

May the Thieves Burn in Hell: Corpus-based discourse analysis of Bata-blessings in Kazakh  
politics

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I also want to thank my sister, Saltanat, who has supported me throughout the five years of my university journey. Her support made me feel seen and special.

[NOTE OF TRANSLATION AND TRANSCRIPTION]

The english translation and the cyrillic transcription were done manually by me, a native kazakh speaker. I take full responsibility for the mistakes. I chose Cyrillic over Latin transcription due to the fact that the debate over Latinization is not over yet and Latin script remains to be less accessible for most readers.

The primary purpose of the translation was to keep the meaning, not the rhythm. I have deliberately avoided interpretive embellishment, so even in the places where the metaphors were used, the translation remained quite literal and interpretations were provided later in the analysis section.

Where excerpts are drawn from other sources like books and scholarly articles (in the introduction and literature review sections) the accompanying translations were also taken directly from those sources and are not my own.

## I . Introduction:

This study was inspired by archival footage of a famous Kazakh poet, Shaken Abenov, giving *Bata*-a traditional blessing-to Kazakhstan's first president, Nursultan Nazarbayev, in 1991. Recently this video resurfaced on social media, where Kazakh citizens expressed their views about the ineffectiveness of the *Bata*-blessing delivered 33 years ago. The video includes a bold statement that resonates differently with Kazakh citizens in 2024: "If for some reason he (the president) makes mistakes, he must apologize and fix them" (Appendix, recording 1). Such statements, which seem unthinkable in 2024, demonstrate how *Bata*-blessing has changed over time and how important it has been to Kazakh culture.

*Bata*-blessing is an oral tradition common among Turkic nations which is rooted in the profound belief of the power of words (Word Magic) in “the elimination of dishonor and adversities and bringing welfare” (Mashimbayeva et al, 2021, p.2). The name ‘*Bata*’ is rumored to come from the very first Quran verse ‘*Fatiha*’ (Nadilbekkyzy, 2023). However, similar oral traditions rooted in shamanistic belief in other Turkic nations, such as ‘*Algys*’ in Sakha (Dmitrieva, 2016) and ‘*alkysh*’ in Uzbek and Karachais (Efendiev, 2021), might challenge that view. Even though there is a considerable debate whether *Bata* is an Islamic tradition or not, it is believed that religion affected this tradition heavily. Many of the *Bata* blessings start with the mention of Islamic deity “Allah” or prophet “Muhammet”. From a linguistic standpoint *Bata*-blessing is in third person imperative form (May he be wealthy, Let him be happy etc). Embedded in Kazakh poetry and literature, *Bata*-blessing was always part of a Kazakh persons’ life following him from his birth till his death: birthdays, *Tusaukeser toi* (celebration when baby just starts walking), *Nauryz*- New Year celebration, *Kyz Uzaty*- where girl leaves her family to marry someone, then *Uilenu toi*-weddings. It proves the strong belief the nation has in the life-changing power of the *Bata*-blessing.

Beyond personal milestones, the practice of *Bata*-blessing has also appeared in politician-citizen interactions before. The very first written mention of *Bata*-blessing is the one given to the ‘khan’/ruler’ by the legendary Turkic lyricist Korkyt ata in “The Korkyt ata book”. Korkyt ata’s “*Ak bata*” to the khan during his son’s wedding celebration states the following (A. Konyratbaev & M. Abdyldaev, p. 57):

<p>Өміріңше асқар тауың құламасын,  Көлеңкелі дарағың солып, қуармасын.</p> <p>Ақ сақалды әкеңнің барар жері жұмақ болсын,  Ақ шашты анаңның жүрген жері саялы тау  болсын.</p> <p>Сенің құдай ұлыңнан, туғандарыңнан  айырмасын.</p> <p>Көзіңді жұмғанша құдай сені ақ дініңнен  айырмасын.</p> <p>Сіз бен біз құдайдың дидарын көрелік, аумин!</p>	<p>May your firm-rooted black mountains never be  overthrown.</p> <p>May your great shady tree never be cut down.</p> <p>May your white-bearded father’s place be  paradise.</p> <p>May your white-haired mother’s place be heaven.</p> <p>May He never part you from your sons and  brothers.</p> <p>May the end of days not part you from the pure  Faith. May those who say ‘Amen’ see His face.</p>
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*Source: Translation from Geoffrey Lewis. The book of Dede Korkut Kitabi Dădă Gorgud. 1974. p. 87*

As the roles of the government workers have evolved, so too has the content and function of Bata-blessing. Bata-blessing is a sacred practice and the person who ‘gives’/ ‘delivers’ it has to be an elder who is well-respected and beloved by the community to whom he is going to give it. The correlation exists now, as citizens invite politicians to give blessings to them or their kids, in hopes that their kids will become a significant social figure like them, and on other occasions Kazakh elders will initiate to give Bata to the politician as a sign of courtesy.

This thesis is a study of Bata-blessings based on the corpus of 15 examples collected. This study categorizes the purposes of Bata-blessings directed to politicians into three distinct types: (1) blessings for personal well-being, (2) blessings used as tools for advice or guidance, and (3) blessings intended as subtle critiques of the current political situation in Kazakhstan.

#### Research Questions:

The primary research question is: “ How does Bata serve as a sociopolitical critique tool and how has it evolved?”

Followed by several secondary questions:

1. What impact does the position of the politician receiving Bata have on the form and language of the Bata blessing?
2. How does Bata change based on its social context? Are there any differences between the Bata given in the ministry house (formal setting) and Bata given to a politician in the citizens house (informal setting)?
3. What are the perlocutionary effects of the Bata-blessing on politicians? How do politicians respond?

## II. Literature review:

Before getting into details of the study methodology, the overall political situation in Kazakhstan must be presented. This research aims to analyze Bata-blessings recordings starting from 1991. The political situation is complex, characterized by the decline in trust in politicians and active suppression of opposition figures. According to Sapsford et al (2015), for the last decade the number of people who believe in the current existence of freedom of speech in the country alongside with the trust in the government has decreased. Burkhanov and Collins (2019) have categorized competing beliefs of the current nation as follows: civic, critical and nostalgic people. Critical citizens are the individuals who support democracy and openly state their negative evaluations of current politics, civic citizens are inactive/disinterested individuals who have blindly supported the current institutions, and nostalgic people are the one who are 'nostalgic' about the previous Soviet regime and want to return it. This knowledge of political culture will help us to better interpret the interactions in the analysis.

As a post-colonial country Kazakhstan has many issues when it comes to politics. Despite its rising economic power based on its natural resources, what happened in the 20th century completely changed the social part of Kazakhstan, namely migration of russians and non-kazakh nationalities resulting in Kazakhs becoming a minority in their own country, and language policies that consistently discriminated Kazakhs' place in Kazakhstan. It made it quite impossible to create a national identity of Kazakh people with its language and culture. Kazakhstan has the highest number of ethnic diversity among other post-Soviet countries. According to Dave (2007), Kazakhstan has failed to create a democratic country and still follows the legacy of the Soviet Union government. Dave argues that focusing on pleasing the Russian ethnic community keeps the Kazakh language underdeveloped and marginalized.

Public discourse, both on social media and in everyday conversations, mostly revolves around the two topics of language and corruption. One significant example of this is the text from Eva-Marie Dubuissson’s (2010) analysis of Aitys, another Kazakh oral tradition, an improvisational poem duel which became a voice of sociopolitical critique in post-Soviet Kazakhstan. The example states:

Жерімнің астын сатып үстін сатып Аты барда заты жоқ қазақ тілі, Орыс тілдің қолына су құйып жүр.	They sell what is on the land, under the land Kazakh language has a name but doesn’t exist, [they] pour water over the hands of Russians.
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Source: Translation from Eva-marie Dubuissson. *Confrontation in and through the Nation in Kazakh Aitys Poetry*. 2010. p. 108

In the first two lines Aitysker (person/akyn who participates in Aitys) expresses direct criticism, showing his awareness of the land being sold to foreign countries, the marginalization of Kazakh language. In the last line he states the unfair generosity of Kazakh leaders towards Russians in pouring water over their hands like a child does to the elders in Kazakh traditions (Dubuissson, 2010). Aitys and Bata-blessing are different, as participants in the Aitys in most cases are Kazakh poets, while in Bata-blessing the participants are citizens and politicians. However, this example just proves that oral traditions are used to address contemporary political debates.

The gradual transformation of *Bata* into a tool for sociopolitical critique aligns with Kazakhstan’s historical tradition of “freedom of fair speech.” The etymology of the word “Kazakh” itself is rooted in the notion of freedom, reflecting the nation's origins as a society formed by individuals that broke away from existing legitimate authority (Lee, 2015). According to Shangirbayeva (2023), in the history from 15th to 18th century there are records of Kazakhs using freedom of speech/ freedom of fair-word to express their opinion by stating their concerns and criticism in rhythmic poetic form in public. One of the best examples of freedom of fair word would be Akhan-zhyraus' concerns and anger expressed to the khan in the following text:

Ай ханым мен айтпасам білмейсің	Ay, my lord khan, you will not know until I
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Айтқаныма көнбейсің	tell you,
Шабылып жатқан халқың бар	But you would not admit it when I say,
Аймағын көздеп көрмейсің	Your people were being attacked,
Қымыз ішіп қызарып	But you wouldn't see their terrain.
Мастанып, қызып терлейсің	You look red, tipsy and excited drinking qumyz

An important aspect of this study is its focus on citizen and politician interaction. The presence of similar genres in different cultures could have served a great benefit for comparative analysis, however, so far, Bata-blessing stands as the only example of a face-to-face, traditionally poem-like oral practice. And notably, only recently have scholars started researching politician-citizen interaction. For instance, Hofstetter and Stokoe (2015) examined offers of assistance in politician-constituent interactions. Although distinct from Bata, their work demonstrates the strategic use of language to manage the expectations of the contextual change that also exist in Bata-blessings. About the general interaction Hendricks, who has surveyed 51 political figures, says that most of the interaction that happen in formal settings are too structured and represents the opinion of large groups and they (politician) rather prefer informal settings (outside of the official meeting) where they could strengthen their bond and will prioritize the suggestions and complains in those interactions.

Before the analysis of the new forms of Bata-blessing, it is essential to examine the small number of existing studies in this theme. The first and the most common usage is a form of simple wish that appears in everyday activities, as when someone going for a long road trip is told “Жолың болсын” - (May your road be open) or after finishing the meal “Дастарханға береке берсін, Әруақтарға тие берсін”- “May the table be blessed and may it reach to our ancestors”. Most of the blessings as a wish are directed to the Deity and invoke divine support. There is also a *Teris Bata* or “Reverse *Bata*” that functions as a curse and is used rarely and primarily found in literary sources. Mashimbayeva et al. (2021) note that *Teris Bata* is typically given by parents to their children as an extreme form of disapproval.

The Second usage of Bata-blessing is as an upbringing (Taerbiye) education tool. According to Dubuisson (2017) “ Bata is critical for the younger generation to ‘take the right steps’”. Despite having the third imperative form, that most will consider directed to the deity, it ‘tells’ the youth what to do, subtly instructing them on moral and social expectations:

Ниеттері ақ болсын	May their wishes be white/pure
Бейнеттері пәк болсын	May their labour be unblemished
Мұраттарын асыл қыл	Make their goals most valuable.

In this short example the context of the words are rather directed to the kids to keep their intentions pure, avoid wishing harm upon others, and engage in fair labor. This type of Bata is given during key milestones in a child’s life- from Tusaukeser and Sundet toi, to birthdays, weddings, and the start of a new job. It is usually delivered by a parent or grandparent, reinforcing their role in the child’s moral and social upbringing.

The following sections will include the methodology of the capstone project, classification of results, and the discussion of findings in detail. The results from the data collection will be compared and analyzed in relation to existing research on the functions of Bata as a tool for Wishing Prosperity and Educational tool.

### **III. Research Design/ Methodology:**

This study analyzes Bata-blessings given to politicians in Kazakhstan from 1991 to the present. Data was collected from various social media platforms, including Tiktok, YouTube, Instagram, Facebook, and news reports. The dataset includes 15 Bata-blessings of various lengths, featuring politicians ranging from small village mayors to ministers and the president. Notably, all recipients were male, and all blessings were given by male citizens.

Data was selected based on two important features: (1) Videos must be labeled with the term "Bata," such as "At the annual report to the population, Nurlan Nogayev (minister) received a Bata from a citizen" (2) If the label excluded such terms Bata was distinguished from other forms of wishes by its characteristic gesture: hands raised to chest level, palms facing upward and close together, followed by a concluding motion resembling "washing the face"<sup>1</sup>.

When conducting online data research for Bata blessings a significant amount of data was found including numerous websites, reports and news of politicians receiving or giving Bata. However, most of them were news reports that lacked the quotation of the social text, so they were not included either in the statistics below or in the analysis. Even though the project was initially planned as a Critical Discourse Analysis, it will not incorporate a deep analysis of non-verbal cues, such as eye contact or body orientation. According to Van Dijk (2009), critical discourse analysis as a method faces a problem of considering every single structure building it starting from "grammatical, pragmatic, interactional, stylistic, rhetorical, semiotic and ending with narrative etc". These methodological limitations shape the current analysis focus on the linguistic content of the *Bata*, the context in which it was delivered, and the available information about its participants.

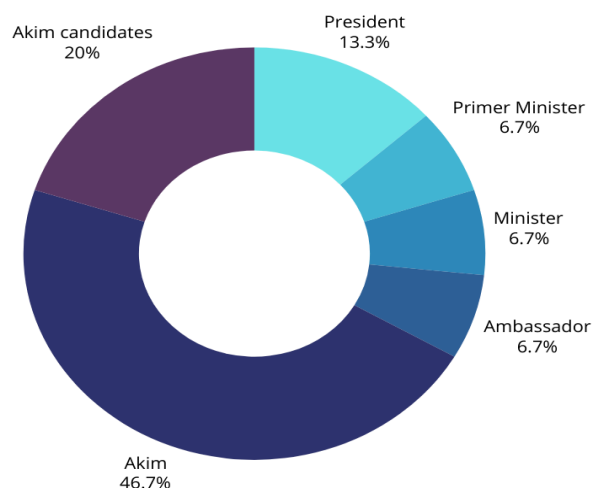
- 
1. The gesture called "Қол жаю"(Kol Zhayu) is used in different contexts including giving blessings or praying (making a dua). Its origin remains unclear, and is a debate if it is exclusively rooted in Islamic practices or if it predates Islam. But the gesture itself means: [heavenly grace falls on the palms folded in a form of a cup and running the palms over the face means appropriation/reception of that grace.](#)

All collected *Bata*-blessings were transcribed and translated manually. When it comes to the content, while transcribing every recording a pattern was observed, based on which the most common three categories of *Bata*-blessings were discovered. Besides, the content analysis also included the reputation and the overall background of the politicians combined with big social discourses and the background knowledge of the citizens themselves. Then *Bata*-blessings were sorted into categories based on their role: exchange tool, guideline, or criticism. Sometimes the data had patterns that belong to more than one category, those were sorted according to the category they leaned towards most.

### **Statistics: Who initiates the Bata?**

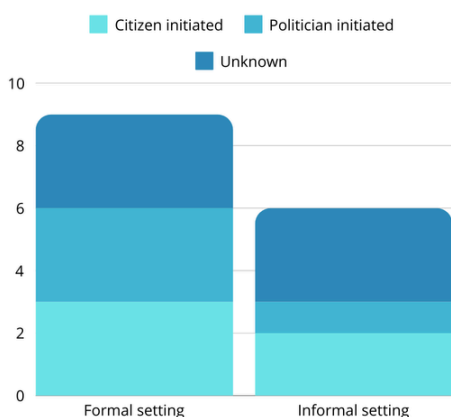
Before diving into the analysis it is relevant to answer the question: Who initiates the *Bata*-blessing interaction and how it affects the content of the *Bata*? A detailed examination of 15 recordings results in quantitative data on the frequency of *Bata* blessings given to politicians, showing an annual increase in the number of recordings in which the public delivers *Bata* blessings to politicians. Akims (mayors) of cities and villages receive the highest number of blessings, while politicians in higher positions receive fewer blessings. This distinction is largely due to the greater accessibility of local politicians compared to those in higher positions. Politicians of higher social status mostly receive *Bata* in formal context during annual reports sessions or meetings with the public, while the one who visits the informal settings like homes of the elders (World War 2 veterans' houses) are local akims/mayors. Despite the small dataset it is noteworthy that, despite the high hierarchical status of the politician, citizens do not hesitate to initiate the *Bata*-blessing interaction.

Bata in politics appear in different contexts, some of them are formal context, some are informal. Formal conditions include: annual reports/announcements meetings; polling stations; informal- cases when it is the politician visiting the elders/people give them Bata. It is not rare for Kazakh people to invite or visit certain respected individuals to get their blessing, based on this



**Figure 1. Percentage of politicians receiving Bata**

information it was expected that Bata given by elders in informal settings will be initiated by the politicians, as they initiated the visit. In the 2010's it was a special program from the president for local authorities to visit veterans' houses during holidays and congratulate them with gifts. Thus, based on this tradition, it was expected for most of the blessings in formal settings to be initiated by citizens, and in informal settings it would be the politician.



The results show only a third of all blessings in informal context were initiated by citizens, while in formal context the numbers for both citizens and politicians are the same. What does “initiated” mean in this case? It is when a person directly states either “Please give us your blessing” or “Let me give you my blessing”. In both of the cases citizens are the one initiating the bata.

**Figure 2. Who initiates the Bata-blessings**

It is important for the analysis, because previous research on politician-citizen interaction (Hofstetter & Stokoe, 2015) argued that speeches in the formal settings have a tendency of

prioritising the opinion of the mass, while ‘more realistic’ conversations happen in informal settings and are more desired.

#### IV. Results and Discussion:

##### 1. Bata-blessing as an Exchange Tool:

Bata blessing is known as an exchange tool, rooted in the strong belief in word magic and deep respect for elders. People often organize special events, inviting guests, showing respect, and preparing traditional dishes with a rich dastarkhan solely to receive an elder's bata.

The act of requesting a blessing from an elder signifies their respected role in the society and highlights the weight their words carry for those receiving the blessing. Receiving such blessings is perceived by both those who give and those who receive them as tools for 'opening the road', clearing one's path from dangers and supporting the attainment of goals.

Psychologically, it can be understood as a form of verbal affirmation. Most of the Bata-blessing in the informal setting in this paper belong to this category.

There are several isolated cases where the utterance would not be considered a Bata if not explicitly labeled as such, often occurring when future-politicians themselves requested the blessing in a formal setting. One such instance took place at a polling station, where a citizen gave a Bata after receiving a shapan (traditional men's jacket) as a gift and as an elder was asked to give Bata to bring the participants luck:

Қадыр болып келп едім Хан болып шықтым ғой Рақмет	I came like a wanderer And Left like a khan, Thank you
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This serves as an example that Bata when it is used as an exchange tool may be used only symbolically, and at the same time as the ‘future-politicians’ asked for it and received it with good enthusiasm it showcases the respect towards elders’ words in general and why they have been selected as the one giving Bata. The man who gave the Bata is also revealed to be a well-known and respected individual in that specific region- aksakal Zhanayev. Also it was found that giving Bata at the polling station is not a new phenomenon. A review of publicly available posts on Facebook reveals multiple instances of such blessings mostly given by the first person who comes to the voting station. It also supports the ‘road-opening’ of Bata, because it already happens in the beginning of those important milestones we talked about in the introduction. Giving Bata right in the beginning of the voting serves as a wish/blessing that this voting season will go smoothly.

When Bata is initiated by the politician in this category citizens are surprised so what they say is mostly not the critique but rather non-Bata, or everyday-Batas’ that contain typical wishes on prosperity and health rarely combined with gratitude words.

However, it is still important WHO is getting the blessing? This category focuses on the politician's well-being, wishing him a happy life, table full of food and luck in their beginnings. For example, the following text in an informal setting occurred when the akim of North Kazakhstan oblast, Erik Sultanov, visited a war veteran’s house during New Year's in 2014.

Денсаулығың зор болсын	May your health be strong
Дастарханың мол болсын	May your table be full of food
Қайда барам десеңде	Wherever you want to go

Алдыңда тырым пырым жол болсын	May the road be easy/comfortable
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In these cases, informal Bata blessings frequently take place in the homes of citizens, particularly war veterans, figures well-respected by the nation for their courage and service. As veterans age and often become housebound, the president initiated a special program in 2014, assigning regional akims (mayors) to visit veterans during significant holidays to express gratitude for their service. This practice brings back that exchange tool role of the Bata, where the veteran's blessing acknowledges the politician's effort in visiting them. The dynamic is especially explicit in the 2016 example given to the akim of Taldykorgan city, Yermek Alpysov.

Бастарына саулық берсін	May they give you good health
Бала шағаларың аман болып	May your kids be safe
Ел іргесі аман болып	May the foundation of the country be safe
Әр уақытта Құдай жақсылықта кездестіре берсін	May there be a peace
Сыйлап келгендеріңе	May God make us meet only when there is good
Біздің жасымыздың келуіне байланысты	Due to our coming of age
Жүріп тұруымыздың ауырлығына байланысты	Depending on the severity of our health
Келіп мына құттықтағандарыңа көп рақмет	Thank you very much for visiting and congratulating us

It goes a bit off the rhythm but the purpose is included explicitly. Citizens view politicians as a very empathetic person. Despite very common negative view of politicians assuming that most of them are stealers it is the moment when citizen is speaking for himself and his family:

Денсаулығың зор болсын Дастарханың мол болсын Қайда барам десеңде Алдында тырым пырым жол болсын Жүргең жерін құт береке Аман жұрттық әкелсін Еліңе жайлы бол Халыққа қабылы бол	May you have strong health, May your table be plentiful. Wherever you wish to go, May open roads stretch before you. May the land you walk on bring prosperity, May you bring peace to those around you. May you be kind to your people, And may the people welcome you warmly.
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However, as it was claimed before the information and a social image of the politician also seems to play a role. The next bata was given to Yerbolat Dosaev, one of the most scandalous akims of the country. The text is in Russian as it was taken from a news report. It was uttered when in may of 2023 he went to congratulate a war veteran:

Позвольте дать свое благословение и бата. Я желаю, чтобы наш Казахстан процветал, Дети жили в мире и согласии. Здоровья и благополучия всем казахстанцам	Let me give you my blessing and bata. I wish for our Kazakhstan to prosper, children to live in peace and harmony. Health and well-being to all Kazakhstanis
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At the time of the blessing, Yerbolat Dosaev had only one year of experience as akim and already held a poor reputation, which worsened later. His term began on February 5, 2022, when he permitted a protest against himself<sup>2</sup>. While the intention behind this decision remains unclear, it could have been an attempt to position himself as an atypical politician. However, his later actions did not align with this image.

Within the year, he was known for failing to address the poor condition of public transportation, neglecting proper street lighting on streets, showing detachment from people's concerns in

public meetings, and he was claimed to have “rude defensive aggressive communication skills”<sup>3</sup>. So taking into account this information the veteran's blessing, while framed as an act of respect, performs a subtle yet powerful discursive shift. By excluding any direct wishes for Dosaev's personal success or leadership, the blessing symbolically displaces the politician from the center of the blessing. This absence of personalized praise, especially compared to other examples in this category of Bata can be read as a form of disapproval or social distancing. The blessing's focus on collective prosperity implicitly shows that disapproval.

The final example that belongs to the category of an exchange happened during a formal setting. Back in 2018 during the periodical report a citizen thanked Nurlan Nogaev, a well-respected ex-akim of Atyrau region and an ex-akim of Mangystau region. Bata served as an exchange tool for his fair service to the nation. Nurlan Nogaev is currently one of rare akims that are known for their good deeds during the crisis. He was an aim of Mangystau during the 2022 January protests.

A nationwide protest that started in the west regions of Mangystau and Atyrau led to the death of hundreds of citizens including elders and kids. However the only place where things remained comparatively calm and with no casualties were the regions under the control of Nurlan Nogaev. He immediately opened an accessible chat with citizens, he did not hesitate to meet the people and solve their problems and concerns.

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2. [“Dosaev, Leave”](#)

3. [Dosaevs' rude communication skills.](#)

That could be the reason for the exception from the other cases in this category:

Біз қазақ деген ер едік	We were Kazakh men
Өксіп жылап егілген	Sown with tears
Қабырғамыз сөгілген	Our ribs were broken
Аға сұлтан болды деп	Now that you become an Aga-sultan
Қуанып жүр жас балдар	Young children are happy
Ісінді Алла оңдасын	The light is shed on the ground
Патша болсаң әділ бол	May Allah support your actions
Қара қылды қыр жарған	If you are a king, be fair
Атырауда Исатай	That black-haired brave man
Бұрында өткен бабалар	Isatai in Atyrau
Әруағы сізді қорғасын	May Past ancestors's soul protect you

This particular Bata is also notable for its unique language, incorporating terms such as Aga-sultan and king, and referencing the struggles in the history of the Kazakh nation. The identity of the citizen giving the blessing remains unclear, as he is neither an akyn nor a writer. However, there may be a correlation between his rhetorical style and his possible affiliation with the Kishi Zhuz (a part of the Kazakh nation situated in west Kazakhstan). Kishi zhuz is well-known for being the warriors and defenders, always having that bravery to confront opposition. There is even a traditional saying about them: “Кіші жүзді найза беріп дауға қой”- “Give the spear to Kishi Zhuz and set them to dispute”. So this might be affecting the language and overall behavior of the citizen. However, it needs thorough analysis in future studies.

## 2. Bata-blessing as a Guideline:

The content of the Bata blessing in this category mostly focuses on giving directions or advice. Notably, this research identifies a new dimension of Bata-blessings: the use of the second imperative form like “Be loyal” or “Act fair” and the lack of rhythm. However, its identity remains as a Bata-blessing. According to Hanks (1987) discourse genres might remain relatively stable over time but they still can be a subject of manipulation and change.

There is a big correlation in this category also focusing on the well-being of the nation rather than on the politician, and in this case the politician is implicitly given those instructions as the one who has to contribute to the prosperity of the nation. For example, the following blessing given to the Prime Minister Saparbayev during his annual reports meeting was initiated by citizen during Q&A (Question and Answer) session:

Еңбек етіп еліңе	Serving your country
Халқына сондай жақын бол	Be close to your nation/people
Қазыбек бидей қадірлі	Be as precious as Kazybek bi
Төле бидей әділ бол	Be as fair as Tole bi
Панасызға пана бол	Be a shelter to the homeless
Баласызға бала бол	Be a child to the childless
Әділ шешіп әр істі,	Solving every case justly
Ақылы асқан дана бол	Be wise beyond reason

Although parts of this text may resemble an authoritative order, the references to historical figures such as Tole Bi and Kazbek Bi, judges and counselors of the Khans, suggest otherwise. Their well-known reputation for just service, familiar to every Kazakh person, proves that the Aksakal (elder) is

offering advice rather than commands.

Advice mostly took place in formal gatherings and to some extent are not always welcomed. Like in the above example in the video it is visible there is no physical response from the politician, he does not raise his hand to get the bata and when the citizen finished his speech, he was interrupted from his following speech with quick ‘thanks’. It to a certain extent contradicts the old “freedom of fair word” phenomena in Kazakh history, however so far it is an isolated case. Raising your hand in the Bata gesture is an extremely important aspect of the bata, especially for the recipient. There is an extremely popular [humor \(joke\)](#) about it too: when everybody just stops and immediately sits down because the Bata has started, everybody must be silent and stop everything that is the level of respect Bata requires. This example was one of the rare footage when a politician's presence (Prime Minister Saparbayev) was also included on the screen and we do not witness that respect here.

Advices took place on voting stations too, when an elder comes to vote for the local akim the election nominees ask them to give their Bata, and again this ‘road opening/bringing luck’ role of the genre is brought back. He clearly states the importance of loyalty,

Оо Бисмилляхи Рахмани Рахим	Oo Bismillayahi Rahmani Rahim
Алла жарылқасын	May Allah bless you
Алла қолдасын	May Allah support you
Реті кесе алды келсін	May the good come first
Атасызға ата болыңыздар	Be the father to the fatherless
Батасызға бата болыңыздар	Be Bata to the bata-less
Монтайтас округінің балдары	May the men of this village
Адал болып	Be loyal
Осы Монтайтасды сақтап	And treasure this village

<p>Артынан сайлауға Сендерге бата беремін.</p>	<p>And after that election I give you bata</p>
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Previously stated respect towards Bata is visible in the following expression “**Be a father to a fatherless, Be Bata to the Bata-less**”. In this short expression Bata is elevated to the same significance as a father figure, symbolizing protection, guidance, and moral leadership.

### 3. Bata-blessing as a Sociopolitical Critique tool:

The main research question is How Bata-blessing is used as a socio-political critique tool.

There are 3 main patterns that make the Bata-blessing a critique: first, the content often reflects ongoing social discourses of the time; second, the blessing is performed in the presence of a large audience; and third, unlike the Guidance category, the blessing maintains its third-person imperative form, with its mood remaining unchanged.

- A. Bata-blessing and social discourse: The residents of Musabek village in the Zhetysu region have gained access to natural gas. This is the eighth village in the Koxsu district to have a gas pipeline installed, reports [Qaz365.kz](http://Qaz365.kz). A total of 523,827,000 tenge was allocated for the construction of gas distribution networks and the main supply pipeline in Musabek village<sup>1</sup>. The construction work was carried out by the contractor LLP "Almaty Production Construction & Invest. At the event of celebrating and announcing this news, a citizen was asked to give Bata and he was given a mic (facing the journalists and audience) he said:

Ауылға енді газ келсін, Қуанып халқым мәз болсын. Бізғары кетіп суықтың, Мамыражай жаз болсын. Көмір жағып, күл төгіп Әйелдер енді тозбасын. Әділдік келсін қазаққа <b>Қалмайық күлкі мазаққа</b> <b>Халықты тонаған жемқорлар</b> <b>Түгелімен енсін тозаққа.</b>	May gas come to the village now. May my people be happy. May the cold be gone quickly, May it be a bright summer. may women no longer be worn out with burning coal and pouring out the ashes Let justice come to Kazakhs <b>Let's not get ashamed/ laughed at</b> <b>May the corrupt ones who robbed the nation</b> <b>Go to hell</b>
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The news was published in late 2023 (November), the same year several politicians in Kazakhstan were accused and arrested for corruption. One notable case was the former Minister of Justice, who was detained on charges of abuse of power, and Former Chairman of the National Chamber of Entrepreneurs "Atameken" Ablay Myrzakhmetov. Also, in 2023 the Kazakh government decided to use unusual tools to deal with corruption which seemed ridiculous and funny to the people, rather than a real solution: Posters with emojis or “Anti-corruption”<sup>4</sup>. The pills being Vitamin C in the jar named “Anti-corruption pills” given to participants at the skiing competition in 2019 in Pavlodar. So, there is a contextual connection between what is said and what was happening in the country.

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4. Posters with emojis or “Pills from corruption”:

<https://www.occrp.org/ru/ficher/askorbinka-cestnosti-i-antikorrupcionnye-aitysy-kak-v-kazaxstane-izobretaiut-novat-orskie-sposoby-borby-s-korrupciei>

However, even before this, Kazakhs had already turned the topic into a meme, mocking the irony of headlines such as *"Kazakhstan will teach Iraqi officials how to fight corruption."*<sup>5</sup> This headline also received a lot of public skepticism as people do realize the severity of the problem in Kazakhstan and teaching other nations when we can not solve it ourselves is not normal.

B. Contrary to popular belief, whether the blessings have sharp criticism in them has nothing to do with the role of the politician: presidents do not get more criticism compared to regional akims and mayors. However, a pattern found in all of the cases is the public. It might be caused by several hypotheses: a) More eyes gives more courage for the person to say what they have in mind. Being all alone with your family and the politician with its team in your own house might bring protective feelings towards your family and yourself. Which might be supported by famous cases of mysterious "suicides"/ deaths of political activists in the beginning of the 2000s. Or b) It might be caused by the responsibility of speaking for the 'mass' and not only for himself and his family in his house. As an individual chosen for hundreds of people during public events, it is expected to address the issues and concerns of the masses rather than personal issues. Or c) It is also considered rude to start criticising the person who made a certain effort to come to your house and acknowledge your service.

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5. Kazakhstan will teach Iraq on how to deal with Corruption:

<https://informburo.kz/novosti/kazahstan-nauchit-gossluzhashchih-iraka-borotsya-s-korruptsiy.html>

C. To criticize the politician Bata-blessings loses its well-known content, it is no longer about the well-being of the politician nor “ may you be happy and healthy”, rather “may the corruption finally end”. However, considering the “Guideline” category where blessings adopt the second-person imperative, in critique Bata-blessings the third-person imperative remains. Citizens often refrain from directly addressing politicians with commands like “(You) Do Not Steal” instead say, “May the liars suffer in hell.” This linguistic choice shifts the critique from direct advice to an implicit warning, allowing the speaker to voice discontent without overt confrontation.

The next example is what has motivated me to write this capstone project. On December 10, 1991, the first presidential inauguration in the history of Kazakhstan took place. Nursultan Nazarbayev solemnly took the oath of office as head of the state after his victory in the first national elections held on December 1, 1991 where he got the support of 98.7 percent of votes. For his inauguration he invited the Kazakh writer and poet Shakir Abenov, who was well-known for openly criticizing the Soviet regime in his poems, and who needed to hide from the authorities until the very end of the soviet regime. As it states it contains in itself all the crimes that the poet has faced during his life, and some big social discourses of the late Soviet times:

Ол негізгі батаны Нұрсылтанға халықтың батасы.	That main bata is the blessing of the people for Nursultan.
Ол үшін үш міндет атқару керек: Бірінші- жұмыскер, диқаншы, мал өсіруші шаруалардың еңбегіне ысырап жасатпай дұрыс басшылық беріп бақылап отыру.	For this, three tasks must be performed: First- for workers, farmers, livestock breeders, the president needs to provide proper guidance and control the work of farmers without wasting it.

The poet was born in 1901 and has seen all the struggles Kazakh people went through in the 20th century. So, by the just treatment towards workers, farmers and livestock breeders he speaks from his experience of forced collectivization that took place during 1930s where 1.5 million Kazakhs were killed, and the virgin lands campaign in the second half of the 1950s, the use of the virgin lands to meet the needs of post-war soviet nation just led to serious environmental issues like stocks of valuable hunting and the soil were almost completely destroyed.

<p>Екінші-халыққа зиян келтіретін зорлық зұлымдыларды аяусыз жаза беріп тыйым салу.</p>	<p>Second- Prohibition of violent criminals, who harm other people by mercilessly punishing them.</p>
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The second line: seems quite a general and obvious task that does not require mentions.

However, considering the crisis and surge of criminal bands in the late 1980s and early 1990s following the collapse of the Soviet Union, the akyn might have specifically highlighted it to signal that the new leader must ensure the punishment of violent criminals and urgently restore control over rising crime rates. One of the best examples, which is well-known not only in Kazakhstan but in neighboring countries, is the serial killer Nikolay Zhumagaliev, a cannibal whose victims were mostly women. In August of 1989 he escaped the psychiatry clinic and was noticed in Moscow, that was the moment he created this fear in all of the Soviet citizens and became an international criminal and a huge discourse. A violent criminal escaping from a clinic in Almaty and arriving in Moscow shows how nonfunctional the police of that time were. It is the same time period where the fall of the Soviet Union led to the major organized crime circles in Kazakhstan (Shelley, 2022).

<p>Үшінші- әлдеғандай себептен өзі қателесе, халықтан кешірім сұрап өз қатесін өзі түзеу. Ал бұны халық беретін бұны негізгі бата дейміз.</p>	<p>Third- if he makes a mistake for some reason, he apologizes to the people and corrects his own pocket. And we call this the main bata that is given by people.</p>
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This is straightforward criticism- it is friendly but also a kind of a warning that if mistakes take place Nursyultan needs to accept that he made a mistake and apologize. Kazakhs were trying for several centuries to get their independence back, so the poet might have expected that the leader would make mistakes: he approached it with kindness and pointed out the important thing is the leader apologizing for his mistakes and fixing them. This Bata-blessing is what has started our nation and based on the background of its participants it illustrates the complex transition the nation was experiencing at the time: new beginnings shaped by lessons of the past and emerging ideas of genuine leadership rooted in care for the nation.

A notable fact about the context of this Bata is that before giving blessings to the president, the editor of a famous newspaper came from the city to akyn's village and tried to prepare his bata/to add some words. However, Shakir Abenov did not give in, saying: “«Оған саспа, ол кезде Алла өзі ауызға сөз салады»<sup>6</sup> "Don't worry, in the moment God himself will put words in (my) mouth." Today this method of improvisation and free speech would be less likely to happen.

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6. Shaker Abenov about the content of the bata:  
<https://qazaquni.kz/rukhaniyat/73528-elbasyina-bata-bergen-sh-kir-ben-lyinyi>

Even Mr Abdildyn (Ex-Chairman of the Supreme Council (1991-1993)) says “On the eve of gaining independence, people had great hopes, they pinned their hopes on the president, and they trusted his entourage. Now the people are not allowed to see the president; they are afraid that he may not like the words of even the elected elders”. He assumes that the Bata blessing was forgotten by the president and states that starting from the day one Nazarbayev wanted to take all the power to his own hands (Serik Abdildins’ exclusive interview in 2016).<sup>7</sup>

Another example is from a youtube video posted on February 19, 2020 of a veteran giving his blessing to the akim of Almaty, Sagintayev.

<p>Қазақтың атына кір келтірген, Сыбайлас жемқорлық , Өтірік, мақтаншақтық заңбұзушылық, екіжүзділік өтірік айтатындардың бәрі жойылып Жақсылық жағы төрге келсін Еліміздің егемендігі ұлы даламыз нығып</p> <p><b>Рухани жаңғыру жөнінде қойған бағдармалардың бәрі орындалсын</b></p> <p>Орындалып көк байрағымыз аспанда жілбіреп Қазақ елін жылдан жылға дамытып Еліміз дами берсін</p>	<p>Let Corruption that tarnished the Kazakh name Lies, pride, Lawbreakers, hypocrisy, Let all those who lie be destroyed Let the good side prevail. Let the sovereignty of our country is strengthen</p> <p><b>Let all your plans for “Ruhani Zhanghiru” be fulfilled</b></p> <p>Our blue flag is flying in the sky Developing the Kazakh country from year to year Let our country flourish</p>
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7. Serik Abdildins’ exclusive interview on what was happening during the very first years of independency:  
<https://rus.azattyq.org/a/kazakhstan-nezavisimye-lydi-abdildin/28084704.html>

The lines “Let corruption that tarnished the Kazakh name... be destroyed” and “Let all those who lie be destroyed” indicate frustration with widespread dishonesty and unethical governance. However, unlike general cynicism toward politicians, the veteran’s words suggest an informed critique. This implies a level of political awareness, recognizing both flaws and the potential for reform. The mention of Ruhani Zhangyru, a state-led modernization program, further highlights this. Implemented in 2017, the program aimed to strengthen national identity, with major initiatives such as the shift to the Latin alphabet. While this transition was controversial, the veteran’s blessing expresses support for its successful implementation. When it comes to the list of crimes in Bata it is not addressed to the politicians only but workers who participate in these activities. Around the time when this bata was uttered the tax corruption scandal occurred in January 2020, where Almaty tax officials were suspected of systematically accepting bribes, providing contemporary context for the Bata’s concern with dishonesty<sup>8</sup>. This case, where entrepreneurs allegedly paid 30,000–40,000 tenge in bribes instead of legal taxes, reflects systemic corruption that harms both governance and the economy.

By calling for an end to corruption, lies, and hypocrisy, the Bata implies that such issues are not limited to politicians alone but extend to society as a whole. This aligns with Kazakhstan’s broader discourse on responsible citizenship, suggesting that true national renewal requires moral integrity from both leaders and citizens.

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8. Tax corruption. [https://tengrinews.kz/kazakhstan\\_news/nalogovikov-almatyi-zapodozrili-v-korrupsii-388863/](https://tengrinews.kz/kazakhstan_news/nalogovikov-almatyi-zapodozrili-v-korrupsii-388863/)

## **V. Conclusion:**

The purpose of this capstone project was to investigate the role of Bata blessings given by citizens to modern day Kazakh politicians. The study attempted to find the underlying motivation of those blessings to examine whether they align or differ from the Bata-blessings used in its usual contexts.

The research hypothesis was about the existence of minimum three categories of these blessings: 1. Bata as an exchange 2. The guideline 3. Socio-political critique concept. The major findings of the study are: a. When used as an exchange tool the content will concentrate on the recipient's prosperity, when used as a guideline it includes names of famous influential kazakh figures and a critique Bata will always be uttered in formal settings. In critique category citizens giving bata will have a certain knowledge of current political situation and news of the time. In these moments, long-standing tensions find verbal expression, with corruption frequently emerging as a central theme. This demonstrates how Bata-blessing serves not only as a cultural ritual but also as a subtle yet powerful form of socio-political critique in contemporary Kazakhstan.

Additional studies could be conducted to either prove or disprove the analysis by (1) including a bigger amount of data and (2) interviews with citizens who have given Bata to politicians. Ask them the following questions: what was the purpose of their Bata, what do they think of the politician, was their text memorized or improvised and most importantly, if their views of the politician is different or somehow opposes what they have said in their Bata like: a negative impression of him, but Bata includes appraisal and belongs to the category of exchange tool concentrating on politicians' personal well-being, then why did they chose that and vice versa.

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## VII. Appendix:

1	1991	<p><u>Батаның екі жолы бар бірі негізгі бата, бірі лебізді бата.</u></p> <p>Ол негізгі батаны Нұрсылтанға халықтың батасы. Ол үшін үш міндет атқару керек:</p> <p>Бірінші- жұмыскер, диқаншы, мал өсіруші шаруалардың еңбегіне ысырап жасатпай дұрыс басшылық беріп бақылап отыру.</p> <p>Екінші-халыққа зиян келтіретін зорлық зұлымдыларды аяусыз жаза беріп тыйым салу.</p> <p>Үшінші- әлдеғандай себептен өзі кателесе, халықтан кешірім сұрап өз қатесін өзі түзеу. Ал бұны халық беретін бұны негізгі бата дейміз.</p> <p>Ал лебізді бата–ол осы отырған халықтың аңсаған арманы келешектен тілеген тілеуі ал. Хақ Тағала қадіреттілері халқымыздың Береке бірлігін нығайтып, халық сүйіп сайлаған Нұрсылтанның абырой ата</p>	<p>There are two types of bata, one is Negizgi bata(the main bata) and the other one is the Lebizdi bata blessing. That main bata is the blessing of the people for Nursultan. For this, three tasks must be performed:First- for workers, farmers, livestock breeders. The President needs to provide proper guidance and control the work of farmers without wasting it. Second- Prohibition of violent criminals, who harm other people by mercilessly punishing them. Third- if he makes a mistake for some reason, he apologizes to the people and corrects his own pocket. And we call this the main bata that is given by people. And Lebizdi bata blessing/Bata edification is the longing dream and wishes about the future of the people who are sitting here. May God strengthen the unity of our people and (for) Nursultan, who was elected by the people, May he become famous in the world and may he be captured in history books as a well respected one. May the terrible habit of harming the people vanish and may our</p>
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		<p>даңқы өсіп әлемге әйгілі боп тарихтың дәптерінен тіркелсін. Халыққа зиян келтіретін сұмдық әдет жойылсын, Бір жерден қол бір ауыздан сөз шығарып Халқымыз –inaudible. Аумин</p>	<p>From one land may people speak freely. Our people (inaudible). Amen.</p>
2.	1991	<p><u>Ата: Жүргенде жолыңыз болсын.</u>  Жолыңыз болсын ( handing him kamchi)  Назарбаев: Рақмет  Ата: Қыдыр ата сіздің жолдасыңыз болсын деп тілейміз.  Осы шалдардың бәрі сіздің жүріс тұрысыңызды соншалықты ризалықпен тындап отырамыз.  Ал енді Қонаев Дәкеңнің орнына бар есімің одан да көтеріле бер Қонаев Дәкеңнің жасын бергір, Қонаев Дәкең 3 жылдан аса уақыт басқарды сен жүз жылдам басқара беріңіз Қазақстанды Назарбаев: Онша басқаруға болмайды ғо.  Жүз жыл басқарамын деп бүлдіріп аламын ғо</p>	<p>BG: Good luck on your journey.  Good luck to you.  Nazarbayev: Thank you  BG: We wish Kydyr ata to be by your side. All these elder guys here are always watching your behavior with such happiness. <i>inaudible</i> And now (you came) instead of Konaev Dakeng, (may) your name will rise even more. Konaev Dakeng, (may you be) given the age of Konaev Zhakeng. Konayev Dakeng ruled for more than 30 years, you can rule Kazakhstan for 100 years.  Nazarbayev: You can't rule that long.  Nazarbayev: I'm going to spoil it/ruin it ruling for a hundred years</p>

		<p>Ата: Өздеріндей балалар өсіре беруіне тілектеспіз Алла тағалам құлағына шалынсын. Аумин</p> <p>Назарбаев: Көп рақмет.</p> <p>Ата: Ааа ия рақмет.</p> <p>Назарбаев: Жүргізіп жатқан саясаттың бәрлығын сіздердің құттап отырғандарыңызға қолдап отырғандарыңызға көптен көп рақмет.</p>	<p>BG: We wish for children to grow up to be like you, may God bless you. may angels receive these prayers. Amen</p> <p>Nazarbayev: Thank you very much.</p> <p>BG: Ahhh yes thank you.</p> <p>(Handshake)</p> <p>Many thanks to those of you who support our ongoing government policy.</p>
3	2014	<p><u>Береке берсін басыңа</u></p> <p>Қыдыр ата келсін қасыңа</p> <p>Денсаулығың зор болсын</p> <p>Дастарханың мол болсын</p> <p>Қайда барам десеңде</p> <p>Алдында тырым пырым жол болсын</p> <p>Жүргең жерін құт береке</p> <p>Еліңе жайлы бол</p> <p>Халыққа қабылы бол</p>	<p>May prosperity come to you</p> <p>Let the Kydyr ata come to you</p> <p>May you have great health</p> <p>May your plate/table be always full</p> <p>Wherever you want to go</p> <p>May you have a smooth road ahead</p> <p>May the earth you go be blessed</p> <p>Be convenient for your nation</p> <p>Be kind to the people</p>

4	2016	<p><u>Ия Жамағат</u></p> <p>Алла берсін қанағат</p> <p>Аппақ болсын жүректерің</p> <p>Алтыннан болсын күректерің</p> <p>Қабыл болсын тілектерің</p> <p>Жаз жайлауларың жайлы болсын</p> <p>Қыс жайлауларың жайлы болсын</p> <p>Қабырғадан соққан қаздан сақтасын</p> <p>Жапқан жаудан сақтасын</p> <p>Дос болып дұшпан болғаннан сақтасын</p> <p>Өмір жасың ұзақ болсын</p>	<p>May Allah grant you contentment</p> <p>May your hearts be pure</p> <p>May your shovels be made of gold</p> <p>May your wishes be accepted</p> <p>May your summer pastures be comfortable</p> <p>May your winter pastures be comfortable</p> <p>May He protect you from the cold</p> <p>May He protect you from the enemy</p> <p>May He protect you from the friend who became a rival</p> <p>May He grant you a long life</p>
5	2016	<p><u>А құдайым ондасын</u></p> <p>Қыдыр бабаларың қолдасын</p> <p>Бастарыңа саулық берсін</p> <p>Бала шағаларың аман болып</p> <p>Ел іргесі аман болып</p> <p>Әр уақытта Құдай жақсылықта кездестіре берсін</p> <p>Сыйлап келгендеріңе</p> <p>Біздің жасымыздың келуіне байланысты</p> <p>Жүріп тұруымыздың ауырлығына байланысты</p>	<p>May God bless you</p> <p>May Kydyr ata support you</p> <p>May they give you a health</p> <p>May your kids be safe</p> <p>May the foundation of the country be safe/ May there be a peace</p> <p>May God meet only when there is good (happening)</p> <p>Due to our coming of age</p> <p>Depending on the severity of our health</p> <p>Thank you very much for coming and congratulating us</p>

		<p>Келіп мына құттықтағандарыңа көп рақмет</p> <p>Құдай мына жаңа жылда жана табысқа жеткізе берсін</p> <p>Жаңа жыл барлығымызға табыс әкеп</p> <p>Құдай осы алға қойған мақсатқа жетуді нәсіп етсін</p> <p>Дендеріңіз сау болсын</p> <p>Аумин</p>	<p>May God bless you with success in this new year</p> <p>May the New Year bring success to all of us</p> <p>May God help you achieve your goals</p> <p>May you be healthy</p> <p>Amen</p>
6	2018	<p><u>Кіші жүздей еліңді көрсен міне бір жадыр</u></p> <p>Құшақ жайып қарсы алар 8 жасар баласы</p> <p>Сексендегі қарт атасы</p> <p>Ақса май ақ анасы</p> <p>Берейін деп әзір тұр қолын жайып батасын</p> <p>Біз қазақ деген ер едік</p> <p>Өксіп жылап егілген</p> <p>Қабырғамыз сөгілген</p> <p>Аға сұлтан болды деп</p> <p>Қуанып жүр жас балдар</p> <p>Нұры жерге төгілген</p>	<p>Seeing your people that is a blessing</p> <p>Welcomes you their 8-year-old son</p> <p>An old grandfather in his eighties</p> <p>And a mother</p> <p>He is ready to give you his blessings</p> <p>We were Kazakh men</p> <p>Sown with tears</p> <p>Our ribs were broken</p> <p>Now that you become an Aga-sultan</p> <p>Young children are happy</p> <p>The light is shed on the ground</p> <p>-----</p> <p>Sand poured into his eyes</p>

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7	2020	<p><u>Қазақтың атына кір келтірген</u></p> <p>Сыбайлас жемқорлық</p> <p>Өтірік мақтаншақтық зан бұзушылық</p> <p>екіжүзділік өтірік айтатындардың бәрі</p> <p>жойылып жақсылық жағы төрге келсін</p> <p>Еліміздің егемендігі ұлы даламыз нығып</p> <p>Рухани жаңғыру жөнінде қойған</p> <p>бағдармалардың бәрі орындалсын</p> <p>Орындалып өк байрағымыз аспанда</p> <p>жілбіреп</p> <p>Қазақ елін жылдан жылға дамытып</p>	<p>Let Corruption that tarnished the Kazakh name</p> <p>Lies, pride, adultery, hypocrisy, let all those who lie</p> <p>be destroyed and let the good side appear.</p> <p>Let the sovereignty of our country is strengthen</p> <p>Let all your plans for “Ruhani Zhanghiru” be</p> <p>fulfilled</p> <p>Our blue flag is flying in the sky</p> <p>Developing the Kazakh country from year to year</p> <p>Let our sons (and) daughters live happily</p> <p>Let our country flourish</p>

		<p>Ұл қызымыз бақытты өмір сүріп</p> <p>Еліміз дами берсін</p>	
8	2020	<p><u>Көпке басшы көсем болыңыз</u></p> <p>Сөйлер сөзден шешен болыңыз</p> <p>Қауіп менен қатерден</p> <p>Әрқашан да аман бол</p> <p>Ұлы сөзге тұтқа бол</p> <p>Ұлықпандай хакім бол</p> <p>Еңбек етіп еліңе</p> <p>Халқына сондай жақын бол</p> <p>Қазыбек бидей қадірлі</p> <p>Төлебидей әділ бол</p> <p>Әйтеке бидей топжарған</p> <p>Еліңе сондай мәлім бол</p> <p>Панасызға пана бол</p> <p>Баласызға бала бол</p> <p>Әділ шешіп әр істі,</p>	<p>Be the leader of many</p> <p>Be eloquent with your words</p> <p>Be always safe</p> <p>From all the dangers and risks</p> <p>Be a final speaker of the great words</p> <p>Be a great ruler</p> <p>Serving your country</p> <p>Be close to your nation/people</p> <p>Be as precious as Kazybek Biy</p> <p>Be as fair as Tole byi</p> <p>So unique as Aiteke byi</p> <p>Be well known for your nation</p> <p>Be a shelter to the homeless</p> <p>Be a child to the childless</p> <p>Solving every case justly</p> <p>Be wise beyond reason</p> <p>May your children grow up</p> <p>And become a wealthy nation, My son</p> <p>May Allah yourself</p> <p>Bless this Bata</p>

		<p>Ақылы асқан дана бол</p> <p>Өсіп ұрым бұтағың</p> <p>Ырысты ел бол қарағым</p> <p>Осы берген батаны</p> <p>Бір Алла өзің қабыл ғыл</p>	
9	2021	<p><u>Оо Бисмилляхи Рахмани Рахим</u></p> <p>Алла жарылқасын</p> <p>Алла қолдасын</p> <p>Реті кесе алды келсін</p> <p>Атасызға ата болыңыздар</p> <p>Батасызға бата болыңыздар</p> <p>Монтайтас округінің балдары</p> <p>Адал болып</p> <p>Осы Монтайтасды inaudible</p> <p>Артынан сайлауға осы PN</p> <p>Сендерге бата беремін.</p> <p>Аллахуакбәр</p>	<p>Oo Bismillayahi Rahmani Rahim</p> <p>May Allah bless you</p> <p>May Allah support you</p> <p>May the good come first</p> <p>Be the father to the fatherless</p> <p>Be Bata to the bata-less</p> <p>May the men of this village</p> <p>Be loyal</p> <p>And treasure this village</p> <p>And after that election I PN give you bata</p> <p>Allahu Akbar</p>
10	2021	<p><u>Төле бидей көсем болыңыз</u></p> <p><u>Бөлтіріктей шешен болыңыз</u></p> <p><u>Салғытбектей ақын болыңыз</u></p>	<p>Be a leader like Töle Bi</p> <p>Be an eloquent orator like Böltirik</p> <p>Be a poet like Salgytbek</p>

		<p>Бәйдібектей батыр болыңыз</p> <p>Асанбайдай тілді болыңыз</p> <p>Қонаевтай заңғар болыңыз</p> <p>Бауыржандай зілді болыңыз</p> <p>Өмір жасыңыз ұзақ болып</p> <p>Жамбыл жеткен жасқа толыңыз</p>	<p>Be a hero like Bāyditbek</p> <p>Be wise in speech like Asan kaigy</p> <p>Be great like Qonaev</p> <p>Be bold like Bauyrzhan</p> <p>May your life be long,</p> <p>May you reach the age Jambyl lived to.</p>
11	2022	<p><u>Позвольте дать свое благословение бата.</u></p> <p>Я желаю, чтобы наш Казахстан процветал, дети жили в мире и согласии. Здоровья и благополучия всем казахстанцам</p>	<p>Let me give you my blessing and bata. I wish for our Kazakhstan to prosper, children to live in peace and harmony. Health and well-being to all Kazakhstanis</p>
12	2023	<p><u>Әуелі құдай ондасын</u></p> <p>Халқыма дәулет орнасын</p> <p>Береке-бірлік нығайып,</p> <p>Алауыздық болмасын.</p> <p>Ауылға енді газ келсін,</p> <p>Қуанып халқым мәз болсын.</p> <p>Ызғары кетіп суықтың,</p> <p>Мамыражай жаз болсын.</p> <p>Көмір жағып, күл төгіп</p> <p>Әйелдер енді тозбасын.</p> <p>Әділдік келсін қазаққа</p>	<p>May God support you</p> <p>May wealth come to my people</p> <p>May Blessings and unity get strengthened,</p> <p>May there be no discord.</p> <p>May gas come to the village now.</p> <p>May my people be happy.</p> <p>May the cold be gone quickly,</p> <p>May it be a bright summer.</p> <p>Burning coal and pouring ashes</p> <p>May women not be worn out anymore.</p> <p>Let justice come to Kazakhs</p>

		<p>Қалмайық күлкі мазаққа</p> <p>Халықты тоңаған жемқорлар</p> <p>Түгелімен енсін тозаққа.</p>	<p>Let's not get ashamed</p> <p>May the corrupt people who froze the nation</p> <p>Go to hell</p>
13	2024	<p><u>Отбасыларың аман сау өсіп</u></p> <p>Өскен өркендеген отбасы болсын</p> <p>Өздеріне Алла ұзақ өмір беріп</p> <p>Солардың қызметін көріндер</p> <p>Бақытты болыңдар</p>	<p>May your family grow up safe and</p> <p>May they become a prosperous family</p> <p>May God give you long life</p> <p>May you see their care</p> <p>May you Be happy</p>
14	2024	<p><u>Қош келдің</u></p> <p>Аман бол</p> <p>Жолың ашық болсын</p> <p>Халыққа қызмет еткен жақсы ғой</p> <p>Халықтың алғысын ал</p>	<p>Welcome</p> <p>Be well/healthy</p> <p>May your path be open.</p> <p>It is good to serve the people.</p> <p>May you get the people's gratitude.</p>
15	2024 Voting poll	<p><u>Қадыр болып келп едім</u></p> <p>Хан болып шыктым ғой</p> <p>Рақмет</p>	<p>I came as a wanderer</p> <p>Leaving as a khan,</p> <p>Thank you</p>