognitive linguistics. In order to reveal the...
content of the article it is necessary to consider the areas of cognitive linguistics, which are demonstrated in Table 1.

Table 1. Areas of cognitive linguistics

<table>
<thead>
<tr>
<th>Area</th>
<th>Description</th>
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<tbody>
<tr>
<td>Cultural</td>
<td>Cultural area of cognitive linguistics views concepts as elements of culture based on data from various sciences. Such research is interdisciplinary one. Language acts only as one of the sources of knowledge about concepts (the etymology of the word is used to describe a concept).</td>
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<tr>
<td>Linguistic and cultural</td>
<td>Linguistic and cultural area of cognitive linguistics views language units as elements of national lingo culture in connection with national values and national features of this culture: the direction from language to culture.</td>
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<tr>
<td>Logical</td>
<td>This area of cognitive linguistics uses logical methods regardless of their language form.</td>
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<tr>
<td>Semantic and cognitive</td>
<td>Semantic and cognitive area of cognitive linguistics considers lexical and grammatical semantics of language as a means of access to the content of concepts, as a means of conceptual spheres' modeling.</td>
</tr>
<tr>
<td>Philosophical and semiotic</td>
<td>Philosophical and semiotic area of cognitive linguistics investigates the cognitive foundations of signs.</td>
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If a concept is a set of known essential features of an object, then the concept is mental representation of the sign, the content plan of which is the whole set of knowledge about this object. It is difficult to imagine culture without concepts. The structure of concepts is represented by the components and not all the components of the concept represent its structure. The concept is surrounded by emotional, expressive and evaluative halo; it is a synthesized cluster of representations, concepts, associations and experiences that accompany the word and the concept it expresses. The relationship between concept and meaning is ambiguous. The word always represents only a part of the concept. In order to identify the concept, it is necessary to distinguish certain features. The concept as a global unit of national cognitive consciousness belongs to the sphere of ethnic consciousness of the people, which organically develops their ethnic group, a system of economic, socio-political and cultural values, a peculiar mental warehouse of the community. Each ethnic group is characterized by its inherent attitude, thinking, behavior and values, which are determined by many factors. All this set of features can be expressed by the concept of the mentality of the people. The mentality reveals a person's idea of life experience; it includes rational and irrational, consciousness and collective unconsciousness, emotional and cultural components. The mentality of a people is determined by its picture of the world, in which its worldview is represented. The structures of mentality are historically a long-lasting and stable phenomenon. Today, the concept of mentality is in the center of attention.

This is due to the national, cultural, geographical, and socio-political characteristics of people's lives. Natural language has a cultural layer of cognitive, normative and emotional connotations. The concept as an interpreter of meaning provides lingocreative thinking, generating new concepts and representing their units of language. Therepresentative, syntactic, constructive and style-forming functions determine the meaning of language units. The function of language sign reflects the subject of the message in the minds of the interlocutors. The language sign is multi-functional, so there is a multiple understanding of it in speech. The reflective functions exist in the meaning of the language sign. Thus, the value can be considered as a function performed by the sign in the representation of the referent in speech, as well as a function of the image of the sign of the referent in cognitive processes. It should also be noted that the aspects of language form associated with the study of content do not lose their relevance in cognitive research. For example, thought structures rely on signs of a linguistic and non-linguistic plan.

Verbalization of the concept is carried out on the basis of subject-practical thinking. It works as a structure of knowledge with its schemas, which is not the result of pure perception. Action through repetition and generalization generates the conceptual sphere and the concept. Knowledge originates from action, concept-structure and quantum of knowledge. Any particular phenomenon is a bundle of relationships, connections of human existence. A cluster of relationships is understood not only as a natural relationship, but also as a kind of network of semantic connection, which is the result of an intellectual and emotional reflection of reality by a person. Semantic connections are formed as a result of adherent-associative relations between elements of the situation reflected in the language image. Images that have appeared in the minds of people are fixed in the word, becoming the property of a certain ethno-cultural community.

The process of verbalization of the concept takes place in several stages. At the first stage, the volume of semantic content of the concept is correlated with the etymon of the word in the human mind. Verbalization of the concept acquires ethno-cultural specificity, which begins to dominate at the stage of verbalization of its figurative component. The semantic center of the figurative component of the concept (the formation of the internal form of the word) is formed at the second stage of verbalization. It becomes a relevant feature of the
etymological content of the concept. The third stage of verbalization of the concept is characterized by metonymic concentration of the image. As a result of this semantic concentration, a symbolic meaning is formed. The question of mutual influence, the relationship between the word and the concept deserve attention. V. Karasikis focused on mesh relationship of words and concepts: language has a word corresponding to a particular concept; however, it is not a simple representation of this concept[1].

Considering the content plan of the concept, it is impossible to avoid the problems of indirect nomination, the internal form of a sign. The internal form of the sign of indirect nomination is generated by spatial-imaginative thinking and articulates an expressive-figurative meaning. The concept is likened to the generic meaning by the internal form of the word. This fact allows the concept to represent the essence of categorization of the object of knowledge and naming in the language consciousness. The cognitive base of the language sign is made of semantic perception and the subject frame in the structure of the internal form of the nomination object. The first speech-thinking stage in the process of generating a word and its meaning is the etymon of this word. This is a certain mental construct that gives a visual representation of the concept in human consciousness as a result of the process of comparing all its representations in the extensional sphere.

All people have the same idea of conceptual pictures because of the universal nature of thinking. The language picture of the world reflects the national picture of the world in language units of different levels. Language performs not only a communicative function, but also the role of internal organization of communication. The national-cultural experience of the people is integrated into the knowledge of the world fixed in the language in the form of space of meaning [2, P.80–85].

The nomination is usually based on one relevant attribute. Considering the internal form of the concept, it is necessary to refer to its name, to establish the etymology of the corresponding word. In the human mind, the concept represents the image of that fragment of reality that is objectified by the sign of indirect nomination. A language sign is a mechanism and, at the same time, the center of the chain of images it evokes. The internal form of a language sign is considered in terms of its nominative and semasiological functions. Within the first function, the internal form manifests its objectivity and within the second - its semantic objectivity. A more vivid and deep feature serves as a source of language nomination and at the same time represents a link in the derivation of meanings. The main properties find their generalization in the concept of internal form. To understand the semantics of signs of secondary nomination, it is important to understand such a phenomenon as apperception, since the meaning is formed by using of the collective experience of the people encoded in the corresponding signs of primary naming. The internal form is an intermediary between the value of the sign of the secondary nomination and the value of its producer and it is interpreted as a sign of the named object by which the object gets its name. Semantic elements of lexical and grammatical semantics of the prototype sign constitute the content of the internal form and serve as its genetic source.

The internal form is a connection between the denotation and the connotation, which exists as a generalized feature of the concept (representation of the denotation) that forms the connotations. The inner form is of a significative nature, finds its objectification in the intension of meaning, and represents denotive situations rather than a separate object. The internal form of signs of secondary nomination projects signs of denotive situation elements in the semantics of the idiom, refracts subjective meanings focused on it, and contains semantic, evaluative and connotative components. Thus, the internal form reflects the etymological image attribute, the modal-evvaluative element and the semantic genes of the concept. As a result, the most significant features and properties of the nomination of a particular language group are identified and generalized. At the stage of conceptual synthesis, semasiological signs are transformed into the basic meanings of the intension of the meaning of the word.

In the course of a particular person's life, the language picture of the world precedes the conceptual one. Native language forms determine the structure of thinking and behavior. The language picture of the world represents a peculiar color of the world, due to the national significative of objects, phenomena and processes. Language accumulates the key concepts of culture. The language picture of the world is the conceptual content of this language. Natural language interprets the world. The native language picture of the world reflects the ways of perception and conceptualization of the world, when the key concepts of the language generate a single system of views, a kind of collective philosophy that is imposed as a mandatory one for all native speakers. Natural language builds a certain linguistic picture of the world in the minds of native speakers; determine the way of life and national culture of the people. The language has universal and national components. Cultural value is an element of the picture of the world, the basis of the language picture of the world, a global cognitive unit that generalizes the content of a certain set of forms of expression in the language. It is a linguistic and cultural concept. Through concepts, the people are united into a nation[3, p. 326]

Reconstruction of a concept through its linguistic expression makes it possible to study the conceptual structure. The cognitive approach of the word semantics involves the study of the meaning of the word, which covers not only the signs of the denoted word, but also naïve knowledge about it, implemented in conceptual metaphors and metonymy. The basis of conceptual metaphors is made of cognitive models, stereotypical image that is used to organize knowledge about the world. The cognitive model implements the linguistic signs and
constitutes a system based on universal laws. They are reflected in language schemas (forms and ways of expressing knowledge about fragments of the world in a particular language) used by native speakers to describe events. Ways of presenting concepts in the functional aspect are considered on the material of language units. The mentality of the people finds its expression in the language. The structure of the language, its system, categories and forms determine the mentality of the people who speak a particular language.

It is the study of language forms and expressions that makes it possible to explore the process of people's knowledge of the world. The language displays the property of people's thinking, transfers bioand andromorph characteristics to the objects of their inner world, highlights common features of phenomena from different areas based on the code of culture. The code of culture indicates its peculiarity, reflects the process of thinking. Each culture has its own specific associative complexes. Groups of features that form the structure of the concept with generic or specific characteristic, express the way of conceptualization. The national-subjective image of the world is formed in the language consciousness as an integral part of everyday life. Language consciousness as a system of language meanings objectifies the ideal images of the world. The image is the base of the symbol and sign. The embodiment of the image in the sign of indirect nomination (metaphor) is due to linguo-creative thinking, which is confirmed by the ability of metaphors to generate new concepts in the created language picture of the world. A language image is a set of figurative means of a language that denote the same significiation.

The functional units of the cognitive space of ethno-linguistic and cultural consciousness can also include conceptual blocks that determine the reception processes and their national and cultural specificity, culturally significant frame structures of consciousness. The frame structure, like the concept, exists instable, mental, deep configurations and in their objectified form (the associative-verb networks), which is the subject of linguistic study. National-cultural features of cognitive mechanisms and structures are reconstructed based on the paradigmatic relations of associative connections and associative series. The study of the ethnocultural specificity of language consciousness is realized the position that language and culture are the forms of existence of social consciousness, which exist as an “image of itself” (the image of the world of ethnic group) and “the image of another”. Such a theoretical basis makes it possible to consider ethno-linguistic and cultural consciousness as a complex three-dimensional formation that incorporates functional units of cognitive, cultural and linguistic spaces.

The set of concepts forms a conceptual system that has its own laws of development and organization, in which the presumably original, basic concepts not only modify themselves, becoming enriched with new characteristics, but also generate the development of new concepts. We also consider the conceptual sphere as a unit of the cognitive space of ethno-linguistic and cultural consciousness, which has its own linguistic constructs-objects for language research. The conceptual implementation of the concept is the cognitive basis for the formation of a significative macro component of meaning. The concept is an invariant of lexical meaning; it does not depend on the language system and is not subjected to ethnolanguage variation. The language value modifies the significative information due to semantic increments on the part of grammatical, word-forming and syntactic information. The concept and meaning of a language sign are interrelated, just like consciousness and language. The symbolic component of the concept serves as a cognitive basis for the development of connotative macro-component in the structure of lexical meaning, which is directly related to the ethnocultural consciousness of people, since culture is a synthesis of image and concept presented in the symbol, demonstrating the lingualcreative capabilities of people's consciousness [4, P. 5-6]. The conceptual content at the stage of verbalization can modify the significant content words and form ethno-cultural specificity of the concept, causing ethno-linguistic specificity of the semantics to update its language unit. The concept is a global unit of national cognitive consciousness, it is a point of intersection of culture and the mental world of a person. The differences of the worldview are explained by the degree of relevance of the selected features and the ethnocultural specifics of their combinatorics. The selectivity of features based on value priorities. Cultural values are dominant in consciousness and behavior in a concentrated form. Language covers certain cultural phenomena through various cognitive structures. Cultural competence is formed by linguistic and phenomenological cognitive structures. In communication, the value plan of the individual finds its expression in the norms of behavior fixed in the language. For example, based on the analysis of the fund of languages, human behavior types can be studied. It could be the utilitarian norms (norms of realism, security or prudence). Such mental formations as privacy, challenge and efficiency define the essence of modern lingual culture [5, p. 390].

The concept of national-cultural component of language meaning became popular in modern research, however did not gain a stable and generally accepted understanding. Objective and subjective factors determine the national specificity of the word. They are detected by comparing of languages. The objective factor is understood as the value and semantic significance of natural and cultural realities that determine the stereotypes of a people's living space. The subjective factor is characterized by the choice of sign meanings, which are differently represented through mental stereotypes of different ethno-linguistic communities. In other words, national specificity is manifested by different language representations of the same objects of real or imaginary
reality. Moreover, such differences are not always culturally marked. And some of these differences may not be due to cultural factors at all. The sphere of the stereotypical mentality of the people tries to find the sources of synergy of national and cultural components in the semantic structure of the language sign. However, it should be noted that the separation of national and cultural specifics is not the only possible interpretation of thenational-cultural component of language meaning.

The concept is considered from two different approaches: linguocultural and linguocognitive. From the point of view of cognition, the concept, as a mental formation belonging to the consciousness of an individual, has access to the conceptual sphere of the linguistic and cultural community. The vector of linguistic and cultural research is represented through the study of cultural dominants in human consciousness. The linguocultural approach is aimed at the analysis of the values of national concepts. The value picture of the world is a part of the language picture of the world, since values determine the behavior of people and linguistically they can be described as multidimensional culturally significant entities in the collective consciousness, actualized in a certain language. I-concept distinguishes the images, concepts and values. Complex understanding of values in the language represents a model of the value picture of the world. In the value picture of the world, there are cultural dominants, the totality of which determine the type of culture that is reflected in the language. Methods of research of cultural dominants in the language are aimed at analysis of the semantic potential of the concept in a particular culture. The ethnocultural specificity of the concept is revealed by mapping of lexical and phraseological units, comparing the value components of statements. According to the semantic law, the most important phenomena, events, and objects in the life of people are represented by categories of language. A set of semantic features related to the description of entities form the structure of the lexical meaning of the word. The things can be described explicitly or implicitly (conjectured from the context). As a result, there is a different density of semantic units. Semantic categorization interacts with the metacognitive coordination.

The source of the semantic structure of the sign, which is formed in the process of verbalization of the concept is inherent and adherent to associations. Modern cognitive semantics deals with the problem of expression of mechanisms of verbalization of cognitive structures in the process of cognition of the world. The word not only indicates the object of the nomination, but also evokes associative connections in the mind of a person, representing a complete picture of the world in the mind of a person. The language arsenal of its representation includes phraseological units, metaphors and metonymies. Semantic ambiguity is created in speech not by deep semantics, but by the surface of the utterance. The context dictates the unambiguous use of the structure. The figurative meaning in a language is related to the context of its use, which gives grounds to assert that metaphor and metonymy are generated by the context. The structure of the context determines the boundaries of associative relationships. The context keeps the imagery at the level of a single denotation and defines the boundaries between values.

The difference is observed through comparing of language means expressing value pictures of the world in combinatorics with features of the different ratio of concepts and signs included in the semantic systems of languages. Conceptual systems are abstract and generalized reflection of the structures of human activity and reality. The main sources of semantic differences in languages have nothing to do with how people see the world. They are not of a reflective, but of an intra linguistic nature. They are systems of distribution of concepts include signs of different levels of language structure, the arrangement of complex concepts-values[6, p. 93].

Thus, study of the ethno-cultural space involves the analysis of the national specificity of language signs, which is determined by the mechanisms of genetic and functional interaction of language and culture. This forms ethno-linguistic vector of lingual culture. Another section of lingual culture is related to the study of cultural and semiotic specifics of a language sign. For this purpose, comparative and introspective research methods are used. The comparative approach involves comparison with other languages and cultures, since it is the comparison that helps to identify common and specific features of language representations of socio-cultural stereotypes. Introspective analysis involves text analysis in order to identify national and cultural stereotyping of the language. A harmonious combination of introspective and comparative methods in the study of national and cultural stereotypes will help to avoid complete ethnocentrism, when cultural and linguistic standards identified in the ethno-cultural space of one community got the status of universals. On the other hand, the combination of this research will avoid the opposite extremes, which demonstrate an attempt to describe the linguistic and cultural content of a word in atomic (separate) way, which is impossible without referring to the deep (internal) interrelations of cultural and linguistic universals.

Results And Discussion

A great number of work in the field of cognitive linguistics and lingual conceptology has appeared in Kazakhstan. A. Baitursynov, K. Zhubanov, S. Amanzholov, E. Zhanpeisov, A. Kaidarov, M. Kopylenko, E. Suleimenova, R. Syzdykova established the fundamental issues of cognitive linguistics in Kazakhstan. Thus, one of the first fundamental works in the field of typology of cognitive models was the doctoral dissertation of G.

A special place in the number of Kazakhstani works belongs to the "Dictionary of concepts of the Eurasian culture of Kazakhstan" developed by professor Z. Sabitova and her students, compiled within the frame of ligual cultural approach [7, p.187].

There are numerous studies performed by Kazakh linguists both in the country and abroad, primarily in research centers, and the list provided can be continued. In addition, research in the field of discourse is not considered, believing that these studies can reasonably represent a separate, well established in Kazakh linguistics direction-the theory of discourse.

Students can learn about the basics of cognitive science from the textbook of "Cognitive Linguistics" by B. Nurdauletova (2011). The book was written under the influence of V. Maslova and presents a one-sided point of view on some controversial issues (without taking into account the diversity of opinions and theories that have developed in modern cognitive science). Meanwhile, the textbook is useful, as it serves as a basis for the perception of new theoretical ideas and terms of cognitive linguistics for Kazakh Philology [8, p. 312].

Thus, the review of works that have appeared in recent years in the Republic of Kazakhstan shows that Kazakh cognitive linguistics make a significant contribution to the development of cognitive science. The efforts of domestic scientists and creating of a unified center for cognitive research in Kazakhstan would promote the development of new, insufficiently elaborated aspects of cognitive linguistics in coordination with psychology, computational linguistics and other sciences. It is connected with methodological issues related to the cognitive semantics and lingual conceptology, problems of categorization of human experience due to human cognitive abilities and components of cognitive activity (memory, imagination, attention) and other aspects of cognitive science.

Above mentioned works point out that the conceptual structure of the Kazakh language is filled with words that contain additional (cultural) meanings. It gives rise to a specific and distinctive worldview, interaction with non-linguistic aspects of cognition and the nature of the human mind. Therefore, five dimensions of the cognitive linguistics worldview can be identified: language reflects the embodied nature of conceptual organization; language is a lens for studying conceptual organization; language provides a mechanism for construal; language can influence aspects of non-linguistic cognition; humans have a common conceptualizing capacity.

The embodied cognition views language as a phenomenon, which effects the embodied nature of conceptual structure and organization. Language serves as a lens for studying aspects of the mind because it reflects organizational principles of embodied cognition. For instance, by studying metaphorical patterns in language, it is possible to discern patterns in the nature and organization of conceptual structure.

In order to demonstrate this issue, we consider the metaphor of a collective image of the Kazakh people from Abay's poem "Kalyn elim, kazagyym, kairan zhurtyn, Ystarasyz azyna tystu murtyn. Zhaksy menen zhamandy aiyrmadyn, Biri kan, biri mai bop endi eki uryyn" ("Oh, my Kazakhs, my poor people! The mustache, which did not feel the razor, which hid your mouth. The blood is behind the left cheek, the fat is behind the right cheek. Where the kindness is, where the evil is, will your mind understand it?") [9, p.928]. This complex metaphor allows the poet to create the multifunctional fabric of meanings, which is expressive and vivid in spite of its informative loading and complexity. Abay introduced difficult, leitmotif type of a metaphor into the Kazakh poetry, thereby he transformed a poetic discourse, having changed its historical function. This trope is becoming more complicated semantically from work to work, in fact, it represents the constructive element of the systemic reasonable concept of the moral and ethical evolution of the person through education and self-improvement.

In O. Suleymenov's poem karatorgai is linguistic cultural concept, which in consciousness of representatives of the Kazakh culture, the residents of Kazakhstan generates the following associative row: karatorgai is the sky, freedom, the song of a lark, the steppe, the homeland. Karatorgai cannot sing in a cage, the bird sings freely only in native steppe.

*Karatorgai
Kept silence
*Lark from the Turgai region,*
The main image of the poem is a karatorgai. He is a symbol of homesickness. The national and cultural, bicultural originality of this work is constructed on "the linguocultural translation of the Kazakh ornithonym of karatorgai.

Language provides the language user with resources for viewing the same scene in multiple and alternative, ways. This constitutes a mechanism for construal. Construal is a technical term for the situation, which can be linguistically encoded in multiple ways. Hence, lexical choice provides a different way of framing the same situation, giving rise to a different construal. One reason for this is that Kazakh language often encode culture-specific ideas and perspectives. Languages provide conventional means of alternate construal. Language has a transformative function: it can influence aspects of non-linguistic cognition.

In order to prove this idea, we present the comparative metaphorical analysis of the concepts. Let us consider the word — "toty"(parrot). For the Russian people the word "parrot" is associated with nonsense, inability to independent statements. The derivative word "to parrot" has the similar value "to repeat someone else's words, without having own opinion". In the Kazakh language picture of the world "parrot" is the beautiful bird, which is able to tell and appreciate the word. The world-view of two nations explains the opposite characteristic of the same word. According to world-view of the Russian people the main thing the fact that the bird repeats someone else's words, and for Kazakhs — it is ability of a parrot to tell. Besides, there is a necessity to consider the general relation in the Kazakh culture to birds.

A steppe eagle or a golden eagle occupies a special place in world-view of nomads. For inhabitant of steppe - it is a symbol of freedom, independence and aspiration to height. There is a belief that the house where there is a golden eagle, evil spirits are avoided this place. Therefore, its feathers are hung up on a place of honor - at the head of the cradle. The sacred bird protects against troubles, an evil eye, an evil curse, and it protects from misfortunes. The golden eagle has important value for vestments of shamans. It is also used as a hunting bird in traditional Kazakh hunting for foxes, hares, sometimes wolves.

Blue color in the Russian language picture of the world is associated with the sky: it is God, spirituality, soul; color of the truth; fidelity; chastity and justice in Christian tradition; light blue color — is a symbol of incomprehensible and wonderful things [10, P.64-67]. The negative connotation of this color in Russian language is connected with nonconventional sexual orientation of men only, probably, under the influence of a negative connotation of this color in English. In Kazakh language, “kok” means blue, deep blue and green and it has a rich symbolical rank. "Kok Kurt" was the name of wolf at the ancient Turkic peoples, and they considered that their ancestors came down from the sky and with them, “heavenly wolf” — it is a heavenly essence, spirit-ancestor, spirit-patron. The Turkic word “kurt” is a root of the Kazakh word "kurtulu" (salvation, deliverance). That is a blue wolf — is a sacred animal for the Turkic peoples, the Sky God envoy (KokTengri), which was salvaged their tribes from death. Thus, blue color in the Kazakh picture of the world symbolizes the sky, Tengri's cult — a cult of the Blue sky, Turkic history, freedom, height of aspirations.

It is impossible to consider the Kazakh concept out of the phraseological unit, representing one of seven values of culture of the Kazakh people - a horse. Associative psycholinguistic experiment revealed the nuclear of this concept.

- A horse will glorify of young man name or his wife.
- A swift-footed horse, always – a horse, but sometimes – wings.
- A horse – wings of man and in bread – his force.
- The well-mannered person as a horse, on all four legs well grounded.
- Where there is a horse, there is no evil spirit.

We can see that a horse for the Kazakh – is the embodiment of beauty, force, freedom, speed, grace, nobility and purity. A horse – is the corporal image of space, winged tulparsare represented on the National Emblem of Kazakhstan. Similarly using an associative experiment, conceptual and contextual analyses of the Kazakh proverbs, there was determined relevance of such phenomenon as "Dzhigit" (skillful horseman). —Dzhigit, as the Kazakh proverb says, has eight sides of quality, it is: ability to conduct nomadic cattle breeding, diligence, firmness in a trouble, courage in fight, knowledge of the family tree, poetic talent, resourcefulness and wit, mastery of technique of riding. - Dzhigit stingy on the words, but the generous in deeds.

- For Dzhigit to retreat from the word, as if death takes.
- Dzhigit – the son of the people and the slave of his conscience.
- For Dzhigit and the song – is art and craft is art.

Traditional ideas about way of life of the Kazakh family, its values are reflected in the proverb, calling to know and remember the family tree. Ignorance of the family tree to the seventh generation – is an orphan hood sign. Knowledge of a family tree allowed avoiding the closely related marriages, which could be resulted in genetic anomalies, various heritable diseases that is provided preserving genetic health of the nation. There can
be marked out the ambiguous relation in the Kazakh traditional outlook to trade, as far as this activity cannot be called as noble and honest work. It is found reflection in the following proverbs respectively:
- No cheating, no market.
- Trade does not give a discount for friendship.
- The merchant for the sake of a profit will sell out a beard on a single hair.
- The rich man does not recognize relationship there is no friendship in trade.
- There is no friendship in trade and there is no debt in a greeting.
- Though you sell a wormwood with a grass, all the same you do business.
- In spite of the fact that you sell wormwood with a grass, it is no matter - you do business.

That is, language does not merely reflect conceptual representation; it can influence and affect it. The process of conceptual integration is based on the concept of compression of individual chronotopical projections[11, P.280-303]. Selective projection from different related spaces and integration in the blend provides an exceptionally strong process of compression. All aspects mentioned before must be analyzed within the frame of conceptual sphere of Kazakh language.

CONCLUSION

The cognitive approach allowed us to have a new look at all language levels and systems, including the conceptual one. From the first steps of its development, cognitive linguistics deals with concepts, since their aggregates can be considered in close connection with speech-thinking activity embodied in strictly defined language signs. Currently, the number of language phenomena studied through ethno-cultural perspective is significantly expanding and it becomes obvious that national-cultural specificity is presented in the semantics of language units at various levels, including phonetic and syntactic structure of language. However, a comprehensive analysis of the ethnocultural specificity of different structural signs of Kazakh language indicates that lexical structure and the phraseological units are culturally marked components of language sections. The lexicon as one of the main levels of any language system is rightly recognized by most linguists and cultural scientists as the most dynamic and changeable component of homomorphic system and it is much more national-specific than other strata of the language. The linguistic analysis of any culture is not limited by lexical semantics; however, its relevance in this case is clear and obvious, because there is a very close connection between the life of a society and the concepts of the language. The modern interpretation of the national-cultural specificity in most lexical units is even more convincing in the framework of a cognitive-discursive approach to language phenomena. At the same time, the language unit with ethno-cultural specificity is recognized in cognitive linguistics as a feature, which has the status of a linguistic and cultural concept. The range of cultural marking of lexical units of modern language is extremely wide. Culturally marked language-specific words and expressions are found even in such a closed and special lexical subsystem of the language as terminology, the main features of which include the lack of expression and stylistic neutrality. Until recently, it was believed that terms should not have ethnocultural connotations, but a comprehensive analysis of the semantics of terms and their functioning in the language (especially in the framework of the cognitive approach), as well as data from terminological and linguistic dictionaries, allows us to conclude that a certain part of the terminological units still has ethnocultural specificity. The culturally marked component is particularly represented by formal vocabulary. This is due to the fact that the legal culture, in addition to universal unchangeable formal concepts, includes concepts reflecting the specifics of the legal worldview of society. The study of ethno-cultural bases of lexical semantics is solved in this work through the context of the interaction of language, ethno-cultural, socio-cultural and personal-cultural factors. This determined the choice and justification of theoretical assumptions of the complex nature of concepts within the triad of language-ethnos-culture, assessing the nature of ontologically interconnected genetically indissoluble and functionally interdependent relations between them.
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