



## LINGUISTIC AND CULTURAL ANALYSIS OF ETHNOGRAPHISMS IN THE KAZAKH LANGUAGE

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### Abstract

This article focuses on the linguistic and cultural analysis of ethnographism in the Kazakh language. Ethnographic vocabulary is formed and developed due to the generalization of observations of everyday facts of the language, the naming of life events and facts as a result of studying the environment and its various features and characteristics. It is described that all these are closely related to the people's sense of identity, worldview, psychology, and language. Also, the main reason for the wide understanding of this word in many Turkic languages, firstly, in the ancient Turkic archaisms, secondly, in its homonymous division, and thirdly, in its syncretic nature, is expressed.

**Keywords:** Ethnographic, linguistic, observations, cultural, concepts, influence, universe, nation.

### Introduction

The Kazakh language, together with the Nogay and Karakalpak languages, is included in the Kipchak-Nogay subgroup of the Kipchak group of Turkic languages. Kazakh language is the language of Kazakh people; today it is also official language of the Republic of Kazakhstan. A characteristic feature of the modern Kazakh linguistic tradition is the fact that it was formed under the influence of linguists brought up within the European linguistic tradition, who applied the prevailing ideas to the Kazakh language. Wealth, the heritage of language, are names-designations of manifestation evidence of the material and spiritual world, reflecting the national picture people. By updating their content, you can understand the essence of life ethnicity.

According to E.T. Kaydara, "the linguistic world is a collection, a synthesis of thousands millions of significant units regarding the existence of the ethnic group. In the language of each nation, through various linguistic facts, concepts about the world, the universe, the linguistic picture of the world, logical in the minds of people the image of the world is basically similar. The similarities between the phenomena are influence on the content of lexemes that make up conceptual categories. If the names of the types of these concepts as a whole form the basis of the language, then through the image of the world and the phenomena occurring in it can be known nationally peculiarities. Representatives of the diaspora into another language environment, interact with culture of the people with whom they pro live. This circumstance enriches them ethno cultural vocabulary. Ethnographic Kazakh vocabulary keeping the basis of the national Kazakh language, used is experiencing the influence of Uzbek, Karakalpak and Turkmen languages and at the same time but has a regional identity close to Western dialects of the Kazakh language. Ethnographic vocabulary is formed and develops due to the fact that the native speaker as a result of generalization of everyday facts observations, study of the environment



and its various manifestations and features gives names to life phenomena and facts. All this is closely related to self-awareness, world view, psychology and language of the people. Features of word formation in Kazakh language are determined by the peculiarities of word education common to all Turkic languages. According to the method of word formation, ritual vocabulary of Kazakhs can be divided into non-derivative, derivative and composite. In this article we Let's consider non-derivatives and derivatives of these nographisms. Non-derivative ethnographisms, which are being the object of our research, the basis ethnographic vocabulary, but in quantity there are not many of them. What is in the ethnographic vocabulary where non-derivative ethnographisms occur little, due to the fact that they are second nominations.

As, borrowed. “food, *тамақ*”, according to the explanatory dictionary of the Kazakh language, has several meanings: 1) food product for humans, food; 2) ethnographer. As-commemoration for those who died in anniversary of death with abundant food. In phrase *Ас та төк ұлы жиын* “Yes it was a large funeral feast, and there was a large crowd of people” the word as is used meaning “funeral meal”. The word as also has a homonymous verbal meaning the word “cook, prepare food”, and in this meaning it forms many complex words combinations, for example: *kazan asu* “to cook cotel”, that is, “start preparing food”, *ас қайнату* “cook food”, *ас қорыту* “ас беру”, and I take “arrange a wake”, *қонақ асы* “treat for guests”, etc. One of the words that has a rich ethnic mantle is the word - “feast, celebration, feast, wedding.” In the explanatory dictionary In the Kazakh language, two meanings are given: the first is a noun meaning “a celebration associated with joyful events in life of a person, with an invitation to many guests”; second is a verb meaning “there is satiated” From each of the values we get many derivative words with figurative meaning.

The main reason for the widespread understanding of the word in many Turkic languages it is necessary to look, firstly, in the ancient Turkic archaisms, secondly, in its division on homonymous bases and, thirdly, in its syncretic in nature. And in the meaning of heat *sau* “dowry”, and in the meaning used in connection with funeral rites, there are traces *көмек, жәрдем, сентесу* “help, support” holding, preparation of dowry”, which are present in the archaisme. Among the Kazakhs, *сүйнши* is usually a voluminous gift for good news, gave livestock for the long-awaited good news, *сүйнши* usually ask children, women, youth. A branch of linguistics of the anthropocentric direction, promoting revealing the secrets of linguistic information, containing information about being, characteristic of this ethnic group is ethnolinguistics. O.S. Akhmanova gives the following definition of the concept of ethnolinguistics: “Ethnolinguistics is a section of macrolinguistics that studies the relationship between language and people and influence of linguistic, ethnic factors in the process of existence and development language. Written monuments are of great importance in the history of any people. archaeological excavations, ancient monuments, however A.T. Kaidar classifies them as “a thousand and one ideas from the life of an ethnic group.” All this is called culture, and Culture, as is known, can be material and spiritual. Culture is complicated a concept that unites scientific concepts, covers the wealth accumulated in over many centuries, both individually by one person and by the entire nation. The study of the world surrounding the ethnic group, dividing it into material and spiritual culture, reflects the peculiarities of the functioning of an ethnic personality. Names material



culture determines the results, achievements of conscious labor, worldview of every people. Material culture determines the ways of useful processing material from people's activities, and analyzing the names of such material assets, such as food, clothing, housing, house, equipment, etc., is the most significant leading force in the study and research of the history of the people. In the Kazakh language, *Саукеле* is a headdress only for the bride, refers to the series sacred names. *Саукеле* is prepared by the girl's parents, according to the decoration of this the headdress can be used to judge the condition and wealth of the girl's relatives. Strings folk song "*Саукелеси турады бес жорға*" means that the headdress is decorated gold, silver, precious stones. No matter how expensive the *саукеле* is, a girl wears it only at a wedding until she becomes a bride, in some regions, girls wore this headdress at special events until the birth of the first child, after which they wore a *кимешек*. First of all, its raised shape attracts attention, stretching upward into space. It means limitless infinity. Also this a light, radiant, clear image speaks of the state of the bride's family, and secondly, reflects inexhaustibility, limitlessness of blessings and wishes for wealth and prosperity to this family. By updating the content of such sacred names, one can "revive, renew everything old and forgotten." Thus, material and spiritual culture are interconnected, are parts of one whole, give rise to each other. The above *саукеле* ethnography is a reflection of both material and spiritual culture. Here is a communicative the activities of Kazakhs take place in conditions of bilingualism and polylingualism. In this case It is not difficult to detect interference and influence in a sound system. And the vocabulary of rituals and rituals consists of a layer of common Turkic words (*сен, тул, той*, etc.), from the original Kazakh words (*жаушы, жаушы жиберу, куда тусу, беташар, коримдик, байгазыи* etc.) and from borrowed words (*тан берди, зангы басар, кепкир күйди, рапида күйди*, etc.).

In a conclusion we can say that ethnographisms with derived bases, formed in a synthetic way, a little. Names of the *айтымал* type, having local character, rare. This is due to the fact that the Kazakh culture is based on common Turkic culture, including from the national culture of the Kazakhs and is a synthetic reflection of Kazakh culture, decorated with local colors and patterns. Thus, in conclusion, it can be stated that ethnographisms from ritual vocabulary of the Kazakhs, by morphological structure and by use has a national and local character.

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