SPEECH STEREOTYPES IN THE LINGUISTIC ETHICSOF TATAR AND TURKISH ETHNOCULTURES

(Recibido 05-06-2017. Aprobado el 07-09-2017)

Gulshat N. Galimova
Kazan Federal University, Institute of Philology and Intercultural Communication, Russia
e-mail: gulshat87@yandex.ru, tel.: 89274210417

Guzel A. Nabiullina
Kazan Federal University, Institute of Philology and Intercultural Communication, Russia

Mustafa Oner
Ege University, Faculty of Literature, Turkey

ABSTRACT. Currently, despite the available factual material and the existence of scientific publications, dealing with certain ethic aspects of Tatar and Turkish ethno-cultures, the comprehensive and comparative linguistic study, devoted to the issues of speech stereotypes in the linguistic ethics of Turkic peoples, is relevant in modern linguistics. Within the framework of this study, speech stereotype is both verbal and non-verbal means of speech communication of the native speaker, which differ by their correlation with the thematic-situational level. In this article, speech stereotypes in the linguistic etiquette of Tatar and Turkish ethno-cultures are investigated on the basis of stable speech formulas, phraseological units, proverbs, and sayings. Descriptive and comparative methods, the method of continuous sampling, the method of processing, linguocultural and lexico-semantic analysis were used in the research. The communicative stereotypes, determining the choice of linguistic units of speaking etiquette (addresses, greetings, gratitude and farewells) were systematized. Extralinguistic features of ethno-cultural stereotyping of speech behavior of the Tatars and Turks were considered. The comparative analysis allowed to identify typical and specific characteristics of ethno-cultural stereotypes of speech communication of the Tatars and Turks. The analysis of speech stereotypes in linguistic etiquette led to the conclusion, that despite belonging to different ethno-cultures, the Tatars and the Turks remain faithful to observance of folk customs and specific speech cultures.

Keywords: speech, language, speech stereotype, etiquette, communicative culture, Tatar ethno-culture, Turkish ethno-culture.

1. INTRODUCTION

In sociocultural conditions of language contact, the problems of studying speech stereotypes include many issues, related to intercultural communication and the language competence of people. In our opinion, the importance of studying speech stereotypes is explained by the tendencies of active interaction of various ethno-cultures and the strengthening of the role of ethnic identification processes. At present, the question of the specifics of speech stereotypes of communication in different linguocultures is very relevant. In this regard, the comparative study of the speech stereotypes of communication of the Tatars and Turks in the ethnocultural aspect is of special interest.

In domestic linguistics, a number of studies on various problems of verbal communication and speech ethics were published. Theoretical issues and approaches to studying the national and cultural specifics of verbal communication, ethno-cultural stereotypes of speech behavior were investigated in the works of N.I. Formanovskaya [1989], T.E. Lomova [2004], G.I. Isina [2008], E.A. Usahkova [2008], A.A. Abdullin [2006], L.A. Nurgalieva [2016], F.A. Akdag [1989], O.A. Aksoy [2014]. Currently, in Tatar linguistics, stereotypical units are also considered in the framework of intercultural communication and sociolinguistic, ethnolinguistic and linguocultural directions [Yusupov R.A. 2008; Zamaletdinov R.R., Zamaletdinova G.F., Nurmukhametova R.S. 2014; Gilazetdinov G.Kh., Edikhanov I.Zh., Aminova A.A., Bolgarova R.M., Safonova S.S., Zamaletdinova E.R. 2014; Muqtasimova G.R., Nabiullina G.A., Denmukhametova E.N. 2014; Nabiullina G.A., Yusupova A.Sh. 2015; Tarasova F.H., Mukharyamova L.R. 2014; Tursuntayi G., Yusupova A.Sh., 2016; Dina Kh. Galiullina, Radif R. Zamaletdinov, Ramziya M. Bolgarova. 2016; Khabenskaya E. 2017; Gulmina T., Yusupova A.S., Denmukhametova E.N. 2016; Mukharyamova, L., Ashrapova, A., Alendeeva, S. 2016; Yilmaz, E.R., Tarasova, F.K., Ashrapova, A.K. 2016]. The study of national peculiarities of the linguistic ways of expression the ethical norms, at the present stage of development of Turkology, the revealing of typical and specific characteristics of ethno-cultural features of the speaking etiquette of the Tatar and Turkish peoples, determine the relevance of the research. The purpose of our study is a linguistic comparative analysis of speech stereotypes of Tatar and Turkish languages, the revealing of ethnocultural specifics of the use of etiquette stereotypes of the Tatars and Turks. The subject of the study is speech stereotypes in the linguistic etiquette of Tatar and Turkish ethnocultures. The linguistic etiquette of Tatar and Turkish ethnocultures has its own national specifics. As E. Khabenskaya writes, a typical Tatar appears to us as an open, cheerful, merry, hospitable, religious and thrifty person. Patience and tolerance are also the main features of Tatars mentality. As for the Turkish people, they are largely heterogeneous. Residents of remote villages differ sharply from the inhabitants of megacities. In the remote areas, the customs are quite strict; the residents are zealous Muslims and faithfully observe religious commandments. At the same time, in large cities the population is moderately religious. Traditional forms of communication between people originate in Islam. Religious greeting formulas, good wishes and other manifestations of stressed politeness play a significant role in communication. All these basic features of ethnoses are reflected in the speech culture.

2. MATERIALS AND METHODS

The materials of the study are the following speech stereotypes of linguistic expression: speech formulas of etiquette, stable expressions, proverbs and sayings, phraseological units. Descriptive comparative methods, the method of continuous sampling, the method of processing, interpretation, as well as linguocultural, lexical-semantic and contextual analysis were used in the study.

3. RESULTS

An address is one of the contact means in communicative culture. The system of addresses is associated with the following conditions: the degree of acquaintance, the sphere and environment of communication, the status and personal relationships of interlocutors. In Tatar language, the traditional form of address was “thou”. The form "you" has spread under the influence of Russian language, and now it is used when addressing to unfamiliar people for expression of respect to them.

In official speaking culture, under the influence of Russian language, it is customary to address in the form: surname + first name + patronymic (Набиуллин Амир Хасанович - Nabiullin Amir Khasanovich). Such a model of address is usually used in official documents, in the language of press and jurisprudence. Respectful patronymic is used for a virtual stranger with a status, or for a familiar person, colleague in official atmosphere: Дамир Хасимович, Дамир Хасим улы, Дамир Каримович, Дамир Карим кызы. The official forms of address are the following: жемәгаты(people), түлкә иттәүләр(relatives), мүләкәттәүләр(person, who has one nationality with somebody, compatriot), якынчылар(fellow countrymen), жэюттәүләр(colleagues). In business etiquette, the following addresses are widespread: хәлым( address to a married woman), туташ(address to an unmarried woman),
In the neutral or familiar style, the following addresses are used for elder people: ама (aunt), абый (uncle), бабай (grandfather), эбі (grandmother), and for younger people: энем (younger brother), сенеже (younger sister). In friendly relations, such words can be used: дюө/ ахирмет (friend, fellow), малай, кзыңн (address to a girlfriend).

The peculiarity for Tatar etiquette is the address to relatives, using such terms of kinship as: ама (aunt), абый (brother), энем (younger brother), сенеже (younger sister), эбі/эбү эн (grandmother), бабай // эн эпи (grandfather). Such addresses were used for close relatives: мәтүрән (literal meaning: beautiful aunt), амма ама (literal meaning: aunt, like an apple), тату абый (literal meaning: good uncle), дэг эн (literal meaning: senior aunt), ерәк эбү (literal meaning: distant grandmother), etc. In Tatar families, the husband and wife often address each other: энсе, эмес, атаым, анысы, карымы, карымыл, хатымы, син, синайым. This feature is due to the fact, that in history, it was impossible to pronounce aloud the name of husband - it was tabooed.

In the official speech culture of Turkish language, it is customary to use the name + бей, the name + ханım: Али бей, Изма ханım. If you do not know the name of person being addressed, or to avoid frequent repetition of the person’s name, you can use the word ефендим (mister).

In the neutral style, the following addresses are used for elder people: абый (brother), абла (sister), абай (grandfather), анса (uncle), less often дая (uncle), тезе (aunt), деде (grandfather), ине (grandmother); and for younger people: кердәс (little brother). Friends are addressed with the words: аркадый (friend), кынка (friend), оглум (here: friend), кизим (here: girlfriend).

In Turkish language, such terms of kinship are used for address to relatives: абый (brother), абла (sister), кердәс (younger brother or sister), анса (uncle on the father's side), тезе (aunt on the mother's side), аннанне (grandmother on the mother's side), деде (grandfather), etc. In relation to the younger persons, the following terms are used: оглум (son), кизим (daughter), яврум (my dear child), евләди (my dear child), кокусым (my child). In Turkish language, when referring to relatives, there is a peculiarity of calling a younger relative own status. For example, a mother often refers to her child аннечигим (my mom), an aunt calls nephew тезең, тезеңчәгим (aunt, my aunt), etc. In Turkish families, the husband and wife refer to each other by name or by the words: кәрчәгим (my wife), көкәсәгим (my husband), камым (my soul), баятмым (my life), etc. Earlier, the words ханım (mistress) бейым (mister) were used. Hence is the saying: бен бимем, бейым бияр (I do not know, my husband knows).

In Tatar communicative culture, the degree of acquaintance, age, relationship, social status of the interlocutors, determine the character and form of the greeting. For example, as a rule, elderly people, who have status and respect, are referred to as: Исын кызылыкылык. Исын-сауынылык (Are you doing well?). Muslim greetings Осәләм экемләйкәм (Peace with you) and the corresponding response Вәзәлийекке сәләге (Peace attend you) are usually used in the speech of older generation or people, belonging to the clergy. In familiar speech behavior, people are limited to only short greetings of the type Сәләм. Хәләр? (Hello. How are you?).

The traditional expression of the Tatar greeting is Исыннесәләм. (literal meaning: Are you healthy?) In the official setting, the following speech stereotypes are used: әкәр ирәни (good morning), әкәрле көң (good day), әкәрле кың (good evening), which are the calques from Russian language. Words of greeting can be accompanied by the following expressions: Нычекхәләр? // Исын-сауынылыксылыпсылык? Анырымсылыксылык? Сез нәзырләнәсең (How are you? Are you alive and well? Long time no see?). The question Нычекхәләр? (How are you?) suggests a short answer: эйәбәт (good); хәнәм (good); уртача (so-so); бәр кылын (normally). The well-being of children, parents, relatives is asked by the following way: Бәләләрберәкәмәле?, Эм тәрәлдәрсез беркеләшең (Are the children healthy? Are the parents healthy?) Such greeting questions do not require a specific answer; they are answered by the expressions: Бәр да эйәбәт. Сәләм иәләйләр. (We get on well. We sent your best). Thus, the ceremony of Tatar greeting is long and has the form of a dialogue, consisting of a series of questions and answers.

In Turkish language, the universal word of greeting is merhaba (hello). It is also used in the official style of communication, both in the neutral and in the familiar style. Muslim greeting Selәмән алеҡкүменте (Peace with you) and the corresponding answer алеҡкүмент селәмә (Peace attend you) are used not only in the speech of older generation, or people, belonging to the clergy, but also between friends, relatives, as a rule males. In the official atmosphere, the speech stereotypes ый (good day), ыйәкъәляем (good evening) are used. The same words can be said as farewell addresses. Friends among themselves usually greet using н'абер? (itis short for ne habe? - what's new?), ne var ye yok? (literally: What do you have? What don’t you have?) or ne yapıysun (literally: what are you doing?). It is customary to use the following answers: iyidir, senden н'абер? (well, what's new with you?) oriy. n'olsun (well, nothing new), ый, сен н'апырлырс (well, and how are you?), respectively. If things are not all good, then the answer is the phrase сорма ыа (Don’t even ask). Thus, it can be seen, that Turkish ceremony of greeting is not long.
Tatars can greet each other with non-verbal means: a slight bow, a nod, or a handshake. In the familiar-friendly situation, there can be hugs, or kisses on the cheeks. Besides a handshake, Turkish people easily touch by temples (men), or kiss on a cheek (women). The older relatives (fathers, mothers, grandfathers, grandmothers, aunts, uncles, etc.) are usually kissed on the right hand, which is put on the forehead, as a sign of respect.

In communicative culture, farewell is the maintenance of further benevolent relationships. Leaving, the Tatars say: хүрәт (-ылығыз)(goodbye), сау булы(лылығыз), ищән булы(лылығыз) (be healthy). In the familiar style, expressions like: хүрәт иттең (goodbye), исәйөтө-сайлыкта (good luck), сау булы төрөрлөгү (good luck). Among young and well-known people, such borrowings are often used: пока, чоо (cheerie bye, see you). In case of leave-taking for a certain period of time, the following expressions, calqued from Russian language, are actively used: көрөшкәнә (орчаныңыз) хәтле (see you later), иртәгәгә хәтле (see you tomorrow), etc. When the guest leaves, the following phrases are used: хәтле сәгатьтә (in a good hour), юлырлышың уң булсын (have a safe trip), ищән-сы кайтып эчитеңез (good luck on your journey), etc.

When leaving, the Tatars use a handshake, hug, nod, waving by hand forward or in different directions, a kiss, as non-verbal means.

The Turks also use handshakes and even kisses when leave-taking. These non-verbal means of communication are accompanied by the words хошу калын (stay healthy), güle güle (goodbye (says the one, who remains)), гөрüşүрүү (see you), etc.

Speech stereotypes of farewell may also denote gratitude. The traditional expression Рәхмәт has different lexical and grammatical variants: Рәхмәт сөзө. Үүр Рәхмәт. Рәхмәтүсүнн. In a familiar and friendly style the following expressions are used: Мен Рәхмәтләр сизге. Мен-мен Рәхмәт (thousands of thanks to you), etc.

Expressions of gratitude are used in different situations. Proceeding from this, the following expressions are active in communicative behaviors: икитүрәмгә (көрөшкәнә) очен Рәхмәт (thanks for respect), ишәйөтөрәмгә очен Рәхмәт (thanks for your attention), жәүдә кабыл итүгән очен Рәхмәт (thanks for the warm welcome), etc. In Tatar language expressions of gratitude are also associated with religious topics, including borrowings from Arabic language. Алыгаса иохөр (In health, Thank God); Алхамдулиллах (Praise to Allah), Субханаллах (Holy Allah), Барыкдааллах (Let Allah bless you) are the most often used in the speech of Muslims in various situations.

In Turkish, the most common way to express gratitude is to say тешкілұр едерин (thank you). There are also alternatives: са̀г ол(ун) с (let you be in good health), эъвала (a word of gratitude, which is usually said by man, while putting his hand to breast).

4. DISCUSSION

Thus, speech stereotypes in linguistic etiquette are closely related with ethno-cultural values of peoples. Tatar speaking culture is simple, informal, emotional. The Tatars are able to keep the conversation, to respect the interlocutor. In Tatar language, speech stereotypes are represented both directly by Tatar formulas and by borrowings from Russian, Arabic and English. Speech stereotypes in Turkish language express the emotional attitude of participants in certain situation. However, speech stereotypes are based not only on human emotions, but also on the generally accepted rules of behavior. They reflect the features of culture and psychology of Turkish people, its religious views and traditions, the unique way of conceptual thinking [20].

5. CONCLUSION

The linguistic etiquette of Tatar and Turkish ethnocultures reflects the centuries-old traditions, customs, habits, religious faiths of peoples, rich experience of language culture. Due to intercultural, social and economic contacts, both eastern and western features of speech behavior were reflected in Tatar etiquette. In Turkish language, etiquette formulas are strictly defined by the situation, in which the participants of speech communication are placed [21]. Speech behavior can change under the influence of time, other linguistic cultures, change in the set of situations.

6. ACKNOWLEDGEMENTS

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

REFERENCES


