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**THE CONCEPT OF «PATH» AS A BASIC CONCEPT OF
ETHNOCULTURE**

Annotation. This article discusses the topic of basic concepts of ethnocultures as a way to achieve successful intercultural communication. The theoretical basis of the research was the work of linguists V.I. Karasik, V.V. Kolesov, V.V. Krasnykh, A.P. Babushkin, S.G. Vorkachev and others. It is known that cultural beliefs are verbalized in language and therefore can be considered as a reflection of the basic values and worldview of the people. This study analyzes the concept of «put' – zhol – path», which, according to the authors, is one of the basic concepts in Russian, Kazakh and English linguistic cultures. The article analyzes phraseological units, phrases, and proverbs to identify the semantic field of the concept, and also provides examples of cultural customs in the desired cultures. The analysis of the data revealed universal features and national and cultural characteristics of Russians, Kazakhs and the British. The results of the study allow us to conclude about some universal and specific features: unlike the Russian and Kazakh languages, where the semantic field is quite extensive, the concept of «path» has fewer connotations in English. Also, in Russian and Kazakh cultures, special customs of wires are especially observed and there are various parting words. Therefore, it can be assumed that in Russian and Kazakh linguistic cultures the concept of «path» has a more sacred meaning than in English, where this concept is usually used in the literal sense. It follows from this that the concept of «path» is basic in Russian and Kazakh linguistic cultures, whereas in English it is on the periphery.

Keywords: intercultural communication; national cultures; basic concept; the concept of «path»; idioms; customs; Russian; Kazakh; English linguistic cultures.

Introduction

The relevance of this study is determined by the fact that knowledge of the basic concepts of ethnocultures in intercultural communication in the era of globalization and multiculturalism is extremely important for successful interaction between representatives of different cultures and nationalities. The purpose of this article is a comparative study of the concept «path» in Russian, Kazakh and English linguistic consciousness. We believe that every culture is based on certain key concepts or so-called «basic concepts». Often they are associated with the values of the people, their



beliefs, and any ideas that may go back to the worldview of their ancestors. Basically, different cultural beliefs are reflected in language and can even be sacred in nature.

Materials and methods sufficiently

The materials for the study were phraseological units, phrases, proverbs and sayings from the Russian, Kazakh and English languages. The research methods included analysis and synthesis of theoretical literature on the research problem, analysis of paremiological units, as well as a comparative research method.

Results of the study

The concept is a significant cultural phenomenon, reflecting the characteristics of national consciousness, history and worldview. It is a complex semantic structure that is formed in the process of social communication and influences the behavior and thinking of people. We made a similar conclusion based on an analysis of works devoted to the theory of the concept by V.I. Karasika, V.V. Kolesova, V.V. Krasnykh, A.P. Babushkina, S.G. Vorkacheva and others.

So, according to V.I. Karasik, concepts are mental structures that reflect significant, conscious and typifiable human experience. The scientist suggests that when comparing the concepts of different national cultures, one can observe an asymmetric representation of units in the compared cultures [1, c. 95]. Krasnykh V.V. proposes to define a concept as an extremely abstract idea of a «cultural object», devoid of a specific visual prototype, with which visual-figurative associations can be associated [2]. According to V.V. Kolesov's concept is «pure meaning that has not acquired a linguistic form; this is the original meaning, prototype, archetype, constant, etc.» [3, c. 53]. The concept as a unit of intercultural communication was studied by A.P. Babushkin, S.G. Vorkachev, who understood the concept as a unit of collective consciousness expressed in language [4; 5].

There are a number of studies of the concept «way». For example, S.A. Ivanchenko in the article «The concept "path" and its lexical representation in the lyrics of M.A. Voloshin» reveals the peculiarities of the content and lexical embodiment of one of the key concepts in the poet's work [6]. The work of Kazakh researchers V.I. Zhumagulova, A.T. Onalbaeva, G.A. Kazhigaliev, A.A. Zadaeva «Linguocognitive characteristics of the concept "path"» is devoted to the analysis of the concept «path», the materials for which were 25 policy speeches of the first president of Kazakhstan N.A. Nazarbayev [7, pp. 126-134], article by Zh. Dzhanuzakov, A.B. Abdulin «The concept of path in the works of Abish Kekilbayev», which analyses the concept «path» in the works of Abish Kekilbaev to understand the individual-author's picture of the world [8].

In today's world, where the boundaries between cultures are erasing and global communication is becoming more and more relevant, the knowledge of basic concepts of ethno-cultures becomes the key to successful intercultural communication. Such communication implies the ability to understand and respect the differences in customs, traditions and values of different cultures, as well as the ability to interact effectively with representatives of these cultures [9]. Thus, in our opinion, the concept "the way" is one of the basic concepts in the conceptsphere of different cultures, because there have always been various rituals of seeing the traveller off, and the language still preserves various wishes to the traveller. Besides, the way can have symbolic meaning, for



example, in religious traditions the way can mean a spiritual journey to the divine understanding or an ascent to a new level of insight. In literature, the path can be a symbol of the hero's life journey and his evolution in a certain context. However, in different ethnocultures the same concept may have different meanings and the representatives of these cultures may have different attitudes towards it. For example, in Japanese traditional culture, «path» means not only a journey, but also a philosophical concept of self-improvement, such as the path of the samurai; in Arabic culture, it means the path of following faith and fulfilling God's commandments; in Chinese culture, it can have both a literal meaning and symbolise a person's life journey in society and their spiritual development; in Western culture, «path» is often associated with a journey or a goal that a person sets for themselves and moves towards it [10].

V.V. Kolesov and M.V. Pimenova argue that the main task of studying concepts is to identify and describe the semantic dominant feature that does not change over time and represents the core of the meaning of the conceptum expressed by the word [11, p. 48]. Let us turn to Russian, Kazakh and English linguocultures in order to identify the semantic field of the concept «path» and comparative analysis of this concept to find out the attitude of representatives of different cultures to it.

Firstly, various phraseological phrases and phrase expressions with the component «way» were identified. In the Russian language these are: «Poslednij put'» – funeral; «Okol'nym putyom» – bypassing, using different ways; «Schastlivogo puti» – wishing a good journey; «Bez puti» – wasted; «Ne po puti s kem-to» – mismatch of goals, views; «Po puti» – on the way, at the same time; «Sojti s puti» – to abandon the intended goal; «Prolozhit' put'» – to create conditions; «Byt' na puti» – to approach the intended goal; «Vstat' na put'» – to begin to act in some direction; «Vyvesti na put'» – to help with self-realisation in life; «Napravit' na pust' istiny» – to indicate the right path in achieving the intended goals; «Stat' poperek puti» – to be an obstacle; «Stoyat' na lozhnom puti» – to be deluded, deceived; «Sbit' s puti» – to negatively affect a person; «Sbit'sya s puti» – to lead a reprehensible way of life; «Zakazyvat' put'» – to close off access to something; «Yavochnym putyom» – without permission; «Probit' sebe put'» – to achieve success in some sphere of life; «Napravit' put'» – to go somewhere; «Stat' na put'» – to interfere with someone's work [12]. Having analysed these stable expressions, we can distinguish the following groups of semantics of the presented units:

- 1.direct meaning: a road, a strip of land used for driving and walking;
- 2.figurative meaning: direction of activity, direction of development of something;
- 3.figurative meaning: a means, a way of achieving something;
- 4.figurative meaning: a goal of some kind;
- 5.figurative meaning: funeral.

The following Russian proverbs and sayings can also be exemplified by dividing them into the following semantic groups:

1. about the difficulty of the journey: *cto ni put', to i kryuk; dolog put', da iz"edchiv; na bol'shom puti i malaya nosha tyazhela; v ob"ezd, tak k obedu, v pryamo, tak daj bog k nochi; put' vodoyu – prohodit' bedoyu; zhidok put' vodoyu, a ezdit' im s bedoyu; odnim mahom vsego puti ne proskochish'; gde pryzhkom, gde bokom, a gde*



polzkom; gde put' pryamoj, tam ne ezdi po krivoj; inogda put' vnachale shirok, da posle uzok; dorogu osilit idushchij.

2. with the meaning «beginning – end» / «close – far»: *nachal idti – odolel polputi; put' v tysyachu vyorst nachinaetsya s pervogo shaga; idti po nachatomu puti; ploho, kogda iz blizkoj dorogi vyhodit dlinnyj put'; gde lyubov' podgonyaet, tam nikakoj put' ne dalyok; i dalyok put', da ezdyat.*

3. about a traveller and a fellow traveller: *dal'nij put', da blizhnij drug; v put' vyjdesj' – sputniki najdutsya; vyberi sebe sputnika do togo, kak vyjdesj' v put'; v puti nuzhen sputnik, v zhizni – sochuvstvie; vdvoyom vsyakij put' koroche; v igre da v poput'e lyudej uznayut; v puti-doroge chelovek raspoznaetsya; loshad' s hodoj v puti ne tovarishch; kakov put', takov emu i vstrechu.*

Thus, Russian proverbs and sayings about the road reflect many aspects of life, such as the value of time, the difficulties of life's journey, the ability to achieve a goal, loyalty and betrayal, etc.

Further we considered Kazakh phraseological expressions with the kazakh component way: «*adaldyq joly*» – an honest way, «*aq jol*» – a bright way, «*anyq qysqa jol*» – a clear short way, «*dañğyl jol*» – a protoroned road, a habitual choice, «*kъzer jol*» – a wide road, «*qara jol*» – an old big road; «*ata jolyn qudy*» – to stick to the traditions of the ancestors; «*zhol ashty*» – to open the way, to give opportunities; «*zholga koidy*» – put in order; «*jol tüsti*» – lucky; «*jolyna jörgem ilesti*» – to be in advantage; phraseological expressions «*joly kışı*», «*joly ьlken*», «*aqsaqaldyc joly*», «*qyzdyc joly*», «*er adamnyc joly*» – defining the interaction of subjects in society depending on age, gender, social status; «*aq jol emu*», «*küieu joly*», «*ata joly*» – proverbs describing the long-established way of life of the people, its basic principles, customs, traditions and ethical norms, «*mazar jol bolyp keldi*» – travelled a long way; «*osy joly*» – this time; «*sary jol*» – a long road; «*toğyz joldyñ toraby*» – crossing of many roads; «*üzyn joldy qysqartty*» – the way is shortened in conversation; «*şariğat jolyn tütty*» – to follow the rules of sharia; «*jol aldy*» – out of turn; «*jol aiaq*» – seeing off on the road; «*jol bastady*» – to be in charge; «*jol bauyrmaq*» – bauyrsaks prepared for a long journey; «*jol jürdi*» – sent on a journey; «*jol talasty*» – to compete; «*jol şertti*» – to tell; «*jolynan jarylqasyn*» – wish; «*jol tosty*» – to track, wait; «*jol körsetti*» – to direct on the way; «*qaitpas jolğa sapar şektı*» – went to another world; «*tar jol taiğaq keşu*» – a thorny path; «*şetik jol*» – a road full of dangers; «*jol bailau boldy*» – to stand in the way, to hinder; «*joldan adasty*» – lost his way; «*jol japasy*» – difficulties on the way; «*jol keser*» – robber, robber; «*joly bailandy*» – bad luck; «*joly qyrşyqty*» – things did not go well; «*jolyna qurban boldy*» – to sacrifice oneself; «*jolynan qaldyrdy*» – did not let go; «*joly suyq*» – a person who went astray; «*jolyña jua şyqsyn*» – a curse; «*zholynda turdy*» – to be a hindrance [13].

1. about the difficulty of the way: *bir jol bar alys, alys ta bolsa, jaqyn, bir jol bar jaqyn, jaqyn da bolsa, alys* – one road is short, but it takes a long time to travel along it, the other road is long, but it doesn't take long; *alys jol atty synaidy, auyr jol erdi synaidy* – a long road tests a horse, a hard road tests a dzhigit; *auyr jol batacdy synaidy, auyr is adamdy synaidy* – a hard road tests an admonition, a hard deed tests a man; *jol airyq bolsa, ittiñ basy qatady* – the dog goes astray at the fork of the road; *jol asusyz, toi şaşusyz bolmaidy* – there is no road without obstacles, as well as toya



without guests; *jolaуsyny jol synaidy* – the road tests the traveller; *jol azaby* – *korazaby* – the torment in the road is equal to the torment in the other world; *auru men jolaуsyny qamyn jol qiyndyğyn körgen bileđi* – the experiences of the patient and traveller will understand only the one who has overcome obstacles on the road;

2. with the meaning «beginning – end» / «Near – far»: *alys sapar alğашqy adymnan bastalady* – a long way begins with the first step; *jol maqsaty* – *jetu* – the goal of the road is to reach; *at arytpai jol bitpeidi*; *alys жүрсеñ de jolmen жүr* – a long road is better than a close off-road; *asyqqannyñ joly alystan ketedi* – a hurried path keeps the way from afar; *jaqsy jol ұзақ ta bolsa jaqyn, jaman jol jaqyn da bolsa alys* – a good road, though far, but close, a bad road, though close, but far; *jolyc alys bolsa atycdy qinama* – if the way is far, don't torture the horse; *jaqyndağy сырғалаñnan alystağy jol jaqsy* – it is better to have a long road than a near thaw; *barar jol ұзақ bolsa da, qaitar jol qysqa bolar* – the way back always seems shorter; *ұзақ bolsa da, jaman bolsa da jol jaqsy* – the road, even with bumps, is better than off-road;

3. a traveller and fellow traveller: *joldasyc jaqsy bolsa, jolym ұzyn deme, joldasyc jaman bolsa, qolym ұzyn deme* – if your travelling companion is good, do not say that the road is long; if your companion is unreliable, do not say that your hand is strong; *añgime jol qysqartady* – a pleasant conversation on the road can shorten the road; *jaqsy taiaq jaman joldastan artyq* – a strong stick is better than a bad companion; *joldastynyc joly kec* – when there are many friends, the road becomes wider; *joldasty jol aiyrady* – friends will be separated by the road; *jolaуsynyğa joldan joldas qosylar* – a traveller finds a friend on the road; *joldan qosylған joldas bolmaidy* – a chance companion is a comrade before chance; *joldasyn tastağan jolda qalar* – he who has left a friend will stay on the road.

Similarly, let us consider English idioms with the components «path» / «way» / «road»: *beaten path* – a way to achieve a result; *cross one's path* – prevent someone from achieving a goal, create obstacles in life; *extend one's sympathy to* – express sympathy to; *line of least resistance* – the easiest method of solution; *on the warpath* – to be extremely angry; *go down the wrong path* – act wrongly; *lead someone up the garden path* – to confuse, deceive; *the whole way* – to the end; *any old way* – as you wish; *all roads lead to Rome* – all actions lead to a certain result; *broad strokes* – in general terms; *burn up the road* – to go very fast; *get the show on the road* – to start something; *hug the road* – not to deviate from the intended path; *go out of your way* – try your best [14; 15].

Note that many of the above listed English phraseological expressions exist in Russian. Having analysed these stable expressions, we can distinguish the following groups of semantics of the presented units:

1. direct meaning: a path, a road serving for driving and walking;
2. figurative meaning: a hard way;
3. figurative meaning: direction of activity, direction of development of something;
4. figurative meaning: a goal;
5. figurative meaning: a lie, deceit.

English proverbs and sayings were also categorised into the following semantic groups:



1. about the difficulty of the way: *In a long journey a straw weighs weighs; Better to ask the way than to go astray; Does not know the water well who has waded through it; It is a long lane that has no turning; The road will be mastered by the going;*

2. with the meaning of «Beginning – End» / «Near – Far»: *The beaten road is the safest; The furthest way about is the nearest way home.*

3. about slowness: *Don't cross the bridges before you come to them; Follow the river and you'll get to the sea.*

In English there are fewer proverbs and sayings about the road than in Russian and Kazakh, and, as we can see, the semantic groups are not so diverse. Similar proverbs and sayings exist in Russian, whereas in Kazakh all proverbs about language are specific only to Kazakh culture.

The study of phraseological expressions, proverbs and sayings of Kazakhs, Russians and Englishmen and their analysis showed that they are the reflection of national-cultural specificity and consciousness of these peoples. If in Kazakh culture «the way» is associated to a greater extent with the continuation of ancestors' activity, observance of customs and traditions, and in Russian culture «the way» is mainly some kind of goal, destination, then in English culture «the way» mainly literally means the road.

Secondly, we considered what wishes and greetings for the journey exist in Russian and Kazakh cultures. In Russian culture there is still a custom of «sitting down on the road» before travelling on a long journey, which is rooted in history and widespread. This practice was performed not only by Russians, but also by some other peoples to say goodbye before travelling. Philologist and folklorist A.B. Moroz in an article on the symbolism of the table in Russian folk culture wrote: «Going on a long journey should eat beforehand and leave the house directly from behind the table. <...> This probably explains the widespread custom of sitting before starting the journey». In other words, as the researcher notes, people sat at the table where a farewell family meal was held [16]. Russian ethnographer T.B. Schepanskaya considered the custom to sit on the road also in the context of a small final meal – more precisely, drinking, hence the stable expressions «*na pososhok*» and «*sidet' na chemodanah*», which may not be understandable to representatives of other cultures [17]. Seeing-off people say the following wishes: «*Lyogkoj dorogi!*», «*Schastlivogo puti!*», «*V dobryj put!*», «*Priyatnoj poezdki!*», «*Udachnogo puteshestviya!*», «*Bez proisshestvij!*», «*Beregite sebya!*», etc. Some wishes may be highly specialised and used only in certain circumstances, e.g. «*Udachnoj posadki!*» – for travelling by plane, or «*Horoshej dorogi!*» – when travelling by car. In general, all these wishes express the wish for safety, comfort and good luck on a journey.

Kazakhs had a custom «*Toqym qağar*», the essence of which was the following: before the departure of the host or another family member on a long journey, relatives and friends came to say goodbye to the departing person. The guests would express the wish «*Aq jol!*» («*Have a good trip!*») and other words of blessing: «*Saparyñ sätti bolsyn!*» – «*May your journey be successful*», «*Qairly qadam bolsyn!*» – «*May your step be blessed!*», «*Jorytqanda jolyñ bolsyn, joldasyq Qydyr bolsyn!*» – «*May good luck accompany you on your journey, may Saint Kydyr be your comrade!*», «*Jolyn bolsyn!*» – «*May good luck be with you on your journey!*», «*Qūdai tilegicdi bersin!*» – «*May God bless you!*», «*Jol qūtty bolsyn!*» – «*May the way be happy!*», «*Sdt sapar bolsyn!*» –



«Have a happy journey!» etc. Usually, on this occasion a dastarkhan with exquisite treats was set up [18]. It is interesting that Kazakhs still use these expressions to wish a happy journey.

In the case of Englishmen, the idiom «to leave in English» can be recalled. The English and French have this stereotype in their language in relation to each other: «filer a l'anglaise» and «take French leave». Researchers write that in etymological dictionaries there is no data on the origin of these expressions [19]. There is a hypothesis that at French balls it was customary to leave without saying goodbye to the owners of the house, and the Russian language retained the variant «Leave in English» due to the influence of the French language in the XIX century. We can list the following wishes for the road in English: «*Bon voyage!*», «*Have a good trip!*», «*Safe journey!*», «*Safe travels!*», «*Godspeed!*», «*Have a safe trip!*», «*Have a nice trip!*», «*Have a good journey!*», «*Drive safely!*», «*Happy trails!*» – various variations of the Russian «Schastlivogo puti!», etc.

The conclusion

In conclusion, it can be concluded that each nation and culture has its own unique set of basic concepts that are key elements of its identity and way of life. The concept «path» in different cultures has deep philosophical and religious roots related to the understanding of the meaning of life and a person's place in the world, and in general, this concept is multidimensional. Analysing the concept «path» in Russian, Kazakh and English linguoculture, we have identified both similarities and differences. Thus, in Russian and Kazakh languages the semantic field of the concept «path» is much wider than in English. Also in Russian and Kazakh cultures seeing off and blessings before the road are equally important, there are customs of seeing off and various kinds of farewells. Based on the results of the study we can assume that in these two linguocultures the concept «way» has a more sacral character than in English linguoculture, where this concept is mainly used in the direct sense. As a consequence, we can conclude that the concept «path» is basic in Russian and Kazakh linguocultures, and in English – on the periphery.

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«ЖОЛ» ТҰЖЫРЫМДАМАСЫ ЭТНОМӘДЕНИЕТТІҢ НЕГІЗГІ
ТҰЖЫРЫМДАМАСЫ РЕТІНДЕ

Аңдатпа. Бұл мақалада этномәдениеттердің негізгі тұжырымдамаларының тақырыбы Табысты мәдениетаралық қарым-қатынасқа қол жеткізу тәсілі ретінде қарастырылады. Мәдени нанымдар тілде ауызша айтылатыны белгілі, сондықтан оларды халықтың негізгі құндылықтары мен дүниетанымының көрінісі ретінде қарастыруға болады. Осы зерттеуде авторлардың пікірінше, орыс, қазақ және ағылшын лингвомәдениеттеріндегі негізгі тұжырымдамалардың бірі болып табылатын «путь – жол – path» тұжырымдамасы талданады. Мақалада тұжырымдаманың семантикалық өрісін анықтау үшін фразеологиялық бірліктерге, сөз тіркестеріне, паремияларға талдау жасалады, сонымен қатар қажетті мәдениеттердегі мәдени әдет-ғұрыптардың мысалдары келтірілген. Деректерді талдау орыстардың, қазақтардың және ағылшындардың әмбебап ерекшеліктері мен ұлттық-мәдени ерекшеліктерін анықтауға мүмкіндік берді. Зерттеу нәтижелері кейбір әмбебап және Ерекше белгілер туралы қорытынды жасауға мүмкіндік береді: семантикалық өріс жеткілікті кең орыс және қазақ тілдерінен айырмашылығы, ағылшын тілінде «жол» тұжырымдамасында коннотациялар аз. Сондай-ақ, орыс және қазақ мәдениеттерінде сымдардың ерекше әдет-ғұрыптары сақталады және әртүрлі қоштасулар бар. Сондықтан, орыс және қазақ лингвомәдениеттерінде «жол» тұжырымдамасы ағылшын тіліне қарағанда қасиетті мағынаға ие деп болжауға болады, мұнда бұл тұжырымдама әдетте тура мағынада қолданылады. Бұдан шығатыны, «жол» тұжырымдамасы орыс және қазақ лингвомәдениеттерінде негізгі болып табылады, ал ағылшын тілінде ол периферияда орналасқан.

Кілт сөздер: мәдениетаралық коммуникация; Ұлттық мәдениеттер; базалық тұжырымдама; «жол» тұжырымдамасы; идиомалар; әдет-ғұрыптар; орыс; қазақ; ағылшын лингвомәдениеттері.

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КОНЦЕПТ «ПУТЬ» КАК БАЗОВЫЙ КОНЦЕПТ ЭТНОКУЛЬТУРЫ

Аннотация. В настоящей работе рассмотрена проблема репрезентации базовых концептов этнокультур как способа достижения адекватной межкультурной коммуникации. Вербализация в языке культурных убеждений можно рассматривать как отражение мировидения народа в аксиологическом аспекте. Авторами проанализирован концепт «путь – жол – path», являющийся одним из базовых концептов в анализируемых лингвокультурах. В целях выявления семантического поля концепта проведен паремиологический анализ, также приведены примеры этнокультурных обычаев в русской, казахской и английской культурах. Проведенное исследование позволяет вычленить как универсальные черты, так и этнокультурные особенности искомым народов. Результаты исследования дали возможность прийти к выводам о некоторых универсальных и специфичных чертах. Семантическое поле русского и казахского языков оказалось гораздо обширнее, чем в английском языке, где у концепта «путь» выявлено гораздо меньше коннотаций. Замечено, что в русской и



казахской лингвокультурах особое внимание придается проводам и различным напутствиям. Исходя из этого, авторы считают, что в русской и казахской лингвокультурах концепт «путь» обладает большей сакральностью, чем в английской, что приводит к заключению: анализируемый концепт базовым в русской и казахской лингвокультурах, а в английской он находится на периферии.

Ключевые слова: межкультурная коммуникация; национальные культуры; базовый концепт; концепт «путь»; идиомы; обычаи; русская; казахская; английская лингвокультуры.