

## Cognitive Linguo-Cultural Aspect of Words of Clothes in English and Kazakh Languages

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**Abstract:** The purpose of this paper is to examine a cognitive linguo-cultural aspect of the words of clothes in English and Kazakh languages. Due to changes in the social and cultural life of the community and because of other reasons, some words have become extinct. Therefore, we have got the great scientific interest and a thorough study of words of clothes. Words were and are the conductor in history and culture of the people, they open up a broad picture to the researcher, defines the aesthetic tastes and attitudes of the people. Study of linguo-cultural aspect of words definitely is connected with the culture of people. In this paper the words presented clothes of two cultures completely show mentality and traditional peculiarities of two nations.

**Key words:** Worldview • Linguo-cultural mentality and cognitive process

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### INTRODUCTION

Processing of information is carried out in acts of thought. Knowledge as the work of thinking ordered consciousness, organized in cognitive structures that can be placed in memory. Consciousness operates not only knowledge, but also the opinions, estimates, beliefs. It forms more or less integral worldview, which largely determines the behavior of a person. A variety of communication systems and the language form worldview for the whole ethnic group [1]. It goes deeper into the people's mentality and society as an important part.

Formation of knowledge about the world is complex and a multistage process. By all evidence, the knowledge, the information can be passed and kept in non-linguistic and in linguistic form. Primary information about some events in the external world goes to human senses as perceived stimuli in the shape of physical signals. Thinking processes information and transmit to consciousness; it goes to block of short memory as not an exact copy of the physical stimulus, but as intellectual interpretation [2]. This conviction has its source in the perceived stimulus; however, reflect a strong influence of

the situation and the context of perception and active in the collective ethnic, cultural and social norms and individual susceptibility and personal experience.

Language use through speech events in their ethnographic-communicative settings might seem to put more emphasis on the study of “language in culture” than of “culture in language”, its main interest is in the link between language and culture – “how the culture in language puts language into culture” [3]. It is impossible to form a concept without language and the emergence of the concept goes through the perception of objects, then this subjective perception of an object transfer to the formation and using of language as a “word occurs because of this perception which imprints of the object itself, but it gave rise to the image of the soul” [4]. This subjectivity can be seen as the angle of view and therefore as a factor in the prospect from which to perceive the world and offers a view of the world. Language and the individual point of view independently give prospect, however, the language has a special role because the word becomes the object of perception and this perception makes the concept of an additional identity. What is necessary for an adequate perception of the most important component of any culture? Edward

Sapir stated about the relationship of culture and language in his work as follows: "Culture can be defined as the fact that the society does and thinks. Language is also a fact, as you think"[5]. By agreeing with this definition, we must recognize that we enter into the way of thinking of the nation, understand the mentality of the media culture and the language. If only know the content plane of language and deep familiarity with the semantics of a foreign language, in our view, it suggests to form linguistic worldview especially of that national language [6].

In modern linguistics, linguistic-cultural paradigm is inseparable from the cognitive-interpretive paradigm of research [7]. Its development is also due to the conversion of science to the "human factor", so that linguistics has moved closer to psychology, especially the school of cognitive psychology. The focus of cognitive linguistics is the cognitive function of language.

Cognitive linguistics is a relatively new way of thinking about language, situates itself as an opposition to formal semantics and generative grammar [8]. With its strong ties to psychology and human cognition, cognitive linguistics posits that our linguistic capacity is not an autonomous cognitive faculty; rather, it is interrelated with other cognitive processes and thus cannot be investigated in isolation. As Croft and Cruse observe, "The representation of linguistic knowledge is essentially the same as the representation of other conceptual structures and knowledge used in the processes are not fundamentally different from cognitive abilities that human beings use outside the domain of language"[9].

We offer here the definition: "Culture" is a cognitive system that is a number of statements "descriptive and normative, about nature, man and society, which are more or less included in the interlinked network of configuration. It is the most important, but not the only source of cognition and schema that has a social worker" [10]. Culture is the mental equipment and culture beam uses it in orientation of reality, in categorization and interpretation of contemporary social experience.

Following Lurie we take the view of culture as a psychological adaptive mechanism that enables people to define themselves in the world and allows us to formulate the view of the world. In this world they can act, creates a subconscious set of ideas, orderly and balanced scheme surrounding space, providing logical possibility of human activity in the world, which is different for each ethnic group [11].

Culture is reflected in language. It is found in the facts, such as the appearance and disappearance of words marked with their realities, an abundance of special names that reflect the interests of social groups and climatic conditions [12].

Language as component of spiritual culture holds a special place, as a necessary means and conditions for the development and operation of the other components of culture. Language is one of the specific components of any ethnic culture, it is most clearly manifested "otherness", the difference of different cultures: "Language performs the function of ethnic characteristic only on the properties of this particular nation" [13]. Language through the words can show the culture of nation. It means words, household words, especially, clothes words can also describe the life people and introduce with mentality [14].

If we talk about traditional clothes, they are one of the manifestations of the material and spiritual culture. It deals with the traditions, social relationships, beliefs and aesthetic standards. Lexical units of these thematic groups react to the slightest change in the lives of the people associated with the terms of the environment, the climate, the spiritual life [15]. Studying words of traditional clothes is the scientific significance and history of the language from the position. Traditional clothes should be seen as a source of learning the ethnic history of the people and their culture, language, relationships with other people.

Clothes especially traditional are not something static, frozen. They formed historically for centuries and evolved continuously in all the way of the existence of the people. In the development of folk clothes affected as changes in living way of people, their social structure and the conditions of existence of each ethno-social groups.

In the words the nominative units stored some knowledge of human reality, sufficient to identify the words referred to the real and ideal self. Traditional clothes synthesize material and the spiritual, reflecting elements of the history of the people, the major ethnic and cultural stereotypes, ethnic contacts and religious affiliation. "Clothes are very important to evolution and perhaps the most important sign by which we can judge the habits, customs and way of life of every person,"- said the great Oscar Wilde [16].

Based on what has been said we want to look at the vocabulary of the two nations. We would like to note that the vocabulary of traditional clothes, not all survived at least in the Kazakh language. But we are those which are known to this day and have not lost their significance, history and who can provide information about the culture of the people.

But can these words give full information to those who are not a member of this nation? What can be found in the linguistic and cultural aspects of language? In fact, if you do not know the history of traditional clothes, then it is impossible to know the culture of the people.

In some parts, words contain most valuable information about the features of the material culture of the Kazakhs in the recent past, the original of the devices of their social life, one way or another connected with the spiritual values of the Kazakh people.

One of the most famous national costumes in the world is that worn in Scotland, the kilt, however some people say that the kilt is not as traditional as some would have it.

Kilt is knee-length, skirt like garment worn by men as part of the traditional national garb, or Highland dress, of Scotland. It is made of permanently pleated wool and wrapped around the wearer's waist so that the pleats are in the back and the flat ends overlap in front. It is usually worn with the plaid, a rectangular length of cloth draped over the left shoulder. Both kilt and plaid are woven with a tartan pattern [17]. The people of Scotland have proudly worn Scottish Kilts for centuries and they are recognized around the world as one of Scotland's most enduring symbols.

Traditionally the belted plaid was made from one length of a thick, wool cloth known as "breacan" (a Gaelic word meaning speckled or partly colored). This cloth was usually about 5ft wide and could be up to 21ft long.

Several feet of the fabric were folded into loose pleats and wrapped around the wearers' waist, then fastened in place with a thick, leather belt. The rest of the breacan was thrown over the shoulder and tucked into the belt at the back. This "extra" cloth could also be pulled up over the head and shoulders to protect whoever was wearing it from cold winds and heavy rain or snow. The whole thing was worn over a long sleeved tunic, which reached the knees.

The material itself was as versatile as the design and a Highlander who wanted to keep warm at night could wet

the cloth and (because it was made from wool) the fibers would swell, effectively making it windproof.

Over a hundred years later, around the middle of the 17th Century this early and rather cumbersome, version of the kilt began to be replaced by the "Feileadh Beag" (also known as the "Philabeg").

This was basically the lower portion of the Feileadh Mor and consisted of a single (shorter) length of breacan, loosely folded, wrapped around the waist and again secured by a thick belt. It did not feature the "extra" cloth which was thrown over the shoulder or used as a cloak and became known as the "Walking Kilt".

In the 18th Century, the loose folds were widely being replaced by pleats that were sewn into the fabric, making the whole outfit much easier to wear. For a while Highlanders wore both styles, but over time the older Great Kilt disappeared as the Walking Kilt gained in popularity. The Scottish kilt of the era was now much more recognizable as the ancestor of today's kilt.

To the proud and patriotic Highlanders, the kilt was much more than a versatile piece of clothing; it was a symbol of their heritage. Because of this, the humble kilt was outlawed by the "Dress Act" (part of the "Act of Proscription") and imposed by King George II in 1746. This Act was passed as part of the long-standing (and generally ineffective) attempts of the British government to subdue the independent inhabitants of the Scottish Highlands. Some Scots chose to simply ignore the ban and wore the kilt in protest. Ironically, it seems that the Dress Act actually caused the Kilt to be seen as a symbol of Scottish culture and national pride, rather than just the traditional Scottish clothing worn by Highland clans.

Almost 40 years later, in 1782, the visit of King George IV to Scotland gave the Scottish kilt a new lease of life. The pageantry surrounding his visit included much kilt wearing and the King himself was seen wearing a beautiful kilt during his visit [18].

Although the kilt is considered to be the national costume of Scotland, you will not see it being worn on a daily basis at the office, or somewhere. It is most often worn on occasions that could be considered "ceremonial", including weddings, funerals, family parties, festivals and more. Also today kilt-makers designed something new like kilt with pocket for phone [19].

If you take the part of traditional clothes of the Kazakh people, it is also rich in history and vocabulary under each garment is huge information about the culture and life of the people of the past. Why is the past?

Because today traditional clothes worn only on holidays, on special occasions. For example Kazakh people have also traditional clothes that have a history.

The Kazakh ethnic clothes had imbibed the best of Kazakh craftsmen's art and talent during the centuries. Obviously, that was a nomadic life style of the Kazakhs that had a great influence on their ethnic clothes. Ethnic clothes created to be comfortable for riding a horse, warm in winter, cool and light in summer.

The Kazakh carried the ancient traditional materials for making the clothes such as hide, leather and wool of domestic animals, thin felt and woolen cloth. Poor people wore clothes made from the hide of saiga antelope and headwear made from the fur of fox, otter and other fur-bearing animals. Wealthy people wore clothes made from imported silk, brocade and velvet. Cotton was used extensively as well.

Men wore the light gaping open clothes, the middle length camisoles, over the shirt. The camisoles were made from the sole-color and dark-color cloths; striped and many-colored cloths were used rarely. There was a textile backing heated with a thin layer of wool [20].

One of the main pieces of clothing of the Kazakh was Shapan. It is a wide long dressing gown. Shapan was made from the various cloths- light, thick, color, but mostly sole-color and dark-color. The backing was heated with a layer of wool or cotton. A ceremony shapan was made from velvet and decorated with cut outs, tassels and golden embroidery. This kind of dressing gown was a part of the very wealthy Kazakhs' wardrobe. It is of interest that formerly Kazakh men shaved their heads and wore headwear regularly.

Takiya was a circle-shaped textile headwear and essential for wearing. It was wide spread among Kazakhs and was sewed from two main parts, which are a cylindrical short cap-band and a top. Usually Takiya was made from satin, while festive one was made from velvet and decorated with color stitching, embroidery, gold and silver. Borik was a regular headwear worn in any seasons. It was made on a felt base covered with cloth. Its lap was bordered with fur. Tymak was a creatively different headwear worn in winter. Tymak was essential for those people, who were at the open air under the conditions of a rough weather for a long time. It protects a head and a neck reliably regarding its form. Tymak consists of a crown and four big strips, made from a felted fabric and covered with cloth. The headwear strips were bordered with fur [20].

Shapan Tymak Borik



## DISCUSSION

We presented only some lexis of clothes and these words can help to look back and understand the culture, thinking of people. So words which are given above introduced to protect man from unwanted exposure to environmental heat or cold, snow, rain, wind and it provides a great extent its existence. And we should remember that Kazakh people were nomads. In the earliest times, everyone in a particular tribe would wear clothes

that defined his social status. Clothes and even hairstyles reflected this same conception. Traditional clothes provide considerable information about the work of a society and no matter they were wealthy or poor people.

Today people wear traditional clothes only on ethnic holidays. And someone wear clothes that are designed with some elements of Kazakh traditional clothes. To wear real headwear from the same exactly cloths are not cheap. With the passing time, a wide variety in forms of clothes emerged. These differences were the result of social and economic structure, the materials available and climate.

### CONCLUSION

The aim of this article was to understand the role of cognitive aspect in identifying of two cultures' through the words of clothes. The cognitive aspect is recognized in the thinking of the people. Thinking comes to mind through language that consists of words. That means we can imagine and know the mentality and culture of the people with the help of words. Not all the words can describe the culture. The entire make the national clothes as the most important historical source for the study of the origin of the people, its ethnic and social development of its historical destiny, its cultural ties and contacts. A comparison of the various peoples' clothes gives much opportunity to study the historical process on a larger scale.

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