



## ETHNOCULTURAL NATURE OF ETHNOGRAPHY RELATED TO WEDDING TRADITIONS IN THE KAZAKH LANGUAGE OF KARAKALPAKSTAN

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**Abstract.** Language phrases that reflect the national identity of each nation are being studied from a new perspective on the basis of such scientific areas as ethnolinguistics, linguoculturology, cognitive linguistics, formed in general linguistics. The article analyses the question of the ethnocultural content of ethnographies associated with wedding traditions, which reflects the national identity of the Kazakh language, which is being lived in the Republic of Karakalpakstan today. Ethnolinguistic ethnographisms that reflect the peculiarities of the literary language of the Kazakhs (kalynmal, oli-tiri, korimlik, neke kiyar, kiyit, etc.) and the content of ethnographic linguistics assimilated from the languages of the local Turkic peoples (savshi, tap berdi, elkade, sep, toyana, katkuda, etc.) are analyzed.

**Key words:** ethnolinguistics, ethnographism, wedding traditions, kalynmal, saushy, tap berdi, oli-tiri, elkade, korimlik, neke kiyar, kiyit, sep, toyana, katkuda and so on

**Introduction.** Recently, the problem of studying the national language in world linguistics in connection with the culture, spiritual world, thought, history of the people has led to the emergence of anthropocentric paradigm, ethnolinguistics, cognitive linguistics, psycholinguistics, linguistics. It is not enough to know the internal rules of the language in order to know the language of each people in full and in the true sense, its background is directly related to the history of development of the ethnos, which speaks the same language, the culture formed in everyday life, the spiritual world, consciousness. Nowadays one of the most actual issues is the study of the worldview and culture of the people in inseparable

connection with language. Ethnographies are the base of national culture, in contrast to the distinctive features of a nation formed by language.

Thanks to the independence of the Republic of Uzbekistan, Uzbekistan has created wide opportunities for education in the native language of all peoples, preservation and development of national traditions. The long-standing policy of nation-building in the totalitarian system of the last century has prevented from the in-depth study of ethnography. This issue is also reflected in language policy. As a result, this issue has escaped the attention of linguists, with the exception of studies of ethnographic vocabulary. In Karakalpakstan, Kazakhs have lived in harmony with Karakalpaks, Uzbeks and Turkmens for several centuries. Here the language and culture of the Kazakhs are preserved, which are characteristic of the Kazakh nation. As a result of long-term neighborliness in the region, Karakalpak and Uzbek languages and cultures have developed their own differences.

At present, in our country, a great deal of attention is paid to the study of linguistic units, which reflect the national identity of the peoples. Ethnographisms in the Kazakh language of Karakalpakstan - one of the sources of the expression and preservation of national culture. At the same time, it serves as a memorial to the traces of the people's history.

Ethnographisms in the Kazakh language of Karakalpakstan can be systematized on the basis of a semantic paradigm and grouped into specific thematic groups. The biggest paradigm of events is ethnography related to the birth of a baby, wedding traditions, funeral traditions.

In this article, we aim to determine the ethnocultural content of ethnography related to wedding traditions, which reflects the national identity of the Kazakh language, which is being developed in the Republic of Karakalpakstan today.

The following ethnographies related to wedding traditions in the Kazakh language of Karakalpakstan include: *jaushy jiberu*, *quad tusu*, *aldynan otu*, *qalynmal*, *kiit*, *sarpai*, *sep*, *uryñ baru*, *tap berdi*, *quugynshy*, *oli-tiri*, *korimlik*, *otqa quyar*, *iit yryldatar*, *kempiroldi*, *zang basar*, *berashar*, *toyana*, *qatquda* and so on.

There are one of the most common traditions of marriage in the life of the Kazakh people – *quda tusip*, *qalynmal беру*. The Kazakhs also had the following types of *quda tusu*. For example, if the wives of two friends become pregnant at the same time: «if your wife gives birth to a girl and my wife gives birth to a boy, let's get engaged» they engaged their unborn children beforehand. We can see an engagement in Central Asian people. In Kazakh literal language such *quda tusu* is called *bel quda*, *ejegabyl* [1:243]. Such kind of *quda tusu* can be seen in other Turkic nations. In Kyrgyz language it is called *bel quda* [2:344], in karakalpak *aklai quda* [3:406].

*Qalyn mal*, This is mainly the case among the Turkic peoples who embraced Islam. For example, it is mentioned in the Orkhon-Yenisei inscriptions, in the works of Mahmud Kashgari. The ethnographism *qalyn mal* is used in the form of *qalyn*. In the native language of the people the phrases such as *qalyn беру*, *qalyn toleu*, *qalyny tolengen*.

The lexeme *qalyn* as an ethnographic term, it is found in most Turkic languages. There are a number of opinions about its etymology. *Qalyn* – is used in the dictionary of Mahmud Kashgari in the meaning of «*qalyn mal*», furthermore, the saying «*Qalyn berse, qyz alyr, kerek bolsa qyz alyr* is also mentioned [4:500]. According to L.Budagova the ethnographisms *qalyn*, *qalyn mal* in tatar, kyrgyz and altai languages used in the meaning «payment for a bride» and in altai language *qalyn* in the meaning of «payment for a certain valuable thing, price, price of the goods»; in Chagatai *qalyn* is used in the maning of «The money sent to the house of the bride at the wedding» (L.Bud.,23-25p.). A.T.Kaidarov brings the origin of the word *qalyn* closer to the verb *qal*: *qalyn*<*qal*+*yn*:~*mal qalym*, *qalyndyq*<*qal*+*yn*+ *dyk* [5:216].

In finding the origins of the ethnography of *qalyn*, it is possible to bring it closer to the meaning of adjective "thick, stout" in the Turkic languages, the Kazakh language, in fact, its "thick, stout" and so on. it is clear from all the semantics that the variety of meanings.

*Saushy jiberu*. *Saushy* – It is a person who go to his the girl`s house and ask her to marry him by the groom. It is used in the same sense in uzbek (*sovchi*), tatar (*yauchi*), chuvash (*ievche*) and other Turkic languages. *Saushy* – is one of the old words of our language. *Savchi* – «One of the informers sent by Goodness» (MK, III, 168, 445). In Turkic languages, for example, in tobol language *sautsy*, in Chagatai *sauchi*, *sabshy*. The lexeme of the archetype, which means "sav-word", served as a continuator, conciliator between the qudas.

*Tap berdi*– ethnography is used in connection with the fact that a married girl is followed by two or three sisters-in-law. The ethnographism of "tap berdi", which is very common in the language of indigenous peoples, probably arose from the phonetic change of the phrase "tap беру", which is used in the sense of resistance to someone. This ethnography was transferred to the local Kazakh language under the influence of the Karakalpak language. Because there is no such ethnography in the Kazakh literary language.

One of the ancient Kazakh traditions is to cover the face of a new bride with a cloth without showing it to anyone. The bride's face should not always be covered. So it had to be opened. This tradition is called *betashar*. To the person who said *betashar* given maney or cloth as a *qade*. The native Kazakh people

called it *aitymal*. The tradition of opening the face of the bride is called *kelin salam* in Uzbeks, *betashar* in Karakalpak and Kazakh peoples.

*Oli-tiri* - according to the old Kazakh tradition, this is a sheep or horse given to a bride by a groom. It was slaughtered by the girl's house and given to the village [6:168]. Ethnolinguist Zh.Mankeeva points out that this is the last branch of ethnography, that is, the *tiri*(alive) is a kind of leg of a cattle, and the *oli*(dead) are expensive things, such as carcasses[7:86]. It is a tradition born from the notion of our people that "the alive do not get rich without the consent of the dead." This is a sign of respect for the Kazakh spirit. On the other hand, it is likely that the newlyweds wish both the dead and the living to be kind to the two young people. Therefore, the dead are a symbol of respect for the living and the dead.

*El kade* is a ethnography that originated in connection with the livestock to a bride's family. One of the weddings, *el kade* in the language of the local people is a special celebration of the country. The wedding is held for their relatives and neighbors by the bride's family.

*Korimlik* is a *kade*(money or gift) that is given to the person who first shows the bride, the groom or the baby [8: 216]. For example: *Bet ashiw fee* is a *korimlik*, since it is a national custom.

*Neke qiyar* is an ethnography used by married young people in connection with the tradition of marriage. For example: The couple is going to get married, there is a command of the Truth. Your father, Adam, was the angel who married Eve.

*Kiyit* is the outfit given to her in-laws by bride's house. In the Kazakh language, it is defined as "a gift from the girl's father to the head goddess from the groom [9: 507], after which a large number of cattle were marked and a *patiya* was made." And in the Kazakh encyclopedia it is explained as "a gift to be given when returning the in-laws" [10: 459]. In the local Kazakh and Karakalpak peoples, it is used in the last sense, that is, in the sense of trade, when it is returned to the well-wishers.

Instead of the word *Kiyit*, the word *sarpay* is used in the local Kazakh language. We see that this word is used in the Uzbek language in the form of *sarpo*, which is given to the bride and groom in the sense of clothes [11:24]. N. Mirzayev points out that in the speech of the Uzbeks of Kashkadarya, the token of *sarpa* is used in the sense of a ton, which is worn guests who come from far away and with a wedding [12: 175]. The word *Sarpai* is borrowed from the Uzbek language in the local Kazakh and Karakalpak languages.

In the language of Kazakhs living with Uzbeks, the word *sep* is used, which is the name of a blanket or dress given to a girl. The meaning of this word may have arisen from the intention to "help" the girl to build a barrier for the things that

need to be a house, and then to build it. The word “zhasau” means old Turkic root and is used in Mahmud Kashgari in this sense. That is, seb-bride seb is used in the sense of seb, cattle, (MK, 1,309).

E. Zhanpeisov was the one who explained the meanings of the sep lexeme in the Kazakh and Turkic languages. S. E. Malov says that it is an old Turkic root meaning "completion, addition" (DTS, 421). The meaning of "Zhasau" is available in Uzbek (UZRS, 362), Turkmen (TRS, 573), Kyrgyz (Yudah, 644), Oirat (ORS, 124), and in Altai, Oirat, Kyrgyz it also means "help, additional assistance". . In the Yakut language, the seb is used in the sense of "weapon, tool", and is divided into the meanings of "horse equipment, hero's equipment, construction, shelter" [13: 53-54].

A. Zhurobayev says that sep ethnography shows that in the Andijan dialects of the Uzbek language, in-laws give gifts to each other and relatives, as well as the bridegroom's clothes, and in the dialects of the upper Kashkadarya Uzbeks, the bride puts them in front of the groom's relatives.

Toyana are gifts brought to the wedding owners by close relatives. This ethnography was transmitted to the local Kazakh language through the influence of the Uzbek language. A. Zhurobayev points out that the term toyana is used in the Uzbek language in two different senses: 1) on the day of the wedding, the groom sends it to the bride and her parents; 2) gifts brought to the wedding by close relatives. The name of the wedding is created by connecting the affix of the -ana [14: 103].

Katkuda is a token in the local Karakalpak, Uzbek and Kazakh languages, which is associated with older people who are in charge of the celebration. This word is not pronounced in the Kazakh literary language. S. Tolstov noted in the letter that the word was used in the old Sogdian peasants in the sense of the head of the patriarchal shanarak [15: 272]. The meaning of this word can also be seen in gay dictionaries: kathoda - the host, the chief, the position of the head of the community [16: 395], kathudo - the wife, the husband, the head of the shanarak [17: 150]. N. Mirzayev points out that in the speech of the Uzbeks of Kashkadarya, the word kathoda is used in wedding ceremonies as the head of the wedding, and in family life as the head of the shanarak [12:45].

A. Zhurobayev argues that ethnography in the Andijan dialect of the Uzbek language is also used in the sense of giving gifts to the groom's relatives, and in the Uzbek dialects of the upper Kashkadarya Uzbeks the bride is presented to the groom's relatives as a gift [14:44]. Thus, we see that the lexeme katkuda, which is used in the local Kazakh language, comes from the Uzbek language in the sense of a village elder.



We see that the historical roots of ethnography, formed in the Kazakh language of Karakalpakstan in connection with wedding traditions, date back to ancient times and are actively used today. Indigenous Karakalpak and Uzbek languages have been translated into Kazakh in connection with wedding ceremonies. For example, it is not used in the modern Kazakh literary language, for example, *el kade*, *kyz zhiyn*, *zangi basar*, *kepkir kuydi*, *toyana*, *kiz zhasaw* in the sense of *seb*, etc. ethnography is one of the most widely used tokens in the local Kazakh language today.

**Conclusion.** As a result of the ethnocultural study of ethnographies related to wedding traditions in the Kazakh language of Karakalpakstan, the following conclusions can be drawn. Ethnography is one of the key factors in the enrichment of literary language. Most of them have no equivalent in the literary language, so they can be used in the literary language. Therefore, ethnographic vocabulary serves as an inexhaustible source for the rich development of literary language. Another important aspect of the study of ethnography is to show the culture of the Kazakh people and its cultural relations with other peoples.

Ethnographisms, which form part of the lexical vocabulary of the Kazakh language, are reflected in historical data. This is because the history of their emergence and formation dates back to ancient times. This is evidenced by the fact that the distinctive terms are reflected in the some handbook, in the work of Mahmud Kashgari "Divanu lugat at-turk" and their differences are still used today.

Studying the ethnographies associated with wedding traditions, we see that they are a rich ethnocultural heritage that preserves the local national identity, more or less influenced by the culture of the local Turkic peoples, as well as defines its own character.

Karakalpakstan's ethnography is derived from the study of ethnography in the Kazakh language, and ethnography has a special place in the lexicon of literary language because it is widely used. Therefore, the study of this lexical system is of great scientific and practical importance.

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