

МРҒТИ 16.21.23

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**REPRESENTATION OF THE «JOURNEY» CONCEPT IN RUSSIAN, ENGLISH AND KAZAKH LANGUAGE PICTURES OF THE WORLD  
(on the basis of Russian, English and Kazakh proverbs)**

**Annotation.** Nowadays there is a rise of interest to the concept in modern linguistics. Hundreds of works dedicated to this notion were published in recent years. The concept represents a constituting element of culture. It is a cognitive unit which produces, accumulates and broadcasts cultural experience. In this article the concept of «journey» is taken as it is differently represented in Kazakh, Russian and English cultures due to the differences of their world view. One way to represent the concept of 'journey' is the usage of proverbs, aphorisms, sayings, in which the centuries-old wisdom of different languages and cultures is stored.

**Keywords:** concept, cognitive linguistics, translation study, cultural proverbs.

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**ОРЫС, АҒЫЛШЫН ЖӘНЕ ҚАЗАҚ ТІЛДІК БЕЙНЕСІ КОНТЕКСТІНДЕГІ  
«САПАР» ҰҒЫМЫ ТУРАЛЫ ТҮСІНІК  
(Орыс, ағылшын және қазақ мақал-мәтелдері негізінде)**

**Аннотация.** Қазіргі лингвистикада «концепт» ұғымына қатысты қызығушылық артып келеді. Соңғы жылдары концепт туралы диссертация, монография және ғылыми мақалалар саны көбейді. Концепт өзінде бекітілген мәдениеттің бөлшегін көрсетеді. Мұндай когнитивтік бірлік мәдени тәжірибені өндіреді, кеңейтеді және жеткізеді. Осы мақалада «саяхат» концептісі қазақ, орыс және ағылшын мәдениетінің шеңберінде түрлі дүниетанымдық тұрғыдан қалай қабылданатындығы қарастырылады. «Саяхат» концептісін репрезентациялаудың бір тәсілі – мақал-мәтелдер, афоризмдер болып табылады. Оларда түрлі тілдер мен мәдениеттерге тән сан ғасырлық даналық жинақталған.

**Тірек сөздер:** концепт, когнитивтік лингвистика, транслитология, мәдени мақал-мәтелдер.

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**ПРЕДСТАВЛЕНИЕ ПОНЯТИЯ «ПУТЕШЕСТВИЕ» В КОНТЕКСТЕ  
РУССКОЙ, АНГЛИЙСКОЙ И КАЗАХСКОЙ ЯЗЫКОВЫХ КАРТИН МИРА  
(НА ОСНОВЕ РУССКИХ, АНГЛИЙСКИХ И КАЗАХСКИХ ПОСЛОВИЦ)**

**Аннотация.** В современной лингвистике растет интерес к понятию «концепт». За последние годы выросло количество диссертаций, монографий и научных статей, посвященных понятию концепта. Концепт отражает заключенные в нем элементы культуры.

Это когнитивная единица, которая производит, расширяет и передает культурный опыт. В данной статье рассматривается концепт «путешествие», который по-разному воспринимается в казахской, русской и английской культурах в силу различий в их мировоззрениях. Одним из способов репрезентации концепта «путешествие» являются пословицы, поговорки, афоризмы. В них заключается вековая мудрость различных языков и культур.

**Ключевые слова:** концепт, когнитивная лингвистика, транслитология, культурные пословицы.

The main subject of researches in a lingua-cultural study is a concept (concept as unit of structured and unstructured knowledge). Use of cognitive approach at reconstruction of cultural concepts opens opportunity to understand how was formed picture of the world, style of thinking, valuable priorities, a way of perception and understanding of world around and itself within a certain cultural community. The concept is considered as unit of cultural representation, including all levels of comprehension of reality. From sensual perception and to abstract logical conclusions that considerably expands a subject field of classical gnoseology. The concept represents constituting element of culture. It is cognitive unit which produces, accumulates and broadcasts cultural experience. The constitution is the creative form-building activity of consciousness which is realizing in a context of its intentionality.

The concept possesses «layered» structure, in each of its layers different types of information (figurative, factual or valuable) are represented. Consideration of a concept is possible both in a synchronic sphere, and in its diachronic formation.

It is possible to consider all informative activity of the person as developing ability to be guided in the world, and this activity is interfaced with need to identify and distinguish objects: concepts arise for ensuring operations of this sort. Therefore, formation of concepts is connected with world knowledge, with formation of ideas of it.

Concepts can be steady – having the language means of verbalization fixed to them, and unstable – not having the means of verbalization fixed to them, unstable, still being formed, deeply personal, seldom or practically not so verbalized. Existence of language expression for a concept, its regular verbalization support a concept in a stable, steady condition, do it well-known (as word meanings by which he is given, are well-known, they are interpreted by native speakers and reflected in dictionaries).

The concept has a certain structure which is a necessary condition of existence of a concept and its occurrence in a conceptsphere.

Structure of a lingua-cultural concept is the three-component one. Besides a valuable element, in its structure certain and figurative elements can be allocated. The certain element of a concept is stored in consciousness in a verbal form and therefore can be reproduced in speech directly; the figurative element isn't verbal and gives in only to the description.

Center of a concept is the sensual basic image acting as coding image of a universal subject code. This image belongs to an everyday living layer of consciousness and as show some supervision, has operational or subject character, being based on biodynamic and sensual fabric of consciousness. The basic image is surrounded concrete and sensual on the origin with the cognitive layer reflecting sensual perceived properties, subject signs. This layer together with the basic belongs to an everyday living layer of consciousness.

According to I. A. Sternin it is possible to speak about existence of three structural types of a concept: single-level, multilevel and segment. Where the single-level concept includes only a center, i.e. a sensual image. Concepts in consciousness of the child, and also concepts in consciousness of intelligently undeveloped personality can have such structure. The multilevel concept includes some cognitive layers differing on level of abstraction, reflected by them. The segment concept represents the basic sensual layer surrounded with several segments, «equal on

abstraction degree» [1:58-61].

The concept is «multidimensional idealized formations» [1:16], however there is no single opinion concerning number of semantic parameters on which its studying can be conducted. Here are both conceptual, and figurative, valuable, behavioral, etymological and cultural «measurements» from which almost everyone can have the priority status in research.

As is known, there are various means of representation of the concept: lexical, morphological, phraseological, syntactic.

Lexical units are the primary means by which most concept are manifests. They carry out a basic verbalization of the concept, i.e., lexical units - are basic linguistic representation of the concept [2].

One way to represent concepts of «journey» is the usage of proverbs, aphorisms, sayings.

Let's analyze some examples:

In English:

Proverb «A journey of a thousand miles begins with a single step» has two meanings. Firstly, every journey, regardless of its size, has a beginning, a so-called «first step». Secondly, to make a journey, to arrive at your destination, you must start it, i.e., to have the determination and the courage to make the «first step». This step is often the most difficult, as we see in proverbs «The most difficult step of any journey is the first» and «All the world's Great Journeys begin with the first step».

In the proverb «One step at a time. And so the most arduous journey is completed» we can see the importance of patience. Going into a journey you don't need to be in haste and to think about your every step, and only then any kind of journey, no matter how long or hard it is, will be successful. The same meaning is in «The careful foot can walk anywhere». The haste in making decisions is unpleasant as is seen in the proverb «He who runs fastest doesn't always arrive first». The proverb «Walk too fast or be too impatient and you will miss much» says that impatience can be the reason for you to miss something on your road. Similarly, the proverb «Don't be so intent upon your own journey that you forget to stop and help others along the way» is about patience, adding the importance of helping others during journeys.

The meaning of the proverb «Travel broadens the mind, and raises the spirits» is in the fact that during journeys people meet other cultures and nations and through that they broaden and develop their language picture of the world. The same moral is in «Travel teaches how to see». The more journeys you do the more you know about the world and people who lives in it «He that travels far knows much».

The proverb «The happiest asks directions, even though he knows the way» says that the perception is infinite, and answers you find on the questions you ask broadens your understanding and your horizons. Opposite meaning has the proverb «Don't rely on others to show you the way, carry your own map», you need to do everything on your own and don't rely on others.

In the proverb «Love to travel, but do not make the road your home» we can see the importance of homeland[3].

In Russian:

The same way as for English people, Russians tend to make the journey itself more important than a final goal – «Не хвались отъездом, хвались приездом» «It's not the finishing point, but the act of travelling which is important».

The importance of the people who are travelling with you is clearly shown by the proverbs. This can be seen in «Хочешь узнать человека – соверши с ним путешествие».

The big importance for Russian people plays the concepts «destiny», «purpose», «fate» as it is seen in «Сделай все, что можешь, а в остальном положишься на судьбу». It does not call to inaction, but on the contrary, you have to make every possible effort you can, but still the end result will depend on the «fate». English people see it in a different way: You need to do all by yourself and don't rely on others to do your work – «Don't rely on others to show you the way,

carry your own map». But there are some proverbs that shows opposite in English lingua-culture about the help on the road – «The happiest asks directions, even though he knows the way», even though it is not so common as in Russian lingua-culture – «Язык до Киева доведет», «В дороге и ворога назовешь родным отцом», «Умный товарищ – половина дороги», «В путь выйдешь – спутники найдутся» [4].

Going on a journey and when you confronted with a different culture and the people, you should meet them with respect for their traditions and customs. This is the theme of the proverb «В какой народ придешь, таку и шапку наденешь». Similar meaning have the proverbs – «Избным теплом недалеко уедешь», «Домашняя дума в дорогу не годится» и «Если сидишь в лодке, не дерись с лодочником» [5].

In Kazakh:

Journey can be long or short. The proverb «Үйінен қырық қадам ұзап шыққан адам мүсәпір» says that you can know a lot of things even during a small journey.

Careful preparations before you go on a journey, and caution on the road are often found in proverbs and sayings of Kazakh lingua-culture: «Жүрместен бұрын – жолыңды байқа, Киместен бұрын тоныңды байқа», Алыс жүрсең де, жолмен жүр».

Understanding of what may happen when traveling without proper preparations can be seen in the proverb – «Жол жаман болса, атан да сүрінеді, атан да сүрінеді».

The proverb «Жолаушыны жол сынайды» has two meanings. 1) while traveling man faces many difficulties; 2) you become the traveler only when you go on a journey.

The role of people with whom you go on a journey is very important – «Жалғыз жүрсең, жолмен жүр, Жолдан жолдас қосылар. Жолдан жолдас қосылса, Жолың болмас несі бар?!», «Жолдасың жақсы болса Жолым ұзын деме, Жолдасың жаман болса, Қолым ұзын деме». Travel companions must help each other – «Жолға шықсаң жолдасыңның Жүгі болма, жұбы бол».

The proverb «Жол сұраған кісі адаспайды, Жөн сұраған кісі жаңылыспайды» has two meanings. 1) asking for a help in a way is a right thing to do. 2) everyone who asks for help will get it..

The proverb «Жолаушының ақысы – жүрсе өнеді» says that the journey itself, not its final destination, is the reward. The experience that has been acquired and the knowledge that had been received about the cultures and peoples with which you have faced during the trip, are your «payment»[6].

Thus, the concept of «journey» is represented by different lingual means. One of them are proverbs, in which the centuries-old wisdom of the different languages and cultures are stored.

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