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The kazakh etiquette and its transformation¹

Abstract. In this article we talk about the etiquettes of the Kazakh people. The article contains data on ancient and modern etiquettes and the custom of our people. Considering modern ethical culture of Kazakhs, it is possible to say that there are both new and traditional lines. In general traditional culture of Kazakhs including the etiquette investigated by us, is gradually transformed under the influence of modernization processes in the direction of unification and simplification.

as well as we answer such questions as “why it is necessary to observe etiquette norms,” “what is the difference between modern and ancient etiquette norms,” “what custom is used in what circumstances”. As a result, we learned many interesting things about the peculiarities of our custom and got a comparison of the etiquette norms of all times.

Key words: Kazakh people, etiquette, custom, traditions, norms, rules

Андатпа. Бұл мақалада авторлар қазақтардың әдебітің өзгеріске ұшырауын жан-жақты талдаған. Сонымен қатар дәстүрлі әдептің заманауи кезеңдегі өзгешеліктерін көрсетуге тырысқан. Негізінен авторлардың этнографиялық далалық материалдарын пайдалана отырып өзіндік зерттеулер жүргізген. Авторлар мақала барысында бірнеше сұрақтарға жауап беруге тырысқан: «Қазақ халқы неліктен әдепті барынша сақтаған?», «Қонақжайлылық кезінде әдептілік нормалары қалай сақтаған?», «Дәстүрлі әдеп ортада қаншалықты сақталған?» т.б.

Осы мақаланы оқу барасында оқырмандар әдепке байланысты жаңа ақпараттар біле алады.

Түйін сөздер: Этикет, салт-дәстүр, өзін-өзі тәрбиелеу, ережелер, қонақжайлылық

Аннотация. В данной статье мы расскажем об этикете казахского народа. В статье содержатся данные о древних и современных этикетных нормах и обычаях нашего народа. Учитывая современную этическую культуру казахов, можно сказать, что есть и новые, и традиционные линии. В целом традиционная культура казахов, включая исследуемый нами этикет, постепенно трансформируется под влиянием процессов модернизации в направлении унификации и упрощения. А также мы отвечаем на такие вопросы, как «почему необходимо соблюдать нормы этикета», «в чем разница между современными и древними нормами этикета», «какой обычай используется при каких обстоятельствах». После прочтения данной статьи можно узнать много интересного об особенностях нашего обычая и получили сравнение норм этикета всех времен.

Ключевые слова: казахский народ, этикет, обычай, традиции, нормы, правила

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Introduction

Allocation of norms of traditional culture of behavior in a subject not only gives to separate article the chance to open a number of such parties of spiritual culture, public life which quite often drop out of a field of vision of the ethnographer, but also in a new light to see already rather well studied phenomena, having included them in system of moral and ethical representations and etiquette. It is known that the traditional and modernized cultures personify various beginnings and tasks. Variability and mobility of the modernized culture gives to the representatives a number of advantages in achievement of the individual purposes and adaptation to the changing conditions. While traditional culture, presenting to the individual more accurate and unambiguous values, meanings and examples of behavior, introduces orderliness and stability in his life, and respectively, carries out valuable and orientation and protective function more effectively.

Considering modern ethical culture of Kazakhs, it is possible to say that there are both new and traditional lines. In general traditional culture of Kazakhs including the etiquette investigated by us, is gradually transformed under the influence of modernization processes in the direction of unification and simplification.

One of the main levers which set modernization process in motion was transformation of economy on the basis of creation of the local industry and development of the market relations. New economic conditions were incompatible with the former way based on a nomadic way of life that led to its radical withdrawal pains.

It is possible to allocate some factors promoting serious transformations in the Kazakh society. First, it is violent transfer of Kazakhs to settled life during collectivization in the late twenties – the beginning of the 1930th years that gradually led to loss of nomadic traditions and replacement with their new. Secondly, – processes of an urbanization and the related unification of ethnic features. Thirdly, – existence in foreign culture, first of all the Russian environment and influence of the Europeanized culture on culture of Kazakhs.

Besides, one more factor of modern transformations of traditional Kazakh etiquette which influence isn't studied rather fully yet, deepening of religiousness, some layers of the Kazakh society, perception of Muslim rules of conduct which not always coincide with traditional norms is. This process, in our opinion, mostly is connected with activity Kazakh Turkish lyceums and universities

(The Egyptian university of Islamic culture of Nur Mubarak in Almaty) and etc.

Main body

As showed research, modern forms of greetings and farewells at Kazakhs possess certain specifics and the marking properties, allowing to define, from where the person before us, from what he the region, from the city or the village. Greetings of the southern, east and western Kazakhs differ, thus their most archaic forms occur at the Kazakhs of Mongolia who more kept and a traditional way of life.

Ways of greetings at city youth are most simplified and modernized, though there are separate traditional lines. Despite simplification of etiquette instructions and disappearance of many special verbal formulations, the general principles of traditional Kazakh etiquette continue to work and in modern norms of greetings: the accurate rules dividing younger and seniors, men and women remain.

The field material which I collected and analyzed allows to establish the fact of bigger stability of traditional Kazakh etiquette in rural areas where its most characteristic features continue to exist: the respectful attitude towards “seniors” both on age, and by a social status; the specifics connected with gender and age distinctions. In the Kazakh villages still there are traditional welcome and farewell formulas and gestures expressing respect and a friendly arrangement; in the southern and central regions of Kazakhstan special forms of greetings of separate social groups with the high status remain even (Torah). The traditional etiquette norms connected by a greeting and farewell to guests, in particular, farewell guests and gifting at farewell don't disappear. Thus the innovations caused by emergence of new kinds of activity don't break its principles. For example, the forms of greetings defining rules of conduct in modern situations and which are under construction by analogy with traditional norms meet.

However, in cities and urban areas of Kazakhstan are rapidly processes associated with globalization – the disappearance of traditional culture, modernization, westernization and unification of people's daily lives. All this is expressed in the norms of behavior, especially urban Kazakhs. The democratization of the relationship between gender and age groups and social strata leads to a gradual erosion of the traditional principles of etiquette. Simplify the wording welcome disappear postures and gestures that symbolize respect, there are European rules of conduct governing men and women chat.

Institute of Hospitality in the nomadic peoples was one of the most reliable ways to preserve the social community, the consolidation of its internal connections. Etiquette treatment of guest depended on the degree of relationship, age, social status, place of residence (close / far) arrived the man on his floor [Mukanov, 1981: 205].

Etiquette hospitality in a modern society has undergone a major transformation. It is no longer secrete numerous categories of visitors, they are divided only on the rank and uninvited, ie "Invited" and "God" (random). Many traditions still preserved in the villages, virtually disappeared from the cities. So, the city already can deny shelter to a stranger, do not abundant table guests, and treat only tea and sweets. "Random" guest, as before, in the long term is not: in the countryside at the present time, it will be for a maximum of three days. Who decided immediately to ask the guest about the purpose of his visit, and not wait three days. In the cities, visitors advance warning of their arrival and bring gifts to the hosts. At the same time, some of the customs and stored in the cities and in the villages – so the guest can not enter the house and do not try to treat – at least a piece, but he needs to eat.

Traditional etiquette standards of hospitality and related meal it have persisted in the countryside while taking elderly guests.

Reception among young people, especially in the city often receives European forms. But despite the many changes in the tradition of hospitality it is still one of the most important values of Kazakh society.

Intra family etiquette Kazakhs suffered perhaps the most significant changes. To date, according to informants, intra etiquette rules do not differ from the European ones.

However, our observations indicate that there are situations where family members observe the traditional etiquette rules. So, in the presence of guests or relatives of senior woman her husband goes to the traditional norms of behavior (evinces emphatic homage to her husband and eldest, the prohibition of pronouncing their name, wears a headscarf, etc.). Traditional etiquette wife relationship show in front of others: display of emotions on the people in the relationship of the spouses is not approved; and wife should not publicly reprove her husband, belittling his dignity.

Traditional intra etiquette better preserved in large families with children unselected family. It emphasizes the primacy of the father; to a certain extent respected the customs of avoidance between daughter (Kelin) and my husband's parents; Young parents are more restrained in the manifestation of emotions

in relation to their children in the presence of older relatives. Young families, who live separately from their parents, as a rule, do not adhere to traditional norms. And being at a party, in front of strangers, they are more free to behave, can publicly express their feelings, causing condemnation of the elderly.

There are regional differences in the degree of loss of intra traditions of etiquette. The custom of bowing morning and daughter-in-law-in-law was gone almost the entire territory of Kazakhstan. This particular greeting etiquette remains only in the villages of southern regions and Mongolian Kazakhs. Also Kazakh southern regions of Kazakhstan and Mongolia, characterized by a widespread custom at tergeu – not mentioning the names of relatives of her husband. Women of South Kazakhstan still replace them with synonyms or translate the name into the Russian language. With modern families here are the basic rules of etiquette, emphasizing the primacy of the husband – he gets a place of honor, he is respected; Reserved senior obedience, respect for the father-in-law.

The blessing (bata take – give baht) Kazakhs considered a mandatory element of the meal etiquette, life-cycle rituals, recite them with wires and any undertakings. The tradition of "giving bata" is one of the most conservative etiquette norms. She has undergone the least change, in spite of the processes of urbanization and modernization of the Kazakh society. This tradition is equally honored and in the city and in the countryside, it is an integral part of modern everyday culture.

However, in the Soviet era baht-Fatiha spoken very rarely, mainly in the wake (aces), and often secretly. This is explained by the fact that the conduct of any religious practice was banned. But say the Kazakh baht did not stop ever.

About the existence of the full etiquette rules baht taking evidenced by the fact that it is observed in all segments of the population and, regardless of age. This is one of those traditions that young people are trying to comply, they "give a blessing" and everyday, and celebrations.

Those grandfather was a mullah, or who have completed a special religious school, as the baht read sura from the Koran. Those who do not know Arabic, usually say the blessing in your own words. Before the blessing of the word handed down from father to son, there were "inherited" the baht. Who printed the various collections of Kazakh blessings, and learn a lot of baht to these books, and then recite them to different activities.

In this article, we reviewed the specific etiquette rules that exist among the Kazakhs in situations of

greetings and farewells, when receiving guests in family relations. The analysis of these rules shows that they appear in all the common features on which the whole culture of communication of the Kazakhs, and which can be called the basic principles of the Kazakh etiquette. These are the principles of tolerance, respect for elders and sexual differentiation. Let us consider each of these in more detail.

One of the main features of the traditional Kazakh culture is respect for the older person. seniority principle characteristic of traditional societies, where great importance is attached genealogy. It is rooted in a primitive society, where it is the guardian of the elderly experience and passed it to the young generation.

However, in the traditional Kazakh culture “seniority” had a much broader interpretation than just the “eldest”. In addition to age, it depended on the status of the tribal group, to which belonged to a man, his social status, gender, kinship, from the occupied position in the family.

But above all, both in the traditional and the modern Kazakh society seniority is determined by age. Old men and the elderly, to earn the respect of society by their behavior, their lives are called elders, and they are highly respected in their *odnoaultsev* (villagers, relatives). Among all other things being equal on the criteria of “senior” is considered the senior years.

Among the three Kazakh Senior *Juzzhuzes* considered the chief, and his representatives considered “senior”, regardless of age. For example, people from Zhuz first served food. This is explained by the fact that an ancestor at Zhuz older – *Atasu Ulken*. Inside *Juz* there is a hierarchy of labor. Often considered a strong senior abundant genus.

Ranked by and belonging to a particular class. The privileged caste, called *AK suek* – “white bone”, consisted mainly of the sultans and their relatives who called himself a “torus” or *Chingizids*. *Kara suek* (“black bone”) is a mere ordinary Kazakhs. From simple Kazakhs *Chingizids* demanded honor and respect. “*Chernokostnym*” it was impossible to call them by name, when handling should use the words “*Aldiyar*” or “*taksyr*” (lord, honor). Prior to the beginning of the XX century were part of the privileged class and *Khoja*. “*Hoxha* considered themselves descendants of *Saida*, the closest follower of *Mohammed*, and put themselves above the native sultans³.”

They settled their difference from the surrounding population of Arab origin, despite the fact that they spoke only local languages. If a torus, or sat in the *Khoja* community, he read a prayer, I marked *AN Kharuzin*. In the modern Kazakh society social

class “seniority” postponed to the people occupying prominent positions, such as President of the Republic of Kazakhstan, the Prime Minister, deputy *akim* (mayor) of village. They offer a place of honor torus, they always sit on the left side of elders.

In addition, the precedence depended on the degree of kinship guests and hosts. The Kazakhs special respect was manifested in relation to the matchmakers, they symbolically referred to as “eternal guests”. On this occasion, there is a proverb “*Kyyeuzhyz zhyldyk, kudamyngzhyldyk*» («in-law for a hundred years, and a thousand Matchmaker»). During the wedding and other events matchmakers put on the place of honor, and endows them accordingly.

«Senior» is also considered a guest, who came from afar. This guest put on the place of honor, give as gifts are also treated to a specially prepared dishes.

Finally, seniority is determined in accordance with the gender. In traditional society man «older» women of any age, it is expressed in a system of prohibitions and signs, highlighting his headship. For example, a woman should not go to the man the way she should be the first to welcome her husband’s relatives for a meal woman waits for the head of household does not start eating, etc.

Most etiquette situations requires consideration of «seniority» participating in communication. Thus, *N. Grodekov* wrote that Kazakhs order of precedence previously observed: 1) the sections of the spoils (*Olzhay*) – seniors take their share of the first; 2) at the entrance to the house – come in order, and seating in places – a place of honor accorded to senior; 3) at the opening celebration (*toybastar*) – start singing offer senior race, and he was supposed to present; 4) as the proposed dishes. To this we must add the sequence of greetings and the right “to make the *baht*.”

Today, the “principle of seniority” is observed in all of these situations, etiquette (except, of course, spoils section). Continue to be special ways of expressing respect for “senior”, embodied in the form of address, greetings, etc., prescribed etiquette. In any situation, the young should show respect to the “big”, attention and willingness to be helpful to him. In a conversation with the “older” is prohibited to keep his hands in his pockets, chewing, smoking and drinking. Under all circumstances such a person listen very carefully, even when it is burdensome for the young man. Young people in the presence of a “senior” does not dare to say out loud, laugh; their questions should be answered modestly.

About a respectful attitude to the “big” and its role in society, says his place in space (in the center of the room, in front of, above, the further away from the entrance, etc.).

In celebration of the funeral and other meetings “senior” honor is expressed in granting them this very place of honor – the torus. Young members of the family and the community do not have the right to apply for a place.

During the meal the most “senior” are served refreshments, and placed in the proximity to his dish put his head together with the slaughtered animal meat or separately. Follow this with the meat dishes are also distributed based on “seniority” present.

In the modern Kazakh society operates aksalaldarkenesi council of elders, a public council, which discusses controversial issues of the case and the life of the village, the village or town. The decisive voice in the council of elders aksakals belongs to which is referred not only to the older in age, but also on all the criteria mentioned above.

The modernized Kazakh society the principles of seniority respected, but some species have changed, it is shown that the gradations of class no longer exists, preserved mainly seniority by age. In our time in the big events of seniority principle is observed when seating. On the street, in public transport giving way to the older man. In the family, in the everyday meal without the owner otagasy home does not start meal. Children listen to one another older child.

Features male and female behavior (gender differentiation). For a traditional society is characterized by sexual differentiation, which is also reflected in the rules of communication. As mentioned above, especially the male and female behavior, Kazakhs were determined by the dominant position of men in society. A woman with a child taught to read a man on the example of his father, brother, son in law, etc. The man regarded as the focus of the Kazakhs and the owner showed him appropriate honors. They were not engaged in household chores and not reported to the woman. At the solemn feasts, and at times and at any meal women excluded or at least occupied a place of honor. Seniority men stressed and attitude to his things. For example, the weapon the man hung on the pride of place, things are also placed «above», women were not supposed to step men’s clothes.

However, Kazakhs, like other nomadic societies, women enjoy relative freedom. The man had to treat a woman with respect. So, she was considered a «guest» in the house, it planted in the place of honor next to the father of the torus. According to Kazakh customs man was in every way to protect the woman and help her. A great shame for men was considered a quarrel or abuse in the presence of women.

Etiquette behavior emphasized not only the dominance of men, but gender differentiation. Residence Kazakhs, like other nations, divided into male

and female halves; things, tools opposite sex often tabuiruirovalis etiquette. Differed for men and women etiquette wordings, such as greetings [Naumova, 2002: 105].

Currently, the traditional rules of etiquette, emphasizing the primacy of men, more and more replaced by westernized norms of etiquette. For example, if earlier a woman had to walk a few steps behind her husband, now the wife go together; if the dastarkhan woman had to sit «under» the man, now only on the daily meals *kydaitamak* and funeral couples not sit together, in other cases, couples can sit together. Etiquette avoidance rules in a certain part also linked to sexual differentiation.

The ban on uttering the names of the male relatives of her husband continues to exist in the countryside in almost all regions of Kazakhstan, especially in the southern regions. In Shymkent and Kyzylorda region still make a bow at the sight of her father and family man.

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Increasingly lost the etiquette that shows the gender differentiation is not related to the domination / subordination relationship. In rural, and, especially, urban homes have no division into male and female halves, taboo things of the opposite sex; gradually blurred the difference between men’s and women’s formulas greetings.

One of the important principles of dialogue among the Kazakhs – the principle of tolerance towards others. Respectful communication was with a par value of family relations: “Who respects me, he is close to me,” says the proverb. Respect shall be given not only equal in age and position, but also the youngest. It manifests itself through the polite, friendly treatment, which should have external forms.

One of the manifestations of respect, tolerance Kazakhs were numerous ritualized greeting, specific for age and sex, the expression of gratitude, good wishes, Respect for the Aged or near nature.

In important sign of tolerance exhibited by the visitor, and a manifestation of his respect for the owners considered eating in the house, where he had gone. If he did not accept food, it was seen as an expression of hostility. A traveler passing by or hibernation tent, had to be sure to stop, otherwise its behavior is perceived as extremely intolerant, even insulting. He was sent in pursuit of the rider, who

was supposed to bring it to the home, so he took the meal*.

A manifestation of tolerance were considered mutual invitations to visit. Disclaimer testified extreme disrespect. Such a person is not invited anywhere else. There was a saying: “If you accept the invitation, you will not wait more than an invitation.”

The customs associated with hospitality, tolerance principle is manifested very clearly. The owner had to show respect for the guest, despite the most serious offense (“If you are unto thee, forgive, even sacrificing Hoon father”; “When is your house, then, if you had a claim to the house is silent about it”). According to the Kazakh etiquette the guest forbidden to ask about the purpose of the visit for three days. The traveler had to provide in the first place the necessary services and honors. And if they asked questions, they were general in nature and did not relate directly to the guest. It was also believed that excessive curiosity may present owner as a person rude.

Tolerance towards guests remained to this day. How much time would not have guests, owners must provide it with all the honors that he deserves. When the house guest, a child should not cry and bore the guests, so the owners previously sent children to the house of the grandparents, and now for them is covered with a separate table and the eldest child is looking after them. Parents with child teach their children patience and modesty.

A peculiar manifestation of tolerance is whether the custom of avoiding violence. My husband’s parents are never directly make observations of their daughter, they are likely to turn to criticism of his daughter in the presence of the bride, and the latter will have to understand that in fact the comments relate to it. This rule is now stored in traditional families and mostly in rural areas and in urban rare to find a similar picture. It is characteristic that

in the popular mind avoidance due to the need of respect between the “avoid” each other’s sides. [N. I Grodekov results saying: “in-law will not respect a daughter, if you often see her face.”]

Conclusion

Materials collected and analyzed in this paper suggest that by the end of this century, formed a more or less stable model of communication culture of the Kazakhs. Its characteristic feature is the combination of elements of the modern (urban, European) and traditional (archaic, Eastern) cultures.

The basic principles of the traditional Kazakh etiquette, despite his transformation, preserved in modern communication standards (though eroded or become less clear, depending on the environment – urban, rural, and region – the southern regions of Mongolia or the North). It maintains the principle of Respect for the Aged. However, he altered: there is no extensive hierarchy of precedence, which was observed in a traditional society. Apparently, with increasing democratization of intra family and social relations the principle of precedence will be reduced to respect for the elderly.

There remains the principle of tolerance as having universal value. It takes less formal form, expressed not so much in the specific rules of etiquette, but in the spirit, the atmosphere of dialogue. The biggest change was subjected to gender differentiation, which is associated with the increasing assertion of women’s equality.

In conclusion, we must mention the existence of the great interest in the modern Kazakh society to the traditional etiquette and the trend towards the revival of some of the rules of etiquette. This is undoubtedly due to the rise of national consciousness of the Kazakhs, after Kazakhstan’s independence and the desire to study of their traditional culture.

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