



Linguistic and Cultural Expression of the Macro Concept of “Family” in Kazakh–Dungan Proverbs

Akram Mussa-Akhunov^{1*}, Kalbike Essenova², Gulbanu Suambekova³, Aigul Imatayeva¹, Zeinep Osmanova²

¹Taraz Regional University Named after M. Kh. Dulaty, Kazakhstan, ²Abai Kazakh National Pedagogical University, Kazakhstan, ³Nur-Mubarak University of Islamic Culture of Egypt, Kazakhstan

Abstract This article deals with the linguistic and cultural expression of the macro concept of “Family” in Kazakh and Dungan proverbs. Specific ethno-cultural features, and domestic and continuity of the Kazakh and Dungan languages were analyzed. The worldview of both peoples regarding the concept of “Family” was compared by means of an analysis of linguistic and cultural units related to family relations, house construction, and symbols denoting family and home. The cultures of unrelated peoples were compared and the differences in the two languages concerning the concept of “Family” were revealed in the article. As a result of the comparative analysis, many common spiritual and cultural values of both languages were discovered. Revealing and introducing to the public the spiritual culture and ethnic identity of related and non-related nationalities and ethnic groups in our country, gave us the opportunity to open new aspects of intercultural communication and save ethnic treasure.

Keywords: *Linguistic analysis, Cultural analysis, Spiritual value, National identity, Cultural continuity*

***Corresponding Author:**

Akram Mussa-Akhunov
aspazik@gmail.com

Received: July 2023

Revised: September 2023

Accepted: September 2023

Published: October 2023

© 2024 Mussa-Akhunov, Essenova, Suambekova, Imatayeva, and Osmanova. This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

1. Introduction

Nowadays, the trend of society, which is becoming a multicultural, multilingual, and multi-confessional environment, requires the mobilization of all fields of science in the framework of common interest. We consider that if social sciences such as sociology, political science, and cultural studies strive to strengthen the unity, cooperation, and unity of the people, then language education should develop the foundations of mutual respect and tolerance between nationalities and ethnic groups of our multinational country. In a close cultural and social environment where many nationalities interact, the process of assimilation of cultures takes place. Unfortunately, this pattern affects all small ethnic groups. In addition, the progress of science and technology led to the absorption of various elements, including language (Hariyanto et al., 2023).

<https://doi.org/10.22034/ijscel.2023.2011596.3170>

It is not immediately obvious that there are many more cultural similarities and spiritual continuity than differences between the nations whose cultures, languages, and worldviews seem different from the outside. By nature, human beings stay away from things and phenomena that are incomprehensible to them. However, the modern development process of civilization is aimed at reducing the inter-ethnic gap and increasing the potential for intercultural communication by, first of all, language learning and promotion of spiritual and material culture models. In turn, the science of linguistics must achieve this complex goal in its own unique way. It is better not to forget that our language wealth contains data that historians cannot find. Language and religion are the main factors in the history of any nation, which develop simultaneously and form the essence, character, and spiritual culture of that nation (Kulmanova et al., 2022).

Although Kazakh and Dungan people have different origins, and their language is not similar to each other, we find many similarities when studying language units, linguistic and cultural units that are filled with cultural information. We would be wrong if we think that this is the foundation of common values that are the characteristic of Eastern people only. We believe that the basis of the cultural continuity between the Kazakh people of Turkic origin and the Dungan nation, which was formed and developed as part of the Chinese people, is the influence of the Islamic religion, which had a great impact on the spiritual and cultural development of the entire Eurasian continent.

We believe that our work, devoted to such an international concept as “Family”, will contribute to the development of tolerant relations not only between the Dungan and Kazakh peoples but will also be useful for the comparative study of other small nationalities around the world. In the era of cultural and linguistic assimilation, it is scientifically important to study and preserve the cultures of those small nationalities that are on the verge of extinction. Our goal is to present the cultural code hidden in the linguistic and cultural units of the Dungan language, comparing it with the linguistic and cultural patterns of the Kazakh people (Sadirova & Nauryzbaikyzy, 2023).

In the era of geopolitical changes, information wars, and unstable political situations, the establishment of intercultural and interconfessional relations and the study of intercultural relationships through language is an important direction of linguistic science. Therefore, the purpose of this article is not only to determine the linguistic and cultural peculiarities of the philosophy of the family, family relations, and domestic life but also to determine the cultural and worldview commonality of knowledge and attitudes to family values of the Dungan and Kazakh peoples. Separation is the main reason for the consolidation of such nationalities as Dungans and Kazakhs. The result of our linguo-cultural research will serve for the further development of cultural relationships in our society and a possible source for future research by scientists from other countries.

2. Theoretical Framework

According to domestic and foreign scientists, the Dungans are a people who were formed in the territory of modern China. Various groups of peoples from Central Asia and the Middle East, professing Islam, participated in its ethnogenesis. At the same time, we cannot dispute the fact that the Han (Chinese) element was of considerable importance in this process (Dzhon, 2016). The ethnonym Dungan is common only in Central Asia and in China itself. The “Dungan” people are called “Hueizu”; that is, “the people of Hui, the people of Muslims”. Dungan people have been following the Islamic religion since their formation. That is reflected in the ethnonym “Hueizu - a people of Muslims”. So, the Dungans are a people who were formed in the territory of China, professing only the Islamic religion and speaking the Gansu dialect of the Chinese language. Culture, national cuisine, and beliefs from centuries passed through the prism of Islamic laws, that is, Shariat.

Chinese Dunganologists believe that the 16th century was the period of the formation of Hueizu into a nation. At that time, they fully mastered the Chinese language and began to bear Chinese surnames and names (Imazov, 2009). Many researchers believe that the formation of the Dungan people is the result of the penetration of Islam into China. Thus, academician V. P. Vasiliev wrote: Whatever their origin was, we are dealing here with the same Chinese, both in language and appearance, who have only adopted Mohammedanism (Madivan & Zav'jalova, 2017).

In the 19th century, there were peasant uprisings against tyranny and increased taxes in China. As a result of one of these uprisings in 1977, the Dungans were forced to seek salvation outside their historic homeland in the territory of present-day Kazakhstan, Kyrgyzstan, and Uzbekistan, in such modern cities as Almaty, Taraz, Kordai district of the Republic of Kazakhstan, the cities of Bishkek, Tokmak, Iskra, Kenbulun of the Kyrgyz Republic, and the city of Tashkent of the Republic of Uzbekistan. As of today, the Dungan people inhabit not only the above-mentioned countries but also the territories of Russia and the city of New York. In these cities, their own Dungan communities have been formed.

The Dungan language belongs to the Sino-Tibetan family of languages, to the Chinese group. Until the 30s of the 20th century, the Dungans did not have a national writing system since the Dungans used Chinese writing on the territory of China. After moving to Central Asia in 1927, in the city of Tashkent, students Ya. Shivaza, Yu. Yanshansyn, H. Makeev, and others compiled the first draft of the Dungan alphabet based on Arabic graphics. Already in 1928, the same authors developed writing based on Latin graphics, which was approved in 1932 (Imazov, 2009). This script was used until 1950, when the Academy of Sciences of the USSR, which included Kazakhstan, Kyrgyzstan, and Uzbekistan, developed a new script based on Russian graphics. This is the script that Dungans use to this day. As a result of the reforms, a unified phonetic writing system was born for the Chinese dialect, which was used to write numerous works of art and scientific books.

In appearance, Dungan culture seems to be an exact copy of Chinese culture, listening to Chinese speech, seeing Chinese national clothes and some Chinese national dishes, and analyzing the physiological features of the Dungan people. However, after passing through the filter of the Islamic religion, many material cultural features were lost. For example, building houses in the Chinese style and decorating houses using drawings of exotic and mythological animals, birds, and other animals. Meat and other products prohibited by Islamic Shariat law were excluded from the diet.

As for spiritual culture, the belief in mythical dragons, gods of heaven, waters of fire, and so on was replaced by only one God. All ceremonies found in Chinese culture were lost, and many were forgotten. All that remained was what did not contradict Islam. To this was added the influence of the Turkic world after the resettlement of the Dungans in 1877-1878. Kazakh, Kyrgyz, and Uzbek national cultures took part in this cross-cultural process.

Currently, about 125 nationalities and ethnic groups live in Kazakhstan. Many measures are implemented to maintain public and social stability, strengthen interethnic relations, and raise the level of education of the population. However, due to the fact that innovative technologies, digitalization, and social networks in the world have a leading position in the development of ethnic literacy in society, it is better to differentiate and update the ways of promoting its achievements and news. For example, the material of journalists and bloggers who create ethnographic content on Instagram, Facebook, and YouTube reaches the public quickly, concisely, and effectively. In our opinion, in order to show the beauty, wisdom, wealth, and historical depth of the spiritual and material culture of each nation and to form and develop respect for representatives of other nations, we should diversify the research works in the field of comparative linguistic and cultural studies and should supplement it with interesting data not only for intellectuals and students engaged in science but for the general public as well. The efficient and effective use of linguistic and cultural studies for the purpose of strengthening international policy also depends on the organization of their promotion activities. Therefore, today, the beginning of the work of adding an educational program in Ethnojournalism and organizing advanced training courses will greatly contribute to the practical application of linguistic and cultural studies. It is clear that new topics and interesting works will attract the attention of other journalists and bloggers in the current Kazakhstani media environment.

From the research conducted in the direction of the anthropocentric paradigm of linguistics to the formation of the science of linguistic and cultural studies, there are many works that emphasize the recognition of the culture of the nation through language units and the cumulative function of the language. World linguists who conducted research in the ethnolinguistic, linguistic, and cultural direction include V. V. Vorob'ev (Vorob'ev, 2008), N. D. Arutyunova (Arutjunova, 1998), and V. A. Maslova (Maslova, 2016). The scientific founder of this direction in Kazakh linguistics is A. Kajdar (Kajdar, 2004). In addition, scientists who contributed to the discovery of the connection between

ethnicity and language include E. Zhanpeisov (Zhanpeisov, 1989), N. Uali (2007), J. M. Mankeeva (Mankeeva, 2008), G. Smagulova (Smagulova, 1998), A. Islam (Islam, 2004), as well as many other linguistic researchers, who contributed to the spiritual vocabulary of the Kazakh people.

In Dungan linguistics, the problem of studying the language in the ethnolinguistic direction has just been taken up, so there are few written works. However, during the Soviet era, there were a few Dungan scholars who focused on the cultural lexicon of the Dungan language and conducted ethnographic research. Janshansin (2009) was the first Dungan scholar who was engaged in the development of the grammar of the Dungan language since the appearance of the Latin and Cyrillic alphabets of the Dungan language and formed the basic foundation of the science of the Dungan language. M. Sushanlo (Sushanlo, 1959), M. Imazov (Gorodeckij & Imazov, 1991), and Z. S. Laahunov (Laahunov, 1998) in their works tried to preserve as much as possible, the folkloric samples of the Dungan language in the Soviet era. A. A. Dzhon (Dzhon, 2016) is the first ethnographer who in his works comprehensively studied the traditions and customs of the Dungan people, commented on cultural names, and conducted ethnolinguistic research. Currently, there are no studies comparing the Dungan and Kazakh languages in the linguistic and cultural aspects.

Over the years, scholars have established a collection of proverbs in various languages ranging from Russian (Orlova, 2020), Dungan (Dyer, 1994), Dungan dialects of Gansu and Shaanxi (Yang & Li, 2020), Kazakh (Alashbayeva et al., 2020; Kurmanali et al., 2018) and Chinese (Arkush, 1984) showing their literary applications in Kazakhstan, Kyrgyzstan, and Uzbekistan. Despite the critical role that proverbs play in describing traditions, practices, and customs essential in linguo-culturology (Orazakynkyzy et al., 2020), few studies have been conducted to discover problems and issues with regard to the utilized linguistics (selected words) in proverbs and how they affect the emotions and cognitions of the people.

3. Methodology

3.1. Materials

The scientific views of Kazakh, Russian, and Kyrgyz linguists and ethnographers make up the methodological basis of the research work. The materials were collected from the mouths of the inhabitants of the villages of Zhalpak Tobe, which is located near the city of Taraz of the Republic of Kazakhstan, and from the mouths of the inhabitants of the villages of Masanchi, Sortobe, Kordai district of the Republic of Kazakhstan, in which the main population is Dungan. Collections of proverbs and sayings were also analyzed (Hahaza & Hahaza, 2019). Collections, manuscripts, and colloquial examples were collected, grouped, analyzed, and compared with examples in the dictionaries of Imazov and Junuzova (2017) and Bakirov et al. (2014).

3.2. Procedure

The method of linguistic and cultural analysis, the method of synchronous description, and associative comparison were used in the study. The method of component analysis was also used. This allowed us to reveal the essence of the macro-concept of “Family” in the Kazakh and Dungan languages. All considered materials were analyzed according to three conceptual groups of names denoting family and family symbols, proverbs and sayings reflecting the attitude of the Kazakh and Dungan people to the concept of family and structural features, and family relations reflecting national knowledge of the family. The obtained results were presented in tables, which clearly show cultural similarities and some differences in the economic life of the Kazakh and Dungan peoples.

4. Results

In the science of comparative linguistic and cultural studies, research is mainly conducted on the basis of models, values, and units of spiritual and material culture. From the genealogical point of view, the ethnic similarities and differences between peoples who are not related to each other are reflected in the linguistic images of the worlds unique to each nation. Different nations, formed in different cultural environments, share some common concepts and values that are characteristic of humanity as a whole, such as their attitude towards the environment, natural phenomena, the truths of existence, thinking, judgment, customs, superstitions, and rituals. On the other hand, their everyday life, beliefs, and

customs are also influenced by their economic, climatic, and geographical features, which create some similarities among them. One of the main goals of linguo-cultural science is to open that impressive storehouse and study the people's spiritual wealth accumulated in the language. Researchers have shown that national mentality, culture, and spiritual values in language can be expressed in their linguistics (Asiri & Metwally, 2020). The keywords reflected the daily life, national values, and spiritual well-being of the people (Awang et al., 2016). Overlooking the importance of motivational, figurative means, the semantics of lexical components, syntactic structures, expressive means, and rhythmic organization of proverbs often leads to insufficient knowledge of their structure (Orlova, 2020). In order to systematize the research results, we grouped them into several subtopics.

4.1. Family Names and Family Symbols

It should be noted that "family" is at the forefront of spiritual values in the Dungan culture. The Dungan highly value the tradition of family relations, and they have many proverbs, phraseological units, traditions, and cultural names related to this concept. It is known that the name "family" is a name at the conceptual level in any nation. Therefore, by showing the features of the names included in the conceptual framework of the concept of "family" and the linguistic and cultural units that reveal its nature, we can recognize the cognitive differences and spiritual continuity of the Kazakh and Dungan people.

Each nation inhabits a particular area, and depending on the climatic and geographical features of the place, the economy and profession are formed. The environment, the laws of nature, and the people's profession create beliefs and ethnic character (Orazakynkyzy et al., 2020). In the Dungan language, the word family is translated as "jya". In addition to this name, the language also uses the words "fonzy" - house, "yuanzi" - yard, "jaeyuan", "jyatin" - dynasty, "kon" - topchan ("a wooden bed made of boards with a headboard"), "gyalor" - corner.

In the Kazakh language, the meaning of "family" is used by words such as house, household, hearth, threshold, etc. These linguistic and cultural units are the names that have a place in the lexicon of the material and spiritual culture of the Kazakh people and add flavor to the national identity. Now let's look at some of them.

In the Dungan language, the word "fonzy" is used instead of the Kazakh words "ui", "baspana" which means "house, shelter". The name "fonzy" is literally translated as "square" in the Kazakh language. The reason for the appearance of this name lies in the unique feature of the national house construction. In Dungan construction, houses are built on square plots of different sizes. The shape of the house must be square, and the corners are facing four directions. Over time, family members built houses in the corners of the plot, and everyone lived in the same yard. The words "uy" in the Kazakh language and "fonzy" in the Dungan language denote one concept, and that is home.

The next name is "hearth". In the Kazakh language, the hearth sounds like "oshak", and in Dungan it sounds like "guatu". In both cultures, these words denote the concept of family since only members of one family were asked from one source. We can see such a relationship to this concept in the phrase "bir oshaktan, bir kindikten tuldegen" (born from one hearth, from one umbilical cord) in Kazakh culture, and in the Dungan language, it is "yiga guatushon jyo tefazy" (boils in one hearth).

An irreplaceable element of material culture, namely a part of domestic life in a Dungan family, is a "kan" (a kan is a wooden bed with an average size of 8-10 square meters, which is 50 cm high and is located in one corner of the room (see Figure 1).

This attribute of household utensils is multifunctional. They sleep on it, and when the time comes, a low table is placed on it, and they eat. In the space under it, canned vegetables and pickles are stored in the winter. During cold seasons, children stay on it. The entire childhood period of a person passes on kan. Therefore, in the name "kan" there is a certain function of unification, which later came to mean the concept of family.

In Kazakh culture, there is also such a place in the home. It is called "oshakkasy" (that is, a place next to the hearth), which means "home, family" (Kaliev et al., 2017).

Figure 1*A Kan in the National Culture of the Dungans*

The next name denoting the concept of family in the Dungan language is the word “yuanzy” (yard). In the Dungan language, the word yard denotes not only the area around the house, lawn, and so on but is also used to denote a community of people belonging to the same family and even to the same clan. The sons of one family, after marriage, built houses for themselves not far away but in the same yard. As a result, everyone had a common yard. For this reason, the word courtyard has acquired such a broad meaning. In this lies the cultural peculiarity of house building and the national worldview regarding the family.

In Kazakh culture, along with this name, the word “shanyrak” is used. Shanyrak (see Figure 2) is a structural element of a house in Kazakh culture, which is the dome of a kiiz uy house, designed to hold the side elements of a kiiz uy house (see Figure 3).

Figure 2*Shanyrak in the National Culture of the Kazakhs*

“Shanyrak” is one of the most sacred names for Kazakhs, being a necessary bone in the structure of a yurt. There are a lot of idioms and proverbs related to Shanyrak, and they belong to a unit that provides comprehensive information about the everyday culture of the people. For example, the word “shanyrak” means a big house or a family home, and it is used in many expressions related to family relations. Some of these expressions are: “black shanyrak” - a large and prosperous family; “shanyraktas” - members of the same family who share a house; “under the shanyrak” - belonging to one family; “build a shanyrak, raise a shanyrak” - get married, own a house, start a family; “shanyrak koterer” - a gift given to a girl when she moves to her husband’s house; “to be the yuk of shanyrak” - to bring prosperity to the family; “to be a ruler of the shanyrak” - to be the head of the family; “native shanyrak” - native house or place of origin; “disappearance of the black shanyrak” - the end of a family line or generation; “bleeding from a black house” - a conflict or dispute within a family.

Figure 3

Kazakh National House “Kiiz Uy”



Since the above-mentioned family symbols are historical cultural names in the Kazakh and Dungan languages, they are certainly reflected in proverbs.

4.2. The Kazakh and Dungan Proverbs and Sayings about the Concept of “Family”

The traditions and customs of the Kazakh people in family and kinship relations constitute the noble qualities of the national culture. Although there is a common sign, a common understanding, and a belief characteristic of the Eastern countries, there are many aspects unique to the Kazakh people and Turkic-speaking peoples. On one hand, proverbs can impart knowledge, wisdom, and cultural values. On the other hand, they reinforce relationships with their subtle effect in persuading the masses towards the collective aspiration (Alashbayeva et al., 2020; Orlova, 2020).

In the Kazakh language, the word “house” is also used in the meaning of family. This meaning of the word “house” can be seen in such sayings as “A house with children cannot be stolen”, “A house without a father is a blessing, a house without a mother is homeless”, “Forty men cannot fill a house, one woman can”.

In the material culture of the Dungan people, the name “kon” (tapshan) has the function of unification. This is evident in the following proverb: “Yigga konny fidadi” - grow up in one tapshan. A common phrase that expresses the concept of “family” is “growing up in the same blood”, which is similar to the phrases “living in the same house, eating together, working together”. The concept of Tapshan (“kon”) is often used in the people’s speech, and there are many phrases and proverbs related to it. For example,

“Don kon fi zhyo - bu cha (la) jan” (lying in the middle of the tapshan - do not tear the felt) means to take the easy and convenient side in a certain situation; “jondo shonkor” (invitation to tapshan) means invitation to the top or the best position; “ma konkor - ma shonkar” (if there is no short hair - there is no hair) means short-handed or poor; “nya konny (hili chibo)” - (to suppress tapshan, to tapshan kuru (eat at night) are phrases that are used to describe a person who is lazy, gluttonous, and indulgent. We can refer to the phraseological unit “yiğa yūanzyni zuadi” (living in the same yard) in the Dungan language, which corresponds to the regular phrase “under the same shanyrak” in the Kazakh language. Although the word “yuanzi” is translated as “courtyard”, it is still used in the meaning of house. As the people of Dungan engaged in agriculture and became sedentary people, relatives settled close to each other. And the members of one family tried to build their houses in one yard. The regular phrase “Yiğa yūanzyni zuadi” (living in the same yard) probably originated from this. For example, the phrase “yiğa yūanzyni jin” means people of the same house or family; the phrase “yiğa yūanzyni zuadini” means living in the same yard, house, or family.

Otau is a newly built house for a young family; a young family separated from the big house (family) and had a separate house (Kuraluly, 1997). Apart from this, there are regular expressions such as otau, otaujabar, otau raising, etc. The proverb “Thirteen is the master of the family” clarifies the meaning of the word “family”. In the Dungan culture, much attention is paid to the meaning of marriage. It is consistent with his relationship to creation in Kazakh knowledge. We can see this from the following proverbs:

“Shchifur doli myn chiang, khan dyi yiğa lo nyu chiang”
(The price of one cow is required even though the bride is standing in front of the gate)
The dowry of the girl is forty-seven.

“Yatu shon shi sui mama shu linsui”
(The girl has come to ten, and the mother starts collecting her clothes)
If you collect from the age of six, it will increase; if you collect from the age of seven, it will be enough.

“Oshak” (hearth) is a circle of iron on which a pot is hung (Titarenko, 1994). There are enough usages and phrases to prove that the word “hearth” is also used in the sense of “family”. For instance, the word “oshaksyz” conveys the idea of homelessness or being without a family. “To create an oshak” signifies the act of forming a family, while “to be a stone on the oshak” implies property ownership or being the guardian of a home. “The fun of firewood” symbolizes family, childhood, family life, and retirement. Phrases like “Let it be given to the three branches of the hearth” and “Make a wish from the three branches of the hearth” indicate the ordering of family wishes and well-being. “The benefit of the three legs of the hearth” pertains solely to the condition of individuals and the household (Kuderinova, 2011).

The word “galor” in the Dungan language means “corner, inner corner of the house,” and it also signifies the concept of family. There’s a saying, “Jin ghalor, yin ghalor, bu de wadi chun ghalor,” which translates to “gold corner, silver corner, not enough for my poor corner.” This saying reflects the value placed on private housing, one’s own home, and the significance of the native family. Overall, we support the opinion of Sadirova and Nauryzbaikyzy (2023) that the family is the most reliable environment for all representatives of the studied cultures.

The spiritual and moral positions of the Dungan ethnic group in everyday life, family, and kinship relations are similar to the traditions of the Eastern peoples. Chinese philosophy and Islamic philosophy meet in Dungan family culture. It is based on the commandments mentioned in the Farz and Sunnah in the Islamic religion. If the spiritual culture of the Kazakh and Dungan peoples is in harmony with the fact that they belong to the Eastern culture on a large scale, the factor that further brings the two cultures closer together is the religion of Islam. The material culture, spiritual nature, consciousness, ethnic identity, and unique features are reflected in the language through language units and linguo-cultural units (Rezaei, 2012).

There are proverbs that show the uniqueness and similarity of Dungan and Kazakh family traditions and daily life. The “lee” category of Chinese philosophy continued in the spiritual culture of Dungan people. “Lee” means common sense and morality (“norms of custom”, “ethics”, “jurisprudence”, and

“ritual”). Later, the scope of this concept expanded, and it began to be used in the sense of human moral standards, morality, ethics-aesthetics, and culture of communication with people in the public environment (Titarenko, 1994).

Dungan folklore contains proverbs about family traditions, which have very similar semantic variants in the Kazakh language (see Table 1). In terms of lexical meaning, these proverbs fully correspond with their Kazakh versions.

Table 1

Similar Proverbs on Family in Kazakh and Dungan

No	Proverbs in Dungan language	Literal translation	The semantic version of the proverb in the Kazakh language
1.	Shchifur doli myn chiang, khan dyi yiga lo nyu chiang	(The price of one cow is required even though the bride is standing in front of the gate).	The dowry of the girl is forty-seven (about the bride's dowry).
2.	Yatu shon shi sui mama shu linsui	(The girl has come to ten, and the mother starts collecting her clothes).	If you collect from the age of six, it will increase; if you collect from the age of seven, it will be enough.
3.	Erzydi jyo-zy bu do - fuzydi tsua, nuzidi jyo-sy bbu do - nyondi tsua.	(An ill-educated son is a criticism of his father; an ill-educated girl is a criticism of her mother).	A boy grows up looking at his father; a girl grows up looking at his mother.
4.	Mamadi chin chingue heni, lozydi chin gogue sanni	(A mother's heart is deeper than a lake; a father's heart is higher than a mountain).	Father is a high mountain; mother is a deep lake.
5.	Nyonlozydi shchin ze ernushonni, ernudi shchin ze shtyushonni	(A mother's mind is on the child; the child's mind is on the left).	A mother's mind is on the child; the child's mind is on the field.
6.	Lohuihuidi chin; spzhavandi gin.	(Kin of the Dungans - ivy root).	We are Kazakhs with crow roots. If asked, we will come out as cousins.
7.	Lun dua bu shi fi, shifur dua bu zw fan	(If there are many dragons - no water will be taken; if there are many brides - no food will be cooked).	If the brothers are friendly, there are more horses; if their wives are friendly, there is more food.

The similarity in the tradition of kinship between the Kazakh and Dungan peoples is reflected in the fact that they attach special importance to it. The culture of kinship is one of the traditions that comprehensively shows the spiritual nature of the Kazakh people, which has been going on for a long time. In Dungan culture, the tradition of kinship played an important role in the life of society. Based on that, the form of people's life and organization in the social environment was formed. Brothers from the same family tried not to move far or even to leave the same yard. The main reason for this is to work together and work as a team in tillage. For example,

Lohuihuidi chin; spzhavandi gin (kin of the Dungans - ivy root)

We are Kazakhs with crow roots,

If asked, we will come out as cousins.

Dungan kinship tradition is a reflection of Chinese customs. Islam had a great influence on the establishment of this tradition and its further establishment in the people's understanding.

Lun dua bu shi fi, shifur dua bu zw fan

(If there are many dragons - no water will be taken; if there are many brides - no food will be cooked)

If the brothers are friendly, there are more horses; if their wives are friendly, there is more food.

In this regard, we believe that it is appropriate to quote Zhirenov’s opinion: “The linguistic image of the world has a general (abstract) and specific (concrete) character. The universality of the linguistic image of the world is shared by the human race; the fact that human beings live in a common physical space, live in a certain time and space, and create mutual relations through language shows its abstract nature. The singularity of the linguistic image of the world comes from generality. The uniqueness of the linguistic image of the world differs according to the ethnic, cultural, genetic, religious, climatic, and life worldview” (Zhirenov, 2020). The following example describes the features of the family and, later, the collective ritual of begging for rain.

Lun dua bu shi fi, shifur dua bu zw fan

(If there are many dragons - no water will be taken; if there are many brides - no food will be cooked)

If the brothers are friendly, there are more horses; if their wives are friendly, there is more food.

This ritual existed and still exists in Kazakh and Dungan culture. At first, the ritual was performed by members of the same family or clan and later by a group of people who practiced the same craft. Historically, in the Dungan culture, namely in this tradition, traces of Chinese mythology remained.

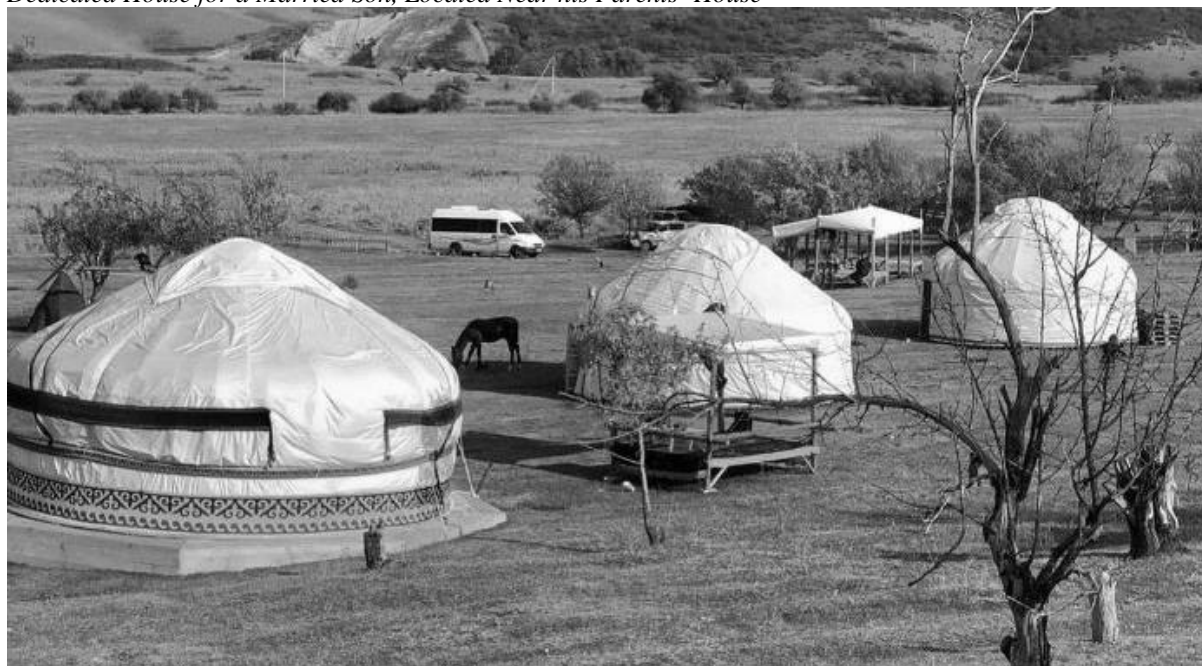
A fantastic animal name like “lun” (dragon) is used in the proverb. “Lun” is translated as “dragon” from the Dungan language. Dungan folklore contains characters from pre-Islamic Chinese mythology and beliefs related to them. For example, there is a phrase “Lun Khaleli” (the dragon has descended) in the Dungan language. This attitude is, of course, an element left over from Chinese culture. However, due to the spread of Islam, religious beliefs and concepts were destroyed over time. However, due to the cumulative function of the language, names, proverbs, and phraseological phrases have been preserved in the Dungan language. Sometime after the migration of the Dungans to the territory of Central Asia, superstitions related to the “Lun” were also encountered. According to Savurov (2018), PhD, historian, and ethnographer, in the understanding of the Dungan people, the element of water is controlled by “lun”. This is a reflection of the Chinese tradition in the Dungan culture. This is because in Chinese mythology and folklore, “Lun” is depicted as the king of water.

Despite the influence of Islam, the tradition of depicting animals, fish, and birds in Dungan national handicrafts has been preserved to this day. In relation to the name “Lun”, there is a “Chyoëu yü” (rain calling) ceremony held in Dungan culture to invoke rain and wish for water. All members of the family take part in this ceremony and go to the field located near the house. By this action, people tried to show great respect to “Lun”. This tradition is very similar to the religious ceremony of the Kazakh people called “Tasattyk”. The similarity between the “Chu yu” and “Tasattyk” ceremonies is evident in their shared emphasis on the significance of water in daily life, trust, and the relationship with water for both Kazakh and Dungan people. The same events are held with prayers and sacrifices with the participation of members of the same family and later people of the same clan and the same village. At first, during this ceremony, a sacrifice was made to the “lun” (dragon) to pray for rain. However, due to the spread of Islam, the form of the ritual changed, and as a result, only in the form of praying to God for rain by reading the Koran the content of the tradition was preserved despite the change of form.

4.3. Home and Family Structures in Kazakh and Dungan Worldviews

When analyzing the construction of houses and studying family relationships in Kazakh and Dungan cultures, we noticed many common spiritually educational views towards the family. For example, in a Dungan family, after the marriage of a son, the newlyweds necessarily live separately in a house of several rooms, which was built for this purpose earlier. And it was called “Ga yuanzy - small yard or schin yuanzy - new yard”. This house was located in the same yard as his father’s house. However, the young family always ate together at the same table with their parents; the family budget and household were also shared.

In Kazakh culture, this tradition is observed in the same way. The newlyweds were always allocated a separate house - *kiiz uy* (Figure 4), which was also located nearby and always helped the father at home. The difference between the compared cultures is only in the type of houses. The Kazakh national home is “*kiiz uy*”, which is convenient for a nomadic lifestyle. The Dungans live in an adobe house since they led a sedentary lifestyle and were engaged exclusively in agriculture.

Figure 4*Dedicated House for a Married Son, Located Near his Parents' House*

The practice of dividing a family, with a married son living separately, is a significant shared tradition in both cultures. This tradition promotes independence among men, helping them become self-reliant in work, addressing family issues, and forming new family connections. At the same time, it teaches us not to forget our roots and to respect and help our parents. Another practical reason for the location of houses was due to economic needs. Like the nomadic way of life, whose people are engaged in livestock farming, and the non-nomadic people, whose economy is field farming and vegetable growing, farming requires considerable physical expenditure and human effort. What was possible to master only by living grouped in one common family in both cultures, parents are always respected, honored, and helped. In the Kazakh language, the house where the parents live is called “karashanyrak” and “ulken otau”, that is, “big house”, in the Dungan language, “lo yanzy - old house, elder house”. In the Kazakh language, the parents’ house is referred to as “karashanyrak,” while in the Dungan language, it’s called “ulken otau,” meaning “big house.” Additionally, the children’s house in Kazakh is termed “kishi otau” or “younger house,” whereas in Dungan, it’s known as “ga yuanzyzy” or “small yard” and “shchin yanzy” or “new yard.” “The main concern of older people and grandparents was raising the younger generation. According to the tradition of both the Kazakh and Dungan people, the eldest house, that is, the father’s house, always remains to the youngest of the sons.

5. Discussion

Since the beginning of the 20th century, intensive interaction between the Dungan nation and local peoples has been going on intensively. For example, the small Dungan groups in the Ferghana Valley of the Republic of Uzbekistan have completely assimilated with the local Uzbeks. During the Soviet period, due to the economic policy of the state, the economic life of peoples began to become more consistent. Settlement of nomadic peoples, a form of the collective economy (collectivization), abolition of private ownership of land, development of production, other reforms in mass education, and various spheres of culture, eliminated the differences between nomadic Kazakhs, Kyrgyz, and sedentary-agricultural peoples. The common unity of the Soviet peoples led to the convergence of cultures (Kamalov, 2016). Researchers have revealed that comparative linguistic research provides insight into the national culture reflected in the language.

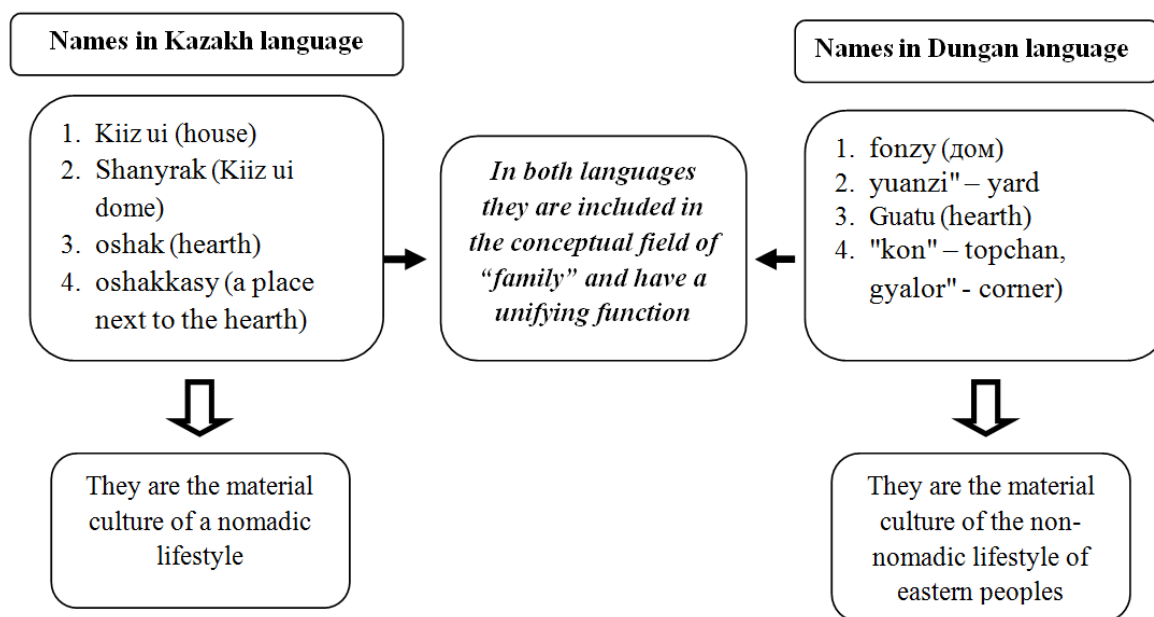
We notice that the nature of the concept of “family” in the Kazakh and Dungan languages is comprehensively revealed by the words used in the sense of family. The peculiarity of the Kazakh way of life can be seen in names such as shanaryak and oshak. We made sure that tapshan (kon) and aula

(yuanzi) are used instead of the mentioned yurt components in Dungan culture. In human life, the spiritual value of “family” is common to both nations, and therefore, the attitude towards the family, the soul, life, and honor of family members is similar.

Names such as *kuiz ui*, *shanyrak*, *oshak*, and *otau* in the Kazakh language and *fonzy*, *yuanzy*, *guytu*, and *kon* are words that open up the concept of “family” in both languages from every angle and complement the scope of meaning (see Figure 5).

Figure 5

Material Culture Names Reflecting Family Concepts in Kazakh and Dungan



As a result of the study, it was discovered that both Dungan and Kazakh cultures have many common concepts in family traditions, such as centrality, hierarchy, respect, and observance of traditions followed by ancestors from time immemorial. However, there are also differences that are explained by the way of life: the influence of a nomadic lifestyle on the culture of the Kazakh people and a non-nomadic lifestyle on the Dungan culture. The unified Islamic religion played a vital role in the similarity and continuity of spiritual culture, including the common concept of family and family relationships.

We believe that the results of determining the common family values of the Kazakh and Dungan peoples will further contribute to the development of interethnic relations not only of the above-mentioned nationalities but will also help in the study of cultural continuity, relationships between other peoples living and working side by side, and forming one social environment. We also note that in the last 15 years, there has been an increase in interethnic marriages between the Kazakh and Dungan peoples. According to the Bureau of National Statistics, 140,256 marriages were registered in Kazakhstan in 2021. At the same time, 22,390 Kazakhstani entered into interethnic marriages. Thus, every sixth Kazakhstani chooses a person of a different nationality as a life partner (MkruKazakhstan, 2022).

People’s beliefs, wishes, national worldview, identity, mindset, and understanding are reflected in the names of proverbs, phraseological phrases, traditions, customs, and national customs in the Dungan language. The ethnic identity of the nation has been conveyed through linguistic and cultural units, which people have been engaged in for centuries, thoughts about the environment and household practices. Although the material culture of the Kazakh and Dungan peoples is different, the national and spiritual continuity was reflected in the linguistic and cultural units.

Proverbs are unique linguo-cultural indicators that characterize the national mentality, character, essence, and linguistic image of the world (Orazakynkyzy et al., 2020; Rezaei, 2012). In short, the

culture of family and kinship relations of Dungan are in spiritual continuity with the national identity of the Kazakh people.

In the ethnic knowledge of the Kazakh people, the family, family members, and their education are valued and are important in the sphere of human life, economy, domestic life, and social integration. In the national thought and understanding of the family, the place of the family is at the highest level of spiritual and religious treasure. Whether it is a yurt or a traditional gabled house, we can see that Kazakh and Dungan peoples have the same views on the different functions of the family in the complete cultural formation of a person.

On the whole, our research has some limitations, such as a small sample size or translation error. Therefore, we suggest that future studies use more data sources and research methods. The result of our analysis of the construction of a house and family relationships showed that even the structure and location of houses can provide information about general views on such a complex concept as family. Our work has once again proven that linguo-cultural research plays an important role in the study of cultures and national characteristics of individual nationalities and can also be applicable when implementing a cross-cultural research method.

Disclosure Statement

The authors claim no conflict of interest.

Funding

The research did not receive any specific grants from funding agencies.

References

- Alashbayeva, Z., Yeskeyeva, M. K., Omarov, B. Z., Sharip, A. Z., & Otelbay, G. T. (2020). Semantic relation of medieval Turkic written monuments and modern Kazakh languages proverbs. *Opción: Revista de Ciencias Humanas y Sociales*, 91, 734-749.
- Arkush, R. D. (1984). "If man works hard the land will not be lazy": Entrepreneurial values in north Chinese peasant proverbs. *Modern China*, 10(4), 461-479. <https://doi.org/10.1177/009770048401000405>
- Arutjunova, N. D. (1998). *Jazyk i mir cheloveka* [Language and the human world]. Jazyki Russkogo Kul'tury.
- Asiri, S. A. M., & Metwally, A. A. (2020). The impact of linguistic and cultural competence on translation quality: Pedagogical insights into translation problems. *Journal of Language Teaching and Research*, 11(3), 509-520. <https://doi.org/10.17507/jltr.1103.22>
- Awang, A. A., Lokman, A. M., Fathir, M. F. M., & Salleh, S. M. (2016). A semantic analysis of Malaysia's patriotic songs. *Advanced Science Letters*, 22(5-6), 1373-1379. <https://doi.org/10.1166/asl.2016.6616>
- Bakirov, R., Norhabekov, M., & Ybyrajym, A. (Eds.). (2014). *Kazahsko-dunganskij i dungansko-kazahskij slovar'* [Kazakh-Dungan and Dungan-Kazakh dictionary]. Rysbaeva.
- Dyer, S. R. K. (1994). The riddles, tongue-twisters, doggerels, and proverbs of the central Asian Dungans (the Chinese Muslims). *Monumenta Serica*, 42(1), 483-520. <https://doi.org/10.1080/02549948.1994.11731264>
- Dzhon, A. A. (2016). *Obychai, obriady i poveria dungan* [Customs, rituals and beliefs of the Dungans]. ILIM.
- Gorodeckij, B. J., & Imazov, M. H. (1991). *O semantike sushhestvitel'nyh v dunganskijh poslovicah i pogovorkah* [On the semantics of nouns in Dungan proverbs and sayings]. ILIM.
- Hahaza, D. M., & Hahaza, A. D. (2019). *Malye zhanry dunganskogo fol'klora: Poslovicy i pogovorki* [Small genres of Dungan folklore: Proverbs and sayings]. ILIM.
- Hariyanto, P., Zalmansyah, A., Endardi, J., Sukesti, R., Sumadi, S., Abidin, Z., Hastuti, H. B. P., Syamsurizal, S., Taha, M., & Ratnawati, R. (2023). Language maintenance and identity: A case of Bangka Malay. *International Journal of Society, Culture and Language*, 11(2), 60-74. <https://doi.org/10.22034/ijscsl.2023.2002013.3030>

- Imazov, M. H. (Ed.). (2009). *Dunganskaia entsiklopediia* [Dungan encyclopedia] (2nd ed.). ILIM.
- Imazov, M. H., & Junuzova, Z. S. (2017). *Dungansko-Russkij frazeologicheskij slovar'* [Dungan-Russian phraseological dictionary]. ILIM.
- Islam, A. (2004). *Jazykovaja kartina mira v kontekste nacional'noj kul'tury (sravnitel'no-sopostavitel'nyj lingvokul'turyj analiz)* [Linguistic picture of the world in the context of national culture (comparative linguistic and cultural analysis)] [Unpublished doctoral dissertation]. Al Farabi University.
- Janshansin, Y. (Ed.). (2009). *Kratkij dungansko-russkij slovar'* [A short Dungan-Russian dictionary] (2nd ed.). IPB.
- Kajdar, A. (2004). *Halyk danalygy (Kazak makal-matelderinin tusindirme sozdigi zhane zertteu)* [Folk wisdom (explanatory dictionary of Kazakh proverbs and sayings and research)]. Tolganai.
- Kaliev, B., Tujmebaev, Z., Kurmanbajuly, S., & Isakova, S. (2017). *Mukagali tili sozdigi* [Mukagali language dictionary]. Keremet Media Group.
- Kamalov, A. K. (2016). *Dungane Kazakhstana* [Dungan of Kazakhstan]. Academy of Public Administration.
- Kuderinova, K. (2011). *Kazak adebi tilinin sozdigi* [Dictionary of the Kazakh literary language]. Institute of Linguistics.
- Kulmanova, Z. B., Zhirenov, S. A., Mashinbayeva, G. A., Orynbayeva, D. G., Abitova, Z. S., & Babaeva, K. S. (2022). Reflection of the religious worldview in language. *International Journal of Society, Culture and Language*, 10(3), 31–43. <https://doi.org/10.22034/ijsc.2022.544382.2484>
- Kuraluly, A. (1997). *Kazak dasturli madenietinin enciklopedijalyk sozdigi* [Encyclopedic dictionary of Kazakh traditional culture]. Sozdik.
- Kurmanali, A., Suiyerkul, B., Aitmukhametova, K., Turumbetova, Z., & Smanova, B. (2018). Analysis of the proverbs related to the lexemes “tongue/language”. *Opción*, 34(85), 97–115.
- Laahunov, Z. S. (1998). *Dunganskije poslovice i pogovorki* [Dungan proverbs and sayings]. ILIM.
- Madivan, M. R., Zav'jalova, O. I. (Eds.). (2017). *Dungane: Istorija i kul'tura: Rossijskie dorevoljuchionnye raboty o Dunganah* [Dungans: History and culture: Russian pre-revolutionary works about the Dungans]. Nauka.
- Mankeeva, J. M. (2008). *Cognitive background of ethnic names in the Kazakh language*. Almaty.
- Maslova, V. A. (2016). *Vvedenie v kognitivnuju lingvistiku* [Introduction to cognitive linguistics]. Akademija.
- MkruKazakhstan. (2022, July 3). *Kolichestvo mezhnatsionalnykh brakov podschitali v Kazakhstane* [The number of interethnic marriages was calculated in Kazakhstan]. <https://mk-kz.kz/social/2022/07/30/kolichestvo-mezhnatsionalnykh-brakov-podschitali-v-kazakhstane.html#:~:text>
- Orazakynkyzy, F., Anipina, A., Paltore, Y., Ozgambayeva, R., Assylbekov, R., & Permakhan, K. (2020). Proverbs in the representation of the linguistic picture of the world: Theoretical analysis of the problem. *International Journal of Psychosocial Rehabilitation*, 24(9), 4090–4094. <https://doi.org/10.37200/V24I9/28938>
- Orlova, T. G. (2020). The implementation of the conception of friendship on the basis of comparative structural-semantic analysis of English and Russian proverbs. *RUDN Journal of Language Studies, Semiotics, and Semantics*, 11(2), 301–318. <https://doi.org/10.22363/2313-2299-2020-11-2-301-318>
- Rezaei, A. (2012). Rhetorical function of proverbs based on literary genre. *Procedia - Social and Behavioral Sciences*, 47, 1103–1108. <https://doi.org/10.1016/j.sbspro.2012.06.786>
- Sadirova, K. K., & Nauryzbaikyzy, G. (2023). National features of family discourse: A comparison of Kazakh, Russian, and English Languages. *International Journal of Society, Culture and Language*, 11(1), 61–75. <https://doi.org/10.22034/ijsc.2022.563424.2793>
- Savurov, M. D. (2018). *Etnografiia dungan tsentralnoi azii* [Ethnography of Dungan of central Asia]. Publishing House of the National Library.
- Smagulova, G. (1998). *Nacional'no kul'turnye aspekty sinonimicheskikh frazeologizmov* [National cultural aspects of synonymous phraseology]. Gylym.
- Sushanlo, M. (1959) *Sem'ja i semejnij byt Dungan* [Dungan family and family life]. ILIM.
- Titarenko, M. L. (Ed.). (1994). *Kitajskaja filosofija. Jenciklopedicheskij slovar'* [Chinese philosophy. Encyclopedic dictionary]. MySL.

- Uali, N. (2007). *Teoreticheskie osnovy kazahskoj kul'tury slov: Avtoreferat dissertacii na soiskanie stepeni doktora filologicheskikh nauk* [Theoretical foundations of the Kazakh culture of words] [Unpublished doctoral dissertation]. Almaty State University.
- Vorob'ev, V. V. (2008). *Lingvokul'turologija* [Linguoculturology]. RUDN.
- Yang, X., & Li, J. (2020). Re-exploring language development and the identity construction of Hui nationality in China: A socio-semiotic perspective. *Semiotica*, 2020(236–237), 453–476. <https://doi.org/10.1515/sem-2020-0034>
- Zhanpeisov, E. (1989). *Etnokul'turnaja leksika kazahskogo jazyka* [Ethnocultural vocabulary of the Kazakh language]. Nauka.
- Zhirenov, S. A. (2020). The conceptual meaning of ornithology in the linguistic image of the world. *Bulletin Series of Philological Sciences*, 3, 52-58.

ON PRESS