

The National, Ethnic and Cultural Identity of Russian and Kazakh languages

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Abstract- In the scientific article the ethno-linguistic aspect of kinship terminology of the Russian and Kazakh languages is considered. It is known that a national, ethnic and cultural identity finds its most vivid expression in terms of the language which is directly correlated with the extra-linguistic reality. In theory of ethno-linguistic it is stated that some words in the language do not reflect linguistic and social structures. That differentiation of the Kazakh and Russian languages vocabulary on the background is a valuable linguistically. The establishment of the semantic matching of terms and cultural realities of the Russian and Kazakh peoples is certainly relevant and interesting research. Relationship is the concept of social, historical, ethnic, and its development is caused not only by general laws but by culture of the ethnic group too.

Keywords: definition, ethno-linguistic, ethnic culture, kinship terminology, language, terminology of property.

I. INTRODUCTION

In the ethno-linguistic theory it was found that many words of the basic word component of different languages can be the same in conceptual terms, but differ by their background, which are not conceptual in nature itself; do not reflect the linguistic but social structures.

II. TERMINOLOGY OF KAZAKH AND RUSSIAN LANGUAGES

Let us dwell on the terminology of kinship in Russian and Kazakh languages. In the terminology of isolated kinship terms, they call people by their kinship relations and ties - in terms of kinship and characteristic, they call people on family relationship created not by kinship, but as a result of marriage. By the terms of the property there are also words, calling people on the relations arising in connection with the Christian rite of baptism of children. Some Russian scientists, including A.I. Moiseev believed that words denoting individuals according to the relationship developing between one couple and children from another marriage, the other spouse - stepfather, stepmother, stepson, stepdaughter are not kinship terms, as a kind of imitation of kinship terms.

All the terminoids of relationship in dictionaries of the Russian language are interpreted in the same meaning: Stepfather is mother's husband towards her children from a previous marriage.

Revised Version Manuscript Received on April 11, 2016.

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Stepmother is father's wife towards to his children from a previous marriage. Stepson is the son of one of the spouses to the other children, not own towards for him. Stepdaughter is the daughter of one spouse against another for her not own. Kazakh equivalents of the given terminoids of consolidated kinship are terminoids combinations of cognition of consolidated relationship in: *øgey øke* (stepfather) *øgey ata* (stepfather) *øgey sheshe* - stepmother, *øgey ыл* - stepson, *øgey kyz* - stepdaughter. The specified category is formed by the vocabulary unit *øgey* (step)

In the dictionary edited by S.K. Kenesbayev the word *øgey* interpreted as one meaning.

Øgey. Not one's own (father, mother, son, daughter) *asyryndy* (bala) adopted child, *bo ten* (Russian literally: not given birth / shy, not native (ND), the father, mother, son, daughter, or someone else's).

Let's note that in the Russian language with the word adopted relationship combination terms are formed denoting persons towards receiving kinship: stepfather, stepmother, stepson, adopted daughter, foster parents (or adoptive parents).

In S.L. Ozhegov's dictionary it is given as follows: adopted or adopt someone.

Combination of terms with the word adopted (he, she) match Kazakh terminoids combination receiver relationship formed by using of the words *økil: økil øke* "adoptive father" *økil ыл* "adopted on", etc.

In the dictionary edited by S.K. Kenesbayev with a word *økil* gives the following combination of terms adoptive kinship: *økil ata, økil øke*, (adoptive father, *økil bala* (adoptive son).

Terms to the composite relationship function actively as in Russian and Kazakh people have long been an institution of adoption, in connection with which languages are relevant terms of combination of relationship.

We note that in the Kazakh language terms of combination of relationship adoptive kinship are more than in Russian.

Let's consider a pair of kinship terms, the combined labor of correlative godson - goddaughter.

In all the dictionaries of the Russian language it is given the following definition: godson - the same as godson, goddaughter - the same as the goddaughter, i.e. are children, male and female, who were baptized.

1. Therefore, the godfather and godmother are adjectives and the relationship between adoptee and godchild.
2. In the meaning of noun it is the same as the godfather, godmother.

Definition is taken from the dictionary of D.N. Ushakov.

S.I.Ozhegov explains godfather and godmother as follows: Christians, who are participating in the rite of baptism of someone as godfather (godfather) or adoptee (godmother)

The Small thesaurus: godfather and godmother are explained as follows: believers who participate in the rite of baptism of someone as a so - called spiritual father and mother.

In the Kazakh language the above mentioned corresponds to the terms: kindik bala " child to a woman or a man, cut his umbilical cord (i.e. the umbilical cord to the child," kindik ata[əke]: "the man, who cut the umbilical cord of the baby," kindik sheshe" woman, who cut the umbilical cord of the baby"(godfather/ godmother in Russian), indicating the parties against readoption.

At present, as a rule, there are children in maternity hospitals and the umbilical cord cutting custom by a woman or a man is in the past. However, there is a ritual as the first woman bathing a newborn who is later to the child as "godmother."

After analyzing the terms of the spiritual kind of relationship, we came to the following conclusions: the terms godson - goddaughter interpreted entirely through other kinship terms, i.e. relative type of interpretation, the terms cross - the cross partially interpreted relative type of interpretation.

All Kazakhs terms of spiritual kinship form partially are interpreted by relative type of interpretation, i. e. partly through other kinship terms, partly through the words that do not belong to the terminology of kinship.

In Russian the words godfather and godmother kum and kuma represent parties against spiritual kinship or relationship of read option (nepotism): Kum godfather and a father to each other; "godmother" the godmother and a mother in relation to each other."

In the dictionary edited of the Russian language by S.I. Ozhegov is given the following:

Kum is the godfather to their parents and to the godchild godmother.

Kuma is godmother to their parents and to his godson godfather// gossip.

In the brief thesaurus the interpretation of a godfather kuma is not fixed.

It should be noted than in the Kazakh language semantically equivalent word for godfather kuma is not available, they are the gaps by unique national specificity.

Thus the above kind of spiritual kinship terms in dictionaries of the Russian language will be interpreted by relative type of interpretation.

It was found that the kinship terms in Russian and Kazakh languages are completely determined by following the same semantic features:

- sign of seniority generations, transmitting information about a generation;
- sign of the degree of direct and lateral relationship distinguishing kinship or side line;
- sign of gender which is allocated based on the opposition of words.

III. CONCLUSION

Relationship is a social concept, in fact, historical, ethnic, as its development is conditioned not only by general laws, but also the life, culture, morality, or that ethnic collective. Network of relationship among the Kazakhs is very wide much wider than the Russian. For various historical reasons, the family ties among the Russian people did not have such scale and significance as the Kazakhs.

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