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Ethnolinguistic research of family ritual folklore in the aspect of cultural code

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Abstract

The purpose of this article is the ethnolinguistic features of the vocabulary of family ritual folklore in the Kazakh language, as well as the analysis of the methodology for studying cultural codes involved in family ritual activities via comparative qualitative research methods. As a result, the study of cultural codes is undoubtedly relevant for the analysis of the mentality of the people. In conclusion, family ritual folklore is the most complex type of reflection of reality due to the original inextricable connection with sacred acts, archaic beliefs, and realities.

Keywords: Folklore, Ritual, Culture, Vocabulary, Code.

Investigación etnolingüística del folklore ritual familiar en el aspecto del código cultural

Resumen

El propósito de este artículo son las características etnolingüísticas del vocabulario del folklore ritual familiar, así como el análisis de la metodología para estudiar los códigos culturales involucrados en las actividades rituales familiares a través de métodos comparativos de investigación cualitativa. Como resultado, el estudio de los códigos culturales es indudablemente relevante para el análisis de la mentalidad de las personas. En conclusión, el folklore ritual familiar es el tipo más complejo de reflejo de la realidad debido a la conexión original e inextricable con los actos sagrados, las creencias arcaicas y las realidades.

Palabras clave: Folklore, Ritual, Cultura, Vocabulario, Código.

1. INTRODUCTION

Kazakh family ritual culture is an important part of the historical, genetic, spiritual, economic, legal, ideological life of the people. For a long time, ritual culture was created by Man himself in the realities of human life for his own stability in the world and for harmonious existence in life. The division of ritual culture into family and domestic and natural, however conditional it may be, reveals its objective grounds. The life of man and the life of nature were organized in the rite, representing various but mutually dependent spheres of existence of the world space.

Family ritual creativity is a unique heritage of each nation, accumulating ancient beliefs, multidisciplinary knowledge of man about the world, about man and his relationship with Nature; poetized systemic model of life; set of norms and rules of etiquette, domestic and ritual behavior. The man was born, lived and died under the regulation of the rite, the individual's transitions from one stage of life to another were sanctioned by family, tribal festivals. Ritual folklore from the sociological point of view attached the person to the laws of society and was an institution of education of body and spirit, school of creative principles, and from another, philological point of view, ritual folklore is a unique example of folk art, artistically generalized archaic myths and realities, beliefs and way of life.

It should be noted that in domestic and especially in foreign science folklore is understood in two ways-in a narrow and broad sense. In a narrow sense, folklore is equated with oral folk poetry, folklore is called the body verbal texts of different genres and for different purposes, the use and origin of transmitted and absorbed by a tradition. In addition to oral, the constituent feature of folklore, unlike literature, is considered anonymity of folklore texts: this does not mean that no one composes them, but the category of authorship is fundamentally absent, and each performer is free to make amendments and additions to the text. Hence the third most important distinctive feature of folklore: variability as a natural way of existence of a folklore text in time and space. The understanding of folklore as a verbal form of folk tradition corresponds to philological folkloristics, which studies folklore texts, their genres, structure, origin, history, language by the same methods used by literary criticism in the study of literary works (CHISTOV, 1987).

In the broad sense of folklore is understood as the whole area of traditional folk spiritual culture in all its sections and forms. Ritual folklore is a work of oral folk art, which, in contrast to non-religious folklore, was an organic part of traditional folk rites and rites performed. In the life of people, rites occupied an important place: they evolved from century to century, gradually accumulating a variety of experiences of many generations. Rituals are divided into production and family. Rites accompanied many events of life, among which the most important are birth, marriage, and death. The purpose of this

article is to consider the ethno-linguistic methodology of describing the family ritual folklore of the Kazakhs through the analysis of cultural codes. In order to achieve this goal, the following tasks will be addressed:

- Identifying folklore;
- Ethnolinguistic study of the vocabulary of family ritual folklore in the Kazakh language;
- Ethnolinguistic description of the cultural codes on the example of the Kazakh family-ritual folklore.

2. METHODOLOGY

Folklore as an oral verbal art and as a traditional folk culture has always been of scientific interest to researchers. The texts of oral and poetic creativity contain the wisdom of the people, their collective experience and the national mentality of the ethnos is clearly reflected. All these features of folklore, characterized as a manifestation of social consciousness, are depicted in relief in its verbal fabric, the study of which contributes to the knowledge of many phenomena inherent in the language of a particular people. Family ritual folklore and ritual lyrics have long been considered objects of study of ethnographers, folklorists, historians, musicologists much less this area of spiritual culture was the

subject of study of linguists. Some types of ritual folklore in historical and ideological terms go back to the oldest forms of verbal creativity, their appearance was caused by practical needs (SAZESH & SIADAT, 2018).

The 21st century has set linguists a number of complex tasks that require the integration of a number of sciences that study the text. At the present stage of the development of linguistic science, it becomes obvious the limitations of the consideration of language only as a means of communication. Language is an integral part of ethnic culture. Linguists identified and studied significant material on the vocabulary of the Kazakh language. Monographs, theses on the vocabulary of family ritual folklore were written, the armor of the warrior-batyr in the Kazakh epos was described, set expressions related to cattle breeding, as well as ethnocultural, craft, household vocabulary, etc. were presented. There are studies on terms in comparisons of Kazakh, Russian, German languages, lexical and linguistic features of the Kazakh fairy tales, epics, proverbs, and sayings that are investigated at the level of the theses.

The study of ritual folklore involves a special approach, different from the literary analysis, suggesting not only philological, but also semantic, functional, mythological, historical and ethnographic, philosophical, pedagogical aspects of the issue. The disclosure of human life, the spiritual world in the system of ritual culture involves the reconstruction of the mighty national mechanisms to ensure the stability

of the ethnos, society in time. We would like to note that the family foundations of modern youth are rather shaky and blurred, the traditional family way of life is destroyed even in rural patriarchal areas. The migration of the rural population to the city leads to the destruction of the social stratum, which preserves the old cultural traditions. However, along with these trends, there is still an appeal of people to their own roots - historical and cultural traditions that form the core of the identity of the ethno-cultural group.

3. FINDINGS AND DISCUSSION

Cultural codes are an integral part of communication, but modern processes of globalization lead to their unification, in this regard, it is necessary to study the universals of the culture of traditional ethnic groups, which have not yet lost the original meaning of cultural codes (TOLSTAYA, 1989).

Cultural codes from the perspective of the anthropological paradigm of humanitarian knowledge are inseparable from the concept of man, his cultural values. A comprehensive study of man and his ethnic culture, which includes traditional rituals, is impossible without a comprehensive understanding of cultural codes. One of the founders of philosophical anthropology Scheler emphasized that philosophical anthropology should include the study of all spheres of human existence; however, the study of cultural codes in the framework of

philosophical anthropology requires additional scientific approaches, since exclusively philosophical and anthropological methodology practically does not affect the linguo-cultural aspect of the study of cultural universals.

In this regard, it is important to note the opinion of Golovko, who emphasizes that language exposes the specifics of the national mentality. It is at the same time a product of culture, an important part of it, and a condition for the existence of culture. Moreover, language is a specific way of existence of culture, a factor in the formation of cultural codes (KABASHNIKOV, 1993). KRASNIKH (2001) as the base codes, highlights of physical, spatial, temporal, substantive, biomorphic, spiritual codes (GAGARIN, 2005). Cultural codes are the universe of human existence, as the researcher notes, they relate to the oldest archaic ideas of man, and by their nature are universal and peculiar to man as *Homo Sapiens*, but the significance of each individual cultural code is always nationally and culturally determined. The cultural determination of codes is a reflection of the uniqueness of culture.

The presence of specific elements that distinguish one or another code of culture indicates the peculiarities of culture reflected in the thinking of the people. The code in the linguosemiotics of culture is a system of meaning, i.e. formed by the stereotypes of ethnocultural consciousness, a configurable set of signs and mechanisms for their application in order to implement two interrelated processes: (a) the

formation and structuring of preverbal meanings and (b) their verbalization during processing, transformation, storage and transmission of extragenetic information within a specific communicative-pragmatic paradigm. Ethnolinguistic coding of cultural and historical experience in the meaning of a linguistic sign is associated with two forms of speech-cognitive activity: cognitive and discursive notes researcher (PIMENOVA, 2007).

Based on the fact that ethnic language codes are secondary symbolic, SULTANGAREEVA (2005) gives their characteristics as the selective type of information, that is, the individual's consciousness encodes only the information that is most important in the culture of a particular ethnocultural community. ALEFIRENKO (2010) emphasizes that considering the relationship between language and culture is only possible if the missing element in the chain is recreated - consciousness. The main components of the content of culture - the accumulation and transformation of information obtained in the process of human activity, are functions of public consciousness (SULTANGAREEVA, 2005).

It seems that cultural codes are a reflection of public consciousness since with their help both the accumulation and transformation of cultural meanings are carried out. Information from the cultural text can be opened with different readings depending on the code used. The code allows you to penetrate to the semantic level of culture, without knowledge of the code, the cultural text will be unread. Thus, cultural codes are an important condition for effective

communication between representatives of various local cultures, as well as between subjects within the same cultural space. In this regard, the opinion of the culturologist Arutyunov is important, who notes that in addition to information in synchronous terms, there is also information in diachronic (vertical) terms (ARGYNBAEV, 1974).

This is the whole cultural tradition of the people, their creative heritage, transmitted from generation to generation in verbal (oral or written literature), as well as in material and graphic form. The presence of these information links between successive generations of the ethnic group is due to its continuity and stability, the transmission of traditions over the centuries. An ethnos needs not to lose its spiritual wealth, for this it is important to preserve the true mental meanings of the transmitted information, since each ethnos sees the world around through the prism of language and culture, which allow to build in his consciousness a peculiar structure of being, where all elements are correlated with the person and his ethnic culture.

We also think that the national code is, first of all, a language that characterizes our language, traditions, and character, reflected in our literature and in our centuries-old history. Folk heritage is one of the main tools for spiritual revival and improvement of the whole nation. The lifestyle and environment of any nation are the main factors affecting its worldview and culture (ISLAMZHANULI, 2007). Ethnolinguistics not only reveals the basic codes of culture but also explains the historical and semantic reasons for their formation. It

should be noted that ethnolinguistic understanding of fragments of regional pictures of the world allows us to study the worldview of a particular ethnic group, the stage of formation of its mentality.

Representatives of the Moscow school of anthropological linguistics TOLSTOY (1995) developed an ethnolinguistic approach to the study of cultural codes involved in the ritual activity of an ethnos. The specifics of the application of ethnolinguistic methods is largely due to its integrative nature, respectively, the object in ethnolinguistic research is not separately folklore or dialect, or rituals, or material culture in itself, but the local cultural tradition as an integrated entity, including folklore, dialect, and rituals , and material culture. The ethnolinguistic way of describing the rite affects all the cultural codes involved in the rite:

- Action (rite as a sequence of certain ritual actions);

- Real or subject codes (in the rite, actions are performed with some ordinary objects or with specially made ritual objects);

- Verbal (the ritual contains verbal formulas, sentences, good wishes, etc., this includes terminology and names);

- Personal (ritual actions are performed by certain performers and can be addressed to certain individuals or characters);

- Local (actions are associated with ritually significant elements of the external or internal space or generally spatially oriented - up, down, deep, etc.);
- Temporal (actions are usually performed at a certain time of the year, day, before or after any family or social event, etc.);
- Musical (in combination with a word or independently of it);
- Figurative (figurative symbols of rituals, objects, food, clothing, utensils, etc.).

All these codes are present in the rites, however the most significant, with a great semantic load, according to TOLSTOY (1995), are verbal, real and subject codes. In the study of ritual activity, it is necessary to place special emphasis on the manifestation of these cultural codes. During the birth ritual of the Kazakhs, the father of the child had to ward off evil spirits. The researchers describe this ritual as follows:

For this purpose, there were used a pole attached on the end with a sharp knife), bow and arrows. The man who had become a parent stabbed imaginary spirits with a spear, shot arrows from a bow in the direction of the North. Accompanied his actions with a speech spell:

Spirits of evil, fly away! You have nothing to profit from here. My son (daughter) was born strong. The spirit of the mountains protects him, the spirits of the area have come to his (her)

defense, you cannot cope with them (VESELOVSKY, 1989: 17).

In this fragment of the birth rite, there are certain ritual codes: the action code, real code, the verbal code is represented by several types of spells. Thus, cultural codes are universal and occur in every culture, their manifestation, as can be seen from our analysis above, and the significance of each individual code is nationally determined, which is explained by historical, geographical and many other factors that make each culture unique. The study of cultural codes is undoubtedly relevant for the analysis of the mentality of the people. To understand a person of a different culture or era is possible only with the correct interpretation of the internal meanings of his activity. However, for the effectiveness of this analysis, a methodological base is needed, which can be the anthropological paradigm of humanitarian knowledge, in particular, the achievement of ethnolinguistics in the description of cultural codes involved in the ritual activity of an ethnos. Philosophical anthropology will allow the study of cultural codes through the problems of man and his being. Ethnographic linguistics has sufficient scientific techniques to describe the cultural codes involved in ritual activities.

4. CONCLUSION

In the course of the study, we found that family ritual folklore is the most complex type of reflection of reality due to the original

inextricable connection with sacred acts, archaic beliefs, and realities, which in the subsequent transformation led to a bright national flavor, the originality of poetics. Coverage and disclosure of the features of such a holistic, multifaceted and complex system, where the word, action, refrain, and also symbolism reveals a logically inextricable relationship and interdependence, predetermined the use of genetic, semantic, functional and poetic analyzes. In the course of this study, we were able to establish the most objective ideas about the nature of family folklore, the patterns of formation and development of lexical means of artistic image in ceremonies. Such, for example, are conspiracies, lullabies, good wishes, in which comparisons, metaphors, allegories have a pronounced nature-worshipping, fertile symbolism; artistic images reveal deep conceptualism, due to the transformation of folk beliefs, knowledge, signs. Vivid and significant features of Kazakh family ritual folklore are its cultural codes, as well as ethnolinguistic interpretation of Kazakh family rituals as a translator of the cultural picture of the world.

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