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Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,  
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 34, 2018, Especial N°

# 15

Revista de Ciencias Humanas y Sociales  
ISSN 1012-1587/ ISSNe: 2477-9385  
Depósito Legal pp 198402ZU45



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## **Historically-cognitive stratum of ethnocultural lexis (on example of the Kazakh language)**

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### **Abstract**

The purpose of the article is to show the ethno-cultural specificity of the Kazakh language in the world. Along with the methods of historico-comparative and traditional characteristics of the study of linguistic data, the following methods are used: a component-linguistic analysis, ethnolinguistic, semantic, etymological analyzes. As a result, Language through the word conveys all of the cultural wealth created by humankind: spiritual and material. In conclusion, the system of dialects and the meaning of words in accordance with the laws of development are subject to various semantic changes, and this is inherent in all stratum of the vocabulary of dialects.

**Keywords:** national language, dialect, vernacular, patois, ethnolinguistics.

## Estrato históricamente cognitivo del léxico etnocultural (sobre el ejemplo de la lengua kazaja)

### Resumen

El propósito del artículo es mostrar la especificidad etnocultural del idioma kazajo en el mundo. Junto con los métodos de características histórico-comparativas y tradicionales del estudio de los datos lingüísticos, se utilizan los siguientes métodos: análisis de componentes lingüísticos, etnolingüísticos, semánticos, etimológicos. Como resultado, el lenguaje a través de la palabra transmite toda la riqueza cultural creada por la humanidad: espiritual y material. En conclusión, el sistema de dialectos y el significado de las palabras de acuerdo con las leyes del desarrollo están sujetos a varios cambios semánticos, y esto es inherente a todos los estratos del vocabulario de los dialectos.

**Palabras clave:** idioma nacional, dialecto, vernáculo, patois, etnolingüística.

### 1.INTRODUCTION

The purpose of our research work is to show the ethno-cultural specificity of the Kazakh language in the world. Scientists from other countries play a huge role in the study of ethno-cultural value of the Kazakh language. It is common knowledge that in the works of Russian missionaries, there are conclusions of special language studies of the Kazakh people, the descendants of the Turkmen, the owners of the vast space from Europe to Asia. In a word, Ilminsky, (2016), Katarinsky (2016), and other scientists who had the goal of forming the

concept of the Kazakhs studying their language, noted primarily the integrity, monolithic language. The well-known turkologist Aimaurov (2016) says that all researchers unanimously note that the Kazakh language is one of the richest, cleanest among the Turkic languages, while the connoisseur and collector of oral literature of the Turkic peoples, researcher Radlov (2017), appreciating the oratorical art and the wisdom of the Kazakhs writes:

The language of Kazakhs is melodious and beautiful, multifaced, the language of the rhetoricians and it is rich. Especially in oratorical competitions their directness and sparkling, resourcefulness admire. They talk with proverbs and sayings, their simple speech sounds like a melody. ... and it seems that the entire Kazakh steppe is singing (2017: 6).

Despite the vast territory of the Kazakh steppe, this rich and melodic language has few 41 dialectic distinctive features, many common features. In the works Zhubanov (2016), the signs of the regional character of the Kazakh language are described. During the next period, "Kazakh dialectology" was formed as a separate direction of the Kazakh linguistics. Nowadays, the regional features of the Kazakh language are being studied as a source of information about various historical periods of the ethnos, national outlook and as the fruits of the national culture.

The Kazakh nation - the owner of the great Steppe, which the Turkic peoples consider "the land of their ancestors", regarding the linguistic features they are the successors of the ancient Kipchaks. This positioning is supported by the bulk of the Turkologists (Mustafa Oner,

Turkey). Supporting and supplementing these conclusions, N. Sauranbayev writes: "... the Kazakh language is externally monolithic and preserved many features of the languages of the ancient Turkic tribes. But, at the same time, it is not alone, like any language. ... within this whole, we find a series of phonetic deviations and lexical discrepancies, which are of a stiff nature" (Rubruk, 2016: 5). And he sums it up: "Modern Kazakh language is the development of the ancient Kipchak language in the new conditions. The monolithic Kazakh language formed and existed until the X century, when people speaking the Kipchak language began to be called "Kazakhs" (Kaidarov, 2015). Data on the history of the Kazakh people and traditional culture are written in manuscripts of ancient travelers and works of orientalists. Traveling to the East, Giovanni da Pian del Carpine and William of Rubruck in their manuscripts describe and characterize the way of life, clothing, food, consumption, economy, housing and other nomads. Special attention of travelers was attracted by the dwelling of the nomads - yurt, its design, ease and convenience when moving from one place to another. V. Rubruck describes and admires the beauty of the yurt. Dialecticisms in speech vocabulary forming a group of everyday topics are the most important of the data, conveying the possibility of understanding cultural knowledge and the concepts of native speakers. The formation of the concept of "home-dwelling, home-accommodation" is the result of a person's awareness that he is a conscious being of nature, a part of nature. The home is a man's fortress, a family, a homeland, a "small state", a golden bridge connecting him with nature.

The home is the habitat, dwelling, shelter, which joins the head of the family with family members. Kaidarov (2015), and the design of the house, methods and approaches to construction (erecting a yurt) give information on the development of the consciousness of mankind, on raising the level of vital necessity and need. The nations of the world differ from one another in the identity of the construction of housing, the sewing and shaping of clothes, their wearing. Gamkrelidze and Ivanov (2014), who appreciated the names "home-dwelling", as units knowing the social structure of ancient Indo-Europeans, in their works, write:

The presence in the "home" of foci of two forms - round and quadrangular, opposed to each other as symbols of "Earth" and "Sky", suggests the ancient Indo-Europeans dwellings of two basic forms - round and quadrangular. Characteristically, both these types of dwellings are found in the wider range of the ancient Mediterranean cultures of Upper Mesopotamia and the South Caucasus (2014, 20).

Kaidarov (2015), also notes that habitation forms of the circle are peculiar to the southern Caucasus. This means the connection of ancient cultures and traces of the traversed paths of the Kipchaks. There are a lot of names in the Kazakh speech regarding the type and construction of housing. There is a slight difference between the material cultures of the peoples living in the steppe and the peoples - the mountaineers, this is reflected in everyday life, adapted to geographical features, the natural conditions of the habitat, and the means of consumption.

Yurt appeared with a nomadic way of life, so it was for all nomadic nations. The peculiarity of the Kazakh yurt is not only in the design, but also in the multitude of the name of the dwelling of the "yurt" of data reflecting the culture of needlework, the economy, character, worldview of the Kazakh ethnos, in semantics. In a colloquial speech, the yurt has several names: *agash ui*, *boz ui*, *kazak ui*, *kara ui*, *terme ui*. All these names are *kiyz ui* doublets in the "home-dwelling" paradigm, so the semantics associated with the yurt is common. Yurt in the nomadic worldview is not only a dwelling adapted to a geographical environment, convenient for moving, for a nomad, a rounded yurt around the perimeter is the navel of the universe. Kaidarov (2015) emphasizes that no one has proved the advantage of stone and mud houses over a warm, comfortable yurt, to live in yurts is not a whim of nomads closely connected with nature, but a necessity, since the most convenient and suitable dwelling for a nomadic way is a collapsible yurt. Yurt is not only comfortable housing, but also a result of needlework. At the same time, L. Gumilev quotes lines from verses on the yurt of the Chinese poet Bai Juyi: "I am a noble princely family, I will not give Yurt for their palaces" (Kopylenko, 2017: 3). It is an image of a nomadic dwelling with an average income. Describing the luxurious gilded Khan horde, admiring the Europeans, concludes:

All this luxury could not reach us; The tree and furs have decayed, gold and silver have been recycled, the weapons have rusted and turned into dust. But written sources carried through the ages

information about a rich and unique culture, and they deserve more trust than a few archaeological findings (Kopylenko, 2017: 6).

The names associated with the yurt were preserved in the mouths of the people, which, as N. Tolstoy said, served as written data.

"Ui" - in all nations is identical concepts like time and space, it is a sign forming a verbal picture of the universe, depicting national characteristics through the world view and culture of the Person closest to the space of the conscious being. Ui is a part of the external world, the universe inherent in man; a kind of world that connects with the outside world; the crossing of humanity to the universe. Through it, a person recognizes the "small" world, the border and the volume of his possibilities. The world, the universe as a circle, the world in which the Kazakhs-nomadic representatives everlasting wander, whose means of livelihood is livestock, which requires frequent relocation, move from one place to another in this circular space. Here is the description of the yurt of G. Sagidollakzy: "... for the inhabitants of the yurts, the earth is round, the sky is bordered by the horizons of the Great Steppe, it is round, like an inverted kazan and therefore the shape of the yurt is a circle" (Kaydar, 2017: 4). Other nations understood that the earth is round, this is proved by science. The choice and purpose of each person of their place in space determines the distinctive feature of the people, reflecting the vision and concept of the surrounding world. The image of space in the worldview of Kazakhs is an unlimited circle. Yurt, the same age as the nomadic way of life, is a dome-shaped architecture, a work of worldview and the wisdom of nomads. Famous

ethnographer, academician A. Margulan connects the origin of the yurt with the mausoleum architecture, that is, it existed before the arrival of Islam into Central Asia, since they are similar in form to the nomad yurt. Yurt of nomads contributed to the emergence of domed architecture (Kashkari, 2017). The writer-ethnographer A. Seidimbekov concludes:

... only one yurt shows the centuries-old experience of nomads, meets the vital demand and need, shows the consciousness, the prohibitive possibilities of taste. Understanding the beauty by the nomads, the ability to rule the world by the laws of beauty, all this is reflected mainly through the yurt.... In a word, a yurt for nomads is a small world, beautiful as nature, harmonious as space. Therefore, there is a firm ground to consider the yurt as an original relic among the historical material legacies of mankind (Sagyndykuly, 2016: 9).

## **2. CHARACTER OF LOCAL FEATURES OF THE KAZAKH LANGUAGE**

Modern linguistics, along with the function of an "important instrument of interrelationship", pays great attention to the cognitive function and function of cultural reflection. The attention of researchers of the language has long attracted problems as a national language, its constituent parts. If the main feature of the nation is language, then it has an independent character of development, each national language has its own unique, unique way of formation and development. The national language is a very broad concept, and languages from the point of view of history are not identical in

development. And the national language of the Kazakh people in its formation and development consists of colloquial and literary languages, from local peculiarities of regions that serve the whole nation (Kaliev, 2015a). Dialect - the language of the population living in a separate region, determine the dialect can be compared with the language of residents of another region. Dialect, this is when words differ from a literary language that is understandable to all people, all nationalities. In many cases, these differences have a national option. Each native speaker can use the literary language and dialect of the region where he lives. The opposite of dialect and literary language should be understood from the point of view of dialectical features, since the literary language and the national language - its features are interrelated. Avanesov (2014) explains this problem by the fact that dialects in the composition of the national language are a phenomenon opposite to each other and to the literary language, there is no dialect without opposites. Speeches that are close in linguistic characteristics form speech groups, groups of dialects are formed from speech groups (There is no language consisting only of dialects, and if it happens, the conversation is not about dialects, but about a single language). All this is connected with the common and distinctive features of the language, the dialects included in them. Distinctive features show a difference in dialect from the literary language, dialects from each other (Amanzholov, 2015). Distinctive features of some dialects can be a common feature for others. From the similarity of the distinctive features, a common feature of dialects appears, it is the basis for the difference in the number and volume of dialects. The presence or absence of a dialect is determined by the volume of distinctive and

general features. Thus, separately distinctive, common features in the understanding of the literary language and dialect are used both for unification and for the distinction of dialects (Avanesov, 2014). The Kazakh language refers to those who have few distinctive, prevalent common dialects. On this issue, Kazakh dialectologists from the middle of the last century believe that the regional features of the Kazakh language have more dialect character than dialect. All the features of the Kazakh language are four groups of dialects. Note that such scientists as Sarybaev and Nakysbaev (2017) speak the Kazakh language is divided into: southern speech groups, eastern speech groups, Western speech groups and central-northern speech groups, and collected them in this system.

### **3. METHODOLOGY**

In the article, along with the methods of historico-comparative and traditional characteristics of the study of linguistic data, the following methods are used: a component-linguistic analysis, ethnolinguistic, semantic, etymological analyzes. Through complex analysis in the depth of the content of the word, data with ethno-cultural colors are revealed and they reveal the essence of the ethnos, determine the place of the regional word in the culture of the ethnos.

#### **4. RESULTS**

Language through the word conveys all of the cultural wealth created by humankind: spiritual and material. A meaningful characteristic of the word is positioning the title as a separate semantic token. Dialect word and regional word are a lexicological unit function name. The main character of the words as a lexicological unit is to determine to present the concept for a certain historical period and to transmit it from generation to generation (Sauranbaev, 2016). Reflection Salkynbai (2018), when the title to any conception the minds of the people knows how to pay much attention to his inner conviction, on the basis. In the study of the Kazakh lexicological fund and the composition can be easily seen that the formation of personal and semantic structures – the result of jewelers, craftsmanship, most importantly, of wisdom and of genius. Names define the value of different logical persuasiveness, meaning and meaningful depth sound harmony. Even each word gives information about the knowledge, concepts, state of the senses, the spiritual self, the material wealth of the people, the breath of time.

It is the human cognitive action is directed to the knowledge of the true essence, to understand the environment, to understand the place in the world on the basis of the obtained and collected education. Man always strives to understand the world and their place in it. Language – the tool image of the worldview of the speaker, the indicator of the identity of the nation, the basis of culture. The language as a result of cognitive activities of a person not only collects

the ambient effects, as well as reports of the research thought retains the image of the world in the national, collective and cultural consciousness (Zhubaeva, 2014). This language is what V. Humboldt explains in the following way:

Language is the organ that forms the idea (Die Sprache ist das bildende Organ des Gedanken). Intellectual activity, quite spiritual and deeply internal and passing in a certain sense, completely, by means of a sound materialized in speech and becomes available to sense perception. Intellectual activity and language is, therefore, a single unit. Because of the need for thinking is always associated with the sounds of language; otherwise, the idea will not be able to achieve distinctness and clarity, the presentation cannot a concept (Carpini, 2015: 18).

The regional lexicon is not only a group of words denoting the name of the object phenomena. Vary the frequency of the presence and use of local characteristics, for this reason, along with a peculiar system of word formation of regional words; they bring a variety of changes and development of the meaning of the words.

## **5. ON THE ETHNOCULTURAL SIGNIFICANCE OF REGIONAL WORDS**

Language through the word conveys all the cultural wealth created by humanity: spiritual and material. A meaningful sign of the word is the positioning of the name as an independent semantic lexeme. A dialect word, a regional word, is a lexical unit that uses the name function. The main character of the word, as a lexicological unit,

is to define, describe the concept of a formed in a certain historical period, to transfer it from generation to generation. According to A. Salkynbay, when choosing a name, any notion of people emerging in the mind was not in vain great attention to its internal credibility, to the foundation. When studying the Kazakh lexicological foundation and composition, it can be easily seen that the formation of personal and semantic structures is the result of jewelry, skill, above all, wisdom and genius. Names that define denotative and significative meanings differ by logical persuasiveness, semantic and meaningful depth, sound harmony. Even each word gives information about cognition, concepts, state of feelings, spiritual essence, material wealth of the people, about the breathing of time. This human cognitive action is aimed at knowing the true essence, understanding the environment, understanding the place in the world on the basis of the received and collected education. Man always seeks to know the world and his place in it. Language - an instrument of depicting the worldview of the speaker, an indicator of the identity of the nation, the basis of culture. Language as a result of human cognitive activity not only collects the effects of the environment, it also transmits research thoughts, preserves the image of the world of the educator in the popular, collective, ethnocultural consciousness (Zhubaeva, 2014). This is the quality of the B language.

## **6. METHODS (MODES) FOR ACQUAINTING THE ETHNOLINGUISTIC SIGNIFICANCE**

Kazakhstan ethnolinguistic studies consider the application of the above research principles to the continuity with sources of information, are based on the national actions of the method (modes) of etymological analysis. It is, basically, to learn Kazakh ethnos not only through the Turkic world, in general, but through the possibilities of its language. In the Kazakh outlook, horses and camels, based on their external forms, data and characteristics, age, etc., determined their place in everyday life, and gave them different characteristic names. One of them is Kazant (Atabayeva, 2015). Kazanat-in the national language is "a large build, a patient, powerful horse" (Kaydar, 2017). For this reason, firstly, in folklore, poetry of akyns (poet) and zhyrau (versifier), Kazanat is described as wings, a faithful companion of batyr (hero). Secondly, people such qualities of Kazanat as size, reliability, tolerance, power transfer to the image of batyr. The name "Kazanat" means "beautiful physique, muscularity, patient". At the same time, in the regional vocabulary, the name Kazanat has different meanings: 1) Kazanat is a "horse-steed with short and rare mane, tail". 2) Kazanat means "a breed of horses with a beautiful physique, broad chest, tall stature, long legs, light weight". 3) the word Kazanat characterizes a person "a hospitable, broad soul" (Kaliev, 2015b). The name of two words of "Kazan" and "at" in the system of the national language and the speech system, in different regions, regarding its application can be noted, it is an ancient name, is not the first nomination. The image of the horse and the image of the "batyr" hero convey the concept of power, tolerance, breadth, soulfulness. For

deep and thorough mastery of the linguistic world of the Kazakh ethnos, it is required: the study of "portable, incoming phraseological meanings" in the subtexts of linguistic wealth, etc., the search for a cultural code in the content of the name, enlivening the internal form of units transformed into a "semantic symbol" due to the currently incomprehensible meaning, knowledge of the name "ethnocultural semantics", semantics determined through cultural code, co-exist with the national traditional culture. According to Solomonik (2017), the truth outside the language means reflects the object, the phenomenon. Truth outside the language is called the material and spiritual world. And so, the word is a sign, the designated concept, the connection in the reflection of human consciousness develops in three directions: denoted, its sign with the word-linguistic connection; reflection in the mind-psychological connection, familiarization of the situation in the culture of his era-cultural and social communication. This three-valued connection, succession plays a decisive role in the development of mankind and its culture. It can be understood by examining the ways of entering into the system of the language of the words-naming. For example, Kazan is a common name in the Turkic languages. The name "Kazan" can be associated with the ancient life of the Turks, in particular with the nomadic traditions of the Kazakh people. In the work of "Diwani Lugat-at-Turk»" Kashkari (2017) leads words coupling" «*Er aryk kazdy*» (Man dug a ditch). The man dug a channel, «*At kazdy*» (Horse stubborn and hooves ground snout). «*Kazar-kazmak*» (Kazar-Kazba).

According to the scholars of the root researchers in the Turkic languages, the Khaz-historical single-syllable root. A.T Kaidar shows the four meanings of the cauldron. If the meaning of the action means the words «*kazu*», «*zherazu*», «*kaz*» (*digging*), in conjunction with the auxiliary verb "turu" a complex verb-*kaz tȳru* is formed, which means "standing up something standing upright." The Kazak people are trying to make the first step of the child's attempt to make the first step "kaz turu". E. Kazhybekov says that the common Turkic root "kaz" in Turkic languages: *qaz-* / *gas-* / *gaz* means "digging, digging, digging, digging. With this *cheniem* the same root in the Turkic writings found in dictionaries (Malov, 2017). The meaning of the root name is only in the Gagauz language, *qaz* means "hoe that digs out the earth" (Kazhibekov, 2015: 2). The root of "Khaz" originates from the ancient times of the ancient Turks, when they were digging the earth to make an earthy hearth "zher oshakh". In the Kazakh language, there are a lot of component phraseological units "Kazan". Kazakhs "Kazan" consider sacred dishes, the word "Kazan-oshah" means family, home. Kazakh believes that "Kazan" keeps a wealth, good. Absence of "Kazan" was considered as carrying hunger, poverty as well as good leaves the family. Kazan - for the Kazakh ethnos the thing is sacred, it has deep ethnocultural significance (Kamalashuly, 2016). All the information about the content of the names of Kazan, they are ethno-cognitive, sensual, ethnocultural information, for their comprehension, knowledge, a comprehensive etymological analysis based on folk traditions is required.

## **7. DISCUSSION**

An infinitely long period from the forgotten by the history of the times to the separation of the original Turkic world is called the all-Turkic era. In the works of Turkology, the terms common Turkic era, common Turkic status, Turkic nobility, Turkicatatil (the language of ancestors), Turkic negativity (indigenous) are used as an equivalent. In the opinion of Tenishev (2016b) , if one considers from the point of view of the term, one can understand the semantic implications of these words, while the material semantic essence is not understood, this is due to the lack of experience in the specific division of the Turkic languages in the Communist language (Tenishev, 2016a). Tenishev (2016a) believes that the term common Turkic state should be understood as the Turkic first language union, the hypothetical (language and dialects) language of the Turkic tribes, in other words, the collection of language factors inherent in all levels of the language, restored, conditionally considered ancient and that can be the basis of the comparative study and how to keep in many modern Turkic languages or come down from the times of ancient monuments (Tenishev, 2016a). Tenishev (2016a) focuses on two problems regarding the opinion of one of the supporters of the Altai hypothesis, N.N. Poppe, that was:

dividing the common Turkic state into two periods-up to the Turkic and Turkic Atatil (the language of the ancestors), which before the Turkic period is the basis for the appearance of the Turko- Mongolian, Tungus-Manchurian languages to the all- Altaic linguistic union, and during the Ataturk period, the

languages separated from the Altaic main language and developed independently (Tenishev, 2016a: 5).

First, between the languages of the Altai group, although weak, but there is a related. This is the basis for N.N.Poppe to conclude that the Turkic, Mongolian, Tungus-Manzhurian languages preserved the relic of some ancient languages, and secondly, the division of the common Turkic basis-language into two epochs - is beneficial for research. The formation of a common Turkic language is the foundation for a long time, therefore, its formation, development, and the general structure are not homogeneous. Tenishev (2016b) chronologically divides into two periods: the ancient common Turkic, the subsequent general Turkic. (Tenishev, 2016b), each of them has its own peculiarity, originality, the first separated from the languages of the Altai group, is characterized as very ancient than the subsequent general Turkic period. The subsequent Turkic period has some novelties, for example, the transformation of cases-nominative, genitive, dative, accusative, instrumental, prepositional, sounds g,gh (г,ғ) at the end of words, because for some Turkic languages this period turned out to be transitional, during this period a basis for separation was formed many languages. (Tenishev, 2016b).

Shcherbak (2015) believes that the "common Turkic lexical stratum" of Turkic languages should be taken conditionally, because for the consideration of certain names as a relic of the general Turkic period, it is not necessary to find a name in the vocabulary of all Turkic languages, the data proving the existence of these words are

sufficient. The common Turkic character is vividly noticeable in sonic features and grammatical, word-form forms, than in lexical features. Kaidarov (2015), noting the inherent nature of the common Turkic character to many word-forming suffixes, such as the presence of dialectical phenomena of certain Turkic languages in neighboring Turkic languages, or the presence of genetic, the connection of typological characters with the kinship of Turkic languages in the general Turkic literature, and the common Turkic traditions in their Turkic languages development Kaliev, (2015a), - connects with the general Turkic tendencies of development.

## **8. CONCLUSION**

Local features of the Kazakh language, regardless of the dialect, are the most frequent direction in the regional word, lexical features, because the word - the name covers from the family life to the whole mode of existence. From this point of view, regional vocabulary is the traces of different periods and events, relations, states in the history of the ethnos, the invaluable wealth of its life, history, culture. The Kazakh language, one of the Turkic languages, which has little written data in assessing its history, in comprehending the spiritual and material wealth of the people, in the self-knowledge of the ethnos, writing the new history with an informative, determinative, hereditary source-regional vocabulary is a witness of all historical, epoch-making events. Regional vocabulary is a part of national linguistic wealth, therefore regional culture can not be different. Regional vocabulary is

the reflection of Kazakh traditional culture and a unit of ethno-cultural content. Linguistic wealth is measured not only by the number of word-names, but also by the quality, meaning, depth, volume, this is inherent not only in the general lexicon, there are semantic features of the development of dialectical vocabulary. Regional vocabulary is considered a system of systems. Analyzed, the above data show that the system of dialects and the meaning of words in accordance with the laws of development are subject to various semantic changes, and this is inherent in all stratum of the vocabulary of dialects.

Therefore, the elements known as patios the dialect-the substrata of the Turkic atail, and the elements considered as borrowing words-the rudiment of relationships that originated from ancient times. The analysis of such ethnocultural content elements serves as a basis for understanding the essence of the Kazakh ethnos. Together with this, it is possible to give information, data, facts about the history of various ethnic groups living in the Eurasian space, about the cultural heritage formed as a result of their relationship. In the harmony of ethnic cultures, a path opens up for borrowed elements. Syncretism is a phenomenon inherent in both language and culture. The history of the dialectical vocabulary of the Kazakh language is interconnected with the history of the Kazakh people and the history of the Turkic languages. The trail of the Great Migration from Altai to Europe can be found in the vocabulary of dialects of the Kazakh language and the language of other Turkic tribes. To this end, the Kazakh ethnolinguists have defined the meaning of the essence of the Kazakh ethnos in the "mirror of the language", therefore, the regional lexicon is in the ranks

of information sources and channels. This shows the unity and monolithic nature of the Kazakh language, the existence of certain regional features that bring colors and color to a single Kazakh culture. Thus, this research work revealing the regional colors, the color of this culture, determines its role in the formation of the essence of the Kazakh ethnos.

## **9. ETHICS**

There was no conflict of interest in writing this article. We are grateful for the work of researchers from domestic and other countries on this topic.

## **10. ACKNOWLEDGMENT**

For the provision of services, we would like to thank the staff of the Central scientific library of the Republic of Kazakhstan. And thank you for the ideas and advice of scientists of the Institute of Literature and art named after Mukhtar Auezov.

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Revista de Ciencias Humanas y Sociales

Año 34, Especial N° 15, 2018

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.

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