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AUTHORS: Zubaida SHADKAM, Yiktiyar PALTÖRE

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LINGUOCULTURAL CHARACTERISTICS OF GUEST HOSTING TRADITIONS OF KAZAKH AND TURKISH PEOPLE*

KAZAKLARIN VE TÜRKLERİN MİSAFİRLİK GELENİĞİNİN LİNGUO-KÜLTÜREL ÖZELLİKLERİ

Zubaida SHADKAM **
Yktiyar PALTÖRE ***

Abstract

Guest hosting and hospitality are inseparable parts of social life of humankind. They are even necessities for people. Every community has its own peculiar traditions of guest hosting, hospitality and table culture. In eastern cultures, especially in Kazakh and Turkish cultures, hospitality is considered as a privilege. Consequently, during talking about someone's good qualities, it is of great importance to mention about his hospitality and cheer character. Alongside the hospitality, the plentiness of food on the host's table and his welcoming mood are also considered as important qualities of a person.

Linguistic cultural studies is a branch, which emerged on the junction of Linguistics and Culturology and investigates the relationships between language and culture, the reflection of a country's culture on his language. A community's traditions, rituals, customs and cultural units are not just preserved in products physical culture and behaviors of representatives of the given culture. The majority of this wealth is transmitted from generation to generation in the form of proverbs and sayings, linguistic units, etiquette clichés, which are considered as components of a language. There are some common peculiarities in speech units (clichés) and behaviors in guest hosting and table etiquette of the Kazakh and Turkish cultures. They are frequently used on the basis of such factors as person, tense, age, gender, location and others. Every community's cultural peculiarity is observed first, in its trite behavioral and speech etiquette.

In the present paper, examples of speech and behavioral units which are frequently used in the context of guest hosting and table culture of the Kazakh and Turkish languages are examined and compared from the ethno linguistic and lingual-cultural viewpoint.

Key words: Kazakh and Turkish culture, guest hosting, word patterns.

Öz

Misafirlik ve misafirperverlik insanoğlunun sosyal hayatının ayrılmaz bir özelliği hatta gereksinimidir. Her ulusun kendine özgü konukseverlik, konuk ağırlama ve sofrası kültürü vardır. Doğu kültüründe özellikle Kazak ve Türk kültüründe misafirperverlik bir ayrıcalık olarak bilinir. Bu yüzden birinin iyiliklerinden bahsederken mutlaka onun konukseverlik ve misafirperverlik seciyesini de anlatırlar. Kazak kültüründe birinin konukseverlik ile beraber sofrasının da bol ve her daim açık olması önemli hususlar arasında yer almaktadır.

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**Doç.Dr., Al-Farabi Kazak Milli Üniversitesi Şarkiyat Fakültesi Türksoy Bölümü, zubaida.68@gmail.com, ORCID ID: orcid.org/ 0000-0003-2080-3671

***Dr. al-Farabi Kazak Milli Üniversitesi Şarkiyat Fakültesi Orta Doğu ve Güney Asya Bölümü, yktiyar@inbox.ru, ORCID ID: orcid.org/ 0000-0003-0345-0990

Linguo-kültüroloji, Dilbilimi ve Kültüroloji bilimleri kesişmesinde bir halkın kültürünün dile yansımaları, dil ve kültür ilişkisini inceleyen ve araştıran bir bilim dalıdır. Bir toplumun gelenekleri, örf adetleri ve kültür birikimi sadece maddi kültür ürünlerinde ve davranışlarında saklanmıyor. Onların büyük kısmı dil ve dil ürünleri olan atasözleri, dil birimleri, etiket sözlerinde (kalıp sözleri) korunup kuşaktan kuşağa iletilmektedir. Misafirlikte, konuk ağırlamada ve sofranın kültüründe Kazak ve Türk halkının bağlı oldukları birtakım davranış dizini ve söz etiketleri (kalıp sözleri) vardır. Bunlar şahıs, zaman, yaş, cinsiyet, mevki... gibi etkenler temelinde kullanılmaktadırlar. Her halkın kültürel özelliği her şeyden önce kalıplaşmış davranış biçimi ve söz etiketlerinde görülmektedir. Yazımızda, Kazak ve Türk dilinde misafirlük ve sofranın kültürü ile ilgili kullanılan dil birimlerini ve davranışları örneklerle etnolengüistik ve linguo-kültüroloji açısından karşılaştırmalı olarak incelemeye çalışacağız.

Anahtar kelimeler: Kazak ve Türk kültürü, misafirlük, kalıp sözler

1. Introduction

Traditional etiquette, defined as the rules of the morals, bases on deep historical and cultural strata, in which centuries old traditions are stored. It was called upon to promote and label structured and differentiated communicative behavior of people, taking ethnic, gender, socio-property, professional, subcultural and other differences into account. The peculiarity of the etiquette form of people's spiritual culture was largely determined by the historical processes, economic and cultural types, natural-landscape features, biological and ideological features. Etiquette is expressed in behavioral (kinesics, speech) lines, as well as in the relation to people, animals, natural objects, objects of everyday life, tools of labor and ways of using them. National etiquette, reflecting the world outlook and value orientations of the people, the notion of the correct positive and negative, in fact, unravels the ethnic way of thinking.

Thus, traditional etiquette is the stabilizing and unifying essence of the ethnos. Fixing the coordination of mutual relations of the society, Kazakh etiquette (ädep), has acquired peculiar features. In many respects to its elements, partially reflected in the Sharia, is in line with the traditions of the Turkic ethnos and people of the East. (Tokhtabayeva, 2013: 11, 12).

One of the good ancient traditions of Turkic people (Kazakhs, Turkish) is hospitality. Kazakh people have a custom to preserve sweet and tasty things for guests. Showing one's honor and respect to guests is considered as a good manner in Kazakh culture. Hospitality is relevant to all eastern cultures and well-known in everyday life, culture and traditions of Turkic people. Turkic people have speech etiquette with its specific features inherent to only Turkic people and traditional clichés of meeting and seeing off guests inherent to all humankind. Representation of inviting, meeting, seeing off guests in a language requires collecting, classifying and deep scientific analysis.

2. Kazakh People's Table Etiquette and Guest Hosting Traditions

Before writing about the ceremonials and hospitality of the Kazakh tradition, we think it is important to focus on the concepts such as “abundance (qut), a guest from God (qudayi qonaq, Qyzyr Qydyr ata), blessing, a good wish (bata, bata beru), and treats for guests (qonaqasi)” in the Kazakh language.

Presumptive scheme for the evolution of the concept *qut* among the Kazakhs is as follows. Apparently, in the beginning, in the most archaic meanings, it was close to the South Siberian “qut” in the connotations of “embryo”, “life force” and also, reflected ideas about the process of the birth and development of a life. Perhaps, this layer was genetically connected with the Altaic historical and cultural community.

Gradually, the range of values began to expand and included such meanings as “abundance”, “prosperity”, “wealth”, etc. They were also based on the archaic notion of “qut” as a fertile force that gives birth to the beginning, and so on, but over time, the sociological content of the term, its social motivation became more and more important. The classic form of “qut” at this stage of development might be considered as “the idea of happiness, connected with wealth”. Subsequently, the concept of bereke (from Arabic, Bereket – “abundance”, “blessing”, etc.), widely accepted in the East Muslim countries, was added to this idea, which then became a part of the pair phrase “qut-bereke”.

Apparently, this was the next stage in the development of the notion “qut”: the strengthening of the abstract beginning and the addition on its basis of a complex of the ideological abstractions (comparing the word “qut-bereke” in the meanings of “destiny”, “share”, “happiness”, etc.) (Shakhanova, 1998:18).

In the ancient Turkic period, the word “qut” also meant the followings: 1) soul, life energy, spirit. 2) Happiness, prosperity, goodness, success. 3) Success, luck. 4) Intelligence, majesty, high degree. 5) To reach the truth, to shine, to achieve true happiness and joy (Nadelyayev, 1969: 471).

Currently, the word “qut” in the Kazakh language has a rich meaning category: living power, spirit, richness, well-being, happiness, success, profit, progress, even luxury, pleasurable life and wealth. (Alimbay et al, 2017: 122).

When guests come, Kazakh people become glad and take care of guests without expecting anything. They offer all their tasty beverages and food. The proverbs such as “Qonak kelse – qut” [If a guest comes, it is for good] are the evidences of this fact.

In the Kazakh tradition, an animal is slaughtered to show respect to the invited or unexpected guest, according to the age and the kinship to the family of the house. The meal that is made from the meat of this animal is called “et” (meat) (et tamak).

This meal, which is prepared specially for the guests, is called “qonaqasy” [treat specially for guests].

In the notion of the Kazakh people, Qydyr is described as a sacred spirit or a person that brings luck and success, and is often portrayed as a faithful old man, and a source of happiness for those people who have been able to see him. It means on any day people can see Qydyr: he is able to appear in different forms (often as a poor person).

To receive a gift or achieve a good fortune, everyone should be hospitable, regardless of his social position or wealth, clothing, or identity (because this person can be Qydyr). It is possible to see the moral implication of the concept from the phrase “Qyryktyñ biri-Qydyr”[One of forty is Qydyr].

“Qyryktyñ biri – Qyzyr, Myñnyñ biri – Uali” [One of forty is Qyzyr, One of thousand is Uali], Uali here means the concept of spiritual “sacred man” in the religious sense. The word UALI is derived from the Arabic word “saint, protector, guardian, and supporter”. He is the “benefactor” according to Allah and His Messenger (peace be upon him), and “people of Allah” with regard to people, and among the people, he is “God’s close friend, even “beloved”. (Alimbay et al, 2017: 540).“Qonak kelse, tañır zhetkizer” [If a guest comes, the God will provide]. The hospitality of Kazakh people has been preserved up to today. However, some rituals of inviting and hosting guests, as well as visiting have changed. The reason is that some traditions and rituals usually change, fade away and reappear again according to people’s imagination, national mentality, living habits, as well as geographic and economic situation. It is of great importance to analyze them from diachronic perspectives. For instance, in ancient Kazakh traditions it was an ordinary case, when a strange person came into any house saying that he was ‘a guest from the God’ and could stay there for a night. Casual guest (qudaiy qonak) - the unusual feature that belongs to the Kazakh people - the name of the unexpected guest, and the symbol of hospitality. Qudaiy qonak is the guest, who is not invited as a guest, and a traveler who comes to have a meal, have a rest or to stay a night.

It has not got only moral, but historically-social, and even country-like importance to welcome and distinguish such type of guests who come home in the Kazakh culture (special invitee, wedding reception, etc.) with special respect and esteem. Qudaiy qonak allows the Kazakhs to freely travel to the edge from one end to the other without any difficulties.

Nowadays, visiting and enjoying one’s meal without invitation is hardly possible. This fact is closely connected with many changes in a society such as criminal damage. Consequently, there are many hotels rendering this service. However, relatives, friends and people familiar with each other for a long time visit each other for different reasons.

The guest is met with such units of speech etiquette as “Qosh keldiniz! Törge shygyny! Zhogary shygyny! [You are welcome! Come in and take a seat, please!].

If a guest has come from far away, he is welcomed with such speech phrases as “Zhaqsy zhettiniz be?” [Have you had a good journey?]. A phrase frequently used by Kazakhs in old times “At-kölik aman ba?” [Is your horse and transport safe?] cannot be used today because of its outdated content.

Nowadays, guests give their outerwear and are helped to put them on before leaving the house. The host says the following phrases of speech etiquette: “Kelip turiniz. Tagy da keliniz! Kelgeninizge raqmet! Sizge arqashan da quanyshymyz!” [Please, come again! Thank you for visiting us! We are always glad to see you!]. Guests express their satisfaction and reply: “Quanyshta zholygaiyk! Toida kezdeseyik!” [Let the God meet us on a good days!].

In old times when a horse was used as the main transport, a respectful guest was given his horse and helped to mount on his horse. For instance, old man untied the horse and brought it next to the guest, he helped the guest to mount the horse despite the guest's objection, saying –Visit us often, my dear. Don't be shy, you are also one of our children. Send our best regards to your mother and father, – said his old wife again” (Muratbekov, 1979: 98).

If a guest stays for a night, he is suggested the best place in the house. The homeowner says: “Zhaily zhatyp, zhaqsy turyny! Zhaqsy uiyktany! Zhaqsy tüs köriniz!” [Good sleep and good wake up! Have a nice sleep! Good night! Have a good dream!] to a guest. The guest in turn answers: “Raqmet! Iltipatyngyzga raqmet!” [Thank you! Thank you for your attention!].

In the morning when the guest wakes up, he is said: “Zhaqsy demaldyny ba? Uiyktai aldyny ba?” [Have you had good rest? Could you sleep well?]. For instance, Muratbekov (1979: 136) narrates such a situation as following: “a little bit later a girl came into the room – Have you had great rest? – she said. The guest answered politely to the girl's words.”

A guest having stayed for a day or several days is asked to stay more by the homeowner. This request sometimes expresses politeness, it sometimes means the homeowner's sincere attitude. The home owner tries to gladden his guest and says «Tagy da qalmadyngyz ba?» «Nege asyqtyngyz?» [Why don't you stay for a longer time with us? Why are you in a hurry?]. The guest in turn answers “Yqylasyngyzga raqmet! Tagy da kelemen goi. Iltipatyngyzga raqmet! Amanshylyk bolsa, tagy da kelemen”, “Köñilinizge raqmet! Dam tuz aidasa (tatsa), tagy da kelemen” [Thank you for your good will! I will come again. Thank you for your attention. If I am safe, I will visit again. If it is a destiny, I will come again].

In old times unexpected guests are suggested such traditional beverages as *qymyz* [milk of a horse] and *shubat* [milk of a camel]. Koumiss is a kind of drink made from the mare's milk. It is one of the main symbols of the Kazakh hospitality. Koumiss refers to the owner's wealth, luxury, richness, gentleness, and abundance of a family. There are a lot of traditions, customs and rituals connected to koumiss that are traditionally held in the traditional environment not only as a daily drink, but also as a respected and honorable drink during the guest treatment. For example, according to the tradition, old people and adults are invited to drink and bless to the first *qymyz* of a mare.

Nowadays, home owners suggest drinking tea instead of *qymyz* and *shubat*. Kazakh people drink tea with milk in a special bowl. According to Kazakh tea drinking ritual, filling the bowl with tea up to borders is considered as a bad manner and expresses the home owner's disrespect. Tea is poured until the middle of the bowl or less than a half of a bowl and is offered to a guest with two hands. If the guest prefer drinking tea with sugar, it is necessary to stir accurately and not too aloud.

A guest, who comes while homeowners are having lunch or dinner, usually says "As damdi bolsyn!" [Bon appetite!]. Kazakh people say with satisfaction that a guest praises them. If a guest comes when homeowners have finished the lunch, they say with humor that their guest says bad things about them.

There might be people who do not like each other among the guests. However, educated and well-bred people try not to demonstrate their negative attitude. If a guest has an urgent reason to leave earlier, there is no need to say goodbye to everybody. To thank the homeowner and ask for excuse are enough. It is of great importance not to hurry and leave the house silently.

There is no need to visit others if one is ill or have ill humor. It is also considered a bad manner to bring a relative or a friend not invited by the homeowner. In this situation Kazakh people have proverbs with deep educational meaning:

"Shaqyrgan zherden qalma,
Shaqyrmagan zherge barma"
[Don't stay at home, if you are invited
Don't go to a place, if you are not invited].

In the Kazakh culture, inviting guests and visiting the place where you are invited is very significant and sacred. It is also regarded as impolite or shame to go somewhere without an invitation.

This proverb has an equivalent in Turkish, although it is not translates word by word:

Davetsiz gelen, döşeksiz oturur
 [The one who is not invited will have no place].
 There is a humorous proverb among Kazakh people:
 “Qonak bir qonsa – qut,
 Eki qonsa – zhut,
 Ushinshi kuni uiiñe zyt!” (uiiñe ket)
 [If a guest stays a day, it is good,
 If he (or she) stays for two days, it is bad,
 If he (or she) stays for three days, let him (her) go home].
 [Fish and guests smell at three days old.] (English equivalent)

These words explain that being a guest for a long time in the traditions of the Kazakh and Turkish rituals makes the guest to lose respect.

Consequently, a guest tries to leave the hosting house, despite its comfortableness. It is a well-known fact that Kazakh never say “leave” to guests. However, a guest informs the homeowner on the date of his leaving beforehand and do not cause inconvenient situation to homeowners. There is a Kazakh proverb about this kind of situations:

“Kel demek bar da,
 Ket demek zhoq”
 [One can be said come in,
 But no one is said go home].

This proverb implies that even the homeowner invites the guests; he (or she) has no right to say ‘go home’. Consequently, guests must have a sense of measure and feel regarding their duration of visit. That is, everything should have limitation.

Here are the list of proverbs and sayings where we can see that Kazakh people welcome to treat and respect guests, and do not expect anything from their guests.

Qonagynyn altynyn alma, algysyn al.
 [Try to receive gratitude from your guest,
 But not his (her) gold].
 Qonaq akerñnen qadyrly (Qasqabasov, 2011: 238-239).
 [A guest is more estimable than your father]
 Qonaq asyn Tanjiri öteidi.
 [Guest’s treats are from God]
 Qonaq atanñan da ülken.
 [A guest is older than your grandfather]
 Qonaqty renjitsen, Quday renjidi.
 [Guest coming into house - God coming into house.]
 [If guest is upset, God will be, too] (Qasqabasov, 2011: 316-31).

As it is illustrated in the proverbs above, we can clearly realize how it is essential to respect guests in the Kazakh culture.

There are several types of guests in the Kazakh culture as *arnaiy qonaq* [a special guest], *qudaiy qonaq* [a guest from God], *qydyrma qonaq* [a holidaymaker guest], *qyltima qonaq* [a sudden guest]. If a homeowner invites his guest beforehand or the homeowner's relatives, friends inform him about their coming soon, this kind of guests is called "a special guest". As coming of this type of guest is planned beforehand, the homeowner's preparation is also special. A special guest is offered a special meal; usually a homeowner sacrifices cattle and offers its meat to the special guest. 'A guest from God' is a person who stops for a short period of time on his way to somewhere else. 'A holidaymaker guest' is a person who has enough free time to visit his relatives and friends. He is not in a hurry and likes receiving attention and presents. 'A sudden guest' is a guest who watches the meal being prepared and can visit without invitation.

There is also a notion *qutty qonaq* [a blessed guest] of the Kazakh people established as an idiom in the language. If a stolen or lost cattle is found; the homeowner's sheep gives birth to a twin lambs; his wife or daughter-in-law gives a birth to a child on the day the blessed guest arrives, it is considered that he has brought blessing to the house and he is named a blessed guest as a consequence. If on the day the guest arrives, the home owner's cattle is stolen, his horse is killed by a wolf, his relative gets ill suddenly, and other unlucky things happen to him, a guest is named an unblessed guest. There is a proverb about it in the Kazakh language as:

Qutty qonaq kelse, qoi egiz tabady,
Qutsyz qonaq kelse, qoiga qasqyr shabady.
[If a blessed guest comes, a sheep gives birth to a twin lambs,
If an unblessed guest comes, sheep are attacked by a wolf]
Qutsyz qudyqqa tüsse, qum jauar.
[If a person in an unblessed well, sand will drop out] (Aqış, 2011: 247)

3. Turkish People's Table Etiquette and Guest Hosting Traditions

Hospitality relevant to all eastern cultures is well-known in everyday life, culture and traditions of Turkic people. Turkic people have speech etiquette with its specific features inherent to only Turkic people and traditional clichés of meeting and seeing off guests inherent to all humankind. Representation of inviting, meeting, seeing off guests in a language requires collecting, classifying and deep scientific analysis.

The Turkish language has proverbs and sayings, puzzles, legends and myths alongside language etiquette expressions. Turkish people say:

Misafirin ayağı uğurludur.

[The quest's foot is blessed].

Misafir kısmeti ile gelir.

[Guests bring good luck with them.]

[When a guest comes to a house, householder would be granted to an unexpected gift (food, drink, etc.)]

Misafir on kısmetle gelir, birini yer dokuzunu bırakır.

[Guest comes with ten nourishment, eats only one, leaves nine]

[God blesses the householder, because of the fact that it is he (she) who shows respect and treats guest.]

Misafirlik üç gündür.

[Guesting is three days]

[Even the most welcome guest is more than enough for three days.]

[If a person stays in a guest house for three days, the host will find it too much or the guests will feel uncomfortable for staying long, but after three days it will be inconvenient for both of them.]

Gelmek iradet, gitmek icazet iledir.

[To come willingly, but to go by asking permission.]

[A person can come when he wishes, but after coming as a guest he (she) has to ask permission from a host].

Çağrılan yere erinme, çağrılmayan yere görünme.

[Go if you are invited, do not appear if you are unwanted.]

[It is sunnah to go to a place where you are invited].

This proverb demonstrating Turkish ethno cultural tradition can be translated into Kazakh as “Qonaqtyn aiagy qut äkeledi” [the quest's foot brings bless]. The following Turkish expression is used to invite someone: Bize buyurmaz mısınız? [Don't you mind to visit us?]. The guest meets with the expressions: Hoş geldiniz! [You are welcome!]. Sefa getirdiniz! [You have brought bless into our house!]. The quest answers: Hoş bulduk! Hoş gördük! [We are glad to see you!]. Sefa bulduk! [We have found bless in your house!]. After all these words, the homeowner invites their guests to come into the house: Buyurun! [Please, come in!].

Guests of the Turkish family take off their shoes and enter the house after greeting each other. According to the Turkish culture, the homeowner should express his attention initially. The homeowner gives a way to his (her) guests and then he (she) enters the room. If the homeowner takes the seat before his guests come or the homeowner is sitting while his guests are standing near, the homeowner is considered to have broken etiquette.

There are many expressions of the speech etiquette used by the homeowner and his (her) guests at the table: Nasılsınız? [How are you?] and Afiyettesiniz inşaallah? [I hope you are very well].

If the guest comes from far away, he is met with the following words: Yol/ yolculuğunuz nasıl geçti? [How have you spent your trip?/Have you had a good trip?]. According to the speech etiquette, the guest answers: İyi geçti/ rahat geçti [It was good]. İyiyim [I am good].

After greeting, the guest is served tea (without milk in comparison with Kazakh people) or coffee in a small glass is one of the ancient Turkish compulsory traditions deriving from old times. This tradition is clearly seen in the following proverb: Bir fincan kahvenin kırk yıl hatırı var [One glass of coffee has a forty year memory' the author's translation].

Strong coffee is poured into a special small cup and served on the metal tray to guests. Turkish coffee is prepared in a different way that is why it is served with a glass of water. Water is drunk after the coffee. There are many types of tea in Turkey. Strong tea pours into a small porcelain cup or a pear shaped glass put on the tray. Guests' refusal from tea or coffee is considered as disrespect shown to the homeowner or discourtesy. There is a puzzle about tea ceremony in the Turkish language:

Kırmızı boyayı boyadım, misafirin önüne dayadım [I have colored red and put in front of the guest].

Turkish tea ceremony is quite different from Kazakh tea ceremony. Turkish tea ceremony is a separate element of the etiquette. There is no notion of meal. A table cloth is not spread; for service there can be only a tray. Sweet is not served with tea. Even serving tea with sugar can appear later (Shadkam, 2011: 8).

4. Kazakh and Turkish Peoples' Traditions: Comparison

An expression frequently used by guests before leaving the house is: Hoşçakalın/ kalın sağlıcakla! [Stay with blessing! stay good!]. It is close to Kazakh expression Sau bolynyz! Aman bolynyz! [Good bye! Stay good!]. During the seeing off, the homeowner says the following phrases to his guests: Güle güle!/ Selametle! [Bye-bye! Godspeed!]; Yolunuz açık olsun! [Have a good trip!]; Allah yolunu açık etsin! [Allah bless your way! Wish you a good trip!].

The Turkish expression "Allah yolunu açık etsin!" coincides with the Kazakh expression Alla zholyndy ongarsyn! [Allah bless your way!]. There also some other expressions like: İyi yolculuklar! [Have a nice trip!]; Sağlıkla! [Let's meet with good health!]; Allah kavuştursun! [Let Allah meet us again!]. The guest answers: Güle güle! [Bye, bye!].

The Turkish expression “Güle güle!” coincides with the Kazakh expression ‘Sau bolınyz! Amandyqta kezdeskenshe!’ [Good bye! Let’s meet each other on a good day!] by their meaning and spheres of use.

The guest sometimes says Güle güle gidiniz! [Go well or go your home well!]. This expression means ‘to reach one’s home safe and sound’. The expression “Allaha ismarladık!” [God bless your journey!] is used more frequently than others.

To show politeness and express one’s joy to meet a guest, he (she) meets with the following words: Sefa geldiniz! [You have come with blessing]. In Turkish dictionaries the word combination ‘Sefa geldin/sefa geldiniz’ is defined as ‘a greeting expression used as the synonym of ‘hoş geldin’ or ‘hoş geldiniz’ (Uç, et al, 1999).

According to established etiquette norm when Turkish people say ‘sefa geldiniz’ or ‘hoş geldiniz’ to their guests, the guest answers ‘sefa bulduk’ or ‘hoş bulduk’. In Turkish dictionaries, the word combinations ‘sefa bulduk’ and ‘hoş bulduk’ have the following definition: ‘Sefa bulduk’ is used as a synonym of ‘thank you’ and an answer to the phrases ‘sefa geldin/geldiniz’ (Eren, and et al, 1988: 1273). For instance,

Daha kapıdan girerken:

– İyisiniz inşaallah. Sefa geldin, hanım kızım, – diye hatır sordu.

Biraz şaşırarak:

– Sefa bulduk efendim, – dedim [As soon as he came onto the house, he asked:

– Are you all right, I hope? You are welcome, my dear. I was a little bit surprised and answered: - Thank you, sir] (Güntekin, 2000: 187).

In the word combination ‘Sefa bulduk’ the word ‘Sefa’ is translated into Kazakh as ‘khosh’. However, the word ‘bulduk’ is not the meaning ‘to be’; it rather means ‘we can see only well where we have come’.

The speech etiquette ‘Hoş geldiniz’[‘You are welcome!'] is defined as ‘word of greeting to a person having just arrived’ in the Turkish dictionary (Eren, Gözaydın and et al, 1988: 652). The dictionary gives the analysis of this word combination and states that the first word of it ‘hoş’ derives from Persian, while the second part ‘gelmek’ derives from Turkish. The speech etiquette ‘Hoş geldiniz’ is used to greet a person entering the house, as well as a person met for the first time, in some cases it is used as a cliché to express one’s politeness.

Nowadays, new ways of time spending and behaving at the table and inviting guests have been established. All these ways derived from high standards of culture and politeness. They demonstrate people’s knowledge, life experience and

mannerliness. Table manners of Turkic people, especially those of Kazakh and Turkish people derive from ancient traditions of every culture and continue with the contemporary common to all humanity samples of culture. They wash hands before taking seat at the table. There was a tradition of helping with hand washing by pouring water to guests from a jar. This task was usually done by youth. A young boy took a jar with water and a basin, hung a towel on his right shoulder and poured water to all guests' hands. Each guest expressed their gratitude and thanked the boy helping with washing hands. As there is a special place and room for hand washing nowadays, the homeowner asks his guests to wash their hands before taking seat at the table.

It is the guest's choice to choose where and with whom to sit at the table beforehand. However, if a homeowner prepares seats for his guests, there is no need to resist and take offense. Nowadays, it is a usual situation when a homeowner celebrates family holidays and special dates by inviting many guests. To prevent crowdies and confusion during organization, home owners plan and make a scheme of seats organization beforehand. There is nothing reprehensible. The only condition that must be observe dispute the guests so that they were comfortable.

It is of great importance to arrive an invited place in time. There is no need to justify oneself and explain why and how someone is late. Asking for excuse is enough. It is necessary to sit on a vacant place rather than making other guests to move and free a place, if there are many guests having sat. In addition, it is unsuitable to come too early. A person having arrived too early to an invited house can cause inconvenience for homeowners.

The homeowner should treat all his guests in an equal way. Demonstrating too much attention to one guest would create an unpleasant situation.

If the guest is going to be offered a meal, he will be suggested to wash his hands. In old times guests were suggested a copper basin and jug designed only for hand washing before and after having meal. This dish named *ibrik* or *gügüm* in English. Then a special towel suggested to dry hands, which is called *peşkir*.

As Turkic peoples were nomads and they did not use a fork and knife, they paid much attention to washing hands before and after meal. It is necessarily to say: "Bissimillah!/ Bissimillaherrahmanerrahim" [In the name of God, most Gracious, most Compassionate] before having meal and "Allah bereket versin!", "Alla bereke bersin" [Let Allah give wealth], "Allah ziyade etsin!" or Kazakh "Qudai köbeitsin" [Let Allah multiply the wealth], "Elhamdülillah!" or Kazakh "Allaga shukir" [Thanks to Allah] after the meal. The homeowner says: "Afiyet olsun!" and in Kazakh "Asyñyz dämdi bolsyn!" [Bon appetite!] to guests. During the meal, the homeowner says "Afiyet şeker olsun!" [Let the meal be tasty and nutritious to you]. Guests answer

“Teşekkürler!” [Thank you!] to the home owner. After the meal guests say “Ellerinize sağlık!” [Let your hands be healthy].

5. Some Features of the Kazakh People’s Table Etiquette

The importance of the table etiquette and traditions related with it in the Kazakh culture is clearly explained in the dictionary of the contemporary Kazakh language. The word *dastarkhan* [Tablecloth] is defined as following: 1. It is a piece of clothe used to place food and dishes on it; 2. A sacred national notion of furniture considered demonstrating the home owner’s honor and kindness, his wealth and sacred hospitality, as well as a family’s unity and friendship in the Kazakh culture; 3. Indirectly, wealth, property (Aşımbayeva et al, 2011: 512, 513). This definition clearly shows the prominence of table etiquette and the table (*dastarkhan*) itself in the Kazakh traditions and system of beliefs.

One of the important parts of the table etiquette is leaving the table. It may be considered rude and offensive to leave the table straight away after finishing eating by just thanking the homeowner. Because there is a very important and meaningful part of a Kazakh table etiquette named ‘*as qaiyru*’ [finishing the meal], which is not met in any other cultures. This tradition comprises a wish of wealth, unity, satisfaction and health given by a respected old man to people sitting around the table and the homeowner after meal. This wish is usually starts with the words “Asqa bereket, adamga qanagat” [Let the meal be wealthy and people satisfied...] and finished with the word ‘*Aumin*’ [Amin] and by patting one’s face with his hands/palms. ‘*As qaiyru*’ during visiting with positive reasons, at ‘*toi*’ [inviting people to celebrate a good occasion] and big celebrations continue with the tradition named ‘*bata beru*’ [to say good wishes]. The “*bata*” is given by a householder after the meal and includes good wishes. Thanks to the “*bata*”, the gratitude of the host for the hospitality, respect, and kindness of the hostess reveals what he wants and wishes, a blessing that comes from a very-hearted wish. (Umbetalina, 2001: 67).

The ‘*bata beru*’ is a tradition and peculiarity proper to only Kazakh people. One of the ancient notions of the Kazakh culture is ‘*bata*’ [a good wish] and nowadays its use has been narrowed to such meaning as ‘thanks’ and ‘wishes’. However, an occasional person does not give ‘*bata*’. Only old and respected ‘*aqsaqals*’ [old and respected men] can give ‘*bata*’. One more peculiarly of ‘*bata*’ is giving directions and morals to a youth. ‘*Bata*’ is considered as a good wish, positive intention, asking the God good health and wealth. It is a sacred notion coming from the depth of the Kazakh history and ethnography. One of the peculiarities and distinctive features of ‘*bata*’ from an ordinary wish is the presence of meal and being sat at the table (Alimbay et al, 2017: 429). It is accidental that the tradition of blessing “*bata beru*” is often given on the table. The fact is that the table where people have a meal is sacred place. In the following, we give some examples of *batas*:

Bata dedii magan,
 Baq darysyn sagan.
 Dastarkhannan ketpesin
 Adal tapqan tagam. (Umbetalina. 2001: 107).

[This expression is one of the examples of *bata*, where a guest wishes good things to happen to the householder; as it says here: May you will be blessed and your table will always be filled with an honest earned living.]

Asyñ asyñ asyña,
 Bereket bersin basyña!
 Qyrgauyldai qogalap,
 Qydyr degen zharyktyk
 Ozi kelsin qasyña. (Negimov and Kazyuly, 1992: 36-37)
 [May your God's blessing will increase, may Qydyr will come to you];
 Asyñ asyñ asyña,
 Bereket bersin basyña!
 Bödenedei zhorgalap,
 Qyrgauyldai qogalap,
 Qydyr kelsin qasyña!
 Osy turgan boz uige
 Qydyr ata darysyn (Negimov and Kazyuly, 1992: 36-37).

After saying 'amin' and wishing wealth and good health to the home owner's house, everybody sitting around the table including old and youth stand up. In some regions according to the traditions after eating the meal, daughters-in-law takes a bow showing their respect to a table and she takes the big plate. That calls 'Salem salu'. The old people on the table say her 'Zhasyñ uzaq bolsyn!' or 'Köp zhasa'. After that, they give 'bata'. The same daughter-in-law does not take more than one dish, it is said that only widows can do so. It is of great prominence to ask for a 'bata' even for cattle to be cut for the quest's meal (Alimbay et al, 2017: 434).

Kazakh people have such cultural and national values coming from the depth of the history and connected with the table etiquette as presenting the sheep's head and patting one's face with hands/palms, giving 'bata'. Kazakh still present the sheep's head specially cut for him to his respected and old quests. In Kazakh culture an old man presented the sheep's head tastes its meat, cuts the right ear of the head and then hands it to one of the young people sitting at the table with the following words: "Take this ear, my son, and obey elders, learn to listen to the elders, never ignore elder's words, and be a good citizen!". This ceremony is called *qulak beru* [giving an ear]. The ceremony of *qulak beru* has a very deep pedagogical meaning. Children who eat such 'ears' and listen to the elder's morals and are considered to be well bred and well educated, they are always expected to obey elder's words and take care of younger generation. They are bred to be kind and generous.

Bata is an ancient genre of oral literature built on rhythmic stereotypes, consisting of traditional words, aiming to provide human life with all good, luck, and acknowledgment of a particular cause by using the ancient beliefs (Umbetalina, 2001: 22). There are several types of *batas* in the Kazakh culture. They are *balaga beriletin bata* [bata given to a child], *tusau keser batasy* [bata for cutting the child's knots], [bata given to a youth], *as batasy* [bata before the meal], *as qaiyru batasy* [bata given after the meal], *zhol batasy* [bata given before the trip], '*köshi-qon batasy*' [bata given before moving to a new house], *zhana ai batasy* [bata given to a new moon], *sogym batasy* [bata given to a cattle cut at the beginning of winter], *nauryz batasy* [bata of Nauryz holiday], *zharapazan batasy* [bata during the month of Ramadan], *zhas otau ielerine arnalgan bata* [bata dedicated to a couple just married], (Alimbay, 2017: 433). *Batas* are usually addressed to youth. People who have a right to give *batas* are old, experienced and respected people, '*bi*' [traditional Kazakh judges] who can foresee the future, famous people, masters. The ceremony of *bata beru* has its own ways and methods to be completed. If there is no old man among the quests, by the allowance of the majority a young man with a prospective future can give *bata*. A woman is not allowed to give *bata* at the presence of a man. If there is only a young man among women quests, he is given a priority to give *bata*. However, the history witnesses the occasions when old and respected mothers gave *batas* to heroes leaving for a battle and war. Every *bata* has its own sacred meaning and occasion to be directed (Radlov, 1865: 112).

The content of *bata* in the Kazakh society comprises both good and evil wishes, appreciation and disgust. *Bata* is a universal meaning of prohibiting and directing the young generation. The impact of *bata* directly connected with the authority of the old men *aqsakals* who give *bata* (Kalysh and Meirmanova, 2011: 3).

6. Conclusion

Traditional etiquette, carrying out the transmission of the ideological system, the value orientations (ideological, life-practical, moral, ethical, aesthetic) of the Kazakh people reflects the concepts of the right, positive, and wrong, negative. Thus, through the etiquette, new facets of the spiritual sphere of the Kazakh ethnos and the ethnic way of thinking are revealed. Kazakh etiquette, based both on superstitions and on rational prerequisites, contains plenty of positive and appropriate behavioral standards of a moral nature. The dominant roles of the etiquette are the stabilization and harmonization of society - determining the need for exteriorization of valuable that is contained in the national etiquette, into the consciousness of modern person. (Tokhtabayeva, 2013: 463).

Oral cultural products are protected within their own context; in other words, their use in public life is preserved to the extent of their functionality. They have been taught among generations, have preserved their teaching qualities that refer

to positive and negative, and have supported the functioning of social norms to a certain extent. Oral culture is the source of our lives, and the Turkish world has an important tradition of saying bata, cheers and curse in the oral culture.

Applause and curse are our verbal and cultural elements that show the strength and the influence on human beings of the language, with its widely usage and expressiveness. In the oral culture, people do not only feel the magical power of words, but they also feel their influence and cause “at least beliefs other than consciousness to perceive words as things that are necessarily uttered, voiced, and thus acted upon by a force”. In this sense, applause and curse with sociolinguistic and socio-psychological aspects do not occur only when a statement is said, at the same time the influence of the word with “magical power” and on human beings come out. (Shadkam and Demren, 2017: 187).

Interrelationships and concepts (guest treatment, blessing, ...) that occur when interacting with people create standard language units. As a result, the language is constantly maintained. The basic feature of the standard linguistic units is their stability and firmness in their structure and semantics. Standard language in word-by-word expression is not accidental. It has established by the language experience based on the believes and faith.

In conclusion, it can start that speech etiquette is a system of special linguistic units used in human interaction according to communicative situations and culture with national characteristics of a speaker and listener. As the content of speech etiquette, the sphere and situations of their usage, their direction vary, the features of the etiquette linguistic units also differ. However, despite the diversity of these features, speech etiquette considers as a whole and homogenous system.

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