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## Ethnocultural and communicative features of the Kazakh gastika

One of the vivid features of modern science is the introduction of the human factor into the orbit of scientific research and an integrative approach to the object under study, to which many new scientific directions owe their birth, and non-verbal semiotics is no exception.

This study is devoted to the substantiation of an integrated approach to the study of non-verbal communication, in terms of which, particular attention is paid to gastika. The article is dedicated to the study of Kazakh gastika, one of the private sciences included in non-verbal semiotics, which studies the communicative and cultural functions of food, treatment and drinks. Many ancient beliefs and archetypal representations of native speakers of the language and culture are reflected in the gastika of the Kazakh language. The following issues are considered in the article: dastarkhan as the central concept of the institution of the hospitality of the Kazakh culture, target dastarkhans as a reflection of the constants of the Turkic mentality, and the symbolic meaning of national dishes and their ingredients. Gastika as a private theory within the framework of the general theory of non-verbal communication considers food, treatment, and the ritual of eating as special signs expressing cultural semantics used as a means of communication. The central concept of gastika in Kazakh culture is the concept of dastarkhan, which is evaluated not only as a meal but also as communication during treatment. The analysis of the factual material was selected from the literary texts of Kazakh classic writers such as M. Auezov, O. Sarsenbayev, T. Assemkulov, etc.

*Keywords:* code, verbalization, concept, analysis, culture, language picture of the world, hospitality, the cult of the word, communication, dastarkhan

### Introduction

Gastika, as a private theory within the framework of the general theory of non-verbal semiotics, considers food, treatment, and the ritual of eating as special signs expressing cultural semantics used as a means of communication.

This scientific article analyzes the cultural and communicative functions of the gastik system of the Kazakh culture.

The basis of gastika of the Kazakh people is the institution of hospitality, consecrated by mythological ideas about the first Kazakh ancestor Alasha, which has ancient historical roots and is aimed at rallying society as a whole.

The central concept of gastika in Kazakh culture is the concept of *dastarkhan*, which is evaluated not only as a meal, treating a guest, but also as communication during a meal.

The concept of *communication* in the mentality of the Kazakhs occupies one of the most important places, appearing in the form of a cult of the word, a belief in the magic of the word, which, in turn, is based on the laws of contiguity and contrast.

Language is the core of all communication processes, among which audible speech plays the main role, while the relationship between the speaker and the listener in oral dialogue communication is of particular value for the Turkic worldview. Communication in the minds of the Kazakhs is not perceived as narrowly as we interpret it now (as interpersonal interaction), but broadly — as a person's interaction with the outside world, with the other world.

The cult of the word among the Turkic peoples is also since communication, words appear to a person as one of the most valuable opportunities for learning new things, every guest, and every new person appearing in their environment is a source of new information, information about new lands, customs, events and new ideas.

### Methods and materials (Experimental)

The target setting and tasks of the work required the involvement of a complex of linguistic methods and techniques: the descriptive-analytical method was used by us in the selection and analysis of factual material from special and explanatory dictionaries, and literary texts; the psycholinguistic method contributed to

the disclosure of the national character, the identification of the features of being and personality; conversational analysis (analysis of conversation, dialogue, conversation, processing) was used to analyze the recording of conversations with informants; the technique of introspection was used at all stages of the study since the author of the study is the bearer of the Kazakh culture and has the opportunity to use her cultural practice and her observations for scientific purposes.

*Results and their discussion:*

The communication system in which a person is in the process of his life is a product of historical conditions, therefore, each act of communication unfolds against a different social background, explaining the differences in the verbal and non-verbal aspects of communication, customs, traditions of representatives of different national cultures.

Non-verbal language is an integral part of national culture, functions in parallel within the framework of a communicative act, is controlled by national cultural rules, and is determined by national culture.

Each non-verbal sign always has a pronounced national character, which has an independent meaning. Therefore, the study of non-verbal language is as necessary as the study of the language itself. Without taking into account the linguoculturological aspect, it is impossible to adequately assimilate the cultural values of any people and the specifics of communication. The study of non-verbal means used in certain communicative situations, with a combination of national and cultural factors, allows us to understand the features of a certain linguistic culture.

The national cultural markedness of non-verbal means of communication is closely related to the cultural constants of the language. Non-verbal communication is characterized by a higher degree of national and cultural marking than verbal communication and is a form of representation of the national mentality through basic concepts.

One of the private sciences of non-verbal semiotics is called *gastika*. *Gastika* is a private science that studies the communicative, cultural and symbolic meanings of food. According to G.E. Kreydlin: «... *gastika* is the science of the sign and communicative functions of food and drinks, of meal, cultural and communicative functions of potions and treatment» [1].

*Gastika* as a private theory within the framework of the general theory of non-verbal communication considers the ritual of eating as special signs expressing cultural semantics used as a means of communication.

The procedure for eating, the ritual of treatment is a kind of symbiosis of the interaction of verbal and non-verbal signs, sometimes wearing a ritualized character, giving an idea of the features of the Kazakh *gastik* culture.

The basis of *gastika* of the Kazakh people is the institution of hospitality, which has ancient historical roots and is aimed at uniting society as a whole.

The dominant feature of *gastika* in Kazakh culture is the concept of *dastarkhan*. We can reveal the meaning of the word *dastarkhan* more fully by linking it with Kazakh hospitality.

*Dastarkhan* is perceived by the Kazakh people not only as a reception and treat for a guest, but also as communication during treatment.

The features of Kazakh hospitality are mentioned in the works of A.I. Levshin (1797–1879). The researcher in his writings describes in detail the history of the Kazakh people from ancient times to the end of the 18th century, the work contains a lot of original information about the way of life, economy, life and culture of the people. Also, the topic of national cuisine as part of material culture, and the use of food in rituals and ceremonies were discussed in the works of N. Yu. Polkanova, D. Katran, E.N. Studenetskaya [2].

Therefore, it is arguable that the ritual of sharing food is a universal phenomenon that exists in all cultures: ancient and modern.

S.E. Tolybekov gives the following explanation for this phenomenon: «The institute of hospitality was caused by the need, in the conditions of a military-camping way of life of a nomad, which subjected him to endless adventures, deprivations of hunger, cold and heat, always remember the goodness of a person who fed him when he was hungry, warmed him when he was cold and gave him drink when thirsty. Showing respect, honour and help to the person who gave food was considered the highest dignity in a nomadic society» [3].

The institution of hospitality contributed to the formation of such features of the Kazakh people as mercy, benevolent attitude towards people, respect, gratitude for the assistance provided and at the same time a

sense of certain security, because any person has the right to count on help in a difficult situation, especially being on the way.

As D. Katran notes: «The ways of observing the laws of hospitality among the Kazakhs and the preparation of treatment were associated with the peculiarities of cultural and economic existence. Each treat had its special ritual meaning, determined the degree of respect and attention, showed the degree of kinship with the person to whom the treatment was intended, and indicated the social status of the guest. Each offering of a dish was accompanied by conditions and rules and had its special ritual meaning. This traditional attitude to treatment is a clear indicator of the culture of not only eating. If you look at the essence, then the laws and customs of hospitality among nomadic peoples were one of the most reliable ways to preserve the social community, strengthening its internal ties as an integral organism» [4].

As noted above, the concepts of *dastarkhan* and *hospitality* are closely interrelated. Hospitality includes the concept of *dastarkhan* as one of the components.

In our study, we strongly emphasize two types of *dastarkhan*: target *dastarkhan* (*arnaiy zhaiylgan*/especially spread) and non-target *dastarkhan*.

Target *dastarkhan* is a means of marking especially important events in the life of a person and society. Important events in the life of a person can be the stages of socialization, the beginning of seasonal changes, etc.

Target *dastarkhan* must have special dishes with a certain symbolic meaning, the presence of a specific addressee.

Both the target and non-target *dastarkhan* are based on such cultural constants as the concepts of «person -society», «offspring», «family hearth», etc.

In our study, we consider the ritual of eating in a specific communicative situation. As a component of the communication act, as a special sign, that has its meaning.

One of the target *dastarkhans* of the Kazakhs is *konil shay* (comforting tea, tea-support (author's translation)), this is a specially laid *dastarkhan*, which was arranged for close relatives of a recently deceased person. A feature of this *dastarkhan* is that close relatives are invited [5].

The purpose of the *dastarkhan* is to distract from sad thoughts, and to set people up for a positive perception of life.

*Konil shay* should be perceived as a reflection of the mentality of the ethnic group and, above all, the collective perception of life and death as components of a constant circulation of phenomena, to which not only people, but everything on earth is subject. But in this circuit, the value of life itself is undoubted, therefore, even at the moment after death, expressing condolences to the relatives of the deceased (*zhubatu*), the Kazakhs tuned a person's thoughts to the living.

During the target *dastarkhan*, non-verbal and verbal means interact with each other.

*Verbally* — condolences are pronounced again, then in a reduced form, the idea is expressed that the Almighty predetermined the life span of every living being, and that constant bitter thoughts are condemned by religion.

*Non-verbal means of communication* — generous treatment, small gifts aimed at raising the mood.

*Konil shay* performs an honorific function (*expression of a respectful, reverential attitude*) through non-verbal means. So, during the meeting of guests, the following are used:

tactile kinemas of greeting (*hugs, bows, accompanying to the house by the elbow*);

proxemes (*accommodating in a place of honour in accordance with the status of a guest*);

gastemas (*during the serving of the main meat dish, treating with a piece of lamb or horse meat, corresponding to the status of a guest*)

The semantics of respect and honour are conveyed in general by the maximum observance of traditions and customs.

*Konil shay* is based on the opposition «person-society», which in this *dastarkhan* is realized in the form of moral support that society provides to people who have suffered the loss of loved ones.

*Konil shay* aims to form a dualistic society among the members of society. understanding of being: the inextricable link between life and death, sorrow and joy, good and bad, the relativity of everything earthly.

*Konil shay* performs an informative function since during the entire *dastarkhan* there was communication between the participants, they learned about new events, etc.

*Konil shay* performs the function of carrying out the continuity of traditions and customs between generations (joint preparation for meeting guests, serving the main dish itself). The younger generation learns models of behaviour in communication from the example of the elders. The idea is instilled in young

people that people are a single entity, where each person occupies a certain niche, and actions should be conditioned by common interests.

The target dastarkhan — *konil shay* is based on several concepts: «*respect for the memory of ancestors*», «*namys*», «*hospitality*», «*senior-junior*», «*personality -society*».

The main dish at each target dastarkhan is «*et*» (*meat*), «*ulken tamaq*» (main dish). When serving treatment, the relationship between the status of a person and the symbolic significance of parts of a human carcass is necessarily observed. The status of a person is his/her social status, status in the circle of relatives, gender characteristics of the person, whether he/she is the addressee of the target dastarkhan or not, etc.

### Conclusion

Thereby, the main component of hospitality is dastarkhan. In the work, we have singled out the target dastarkhan as a means of marking important events in the life of a person and society. With a target dastarkhan, there must be special dishes with a certain symbolic meaning. Dastarkhan is laid for a specific addressee. The main dish at the target dastarkhan *konil shay* is the dish «*et*» or it is also called «*ulken tamaq*».

The target dastarkhans are based on the concepts of «*respect for the memory of ancestors*», «*namys*», «*hospitality*», «*senior-junior*», and «*personality-society*».

The most interesting type of target dastarkhan is *konil shay* — this is a specially laid dastarkhan, which was arranged for close relatives of a recently deceased person. A feature of this dastarkhan is that close relatives are invited.

*Konil shay* should be perceived as a reflection of the mentality of the ethnic group and, above all, the collective perception of life and death as components of a constant circulation of phenomena, to which not only people, but everything on earth is subject.

*Konil shay* performs a regulative function, an honorific function through the means of non-verbal communication, an informative function, and the function of implementing the continuity of traditions and customs between generations.

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## Қазақ гастикасының этномәдени және коммуникативтік ерекшеліктері

Қазіргі ғылымның жарқын белгілерінің бірі — ғылыми зерттеу орбитасына адам факторын енгізу және зерттелетін объектіге интегративті көзқарас. Осыған байланысты ғылымда жаңа бағыттар пайда болды, соның бірі — бейвербалды семиотика.

Бұл зерттеуде бейвербалды қарым-қатынасты кешенді негіздеуге арналған, әсіресе гастикаға ерекше назар аударылады. Мақала қазақ гастикасына зерттеуге арналған. Гастика — бейвербалды семиотикаға кіретін жеке ғылымдардың бірі. Ол тағамдар мен сусындардың коммуникативті және мәдени функцияларын зерттеуге арналған. Қазақ тілінің гастикасында халықтың мәдениетінің көне нанымдары мен архетиптік көріністері көрініс тапқан. Мақалада келесі мәселелер қарастырылады: дастархан қазақ мәдениетінің қонақжайлық институтының орталық ұғымы ретінде, арнайы дастарқан түркі ділінің тұрақтылығының көрінісі ретінде, ұлттық тағамдар мен олардың ингредиенттерінің символдық мәні ретінде. Гастика жеке теория ретінде бейвербалды қарым-қатынастың жалпы теориясы аясында тамақтану рәсімін байланыс құралы ретінде және мәдени семантиканы білдіретін

ерекше белгілер ретінде қарастырады. Қазақ мәдениетінің гастикасының негізі ретінде дастархан ұғымы құрайды, ол тек тамақ ішу ғана емес, сонымен бірге тамақтану кезінде қарым-қатынас ретінде де қарастырылады. Талдауға алынған материалдар М. Әуезов, О. Сәрсенбаев, Т. Әсемқұлов және т. б. қазақ жазба классиктерінің көркем мәтіндерінен алынды.

**Тірек сөздер:** код, вербализация, концепт, талдау, мәдениет, әлемнің тілдік бейнесі, қонақжайлылық, сөзге табыну, қарым-қатынас, дастархан

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## Этнокультурные и коммуникативные особенности казахской гастики

Одной из ярких примет современной науки является введение в орбиту научного исследования человеческого фактора и интегративный подход к изучаемому объекту, которому обязаны своим рождением многие новые научные направления, невербальная семиотика — не исключение. Настоящее исследование посвящено обоснованию комплексного подхода к исследованию невербального общения, в рамках которого особое внимание уделяется гастике. Статья посвящена исследованию казахской гастики, одной из частных наук, входящих в невербальную семиотику, изучающая коммуникативные и культурные функции пищи, угощений и напитков. В гастике казахского языка нашли отражение ряд древних верований и архетипических представлений носителей языка и культуры. В статье рассматриваются следующие проблемы: дастархан как центральное понятие института гостеприимства казахской культуры, дастархан как отражение константы тюркского менталитета, символическое значение национальных блюд и их ингредиентов. Гастика как частная теория в рамках общей теории невербального общения рассматривает пищу, угощения, ритуал приема пищи как особые знаки, выражающие культурную семантику, используемые как средства коммуникации. Центральным понятием гастики казахской культуры является понятие дастархан, который оценивается не только как прием пищи, но и как общение во время угощения. Анализируемый материал был отобран из художественных текстов казахских писателей-классиков, как М. Ауэзов, О. Сәрсенбаев, Т. Асемқұлов и т.д.

**Ключевые слова:** код, вербализация, концепт, анализ, культура, языковая картина мира, гостеприимство, культ слова, общение, дастархан

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