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The peculiarities of «welcoming the guests – 好客» in Kazakh and Chinese linguoculture

Las peculiaridades de "dar la bienvenida a los invitados - 好客" en la lingüocultura Kazaja y China

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Abstract

Deep ties between China and Kazakhstan date back to ancient times. Starting from the ancient period of the Huns, Yuxin and the era of the independent Kazakh Khanate, under Abylai Khan, relations between the Kazakhs and the Chinese took place within the framework of political and diplomatic relations. The researchers' works are limited to considering the differences and peculiarities between the Kazakh and Chinese languages, omitting the cultural spectrum of bilateral exchanges. This article describes the linguistic and cultural features of the concept of «welcoming the guests - 好客 / hàokè» in the Kazakh and Chinese languages. The norms of language etiquette based on respect and honor are used in the expression of customs and traditions. In addition to mastering a foreign language, knowledge of intercultural communication has a special place in the communication with representatives of various countries. Any nation has its own history of development, mentality, way of life and customs. Proper application of the rules and laws of language etiquette leads to a favorable and optimal outcome of communication between the interlocutors. The etiquette of «welcoming the guests – 好客 / hàokè» in the Kazakh and Chinese languages refers to a set of etiquette based on ancient customs and traditions.

Keywords: national code, linguacultural, custom, greeting, etiquette, communication, mentality, phenomenon.

Resumen

Los lazos profundos entre China y Kazajstán se remontan a la antigüedad. A partir del período antiguo de los hunos, Yuxin y la era del kanato kazajo independiente, bajo Abylai Khan, las relaciones entre los kazajos y los chinos se desarrollaron en el marco de las relaciones políticas y diplomáticas. Los trabajos de los investigadores se limitan a considerar las diferencias y peculiaridades entre los idiomas kazajo y chino, omitiendo el espectro cultural de los intercambios bilaterales. Este artículo describe las características lingüísticas y culturales del concepto de "dar la bienvenida a los invitados - 好客 / hàokè" en los idiomas kazajo y chino. Las normas de etiqueta del lenguaje basadas en el respeto y el honor se utilizan en la expresión de costumbres y tradiciones. Además del dominio de un idioma extranjero, el conocimiento de la comunicación intercultural tiene un lugar especial en la comunicación con representantes de varios países. Cada nación tiene su propia historia de desarrollo, mentalidad, forma de vida y costumbres. La correcta aplicación de las reglas y leyes de la etiqueta del lenguaje conduce a un resultado favorable y óptimo de la comunicación entre los interlocutores. La etiqueta de "dar la bienvenida a los invitados - 好客 / hàokè" en los idiomas kazajo y chino se refiere a un conjunto de etiquetas basadas en antiguas costumbres y tradiciones.

Palabras clave: código nacional, linguacultural, costumbre, saludo, etiqueta, comunicación, mentalidad, fenómeno.

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Introduction

The national identity of any nation develops and is formed through language and is passed down from generation to generation through language. The research problem is the intercultural communication as a linguistic connection between Kazakh and Chinese people. This is because the communicative function of language plays an important role in society. The effectiveness of language communication between people is closely linked to the level of speech, culture and behavior of the people in that society. And in order to communicate with people of other nationalities in a foreign country, it is necessary to know the customs and traditions of the people rose in that country. The research focus is to analyze the language etiquette that includes greetings, farewells, thanking, congratulations, acquaintances, apologies and other norms in Kazakh and Chinese culture. Researchers of etiquette in a number of countries have claimed that the study of linguistic communication can lead to difficulties in language communication due to the cultural differences of nations. The research aim is to study the concept of of meeting guests - 好客 / hàokè of the Chinese and Kazakh peoples; to take into account the similarities and differences in the mentality and traditions of the Kazakh and Chinese peoples; to analyze the language etiquette used when meeting guests with Kazakhs and Chinese, to reveal the issue of the tendency to preserve traditions in the described cultures.

In this context was conducted a typological analysis from the perspective of ethnolinguistic, cognitive linguistics, psycholinguistics, and linguistic in the context of Kazakh/Chinese culture using the example of the study of the tradition of meeting guests - 好客 / hàokè. Research questions: to show the national mentality as well as Kazakhs and Chinese essence, to emphasize the peculiarities hospitality in these two cultures; to point out similarities, as well as differences in the mentality and traditions of Kazakhs and Chinese; to analyze the peculiarities of the tendency to restore ancient traditions, their original basis and essence in both cultures.

Theoretical Framework or Literature Review

Emphasis on teaching the culture of speech was first made by Protagoras of Ancient Greece by founding the art of oratory (Kizi, 2022). In addition, this problem was developed in parallel in Egypt, Assyria, Babylon and India. Kazakh

ethics developed thanks to the contribution of Korkyt, his philosophy, precepts, proverbs are a model for all Turkic peoples. A great number of scientists analyze socio-ethical issues, namely the concepts of mercy, kindness, conscience, wisdom and humility in Kazakh culture from a philosophical point of view. Many Chinese Suas authors continue the legacy of the great thinker of ancient China, Confucius (551-479 BC), continuing the analysis of human personality. In general, linguistic and cultural studies are a separate interdisciplinary direction that was established in the 90s of the 20th century. This subject consists of the «dialogical» or cognitive-pragmatic richness of language and culture. The Kazakhs and Chinese etiquette is the main topic of research in order to understand the culture's essence (Ibraimova, 2022). Kurkina & Sternin (2018) suggest that any language consists of a unique system of symbols of the nation; the national feature of language etiquette is the features of the traditions of the nation. Whereas Leyla & Diyora (2021) noted that from the moment a person opens the door to the world, he hears the sounds of the future native language, as well as the language, the environment, the society he belongs to, and is filled with the information of its culture, value system, morals, and actions. Kazakh scientist Sakaeva (2018) mentioned that the rules of language etiquette contribute to successful and harmonious communication. In this context the researcher Morphy (2020) underlines that the main indicator of national identity is the main part of the Kazakh spiritual culture, etiquette is the quintessence of the Kazakh mentality. The life, history, psychology, customs and way of life of the people are clearly visible in that language. In addition, Xafizovna (2021) noted that language etiquette is a stable form of language communication formed by the culture, mentality and traditions of the people. Ge (2022), a researcher of Chinese etiquette, considered language etiquette to be the key to the establishment of social harmony in the country, the establishment of a civilized and polite language, the bridge of thoughts and feelings used in all spheres of social life. From the opinions of researchers, one can see that the role of language etiquette in human society is important, but also closely related to the traditions, nature, culture and way of life of the nation.

Methodology

Research methodology In the course of writing the article, analysis, description, historical, comparative and empirical research methods were used in relation to the peculiarities of the «welcoming the guests» etiquette in the Kazakh and Chinese linguoculture. The methods of analysis were used while working related scientific works, the description was used in examples data, historical analysis helped to understand the cross cultural ties between two different cultures, comparative and empirical as well as social research was kept during the two cultures comparison depending on the specifics of the concept of «welcoming the guests - 好客 / hàokè» in the Kazakh and Chinese languages. In addition, the theory and practice of communication in the field of sociology, linguistics related to the problems of human relations were considered. The main research method is descriptive and verbal-communicative methods. Using these methods, one conducted a study to identify similarities and differences between the etiquette of the Kazakh and Chinese peoples in terms of national traditions and mentality, and represented a number of examples.

Results and Discussion

The norms of etiquette in any nation are based on the national history, culture and traditions of the people, the factors of life. That is, the topic of etiquette is closely related to the way of life and environment of the people, lifestyle or the sciences of history, geography, ethnography, cultural studies, linguistics, theology, sociology and philosophy. Therefore, this topic requires interdisciplinary research.

The topic of etiquette in society dates back to ancient times. The reason for its emergence is based on the moral principles of «mutual respect» in society. From ancient times, people have believed in the existence of supernatural powers, such as gods, demons, and ghosts, and worshiped God. At the same time, they were sacrificing for the sake of their descendants. The Chinese believed in the concept of «礼立于敬而源于祭 / Lǐ lì yú jìng ér yuányú jì» associated with ghosts, meaning that «the ceremony is based on reverence and begins with sacrifice». This is the meaning of the Kazakh saying, «People won't be prosperous, until the dead are satisfied». Respect for the ancestors means respect for the elders and our ancestors. On the basis of this we can see the etiquette of the Kazakh people, respect for the upbringing and child's respect for

the parents. And the worship of the ancestral spirit and obedience to God is the only manifestation of the national spirit and religion, traditions and etiquette of the Kazakh people. This tradition has long been ingrained in the customs and traditions of the Kazakh people and passed down from generation to generation. According to the ancient history of the Chinese people, in the 13th century BC, during the reigns of Yao and Shun in the ancient country of 华夏 / huáxià, family members, in particular, father's sincerity, mother's, brother's and friend's kindness, respect for the younger, respect for the elder, and five specific rules of honoring the child's father regulated communication and speech of family members (Du et al., 2019). He also expressed the love and respect of the tribesmen for each other during hunting and farming, based on these principles. From this period, the positions of rulers and subordinates, men and women in feudal society were determined by the rules of etiquette in accordance with the hierarchical order. Etiquette is used to establish or maintain a respectful and polite relationship between a person and society. The rules of etiquette cover all aspects of public life, in particular: greeting, farewell, giving thanks, hospitality, and traditions. The tradition of «welcoming the guests - 好客 / hàokè» has a special place in human life. However, the main reason for the study is the peculiarities, similarities and differences in the development of the Kazakh and Chinese peoples in accordance with the national history, language and mentality, customs and traditions.

Hospitality in ancient times emerged in particular, during the first community building, due to the needs for human life, hunting and other factors caused by grouping. The tradition of hospitality is a widespread public institution that provides hospitality and respect for guests (Eskazinova & Smagulova 2020).

Kazakhs and Chinese welcome guests with special enthusiasm, generosity, open arms, are loyal to friendship, and are kind and friendly people. The Kazakh and Chinese people have a long tradition of hospitality and want to spend any holiday with their families and relatives. However, there are similarities and differences in the hospitality of these nations. It can be said that almost all types of language etiquette are used in the etiquette of hospitality in the Kazakh and Chinese societies.

Linguistic communication is carried out within the given components. The addressee composes a certain text and sends a message, and the

addresser understands the text, that is, receives the message (Jalilbayli, 2022). The addresser understands and accepts the meaning of the text. And the text is the connecting part between the addresser and the addressee (Erton, 2020). This is because through the exchange of ideas, people in society can share their ideas and thoughts, use the circles and methods of greetings in accordance with ethnic traditions, and further develop the theme of dialogue, combining

languages and skills. In particular, in the process of language communication between the host (addresser) and guests (addressee) - language norms of invitation, greeting, farewell, giving thanks, apology, giving a present, and congratulation are fully realized. The language etiquette in relation to the tradition of «welcoming the guests - 好客 / hàokè» can be divided into three categories (Tab. 1):

Table 1.
Etiquette categories

Categories of «welcoming the guests - 好客 / hàokè» in Kazakhstan:

1. Norms of language etiquette for welcoming guests;
 2. Norms of language etiquette used in the reception of guests;
 3. Norms of language etiquette used when seeing off guests.
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Source: Formed based on the author's analysis

The etiquette of welcoming guests develops depending on the internal and external factors of the population. For example, the Kazakh tradition of «welcoming the guests - 好客 / hàokè» appeared during the nomadic period. The Kazakh people welcomed visitors with great respect and hospitality. The Kazakh tradition of welcoming guests is based on improving the relationship between brothers, relatives, in-laws, friends, peers, based on morality and humility, increasing solidarity and maintaining social integrity. The tradition of hospitality begins with the etiquette of welcoming a guest, that is, greetings and meeting, continues with wishes and ends with farewell.

Kazakh tradition of welcoming the guests from linguoculturological point of view

Kazakhs have put special attention to the tradition of «welcoming the guests - 好客 / hàokè» from ancient times. The addressee, that is a host, when the guest comes to the house, he interprets it as «when a guest comes, a prosperity comes», «God will deliver the guest's share», «if a good guest comes, a sheep has twins» - One can see the special attention Kazakh people paid to the tradition of welcoming guest in an excerpt from the poem «Kazakh and Guest» by Kadyr Myrzaliev:

The life spent without guests
and celebrations
is not a life for Kazakh people.
This is your Kazakh elder brother
and brother.
He dreamed of free society.

It is a burden for him
to leave among people
and not to communicate with them (Kadyr, 2005).

In this poem we can see that the Kazakh people uphold and glorify the tradition of hospitality. The hospitality culture of the Kazakh people is rich in traditions. In Kazakhs, the types of guests are divided into «God's» and «special». An uninvited or traveling guest is called a guest of God, and a guest invited to a party is called a special guest. The Kazakh people welcomed any guest with open arms. And special guests are invited by the hosts because of the joy in the family. The Kazakh people are very rich in traditions. Since the Kazakhs opened the door to the world, they had special celebrations such as «childbirth celebration», «cutting the cord», «circumcision», «first word», «wedding», «birthday», «anniversary», «housewarming» and continue to celebrate it nowadays.

The Kazakh people have always considered the shanyrak, the threshold and the cradle sacred. This is because the house starts from the threshold, and rises with shanyrak, and grows generations in the cradle. The house where one makes fire is a holy place for him. Therefore, respect for one's home begins with greeting the family. For example:

If you greet a guest
By shaking his hand,
It is the first sign of honor.
And if you offer him bid-rains,
This is the second sign of honor.
And if you open the door

And lay the blanket,

This is the third sign of honor - said Aidabol poet (Akhmetova, 2005).

The tradition of welcoming the guests for Kazakh people starts with «greeting» etiquette. In the process of language communication the host, that is an addresser not only applies the rules of receiving guests, but also uses linguistic norms of «welcoming the guests - 好客/ hàokè» and says «Welcome!» «Make yourself at home! », «Sit at the table», «Let your steps fill with light», «Let every step you made fills with flowers», «Was it a tiring journey? », «Did you encounter any problems? ». One of the reasons for this communication is to make guests feel comfortable. And the guests as addressees express their satisfaction depending on the reason for celebration in the following ways: «Congratulations!, Let your intentions be

positive!» on a child birth – «Let a baby be strong!, Let he be a big man!», «I wish him good health!», «Be happy!»; for the child's joy – «Dream big!, Live long!», «Let him be a significant citizen of his country and his people»; – for a wedding – «Let the married couple be happy!», «Let them have grandchildren»; for house warming – «Let your house be full with children and wealth», «Let your house be full of joy!»; on an anniversary – «Live long!», «Let you live a long life!».

And the Chinese are people who have lived a sedentary lifestyle since ancient times, and lived their lives based on their own experience and work. In China, the custom of «Welcoming the guests - 好客 / hàokè» originated in the time of Confucius, and the Chinese still follow this rule. There are several functions linguistic etiquette has in people's communication in society (Tab. 2):

Table 2.
Etiquette categories

Categories of «welcoming the guests - 好客 / hàokè» in China:

1. To establish a connection. Linguistic etiquette leads to acquaintance with the interlocutor, his attention, communication, collection of some information;
 2. To keep the communication going. It leads to the functions in the modern society such as giving thanks, apologizing, greeting, requesting which are necessary for communication in modern society;
 3. To order the actions of people in society. They order the linguistic communication among people and display their roles in society
-

Source from: (Meirmanova, Khatran & Kabdoldina, 2020)

A common feature of these functions is that they do not cause embarrassment or tension between people in society through the application of the rules of etiquette, and, if possible, a peaceful solution, Usmanova, S. (2022). It is also true that language is a mirror of the worldview, customs and traditions, religion and culture of the people, the nation. In the field of linguistics, language is considered not only as a means of communication, but also as a form of informing about the history, customs and culture of each nation or people.

Chinese tradition of welcoming the guests from linguoculturological point of view

From ancient times, the Chinese have associated national values with verbal communication between subjects. The role of the «principle of respect» in Chinese culture in language communication is very important. Etiquette should be based on strengthening the friendly relationship between the communicator and the recipient. In ancient times, Zhao Gong's ritual

record states, When Zi Tai Shu saw Zhao Jian Tzu, he asked him about the ceremony of greeting and communicating with each other. He says it is an official tradition, not a ceremony.

«Excuse me, what is the ceremony? » - The late Dafu Tzu Chan said, «The ceremony is based on the movement of the sky, the order on earth and the actions of the people». If the movement of the sky and the earth is in constant motion, and the people follow it as an example, they will live in harmony. And if they are used inappropriately, then everyone's place will change and the people will lose their natural qualities (Erton, 2020). According to many researchers, the traditions of ancient society are based on the principles of ethics and procedure. In order to increase the compatibility of communication between people, it is necessary to follow the code and criteria of language communication. This is because in the process of communication, a person with a pure heart is friendly to the interlocutors.

The Chinese people are a hospitable nation. If we explore Chinese proverbs on hospitality such as «重要的客人最好的位置 / Zhòngyào de kèrén zuìhǎo de wèizhi – An important guest takes an honorable place», «有朋自远方来，不亦乐乎？ / Yǒu péng zì yuǎnfāng lái, bù yì lè hū? – Won't you greet your best friend with a joy after a long journey?» or «客人越多，新闻越多 / Kèrén yuè duō, xīnwén yuè duō – The more guests you welcome, the more news you have», we will see the high respect for guest.

The Chinese should agree with the host in advance before visiting, only the best friends can be visited by people without a special invitation. And if you can't go, you need to warn the homeowners. Before crossing the threshold, it is necessary to knock on the door and wait for the hosts to greet those (Bikmullina & Zamaletdinov, 2020). Homeowners carefully prepare for the reception of guests. And if the guest crosses the threshold for the first time, they should get acquainted with family members. Hosts that are addressers greet the guests the following way – «你们好！ / Nǐmen hǎo! – Hello!», «欢迎, 欢迎！ / Huānyíng, huānyíng! – Welcome! ». Or «我们欢迎你们！ / Wǒmen huānyíng nǐmen! – Welcome! », «请进！ / Qǐngjìn! – Come in!», «见到你我们很高兴！ / Jiàndào nǐ wǒmen hěn gāoxìng! – I am glad to see you! », «路上辛苦了吗？ / Lùshàng xīnkǔ le ma? – Was it a tiring journey? », «诸位请入席！ / Zhūwèi qǐng rùxí! – Please, take your seats! », «请就坐吧！ / Qǐng jiùzuò bā! – Have a seat! », «希望你能感觉象在自己家里一样！ / Xīwàng nǐ néng gǎnjué xiàng zài zìjǐ jiā lǐ yīyàng! – Make yourself at home!», «请您坐舒服些；请随便坐！ / Qǐngnín zuò shūfu xiē; Qǐng suǐbiànzuò! – Please feel free! » (Konyratbayeva et al., 2021). These traditions are a special tribute of the hosts to the guests, that is, a special care for the guests to feel at home. There are the other usual ways of greeting «你们好！ / Nǐmen hǎo! – Hello!», «早上好！ / Zǎoshanghǎo! – Good Morning!», «晚上好！ / Wǎnshàng hǎo! – Good Evening!», «不要客气！ / Bùyào kèqi! – Make yourself at home!». And the guests, that is addressees reply to hosts: «你们好！ / Nǐmen hǎo! – Hello!», «谢谢！ / Xièxiè! – Thank you!», «我也很高兴同你们见面！ / Wǒ yě hěn gāoxìng tóng nǐmen jiànmiàn! – I am glad to meet you!» and shake hands (Pae et al., 2021). In the given situations we see that the norms of etiquette take place in the process of communication between the communicators.

According to Mamasheva et al., (2021) Kazakh hospitality is highly valued not only by our writers, but also by other people. Zogg (2019) described Kazakh people as people that will feed the guest even if they are hungry themselves and will give the last piece of meat to them, is very hospitable and hungry Kazakhs. While Zohirjonovna (2022) noted that Kazakhs are not only brave, but also humble to strangers, and consider it a great shame to offend a guest. Sinologists share their thoughts about China and their national features of communication. Having compared the national characteristics of the Kazakh and Chinese peoples described in the researcher's work, the etiquette is closely related to the sciences of psychology and ethnolinguistics, especially the researcher was able to describe the Kazakh people's hospitality and sincerity despite any hardships they experience, and the Chinese people's try to achieve their goals by smiling and talking. From this one can see the peculiarities of the national identity of peoples formed between society and the individual. In this context (Bondarenko et al., 2021) underlines that after welcoming the guests, the rules of language etiquette between the host and the guest, that is the addresser and the addressee, are further implemented. The Kazakh people, like the Chinese, have paid special attention to hospitality, trying to entertain guests by placing them at the table. However, the most important place for Kazakh guests is the table. From ancient times, the table was the «educational school» for every Kazakh shanyrak. According to the Kazakh tradition, respect for adults has a special place. In this regard, first adults and then young people sit at the table. According to Kazakh etiquette, young people do not reach for the table unless an adult starts eating. In comparison with the Kazakh tradition which is based on ancient ancestral traditions, writes that the Chinese follow the Confucian trend, gathering with family members to share good news and taste meals. Du et al., (2019) analyze the ritual of drinking tea in everyday life and at celebrations, in China. Hospitality is a linguistic expression of the traditions, national values and culture of each nation. The peculiarity of the Kazakh people from ancient times in hospitality is their cheerfulness and generosity. Kazakhs warmly welcomed the guest. This quality of the Kazakhs is in the fact that the ancestors brought up the child in a pluralistic way. Because the Kazakh people never knew how to be separated, no matter what decision they made and planned, they consulted with their relatives. This quality is passed down from generation to generation at the genetic level, which is unique to the Kazakh people. From this

we see that behavioral stereotypes affect the nature and mentality of the nation. In addition, the Kazakh people warmly welcomed and escorted guests at any time, no matter how many people came (Eskazinova & Smagulova, 2020).

Although the Kazakh and Chinese traditions of hospitality are similar, there are many differences. For example, the Kazakh and Chinese people's wish their congratulations and best wishes to the owners of joy. This tradition is also preserved in the Kazakh people. However, in addition to the good wishes of the Kazakh people, the tradition of «blessing» is a tradition of heartfelt gratitude and appreciation, which has been preserved since ancient times. Blessings come in many forms. In this context Ge (2022) describes how Chinese people welcome their guests. They do it thoroughly and at the same time they are good listeners. However, the Chinese people differ from the Kazakh tradition of «steppe etiquette» - they follow the culture of Confucius, among other things, in welcoming, and the main purpose of the teachings of the Great Philosopher is to promote moral and ethical values. However, the Chinese do not lack the ability to listen carefully to guests and try to get interesting information from them. The Chinese tradition of morality is considered to be the main way for people to achieve personal success, self-development, social harmony and cultural achievements (Ibraimova, 2022). In Kazakh nation, the host does not separate the guests and treats them regardless of their color or position. The guest in both Kazakh and Chinese nations should know the rules of being a guest; it can be seen from the meaning of the Chinese proverb «入乡随俗 / Rù xiāng suí sú». And there is a similar Kazakh proverb «A guest rules a bad house». Although the history and origins of the life and works of the two peoples are different, it is clear that their concept and outlook on life are the same. In other words, this is evidence that the guest who came to the house was modest and timid.

Conclusions

All types of etiquette language cause the occurrence of sciences such as ethnolinguistics, cognitive linguistics, psycholinguistics and lingua cultural studies by taking into consideration the people who speak that language and their history, everyday life activities and culture, their spiritual soul reflected in customs and traditions passed from generation to generation, mentality and history. In the study of the tradition «Welcoming the guests - 好客 / hàokè» one discussed the national mentality and

essence of the Kazakh and Chinese people, the peculiarities of hospitality. In the study of the concept of «hospitality - oke / haoke» of the Chinese and Kazakh peoples, we considered that the Kazakh and Chinese peoples have similarities as well as differences in mentality and traditions. While studying the topic, we saw that the Chinese are different from the Kazakhs in welcoming the guests. In other words, we considered the language norms used in the etiquette of the Kazakh and Chinese people in the etiquette of greeting, welcoming, respecting, honoring, thanking, and saying goodbye to guests. A common issue in the mentality of the Kazakh and Chinese people is the importance of knowing their role, the role of the young and the old, the young and the senior. In contrast, the Kazakh «hospitality» tradition is a legacy of steppe civilization, passed down from father to son. The Kazakh people divide the guest into several types: special guest, god guest, relative guest and uninvited guest. However, the Kazakhs welcomed any guest with open arms. In this regard, the language etiquette used in welcoming guests of the Kazakh and Chinese people is different. This is because the language norms of «welcoming guests - 好客 / hàokè» are based on national traditions. And tradition is a complex phenomenon formed in society. Tradition is a phenomenon that has been formed and developed over the centuries, based on the principles and laws of any nation. Every nation must not only preserve the cultural heritage and traditions of its nation, but also further develop it. However, over time, these traditions have their own features and are renewed, but they must not lose their original basis and essence.

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