

## FUNCTION OF LANGUAGE IN PRESERVATION OF NATIONAL ETHNO-CULTURAL INFORMATION (on the example of materials of the Kazakh language)

Adilova Gulshat Agytaevna

Doctor of Philology (PhD), Associate Professor

The Karakalpak State University named after Berdakh Uzbekistan, Nukus.

### Abstract

The article discusses the new directions of language research in modern world language education. Linguistics and ethnolinguistics in Kazakh linguistics have been studied with the formation of new trends. Cumulative measures of language in new linguistic fields are shown by examples.

**Keywords:** The relationship between language and culture, linguoculturology, spiritual culture, ethnolinguistics, etnographism, cumulative function of language.

### Introduction

Recently, researching the nature of each language with the cultural, spiritual, social and psychological conditions of a person has become one of the most essential issues in the world linguistics. In other words, by studying the secret arts of real life in accordance with the national mentality of each nation, receiving the information collected through the language, the comprehensive search for language artifacts that reveal the future of the nation is expanding the scope of linguistics as an actual issue.

It is great to specify the meaning of the connection between the language and culture according to the complex integrated nature of current linguistic studies. The scientist J.A. Mankeevany's "In today's language knowledge, the scope of the study of the language, which is the spiritual and cultural treasure of the nation, is expanding. The reason for this is: each language has a symbol system that keeps the nation's history, national culture, character, customs and profession, tradition and wisdom. Such a meaningful structure is not a symbolic system, it is a mirror of culture. If so, it can be seen the limits possibilities of traditional structural linguistics while investigating this system. The reason, meanwhile, the function of language is not only communicative, it (language) is ethno-cultural information gathering, preserving, making it possible for the next generation, and uniting the nation as a whole" [1:356], - thoughts shows the close connection between the language and culture, national change in language.

In the Kazakh language, the relationship between language and culture, in other words, the national characteristics of the language, the cognitive linguistics, linguistic culture, ethnolinguistics, etc. branches are developing. The beginnings of these languages can be clarified in works of V. von Humboldt, E. Sepir etc while we can see the views of the scientific

signs as a theoretical rule in the works of the scientists who were the founders of the Kazakh language and culture. Especially, in the works of Sh.Uәliykhаnov, Q. Jubanov, A. Margulan, M. Auezov, etc. it was given particular attention to the strong connection between language and culture. For instance, in the first half of the 20th century, Q. Jubanov said about the introduction of a new way of connecting the language and culture to the people of all ethnic groups, preserving the cultural and linguistic heritage of the people through language. His: "As the people's lifestyles are different, terms that used to describe things were various too. The language was created in the distant past, it does not change suddenly, its change is related to the entity [2:93]" thoughts shows the continuity of national culture from generation to generation.

It is known that the relationship between language and culture forms the basis of Linguistic culture. V.Teliya states that the main goal of the linguistics study is: "The interaction between language and culture is considered from the aspect of cultural national history and feeling, and its appearance in language is analyzed and described"[3:18]. So, the linguistic culture describes the appearance of the culture in language as the aspect of synchronicity. According to this, linguistic reconstruction is often compared to cultural reconstruction. The reason is that the language materials and some old, ethnocultural vocabularies which shows the various secrets of people about the world in the different socio – historical steps, were came down to today through our rich oral literature and national – cultural components in the texts of fiction. That is why, the ancient language records are studied in the light of the deep ethno-cultural development of our people, material and spiritual abilities, and as a tool for deep analysis of their roots,. At the same time, the terms of material culture and spiritual culture paid special attention to the development of people's living conditions. In fact, material culture and spiritual culture are different from each other, like two sides of the same coin. Because the human being is the subject of the life-long nature of the world, passing it through the dimensions of his mind, and turning the nature around - it is the appearance of a big dream. This is a strict condition for the arrival of noble culture to the world. This, in turn, supports the idea that "the products of material culture come from the spiritual life" of the spiritual life of the terms that show the ethical, social, aesthetic, and symbolic experience of the leftist society. About him, Academician N.I. Tolstoy said: "The spiritual culture of a nation is expressed in its native language, dialects, and traditions through the terms of material culture. It should be seen as a single thing.[4:21].

The fact that spiritual cultural heritages are closely connected with material cultural names, and even caused the emergence of each other, can be proved by the appearance of many traditions of our people. For example, saukele, which is the headdress of Kazakh women, is the most expensive national costume, sewn on purpose for a wedding and is demonstrated the age differences among the ethnocultural terms.

Saukele was prepared by girl's parents and it also informed the way of life of girl's family. The lines found in a folk song "Saukele costs a hundred horses" mean that saukele is decorated with gold, silver and pearl. Although saukele is high-priced, girls tended to wear

it in a wedding until she becomes a bride. It is apparent that saukele is the source of material culture, but spiritual background is more valuable than its material cost.

The right definition about saukele is stated in L. Budagov's dictionary. "Saukele - headdress worn by women in bashkurt and kyrgyz, when they get married. High, cylinder-shaped headdress is adorned one by one with gold, silver, beads, and corals. As the main headdress of fiancée, the ethnographism of saukele is composed of two parts (*sau+kele*). E. Janpeysov associated the meaning of the first part *sau* with the word healthy and good in old turkic language. In this meaning, he claimed to use the forms *sag/sak/sau/say* in tatar, chuvash, turkmen, kyrgyz, turkic language. M. Kashkariy explained the words *sag* - "pure", *sagkongul* - "pure soul", "a person with pure heart", *sagjag* - "yellow oil". By reminding the mentioned meanings, E. Janpeysov showed that it is not difficult to realize the semantic connection between the former part *sau/sho*, in the term saukele in kazakh language and shokolo in kyrgyz language, so this word's developing way *sak-sag-sau* is influenced by the second part in kazakh and changed to *sau*. And the part *kele* means "headdress" in turkic language. In kyrgyz language, *kulo* is "poor's skullcap". B. B. Radlov showed that this word is from persian. Pishin similarity is the reason for word formation of the meaning minaret with *gulla* in azerbaijan language. In turkic language *kulahis* "headdress", "the top of minaret".

It is possible to form people's difficult and forgetful period of old history by discovering ethnographism of maintenance. Therefore, material culture and spiritual culture is like two sides of the whole and complement each other. Ethnographism of saukele is the image of both material culture and spiritual culture. Every source of material culture shows people's special world outlook and life difference.

By analyzing ethno terms, it is possible to explain the notion "Culture" the meaning, depending on the language: the basis of modern national culture is to speak common language, live and act with common benefits, the unity of real world formed in the middle, material and spiritual space of ethnos. In that case: according to the rules "language is the pillar of the nation, nation is the pillar of culture", the pillar of the connection between language and culture is resolved, based on the cumulative service of the language, which preserves all the wealth even after centuries and brings them to the future. Its specific linguistic forms: material culture (residence, food, clothing, household items, work tools etc) and spiritual culture (tradition, myth, craft, religion, education, text) preserved and transmitted from generation to generation through the national language, as well as national psychology, ritual system, craft, architectural derivatives and etc.

Therefore, quality of life of each ethnos is kept in its mother tongue by defining linguistic system of nation's mental differences, thinking conception and direction. It is an assembled system that develops depending on every country's material, economical, social condition. Thus, linguistic form of systematic cultural terms is considered as a metalanguage of culture. The recognition of cultural legacy or metalanguage of culture and the basis of the nation's intention are straight related to the communicative service of the language. From this, every generation's representative accepts information and lead cultural legacy by performing continuation of generation.

Here is the producer of cultural goods Interculturalism and promotion between the producer and the consumer, The language science, which began with the research of our scientists like professor K. Jubanov, is done. The ethno-linguistic sources that have been kept secret for centuries in accordance with the language's knowledge-heritage service can be understood as eternally preserved and indestructible treasures in the vocabulary of the mother tongue known by the same generation.

Researches that have been carrying out in anthropocentric direction shows that relationship between language and culture has a particular value in the field of current lingo culture in the knowledge of language. Language sources that have been appeared in the consequence of connection between two factors, are recognised as an indication of mother tongue's wealth without limiting describing nation's history nation's culture and people's life. For example, ethnographism, that has been a support for the language and culture term, is the fraction of mother tongue wealth. These terms are one of the main fields of language and a source of cultural and historical information that conveys the meaning of certain words and word chains that are not currently in common use. However, ethnographisms that acquaint old period of history and cultural life and different ethno terms that the meaning is unremembered in our language, need to be revealed.

From this point of view, defining the boundaries of the language in the direction of Kazakh traditional culture and proudly conveying the consciousness of the future is one way to introduce the existence of the nation, national culture. Likewise, ethnosources such as ethnographies as linguistic cultures in the Kazakh lexicon, antiquities, etc. comprise a part of cultural and spiritual wealth. Although these ethno-terms are not used actively in society during conversation at the moment, many of these words are preserved in the dialect lexicon, in the composition of phraseology and proverbs, in the language of historical works of art, oral literature, folklore through the epic language. Ethnolinguistics is one area of language research that helps to achieve these results. Professor M. M. Kopilenko clarifies its purpose as a scientific field: "Ethno's lifestyle, history with its current existence, linguistic forms of its cultural and spiritual culture are confirmed and thoroughly studied [7:17]". It is people's tribes' ancient lives, hometown, life experiences, customs, professions, worldview of individual ethnic groups, mythology, sacred terms, clothes, food, etc. specifically the field of linguistics that studies with cultural language. Since all of the ones mentioned above are considered as a "world model" in the early concept of people. Academic A. Kaydar connects the language with the concept of cumulativeness: "If we consider that the ethnicity and its language are one integrated, interdependent phenomenon, the language is not only a means of connecting the ethnicity to the society, but also as a witness of spiritual and cultural wealth, there is another virtue that passes them from one generation to the next as a treasured heritage, valuable wealth [8:34]".

We can see in the opinion of the scholar N. Uliev about the role of the language in preserving the ethno-cultural heritage: " Language is the necessity of life. If we can take it from the layers that have been left behind, it will be like a family tree. Everything in life leaves a mark on the tongue. We will face it in the harvest of our noble inheritance" [9:40].

Various thematic groups in the Kazakh language lexicon in the works by A.Kaydar, E.Zhanpeyisov, M.M.Kopylenko, N. Uliev, R.Shoybekov, G.Smagulova, E.Kerimbaev, Q.Rysbergen, S.Satenova, R.Imanalieva, A. .Mukataeva, Q.Gabitkhanuly, Q. Aronov, U. Erzhanova, A. Jylkybaeva, T. Jaubasova, A. Oka, A. Almauytova, etc. have been thoroughly studied from the ethnolinguistic point of view and are still ongoing.

One of the most important characteristics of today's Kazakh society is the people's spirit, and its core is to make its cultural well-known. The reason is that the system of material and spiritual customs is the result of a person's hard work with a conscious mind, in other words, it is a system of cultural and spiritual abilities. Many scholars of culture think that "Culture is the language, myth, craft, religion, etc. that visualize the spiritual manifestations that are perceived as the pillars of the world." In this way, the symbolic language of culture, the psychological type of a nation with a ritualistic system, and the sacralization process are also described. according to the nature of cultural communicativeness and inheritance, its preservation as a transparent system, its importance, learning, and development are concretely shown in the anthropocentric studies of modern linguistics. As in a particular ethnic society in the open system, many of the Assyrian tools of cultural communication (system of symbols, rituals, rituals, tools of material production, etc.) serve through language, and reflect the cultural historical-social process. In other words, language is not only a tool of communication, but also a manifestation of human existence and culture. Because the ethno-nationality of the culture does not change from the language. This center language is not only a denotative communication tool, but also a connotative tool.

Therefore, language is not only just means of communication, but it is a collective process that determines culture based on language interaction. We rely on axiology (theory of customs), psycholinguistic, and hermeneutic (interpretation) approaches in understanding culture through language. According to this, the meaning of national culture is defined in terms of ethnic unity, social integration, and spiritual diversity. Clear visions of consciousness can be seen in the language through all kinds of ritual systems, which are connected to the national psychological system by means of sacralization. As a result, the prop of culture is preserved, it passes from generation to generation. In fact, the community is constantly supported by its cultural heritage, customs, and cultural heritage. In other words, cultural information is traditions, customs etc. with the help of the ritualistic system, language, speech, and culture used together.

### Reference:

1. Манкеева Ж.М. Қазақ тіліндегі этномәдени атаулардың танымдық негіздері. - Алматы, 2008, -Б.356.
2. Жұбанов Қ. Қазақ тілі жөніндегі зерттеулер. Алматы: Ғылым.1999.
- 3.Телия В.Н. О специфике отображение мера психики и знания в языке/ Сущность развитие и функция языка. М. 1987.
4. Н.И.Толстой. Язык и народная культура: Очерки по славянской мифологии и этнолингвистике. –Москва.1995–Б.21.

- 
5. Будагов Л.З. Сравнительный словарь турецко-татарских наречий. (СПб.: Типография императорской Академии наук, 1869.- Т. I.). – Москва: Изд-во вост. лит., 1960. – С. 648.
  6. Жанпейсов Е. Этнокультурная лексика казахского языка. – Алматы: Наука, 1989. – С. 15.
  7. М.М. Копыленко Основы этнолингвистики. – Алматы. 1995. – Б. 17.
  8. Ә.Қайдаров Қазақ тілінің өзекті мәселелері. – Алматы. 1995ж. – Б. 34.
  9. Н.Уәлиев Фразеология және тілдік норма. – Алматы. 1998ж. – Б. 40.