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## National code in the traditions of the Kazakh people

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**Abstract.** The article examines the national code embodied in Kazakh traditions and its manifestation in the linguistic worldview through a linguocultural lens. It highlights how cognition, being, customs, and traditions embody the essence of cultural values within the worldview of an ethnos. Kazakh traditions, seen as a national code, preserve historical and cultural heritage and serve as one of the key spiritual values of the people. In this sense, tradition functions as the genetic code of the Kazakh nation. Within linguistics, the anthropocentric paradigm examines the interconnection of language, culture, and human experience, linking language to centuries of collective knowledge, cognition, and cultural memory. The study of linguocultural cognition and the national code is essential for understanding cultural identity, worldview, and the unique character of a nation through its linguistic data. Accordingly, the article's main aim is to identify customs and traditions that embody the cultural values of the Kazakh people as a national code. In this research, linguistic units connected with Kazakh customs and traditions were analyzed.

**Keywords:** national code, cognition, customs, linguoculture, ethnolinguistics, culture.

### Introduction

Language has the property of collecting historical and cultural information. Language is not only a means of cognition of history and culture, but also a force connected with the spirit of the people, defining a special feature of the nation.

A nation's attitude, cognition, behaviour, customs, and beliefs towards the world are expressed through its language. Thus, the main source of the national code is language, which allows to

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reveal the identity of each nation and determines its distinctiveness from other nations. The uniqueness of each nation can be traced in its customs and traditions. Custom is a set of rituals generated by life experience, accumulated over the centuries in accordance with religion and beliefs, everyday life, profession, lifestyle of each nation and people. Customs and traditions are the most important part of folk culture. Traditions of the Kazakh people can be classified as family and social. In the Kazakh people's patriotism, upbringing of children, family, traditions of everyday life, labour traditions, traditions formed for the holiday Nauryz, traditions related to religious knowledge and parental profession, vividly reveal the national mentality, the true image of the nation and its identity.

The systematic study of the linguistic nature of customs and traditions in the cognition of the linguistic picture of the world and the definition of the national code is inextricably linked to the study of cultural identity, the nature of the people. The reflection of national being and culture in language is considered in linguistic science as the field of linguoculturalology. Linguoculturalology is a branch of linguistics that studies social, cognitive, spiritual, cultural and historical information of national character with the help of linguistic means.

### **Literature Review**

Every nation can be recognised by its language. The main sources of the national code are considered to be linguocultural (ethno-cultural) linguistic units with rich national colouring, underlying the recognition of the nation. Language is the totality of information accumulated in the process of cognition of the nature of a nation.

By analyzing the linguistic units of Lingua, we get the opportunity to determine the problem of the national code. Scientists I. Kenesbayev, A. Kaidar, R. Syzdykova, T. Zhanuzakov, N. Ualiev, J. Mankeeva, G. Smagulova, A. Salkynbay and others studied the language in the linguocultural direction, made conclusions related to the cultural-cognitive, informational nature of language.

Each of our rituals, as a heritage of ancestors, is passed from generation to generation, reflecting the way of life, worldview, and values of our people. The Kazakh people's traditions have formed over the centuries and convey information about the cultural and spiritual realities of the people. For example, our traditions, such as cradle, Taming of the Shrew, betrothal, betashar, aytys, asyk atu, reflected the attitude of the Kazakh people to life, world outlook, and everyday philosophy. Kazakh customs and traditions are high pillars of our national culture. Teacher of the nation A. Baitursynuly, in his work 'Adebiyet tanytkysh' (Introduction to literature) considers saryndama (saryn soz) into three parts. The first is the ritual word, the second is the ritual word, and the third is the formal word. Samples of oral literature, which arose in connection with traditions, are subdivided into ritual words and forms. 'Ritual word. Rite. The word ritual is a word-for-word connected with deeds done according to custom. For example: wedding, zhar-zhar, betashar, marriage, zharapazan» (Baitursynuly, 2013). Custom is a set of such concepts as custom, superstition, taboo, taboos, rituals that emerged in the consciousness, everyday life, culture, beliefs of the people, which were formed over the centuries and passed from generation to generation as a heritage in the existence of a certain nation. Tradition is the source of the national code. Traditions and customs, which transmit the worldview of the people, demonstrate their peculiarities like no other nation.

## **Materials and Methods**

In the linguistic study of the national code embodied in Kazakh customs, a comprehensive set of methodological approaches was employed. The semantic field of linguistic units related to traditions was examined through semantic analysis, while linguocultural and ethnolinguistic methods were applied to reveal the ethnocultural information accumulated in customary practices. Within this framework, both lexical nominations and general conceptual categories associated with Kazakh traditions were identified and systematized.

Thus, Kazakh traditions and customs serve as a crucial mechanism for the preservation and transmission of the national code. The semantic analysis of linguistic units makes it possible to uncover the cultural meanings and value orientations embedded in traditional practices. The application of linguocultural and ethnolinguistic approaches provides a comprehensive understanding of how customs function as carriers of ethnocultural knowledge and worldview. Furthermore, the classification of names and concepts related to customs contributes to the systematic representation of the national code within the linguistic worldview.

## **Results and Discussion**

Traditions of the Kazakh people are not just cultural heritage; they are the basis of spiritual wealth, moral values, family, and social order. Academician A. Kaidar, noting that the ongoing co-operation between the spiritual heritage and the heir is linked to the language of the ethnos, believes that «language is an encyclopedia of spiritual life, national culture, our whole existence, a history that exists throughout life», classifies 4 different functions of language. «It is known that any language fulfils four different functions in social life. One of them-communicative activity of a human being, necessary for his interaction: the second - informational activity, capable of transmitting various messages, information, the third – aesthetic activity, capable of conveying artistic colouring, figurative expressiveness and pleasure to the human soul; the fourth-collecting the past and present of an ethnos through the richness of words, preserving memory and passing on to the next generation cumulative activity» (Kaidar, 2013).

Each large and small ethnos will have its own place, its own origin, epochs of development as a tribe, ulus, and they will have their own spiritual and material culture, their own traditions, customs, national mentality and history, formed in the natural environment that has been created over centuries. Spiritual values, which will be passed on from father to son, from generation to generation, will be preserved through the language of the ethnos for centuries. The language of ethnos «has the ability to preserve the meaning and luxury, colour and mystery of all our spiritual wealth» (Kaidar, 2013).

«The national code is first of all language, and then mentality, national culture, which determines our traditions and customs, character» (Salkynbay, 2017). Centuries-old traditions and customs of the people are of great importance in the preservation of national unity and the development of culture. The main source of the nation's development is the continuation from generation to generation of traditions and customs that have become our spiritual values. The Kazakh people are rich in traditions. One of the traditions that distinguishes Kazakh people from other nations is to know seven grandfathers, not to let go before seven grandfathers. The Kazakh tradition of the «seven grandfathers» holds particular significance, as it underlines

the value attributed to this practice within the national worldview. Traditions of the Kazakh people embody profound cultural and social meaning. In particular, the principle of refraining from marriage within seven generations represents a highly illustrative example of preserving the health of descendants, maintaining the purity of lineage, and upholding ideals of nobility. The tradition of knowing seven grandfathers, not to alienate up to seven grandfathers, is one of the spiritual values that distinguishes Kazakh people from other nations. This tradition is a genealogical system of the Kazakh people regulating kinship relations, the basis of family education, and the way of preserving nobility. Based on the tradition of the seven grandfathers, an idea was formed among the Kazakh people: «Seven grandfathers knew that an orphan would not be left without care» and «Seven grandfathers knew that the son of seven clans is responsible for caring for the land». The rules of family creation in the Kazakh people, such as *engagement, putting on an owl, putting on earrings, groom, fat man, engagement, bridesmaid*, were subject to the traditions of seven ancestors. The unified kinship of seven to three hundred ancestors in Kazakh history was formed due to the law of seven ancestors.

Written monuments of antiquity allow to understand more deeply the formation and development of the national code of the Kazakh people. These monuments reflect elements of spiritual and cultural life, world outlook, legal system and everyday life of the people. The Orkhon-Yenisei written monuments provide valuable information, important data on the life, traditions, beliefs, culture and history of the Turkic Khaganates of the VI-VIII centuries. These records describe the worldview, power structure, laws and military actions of the ancient Turks. For example, the Kultegin monument expresses ideas about heroism, unity, and solidarity of the people. Orkhon-Yenisei written monuments glorify heroic traditions, heroic spirit, love for the Motherland, courage and loyalty of the people of that period. The exploits of such historical figures as Kultegin and Bilge Kagan are praised, and their actions in the interests of the country are glorified. The songs 'Kultegin' and 'Tonykky' constitute the most important elements of the heroic tradition. This heroic tradition has been preserved in the epic songs of the Kazakh people. The scientist M. Zholdasbekov in his work 'Asyl Kanalary' gives the following opinion about Orkhon-Yenisei records: 'Some researchers refer Orkhon compositions to a collection of historical data, and some recognise them as historical heroic songs. Undoubtedly, these monuments, at least very early ones, are a valuable heritage of history, culture and literature, thought, customs, and traditions of the Turkic peoples' (Zholdasbekov, 2012). Indeed, the Orkhon-Yenisei writings reflect the traditions and beliefs associated with the worldview of the ancient Turks. We can say that they are the source, the basis of our spiritual code, which has survived to our days. In the Orkhon-Yenisei writings, the tradition of honouring the spirit of ancestors is clearly traced. Kagans and heroes remember the exploits of their ancestors and glorify their spirit. Following the traditions of the nomadic steppes, Turks set up balbal stones for their dead ancestors. The stone sculptures, which survived to the next generation under different names: 'balbal tas', "son tas", "baba tas", are exhibited in honour of a ghost ancestor. The song 'kultegin' (big inscription) reflects the custom of placing 'balbal tas', which arose out of respect for the spirit of ancestors. For example:

Usha bardy (Died)  
Aken kagannyn basyna  
Baz kagannyn *balbaly* koilydy  
Onyn ustine agam kagan boldy  
Agam kagan bolyp,

Turik halkyn korkeite tusti (Zholdasbekov, 2012). Today, this tradition is reflected in such customs of the Kazakh people as dinners, the memory of ghosts. Serving the kitchen is one of the traditions that have survived from ancient Turkic times to the present day. «The biggest long-standing wedding of the Kazakh people is the dinner. It is the last great tribute and contribution to the most famous people who have passed through the world. There are a hundred hordes in Asta, the yurt is sewn, and three hundred milk the berdei» (Kenzheakhmetuly, 2006). In addition, reading 'Kultegin', we see that the tradition of inheritance goes back to ancient times. According to the tradition of inheritance, if a father dies, his son will remain the owner of his herd, cattle. In Kazakh tradition, the custom of passing inheritance from grandfather to child is known as *Kara Shanyrak*. When the elder sons establish their own households, the youngest son becomes the heir and keeper of the *Kara Shanyrak*. Having succeeded his father, the son assumes all the responsibility of the *Kara shanyrak*. – I don't know, I said. – I don't know what it is. *Kara Shanyrak* has always been sacred and honoured for Kazakhs. The information generalised on the content of the word 'Shanyrak' is ethno-cultural information. 'Shanyrak' is one of the linguocultural linguistic units reflecting the national character of Kazakh culture. In the knowledge of Kazakh people, 'Shanyrak' is not only a part of a yurt, but also a sacral concept with a symbolic connotation. Shanyrak is the highest example of Kazakh culture as a succession of generations. In this regard, the Kazakh people have developed such traditions as *otau shui* and *shanyrak korsetu*. The people have developed the concepts of '*shanyrak iesi*', '*shanyragy berik*', '*shanyragy biik*', '*shanyragy bar*', '*shanyrak koterdi*', '*shanyragy ortasya tusti*', '*shanyragyna at oinatty*', '*shanyragy kirady*', and '*kara shanyrak*'. The word 'Shanyrak' in the Kazakh language has a wide lexico-semantic, cognitive field. The word 'Shanyrak' also means 'family', 'Dynasty', 'home', 'otau', 'Motherland', Motherland state, and educational institution. For example: 1) ' – separate us from Abulkhair,' replied the old man. – Raise a personal Shanyrak, not interested in foreign lands, not bearing heavy tributes from his country' (Yessenberlin, 2004). 2) 'Semey is the *kara shanyrak*, center of art, education, commerce, in the middle of the beautiful country.' (Aymaulytuly, 2003). 3) 'Oh, Kanzhygaly Bogenbai, you have no bag of valour and strength. Your people are pleased with you. But do not be upset, this time I am on the side of Karakerey Kabanbai. And in no hurry to free Alakol from the enemy, his shouting voice said that he would not turn his head to the *kara shanyrak*, and to God and man!' (Zhumadilov, 2018). Ethnolinguistic unity of the *Kara Shanyrak* is sacred for the Kazakh people. '*Kara Shanyrak*'. A big house; a nest in which one was brought up, flew' (Kenesbayev, 2007).

One of the languages associated with traditions and customs that have accumulated ethno-cultural information – Kazan. «Motherland begins with the beginning of fire» – says Kazan in the Turkic, Kazakh worldview, the image of the world. In the Kazakh worldview, Kazan – olicitation, symbol of the concept of family, Shanyrak. «Black kazan, yellow boy, we swung the sword for the reeds», as sang Makhambet Utemisov, symbolises the integrity of the Black Cauldron, the tranquility of the country. Kazan – linguoculture. Kazan is also a unity that has moved to the level of value. The world of values constitutes the core of national culture (Bisenbaeva, 2019). The word Kazan is a linguocultural unity that determines the national mentality, transmitting life, historical and cultural worldview of our nation. The 'dictionary of the Kazakh literary language' gives several meanings of the word *Kazan*. One of them is the ethnographic meaning of the word Kazan 'house property, kitchen utensils, honoured in traditional Kazakh society as a symbol of family well-being. In traditional Kazakh society, Kazan is sacred' (Konyratbayeva et al, 2007). In the Kazakh people traditions «Kazan Rise», «Kazan Rise» as evidence of the national code emphasise the identity of the people.

One of the ancient Turkic traditions is horse riding. The Turkic people from ancient times paid special attention to horse riding. The Orkhon-Yenisei written monuments, including the song 'Kultegin', depict a hero on horseback. In the song, there are such lines as 'Boz atyn minip shapty', 'Alyp shalshy ak atka minip shauypty', 'Kyltegin Azman agyn minip shapty, talkandady', "Kyltegin Bairkynyn Ak aigyryna minip, Shabuylga umtyldy", "Kyltegin Bashgy boz atka minip shapty". Samples of oral literature of the Kazakh people 'Koblandy batyr', 'Alpamys batyr' and others. The Kazakh people have developed a riding culture out of horse riding traditions. For the first time in the Kazakh people was held a private ceremony of riding boys. This tradition was called 'trip to ashamai', 'wedding ashamai'.

The description of a racehorse as a 'male wing' originates in the Orkhon-Yenisei monuments and continues in heroic songs as one of the strongest symbols of epic tradition. The Kazakh people, who honoured and sacredly valued horse cattle, developed many customs associated with the horse. For example, the following traditions are connected with the horse: 'the age of the horse', 'riding, dressing the dressing gown', 'enquiry of horse fat', 'trimming the horse's tail', 'baiga', 'kokpar', 'Biebau', 'horse kuseu', 'Atbai', and others. The customs in folk knowledge 'At tul dau', 'mare bailar', 'mare kyrymas' are forgotten. 'Kobyla shchypyramas' - a handkerchief, a square, a white cloth, which the mother-in-law distributes to the sitting women when they open the face of the daughter-in-law and kiss her on the cheek, saying: 'do not let the mare shrink' (Tokhan, 2021).

One of the rituals, customs, customs related to fire has emerged from the ancient Turkic cognition to our days. Pouring oil into the fire of a newly-made bride, fuelling the cradle with fire, continues to this day and is one of the most frequently used traditions among the population. The new bride has great significance in fuelling the fire. The young bride, who got to Shanyrak, was motivated by the desire not to extinguish the hearth of this house, but, on the contrary, to fill this house with warmth and to continue to procreate. For Kazakhs, 'fire' is not only a means of heating, but also a symbol of life, a source of life, a further continuation of Shanyrak. Thus, for example, 'the head of the fire is the hearth', the meaningful word 'house-life, woman, child-environment' originated from the Kazakh people.

In the work 'Kazakhs in the world of native language' (ethnolinguistic dictionary), Academician A. Kaidar writes: 'traditions, traditions, customs, customs, customs, customs, rituals, superstitions, beliefs, customs, prohibitions define ethnolinguistic concepts such as construction. The scientist reveals the peculiarities of centuries-old traditions and customs of the Kazakh people and emphasises their importance in the life of the people. One such tradition, the *kuda andalyk*. The word 'Kuda andylyk' is sometimes found as a double word and sometimes as a combined word. The composition of this word-word denoting all relatives of the bride and groom or spouses (Kaidar, 2013). In the Kazakh people, the word "Kuda" is associated with the *main kuda*, *Bel kuda*, *besik kuda*, *karsy kuda*, *zhanama kuda*, *Karin kuda*, *Korsak kuda*, etc. In connection with the traditions of engagement, *marriage*, *choosing a girl*, *seeing a girl*, *singing a girl*, *besik kuda*, *shege Shapan*, *kuda tusu*, *Bata aiyak*, *kuda tartar*, *Kalyn mal*, *Baldyz kalyn*, *sewing clothes*, *kit*, *kuiryk-bauyr*, *Oli-tiri*, *uryu baru*, *kyz Kashar*, *saukele kigizu*, *kuieu kiimi*, *sut aky*, *synsu*, *kyz uzatu*, etc. traditions determine the national identity of the Kazakh people.

The semantic field of concepts and linguistic units that emerged in connection with customs and traditions in the Kazakh language is vast. For example, in Kazakh people, the rite of 'kuda

tusu' means not only marital ties, but also the strengthening of social and family relations. The study of the meanings and place of this concept in ethnoculture reveals the most important elements of the national code. 'One of the main values that distinguishes the Kazakh people from other nations is their traditions and customs, which are intertwined with centuries-old history. Genesis of any ethnos has its own set of customs, beliefs, rituals, customs and rites, precepts, principles of its own existence, which have been formed over centuries and passed from generation to generation' (Kurmangali et al, 2024).

One of the most characteristic traditions of the Kazakh people is presentation. The presentation not only hinted that the baby would walk well, but also implied that the life of the presented child would be transparent. The Kazakh population not only did not know children, but also tempted them. The tradition also has a deep meaning. - I don't know, he said, I don't want you near him. And the meaning of cutting the colon is that the child in the future will be a rich, wealthy citizen. The meaning of cutting the blue grass means that the child should grow like blue grass, grow like grass, grow, multiply.

Kazakh people have a lot of beliefs and customs related to human life. Traditions, formed from the moment of a person's birth to the end of their life, give a lot of information about people's lives and lives. In the Kazakh people, customs and traditions related to the upbringing of children, traditions of everyday life, socio-cultural traditions, traditions of family, everyday life, traditions related to labour and profession, traditions of Nauryz, traditions related to Islamic traditions stem from the life experience of the people. In the Kazakh people, customs related to the upbringing of children include *kursak shashu*, *kindik kesu*, *shilde kagu*, *kalzha*, *besikke salu*, *at koiu*, *kyrkynan shygaru*, *shildehana*, *besik toi*, *tusau kesu*, *sundet toi* etc. customs and traditions. The Kazakh population paid special attention to the upbringing of children even before they were born. One of the long-standing traditions is called *kursak shashu* or *kursak toi*. This tradition originated in relation to a pregnant woman. The history of the origin of the *kursak shashu* tradition goes back a long way. An advanced example of Kazakh oral literature is 'Alpamys Batyr', which explains the tradition *kursak shasu*.

Ar zherden halky keldi de,  
«Kutty bolsyn» dedi de,  
*Kursak shashu* zhedi de,  
Kaitadan halky taragan (Abdullina, 2024).

A wedding in honor of the birth of a baby is called *shildehana*. In some parts of the country, this tradition is also called «shildelik». *Shildekhana* is a ritual performed in connection with the birth of a child. This tradition is a gathering in honor of the birth of a newborn baby. The word *Shildehana* is derived from the Persian word «chille» – forty. «*Shildekhana* (par. *chillehane*) – a wedding held when a newborn baby is forty days old» (Mamyrbekova, 2017). In the «Explanatory Dictionary of the Kazakh Language» the word *shildehana* is: «*Shilde toi*». It gives a definition of a wedding in honor of the birth of a baby (Zhanuzakov, 2008). Many people who came to *Shildehana* «May your child's cord be strong!» There is also a tradition of wishing. In Kazakh lore, the phrase «May the rope be strong» has a deep meaning.

In the «Phraseological Dictionary» of I. Kenesbayev, two meanings of the phrase «Let the rope be strong» are given. «1. It's like a wish for a young child to be happy and live. Oh, Make, may the bond of the family be strong (M. Zhanasayeva). 2. Let it be strong and persistent. Huntu also strongly added to Orazbai's words. It is clear that if the Kunanbays continue to be beaten and stewed, especially if they win, the rope of today's existence will remain strong (M. Auezov)»

(Kenesbayev, 2007). There are proverbs and sayings among the people about the traditions that have arisen in connection with raising children. For example, «The grandfather is standing, the son does not speak, the mother is standing, the daughter does not speak», «Child education is from the cradle», «The guest is the man of the god», «The son who knew his seven grandfathers, the seven people care about him», «Honor before the mother, Grandfather before – service» etc.

Cradling a baby is common in many countries of the world. The cradle is considered a sacred object among the Kazakh people. The Kazakh people have their own manner of cradling. For the nomadic Kazakh people, the use of cradles is inherited from generation to generation. Cradling a newborn baby is considered a joyful and responsible ceremony for the Kazakh people. According to the traditions of the Kazakh people, cousins prepared the crib tree and the equipment for the baby and brought them to the crib wedding. The main rites of laying in the cradle were assigned to elderly people who are worthy of the country. Before putting the baby in the cradle, the Kazakh people perform the traditions of «tyshtima» and «cradle». The word «cradle» is found in the Old Turkic Dictionary (DTS). The definition of «Beşik cradle, cradle» is given in the ancient Turkish dictionary Nadelyaev et al., 1969). If so, cradles are a trend that continues from the ancient Turkic world to the present day. There is a great philosophical meaning in the proverbs and regular expressions related to the cradle. For example, «Motherland is a golden cradle», «A mother rocks the cradle with one hand and the world with the other», «A man is known from the cradle», «To a baby from the cradle, the world to the door», «Don't take what you see at the door, take what you see in the cradle» etc. b. The meaning of proverbs and regular expressions, such as "the waist has not left the cradle" (*like an owl, tiny*), "from the willow cradle to the earth cradle" (*throughout life*), "the cradle has not left" (*young, mother's milk has not left her mouth*), has a deep meaning. The Kazakh people also have rituals related to the crib. For example, "Do not rock the cradle with your feet", "Do not rock an empty cradle", "Do not leave the face of an empty cradle open", "Do not sit on the wrong side of the cradle", "Do not trade the cradle", etc. Among the people, kinship relations such as "besik kert kuda" (*husband named while lying in the cradle*), "besik kuda or besik kert kuda" (*marriage formed by naming babies in the cradle*) have been formed in connection with the cradle. The folk song used to lull a child to sleep is called "Besik zhyry". Singing "Besik zhyry" has a great impact on children's education. A. Baitursynuly puts "Besik zhyry" into his speech. "Syllabic words are words that are spoken in the context of everyday life" (Baitursynuly, 2012).

The customs and traditions of the Kazakh people are called the customs of life. The traditions of the household include *welcoming the guest, pouring water on the hand, inviting to the table, feeding the old man, bringing a plate, at mingizu, at tergeu, shapan zhabu, amanat, konakkade, guest, saying congratulations, suinshi, kazan shegeleu, kara shanyrak, sarkyt, toibastar*, etc. we group traditions.

Ethnocultural information preserved in the traditions of the Kazakh people helps to understand the national code. This information shows the cultural values and worldview of the Kazakh people. For example, one of the traditions that distinguishes the Kazakh people from other peoples is called *at tergeu*.

It is the etiquette of showing respect between people. «At tergeu is a tradition of respect for a person» (Tauuly, 2017). According to the national tradition, women do not name their grandfather, mother-in-law, and sisters-in-law, but call them «myrza kaynaga», «bi atam», «ak azhe», «shashbaulym», «ak zhigit», etc., depending on their special qualities. names. The tradition of «At tergeu» is not found in other nations. That is why this tradition is a clear manifestation of our national code, a real testimony.



One of the special Kazakh traditions is the tradition of *tabak tartu* (drawing plates). In the Kazakh people, a rich meal given to an honored guest is called a gift plate. According to popular belief, special plates are placed in front of the blessed guests. The Kazakh people have several names for dishes that indicate a special respect for the dish made from meat. «In Kazakh, sibaga plate, wedding plate, kudagi plate, peer plate, sister-in-law plate, husband's plate, bride's plate, kalja plate, girl plate, child plate, betashar plate, etc. There is a tradition of distinguishing and placing special members on each plate» (Seidimbek, 1997).

A special tradition of the Kazakh people is greeting (*salem salu*). Bowing to the elders shows the respect of the bride to those elders. It is a beautiful tradition that increases the respect of the newly married bride in front of the young and the old. Elders expressed their gratitude to the bride, who saluted and said: "Do a lot!", "May your chest grow blue, may your hair grow, do a lot!", "Blessed, be alive!" Blessing is also characteristic of the Kazakh people.

Socio-cultural traditions arose due to the social life and culture of the Kazakh people. Socio-cultural traditions include the art of *oratory, sayings, giving a blessing, asking for a girl, seeing a girl, kuda tusu, bata ayak, esik korsetu, kalyn mal, sybaga asu, kyz uzatu, getting married, saukele kigizu, synsu, putting oil on the fire, raising a house, raising a family, korzhyn sogu, torkindeu*, etc. traditions can be attributed. Legends, songs, proverbs and traditions from the oral literature of the Kazakh people show the wealth of ethno-cultural information. For example, the ethno-cultural nature of the songs and poems sung during the "kyz uzatu" ceremony prevails. The analysis of ethno-cultural elements in the texts provides an immediate opportunity to recognize and understand the national code.

The worldview, national identity, national character, traditions and beliefs, value system, culture and history of any nation are reflected in its language. Currently, the study of the relationship between the national language and the national culture is considered as a topical issue of linguistics. Linguistic studies finds cultural information in the national language data and focuses more on recognizing the uniqueness of those linguistic units in the national culture. Traditions arising from the people's worldview are linguistic and cultural units that inform the culture of the nation. Bata is one of such linguistic-cultural linguistic units that show the peculiarities of the cultural life of the Kazakh people. From the tradition of blessing, it is possible to understand the unique characteristics of the Kazakh people. The tradition of giving blessings by elders has not disappeared and continues to this day.

We can see the social importance of traditions through their frequent support in people's lives. For example, the use of the tradition of blessing (*bata беру*) continues to this day and defines the characteristics of the people. Studying the scope of use and activity of linguistic units formed due to traditions helps to deeply understand the national code. The customs and traditions of any people can show the behavior and special qualities of those people. Traditions and customs are formed according to the way of life, upbringing, character, and beliefs of those people. One of the biggest traditions of the Kazakh people is the greeting. When the elder and the younger meet each other, they ask for health and show great respect. The greeting of the bride to her parents and in-laws is a special feature of the Kazakh people. Another characteristic of the Kazakh people is the ceremony of welcoming and waiting for a guest. The traditions of the Kazakh people are connected with hospitality. The Kazakh people have a tradition of slaughtering an animal as a gift for their guests and eating it on a winter's day. The guest blesses the owner of the hotel, expresses gratitude for the hospitality of the owner, and wishes for the well-being of animals and people. We know from the proverb "Batamen el kogerer" that blessing

is a sign of good wishes. The tradition of giving and receiving *blessings* has been preserved to this day as a special feature of the Kazakh people. There are such types of blessings as a blessing for a young suitor, a blessing for the table, a blessing of thanks, a negative blessing, a blessing of the new month, a blessing of March, a blessing of the harvester, a blessing of the road, a blessing that is said at the birth of a new moon, a blessing of a harvest, a blessing of migration, a blessing for young family members. The Kazakh people, who considered blessing as the beginning of education, attached great importance to the tradition of blessing. In addition to being beautiful, the text of the blessing should be full of teachings, morals, and deep meaning. Words of blessings are directly related to the mind and wisdom of the elder who utters them. The Kazakh people have proverbs related to blessings, such as "A house without a father is without a blessing, a house without a mother is a shelter", "He who forgets his grandfather remains without a blessing", and "Earth is green with rain, country is green with blessing". In the Kazakh people, customs and traditions are not written laws; therefore, the concept of "violation of traditions" is considered a criminal act in popular knowledge. Kazakh traditions are based on certain principles.

One of the traditions that shows the special qualities of the Kazakh people is waiting for guests, greeting them, spreading the table with respect to the guests, and making a feast. The Kazakh people pay special attention to hospitality. Hospitality is one of the qualities that has been ingrained in the customs and traditions of the Kazakh people and has continued for centuries. The Kazakh people have their own manners and rules for inviting guests and welcoming them.

In connection with hospitality, the Kazakh people use *konakasy*, *konakkade*, *sybaga asu*, *tabak tartu*, *welcoming*, *greeting*, *pouring water on the hand*, *pouring tea*, *shyny aperu*, *inviting to the table*, etc., traditions are formed.

Traditions are the basis of our national culture. Traditions are the spiritual and cultural structure, the genetic code of the people, formed over many centuries. These traditions define our national identity and form the basis of our culture. The discourse nature of traditions is implemented through communicative-pragmatic relations. Blessings have a special place in family discourse due to tradition. The linguaxiological nature of the "blessing" discourse prevails. A child who grows up listening to blessings develops values such as morality, brotherhood, and respect for elders.

Rituals related to family life include *amanat*, *at mingizip*, *shapan shabu*, *at tergeu*, *bata*, *kuda tusu*, *kyz uzatu*, *syrga salu*, etc. One of the sacred traditions of the Kazakh people is the ceremony of placing a child in a cradle. Putting the baby in the cradle and singing the lullaby is a kind of discourse between the mother and the child, born from the life experience of the people. *Besik* is a sacred, sacred and blessed property for Kazakhs. It is considered the golden nest of the baby.

The centuries-long development of literature and folklore has shaped a unique artistic thinking system in which the power of the word reflects traditions, customs, and beliefs, forming a national code that preserves identity and connects past, present, and future (Dalelbekkyzy, 2019).

The national code of the Kazakh people is a collection of its historical, cultural and spiritual heritage. The formation and development of the national code go through long historical periods. During these periods, the distinctive features and cultural values of the Kazakh people were formed. "The national code is the national identity, knowledge and understanding of the people. The national code is the identity, the main distinguishing features that distinguish a certain nation from other nations and define their unique features. It is a fund of information about the values of the people that have been preserved for centuries" (Abdullina, 2024). Currently, the

study of the language-ethno-culture relationship in Kazakh linguistics greatly contributes to the definition of the national code. Linguistic analysis of traditions formed by our people over the centuries reveals the peculiarities of the nation and makes it possible to understand its secrets.

The scientific article is devoted to the study of the issue of the national code reflected in the traditions of the Kazakh people. During the research, the deep meanings of words and concepts related to Kazakh traditions were determined. It was analyzed with specific examples that the traditions of the Kazakh people, considered as linguistic and cultural units, are an important part of the national code.

The study of the lexical-semantic, cognitive field of traditions in the Kazakh language reveals the importance of the national code. Language manifestations of traditions in Kazakh culture determine the important elements of the national code. The cultural meaning of traditions helps to understand the structure of the national code.

The analysis of discourses related to traditions determines their social and cultural functions. These discourses allow us to determine the structure and content of the national code.

## **Conclusion**

The conducted research has demonstrated that Kazakh traditions, considered as linguistic and cultural units, represent an essential component of the national code. Through semantic, linguocultural, and ethnolinguistic analyses, it was revealed that traditions not only preserve the cultural memory of the people but also transmit spiritual values, social norms, and moral principles across generations. The semantic analysis of linguistic units related to customs allowed for the identification of cultural meanings and value orientations embedded in traditional practices. At the same time, the linguocultural approach highlighted the richness of ethnocultural information accumulated within traditions, while ethnolinguistic analysis emphasized their role as carriers of collective memory and identity.

The study has shown that Kazakh traditions are not limited to their function as elements of cultural heritage. They serve as the foundation of spiritual wealth, the moral order within the family and society, and a unifying force that strengthens national consciousness and consolidates society. Customs such as marriage, hospitality, and family-related practices vividly reflect the distinctiveness of the Kazakh worldview and constitute an integral part of the national identity.

Furthermore, the analysis confirmed that traditions are not static phenomena. They are dynamically reinterpreted in the context of modern social and cultural changes, while continuing to safeguard core values and preserve the uniqueness of the national code. Thus, the study of the national code through Kazakh traditions is not only a means of understanding the linguistic worldview but also an important step towards the preservation of cultural heritage in the age of globalization. In conclusion, Kazakh traditions embody the deep interconnection between language, culture, and identity. Their linguistic study provides valuable insights into the cultural-cognitive and axiological foundations of the people, affirms the continuity of national values, and contributes to the safeguarding of the ethnocultural identity of the Kazakh nation.

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**N. Kereyeva** collected Kazakh traditions and customs and analysed the ethno-cultural and cognitive content of linguistic units in the system of customs and traditions of the Kazakh people.

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### **Қазақ халқының салт-дәстүріндегі ұлттық код**

**Аңдатпа.** Мақалада салт-дәстүрлердегі ұлттық код мәселесі мен олардың тілдік көрінісі лингвомәдени аспектіде қарастырылады. Кез келген халықтың таным түсінігі, болмысы, салты мен дәстүрі, этнос дүниетанымындағы мәдени құндылықтардың мәні тіл арқылы көрініс тауып жатады. Қазақ халқының мәдени, тарихи ақпараттарын бойына жинақтаған салт-дәстүрлер – ұлттық код ретіндегі халықтың рухани құндылықтарының бірі. Салт-дәстүр – қазақ халқының генетикалық коды. Ғасырлар бойы қалыптасқан салт-дәстүрлер әрбір ұлттың болмысын айқындап, мәдениетінің негізін құрайды. Әрбір ұлттың шынайы бейнесі мен оның болмыс-бітімі сол ұлттың тілі негізінде ұрпақ жадында сақталады. Олай болса, лингвомәдениеттің негізгі ұғымдарының бірі – лингвомәдени кодты ұлттық кодты тануға, этнос жайлы ақпараттарды оқуға мүмкіндік беретін негізгі құрал деп қарастырамыз. Тіл білімінде антропоэзектік ғылыми парадигма адам, тіл және мәдениеттің өзара байланысын зерделей келе, тілді халықтың жылдар бойы жинақтаған тәжірибесімен, ғасырлық тарихымен, таным әлемімен, мәдениеті мен салт-дәстүрімен байланыстыра қарастырады. Әлемнің тілдік бейнесін тануда лингвомәдени таным және ұлттық код мәселелерін зерттеу, белгілі бір халықтың мәдени болмыс-бітімін, табиғатын тіл деректері арқылы тану – тіл білімінің өзекті мәселелерінің бірі. Сол себепті де қазақ халқының ұлттық құндылықтарын бойына жинаған салт-дәстүрлерді ұлттық мәдени код ретінде тану – мақаланың басты мақсаты. Мақалада қазақ халқының салт-дәстүрлер жүйесіндегі тілдік бірліктердің этномәдени, танымдық мазмұны сараланып, ақпарат таңбаларының жиынтығы ретінде талданды.

**Түйін сөздер:** ұлттық код, таным, салт-дәстүр, лингвомәдениет, этнолингвистика, мәдениет.

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### **Национальный код в традициях казахского народа**

**Аннотация.** В статье рассматривается проблема национального кода в ритуалах и их языковое выражение в лингвокультурном аспекте. Понятие познания, бытие, обычаи и традиции любого народа, сущность культурных ценностей в мировоззрении этноса отражаются через язык. Традиции, накопившие культурную, историческую информацию казахского народа, являются одной из духовных ценностей, национальным кодом. Традиция – это генетический код казахского народа. Многовековые традиции определяют личность и составляют основу культуры каждой нации. Истинный образ каждой нации и ее бытие хранятся в памяти поколений на основе языка этой нации. Таким образом, одним из основных понятий лингвокультуры, основным средством, позволяющим распознавать национальный код, читать информацию об этносе, мы считаем лингвокультурный код. В лингвистике антропоцентрическая научная парадигма рассматривает взаимосвязь человека, языка и культуры, соотнося язык с опытом, накопленным народом на

протяжении многих лет, многовековой историей, миром познания, культурой и традициями. Изучение проблем лингвокультурного познания и национального кода в познании языковой картины мира, познание культурной идентичности, природы определенного народа посредством языковых данных – одна из актуальных проблем языкознания. Поэтому признание национальных ценностей казахского народа в качестве национального культурного кода – главная цель статьи. В статье проанализировано этнокультурное, познавательное содержание языковых единиц в системе обычаев и традиций казахского народа как совокупность символов информации.

**Ключевые слова:** национальный код, познание, обычаи, лингвокультура, этнолингвистика, культура.

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