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«TARY» AS AN ELEMENT OF ETHNIC IDENTITY: THE LINGUISTIC REPRESENTATION AMONG KAZAKH YOUTH

Amid globalization and the dynamic interplay of diverse cultures, the younger generation is compelled to reevaluate their sense of ethnic identity. Language emerges as a pivotal factor in this process, functioning as a medium for articulating cultural values and conveying symbolic meanings. In this context, the concept of «tary» holds particular significance, as it is deeply rooted in the ethnolinguistic traditions of Kazakh culture. The article is devoted to the study of the «tary» as an important element of the ethnic identity of the Kazakh people, exploring their linguistic representation in the perception of modern youth. As part of the national cuisine, the containers contain a deep ethnic code reflecting traditions and cultural values. The paper examines the concept of «tary» through a linguistic prism, analyzing its impact on the formation of ethnic and cultural identity of young people. This article analyzes the concept of «tary» through the prism of language and defines the role of youth in the formation of ethno-cultural consciousness through an associative survey.

Keywords: linguistic cognition, ethnocultural perception, national identity markers, association, lexical symbol.

Introduction

One of the main components in understanding the national worldview is the concept. It is a deeply significant complex structure that is preserved in the ethno-cultural consciousness of the nation and passed down from generation to generation. And there are a lot of ethno concepts in the Kazakh language that reveal our national code. After all, language is not only a means of communication, but also a mirror of culture, traditions and mentality.

The relevance of this study lies in the fact that modern Kazakh youth, living in a rapidly changing social and cultural environment, reinterpret traditional cultural codes, including lexical units that reflect ethnic identity. In the minds of modern youth, the linguistic representation of traditional elements often acquires new shades, reflecting a unique combination of the heritage of the past and modern realities. One of these elements is the word «tary», which means millet, which has long occupied an important place in the life of peoples.

The aim of this research is to explore the linguistic representation of the concept «tary» in the ethnocultural consciousness of Kazakh youth and to trace how traditional cultural meanings are preserved, transformed, or reinterpreted in modern usage.

This topic (nouns, nominatives related to agriculture, and related to «tary» (millet) has been partially addressed in the works of linguists such as A. K. Borovkov, E. N. Nadzhip, L. Z. Budagov, V. V. Radlov, S. E. Malov, N. Poppe, E. V. Sevortyan, G. Aidarov, K. Musaev et al. I. T. Kushtaeva devoted her doctoral dissertation to the semantic structure and linguistic and cultural content of the concept of «tary» (millet) [1, p. 11].

The following are the general information available about the origins of packaging and its distribution throughout the world. Tary was introduced to Western Europe in the course of trade relations. Nomadic peoples who lived in the Neolithic era BC spread common millet and kylanakty (Italian millet, chumiza) in some countries of Europe and Asia [2, p. 10]. There is evidence that some types of common millet were grafted in Iran, Turkey, and even Afghanistan [3, p. 95], and even then it was grown in Mongolia, Japan, and India [4, p. 25]. Through the Mongolian and Kazakh lands to Central Asia, from it to Eastern Europe, the grain was transported by Greek merchants to Southern Italy and Sicily. Thus, it also found a place in the daily life of the ancient Romans.

This study focuses on how the traditional cultural and linguistic meanings associated with «tary» are perceived and expressed among contemporary Kazakh youth, highlighting broader processes of cultural preservation and transformation.

Materials and methods

The combination of methods allows for a more comprehensive exploration of how «tary» as a symbol of ethnic identity is reflected in the language and consciousness of Kazakh youth. Accordingly, this study employed the following methodological approaches: content analysis (in gastronomy). Ethnolinguistic approach: study of how «tary» fits into the traditional Kazakh language and reflects cultural values. Sociological survey: collection of data on the perception of «tary» among different age groups of Kazakh youth.

The selection of respondents was based on a quantitative principle. The survey involved university students who participated both online and offline through a Google Form.

As part of the survey, participants were presented with a list of 100 words related to Kazakh traditions and culture. For the purposes of this study, only the reactions and associations connected with the word «tary» (millet) were analyzed in depth.

In addition to the linguistic data, examples of modern forms of popularization and collaboration involving tary were examined across various industries – including restaurants, cafes, and coffee shops. These cases were included to better understand the role and relevance of tary in contemporary urban society, where consumer demand can indicate the level of cultural interest and continuity. This is especially important given that, for many young people today, interest in cultural codes and the origins of their ethnic identity is a relatively rare phenomenon. Therefore, the analysis of both linguistic associations and sociocultural trends helps reveal the current status of traditional concepts such as tary in the mindset of modern Kazakh youth.

Results and discussion

The main directions of cognition of the cultural aspects of the life of an ethnic group can be taken as units of language in the conceptual field and define a thematic, semantic group of linguistic returns through a system of semantic paradigms. Thus, we will try to identify what the word «tary» is associated with in the ethno-cultural understanding of Kazakh youth.

In the modern context, Kazakh youth may perceive traditional terms as symbols of national identity, cultural wealth, or interpret them through the prism of modern trends. The study of the linguistic representation of words such as «tary» allows not only to trace their evolution in the speech of young people, but also to understand how traditional cultural values are preserved and transformed in the context of globalization and rapid social changes.

J. Androutsopoulos notes that «virtually all studies of youth language draw on the notion of identity in order to explain sociolinguistic differentiation in adolescence» [5, p. 1502]. And adds that «many researchers regard youth language as a reaction to general conditions of adolescence as a transitional life stage. In comparison to childhood, adolescents are increasingly engaging in social activities, in which group membership and sexuality play a central part» [5, p. 1502]. From this context, it can be understood that the consciousness of Kazakh youth is influenced by the environment in which they grew up, that is, family, friends, school society, etc.

It should be noted that the research on the representation of special concepts was based on the theoretical principles of interdisciplinary discourse research [6], and the theory of the frame approach to the representation of knowledge by researcher M. Minsky [7] was used to explore the constituent items (concepts, their slots, sub slots, further minor constituent units) of youth health concept operation through institutional discourse.

Described somehow more detailed, language may be an identity-forming medium in two ways: 1) language is an important means of interaction between the

individual and its self, of reflection and thus part of self-understanding, 2) language is a pre requisite for verbal interaction with others and language may be used by others to identify a person [8, p. 3]. The system of cognition, understanding and consciousness of Kazakh youth, who are forming as individuals, is influenced to a certain extent by the words of Kazakh cognition. The same words will influence the interaction of young people. They are associated with traditions, superstitions, manners, etc.

The national linguistic picture of the world is embodied, first of Whole, in the mentality, as it is associated with concepts, images, symbols inherent in a given nation [9, p. 84]. The Kazakh mentality has had a great influence on the linguistic vocabulary, forming unique words and expressions reflecting the culture, way of life and worldview of the people.

In Kazakh linguistics, the system of axiological values in the national worldview is considered in two directions. One of them is aimed at identifying the ethnotypes of symbols (kamchi (whip), millet (tary), horse, shanyrak) that have a symbolic character in the way of life and traditions of the nation. The ethno-symbol in our research is «tary». «These symbols identify the material objects used, related to national traditions, rules of conduct, and customs. The use of ethno-symbols in the language includes phrases, phraseological units, proverbs and sayings» [10, p. 203].

Based on this research, we several concepts use the lexeme «tary» as a structural element, making it a very powerful linguocultural unit with a lot of potential. Because at the textual level, there are more words, symbols, paraphrases, phraseologisms, proverbs, and sayings pertaining to the lexeme «tary» in our language than there are little myths, riddles, or speeches. T. Kushtaeva explains the value of each concept. Let's show a few of them in the form of a table below (Table 1).

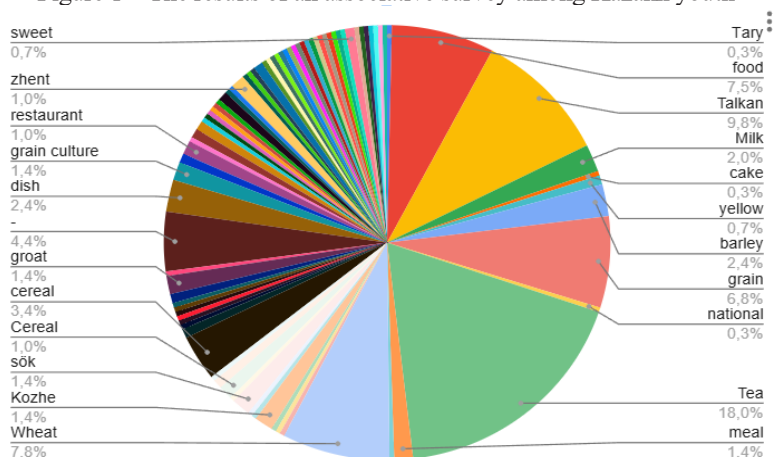
Table 1 – Semantic and cultural aspects of the concept «tary» in the Kazakh language [2, p. 44-48].

Proverbs	Meaning	Phraseological units	Translation and meaning
tasqa tary, muzǵa bıdai eken (Таска тары, мұзға бидай екен).	«It was millet on the stone, wheat on the ice». The concept of this is skill (the human trait).	tarydai meń (тарыдай мен)	«Mole like millet». The concept is beauty. It is used to indicate the appearance of a person. Here, in the semantic structure of the word «Tary», it is based on the semes «small» and «round».

Qasyq tary botqa bolmas, botqa bolsa da jurtqa bolmas (Қасық тары ботқа болмас, ботқа болса да жұртқа болмас).	<i>«A spoon of millet will not be porridge, even if it is porridge, it will not be for everyone».</i> The concept is size. Used depending on the size of the item.	tarydai túin (тарыдай түйін)	<i>«essence/conclusion like millet».</i> Each action has its own result. It is used here as the main meaning, the essence of this result, its true benefit.
Shymshyqtan qoryqqan tary shashpas (Шымшықтан қорыққан тары шашпас).	<i>«A man who is afraid of a siskin does not scatter millet»/»nothing ventured, nothing gained»</i> The concept is riskiness. The point here is that the sweet taste will get into his mouth only if he is not afraid of loud actions, takes risks and puts up with all the troubles.	aq tarydai aqtaryly (ақ тарыдай ақтарылу)	<i>«talking/open up like white millet».</i> The concept is to share secrets, to open up, to confide, to have a heart-to-heart conversation.

Based on this research, we conducted a socio-linguistic survey (questionnaire) in the form of an association the youth. Let's now examine the diagram (Figure 1) of an associative experiment in which young Kazakhs, ages 17 to 25, were asked to associate the word «tary» with various concepts. There have been 294 responses.

Figure 1 – The results of an associative survey among Kazakh youth



As we can see from the Figure 1, tea makes up most of the association with the word tary. This will be followed by other performances of Kazakh youth. In more detail, the chart results look like this:

The core of a semantic field – the words directly related to «tary» (millet):

Talkan (9.8 %) – a product made from millet.

Wheat (7.8 %) – a grain similar to millet in usage.

Grain (6.8 %) – a general term that includes millet.

Groat (4.4 %) – processed grain, which includes millet.

Cereal (3.4 %) – a term referring to grains, including millet.

The lexical periphery comprises terms that are indirectly linked to the concept of «tary» through its relevance in culinary traditions and cultural practices:

Tea (18.0 %) – millet is often consumed with tea in traditional meals.

Food (7.5 %) – a broad category that includes millet-based dishes.

Dish (2.4 %) – a general term for food, including millet products.

Barley (2.4 %) – another grain, often associated with millet in traditional diets.

Milk (2.0 %) – used in some millet-based dishes.

Kozhe (1.4 %) – a traditional dish that can be made with millet.

Meal (1.4 %) – refers to food in general, which can include millet-based dishes.

Cake (0.3 %) – millet flour can sometimes be used in baking.

National (0.3 %) – millet has cultural significance in national cuisine.

This classification captures the core elements of «tary» while also showing its broader cultural and culinary connections.

The semantic field of «tary» (millet) is structured around a core of directly related words and a periphery of terms that connect to it through broader food and cultural contexts. The core consists of words like *talkan*, *wheat*, *grain*, *groat*, and *cereal*, all of which are directly associated with millet as a grain or a processed product. These terms highlight millet's role as a staple food and its similarities with other cereals.

The periphery includes words related to food culture and traditional consumption habits, such as *tea*, *food*, *dish*, *barley*, *milk*, and *kozhe*. Also these words reflect the ways millet is incorporated into meals and the cultural significance it holds in cuisine. The presence of words like *cake* and *national* suggests that millet also has a place in specialized dishes and carries cultural importance.

Following the Figure 1, the highest percentage is associated with «tea» (18.0 %), indicating that the majority of respondents connect «tary» with tea. This suggests that millet is strongly linked to traditional Kazakh dining habits, where it is often consumed alongside tea. It can be seen that the majority of respondents familiar with agriculture or the cultural traditions of their peoples associated «tary» with «talkan» (9.8 %), and wheat (which also has a rich meaning for the Kazakh people), national cuisine and holidays. For example, the word was often associated with traditional dishes such as millet made from millet – «sOk», oatmeal (usually wheat and oatmeal) – «talkan», soup («kOzhe») or tea with millet. However, among urban young people or those who are less familiar with ethnic traditions, associations turned out to be abstract or neutral, for example: «cafe», «restaurant».

Interestingly, several respondents noted the absence of direct associations with «tary», which may indicate a gradual departure of young people from traditional terminology. Therefore, nowadays it requires even more popularization of cultural heritage through modern educational programs and media coverage, branding, workshops, culinary exhibitions, etc.

In this survey, three people answered «Big Coffee house», «Restaurant», «Cafe», respectively, in relation to the word «Tary». At this point, let's briefly talk about the tary coffee shop chain in our country and find out what impact it has on the language and culture of youth. The «Tary» ethno-coffee house is an institution aimed at progressive youth who strive to preserve and popularize national culture. The mission of the project has a sacred meaning. First of all, the team strives to convey to the younger generation the idea of national values, traditions, culture, history and customs through the prism of Kazakh cuisine. Transfer the national identity code for its preservation and further enhancement. The branding or logo of an ethno coffee house includes a simple drawing and a cup of hot drink in the style of Cubism and modernism (Picture 1). At the bottom of the logo, the text is written in the new latin alphabet of the Kazakh language: *şai dastūri*, which means tea tradition:



Picture 1 – The «Tary» coffee shop logo

Among the drinks is a kind of traditional Kazakh tea, which has become fashionable again. This is tary tea. Dishes with millet according to the demand of the modern menu: tary cheesecake; tary Moti. And among the drink, millet coffee is now also gaining popularity. This is evidenced by the following pictures (Picture 2).



Picture 2 – From left to right: tary moti; tary latte (coffee); tary cheesecake

As a result, the remnants of traditional Kazakh knowledge and customs are still present in the brains of contemporary Kazakh youth. Because nowadays there is an increased demand for clothes, accessories with elements of the national code, restaurants and coffee shops with national cuisine, etc. And of course, collocations and products have also been created according to the concept of «tary».

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Conclusion

In conclusion, it is evident that a national viewpoint is reflected in the language symbols that were created in close association with Kazakh cultural traditions. Every nation's language is a component of its culture.

The study of the lexeme «tary» within the framework of Kazakh ethnolinguistics reveals its deep cultural and linguistic significance and convey information from the worldview of our people is the basis for learning about our culture.

Linguistically, «tary» serves as an ethno-symbol, reflecting the mentality, values, and traditions of the Kazakh people. The analysis of proverbs, phraseological units, and cultural expressions associated with «tary» demonstrates how language encapsulates historical memory and national identity. The survey revealed the peculiarities of the linguistic representation of the word «tary» (millet) in the minds of modern youth. The analysis of the collected data showed that the associations associated with this word are diverse and depend on the level of knowledge about traditional culture, family environment and general interest in national heritage.

Thus, the results of the survey confirm that the word «tary» remains a significant symbol of traditions, but its perception varies depending on the level of cultural awareness. This highlights the need to preserve and transfer knowledge about traditions in order to strengthen national identity in the minds of modern youth.

In future studies, a comparative analysis between urban and rural youth could offer deeper insight into the sociolinguistic variation in conceptual representation (to assess the impact of urbanization on ethnocultural vocabulary). And media discourse analysis of modern branding (such as the «Tary» café chain) to examine how commercial initiatives shape cultural conceptions. Expanding the study to include other traditional food-related concepts would further enrich our understanding of how ethnocultural codes are preserved or transformed in youth consciousness.

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«ТАРЫ» ЭТНИКАЛЫҚ БІРЕГЕЙЛІКТІҢ ЭЛЕМЕНТІ РЕТІНДЕ: ҚАЗАҚ ЖАСТАРЫ АРАСЫНДАҒЫ ТІЛДІК РЕПРЕЗЕНТАЦИЯ

Жаһандану және әртүрлі мәдениеттердің қарқынды өзара әрекеттесуі жағдайында жас ұрпақ өздерінің этникалық ерекшеліктерін қайта қарау қажеттілігіне тап болады. Этникалық сәйкестікті қалыптастыратын негізгі элементтердің бірі – мәдени құндылықтар мен символдық мағыналарды білдіру құралы ретінде әрекет ететін тіл. Осы тараптан келгенде, қазақ мәдениетінде терең этнолингвистикалық тамыры бар «тары» концептісі ерекше қызығушылық тудырады. Берілген мақала «тары» сөзін қазақ халқының этникалық бірегейлігінің маңызды элементі ретінде қарастырады және олардың қазіргі жастардың санасында тілдік көрінісін зерттейді. Бұл дөңді-дақыл ұлттық тағамның бір бөлігі бола отырып, дәстүрлі түсініктер мен мәдени құндылықтарды көрсететін терең этникалық кодты алып жүреді. Сондай-ақ аталмыш зерттеу мақаласында «тары» сөзі тіл призмасы арқылы талданады және жастардың этномәдени санасын қалыптастырудағы рөлін ассоциациялық сауалнама арқылы анықтайды.

Кілтті сөздер: тілдік сана, этномәдени түсінік, ұлттық құндылық, ассоциация, лексикалық таңба.

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«ТАРЫ» КАК ЭЛЕМЕНТ ЭТНИЧЕСКОЙ ИДЕНТИЧНОСТИ: ЯЗЫКОВАЯ РЕПРЕЗЕНТАЦИЯ СРЕДИ КАЗАХСКОЙ МОЛОДЕЖИ

В условиях глобализации и интенсивного взаимодействия различных культур молодое поколение сталкивается с необходимостью переосмысления своей этнической принадлежности. Одним из ключевых элементов, формирующих этническую идентичность, является язык, который выступает как средство выражения

культурных ценностей и символических смыслов. В данном контексте особый интерес представляет концепт «тары», который обладает глубокими этнолингвистическими корнями в казахской культуре. Статья рассматривает «тары» как значимый элемент этнической идентичности казахского народа и исследует их языковую репрезентацию в сознании современной молодежи. Тары, являясь частью национальной кухни, несет в себе глубокий этнический код, отражающий традиционные представления и культурные ценности. Данная статья анализирует концепт «тары» через призму языка и определяет роль молодежи в формировании этнокультурного сознания посредством ассоциативного опроса.

Ключевые слова: языковое сознание, этнокультурное понимание, национальная ценность, ассоциация, лексический символ

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