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LINGUOCULTURAL CHARACTER OF ETHNOGRAPHIES RELATED TO BURIAL TRADITIONS (ON THE EXAMPLE OF THE KAZAKH'S LANGUAGE IN KARAKALPAKSTAN)

Gulgaysha Sagidolda* ; Gulshad Agytaevna Adilova**

*Professor, Doctor of Philological Sciences,
Eurasian National University, Nur-Sultan,
KAZAKHSTAN

**Doctor of Philology (PhD)
Karakalpak State University, Nukus,
UZBEKISTAN

Email id: gulshat-adilova@mail.ru

ABSTRACT

The article examines the linguocultural quality of some ethnographies related to the burial tradition in the Kazakh language of Karakalpakstan. Ethnographies belonging to the original Kazakh language, as well as those used under the influence of Karakalpak and Uzbek languages were analyzed in the local Kazakh language. The shigaryp salyu(see off) is sung in the form of a song, like a lament. In it, the services of the deceased are widely sung, and the place of the body that is going to be buried is mentioned, because the soul of the deceased must go and be buried with the coffin. In addition to preserving their national traditions, local Kazakhs also use the traditions of the above-mentioned peoples. Therefore, the Kazakhs of Karakalpakstan live in a bilingual, multilingual environment, mixing with the local Turkic peoples. They can't express it in words, they miss their deceased person and goes out the unpleasant feelings from their heart by mourn. It can be said that the meaning of mourning. There is a belief among the locals that after the corpse is taken away in a coffin, «his soul will fly away and stay around the house».

KEYWORDS: *Etnographism, Burialtradition, Mourning, Lament, Greeting With Personinlament, Tocondole, To Wash The Deceased, The Person Who Washed The Deceased, See Off, Crapeand Etc. Etnographisms*

INTRODUCTION

It is natural that Kazakhs in Karakalpakstan mix with their relatives, the Uzbek, Karakalpak and Turkmen peoples, and their customs and traditions are similar due to the neighboring way of life. In addition to preserving their national traditions, local Kazakhs also use the traditions of the above-mentioned peoples. Therefore, the Kazakhs of Karakalpakstan live in a bilingual, multilingual environment, mixing with the local Turkic peoples. This article aims to study the linguocultural nature of ethnographisms in connection with the burial tradition in the Kazakh language of Karakalpakstan.

Burial of the dead is one of the traditions that has accompanied the history of the people since ancient times. The ways of its development, the signs of its forgotten steps are preserved in the language of every nation.

In the local Kazakh language, it is said that, if a small child dies, a child is died (*shetnedi*); if a young person dies, a young person is passed away, passed on, he was *shahid* and depart this life; and an old person dies, an old person went the way of all fresh, draw his last breathe and so on. For example: He passed away, where we can find him? His final hour was in the war, *some people were shahid*. May their fortress destroyed, *May they depart their life* [1:144].

THE MAIN FINDINGS AND RESULTS

Although the burial of the dead is similar in all Muslim nations, there are some differences in their languages related to the ceremonies of eating. For example, *aqiretlik boliw*, *esittiriw*, *joqlaw*, *kewil aytiw*, *suyekke kiriw*, *suwga endiriw*, *suyekshi*, *kiyim iliw*, *aza tutiw* (*crape*), *janaza shigariwand* so on. ethnographies are actively used in the local Kazakh language.

Markhum– means a dead person. This word in Arabic language in the form *marhum(un)*, the meaning of mercy is derived from the verb *rahima*, which means to show mercy, and is used to denote the meaning of a dead person [2:239].

Murde, *mayit* ethnography originated in connection with the body of the deceased. The word «dead» is derived from the Arabic word for «dead» into Turkic language and is derived from the plural verb *mata*, meaning «dead» [2:227].

Esittiriw– notification of close relatives of the deceased. According to the ancient tradition of the Kazakh people, as in other Turkic peoples, the news of a person who died outside his home was conveyed to his family members and relatives as a sad song. Such a structure of hearing, which is based on the enemy, reveals the meaning of deep knowledge, high intelligence and high morality.

Tabit (*coffin*) – a special device for burying the body of the deceased. The word was in the form of an Arabic *tobut (un)*, which means a box and later, when taken to the cemetery, the corpse began to mean an object resembling an open box [2:445]. In the local Kazakh language, it is also called a horse and wooden horse.

Aqiret (*hereafter*)–the dress, which is sewn like a robe and worn on the outside. It is long enough to bend a person's head and legs. The word *aqiret* is derived from the last Arabic word with the help of the suffixes - (*at*) *un*, which means the time of the last end, the meaning of the world. [2:198]. For example: *The time will come when he will be held accountable in hereafter*.

Kepin(shroud) –the clothes of the dead are shorter than the Hereafter and are the same as the human body. It is an Arabic word derived from the verb kafana, which means «wrapped in white cloth», in Uzbek, it means «white cloth that are wrapped before the funeral»[2:346]. It means the same in Kazakh and Karakalpak languages. For example: *Take off your shroud* Refuse your soul[1:48].

Joqlaw – in almost all Turkic peoples, the song is sung with a mournful lament for the deceased. The word «Jok»means in ancient Turkic language «mourning», used in the meaning «the tradition of burying the dead is given to the deceased» [3:421].A.N Kononov points out that one of the meanings of the word «yoq» in the old Turkic language is «death»[4:114]. The funeral songs includes the benefits, care, courage, etc. properties of the deceased to his homeland, relatives and friends.

Joklaw(lament)information on the meaning and etymology of the lexical element of lament in the Kazakh and other Turkic languages can be found in the work of ethnographer E. Zhanpeisov. Explaining the meaning of the ethno-name of mourning as «plach, prichitanie, oplakivat», the author corresponds to the semantics of mourning ethnography with the lexemes of mourning, lament, lamentation, also refers to the ethnography of «dauys shygaru»(crying in a loud voice) in the Karakalpak language[5:66]. In our opinion, although these forms seem meaningful, there is a difference between them. First of all, mourning and lament are spoken only by women. Second, «naming» or «mourning» is the voice of the people who are going to the house where one of the family members died. They do not mourn for a while like women.

Under the words of mourning lies the loss of close person, the disappearance of one`s relative, the dignity of the dead person, the irreplaceability of death, the tragic yell. They can't express it in words, they miss their deceased person and goes out the unpleasant feelings from their heart by mourn. It can be said that the meaning of mourning. If the mourning is not said, dead person is considered of not having a mourner, and it is considered an unforgivable crime.

Greeting ethnography is widely used in the local Kazakh language.This ethnography means «to weep and embrace women who are mourning in the house of the dead, to express their condolences, to mourn the dead».

Kewil aytiw(condolence) –It is a word of consolation to mourn the loss of a close person.In this case,especially the words«kaiyrly kaza bolsyn», «kazaga shukirlik et», «imanyñ bersin», «bendelik»«adam buyriktan kalmaidy», «ozekli janga bir olim», «eki olmek jok», «jan iiesine bir kaza bary akikat», «olimnen heshkim kutylmaidy», «ajelsiz jan shykpaidy», «arty kaiyrly bolsyn», «kalgan jasyn balalaryna bersin», «izi toi bolsyn» are used.

Aza koilek(funeral dress)– people who have lost loved ones do not wear clothes of different colors, but only black ones. In Kazakh literal language such clothes are called«aza koilek»or«aza ton». The native people call it«kara jamylyp otyr»(covered themselves in black). All of this is a sign of respect for the dead. The word mourning comes from the Arabic language into the Turkic languages and means sorrow, grief, mourn. In the Kazakh and Karakalpak literary languages, the word mourning is used in the sense of grief, mourning, money or thing should be given to the house of the deceased by their relatives [6:75;31]. In Uzbek, mourning means a morning ceremony for women who mourn at the deceased's home[2:19].

Suiekke kiriw – ethnographism is associated with the tradition of washing the body of the deceased and wearing a shroud.

Suiekshi – ethnographism refers to people who bring a dead person to a saint and bury him. This ethnographism is made by adding the suffix –shi to the word *suiek*. In Karakalpak language the word *suiek*(skeleton) used in the two meaning: 1. The main solid part of the human and animal body, the skeleton. 2. The body of the deceased. Depended on the last meaning, the words *suiekshi*, *suiekke eniw*, *suyekshiler* and etc. words appeared [7:231]. In Karakh the word *suiek*(skeleton) used in the four meaning: 1. Skeletons and their parts in the human and animal body. 2. In the meaning of khazakh origin. 3. Seed of plant. 4. In indirect meaning deceased person. Depended on the last meaning, the words *suiekshi*, *suiekke eniw*, *suyekshiler* and etc. words appeared [8:290].

According to Zoroastrianism, after the death of a person, his flesh was removed, his remains were placed in a certain place, and then buried. Depended on the this meaning, the words «*suiekshi*» appeared. According to G.P Snesev, Zoroastrianism originated in religious times. In many parts of Central Asia, including southern Khorezm, relatives of those who buried deceased called him a «*suiekshi*» [9:60]. In the language of the native people it is still used in this sense.

There is a belief among the locals that after the corpse is taken away in a coffin, «his soul will fly away and stay around the house». Therefore, in order not to confuse the bones and the soul, there is a tradition of *shigaryp salyu* (see off), and in connection with this ethnographism is formed. The *shigaryp salyu* (see off) is sung in the form of a song, like a lament. In it, the services of the deceased are widely sung, and the place of the body that is going to be buried is mentioned, because the soul of the deceased must go and be buried with the coffin. Otherwise, there is a myth that «the soul stays in the house and kills another person from the house».

Written memoirs of the ancient people of Central Asia confirm that the tradition of giving alms was also a part of Islam. The first alms of a deceased person is given on the day of his funeral, then on the seventh, fortieth, one hundredth day and the first year after the funeral. The biggest of these almsgiving is the day of funeral and the first year after the funeral.

Relatives and friends of the deceased bring clothes to the rope hanging at the funeral. Depended on this tradition the terms *skiyim iliworsyrykka saliwapeared*. These clothes are given to those who washed the deceased.

If the deceased is old, his clothes will be given to his relatives as a superstition «*iyis, teberik*», with an intention of living long as deceased person. It also called *jyrtys*. *Jyrtys* – this is a piece of cloth that is given to people who have come to the funeral of deceased with an intention of living long as deceased person.

Olinin artyn kutiu – to mourn the dead, to bless them, to gather the people for the dead and recite the Qur'an. Depending on the lamentation of deceased person the almsgivings such as *the seventh, fortieth, one hundredth day and the first year after the funeral* will be held.

Namaz – a large ceremony was held on the day of burial and funeral.

Janaza – Surahs of the Qur'an, which are recited at the time of taking the body of a dead person for burial. According to Islam, in order for the soul of a deceased person to go to «paradise», it is

necessary to recitejanaza before his burial. Therefore, the funeral is performed before the corpse is taken to the cemetery. Janaza ethnographism is derived from the Arabic verb janaza, which means «the prayer for the burial of the dead was performed, buried»[2:121]. A large crowd gathered, *Kamymbet, your funeral prayer is perfoemed*, in this lines of this poem it is meant that the janaza prayer was performed.

Piishembilik beriu – it is a tradition to go to the grave every Thursday of the week until the fortieth of the deceased, to recite the Qur'an at the grave and at home, and to give alms.

CONCLUSION

As in other Turkic peoples, the Kazakhs of Karakalpakstan perform the funeral rites in accordance with Islamic rituals, while preserving their old appearance. Such traditions are a combination of expectations, which are initially based on animistic notions. It kept the some traditions such as the seventh, the fortieth, the hundredth day, the year and many other customs associated with the deceased. We see that the majority of ethnographies used in the Kazakh language of Karakalpakstan in connection with the burial tradition are from Arabic and Persian, as they are related to religion.

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