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Information about the journal



“K L A D” IS A STUDENT JOURNAL FIRST PUBLISHED AT M. NARIKBAYEV KAZGUU UNIVERSITY SCHOOL OF LIBERAL ARTS. THIS JOURNAL IS AIMED AT ENHANCING STUDENTS’ INVOLVEMENT INTO SCIENCE AND RESEARCH.

“K L A D” JOURNAL ADMITS FOR PUBLICATION VARIOUS TYPES OF ARTICLES: ORIGINAL RESEARCH, REVIEW ARTICLES, SHORT REPORTS OR ESSAYS, REFLECTIONS, CASE STUDIES, METHODOLOGIES AND CASES IN ENGLISH; CONTAINING THE RESULTS OF FUNDAMENTAL AND APPLIED RESEARCH IN THE FIELD OF PHILOSOPHY AND IDENTITY, HISTORY OF KAZAKHSTAN, PEDAGOGY, LINGUISTICS AND METHODS OF TEACHING LANGUAGES, TRANSLATION, AND TOURISM.

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**M. NARIKBAYEV KAZGUU UNIVERSITY
SCHOOL OF LIBERAL ARTS**

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Students' essays

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**REFLECTION OF THE CHAPTER «KAZAKH: WORD AND ETHNONYM»
KLYASHTORNY S.G., SULTANOV T.I. «CHRONICLE OF THREE MILLENNIA»**

Aitmukhambetova B.D.

The chapter titled «Kazakh: Word and Ethnonym» is part of the book Klyashtorny S.G., Sultanov T.I. «Chronicle of three millennia». This chapter focuses on the definition of the words «Kazakh», «Uzbek» in historical and contemporary literature. The chapter addresses the question of who can call himself a Kazakh and determines the meaning of the term, which raises the problem of the fundamental principle of the formation of the Kazakh nation. The authors define the variety of applications of the word «Kazakh» and identify the word stem. It also covers the first stage of the establishment of Kazakh statehood: the impact of the relocation of Kerey and Zhanibek on the future of the ethnic society and the beginning of the formation of the Kazakh nation.

What is the origin of the word «Kazakh»? Various explanations of its formation are considered in this chapter: from the Turkic verb «kaz», «kez», «kach»; from the Mongolian term «kasak-tergen». However, after the authors' reasoning, it can be understood that whatever the first word is, the word «Kazakh» has one meaning - it is a person in a state of freedom. A Turkic-Arabic dictionary published in Leiden in 1894, containing Muslim writings may be cited as proof of this conclusion, in which the word «Kazakh» is defined as one of the first uses of the term. In the dictionary, it is defined as «homeless», «wanderer» in support of the authors' statement. It can also be noticed that all categories of education of the word «Kazakh» are connected by two main elements: nomad and Steppe because in any explanation of the origin of the word «Kazakh», there is a close connection and interaction of the nomad with Steppe. Thus, according to the analysis of the authors, it can be determined that the word «Kazakh» originally in the history of the Great Steppe had neither political nor ethnic meaning, but, on the contrary, social meaning. After all, the Kazakh was called any free and humble person who stood apart from his society. He wandered around the Steppe in search of new adventures and lived modestly without luxury («living like a Kazakh»). For example, this word has been widely used in Ancient Rus since the end of the 17th century to describe the social way of life of a person who did not have his permanent refuge and freely wandered around the unknown Steppe unaccompanied. Thus, a Kazakh could become any person of another nationality speaking another language. For example, the article compares historical figures as Jalal al-Din, Shibanid Abu al-Khayr, Muhammad Sheibani, and others during their Kazakh period. Any person who shared the path with a Kazakh became for him a Kazakh in the meaning of «comrade». A community of Kazakhs could have formed which, having separated from their state, was in a state of war with it. On the basis of these arguments, one cannot but agree with the fact that the society that separated from the Uzbek ulus towards Semirech in 1459 was led by Kerey and Zhanibek. This group of people received the title of «Uzbek-Kazakhs».

What role in the history of the formation of the Kazakh nation was played by the breakaway of the Uzbek-Kazakhs led by Kerey and Zhanibek? The problem with this issue is that many consider this event to be the first step towards the building of Kazakh ethnogenesis. However, it is neither the beginning nor the end of its formation. In fact, Kazakh society already existed within the Uzbek Ulus as an association of clans and tribes. According to the authors' reasoning, it can be revealed that the breakaway of Kerey and Zhanibek only accelerated the process of education not of the people, but the modern name of the Uzbek-Kazakh people - «Kazakh people». After the death of Abu-l-Khair-khan, the Kazakhs returned to Desht-i-Kypchak. After the Shibanids left the

province and settled in Central Asia, there were cultural differences between the Kazakhs of Desht-i-Kypchak (Uzbek-Kazakhs) and Uzbeks of Central Asia.

To conclude, we should recognize the fact that the authors raise the question of the origin of the word «Kazakh» and address the events that played an important role in the formation of the modern name of the Kazakh statehood. As K. Zhubatkanov (2018) said, «It is important for a person to know from what state his society has emerged, and what historical path it has gone through, in order to identify the next step towards its progress». It is very important for us to know the fundamental principle of our origin in order to clearly see the image of our Steppe memory. For this reason, the chapter «Kazakh: Word and Ethnonym» of the book Klyashtorny S.G., Sultanov T.I. «Chronicle of three millennia» will be cognitive to a wide range of readers who are interested in the history of the emergence of the modern name of the Kazakh nation.

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