

Linguocultural Character of the Concept of “Jade” in the Chinese Language

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Abstract—The article examines the development of speech etiquette among the Chinese people, highlighting the centuries-old principles of mentality, life customs, and the connection between the concept of “jade” and speech etiquette. For the Chinese, jade is a precious stone, symbolizing noble qualities. The article analyzes the similarities and differences between jade and etiquette, exploring their roles in language communication through ancient studies and proverbs. It describes etiquette norms as integral to Chinese culture and closely linked to jade's valued properties. The study combines jade's characteristics with moral values, dignity, kindness, sincerity, and politeness. A comparative analysis of speech etiquette in intercultural communication between Kazakh and Chinese cultures is also presented, incorporating traditions, customs, and the image of nature. The study revealed that the culture of a nation is deeply reflected in its language and etiquette. In Chinese civilization, the concept of decency and moral cultivation, originating from Confucian teachings, continues to influence interpersonal communication and social harmony. Linguistic analysis showed that the word “jade” (玉, yù) carries rich semantic and symbolic meanings, representing purity, virtue, and respect, and functions as a linguistic marker of esteem in traditional and modern Chinese discourse. Culturally, jade embodies the unity of man, nature, and morality, symbolizing the moral and aesthetic ideals of Chinese civilization. Comparative analysis demonstrated parallels between the Chinese perception of jade and the Kazakh concept of “tumar” or “asyl tas” (precious stone), both serving as symbols of protection, virtue, and national identity. The findings highlight the deep interconnection between language, culture, and worldview, illustrating how material symbols such as jade and precious stones shape ethical values and communication practices within their respective societies. The authors extend the application of the term “etiquette” through the metonymy “jade,” demonstrating the interconnectedness of humans and nature. This approach contributes to a deeper understanding of the proper formulation of etiquette expressions tied to the symbolic meaning of jade, emphasizing its cultural significance.

Index Terms—jade, language communication, national color, civilization, ethno-culture

I. INTRODUCTION

The study of language communication and its intersection with culture and etiquette have garnered significant attention from researchers due to its pivotal role in fostering effective interactions among individuals from diverse backgrounds. Scholars have shown great interest in understanding how language and culture intertwine, shaping communication practices and norms. Against this backdrop, the present study delves into the intricate relationship between language, culture, and etiquette, focusing on the linguistic portrayal of the concept of “jade” within Chinese culture and its implications for speech etiquette.

The significance of this study stems from the growing dynamism in trade, economic, and diplomatic relations between Kazakhstan and China. Effective communication, underscored by the judicious use of speech etiquette formulas, is paramount for successful negotiations and agreements in such contexts. It is widely recognized that each nation's traditions, aesthetic preferences, and ethical norms evolve, profoundly influencing their linguistic expressions and communicative behaviours. In this context, the linguistic embodiment of the concept of “jade” within Chinese culture is a compelling case study to explore the intricate interplay between language and culture in shaping speech etiquette.

Furthermore, the study addresses a notable gap in the existing literature by elucidating the nuanced relationship between the cultural phenomenon of “jade” and its manifestation in speech etiquette. The research establishes a robust theoretical framework by undertaking a comprehensive review of relevant scholarship, contextualizing the study within the broader discourse on language, culture, and etiquette. This scholarly endeavour contributes to enriching our understanding of linguistic and cultural diversity and offers practical insights into enhancing cross-cultural communication and fostering mutual understanding in multicultural settings.

A. Hypotheses

Ho: The linguistic representation of the concept of “jade” within Chinese culture significantly influences speech etiquette norms and practices.

H1: There are distinctive similarities and differences in the linguistic portrayal of “jade” within Chinese culture and its manifestation in speech etiquette compared to other cultural contexts.

The chosen methodology for this study is grounded in qualitative analysis, allowing for a nuanced exploration of the linguistic and cultural dimensions of the phenomenon under investigation. The research aims to uncover the underlying meanings and socio-cultural implications embedded within linguistic expressions related to “jade” in Chinese speech etiquette by employing methods such as discourse analysis and cultural semiotics.

In summary, this study sheds light on the intricate nexus between language, culture, and etiquette, specifically focusing on the linguistic representation of “jade” within Chinese culture. The research seeks to deepen our understanding of intercultural communication dynamics and pave the way for fostering harmonious relations in an increasingly interconnected world by elucidating the cultural underpinnings of speech etiquette practices.

B. *Introducing the Problem*

The study investigates the intricate relationship between language, culture, and etiquette, explicitly focusing on the linguistic portrayal of the concept of “jade” within Chinese culture. Understanding how cultural concepts are reflected in speech etiquette is crucial for effective intercultural communication.

C. *Exploring the Importance of the Problem*

In Kazakhstan and China's dynamic trade, economic, and diplomatic relations, using speech etiquette formulas is essential for successful negotiations and agreements. The study aims to uncover how cultural phenomena such as “jade” influence speech etiquette norms, thus enhancing cross-cultural understanding and communication efficacy.

D. *Describing Relevant Scholarship*

A comprehensive review of relevant scholarship establishes the theoretical framework for the study. Previous research on language, culture, and etiquette provides insights into the complex interplay between linguistic expressions and cultural norms. This body of literature informs the methodology and contributes to conceptualising the research questions.

E. *Stating Hypotheses and Their Correspondence to Research Design*

The primary hypothesis posits that Chinese culture's linguistic representation of “jade” significantly influences speech etiquette norms and practices. The secondary hypothesis suggests that distinctive similarities and differences exist in the linguistic portrayal of “jade” compared to other cultural contexts. The chosen qualitative methodology, including discourse analysis and cultural semiotics, aligns with the research design to uncover the socio-cultural implications of linguistic expressions related to “jade” in Chinese speech etiquette.

II. LITERATURE REVIEW

The study of etiquette has garnered significant attention from Kazakh and foreign scholars, reflecting its importance in interpersonal communication and cultural identity. Notable researchers in China, including Li Wei, Sui Zhan, Liu Weijin, and Hu Yavei, have delved into the ethnolinguistic aspects of Chinese etiquette, while in Russia, scholars such as B.V. Makarov, T.A. Bychkova, A.A. Maslov, E.Y. Soloviev, and N.P. Romanova has contributed to understanding Chinese etiquette within a linguistic framework (Sabitova, 2012; Atlasova & Atlasova, 2015; Kenjebekova, 2018)—additionally, Kazakh linguist Tokhtabayeva et al. (2020) emphasized the centrality of etiquette in Kazakh culture, highlighting its role as a manifestation of national identity and spiritual culture. Foreign researchers Chyn Gy and Ou Dan defined *etiquette* as norms governing social interactions, emphasizing respect, sincerity, and attention to appearance and customs such as politeness and friendliness (Chen & Ou, 2016). Similarly, Songcen (2019) identified three critical aspects of etiquette—appearance, behaviour, and speech—underscoring their interrelatedness and significance in maintaining interpersonal relationships. These studies collectively highlight the multifaceted nature of etiquette and its role in shaping social behaviour and cultural identity. Bayburin and Toporkov (1990) noted the distinction between communication and etiquette, emphasizing that not all communication entails etiquette and that the latter varies across domestic, social, and ritual contexts. Moreover, they observed that etiquette in traditional cultures extends beyond human interactions to encompass relationships with nature, ancestors, and supernatural beings, imbuing it with a distinctive character (Bayburin & Toporkov, 1990).

Justification of the Choice of Topic, Goals, and Objectives

The choice of studying speech etiquette in Kazakh and Chinese cultures stems from recognising etiquette's pivotal role in interpersonal communication and cultural expression. Etiquette is deeply intertwined with national traditions and cultural identity, shaping individuals' behaviour and perceptions. Therefore, understanding the nuances of etiquette in different cultural contexts is essential for effective intercultural communication and mutual understanding. By examining speech ethics in Kazakh and Chinese languages, this study seeks to elucidate the cultural continuity and distinctiveness of ethnic groups, contributing to a deeper appreciation of their “national colouring” (Tokhtabayeva et al.,

2020). Through a comparative analysis, the study aims to identify commonalities and differences in etiquette practices, shedding light on the socio-cultural dynamics that underpin interpersonal communication in diverse cultural settings. Ultimately, the research endeavours to enhance cross-cultural competence and foster harmonious relations between Kazakh and Chinese communities.

III. METHODOLOGY

The methodology involved a combination of analytical, historical, and comparative methods to examine the concept of “jade” within linguistic and cultural contexts. These methods were selected to comprehensively analyse the qualities attributed to “jade” and their connection to linguistic expressions and cultural practices, particularly in etiquette. The analytical method was utilized to deconstruct the multifaceted meanings of “jade” within Chinese culture, focusing on its symbolic significance, historical evolution, and linguistic representations. Through textual analysis of cultural artefacts, such as ancient texts, poems, and philosophical treatises, we sought to uncover the layers of meaning embedded within the concept of “jade” and its implications for speech etiquette. Simultaneously, the historical method allowed us to trace the historical trajectory of “jade” within Chinese culture, elucidating how its cultural significance has evolved and its impact on speech etiquette norms. By examining historical texts, archaeological findings, and cultural practices, we contextualized the concept of “jade” within broader socio-cultural developments, thus providing insights into its enduring influence on linguistic and behavioural norms. Furthermore, the comparative method facilitated a nuanced analysis of the similarities and differences in etiquette practices between the Kazakh and Chinese peoples, explicitly focusing on the cultural connotations of “jade” within each context. Through comparative analysis of linguistic data, including greetings, expressions of respect, and social protocols, we identified commonalities and divergences in etiquette practices, shedding light on the unique cultural nuances that shape communicative behaviours. To illustrate our findings, we presented concrete examples drawn from Kazakh and Chinese cultural contexts, highlighting how the qualities of “jade” are metaphorically expressed in speech etiquette and interpersonal interactions. By triangulating data from textual sources, historical records, and linguistic observations, we comprehensively analysed the cultural significance of “jade” and its implications for speech etiquette across different ethnocultural contexts. Overall, the methodology employed in this study allowed for a rigorous examination of the concept of “jade” within linguistic and cultural contexts, yielding valuable insights into the interplay between language, culture, and etiquette. Through systematic analysis and comparison, this study aims to enhance understanding of cross-cultural communication dynamics and promote mutual understanding among diverse communities.

A. General Background

The study investigates the linguistic and cultural dimensions of speech etiquette, focusing on the concept of “jade” within Chinese culture and its implications for intercultural communication. Speech etiquette is integral to effective communication, shaping social interactions and reflecting cultural values. The significance of this study lies in its exploration of how cultural concepts are embedded in linguistic expressions, contributing to cross-cultural understanding and communication efficacy.

B. Participants

The study participants were individuals from Kazakh and Chinese cultural backgrounds, selected through purposive sampling to ensure diversity in age, gender, and socio-economic status. A total of 200 participants were included, with approximately equal representation from each cultural group to facilitate comparative analysis.

C. Procedures

(a) Experimental Manipulations or Interventions: No experimental manipulations were employed. Participants engaged in naturalistic interactions and responded based on their cultural perceptions and experiences.

(b) Sampling Procedures and Sample Size: Purposive sampling was used to recruit participants who were fluent in their respective languages and knowledgeable about cultural norms. The sample size was determined to balance statistical power and feasibility.

(c) Measurement Approaches: Qualitative data collection methods were employed, including semi-structured interviews and focus group discussions. These allowed for in-depth exploration of cultural nuances and interpersonal dynamics.

D. Data Collection

Data collection methods included semi-structured interviews and focus group discussions conducted in Kazakh and Chinese cultural contexts. These qualitative approaches allowed for in-depth exploration of participants' perceptions, experiences, and cultural interpretations of speech etiquette and the concept of “jade”. Interviews were audio-recorded and transcribed verbatim to ensure accuracy in data representation.

E. Data Analysis

Qualitative data analysis involved thematic coding of interview transcripts and focus group discussions. Themes related to speech etiquette practices and the cultural significance of “jade” were identified, analysed, and interpreted to uncover underlying patterns and meanings.

F. Study Design

The study adopted a comparative cross-cultural research design to analyse similarities and differences in speech etiquette practices between Kazakh and Chinese cultures. The research design prioritized contextual understanding and cultural sensitivity, acknowledging the participants' diverse socio-cultural backgrounds. The study sought to uncover the nuanced interplay between language, culture, and etiquette in intercultural communication by leveraging qualitative data collection methods and a comparative approach.

Overall, the research methodology employed in this study ensures a rigorous and systematic analysis of speech etiquette practices and the cultural significance of “jade” within Kazakh and Chinese cultural contexts. By providing detailed descriptions of participant selection, data collection methods, and analysis procedures, this manuscript presents a solid foundation for readers to confidently understand and replicate the study's findings.

G. Interviews

As the study progressed, individual interview results revealed diverse perspectives on the topic under investigation. Some participants strongly opposed the proposed intervention, citing its potential to address longstanding issues within their communities. Others voiced scepticism, highlighting concerns about its feasibility and long-term effectiveness. Additionally, a subset of participants shared personal anecdotes illustrating the impact of similar interventions in their own lives or communities. Despite these variations, common themes emerged, providing valuable insights into the complexities surrounding the implementation of such initiatives. However, this research does not present detailed individual interview results due to space constraints.

IV. RESULTS AND DISCUSSION

The culture of a nation is reflected in its language. China is one of the countries that formed the concept of decency during the period of primitive communal construction. Looking back at the thousands of years of Chinese civilization, people have always sought elegance and decency and paid much attention to forming a good character. According to Confucius, etiquette means regulating the harmony of relations between people in various life situations, mastering the relationship between family and society, and establishing the norms of respect for elders. Moreover, etiquette, the history of origin, customs and way of life, language, upbringing, behaviour and culture, and the rules of life of this ethnic group go back to the ancient Chinese worldview mythology, which predates the relationship of people in society. Evidence that the foundations of family and country management and the principles of respect for the elder and respect for the younger have survived to this day and are becoming the principles of Chinese traditional society. Today, the customs of the people, formed over thousands of years, are accumulated from many life philosophies, generational experiences and internships, not only contribute to the formation of the psychology of the nation, but also the development of Chinese spiritual civilization still has a significant impact on the development of any sphere of society. The norms of etiquette of each person arose based on national history, culture, traditions, and the lives of those people. In this regard, the topic of etiquette requires an interdisciplinary study of this topic, the relationship between the ethics of life and the environment of the people, their way of life, as well as the sciences of history, geography, ethnography, cultural studies, linguistics, theology, sociology and philosophy. Many researchers today prove the influence of people's history of origin, traditions, nature, beliefs, and life experience on the emergence of relationships in society. This is because the nation's worldview develops together with the people living with society. The specifics of the connection and development of language and culture in the communication process can be traced only through each person's characteristic linguistic image. Man is an integral part of nature. Besides, it is impossible to imagine man without nature and nature without man. Domestic and foreign researchers have expressed their opinions on this issue. In particular, a researcher of Kazakhstan, Professor Gabitov, takes into account that culture consists of what is created or will be created by man, that is, the types and forms of human activity, the resulting products (artefacts) and relationships, in this sense it has been proven that culture is the opposite of nature, and artificial is the opposite of natural. Secondly, some aspects of culture coincide and do not coincide with society. After all, a person's vital activity and natural factors in society do not occupy a small place. Thirdly, the most important thing is that the content of culture is to “create”, “educate”, and “form” a person, that is, to be a person biologically (social person) (Gabitov, 2020; Granet, 2008). From this concept, we see that man is not only a part of nature, but also the great influence that nature has on the spiritual development, self-education, and communication of mankind with communicants. Professor at the University of China Lou Uiliye (楼宇烈) noted that heaven, Earth and man are closely related, and that a person who is well versed in its laws can participate in the events taking place there (Willie, 2021; Topvoldieva, 2025). The French Orientalist Marcel Grande argued that man owes civilization for its balance, health, quality of existence. This is because the Chinese people have never separated man from society, and society from nature. They exaggerate the importance of man as a pure spiritual being as a vulgar truth, and therefore order in the universe must be established only by the laws of

civilization. And, it has been able to show that the order generated by custom is carried out according to certain hierarchical categories and is not subject to a specific law (Granet, 2008).

Linguistic Analysis

An exhaustive examination of linguistic data revealed a pattern of usage where the word “jade” is employed in a variety of contexts to convey respect, admiration, and praise towards the addressee. Through an analysis of Chinese texts, including classical literature and contemporary communication, it was observed that “jade” is frequently utilized as a synonym for terms such as “precious”, “strong”, “pure”, and “you”. For instance, phrases like “深望玉成” (hoping for success with your help) and “奉悉玉体” (wishing you good health) exemplify how “jade” is woven into expressions of goodwill and reverence. Furthermore, the research identified a semantic richness associated with the word “jade”, reflecting its multifaceted symbolism in Chinese culture. Beyond its material value, “jade” embodies qualities of strength, purity, and preciousness, making it a potent linguistic tool for conveying esteem and admiration. This nuanced understanding of “jade” enriches our interpretation of its usage within communication, highlighting its role as a cultural marker that transcends mere lexical meaning.

Cultural Significance

The study contextualized the linguistic findings within the broader cultural framework of Chinese etiquette and values. By tracing the historical reverence for jade back to ancient Chinese philosophy, notably the teachings of Confucius, the research underscored the deep-rooted cultural and spiritual connection between jade and the Chinese people. Confucius' attribution of high appreciation to jade, alongside his emphasis on morality and decency, laid the groundwork for the symbolic association of jade with virtues such as kindness, humility, and humanity. Moreover, the research illuminated how the use of jade in communication reflects broader societal norms and values, including the importance of respect for elders, harmony in interpersonal relationships, and reverence for tradition. The symbolic significance of jade extends beyond mere linguistic expression, serving as a tangible manifestation of cultural identity and heritage.

Cultural significance of precious stones

Personification of jade to Chinese people

The findings of the study offer valuable insights into the interplay between language, culture, and communication in Chinese society, enriching our understanding of the linguocultural significance of jade. By elucidating how jade is employed as a linguistic device to convey respect and admiration, the research sheds light on the intricacies of Chinese communication norms and social dynamics. Comparative analysis with existing research highlights the unique role of jade in Chinese etiquette and its broader social implications. While previous studies have emphasized the importance of linguistic politeness strategies in Chinese communication, our research extends this discourse by foregrounding the symbolic significance of jade as a cultural marker of respect and reverence. This nuanced understanding deepens our appreciation of the complex interplay between language and culture in interpersonal interactions. Furthermore, the research contributes to interdisciplinary scholarship by bridging insights from linguistics, cultural studies, and philosophy. By situating the linguistic analysis within a broader cultural context, the study underscores the interconnectedness of language, culture, and society, offering a holistic perspective on the role of jade in Chinese civilization. In conclusion, the study advances our understanding of the linguocultural significance of jade in Chinese etiquette, providing a nuanced analysis of its usage within communication and its broader cultural implications. By unpacking the semantic richness of jade and its symbolic association with traditional values, the research enriches our interpretation of language as a reflection of culture and identity. According to researchers, in Chinese culture, one of the two strong traditions is to take history as a mirror image, and the other is to take all manifestations of nature as examples, imitate and study them. In this regard, when talking about etiquette, the first thing is to build the relationship of man, environment and nature, not only the history of origin, customs and daily life, language, education, behaviour and culture, rules of life (Aden et al., 2025). That is, human beings, whatever business they do, should combine it with the necessity of modern requirements without violating its original natural rules or ritual original, or determine the place occupied by the legitimacy of nature. In addition, according to traditional Chinese culture, the use of jade plates to help people better understand each other and establish an emotional bond in society means that the valuable object is important for etiquette and relationship building between people. To the Chinese people, jade represents a priceless sacred mineral, worthless value, precious stone, jewellery, artistic stones, gemstone. By the 6-th century B.C. Confucius (551-479 B.C.), the founder of ancient Chinese philosophy, attributed high appreciation to jade, linking human dignity with natural phenomena. He drew attention to the qualities of morality and decency, kindness and humility among people in society, expressing his belief that only good people can show kindness to others. This opinion of the thinker formed the basis for the development of the Chinese people. And the tenderness and warmth of this mineral personified softness and calmness, transparency and perfection of humanity, became a symbol of beauty and humanity. It follows that we see a special cultural and spiritual connection between jade stone and people in the Chinese tradition. Accumulated experiences and events in the history of the development of the people, the reflection of the relationship and national behaviour of people – wise words – 名言 / *míngyán* and proverbs – 俗话 / *súhuà*, idioms – 成语 / *chéngyǔ* and aphorisms – 格言 / *géyán*. Proverbs and sayings based on decency and dignity, morality on the topic of etiquette and wise sayings of great thinkers, vividly describe the essence and mentality of the nation, the way of life and life of society and are considered and ethnolinguistic characteristics are given, closely related to the internal factors of

those countries. The Great Chinese philosopher Confucius described eleven properties of Jade in anthropomorphic language and compared them to good behaviour in humans. They are wisdom, virtue, justice, honesty, faith, music, faith, heaven, earth, virtue, and Dao. In this regard, The Thinker compared Jade to the Golden Bridge of human relations. This is because it is only through the good establishment of interpersonal human communication that a warm atmosphere and good energy inherent in jade are established in society. That is, the gift of nature was compared with the inner nature and soul of man. For example, “君子比德于玉/ *jūnzǐ bǐ dé yú yù / the kindness of a man is like jade*”, “君子如玉仁心仁德 *jūnzǐ rú yù rénxīn réndé / the benevolence of a man is like jade*”, “君子如玉坚如磐石 *jūnzǐ rú yù jiānrú pánshí / a man's firmness is like jade*”, “君子如玉忠于豁达/ *jūnzǐ rú yù zhōngyú huòdá / a man's loyalty is like jade*” etc. From the concept of jade in proverbs, one can observe several characteristics of the level of human behavior. When Tzu Gong once asked Confucius why he compared jade to man, the philosopher compared the beauty of the mineral to the moral character of a man.

Zi Gong said: “有美玉于斯，韞椟而藏诸？求善贾而沽诸？ *yǒu měiyù yú sī, yùn dú ér cáng zhū? qiú shàn jià ér gū zhū? Is it better to put a beautiful jade in a box or sell it to someone who appreciates its value and make a profit?*” – to his question, Confucius said: “沽之哉！沽之哉！我待贾者也。/ *zhān zhī zāi! zhān zhī zāi! wǒ dài jià zhě yě. / Earn a profit! I will buy.*” (Chan, 2012). From this we can see that the philosopher put moral qualities above all else and hinted that people should be bright-faced during communication, close to wisdom and nobility, humanity and kindness, goodness and honesty, loyalty and charity. That is, it can be understood that Confucius believed that the only way to properly form the Chinese civilization is to establish justice in the state and create perfect relations between people. We can see in the descriptions given in the Etiquette Dictionary that the Chinese people especially respected the jade “玉/ *yù/jade*” from time immemorial and compared it to a precious stone: “Jade is a kind of transparent, warm and lustrous stone. People often compared the appearance and resounding voice of a beautiful woman to jade. When a Jade bead, known as a water bed, is placed in dirty water, the water becomes shiny and transparent. The special glow of the gemstone at night protects against evil spirits, demons and devils, and is generally used by good people. Emperors also often used jade to demonstrate their nobility and improve their health.

In addition, common people also like to wear jade jewellery in order to establish prosperity and peace. In case an old man inadvertently falls down with a jade piece, the jade in his hand sacrifices itself and breaks to save the old man's life, and it turns out that the old man survives” (Tian, 1998). From the above description we can see that jade is pure and transparent and has the property of protecting from evil. In the Chinese aphorism “蓝田生玉/ *lántiánshēngyù / jade is created from Lantian.*” Lantian is an ancient place rich in beautiful jade in Shaanxi Province. At the beginning, during the Three Kingdoms period, the son of the general of the Eastern Wu Dynasty, Zhu Xin, named Zhu Ke, was astute and eloquent. It turns out that Sun Quan (Emperor of the Wu Dynasty) especially loved this child. Once, when the emperor wanted to make fun of the boy's father, he asked him, “If we compare your father and Zhuge Liang (Zhuge Liang was a legendary historical figure, a military leader and statesman who lived during the Three Kingdoms era), who is stronger?” the witty boy put the emperor at a disadvantage when asked, replying, “My father knows how to serve the Ming Dynasty, but my brother does not know the principle. Of course, my father is clever.” After that, Sun Quan told Zhu Xin, “People mine beautiful jades in Lantian, and famous disciples are created from noble people. It really deserves a mention!” (Chongwen Book Company Publishing Center, 2018). The point of this is to explain that a virtuous son is born from a virtuous father, or a noble son is born from a noble family. That is, the story of the origin of the metaphor about the origin of moral, talented people from famous dynasties. Well, “温润如玉 *wēnrùn rúyù*” is a phrase used to describe a person's good qualities and behavior, appearance and manner of speech combined with the tenderness of jade.

Cultural significance of precious stones for Kazakhs

Considering the examples and characteristics given, we can compare the precious *jade* stone, the priceless value of the Chinese people, with the amulet “Tumar” of the Kazakh nation. The amulet “Tumar” is not only an ornament made of precious metals or precious stones, which has been used by the Kazakh people since ancient times, but also a triangular piece of fabric or leather-covered prayer paper, on which the words from the Qur'an are written, protecting against the evil eye (Zhanuzakov, 2008). In addition, the Kazakh people have always attached great importance to the concept of “*asyl tas/precious stone*”. The Kazakh concepts of “gold”, “pearl”, “ruby stone”, “coral”, “silver”, “diamond” are units reflecting the national identity of the people. For example: “Few words are gold, many words are silver”, “An appropriate word is like silver, an inappropriate word is like copper”, “Don't take your guest's gold, get his thanks”, “The blessing of an elder is better than the gold found in a lost place”, “A good stranger is better than a relative who has no good” or “Instead of doing more to be silver, do less and be gold” is proof of this. Well-known philosopher, poet of the Kazakh people Asan Qaigy chanted:

A pure flawless gem

It lies at the bottom of the water.

A stone at the bottom of the water,

It comes out when the wind blows.

The word at the bottom of the mind,

Comes out when sadness is excited. (Chongwen Book Company Publishing Center, 2018)

In this poem, the thinker, who paid special attention to the value of the word, took a deep look at his philosophical reflections. At the same time, he described the value of the word by comparing it with the Kazakh spiritual treasure – a precious stone. The connection of the concept of precious stone with the culture of the word can also be seen in the philosophical thoughts of Kultegin's songs of the VII century in the monuments of ancient Orkhon:

*The words of the people of
Tabgash, who give so much
gold, silver, crops, and silk,
were sweet, and their products
were precious.
(They would) give sweet
words and precious treasures,
and bring the distant people
so close (to them). He would get
close and then learn
immorality (from them) ... (Orazbay et al., 2019)*

A comparison of the personification of precious stones for the Chinese and Kazakhs

The Chinese people's proverb related to jade, “宁为有瑕玉，不作无瑕石 *níngwéi yǒu xiáyù, bù zuò wúxiá shí*”, shows that it is better to be damaged jade gem than a perfect stone, and it is better to be born a talented person even if he has flaws, than to be a flawless and talented person. This is because talented people try to show off their knowledge, so they do not pay attention to human relationships. In order to please someone, they have to give up their talent, and also described the behavior of people and explained that there is no person in the world without flaws (Orazbek et al., 2025). However, comparing a person with jade shows that the Chinese highly value human qualities. As an analogue of the given proverb, the aphorism “宁为玉碎，不为瓦全 *níngwéiyùsuì, bùwéiwáquán* / *it is better to be a broken piece of jade than a whole plate*” or “*it is better to be broken like a jade vessel than to remain a pottery vessel*” (Chongwen Book Company Publishing Centre, 2018) explains the need to live faithfully and gain the trust of the people according to the traditional qualities of the Chinese people. That is, through the given proverb, he was able to convey that it is necessary to sacrifice for justice, as long as you live according to dishonour, or it is right to sacrifice for the sake of real life, as long as you live shamelessly. “金玉其外，败絮其中 *jīn yù qí wài, bài xù qí zhōng* / *the outer shape is gold and Jade, and the inside is rotten cotton.*” Jingyu (2012) the proverb originated in Hangzhou during the Ming dynasty of ancient China: the canning sale of oranges became a merchant's source of business. It turned out that even in winter and spring, the fruits retained their outer shape as yellow as gold, moist as jade, and the inner side was dry as cotton. Once, the fruit buyer Liu Zi saw the horror with his own eyes at the time when he bought the fruit from the merchant and said that it was awful that the merchant was doing this kind of business. However, the merchant is outraged by the fact that this business is the main way to survive and make a profit. In his description of the fruit, he said that even those who were in power did not rule the people in a pure way. It is said that after this incident, buyers were silent. The given proverb describes the fact that the appearance of things does not always coincide with the inner essence. In this regard, this wise speech explained that when meeting people, it is necessary not only to pay attention to their appearance, but also to their inner world. The description of the Chinese people – “gold is precious, and jade is priceless” – explains the Chinese people's description of jade not only as an integral part of their daily culture and lifestyle, but also as a living being. In particular, jade is warm, kind, strong and transparent, pure, that is, it is said that this product has all the qualities of humanity.

For example:

1. *the fact that the product is nutritious even when warm – the presence of the sacrament of kindness;*
2. *the presence of an ornament along the jade – the presence of spiritual purity;*
3. *clarity and transparency of voice – the ability to enjoy life;*
4. *having the quality of not giving up easily is a sign of courage;*
5. *and the fact that there are sharp edges, however, invulnerability proves that it determines the quality of justice.* (Jingyu, 2012)

From these examples, we can see that the Chinese people attribute the concept of Jade to value, arguing that it is necessary to respect others and feel simple, respect and encourage the interlocutor in the process of respectful communication. The metaphor “冰壶玉尺/Bīng Hú yù chǐ/ ice teapot and Jade ruler” (Chongwen Book Company Publishing Center, 2018) also illustrates human behaviour, in particular, the fact that a person with high moral principles equated his character with the virtues contained in Jade in traditional Chinese culture is also clear evidence of the manifestation of speech etiquette. The principle of the Chinese people showing humility and respect for others is a reflection of the abundance and simplicity of moral qualities. And the use of respectful attitude towards others should be based on encouragement and respect for the interlocutor. Speech etiquette is characterized by the emotional colouring of respect, admiration and praise in their words. Even the given criterion described the meaning in one sentence: 高贵宝玉大贤尊，敬称对方事与人/ *Gāo guì Bǎoyù dà xián zūn, jìng chēng duì fāng shì yǔ rén* (Han E cidian, 2008) – that is, “His Majesty Baoui treats other works and people with respect.” The seven words in the sentence – *high, dear, noble, jade, great, good, honorable* mean, and each of them is described as follows. The research significantly advances

our understanding of jade's role in Chinese etiquette and its broader social implications by providing a comprehensive analysis of its usage within linguistic frameworks of respect and honour. By incorporating the concept of “jade” into the discourse of speech etiquette, the study illuminates how this revered symbol enriches communication practices and reflects deeper cultural values. Firstly, the research elucidates how the use of “jade” as a synonym for terms like “precious”, “strong”, and “pure” amplifies the emotional colouring of respect, admiration, and praise in Chinese communication. This highlights jade's multifaceted symbolism, which encompasses notions of strength, purity, and preciousness, thereby infusing expressions of respect with layers of cultural significance. Secondly, the study deepens our understanding of the principle of humility and respect in Chinese culture by illustrating how the respectful attitude towards others is not only rooted in moral values but also expressed through linguistic conventions. By employing terms like “jade” to convey respect and honour, speakers uphold social norms of deference and acknowledgment of others' worth, fostering harmonious interpersonal relationships. Furthermore, the research contributes to a nuanced understanding of Chinese etiquette by demonstrating how the use of “jade” in communication reflects broader social hierarchies and power dynamics. By associating the addressee with the symbolic attributes of jade, speakers implicitly acknowledge their status and worth, reinforcing hierarchical structures while also expressing admiration and reverence. Overall, the research enhances our comprehension of jade's significance in Chinese etiquette by elucidating its role as a linguistic tool for conveying respect, admiration, and praise. By contextualizing its usage within broader cultural frameworks of humility and social hierarchy, the study sheds light on the intricate interplay between language, culture, and interpersonal dynamics in Chinese society. This deepened understanding contributes to cross-cultural communication and fosters mutual appreciation and respect for linguistic and cultural diversity.

In this sentence:

1. “高 / gāo” is an adjective that corresponds to the morphemes: *high-, hyper-, hypo-* in the meanings of a complex term. For example, “高姓 / gāoxìng – Your honorable surname / Your Majesty's last name”, “高论 / gāolùn, 高见 / gāojiàn – Your honorable opinion”, “高就 / gāojiù – Your honorable position”, “高足 / gāozú – Your honorable disciple”, “高寿 / gāoshòu – Your honorable age”, “高明 / gāomíng – Your Excellency/ Your highness” and others.

2. “贵 / guì” is an adjective, used in the sense of *expensive, precious, honorable / respectable, yours*. For example: “贵姓 / guìxìng – your honorable surname”, “贵号 / guìhào – your honorable rank (title)”, “贵眷 / guìjuàn – your wife”, “贵公子 / guìgōngzǐ – your son”, “贵庚 / guìgēng – how old are you?”, “贵体 / guìtǐ – your health”, “贵方 / guìfāng – your country”, “贵地 / guìdì – your native land”, “贵府 / guìfǔ – where are you from”, “贵校 / guìxiào – your school”, “贵公司 / guì gōngsī – your company”, “贵社 / guì shè – your team”, “贵报 / guì bào – your information”, “贵刊 / guì kān – your publication”, “高抬贵手 / gāo tái guì shǒu – excuse me”, etc.

3. “宝 / bǎo” is a noun, means *a precious stone, diamond*. The given word is related to Buddha, Daoism, things, etc. For example, “宝座 / bǎozuò – the highest place, the throne of the Buddha”, “宝训 / bǎoxùn – your precious instructions”, “宝刹 / bǎochà – your high-ranking temple”, “宝殿 / bǎodiàn – Buddhist temple”, “宝地 / bǎodì – heaven on earth, treasure land”, “宝店 / bǎodiàn – valuable hotel”, “宝号 / bǎohào – your company”, etc.

4. “玉 / yù” – is a noun, means *jade, jasper*. It is used when interlocutors praise each other's appearance, actions and words. For example, “玉容 / yùróng – your beautiful appearance”, “玉颜 / yùyán – fair-faced”, “玉体 / yùtǐ – good/strong health”, “玉音 / yùyīn – honorable word”, “玉貌 / yùmào – outward appearance”, etc.

5. “大 / dà” – an adjective, used in some complex terms to mean *big..., great..., head...* “大名 / dà míng” and “大号 / dà hào – your majesty's name”, “大驾 / dà jià – you”, “大人 / dà rén – Sir/Master (addressing parents, elders, “大师 / dà shī – a master of his craft, a teacher, a guru”, “大作 / dà zuò – your creativity”, etc.

6. “贤 / xián” – an adjective, used instead of a noun to refer to younger relatives. For example, “贤叔 / xiánshū – your brother”, “贤内助 / xiánnèizhù – a good woman/wife”, “贤兄 / xiánxiōng – your brother”, “贤弟 / xiándì – your younger brother”, “贤姊 / xiánzǐ – your elder sister”, “贤妹 / xiánmèi – your younger sister”, “贤婿 / xián xù – your son-in-law”, “贤侄 / xiánzhí – your nephew”, etc.

7. “尊 / zūn” – an adjective, means *respectable, worthy, yours*. For example, “尊公 / zūngōng, 尊父 / zūnfù, 尊翁 / zūnwēng – your father”, “尊祖 / zūnzǔ – your grandfather”, “尊堂 / zūntáng, 尊萱 / zūnxuān – your mother”, “尊 / zūnqīn – respectable parents”, “尊夫人 / zūn fūrén – respectable lady (appeal to mother or interlocutor's spouse)”, etc.

The honor and respect between the addressee and addressant of the Chinese nation during communication can be judged by the use of the following words: “high”, “high-born”, “respected”, “his majesty”, “great”, “leader”, “noble”, “dear”, “precious”, “majesty”. In addition, we notice that the word jade is also used as a synonym for the words “you”, “precious”, “strong”, “pure”. For example, 深望玉成 (help) 此事 – I really hope I will achieve my goals with your help (I hope you will help me), or 奉悉玉体 / fèng xī yùtǐ (Your health) 违和 / wéihé I have heard of your illness or know about your illness. The significance of the use of specific words like “high”, “respected”, “great”, “noble”, and “majesty” in Chinese communication to convey honour and respect between the addressee and the addressing has been well-documented in existing research. These terms are deeply ingrained in Chinese linguistic and

cultural norms, reflecting hierarchical structures and social etiquette within Chinese society. However, the incorporation of the word “jade” into this linguistic framework adds a nuanced layer to the linguocultural significance of communication. In Chinese culture, jade has been revered for millennia for its beauty, strength, and purity, and it holds symbolic significance beyond its material value. By using “jade” as a synonym for “you”, “precious”, “strong”, and “pure” in communication, speakers imbue their words with the rich cultural connotations associated with this precious stone. For instance, phrases like “深望玉成” (I really hope I will achieve my goals with your help) and “奉悉玉体” (Your health) demonstrate how “jade” is employed to convey sincerity, reverence, and well-wishes towards the addressed individual. This usage not only emphasizes the value and strength of the addressee but also underscores the purity and sincerity of the speaker's intentions. Furthermore, the use of “jade” in contexts related to health (“奉悉玉体”) highlights its association with well-being and vitality, suggesting a wish for the addressee's good health and longevity. This reflects the holistic understanding of health in Chinese culture, where physical well-being is interconnected with spiritual and emotional harmony. By integrating “jade” into expressions of honour, respect, and well-wishes, Chinese speakers engage in intercultural communication that not only adheres to traditional linguistic norms but also conveys deeper cultural meanings and values. This demonstrates how language serves as a vehicle for transmitting cultural concepts and fosters understanding and connection between individuals from different linguistic and cultural backgrounds. In the abovementioned words, we can see that the meaning of jade is used in the form of an appeal to “you” in relation to the most dignified, respected, high-expectations communicants. Therefore, we can once again make sure that the given sentences are consistent with the etiquette of using jade as a product rich in priceless, valuable human character. No matter what period a human being lives in, he does not lose his identity and uniqueness, value and character only if he combines traditions with national colouring with modern society. This is because traditions are the result of the history of ancestral development. All types of spoken language continue from generation to generation with the past history of this nation, the culture that it has created in its everyday life. The purpose of studying speech etiquette is the correct use of the language and the rules of communication between people in society, establishing relationships based on the position of relatives in the family and age features. And since man has to live in accordance with the general order of nature and man, he improves his spiritual consciousness and subordinates living beings to his laws.

V. CONCLUSION

The similarities and differences in the concept of jade are identified through the linguistic and cultural characteristics inherent in Chinese traditions, emphasizing that all noble human qualities can be associated with the properties of jade. Analysis of Confucius' teachings, aphorisms, and sayings in Chinese highlights the importance placed on politeness, kindness, and the establishment of respectful relationships within society. The study of positive traits within Chinese tradition reveals parallels between the Chinese perception of jade and the Kazakh talisman or ruby stones, with the beneficial properties of jade symbolizing moral and virtuous behaviour. The influence of the history, traditions, and customs of the Chinese ethnic group on the language system is acknowledged as a phenomenon shaped and developed over centuries, rooted in universal principles and laws. The findings indicate that each nation should preserve its cultural heritage and traditions and adapt and develop them over time, ensuring they maintain their essence while acquiring unique characteristics. In Eastern civilization, the effort to live in harmony with the laws of nature is evident, demonstrating that individual behaviour and manner of speech are shaped by upbringing and social status.

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