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# World Ethnocultural Specificity of Verbal Communication: Good Wishes in the Russian and Kazakh Languages

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## Abstract

The relevance of the study of speech etiquette is stipulated by the increasing interest of linguists to the problem of the relationship between language and culture, the peculiarity of speech behavior, and the national-cultural specifics of speech communication. The object of the research is the formulas of speech etiquette of the Russian and Bashkir. The scientific novelty of the work is to identify the national-cultural specifics of the communicative behavior of the Russian and Kazakh communities by describing the etiquette features of the communication of these peoples. Also, the theoretical significance of the study consists in understanding the problems of speech communication belonging to different cultures and speaking different languages. The practical importance of the work lies in the possibility of using the results of the research in the practice of teaching the Russian language and the Kazakh language to develop students' communicative, speech, and sociocultural competence.

**Keywords:** Communicative competence, ethnolinguistics, psychology, speaking etiquette, verbal communication, language

## Introduction

The appearance of a new syncretic scientific discipline of intercultural communication in the last decade, which studies the communication of linguistic personalities belonging to various linguocultural communities, has led to an increase in the interest of linguists in the problems of the national specifics of languages (Jackendoff, 1999). For the linguocultural history of their existence, the Russian and Kazakh languages have created a rich and diverse fund of means for a polite expression of thought, without which it is impossible to understand the national spirit, color, psychology of the people, their world view, traditions and customs (Kopylenko, 1995).

The etiquette of the Kazakhs was not the subject of proper research. However, incomplete references to various etiquette norms and a description of some behavior standards are found in many ethnographic works on traditional Kazakh culture. Therefore, there remains a topical study of multiple aspects of the Kazakh etiquette, identifying its specific features in comparison with Russian speech etiquette.

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## Literature Review

The indicators of a person's culture are generally their manner of speaking, the ability to build sentences, choose the necessary lexical means, and avoid ways that are inappropriate to the situation. To raise the level of your speech culture, you need to raise the level of your intellect (Kohn, 1983). According to Ch. Aitmatov (2004), "Ethnic culture is a value-selected and organized life and professional experience of an ethnic group. The boundary outlining the content of ethnocultural is the contours of its original semiotic system; the content is positive social experience accumulated in the forms of values, norms, traditions and patterns, customs, beliefs, and knowledge." Concerning the very concept of "language," the classic definition of language given by E. Orsho (1988) is: "it is a system of signs in which the combination of meaning and an acoustic image is the only significant, both of which are equally psychological." It is believed that language and speech are two independent semiotic systems. R.Kh. Khairullina (2008) considers that "linguistic communication is still dominant in determining "friend or foe", being in some cases, in the presence of similar external features, a primary marker."

In various spheres of human activity, etiquette means are used differently. The degree of proficiency in speech etiquette determines the degree of professional suitability of a person. As pointed out by A.A. Kibrik (2008), "Speech etiquette is a system of sustainable communication formulas prescribed by society for establishing voice contact between interlocutors, maintaining communication in a certain tonality". Possession of speech etiquette contributes to the acquisition of authority, generates trust and respect. E.A. Zemskaya (2004) believes that knowledge of the rules of speech etiquette, their observance allows a person to feel confident and at ease, not to feel awkward due to mistakes and incorrect actions, to avoid ridicule from others. According to J. Searle (1993), "Speech etiquette to a certain extent reflects the moral state of society, its moral principles." When studying the issue of speech etiquette and etiquette speech acts, researchers usually pay attention to examples of intercultural differences, give lists of etiquette communication formulas for different linguistic cultures (Popova & Sternin, 2007; Khisamova & Latypova, 2015), but a promising task V.N. Telia (1996) remains an explanation of the reasons for the differences in semantics and pragmatics of polite speech behavior of representatives of different ethnic cultures.

Culture and communication are interrelated. This interrelationship remains multi-dimensional. Culture could think of popular or people's culture. Moreover, the impact of popular culture is quite apparent in public (Chudnovskaya & Lipatova, 2018; Mehra, 2019). Furthermore, the impact of culture has extended to the domain of business activities (Szkudlarek, Osland, Nardon, & Zander, 2020). When it comes to speech, the formulas of speech etiquette are actively studied in the aspect of intercultural communication, what is stipulated by the increasing interest of linguists to the problem of the relationship between language and culture, the peculiarities of speech behavior, and the national-cultural specifics of speech communication (Larina, 2009; Balakai, 2003). Analysis of etiquette statements is carried out, taking into account the concepts of "speech genre," which is understood as speech actions that accompany typical situations of social interaction of people (Akishina & Formanovskaya, 1976). The purpose of etiquette speech genres is the implementation of a particular event of an act in the social sphere provided for by the etiquette of a given society: apologies, thanks, congratulations, condolences, etc.

In modern linguistic science, more and more attention is paid to linguistic and cultural approaches to the study of linguistic units, which, due to the intensification of intercultural communication, makes it possible for representatives of this culture to join

the linguistic picture of the world of another people. The national color of speech etiquette formulas is most clearly manifested in the comparative analysis of such units in different structural languages since their carriers belong to different cultures (Bgazhnokov, 1978). Being a functional-semantic universal, speech etiquette in different languages is almost identical, only the ways of its linguistic expression differ.

## Greetings in Speaking Etiquette

Speaking etiquette is an essential element of any national culture. The vast people's experience, the uniqueness of the customs, way of life, and the conditions of everyday life of each people have been reflected in the speech behavior of each nation. Speaking etiquette verbally serves etiquette of behavior and is a part of a wide area of communication stereotypes in various situations.

The national specificity of speaking etiquette, in its turn, is most clearly manifested in the greetings that people exchange with each other when they meet. Russians greet each other with etiquette formulas: *Hello! Good afternoon (evening, morning)! What's up! Hello!* In addition to these, you can count about forty more phrases used depending on the circumstances, place, time of the meeting. An incoming person is greeted with the words "Welcome!", "Please, welcome!", "Make yourself at home!". If a person comes from the bath, then, "I hope you enjoyed your bath!" (Happy regeneration!). If they returned from a distant trip – "Welcome home!". The long-awaited meeting with a person who has not been seen for many years is accompanied by a greeting, "It's ages since we last met!" (literally from Russian – "How many years, how many winters!"). They represent a new acquaintance with the words, "Please welcome!".

The content of the phrases representing the greeting carries information about its intentions of good wishing. An explicit expression of the element of good wishes is characterized by phrases combined by the signs of "part of the day" (Good morning! Good day! Good evening!), in the internet communication, the following are used (Good time of day!), "day of the week" (Good Saturday morning), "holiday" (Good New Year's morning!). In folk signs, the greeting is interpreted as a situation that has a symbolic expression. Following the superstitious notions, the opinion was fixed in the public consciousness – not to greet through the threshold. There is such a superstition in the Kazakh language: *"Bosağada turıp amandaspañdar!"* (Don't stand in the doorway and say hello!).

The Russian person sees in the greeting a "saving" and "protecting" sign, able to "correct a potentially unkind" meeting to a "good" one. If the first person met on the way is a woman, then the main thing is to notice her first and greet her, to call out, then misfortunes will not happen (Zemskaya, 2004). In Russian and Kazakh, non-verbal ways of greeting are possible: to shake hands, to give a hand, to bow, to wave a hand, to send a kiss. In the situation of greeting, the emotional attitude of the communicants plays an important role, which is reflected in the semantics of the units denoting mimicry (smile), tactile contact (kiss, hug). An essential element of Russian etiquette, as well as Kazakh, is a handshake, which is often used by men. Male friends can pat each other on the back when they meet. Women's handshakes are not common, but Russian women often kiss when they meet, and Kazakh women can not only kiss when they meet, they can also hug each other. Hugs among the Kazakh people are more common than a kiss.

The Kazakhs developed specific speech formulas of greetings: *Salamatsız ba? Amansız ba?* (How are you? How's your health?). Formulas *Qayırly tañ! (kün, keş)* (Good morning (day, evening)) are tracing equivalents of Russian formulas *Good morning (afternoon, evening!)*, and the choice of this or that unit is influenced by the same factors as in Russian

speech etiquette (Krasnykh, 2003). The ancient Muslim greeting of *Assalawmağaleykw!* (Good morning (day, night)) common among Muslim nations have no equivalents in the Russian language. This greeting is used mainly by older people (men). In response to this greeting, the formula of the *Wađaleykw assalyam* (Peace be upon you) is used! In the villages, in contrast to the cities where they greet only with acquaintances, it is customary to welcome everyone – acquaintances and strangers. This is due to the hospitable nature of the Kazakhs, because, in the past, they not only welcomed the traveler but also treated and provided overnight stay. The younger ones are the first to speak with words of greeting, which is an indicator of good manners and goodwill.

Expressions that mark the time limit of separation (*Kelesi kezdeskenşe* (literally “Till the next meeting”), *kesdeskenshe* (see you, good-bye) are used less often. The time limit can be specified: *Erteñge deyin kezdeskenşe!* (See you soon!). Friendly farewell formulas that bear the shade of familiarity are mostly used among young people. The widely spread “Bye” form borrowed from the Russian language is quite common. The good-bye forms for the night in the Kazakh language correspond to the types of the Russian speaking etiquette: *Tynysh ýky neüleymin* (lit. Quiet sleep!), *Qayırly tün!* (lit. Good night!). Just like in Russian etiquette, the Kazakh etiquette farewell formulas for people who leave contain the wishes of *Aman sau baryp (Kaytyp) Kel!* (lit. – Get the place of your destination in perfect health), *Jolñ oñ bolsın!* (lit. – Let the road be successful!), *Izgi Zhol!* (lit. – Good way!), *Ak Zhol* (lit. – White line!).

Leaving the guests and saying good-bye, the Kazakhs repeatedly express to the hosts’ words of sincere gratitude for food and generosity: *Sıy-qurmetiñiz üşin raxmet!* (Thank you for the treat!), *Bizge de keliñiz!* (And come to our place), *Slam aytyañyz!* (Say hello!). In the Kazakh language, the formula *Aman bol (-yzyz)* (Be healthy) is often used forever in the meaning of farewell. At the same time, the addresser is aware of the fact that this is the last meeting in this life, and this may not be known to the addressee. Farewell gestures are generally correlated with those used for greeting. The gesture, characteristic of parting, is a specific waving of the hand (most often the right side) after the departing or leaving one. On departure, both the departing person and the accompanying person can wave the hand. As in the situation of greeting, in Russian, a farewell gesture may be a non-verbal sign of farewell. Thus, interlocutors who leave can only shake hands as a good-bye sign, which is permissible, however, only in a relaxed relationship. In Kazakh etiquette, a farewell is always verbalized.

The category of politeness is also clearly manifested in the congratulations and wishes. To congratulate the interlocutor is to show attention to him, to create a good mood in him. The most typical form of greeting in Russian is derived from the verb “congratulate” with distributors: congratulations on + noun in the instrumental case: congratulations on graduation from school, happy birthday. If in Russian the basic component of congratulations and wishes are the verbs “congratulate”, “wish”, in Kazakh – “қыттқытаймын” (congratulate), “tleymin!” (wish). The most typical formulas of congratulations and wishes in the Kazakh language are derived from verbs-disseminators (as in Russian): “Sizdi jaña jılmen quttıqtaymın!” (I congratulate you on the New Year). The specificity of Kazakh speech etiquette is most clearly manifested in the use of good wishes. Good wishes are short speech formulas used in everyday communication on a particular occasion: the birth of a child, the provision of services, the purchase, the construction of a house, the marriage, etc. In such a way, speech etiquette enters the culture both as the cultural element of speech behavior. The transfer of etiquette norms and rules from their culture to the culture of other people can lead to communication failures. Mastering the basics of etiquette speech behavior of the linguocultural community in whose language communication is conducted is a necessary and indispensable condition for the success of the communication.

The article is devoted to a comparative analysis of Russian and Kazakh etiquette in the ethnocultural aspect. The objectives of the research are: (i) identify the place of the category of politeness in the linguistic picture of the world and determine the place of etiquette statements denoting address, greeting, farewell, congratulations, wishes, gratitude, apology in the system of speaking etiquette formulas; and (ii) to characterize the ethnocultural peculiarities of good wishes in the Russian and Kazakh languages.

## Methodology

The researchers used a comparative descriptive method based on identifying similarities and differences in speaking etiquette. The data of reference books and dictionaries served the material for the research. The sample size consisted of 150 good wishes in the Russian language and 150 good wishes in the Kazakh language. The choice of methods is determined by the objectives of each stage of the study. An integrated approach to research determines its primary method – a conceptual analysis. Within the framework of the conceptual analysis, the following methods were used: definitional analysis, linguistic analysis of synonymic series, contextual stylistic analysis, comparative research of different structural languages.

The following postulates of cognitive semantics and pragmatics serve as the methodological basis for this work:

- (i) about the unity and mutual influence of language, thinking, consciousness and culture (mental and linguistic categories are inseparable from each other and are always determined by the ethno-sociocultural characteristics of linguistic consciousness);
- (ii) about the heterogeneity of the content plan of the linguistic concept expression (in the case of the linguistic embodiment of the cognitive structure, only some part of it is explicitly expressed, and its other components may occur implicitly).

The theoretical basis for this research were the works of domestic and foreign scientists in the field of cognitive linguistics (Jackendof, 1999; Lakoff, 1965; Baranov, 1993; Baranov, 2001; Beliaevskaia, 1994; Demiankov, 2016; Dobrovolskii et al., 1990; Kibrik, 2008; Kravchenko, 2013; Dubinina, 2014; Kubryakova, 2010; Fateev & Fateeva, 2016); conceptology (Vorkachev, 2007; Karasik, 2002; Likhachev, 1947; Lyapin, 2012; Popova & Sternin, 2007; Zainullina, 2012; Khairullina, 2008; Samsitova, 2015; Karaulov, 1998); pragmalinguistics (Searle, 1993; Fillmore, 1976; Osgood & Tzeng, 1990; Sebeok, 1984; Leichik, 2007; Maslova, 2001; Telia, 1996).

## Good Wishes in the System of Speaking Etiquette Formulas

Formulas expressing good wishes are of great importance in communication between people. They provide not only tolerance but, more importantly, peace-loving or even warm friendly relations between people. “Every single person learns to be human. To live in a society, it is not enough for us that nature gives us at birth. A person must still master what has been achieved in the process of the historical development of human society” (Leontiev, 1972). The mutual exchange of good wishes is a sign of politeness etiquette and should generally lead to peace. It is not for nothing that the Kazakh dictum states: “Tamshi pastas and teles” (A drop sharpens a stone) or Russian proverb: “With time and patience the leaf of the mulberry becomes satin.” Constant goodwill will eventually be able to shake even a non-well-wisher. Bearing in mind what was said, it is not difficult to recognize the extreme importance of all the various turns of speech, expressing a right attitude towards the

family, friends, and others in general. Besides, the correct, skillful use of these expressions indicates the level of human culture, his ability to behave in society following social rules.

Gratitude is the answer to the kindness expressed. The sense of gratitude is intrinsic even to animals, numerous examples of which are found in the literature. The rule of conduct requires a person of any nationality to respond to the good of appreciation. This is the norm of communication between people and is an essential element of speech. The forms in which gratitude is expressed are very different. The most common is "Thank you", the Kazakh "Rakhmet". And at the same time, they are the most neutral, inexpressive of all the other formulas of gratitude. True, they can acquire a certain emotional environment if they are supplemented with appropriate intonation, as well as with a caressing word: "rakhmet, kkem (kynim, bots)" (thank you, my friend (dear)). Situations can be very different, and depending on this gratitude with the words "thank you", "rakhmet" can vary widely. That's why the word "thank you", which a shy child is forced to utter "Apaña ne aytwkerek?" (What should I say to my aunt?), before the solemn expression of deep appreciation with the same word for exceptional services, has many stages of a stylistic and expressive character (Kenzheahmetula, 2007).

The words "thank you" and "rakhmet" say everything, from small to large, in any situation. They are on-duty forms, everyday, unlike other formulas of gratitude. In Russian and the Kazakh language, after thanks peoples may use, *I thank you! I highly appreciate it!* *alrys aytymyn* (thank you). Children use this expression little or do not use at all: it is distinguished by a certain formality, especially if peoples compare it with the spoken "rakhmetik" (thank you). The official tint of the word "thank" can be enhanced by adding "you" to it (Karaulov, 1998).

In the Kazakh language, expressions of gratitude depend on the diversity of the situations themselves, which causes them to live. In Russian, they are much smaller, and they do not differ in variety. The main ones are as follows: *I am (very, extremely) grateful to you; (thankful) for .... thank you in advance ...., thank you for ...* etc. They are all of the same types in the sense that they are based on the two words "thank you" and "grateful". Language has developed few, but secure forms of gratitude in its stability, suitable in all situations. But in the old days more specific, situational formulas were used, which, apparently, no longer occur, presumably in the Russian hinterland, V. Dahl (1986) saved us, for example, such formulas: for bread, for salt, for soup with kvass, for noodles, for porridge, for your mercy (thank you), for a couple, on a bathhouse, on whisks (thank you for a bath), etc. In the Kazakh language, there is an entirely different picture. For hospitality and food, unique (situational) formulas are pronounced: *Qonaqjaylıǵıñız üşin raxmet!* (Thanks for the reception), *Dastarkhanıñız mole bolsyn!* (May your table be plentiful), *Bai bigyz!* (Be rich!). These specific forms of gratitude find broad parallels among other peoples of the east (Vasilyeva & Sabri, 1988; Rodionov, 1988; Orsho, 1988).

For each case of life, corresponding wishes and corresponding forms of gratitude are there. And all of them were developed by the people, depending on the peculiarities of everyday life. The Kazakh people call a toast "a tilek" (a wish), it can be expressed by a phrase, a sentence, or several sentences. Constructions consisting of several propositions can be referred to formulas only conditionally. Such "formulas" are complex, sometimes very long constructions, and they all consist of separate sentences that contain different good wishes. In Russian, the meanings of the words "toast" and "prayer" are distinguished. The word prayer (prayer is "a defined text, pronounced by a believer when referring to God, saints, and religious rites" (Evgenyeva, 1981)). It is directly related to faith. Church literature presents many examples of situational prayers that are addressed to God, Jesus Christ, and other celestials.

Occasions for feasts are different. Kazakhs celebrate any holiday at the table. Accordingly, there are also different toasts: wedding, birthday, holiday celebration, etc. require their toasts. This is especially characteristic of the Kazakh reality. In general, toasts in any language are very curious by purpose, by structure, by content. They represent a particular form of speech etiquette. If with the usual wishes, greetings, and other types, the benevolence of the material brings them closer, then they differ more from them in that they are often written impromptu to the occasion. In different languages, there are such formulas of good wishes, which are not greetings, congratulations, words, wires, and farewells or expressions of gratitude. Therefore, they stand apart but do not form a whole ideosemantic discharge. Their common feature is that they do not require a response formula, although they can often be addressed to a specific addressee. The speaker cannot expect thanks to the addressee for good wishes expressed (Maslova, 2001).

Good wishes include such expressions as apologies, saying sorry, etc. They relate to the etiquette of politeness and require in response not expressing gratitude, but words of another purpose: *please, not at all, do not worry*, etc. Neither of them shows a direct wish but embodies a benevolent attitude on both sides, and this quality adjoin to the category of formulas of good intentions. The expressions of the same purpose are there in the Kazakh language: *keşir* (sorry), *ötinemin keşiriñiz* (I'm sorry, please), in some regions, *ğafw etiñiz!* (I'm sorry!). As well as the corresponding Russian words, these expressions of politeness and peace are used in modern Ossetian speech. The term *keshiriñiz* (sorry) is used by Kazakhs when attracting the attention of a person.

## Structural and Functional-Semantic Peculiarities of Good Wishes in the Kazakh Language in Comparison with Russian

Good wishes are traditional utterances with the communicative task to wish somebody some good. Such etiquette formulas are universal, inherent in any nation because they express universal human values: "For all nations of the world they are derived from spells and prayers, with the help of which, according to the concepts of ancient person, it was possible to influence supernatural forces (spirits, demons, gods) and employing them – to the outside world" (Bgazhnokov, 1978). The traditional way of expression in the Russian and Kazakh languages has primarily communicative intentions that constitute the area of speech etiquette: greetings (thank you), blessings (baht), good wishes (*alʔys*), thanksgiving (tylek), invitations (shanyre), request (*ötiniş*), etc. The patterns of traditional utterance in Russian and Kazakh are very similar. If the Russian language says "God send", and in the Kazakh language, "Allah bersin" (God willing). Kazakhs, like many nations, are very sensitive to the word. During the magical and mythological period, the Kazakhs developed a cult of the word, that is, faith the magic power of the word. If the angels say "Amen", then our desire will surely come true. Thanks to the power of kind words, (*alʔys*), appeared in the Kazakh language, which means "goodwill".

In Russian, as studies show, the wishes of goodwill are reproduced in a speech in various situations of communication, almost every day, starting with a greeting and ending with a parting word and goodwill. Russians greet each other with etiquette formulas: *Hello! Good day! Hi!* The term "hello" (shortened hello) is used at the meeting as a welcome phrase in Russian. However, the actual meaning of the word is a wish for health. The expression "Good afternoon", "Good morning", "Good evening", is used less frequently, but in some cases, it is convenient if the person who greets needs to turn not to "you" (second from singular) but politely (Krylova, 2001). Kazakhs consider greeting a matter of honor. Older and younger greet each other when they see each other. Kazakh men and women



welcome differently. If men greet each other, the first one pulls in the right hand and says, “Assalawmağaleyküm” (Good morning (day, night)). Kazakhs have several rules regarding the use of greetings:

- Junior does not pass near the senior without greeting him.
- People do not greet each other sitting on a horse. It shows tremendous respect.
- The walking person greets first with the person sitting.
- A man on a horse greets first with a pedestrian (Kenzheahmetula, 2000 & 2007; Shemarova & Gaysina, 2007).

The content of traditional good wishes is described in Russian and Kazakh:

- the wishes of the ideal state of the addressee: they wish him/her health, well-being, happiness, peace of mind, longevity, inexhaustible energy, strength, joy, vigor (Table 1);

Table 1. Examples of wishing an ideal state

English translation	Goodwishing in Russian	Goodwishing in Kazakh
I wish you great health!	Желаю крепкого здоровья!	Мықты денсаулық тілеймін!
I wish you happy moments!	Желаю счастливых мгновений!	Бақытты сәттер тілеймін!
I wish you peace of mind!	Желаю мира душевного!	Жан тыныштығын тілеймін!
I wish you longevity!	Желаю вам долголетия!	Ұзақ өмір тілеймін!
I wish you a lot of strength and patience!	Желаю вам много сил и терпения!	Шыдамдылық пен күш қуат тілеймін!

- successful realization of any action (process): a prosperous (safe, speedy) completion of any undertaking, happy trip (happy journey), recovery are wished to the addressee (Table 2);

Table 2. Examples of successful realization of an action

English translation	Goodwishing in Russian	Goodwishing in Kazakh
Good luck in all your endeavors!	Удачи в начинаниях!	Бастауларың сәтті болсын!
Happy trip!	Счастливей поездки!	Жолың болсын!
Get well soon!	Скорейшего выздоровления!	Тез сауығыңыз!

- the successful course of a certain period, a period of life: they wish a good rest, a happy New Year, to have a good (interesting ...) time (vacation)! (Table 3);

Table 3. Examples of the successful course of any period, the period of life

English translation	Goodwishing in Russian	Goodwishing in Kazakh
I wish you a good rest!	Желаю хорошего отдыха!	Жақсы демалуыңызға тілектеспін!
May the New Year bring you happiness!	Пусть Новый год принесет только счастье!	Жаңа жыл тек бақыт әкелсін!

- Happy possession: they wish good (reliable, faithful) friends, warmth, sun, success, some “fives” (Table 4).

Table 4. Examples of happy possession

English translation	Goodwishing in Russian	Goodwishing in Kazakh
May only real friends surround you!	Пусть тебя окружают верные друзья!	Айналаң тек қана адал достар болсын!
May the warmth always be at your home!	Пусть не уходит тепло из вашего дома!	Үйіңізден жылу кетпесін!
I wish you success in studying!	Желаю успехов в учебе!	Оқуда сәтті бол!

To congratulate the interlocutor is to show attention to him, to create a good mood in him. A person perceives congratulations and wishes in the relevant situation as usual, as something natural, but, on the other hand, in the absence of the expected congratulations, healthy communication is disturbed, the lack of a conventional act refreshes its direct, non-confidential value, and a person who is not congratulated feels uncomfortable. Significance in culture and general in the life of a society of such phenomena as a greeting, farewell, congratulations, and wishes, thanks, and many others are indisputable. Therefore, the analysis of concepts and units of speech etiquette, as well as the speech actions behind them, seems appropriate. After a greeting, a business conversation is usually started. Speech etiquette provides several beginnings, which are caused by the situation. Three situations are most typical: *solemn, working, sorrowful*. The first includes public holidays, anniversaries of the enterprise and employees, receiving awards, birthdays, name days, significant dates of the family or its members, a presentation, signing a contract, creating a new organization. For any solemn occasion, a significant event is followed by invitations and congratulations. Depending on the situation (official, semi-official, informal), the congratulatory clichés change. The most typical formula of compliments is formed from the verb to congratulate with distributors: For example: *Accept my (most) cordial (warm, sincere) congratulations; On behalf of (on behalf of), we congratulate; warmly congratulations!*

In the collection of sayings by V. Dahl, several wishes related to children are preserved: *God send, feed, feed a horse (about a boy, and if a daughter – to put behind a spinning bed); God send to drink, nourish, get rich (daughters);* etc. Of the other greetings, the wishes should be noted in connection with the acquisition of something: *With the update you! Congratulations on the win! Congratulations on your luck! Happy birthday,* greetings are widespread in Russian. The usual formula is “*Happy Birthday!*” But it can be accompanied by specific wishes. Their diversity depends on the age of the addressee, as well as on the sex and relationship of the people communicating. An older man is told: *I wish you a long life; I wish you health and vigor (longevity); God send to live to ... etc.* The child will be wished: *Bless you; be healthy,* etc.; to the girl: *Be happy; wishing good groom to you; many joys,* etc.

The content of the congratulation is chosen by the speaker based on the generally accepted system of values, the ideas of the speaker about the value system of the listener. Finally, his thoughts about what it is worth and what should not be congratulated, pleasant or unpleasant is the congratulation to the addressee. The reliance on the current knowledge of the needs and interests of the listener is manifested in the concretized congratulations and wishes. For example, *I wish you a happy and free rich life* (Averchenko, 2012). The value of good wishing, adherence to the norms of etiquette is clearly expressed when the bride is wished by elders. For example:

<i>Küyewine şaq kelin!</i>	<i>Lovely bride!</i>
<i>El-jurtña jaq, kelin!</i>	<i>Welcome to the country, bride!</i>
<i>Öziñ bir aqıl tap, kelin!</i>	<i>Find a mind of your own, bride!</i>
<i>Ata-eneñdi baq, kelin!</i>	<i>Take care of your parents, bride!</i>
<i>Kisi kelse üyiñe,</i>	<i>If someone comes to your house,</i>
<i>Kiiziñdi qaq, kelin!</i>	<i>Come on, bride!</i>
<i>Atañdi burin jatqızıp,</i>	<i>Put your grandfather to bed,</i>
<i>Tündigiñdi jap, kelin!</i>	<i>Good night, bride!</i>
<i>Süyyeniñnen süysinip,</i>	<i>I love you,</i>
<i>Adaldan bala tap, kelin!</i>	<i>Find a baby on the island, bride!</i>

Family customs, ceremonies, national holidays are an integral part of the culture and life of any ethnic group. They reflect the way of life, social order, history of culture, traditions, and worldview. The Kazakhs are one of those peoples who, due to certain historical conditions, have preserved, to a greater extent than other peoples, their festive ceremonial culture.

Before entering the house of the mother-in-law, the daughter-in-law should step on the skin of the sheep thrown at her feet. The mother-in-law at the same time said: "May your feet be blessed, daughter-in-law!" (*Қadamaya gl bitsin*). For a family, the birth of a child was a big event. On this occasion, *Shildekhan holidays* (a child's holiday) were held at *qoyu* (a holiday of the name). The guests came to the house and said good wishes: *Balañizdiñ twğan künimen!* (Congratulations on the birth of the baby), *Baqıttı bolsın!* (Let it be happy!), *Säbiñizdiñ dünüge kelwimen quttıqtaymız, ata- anasınıñ qolqanatı bolsın!* (Congratulations on your child, may he/she support the father and mother). Along with family holidays and ceremonies, national holidays took a prominent place (Meiramanova, 2008). The main holidays were celebrated in spring: these seasons were perceived as an important stage when the foundations were laid for the future harvest, the welfare of the economy, and the health of family members and the community. "Nauryz" (May) opens the annual cycle of holidays with the Kazakhs. This holiday was expected by everyone from a six-year-old to an eighty-year-old. For the Kazakh people, this holiday was considered a holiday of "equality of the Sun and the Moon". During the holiday, women prepared "Nauryzkuzhe" (primrose), children played "asyq" (bone of a ram), boys and girls played "KyzKuu" (Catch up the girl), wrestlers compared their strength in the Kazakh wrestling, artists sang and danced: *Ulis bereke bersin, pale jala jerge ensin* (Take away our illnesses, give us long life!) (Aitmatov, 2004).

In such a way, the specificity of etiquette greetings and wishes in the Russian and Kazakh languages is associated primarily with the ritual culture and traditions of the peoples. Gratitude (appreciation) is a statement of fact, and praise explicitly or implicitly contains a moral judgment, evaluation. It has been established by practice that people are more likely to respond precisely to appreciation or gratitude, and not to praise or flattery, although not everything is universal. Flattery, undeserved praise feeds but does not convince.

The wishes reflect the speaker's intentions related to the requirements of the rules of social behavior when there is a motive (need, necessity, etc.). Polite tonality in general and particular manifestations of tonality can be transformed into speech constructions with forms providing reliability, which presents politeness. These are predicative units, the semantic structure of which reflects the components of situations. In the Russian language, as studies show, the wishes are reproduced in speeches in various situations of verbal communication (parting words, thanks, congratulations, forgiveness, and others). In the Russian and Kazakh languages, wishes are most often realized after parting and congratulations (Vasilyeva, 1992).

Adults often use humorous formulas while speaking with children and grandchildren, for example, a grandmother says to a grandson who goes to the club: "God be with you! At birch with the forehead, at the stump with your head, do not come to your home!". Or putting the little grandson to sleep, the old woman says a cheerful wish, like a jerk: "sleep, sleep, have a good sleep, in a dream kiss the goat. To fall asleep on the pillow, wake up in the tub, see a little mouse in a dream, and convey greetings from the little dog, turn the pillow upside down, kiss the goat." Communicative attitude is to arrange the interlocutor for further positive actions, to demonstrate politeness, good breeding, appreciation, to respond to the congratulation, to a high appreciation of the activity (Ovchinnikov, 1996). Depending on the situation of business communication, both

the most concise and very common formulas of gratitude or compliment are used: *Thank you! Thank you very much! Millions of thanks! Let me thank (you) for ... Let me express my (our) gratitude for ... I would like to express my appreciation (appreciation) for ... I must thank you for ... How grateful I am to you! I will be very grateful to you for ... I have no words to thank you for...* For example, *Kolka poured the caps into his pocket, lit a cigarette ... Surprisingly, attentively, with a curve smile, he looked at the paramedic. He got up. – Thanks for the caps. – To health* (Shukshin, 2012). Or *Princess Marya understood and appreciated this tone. “I am very, very grateful to you”, the princess told him in French, “but I hope that all this was only a misunderstanding and that no one was to blame for that”* (Tolstoy, 2016).

The choice of this or that degree of politeness depends on many factors: orientation towards the addressee and the situation as a whole, as well as upbringing of a person, his social status, age, education, individual inclinations, nature of personal relationships with the interlocutor (Ehrenburg, 1983). In such a way, gratitude is an expression for what was done or presented, the desire to thank in return. One of the most positive and pleasant emotions that arise in response to noble actions is addressed to the interlocutor. Good wishing is the expression of a kind and broad soul of a nation. For centuries, it has been preserved not only in the dictionary but also in spoken and artistic texts.

## Conclusion

In Russian and Kazakh languages, the wish forms denote advice, appeal and are used for a significant reason: the birth of a child, the construction of a house, the marriage, etc. In the speaking etiquette of the Kazakhs, there are peculiar formulas of wishes that have Russian equivalents. The old Russian wishes are connected with the peculiarities of the life of the people, their passion for hunting, fishing, etc. A special place among the Russian formulas of wishes is occupied by expressions related to the steam baths of the country. Old Kazakh wishes reflect the hospitality of the Kazakhs and their nomadic lifestyle. Modern speech etiquette of Russians and Kazakhs is changing. In addition to good wishes, in both languages, there are evil wishes (curses).

Good wishes are small speech formulas used in everyday communication on a given occasion. In the Russian and Kazakh languages, the use of good wishes has several specific features, which are determined by objective factors: the social and economical way of life, the influence of the Russian and Kazakh national cultures. Ancient and modern good wishes are distinguished. Old-fashioned good wishes have been preserved in the behavior of older people, mostly in rural areas. Russian and Kazakh good wishes, despite their universality, have their specifics, which are connected with the semantics of good wishes and the scope of their use. Forms of Russian and Kazakh wishes, as a rule, are of the same type. The structures of the verbal expression of unkind wishes in both languages are also of the same kind. Specific to Russian evil preferences are the use of reciprocal evil wishes. Research held has shown that the common, typical of speech etiquette as a phenomenon of speech behavior, is wholly refracted through the specifics of the particular. Therefore, the identification of national – cultural features of etiquette stereotypes of communication seems promising and requires further research.

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