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**Model of hospitality concept in  
Kazakh and Arab languages**

This article is destined for the concept of «hospitality» in Kazakh and Arab proverbs.

It is relevant to both languages where a concept is closely related to the custom of Kazakh and Arab nations and it describes cultural linguistic model.

**Key words:** concept, hospitality, paroemia, national mentality.

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**Қазақ-араб тілдеріндегі  
қонақжайлылық концептісінің  
образдылығы**

Мақала қазақ және араб тілдерінің мақал-мәтелдеріндегі «қонақжайлылық» концептісіне арналған. Концепт қазақ және араб халықтарының дәстүрлерімен тығыз байланысты және олардың мәдениетінің тілдік бейнесін суреттейтін болғандықтан, салыстырылып отырған екі тіл үшін өзекті.

**Түйін сөздер:** концепт, қонақжайлылық, паремия, ұлттық ментальдық.

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**Образность концепта  
«гостеприимство» в казахском  
и арабском языках**

Данная статья посвящена концепту «гостеприимство» в казахском и арабском языках. Концепт является актуальной для казахской и арабской культур, так как это связано с традициями этих народов и дает объективное представление о культурной картине мира казахов и арабов.

**Ключевые слова:** концепт, гостеприимство, паремия, национальная ментальность.

**MODEL OF  
HOSPITABILITY  
CONCEPT IN  
KAZAKH AND ARAB  
LANGUAGES**

This article contains the information on concept «hospitability» in Kazakh and Arab proverbs.

It is generally believed that this concept «hospitability» is an old type of social relations and universal which is used in all nationalities. Hospitability has been adopted in national cultural system, in history of development of each nation and changed by the influence of psychological, ethnical, and cultural peculiarities.

Before analyzing the concept, we should pay attention to the term «concept». This term was considered as term of philosophy and logic.

There are several perceptions: Wilhelm von Humboldt said, «only that who knows god's science can understand cultural mentality and soul of a nation». S.A Askoldov-Alekseev implemented the term concept to linguistics. «Concept is a structure of thoughts which is used to change one thing with similar others things, with other acts and other functions during the period of thinking» and showed it's function as replacement [1, 175]. By this definition scientist gave the general description to abstract concept.

Theoretical bases of concept was discovered from all sides by D.S. Likhachev, N.D. Artuinova, E.S. Kubryakova, A.N. Morohovskiy, N.K. Ryabcev, B.A. Maslova, A.Y. Gurevich, A. Vazhbickaya. By this we can understand that the word meanings given by concept is become specific ideology of an individuals, social groups, one nation even all people. Concepts marked its elements as a main idea of intellectual culture which is cover the context. By changing the elements of main ideas of intellectual culture the concept covers the meaning. Also helps us to define the lexical meanings of intellectual culture words and second meaning. In this term, it shows us new sides of old explanations.

A concept is a way of world view philosophy that has saved in ethnic-cultural consciousness, inherited through out centuries, has profound meaning and shows the real existence of a nation. Concept is a construction that is used to show the mentality of languages. Concept is a result of our daily life.

«Hospitality» concept became a cognitive target of today's explorations in linguistics and there are increasing numbers of investigators on this theme. All works have shown by its linguistic-cultural sides. For example, there are dissertation papers like: T.N. Zaharova wrote an article on basis of Russian and French proverbs which is called «Competative and comparative linguistic – cultural research of hospitality concept» (2011), R.D. Yunussova «hospitality axiology in Russian and Tatar proverbs» (2007), V.L. Cerenova «The concept of hospitality in Kalmyk linguistic-culture» (2006), S.S. Dja-bayeva «National-cultural specifics of hospitality concept (based on Kazakh, Russian and English languages)» (2004) and articles like: joint work of K.K. Duyseeko and K.K. Toli-baeva «The concept of hospitality and its representation in Kazakh, Russian and other languages» and others.

Analysis of proverbs give huge information. We can discover meanings that have been saved during the all times and has been changing by the influence of place, time, life of nation, individuals and social groups. Changes made by other nationalities to exact concept leads to revelation of a new intricate and aspectable meanings. For example, let's try to compare Kazakh and Arab proverbs based on «hospitality» concept and discover its intricate and aspectable meanings.

Kazakh's hospitality is well known all over the world and it is main peculiarity of Kazakh nation.

Kazakhs are the nation that really respects every guests who come their home. Usually to welcome guests they use proverbs like: «қонақ келді – құт келді» if guests come your home, God blesses and gives you wealth or «қырықтың бірі – Қыдыр» their belief shows Қыдыр like an old man who gives out wealth, health to those who could recognize and respect him. This proverb says that if you met forty people one of them can be found Қыдыр so you should not skip your chance. Respect for guests is peculiarity of mentality of Kazakh nation. There are a lot of proverbs about guests that have come from ancient times. For example, proverb «Қонақ тоймады демес, соймады дер» was first written in XIX century in Turk-Tatar dictionary. This shows us that our ancestors instead of laying the table, they used to slaughter a sheep to show the respect.

There are also proverbs where the word «қонақ» «guest» is hidden. For example,

Қырықтың бірі - Қыдыр.

Біреудің жаңбасын жесең, өзіңнің ұшанды сайла.

Next example became an aphorism in East Kazakhstan and refers to concept. «Қаратаз барсаң, Мोजан бар, асулы тұрған қазан бар» There was a man in Kalba whose generic was Karataz who became famous for his hospitality and liberality son of Jidebay - Moshan. He had twelve thousand sheep. He used to lay on the table and slaughter a sheep to all passing by people. His house was like a free canteen. «Қаратаз барсаң Мोजан бар, асулы тұрған қазан бар» was adopted by this process.

Etymology of collocation *Atymtay Jomart* is also related to a proverb. Kazakhs often use this collocation to liberal people. Liberality and Hospitality are close concepts. Base of this collocation is closely related to Arab culture. The word *Atymtay* first found in 605 y. before Islam. There were a poet *Hatym Taya* who was famous for his liberality and hospitality [4, 248]. He lit the road by making fire next to his house in order to show the road and laid the table for passing by people. From the side of Hospitality Nomadic Arabs are close to Kazakhs, both of these nations could contribute their last camel to his guest. The proverb «Azhuadu min hatim» من حاتم – «More liberal than Hatim» was named after this poet and was saved in linguistics.

Culture of Kazakh and Arab proverbs are close, for example, «Guest is quieter than sheep and eats everything you could give him» or Palestinian proverb: «guest is a hostage of home owner»

الضيف أسير المعزب (المحلي) - Ad dayfu asiru al muarb, (AL Muhally) [4, 92].

Hospitality concept can be seen not only in proverbs but also in collocations: Guest is a messenger of God. Collocation «got guest» is equal to الضيف الضيف الله Arab proverb, that can be translated as «guest who came from Allah» [4, 94].

Jordanian same proverb sounds more different but it is also related to Allah: الضيف الضيف الرحمان. The word الرحمان (Ar-Rahman) – epithet of Allah..

In the process of making comparative analyses of hospitality concept, we should also consider its model. If we talk about the model of concept of hospitality in Kazakh and Arab proverbs we can surely say that sentimentality in Kazakh and Arab proverbs are overpowered, liberality, bravery, social values, sacred and candour - can be seen in both languages.

Next are the examples of proverbs on Respect and obeisance.

Kazakh: Respectable guest can not see on rapids of the door.

You can not leave empty house, not tasting anything.

It is not the quantity of the meat but the cheerfulness of the guests which makes the feast.

The only advantage of not being too good a housekeeper is that your guests are so pleased to feel how very much better they are.

Every house where love abides and friendship is a guest,

Is surely home, and home, sweet home For there the heart can rest

Arab: الضيف إله كرامة (معزة) (Respect for guest)

*Proverbs on sacral theme:*

Kazakh: One of the forty people you meet every may appeared *Kydyr*.

Guests bring happiness.

Arab:

الضيف ضيف الله (Guest came from Allah)

الضيف ضيف الرحمان (Guest came from warship\Allah)

*Liberality:*

Kazakh: If you go to Kartaz, you will meet Mozhan who has already prepared meal in his large cooking pot.

Arab: الكرم بغطى كل عيب (Liberality – can not be written in the books). This can be found in Jordan and Iraq but the next can be found in Saudi Arabia . الكرم مغطى العيوب (translation the same as privious). There are more proverbs in Syria and Iraq: الكرم ستار العيوب (Liberality — is a cloak of poverty).

*Social values:*

Kazakh:

Атың барда – жер таны,

Асың барда – ел таны.

If you can move – discover the world

If you have food – meet guests

Аты бардың танысы бар,

Асы бардың ырысы бар.

Who has horse that has acquaintance

Who has food that has wealth

Құс жеткен жеріне қонар,

Қонақ қалаған жеріне қонар.

A bird can stop where he reaches

A guest can stay where he wants

Arab: الجود من موجود (translation: «We enjoy what we have»). Kazakh proverb « Барымен ба-запта» has the same meaning).

برغيف برغيف ولا يبيت ضيفك جوعان (Proverb of Iraqi: Do not make your guest hangry, at least give him a crumpet).

Syrians proverb: برغيف ولا يبيت صاحبك جوعان برغيف (Give your guest additional crumpet in order not to make him hangry).

Jordanians proverb: رغيف برغيف ولا آيات جارك جيعان (Give one more crumpet in order not to make your move hangry ).

Polistinians proverb: دبر كريم على (Poverty can not interrupt liberality ). It is equal to Kazakh «Poor liberal»

*Debonair manner:*

Kazakh: Адамды қабағынан, аспазды тағамынан таниды.

Ақкөңілдің аты арымас, тоны тозбас.

A man can be seen by his frown, a cook can be seen by his meal

A horse of liberal person cannot grow thin and wear cannot be tear.

Arab: من يهمل ماله يكرم حاله (Iraq proverb. Who is not stingy has benevolent soul).

اهله كريم بيته كريم (Jordanians proverb. The family of liberal and benevolent person is also liberal and benevolent).

As a time goes by the model of meanings of hospitality concept has also changed. This type was discovered by Karasik V.M in his «Language circle: individuality, concept, discourse» who gave the definition to weakening and decreasing concepts [5, 122; 135].

There are also hospitality concept figures that can be transformed into another shape. Ancient times, Kazakhs considered their guests as «God guest» and serve them with honor and respect, but now this habit decreasing even there are situations when they reject to meet their guests. This can be expressed by next new proverb: «After three days the place of the guest is behind the door outside» This shows us that if the guest stays in your home, homemakers dislike it, which is common for all nationalities. Such proverbs are also can be seen in Arab language. By their adopted custom they looked after their guest three days and only the fourth day goes for discussions. عيار الزيارة ثلاثة أيام والباقي تكليف (Iraq proverb. Stay at somebody's house only three days, other days are hard to home owners.) More examples:

After three days the place of the guest is behind the door outside. — يام كرامة الضيف ثلاثة

Show your hospitality three and three and a half day - الضيفة ثلاث تيام أوثلث

Guest's first day - beacon of light, second day – allergy, third day – dirty pig (Iraq proverb)- أول يوم قندیل ثاني يوم مندیل ثالث يوم خنزیر این خنزیر

Guest's first night - beacon of light, second day – cause to cry, third day – scoundrel (Palestinian proverb) - الضيف أول ليلة قندیل ثاني ليلة - مندیل ثالث ليلة رذیل

You should meet your guest as a king, serve as a hostage and let him go as a poet (Palestinian proverb) - لَمَا بيلفي أمير، ولَمَا بيقد أسير ولَمَا بيرو - شاعر الضيف

Last example showed the main rules of Arab hospitality. The first day they serve guests as king, next day he could become a hostage of that house that means house owner should provide his guest with meal, place to relax and sleep. When guests are living house owner should give them a present and let them go as poets, due to ancient poets used to write all the things that they had met.

In order to define the model of “hospitality” concept, we have to know national culture of guest serving rules [2, 23]. There are not only similarities in Arab and Kazakh guest serving culture, but also it has differences, it is clearly shown in preemies. Kazakhs in serving guest usually use meat and kefir, kumyz and other types of milk that lead to the appearance of proverbs: if you cut a lamb dies, if you do not cut you die. Co-father-in-law saves charqued meat. A house that has kumyz, has also meal. Symbol of Arab

hospitality is coffee, where giving coffee means warmest wishes. If Kazakhs symbol of hospitality is sheep cutting, Arabs offer a coffee:

القهوة سمرا لكن تبيض الوجه (Palestinian proverb. Black, coffee makes your face white).

القهوة سوده لكن تبيض الوجه (Iraq proverb. coffee is black, but it can make your face white ).

The word “coffee” shows the independence of Bedouins. White skin and coffee means independence that they are not slaves.

It is important for Kazakhs to do the honours of the table as well as Arab's coffee offering. Which is shown in the next proverb:

القهوة يمين لو كان أبو زيد يسار (Jordan proverb. If Abu Zeid sits on the left, give coffee from the right.).

القهوة عن اليمين و لو كان أبو زيد على الشمال (Palestine proverb. If Abu Zeid sits on the left, give coffee from the right) [4, 99].

If the model of hospitable man in Arab and Kazakh language consciousness can be questioned, we can conclude by the given examples that. The frame "hospitable man" has shown by the following:

"hospitable man" – is someone who grudge no expense, benevolent. This model is common for Kazakh and Arabs.

All signs of "hospitality" concept has been shown in Kazakh and Arab paroemia. We have conceptualised such thematics as: relations of guest and home owner, politeness of guest and home owner, uninvited guest, special guest and god guest, also showed the model of grudge people. Paroemias in both languages expliciting "hospitality" concept as a good custom.

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