ETHIOPIAN INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY RESEARCH

eISSN: 2349-5715 pISSN: 2349-5707

Volume: 12, Issue 02, February-2025 SJIF 2019: 4.702 2020: 4.737 2021: 5.071 2022: 4.919 2023: 6.980 2024: 7,662

Narziyeva Dilnoza Inoyatovna
Teacher of Languages Department at Zarmed University

HOSPITALITY IN TURKIC CULTURE: INSIGHTS FROM MAHMUD KASHG'ARI'S DEVONU LUG'OTIT TURK

Abstract: This article analyzes the expression of hospitality and moral values in the work of Mahmud Kashgari "Devonu Lugotit Turk", written in the 11th century. Hospitality is an important social phenomenon in the culture of the Turkic peoples, and the work shows that the principles of warm attitude, generosity and respect towards guests are reflected. Accepting a guest as a symbol of wealth and blessing, showing respect and attention to him are interpreted as the main value. The work also considers the spiritual and material aspects of welcoming a guest. The article highlights the hospitality traditions of the ancient Turks based on the texts cited.

Keywords: Devonu Lugotit Turk, Mahmud Kashgari, hospitality, Turkish culture, moral values, hospitality, traditions.

Introduction. Mahmud Kashgari's Devonu Lugotit Turk (Compendium of the Turkic Dialects), written in the 11th century, is one of the most significant works in the history of Turkic literature. This encyclopedic text offers not only a comprehensive analysis of the Turkic languages, but also a rich portrayal of the customs, traditions, and philosophy of the Turkic peoples. Among the many topics explored in the work, one that stands out is the concept of hospitality, which is depicted as a sacred and highly revered practice in Turkic society. In this article, we will explore how Kashgari's work provides a deep insight into the importance of hospitality, its roots in Turkic philosophy, and how it reflects the moral and social values of the time. We will examine the key verses that illuminate the sacred role of hospitality, analyze the lexical and semantic choices made by Kashgari, and delve into the social and moral implications of treating guests with respect. Furthermore, we will address the apparent decline of hospitality in later Turkic society, as indicated in Devonu Lugotit Turk, and its broader implications for social dynamics.

Hospitality as a Sacred Value. In Turkic culture, hospitality is not simply a social obligation; it is an almost sacred duty, a moral code that transcends material concerns and binds the host and guest in a relationship of mutual respect and honor. Kashgari's work emphasizes this profound value in multiple verses, illustrating how hospitality was considered a hallmark of noble character and social virtue. One of the key passages that highlight this sacredness is a verse that captures the essence of hospitality in its most elegant form:

"Körklüt tonuğ ezüze, tatlıg aşığ azünke, tutgıl konuk ağırlığ, jazsun jaşığ buzunke"

This line can be translated as follows:

- **"Körklüt tonuğ ezüze"** – "Wear beautiful clothes yourself."
- **"Tatlıg aşığ azünke"** – "Share your sweet food with others."
- **"Tutgıl konuk ağırlığ"** – "Honor the guest."
- **"Jazsun jaşığ buzunke"** – "May your fame spread throughout the country."

This verse exemplifies the multi-faceted nature of hospitality, encompassing both material and spiritual elements. Let us break down the meaning of this passage in greater detail.

Personal Dignity and Social Obligation. The first part of the verse, **"Körklüt tonuğ ezüze"**, suggests that individuals must maintain their personal dignity and present themselves with care and respect. Wearing beautiful clothes, while a personal act, is framed as a social responsibility, signaling

eISSN: 2349-5715 pISSN: 2349-5707

Volume: 12, Issue 02, February-2025 SJIF 2019: 4.702 2020: 4.737 2021: 5.071 2022: 4.919 2023: 6.980 2024: 7,662

that a host should approach hospitality with pride and self-respect. This idea speaks to the larger moral framework within which hospitality is practiced in Turkic culture. Personal appearance is not merely about vanity; it is about showing respect for the guest and the occasion.

Generosity and Sharing. The second part, **"Tatlıg aşığ azünke"**, speaks to the generosity expected of the host, particularly in sharing food. Food plays a central role in Turkic hospitality, and offering a guest the best food one has is considered a fundamental part of the hosting process. Sharing "sweet food" emphasizes the idea that guests should be treated with abundance and kindness, regardless of their status or background. This verse highlights the notion that hospitality is an act of selflessness, where the host's personal wealth and resources are willingly shared for the sake of honoring the guest.

Honoring the Guest. In the third part, **"Tutgıl konuk ağırlığ"**, Kashgari highlights the supreme importance of honoring the guest. In Turkic culture, the guest is seen not only as an individual to be treated with respect but as a source of prestige and social value for the host. The guest's presence is symbolic of the host's reputation, and as such, a host who fails to honor their guest risks losing face in the community. This social understanding underscores the centrality of hospitality to personal and collective honor in Turkic society.

Social Recognition and Fame. The final line, **"Jazsun jaşığ buzunke"**, connects the act of hospitality with social recognition. The phrase suggests that by treating guests with respect and kindness, a person earns fame and respect within the broader community. This idea illustrates how hospitality serves not just the individual host but also their entire social circle, as a well-regarded host is likely to be viewed favorably by others.

Lexical and Semantic Analysis. To further understand the significance of the passage, we must look at the lexical and semantic choices that Kashgari makes. The words used in this passage reflect not only the practical aspects of hosting but also the deeper moral and social values associated with it.

- **"Körklüt"** (beautiful), **"Tonuğ"** (dress), and **"Ezenge"** (for yourself) indicate the importance of self-care and the presentation of oneself with dignity, establishing the host's responsibility to maintain personal honor while fulfilling the obligation of hospitality.
- **"Tatlıg"** (sweet), **"Aşığ"** (food), and **"Azünke"** (to share) highlight the generosity expected in hospitality, reinforcing the idea that offering food to guests is a sacred duty, a manifestation of the host's goodness and willingness to give.
- **"Tutgıl"** (keep, respect), **"Konuk"** (guest), and **"Ağırlığ"** (weight, respect) emphasize the deep respect and reverence that must be shown to the guest. The words suggest that hospitality is not merely about providing material goods but about honoring the guest as a person of significance.
- **"Jazsun"** (spread), **"Jaşığ"** (fame), and **"Buzunke"** (spread to the public) illustrate the broader social and public dimension of hospitality, showing how one's treatment of guests impacts their reputation and social standing.

Through these words, Kashgari conveys that hospitality is not merely an act of generosity but a practice intertwined with personal and social honor.

The Social and Moral Dimensions of Hospitality. In addition to the material aspects of hospitality, Devonu Lugotit Turk also delves into the moral and spiritual dimensions of hosting guests. Kashgari's work stresses that hospitality is not only a social obligation but a moral imperative, deeply connected to notions of kindness, respect, and spiritual integrity.

One of the key verses that illustrates this moral duty is:

"Do not sprinkle hot ashes on someone who comes to you with a smile, but welcome him with pleasant words and respect."

eISSN: 2349-5715 pISSN: 2349-5707

Volume: 12, Issue 02, February-2025 SJIF 2019: 4.702 2020: 4.737 2021: 5.071 2022: 4.919 2023: 6.980 2024: 7,662

This line speaks to the heart of Turkic hospitality—treating others with kindness, regardless of their background or appearance. A good host, according to Kashgari, is one who is not only generous with material resources but also warm-hearted, offering not just food but also respectful words and positive energy. This is a reflection of the Turkic belief that hospitality is a reciprocal act that enriches both the host and the guest.

Another important verse states:

"If a poor, helpless, stranger guest comes..."

This line underscores the idea that hospitality is extended to all guests, regardless of their social status or economic standing. The moral message here is clear: a good host does not discriminate based on wealth or social class. Regardless of a guest's background, the host's obligation is to treat them with dignity and respect.

The Decline of Hospitality in Turkic Society. While Devonu Lugotit Turk emphasizes the importance of hospitality, it also reflects a growing shift in Turkic society. The text alludes to a time when the tradition of welcoming guests with warmth and generosity was beginning to decline, signaling a transformation in social values. One key passage that hints at this change is:

"Bardi eran konuk, körüb kutqa sakar, kaldı ja uwz uyuk, körüb ewni jikar."

This verse speaks of a time when people who once viewed guests as a blessing had disappeared, and a new generation emerged that was less inclined to welcome strangers. The verse highlights the decline in the warmth and openness that once defined Turkic hospitality. Where once guests were seen as bringers of joy, they were now viewed with suspicion or even fear.

Changes in Social Dynamics. The reluctance to honor guests in later Turkic society suggests a shift in social dynamics. The practice of hospitality, once a source of prestige and honor, began to face resistance, particularly as Turkic societies evolved and became more urbanized. As security concerns grew and societal structures changed, the open-hearted welcome that had characterized Turkic hospitality was replaced by a more cautious, guarded approach to outsiders.

The Fear of Strangers. The verse also reflects a broader cultural shift towards self-preservation and the fear of strangers. In an era of increasing political instability and societal changes, the notion of welcoming a stranger with open arms began to be overshadowed by concerns for personal safety and social order. This fear of the unknown stands in stark contrast to the earlier emphasis on warmth and trust, suggesting a significant transformation in the values of Turkic society.

Conclusion. Mahmud Kashgari's Devonu Lugotit Turk offers invaluable insights into the cultural, social, and moral fabric of the Turkic peoples, particularly in its treatment of hospitality. Through the verses analyzed in this article, we see that hospitality was considered a sacred duty, deeply intertwined with personal honor, social reputation, and moral integrity. Kashgari's work not only provides lexical and semantic information but also reflects the spiritual and philosophical values that underpinned the Turkic approach to guest-host relationships.

Although the decline of traditional hospitality is evident in later parts of the text, the core values of generosity, respect, and honor continue to resonate in Turkic culture today. As such, Devonu Lugotit Turk serves as a lasting reminder of the profound role that hospitality played in fostering social cohesion, moral responsibility, and community harmony in Turkic societies. The timeless principles found in this ancient text continue to offer valuable lessons for maintaining cultural integrity and fostering goodwill in today's world.

References:

1. Kashgari M. Devonu Lugatit Turk – Tashkent: Fan, 1960.
2. Yuldoshev B. Ancient Turkic written monuments – Tashkent: Ma'naviyat, 2008.

eISSN: 2349-5715 pISSN: 2349-5707

Volume: 12, Issue 02, February-2025 SJIF 2019: 4.702 2020: 4.737 2021: 5.071 2022: 4.919 2023: 6.980 2024: 7,662

3. Abdurakhmonov H. Traditional values of Turkic peoples – Tashkent: Uzbekistan, 2015.
4. Hojiev A. Sources in the Turkic language and their linguistic analysis – Tashkent: Akademnashr, 2019.
5. Rashidov A. Ancient Turkic poetry – Tashkent: Fan va tehnologiya, 2021.