

**SPEECH STEREOTYPES IN THE LINGUISTIC ETHICS OF TATAR AND TURKISH
ETHNOCULTURES**

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ABSTRACT. Currently, despite the available factual material and the existence of scientific publications, dealing with certain ethnic 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 ethno-cultural 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. Ushakova [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;GilazetdinovaG.Kh., EdikhanovI.Zh., Aminova A.A. ;Bolgarova R.M., Safonova S.S., Zamaliutdinova E.R. 2014;Mugtasimova G.R., Nabiullina G.A., Denmukhametova E.N. 2014;Nabiullina G.A., YusupovaA.Sh.2015;Tarasova F.H., Mukharlyamova L.R. 2014 ;Tursuntayi G., YusupovaA.Sh., 2016;Dina Kh. Galiullina, Radif R. Zamaletdinov, Ramziya M. Bolgarova. 2016 ; Khabenskaya E. 2017;GulimilaT., Yusupova A.S., Denmukhametova E.N. 2016;Mukharlyamova, 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 ethno-cultures.

The linguistic etiquette of Tatar and Turkish ethno-cultures 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 ethno-cultures 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 (*Нәбиүллин Әмир 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: *Әмир Хасанович, Әмир Хасан улы, Әминә Кәримовна, Әминә Кәрим кызы*. The official forms of address are the following: *жәмәгать*(people), *туганнар*(relatives), *милләттәшләр* (person, who has one nationality with somebody, compatriot), *якташлар*(fellow countrymen), *хезмәттәшләр*(colleagues). In business etiquette, the following addresses are widespread: *ханым*(address to a married woman), *туташ*(address to an unmarried woman),

эфанде(mister): *Әнисә ханым, Әминә туташ, Каюм эфанде.*

In the neutral or familiar style, the following addresses are used for elder people: *ана* (aunt), *абый* (uncle), *бабай* (grandfather), *әби* (grandmother), and for younger people: *әнем* (younger brother), *сеңелем* (younger sister). In friendly relations, such words can be used: *дус*// *ахирәт*(friend, fellow), *малай, кызый*(address to a girlfriend).

The peculiarity for Tatar etiquette is the address to relatives, using such terms of kinship as:*ана*(aunt), *абый*(brother), *әнем*(younger brother), *сеңелем*(younger sister), *әби*//*дәү әни* (grandmother), *бабай* // *дәү әти* (grandfather). Such addresses were used for close relatives: *матурана*(literal meaning: beautiful aunt), *алма ана* (literal meaning: aunt, like an apple), *тәти абый* (literal meaning: good uncle), *дәү ана* (literal meaning: senior aunt), *ерак әби*(literal meaning: distant grandmother), etc. In Tatar families, the husband and wife often address *әтисе, әнисе, атасы, анасы, картым, карчыгым, хатын, син, сиңайтәм*. 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 +*bey*, the name + *hanım*: *Ali bey, Esma hanım*. 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 *efendim* (mister).

In the neutral style, the following addresses are used for elder people: *abi*(brother), *abla*(sister), *bacı*(sister), *amca*(uncle), less often *dayı*(uncle), *teyze*(aunt), *dede*(grandfather) ,*nine*(grandmother); and for younger people: *kardeş*(little brother). Friends are addressed with the words: *arkadaş*(friend), *kanka*(friend), *oğlum*(here: friend), *kızım*(here: girlfriend).

In Turkish language, such terms of kinship are used for address to relatives: *abi*(brother), *abla*(sister), *kardeş*(younger brother or sister), *amca*(uncle on the father's side), *teyze*(aunt on the mother's side), *anneanne*(grandmother on the mother's side), *dede*(grandfather), etc. In relation to the younger persons, the following terms are used: *oğlum*(son), *kızım*(daughter), *yavrum*(my dear child), *evlâdım*(my dear child), *çocuğum*(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 *anneciğim*(my mom), an aunt calls a nephew *teyzem, teyzeciğim*(aunt, my aunt), etc. In Turkish families, the husband and wife refer to each other by name or by the words: *karıcığım*(my wifey), *kocacığım*(my husband), *canım*(my soul), *hayatım*(my life), etc. Earlier, the words *hanım*(mistress) *beyim*(mister) were used. Hence is the saying: *ben bilmem, beyim bilir*(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: *Исәннәрмесез. Исән-саугынамы?* (Are you doing well?). Muslim greetings *Әссәләмеғалайкем* (Peace with you) and the corresponding response *Вәғәләйкемәссәләм*(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. Хәлләр?* (Hello. How are you?).

The traditional expression of the Tatar greeting is *Исәнмесез*. (literal meaning: Are you healthy?) In the official setting, the following speech stereotypes are used: *хәерле иртә*(good morning), *хәерле көн* (good day), *хәерле кич* (good evening), which are the calques from Russian language. Words of greeting can be accompanied by the following expressions: *Ничекхәлләр? Исән-сауияшәптәсызмы? Авырмыйсызмы? Сезнекүрмәгәнә?* (How are you? Are you alive and well? Long time no see?). The question *Ничекхәлләр?* (How are you?) suggests a short answer: *әйбәт* (good); *яхшы* (good); *уртача* (so-so); *бер килеш* (normally). The well-being of children, parents, relatives is asked by the following way: *Балаларберкөеме? Әти-әниләрегеэзберкилешәтәми?* (Are the children healthy? Are the parents healthy?) Such greeting questions do not require a specific answer; they are answered by the expressions: *Бар да әйбәт. Сәләм әйттеләр.* (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 *Selâmün aleyküm*(Peace with you) and the corresponding answer *aleyküm selâm*(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 *iyi günler*(good day), *iyi akşamlar*(good evening) are used. The same words can be said as farewell addresses. Friends among themselves usually greet using *n'aber?* (it is short for *ne haber*- what's new?), *ne var ne yok?* (literally: What do you have? What don't you have?), or *ne yapıyorsun* (literally: what are you doing?). It is customary to use the following answers: *iyidir, senden n'aber?*(well, what's new with you?) *oriyi, n'olsun*(well, nothing new), *iyi, sen ne yapıyorsun?* (well, and how are you?), respectively. If things are not all good, then the answer is the phrase *sorma ya*(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: *хуш (-ыгыз)* (goodbye), *сау бул(-ыгыз)*, *исән бул(-ыгыз)*, *исән-сау бул(-ыгыз)* (be healthy). In the familiar style, expressions like: *хуш иттек* (goodbye), *исәнлектә-саулыкта* (good luck), *сау булып торыгыз* (good luck). Among young and well-known people, such borrowings are often used: *пока, чао* (cheer me, see you). In case of leave-taking for a certain period of time, the following expressions, calqued from Russian language, are actively used: *күрешкәнгә (очрашканга) хәтле* (see you later), *иртәгәгә хәтле* (see you tomorrow), etc. When the guest leaves, the following phrases are used: *хәерле сәгатътә* (in a good hour), *юлларыгыз уң булсын* (have a safe trip), *исән-сау кайтып әҗитегез* (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 *hoşça kalın* (stay healthy), *güle güle* (goodbye (says the one, who remains)), *görüürüz* (see you), etc.

Speech stereotypes of farewell may also denote gratitude. The traditional expression *рәхмәт* has different lexical and grammatical variants: *Рәхмәт сезгә. Зур рәхмәт. Рәхмәтәүсын*. In a familiar and friendly style the following expressions are used: *Мең рәхмәтләр сиңа. Мең-мең 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: *ихтирамыгыз (хөрмәтегез) өчен рәхмәт* (thanks for respect), *игътибарыгыз өчен рәхмәт* (thanks for your attention), *жылы кабул итүегез өчен рәхмәт* (thanks for the warm welcome), etc. In Tatar language expressions of gratitude are also associated with religious topics, including borrowings from Arabic language. *Аллага шөкер* (In health, Thank God); *Алхамдулиллах* (Praise to Allah), *Субханаллах* (Holy Allah), *Баракаллах* (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 *teşekkür ederim* (thank you). There are also alternatives: *sağ ol(un)* s (let you be in good health), *eyvallah* (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 ethno-cultures reflects the centuries-old traditions, customs, habits, religious faiths of people, 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.

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