Abstract

In contemporary linguistics, the linguo-cultural and conceptual trend is very topical in the context of defining and revealing the general and national specific features of the language of different nations. The analysis of cultural concepts enables one to specify the degree of influence of the language on the world view of a particular ethnic group. The paper focuses on the representation of the concept of “Hospitality” in the Kazakh language. The purpose of the study is to identify the national-cultural specificities of the concept of hospitality in the Kazakh language. The object of the research is to analyze the linguocultural characteristics of the concept of hospitality. The research on the concept of hospitality in the Kazakh linguistic picture of the world revealed the ethnic features of the style of thinking of the Kazakhs as the image of their culture. Furthermore, the presence of so many proverbs, idioms and phrases related to the concept of hospitality in the paremiological fund of the Kazakh language shows that the concept of hospitality is culturally specific in the Kazakh language consciousness and one of the most basic concepts of the Kazakh culture.

Keywords: representation, concept, language picture of the world, hospitality, guest, tradition;

1. Introduction

In contemporary linguistics, the linguo-cultural and conceptual trend is very topical in the context of defining and revealing the universal and national specific features of the language of different nations. Because, the
conceptual picture of the world represent a full base of knowledge about the world, accumulated during the entire history of the nation speaking that language.

The blooming of cultural linguistics, science of interrelation and interaction of language and culture, is associated with various factors. In this regard, we would like to clarify the relationship between culture and language drawing on the scholars’ opinions. The relationship between culture and language has been studied for many years, and despite some differences in the approaches, scholars agree that a close relationship exists between language and culture. According to Brown (2000:177), “A language is a part of culture, and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”. Kramsh (1998:3) identifies three ways how language and culture are bound together. First, language expresses cultural reality (with words people express facts and ideas but also reflect their attitudes). Second, language embodies cultural reality (people give meaning to their experience through the means of communication). Third, language symbolizes cultural reality (people view their language as a symbol of their social identity). Stepanov (1996: 38) stresses that culture is the total of the concepts and the relation among them. Language and culture are inseparable particles of a whole, which can not exist apart from each other. Thus, the analysis of cultural concepts enables one to specify the degree of influence of the language on the world view of a particular ethnic group. Ahmetzhanova (2013:125) emphasizes that the concepts are based on many traditions, customs, and define the ritual and common verbal behavior of an ethnic group, they make up the basis for evaluating and determining the values of the particular individuals, processes, events and facts. Karasik (2009:5) states that the cultural concepts are the points of intersection of a person’s mental world and a world of culture.

Considering that the concept is reflected in the language, above all, in its paremiological fund, where one can find the valuable source of the information about the culture and mentality of the nation (Kaidarov, 2007: 221) we have studied the representation of the concept of hospitality in the Kazakh language through proverbs and sayings. As the source of the research have been used the explanation dictionaries (Dictionary of Kazakh literary language, 2013; Dictionary of Kazakh language, 1999; Dictionary of Eurasian linguistic culture of Kazakhstan (2011); Mankeeva, 2008), dictionaries of proverbs and sayings (Kazakh proverbs and sayings, 1990; 6000 Kazakh proverbs and sayings, 1995; Malaisarin, 2008; Turmanzhanov, 2004). phraseological dictionaries (Kenesbaev, 1977; Kozhahmetova et al., 1988).

2. The concept of "guest" in the Kazakh language picture of the world

The national language picture of the world reflects the objective reality in the collective consciousness in the form of total semantic structures, and the nuclear concepts, which represent the highest values and guidelines, which determine the behaviour of people constitute the most important part of the language picture of the world (Ahmetzhanova, 2012: 25).

The concept of "hospitality" is associated with the concept of "guest". The word guest is originally Turkic, and comes from the verb "kon- to spend the night, to sit, to take a place, to settle down". It is, apart from its core values, contains a wealth of ethnic and cultural information.

Guests are divided into several types in the Kazakh culture, consequently there are many words related to the concept guest. For instance: arnaï konak (invited guest), kutty konak (lit. blessed guest - the guest who brings happiness or abundance when he/she pays a visit), kudayi konak (lit. a God's guest - a guest sent by God), kydyrma konak (a sudden guest), kylyima konak (the guest who always comes uninvited), and erulikti konak – the new settlers in whose honour a special dinner was arranged (Mankeeva, 2008:256).

The concept of the "guest" among Kazakh people, and among many other Turkic nations is sacred; it is equivalent to the messenger of God and deserves respect. Thus, in the Turkic languages the term "uninvited guest" does not contain a negative connotation, on the contrary, an uninvited guest is considered as the messenger from God, and always treated with a special honor and respect. And this is reflected in many Kazakh proverbs and phrases like: «Konak kelse, kut keler» (If a guest comes, abundance will come with him/her). «Konakty kudaidyn elshinidei kut» (Welcome a guest as God's messenger). «Konakty kabyldamasan, kut, yrys kashady» (If you don’t accept the guest, there won’t any happiness and abundance at your home). «Kyryktyn biri kydyr» (One of forty guests is a saint person).

Furthermore, in the Kazakh language picture of the world the meaning of the concept of “hospitable” expresses several words such as, konakjai, konakjaily, konakshyl, konakuar, konakbasty, meimandy, meimandos. And when
describing the person, hospitality is usually observed as a positive quality: konakjai adam, konakzhaily adam konakuar adam/ meimandi adam /meimandos adam (a hospitable person), koly ashyk adam (a generous person), onyn dastarkhany arkashan jaiuly (his/ her dining table is always set for the guests), myrza zhigit baimen ten (a generous man is equal to a rich man).

In the Kazakh language there are a number of phrases that express a special relationship to the guest. If a honorable guest comes, the host meets him at the gate and leads the horse by the bridle into the yard personally. In the Kazakh language there are a number of expressions such as respected guest, honorable guest, but there is no negative evaluation of these expressions: A guest is always respected, welcome, honorable.

3. The concept of hospitality in the Kazakh culture

The concept of hospitality in the Kazakh culture is based on the mythological notion, in which the forefather of all Kazakhs divided his fortune into four parts, and he gave three parts to his three sons, each of whom founded a separate zhuz (kin), and left the fourth share of his wealth as a common part for entertaining the guests (Seydimbek: 2001).

Therefore, in the Kazakh traditional culture any traveller can stop at any house and say: «Men- Kudaiy konakpyn» (lit. I am God’s guest) and the host is obliged to welcome the guest to their house, to make him/her feel comfortable and satisfied and to supply him/her with delicious food. Guests should accept at least a piece of bread and a cup of tea, or the host will be offended. When a visitor arrives, it is rude for the host to ask many questions. After the visitor has had refreshment and a rest, he may tell his host who he is, where he is from and where he is headed.

The concept of "hospitality" has more symbolism in the Kazakh language, as its main symbolic reflection can be found in an important symbol of the Kazakh culture with semiotic status, symbolizing the universe - a yurt. Therefore, a yurt is an important symbol of the culture of Kazakh people. The essence of the yurt as a model of the universe assumes that the nomads have many rites and rituals, including the reception of the guest. The place opposite the entrance is called "tor" or “top position”. The concept of "tor" also exists in the modern homes. Kazakh people say: “Torletiniz!, Torge shygynyz! – Come to the honored place” (Zhabayeva, 2004:11).

An invitation to their place plays an important role for Kazakh people, because this reflects both the general attitude to guests and the national hospitality. Kazakh people pay a great attention to the communication and relationships. The concept of communication is of great importance in the mentality of Kazakh people, it is represented in the form of power of speech. Communication in the Kazakh consciousness is not perceived narrowly as one can interpret nowadays ‘as an interaction with people’, it is perceived widely “as an interaction with the surrounding world, with the foreign world” (Onalbayeva, 2002: 130).

Since ancient times, the hospitality was the hallmark of the Kazakh people. The guest was invited to the table, offered him a honorable place and were treated with the best that was in the house. “However, hospitality etiquette in the modern Kazakh society underwent considerable transformation. Today, especially in the big cities people do not distinguish numerous categories of guests – they are only divided into invited and uninvited (sent by God). Although a number of traditions, preserved in the country are almost extinct in the city, some traditions are preserved both in the country as well as in the cities. For example, a guest cannot leave a house without having tasted the meal at least one bit. Hospitality is still perceived as one of the nation's values, which is formed in the minds of Kazakh and in the minds of people who live in Kazakhstan by national-cultural environment by family upbringing’ (Ashirimbetova, 2012:208).

There are lots of traditions and customs which are accosiated with hospitality. For instance: Konakasy - a special dinner in guest’s honor; a custom associated with treating of a guest. All the guests, despite of their types are offered a rich table – konakasy. Konak kade - a tradition to ask a guest to sing a song or a play a musical instrument, thus ensuring some fun and joy during the feast. Erulik - if new settlers come to a village, erulik is arranged in their honour, that is to say, erulik is a small celebration that allows newcomers to quickly adapt to the new location. Buymtai - a tradition to give the guest, which he/she wants to get as a gift from the host. Nan ayz tiu- to taste at least a piece of bread from the dastarkhan (feast table). Failure to comply with any of the parts of tradition of hospitality, or violation of any rules of hospitality among Kazakhs is considered as a great lack of culture of this person and sharply condemned by the community.

4. The concept of hospitality in the Kazakh language picture of the world

The concept of hospitality is reflected in the language, above all, in such of its units as phraseological units,
proverbs and sayings. For example, *konakasy* - a special dinner in guest’s honor; *konak kade* – a tradition to ask a guest to sing a song or play a musical instrument, *konak bolme, konakzhai* - a guest room – a special room for guests, *konak shakryu* - to invite guests; *konak kutu* - to treat guests; *konak kabildau* - to receive guests; *konakti jily shyraimen karsy alu* – to welcome the guest with smile, *konakjailyk korsetu* - to show hospitality; *konakka baru* – to pay a visit as a guest; *konak bolu* – become a guest; *konakbasty bolu* - to serve guests constantly; *dastarkhan jaui* - “to set the feast table; *koly ashyk bolu* - “to be generous”; *kudaiy konak* - a guest sent by God”. *Konakshai aieldin dastarkhani arkashan jaiuly* - "A good hostess’s feast table is always set."

Component values of the concept of hospitality remain unchanged. So, at the wedding people usually wish to the newlyweds: «Ardaiym konakjai bolindar!/Ardaiym meimandi bolindar!» (Always be hospitable!); «Uylerinnen konak uzilmesin!» (May you always have guests!); Uylerin konakka, kuanishka tolsyn!» (May you home full of guests and joy!); «Konaktarindy kudaidai syilandar» (Respect your guests as God).

The high degree of hospitality of Kazakh people is evidenced by the following proverbs: «Kudaiy konak kudaidyn okili» (An unexpected guest (lit. God’s guest) is a representative of God). «Asyna toigyzbasan da, ak niyetine toigyz» (Even if you cannot fill up the guest, fill up him/her with good intentions), «Kutty konak kelse, koi egiz tabady» (When a blessed guest comes, sheep gives births to twins), «Kutty konakka – tattı tamak» (Treat the blessed guest with delicious meals). «Konakka «kel» demek bar, «ket» demek jok» (You can say ‘Welcome!’ to the guest, but you can’t say ‘Go!’ to him/her). «Atyn barda jer tany, asyn barda el tany» (If you have a horse, visit as many villages as you can, if you have a meal (fortune), invite as many people to your home as you can). «Kisi kirmegen uy kormen ten» (The house, which does not have a guest is like a grave).

In the paremiological fund of Kazakh language, both different aspects of the concept of hospitality and the change in its associative component due to the new conditions are reflected. Some proverbs and sayings provide information about the attitude of the guest. For instance, the proverb «Konak az otyrady, kop synaidy» (A guest stays a little, but he/she, learns a lot) is based on the understanding that any guest "an uninvited guest" or "an invited guest" is not only a source of information for the host, but also the information about the host delivered to other people forms a public opinion about the host. Therefore, welcome a guest is a very responsible matter (Akhmetzhanova, 2012:119).

In the Kazakh language picture of the world expressions that represent the concept of "hospitality" can be classified into six groups (classification by S.S. Zhabayeva: 2004, 11): 1) openness, kindness: to show extra respect, to do one’s best, to meet the guests with pleasure, welcome the guests; 2) generous treatment: to give a konakasy (a special dinner in honor of the guest); 3) the location of the guest: torden oryn beru – to give the guest a place at the tor - a place of honor; 4) following the traditions, rites, rituals: to greet the guests, to treat the guests, to respect the guests, to show extra hospitality; 5) the relation of the subject to the object: to give a hearty welcome, to care for a guest, to meet the guest; 6) gratitude of the guests to a host: to be grateful, to thank.

5. Conclusion

The study shows that the concept “hospitality” does not only mean a delicious meal, accompanied by merrymaking and laughter for Kazakhs. Above all, it means a cordial conversation with the guest, information exchange between people, communication with the foreign world. Communication in the Kazakh consciousness is perceived as an interaction with the surrounding world, with the foreign world. Consequently, the concept of "hospitality" affects the formation of the Kazakh mentality. In this regard, the research on the concept of hospitality in the Kazakh linguistic picture of the world reveals the ethnic features of Kazakh people’s thinking styles as the image of their culture.

The value of the component is determined by the fact that the concept of hospitality is among the basic concepts, and without which one cannot imagine the Kazakh people. The level of hospitality may vary depending on the wealth, but in any case Kazakh people cannot live without hospitality, without guests, without a table set and ready to receive guests. Furthermore, the presence of so many proverbs, idioms and phrases related to the concept of hospitality in the paremiological fund of the Kazakh language shows that the concept of hospitality is culturally specific in the Kazakh language consciousness and one of the most basic concepts of the Kazakh culture.

References


