

VERBALIZATION OF THE "FATE" CONCEPT IN THE CHINESE LINGUISTIC WORLDVIEW

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Abstract

Purpose of the study: The article has the following objectives: to describe the specificity of the axiological concept of "fate" in Chinese; to determine coordinates (cognitive base, specificity, location and type) of the concept of "fate" on the Chinese conceptual maps; to identify the main lexical markers of the concept of "fate" in the scientific and popular-poetic discourse; to define classifiers and to determine the place of the concept of "fate" among related concepts.

Methodology: The authors employed the following methods of conceptual analysis and cognitive modeling: diachronic and synchronic methods in combination with the comparative method. The results of the research contribute to the linguistic mapping of the concept of "fate" and related concepts in the Chinese and Kazakh languages.

Main Findings: This article contributes to conceptology as an area of linguistics in general and explores the linguistic specificity of the axiological concept of "fate" in Chinese as an important marker of national mentality.

Applications of this study: The future studies of the concept of "fate" and its related concepts should involve genetically close and distant languages, in different types of discourse. It is interesting and relevant to further examine its connections with other concepts, such as "life", "death", "happiness", "love", "soul", "way", etc. The continued research in this direction has important practical significance for translation and cultural studies.

Novelty/Originality of this study: By analyzing the content of linguistic signs of the concept of "fate" one can describe the framework of human worldview, determine its connection with the true world, passing it through the "filter of knowledge", and determine its place in the conceptual picture of the universe. If its philosophical cognitive essence was misunderstood, it could not become a concentrate of other worldwide concepts, the universal true being.

Keywords: *The "fate" Concept, linguistic worldview, concept sphere of Chinese lingua culture, lingua conceptology, cultural codes.*

INTRODUCTION

In recent years there has been growing interest in conceptology as a branch of cognitive linguistics. It is one of the current flourishing trends that studies the peculiarities of linguistic representation of national cultural mentality dealing with the study of concepts. One can argue that the concept of "fate" is central to the anthropocentric worldview because it represents the basic understanding of life, culture, and civilization. That is why many researchers note that "fate" as a key component of the worldview is one of the most ancient and universal. The linguistic study of the concept contributes to a better understanding of spiritual, cultural and social human values. The concept of "fate" is both universal and specific in many national and ethnic cultures. In Chinese, the concept of "fate" is represented as 命运[mìng yùn].

The goal of this article is to offer a systematic description of the lexical units that manifest the concept of "fate" in the lexical-phraseological system of the modern Chinese language (Martynova, 2018). The authors pursue the following research tasks: to determine the axiological mapping of the concept of "fate" in the hierarchical structure of Chinese concepts; to describe the specificity of the axiological concept of "fate" in Chinese; to determine its cognitive basis, specificity, location and type; to identify the main lexical units of the concept of "fate" in the scientific and poetic discourse; to place the concept of "fate" among related concepts; to establish its cognitive classifiers.

LITERATURE REVIEW

The concept of destiny and its reflection in different languages of the world was analyzed in the works by N. Arutyunova. The concept of "fate" has been in the field of interests of representatives of modern humanities for a long time. Concentrating on the methods, material, and problems of ethnographic, linguistic studies of the fate and works carried out within the framework of related sciences, we distinguished three stages in the development of the studied problem.

The first stage is the study of ideas about fate as part of the development of the theory of myth. In the research of A.N. Afanasyev, A.N. Veselovsky, A.A. Feel the linguistic analysis of the concept of "fate" is combined with an appeal to the material of mythology, ethnography, literature. The methods of work and conclusions reached during the research of the above authors have been criticized more than once, but it remains certain that these scientists laid the foundation for the

study of the concept of “fate” and determined the main directions in its study. In particular, the indicated authors proposed the use of various ritual forms and folklore texts as sources for studying ideas about fate. For example, A.N. Afanasyev in his works for the first time considered fortune-telling practices, interpretations of signs and dreams; A.A. Potebnya used data from prose and poetic folklore genres, as well as conducted an analysis of the syntagmatic of cultural concepts, showed the relationship between the concept of “fate” and people's ideas about happiness and God. Another representative of this area A.N. Veselovsky in his works for the first time raised the question of a sequentially diachronic study of fate and the ethnic specificity of the image in different traditions.

The second stage includes the work of the period of the 20-60s of the XX century. The study of ideas about fate is mainly carried out as part of the study of ritual forms for which these representations are the basis. First of all, these are fortunetelling practices - ways of recognizing fate (works by V. Smirnov, V. I. Chicherov).

The third stage is a return to the complex type of analysis, but already at a new round and chronologically includes research from the 60s of the XX century. Until now. During these years, such leading linguists as N.D. Arutyunova, V.V. Kolesov, S.G. Vorkachev, O.Yu. Pechenkina, G.E. Kreidlin, I.B. Levontina, M.Ya. Glovinskaya, O.Yu. Boguslavskaya, E. Bartminsky, A. Vezhbitskaya, E.N. Yeltsova, Tan Aoshuan, A.M. The Karapetyants actively developed the principles of related disciplines of linguistics (ethnolinguistics, cognitive linguistics, linguoconceptology) and research is already underway on a new methodological basis. This stage is characterized by the appearance of a series of works on the subject of fate. Classifying them in terms of the material selected by scientists for analysis, we distinguish: 1) studies based on the analysis of language material; 2) studies based on the analysis of cultural codes (verbal, action, subject, locative, temporal, indicative, etc.) in their combination.

Studies in the first group are also classifiable. In some of them, the comparative method is leading. The objects of comparison are similar concepts and methods of their implementation within the framework of one culture: Fate and Truth, Happiness, God, Purpose, Appointment, fatal and fatal, to predict and predict (N.D. Arutyunova, V.V. Kolesov, S.G. Vorkachev, O.Y. Pechenkina, G.E. Kreidlin, I.B. Vezhbitskaya, E.N. Yeltsova, Tan Aoshuan, A.M. Karapetyants). The advantage of this method is that fate is not considered in isolation from other complexes of representations, but is included in their system, which: allows us to more fully characterize the linguistic picture of the world of the analyzed group of cultural carriers.

From this point of view, more capacious are works in which ideas about fate act as the only object of analysis. These are studies involving the application of various methods of analysis to the main language representation of the concept - the word fate: analysis of syntagmatic and paradigmatic connections of the word fate, contextual and metaphorical analysis (works by L.O. Chernyko, V.A. Dolinsky, A.D. Shmelev, T.U. Chubaryan, T.V. Radzievskaya, V.P. Moskvina, T.I. Vendina, M.L. Kovshova, SE. Nikitina), and studies that analyze the entire semantic field of Fate (works by E.N. Sergeeva, G.I. Urbanovich).

In the second group, we include studies based on the analysis of cultural codes in their combination, it includes:

1. Works that characterize characters associated with the idea of fate (SB. Adonyev, T.Yu. Vlaskina, V.V. Ivanov, V.N. Toporov, N.A. Krinichnaya, T.A. Mikhailova, A.A. Plotnikova, E.I. Yakushkina): the share of a particular person, the givers of fate, characters with knowledge of the destined destiny, people endowed with a status that puts them on the same level with mythological characters in certain conditions of the described situation are sacred in folk representations, and, finally, one of the objects of prediction is constricted.
2. Works, including the analysis of the vocabulary of fate in comparison with the manifestation of the concept in other cultural codes: action (S.L. Sakhno, S.M. Tolstaya), temporal (A.F. Zhuravlev).
3. Works in which the analysis of ritual forms, united by the symbols of predicting the future: mantle practices (A.K. Bayburin, N.I. Bondar, M.M. Valentsova, L.N. Vinogradova, S.I. Dmitrieva), elements of the mythology of everyday life (T. Reuter).
4. The works devoted to the analysis of the reflection of ideas about fate in the rites of the life cycle: maternity (I. A. Sedakova), wedding (A. K. Bayburin), funeral (O.A. Sedakova, M. N. Gorbunova).
5. Work, including an analysis of the methods for representing the concept of Fate in-game practices (I. A. Morozov, I. S. Sleptsova).
6. Works in which a general description of representations is given fate in folk culture (S.E. Nikitina, T.V. Tsivyan, SM. Tolstaya).

A review of studies on the implementation of the concept of “fate” in various fields of culture showed that today this concept has been studied most fully in the linguistic picture of the world: ideas about fate are inscribed in the conceptual sphere of Russian culture, where the concepts of God, Fortune, Fate, Fate, and Rock are closest. Share, Happiness, Misfortune, revealed in the most general terms the ethnic specificity of the perception of fate by representatives of different cultures. Thanks to the research of leading scientists, a tradition has developed in the use of methods to study the concept of “fate”:

In our study, analyzing the concept of fate in Chinese lingua culture, we mainly rely on a set of methods proposed by the aforementioned scientists. These are the method of conceptual analysis and cognitive modeling, synchronic/diachronic methods, inductive/deductive methods, comparative method, and functional method.

Using this set of techniques will allow you to create a semantic description of the concept, providing complete knowledge about the concept of "fate" as possible, existing in the linguistic consciousness of the members of Chinese lingual culture.

METHODOLOGY

The article offers a comprehensive study of the concept of "fate" in Chinese at the intersection of cognitive linguistics and lingua culturology. The study of concepts contributes to the understanding of national cultural values since in the concepts man captures the surrounding world so it can be considered as "the basic cultural unit in the mental world of man" (Askoldov, 1997).

The article examines the concept of "fate" in diachrony and synchrony to construct its taxonomic model after establishing the methodology of its structuring. The research contributes to the development of cognitive linguistics by specifying the characteristics of the concepts in general and the discreteness of the concept of "fate" in the Chinese language in particular. The comparative approach helps to highlight specific and common characteristics and offer some theoretical insights. The article contributes to the research of the lexico-semantic system of the Chinese language, its phraseological and paremiological structures.

The article highlights the universal and nationally specific features of the concept of "fate" in the Chinese conceptsphere. It contributes to the theoretical problems of linguoculturology, ethnolinguistics, sociolinguistics, and cognitive linguistics, as well as helps to understand the semantic structure of the studied language based on a wide set of extralinguistic factors.

The linguistic material consists of Chinese phraseological units and proverbs. Most of them are examined and studied for the first time that determines the novelty of the research. The material of the study consists of 10,000 phrases from 200 Chinese lexicographical sources.

Phraseological units and proverbs are selected mostly from 中华成语大辞典 [Zhōnghuá chéngyǔ dà cídiǎn] - "The Great Dictionary of Chinese Idioms" (Published by Shangwu Yinshuguan, 2017), 中国成语大会 [Zhōngguó chéngyǔ dàhuì] - "A collection of Chinese Idioms" (Published by Jieli chubanshe, 2016), 现代汉语词典 [Xiàndài hànyǔ cídiǎn] - A modern Chinese Dictionary (Published by Shangwu Yinshuguan, 2016) and 俄汉大词典 [É hàn dà cídiǎn] - "The Great Chinese-Russian Dictionary in 4 volumes" (Published by Nauka, 1983-1984.).

The theoretical basis for the article is formed by the works of A. Wierzbicka (1994; 2011), J. Lakoff (1986; 1987), R. Langacker (1987; 1988; 1991), L. Talmy (1983; 1988), N. Arutyunova (1994), V. Teliya (1996), V. Maslova (2001), V. Karasik (2009; 2010; 2013), E. Kubryakova (2004), M. L. Kovshova (2013), T. Aoshuang (2012), F. Daulet (1999; 2018).

The following research methods were used: 1) Method of conceptual analysis and cognitive modeling to trace the coordinates of the concept and describe its semantics; 2) Diachronic method to conduct the analysis of the concept of "fate" from ancient times to the present day; 3) Synchronic method to show the specificity of the concept during certain era; 4) Synchronic method; 5) Deductive method to lead from theory to practice, from the general to the particular. It was used to examine the theoretical frames developed by domestic and foreign linguistics. It helped to define the solid theoretical methodology and terminology; 6) Comparative method to compare the elements of different conceptspheres to study national mentality; 7) Functional method to approach language as a dynamic system.

The research of the lexical manifestation of the concept of "fate" in the Chinese conceptsphere was conducted in four stages:

At the first stage, the key lexemes representing the concept of "fate" in Chinese were identified and its historical and modern developments were described. Then, based on speech material and lexicographical and phraseological data, the derivational field of the concept was constructed, which made it possible to determine the expansion and increasing importance of the concept in the Chinese mentality.

At the second stage, the conceptual coordinates of the concept of 命运[mìng yùn] among related concepts were reconstructed. The objects of the conceptual analysis of 命运[mìng yùn] included such concepts as 命途[mìng tú], 缘分[yuán fèn], 运气[yùn qì], 走运[zǒu yùn], 天意[tiān yì], 天命[tiān mìng], 天数[tiān shù], 造化[zào huà], 流年[liú nián], 天机[tiān jī], 天时[tiān shí], 宿命[sù mìng], 福[fú], 福份[fú fèn], 福气[fú qì], 五行[wǔ xíng]. The analysis proved that the concept of "fate" in the Chinese conceptsphere is related to religious ideas, predestination, and images of the Lord of Heavenly, destiny and doom. The conceptual analysis of related concepts from linguistic material and folklore showed that the concept of "fate" is related not just to destiny and predestination, but also luck, a happy lot, a reward for good deeds, a fortunate coincidence.

The third stage of the study is devoted to the axiological characteristics of the concept of "fate" and related concepts in Chinese linguistic culture as represented in phraseological and paremiological material. Chinese idioms and proverbs are the objects of the conceptual analysis because they feature the value system of the Chinese people.

The final stage of the study offers an interpretation of the results and models the structure of the concept of "fate". The modeling method summarizes the results of the verbalization means of the concept of "fate." Linguistic and psycholinguistic methods were used for interpretation.

RESULTS

As a category expressing the fundamental relationship between man and the universe, fate is one of the central components of human consciousness. The concept of "fate" captures the centuries-old experience of "deep comprehension of freedom and necessity" and names the "forces that govern the world order and human life." (Postovalova, 1994). Many researchers reflected on fate: "fate is something that moves everything and is transcendent at the same time" (Losev, 1991); "fate does not count with anyone or anything", "fate influences everybody, it matters for everyone" (Sapronov, 2005); fate is gloomy, senseless, ruthless, all-destroying, inevitable, blind (Postovalova, 1994); fate is a distributor, a player, a duster, a creditor, a judge (Arutyunova, 1994); fate is a category of consciousness that helps to build a conceptual picture (Wierzbicka, 1994, p. 82-150); 1) Fate is a person; 2) Fate is a player; 3) Fate is a book; 4) Fate is a judge; 5) Fate is a fortune-teller; 6) Fate is a road; 7) Fate is a slave (Maslova, 2011, 196-202); fate is a philosophical and mythological personification modeling the sacred force that shapes the events of the life of the Cosmos. It is related to the ideas of determinism and understood as a coercive causality. It presupposes the presence of an external determining force and is represented in traditional culture as the "unavoidable causality": "the unreasonable and inconceivable predetermination of human events and deeds" (Averintsev, Arab-Ogly & Ilichev, 1989).

Ancient Eastern civilizations treated man as a powerless being in the hands of powerful fate (Goran, 1994). In Chinese, the concept of "fate" is expressed by two characters: 命[mìng] and 运[yùn]. In the "Great Chinese-Russian Dictionary" (GCRD, 1984), the following definitions are given for this lexeme: 1) Fate; 2) Destiny; 3) The will of heaven; 4) Predestination, predetermination (GCRD, 1984, p. 762).

Chinese fate, by definition of A. M. Karapetyants is the mandate for life 生命 [shēng mìng], and the rectification of this mandate is 正命 [zhèng mìng]. Correctly lived life is a natural development and complete completion of one's destiny (Karapetyants, 1994).

There are many related lexemes to the concept of 命运[mìng yùn] in Chinese linguistic consciousness:

- 1) 命[mìng] – 1) Providence, fate, predestination, the book of destinies, the will of heaven (destiny). For example, 命该如此 [mìng gāi rú cǐ] – "it's on the cards"; "it is destined". 2) Years of life; life expectancy, longevity (determined by fate); a life span; vital. For example: 那次高烧险些要了他的命 [Nà cì gāo shāo xiǎn xiē yào le tā de mìng] means "at that time he almost died because of the high temperature"; 命短 – [mìng duǎn] – short life, died young; untimely deceased; 命在旦夕 [mìng zài dàn xī] - one foot in the grave.
- 2) 运 [yùn] - 1) To move, to transport; 2) To rotate, to turn; 3) To use; to own; 4) To carry, 5) To replace, to replace one another, to alternate; 6) To move; to rotate; to spin; to turn; 7) To spread, 8) Transportation; movement; circle, alternation, change; 9) Fate, rock; fortune, luck, 10) Spreading from north to south; 11) Yun, a period of 12 generations, or 360 years.
- 3) 命途 [mìng tú] - life path, lot and fate; 命途多舛 [mìng tú duō chuǎn] - vicissitudes of fate: 他这一生真是命途多舛。 [tā zhè yī shēng zhēn shì mìng tú duō chuǎn] - he is unlucky in this life;
- 4) 缘分 [yuán fèn] – destiny, fate, predestination (often used about relations): 咱俩又在一起了，真是有缘 [zán liǎ yòu zài yī qǐ le, zhēn shì yǒu yuán fèn] – We are together again, it is fate!, 老天故意安排我们这样有缘无分了。 [Lǎo tiān gù yì ān pái wǒ men zhè yàng yǒu yuán wú fēn le] – Heaven brought us together and then took us apart.
- 5) 运气 [yùn qì] – fate, destiny, fate; luck, happiness; fortune. For example, 碰运气 [pèng yùn qì] – try your luck; rely on luck; 运气好 [yùn qì hǎo] – lucky in life (also in a particular situation): 今天他运气好。 [Jīn tiān tā yùn qì hǎo] - he is lucky today.
- 6) 走运 [zǒu yùn] - to have a lucky streak; to be lucky: 你真走运，好事都让你赶上了! [nǐ zhēn zǒu yùn, hǎo shì dōu ràng nǐ gǎn shàng le] - You are born under a lucky star, you are always lucky!

- 7) 天命 [tiān mìng] - 1) the will of heaven, fate, doom: 天命之矣 [tiān mìng zhī yǐ] - so destined by heaven!; 天命反复, 它会惩罚谁? 又会保佑谁? [tiān mìng fǎn fù, tā huì chéng fá shéi? Yòu huì bǎo yòu shéi] - Fate changes its mind. Who will be punished? Who will be blessed?;
- 8) 天数 [tiān shù] - fate, doom; heavenly predestination; the will of heaven. For example, 迷信的人把一切不可解的事、不能抗御的灾难都归于上天安排的命运, 称为天数。Míxìn de rén bǎ yīqiè bùkějiě de shì, bùnéng kàngyù de zāinàn dōu guīyú shàngtiān ānpái de mìngyùn, chēng wéi tiānshù. - Fate means difficulties and circumstances people encounter on the path of life. They explain them by the force of the will of heaven or doom;
- 9) 造化 [zào huà] - 1) destiny, life lot: 这是你的造化。 [Zhè shì nǐ de zào huà] - It is your destiny; 你不能转变造化的。你不能转变造化的。 [nǐ bùnéng zhuǎnbiàn zàohuà de] - You cannot change what is destined! 2) Happiness, luck: 好造化! [hǎo zào huà] - What a lucky man!; 没造化 [méi zàohuà] - an unhappy man; he has no luck in life; 2) Creator, nature (about heaven and earth): 我们应该跟造化一样宽容。 [wǒmen yīng gāi gēn zào huà yī yàng kuān róng] - We must be as forgiving as the Creator;
- 10) 流年 [liú nián] - 1) Geoman. fate during the year, prediction for the year; horoscope: 算命先生说他马年流年不利。 [Suàn mìng xiān shēng shuō tā mǎ nián liú nián bù lì] - the fortuneteller said that he would not be lucky in the year of the Horse. 2) Time flow, fast-flowing years: 青春岁月似水流年, 我们一定要珍惜这段时光。 [qīng chūn suì yuè sì shuǐ liú nián, wǒ men yī dìng yào zhēn xī zhè duàn shí guāng] - Youth is fleeting, we must appreciate this time.
- 11) 天意 [tiān yì] - 1) the will of heaven, God's will: 我们应当相遇, 这是天意。 [Wǒ men yīng dāng xiāng yù, zhè shì tiān yì] - Our meeting is God's will (the will of Fate); 不要抱怨任何人, 这是天意。 [Bù yào bào yuàn rèn hé rén, zhè shì tiān yì] - No need to blame anyone, it's the will of the Almighty (Fate);
- 12) 天机 [tiān jī] - 1) Taoist. a heavenly "mechanism"; doom: 天机不可泄露, 你自求多福吧。若有苦难之时, 再来寻我。 [Tiān jī bù kě xiè lòu, nǐ zì qiú duō fú ba. Ruò yǒu kǔ nàn zhī shí, zài lái xún wǒ] - Everything in this life is predestined by fate, take care of yourself. If there are problems, you can come to me; 2) essence; the essence of nature; mysteries of nature; the rotation of the celestial sphere: 真是精彩的文章, 一语道破天机。 [Zhēn shì jīng cǎi de wén zhāng, yī yǔ dào pò tiān jī] - a wonderful article, briefly and clearly captured the essence of the problem.
- 13) 天时 [tiān shí] - 1) fate; the will of Heaven: 天时不如地利, 地利不如人和 [tiān shí bù rú dì lì dì lì bù rú rén hé] - The benefits of the earth are better than the opportunities offered by the Sky; and harmony among people exceeds the earthly comforts (Mencius, 372 BC - 289 BC, Chinese philosopher, representative of the Confucian tradition); 一切要以天时而为转移。 [Yī qiè yào yǐ tiān shí wéi zhuǎn yí] - Everything in this life is due to the will of Heaven.
- 14) 宿命 [sù mìng] - buddh. 1) Previous existence; 2) Karma; predestination; destiny, fate; 但你必须承认你跟他是宿命的安排。 [dàn nǐ bì xū chéng rèn nǐ gēn tā shì sù mìng de ān pái] - You must admit that you are connected by fate; 宿命论 [sù mìng lùn] in philosophy means fatalism: 他是个宿命论者。 [tā shì gè sù mìng lùn zhě] - He is a fatalist.
- 15) 福份 [fú fèn] - 1) Happy share, happy lot; happiness, luck; blessing: 爱上你是我的福份, 娶了你是我的今生最大的幸运! [ài shàng nǐ shì wǒ de fú fèn, qǔ le nǐ shì wǒ de jīn shēng zuì dà de xìng yùn] - For me, it was divine mercy to fall in love with you, and marrying you is the happiest lot in my life!
- 16) 福气 [fú qì] - happy share; happiness: 虽然你福气好, 我仍替你祈祷。 [suī rán nǐ fú qì hǎo, wǒ réng tì nǐ qí dǎo] - I know that you are very lucky, but I'm still going to pray for you; 虽然你福气好, 我仍替你祈祷。 [suī rán nǐ fú qì hǎo, wǒ réng tì nǐ qí dǎo] - This rain was like manna from heaven for the peasants; 生儿子是名气, 生女儿是福气 [shēng ér zi shì míng qì, shēng nǚ ér shì fú qì] - A boy in the family is for honor, and a daughter is a happy share.

17) 五行 [wǔ xíng] – the Wu Xing, the five basic elements of nature: earth, metal, wood, water, fire; the main categories in Chinese philosophy; a five-element structure that determines the universe. The belief is widely used in traditional Chinese medical and divination practices. For example, ancient fortune-tellers predicted the fate of a person based on the concept of cooperation and overcoming among the five elements. Wood, fire, earth, metal, and water are the fundamental elements of all development in life: 五行之动 [wǔ xíng zhī dòng] – the change of the five elements; the cycle of the five elements.

As can be seen, the concept of “fate” is closely linked to religious beliefs, ideas and images of the "Lord of Heaven", fate and doom: 安贫知命 [ān pín zhī mìng] - to know the will of Heaven and be reconciled to one's own fate; 乐天任命 [lè tiān rèn mìng] - to be grateful to Heaven and contented with the lot; 生死有命 [shēng sǐ yǒu mìng] - life and death - Everything is in the hands of the Lord of Heaven; you cannot escape your destiny; 天机不可泄漏 [tiān jī bù kě xiè lòu] - Everything in life happens by the will of fate; everything in life is predestined by Fate; 生死有命, 富贵在天 [shēng sǐ yǒu mìng] - life and death, wealth and nobility - Everything is in the hands of the Lord of Heaven; 造化小儿 [zào huà xiǎo ěr] - happiness, fortune (as a child); 前生注定 [qián shēng zhù dìng] - buddh. predetermined by past life; 命中注定 [mìng zhōng zhù dìng] – predetermined by destiny.

To study the axiological characteristics of the concept of "fate" and its related concepts in Chinese linguoculture, one can give a number of phraseological and paremiological examples, since they contain the preferred values of the Chinese people in a concise form. As Vladimir Karasik (2010, p. 130) insightfully notes, proverbs capture and preserve folk wisdom for generations, they contain the axiological and moral code. For example, 命中注定 [mìng zhōng zhù dìng] - predestinated by fate; destined by fate; 死生存亡 [sǐ shēng cún wáng] - literally "Death or life, stay or die," in reference to a fateful moment; 知命乐天 [zhī mìng lè tiān] - content with your destiny; 同舟共命 [tóng zhōu gòng mìng] – literally "People in the same boat share the same fate", which means to have a common destiny, common gains and losses; 时来运旋 [shí lái yùn xuán] - fortune finally smiled.

Chinese proverbs and idioms figuratively capture the perceptual and associative characteristics of the concept of “fate.” Comparative methods are applicable for the identification of the figurative characteristics of the concept (Karasik, 2010). In our discussion of Chinese phraseological and paremiological heritage, we find many comparable lexemes belonging to the conceptsphere of “fate” and duplicating its conceptual and axiological features.

In the Chinese conceptsphere, “fate” is associated with the concepts of a successful and happy life as manifested in the hieroglyph 福 [fú] consisting of two (left and right) parts. The left part of the hieroglyph is from the altar grapheme – 示 [shì], and the right part consists of the hieroglyph 畀 [fù] (abundance, prosperity). The last can be deconstructed into three parts: roof, mouth, and field. The roof means a house; the mouth means a person, an inhabitant of the house; and the field is the main source of food. The ancient Chinese considered the altar as a way to communicate with the deceased ancestors and the Gods who controlled the lives and destinies of people. Thus, the ancient Chinese understood "happiness" as the protection of the ancestors and Heavenly gods. It can be one of the traditional interpretations of the hieroglyph 福 [fú]. For the ancient Chinese, happiness was when man lived by the ethical Heavenly rules, honored gods and their ancestors. Then he was rewarded with necessary things for happy life: house and food.

In Chinese culture, happiness is manifested in 福份 [fú fèn], 福运 [fú yùn], 造化 [zào huà], 幸福 [xìng fú], 福气 [fú qì], which complement the concept of fate 命运. For example, fate is shared by ancestors and descendants: 奶奶为我碰上福运, 感到很欢喜。 [nǎi nai wèi wǒ pèng shàng fú yùn, gǎn dào hěn huān xǐ] – My grandmother was very happy that I had a good deal of luck (lit. to come to a happy fate); 子女都这么孝敬, 你可真有造化! [zǐ nǚ dōu zhè me xiào jìng, nǐ kě zhēn yǒu zào huà] - You are such a happy person because your children treat you with respect! 爱上你是我的福份, 娶了你是我的今生最大的幸运! [ài shàng nǐ shì wǒ de fú fèn, qǔ le nǐ shì wǒ de jīn shēng zuì dà de xìng yùn] - It was a divine mercy for me to fall in love with you, and marrying you is the happiest lot in my life; 生儿子是名气, 生女儿是福气 [shēng ér zi shì míng qì, shēng nǚ ér shì fú qì] - A boy in the family is for honor, and a daughter is a happy share; 福星高照 [fú xīng gāo zhào] - A happy star shines in height, meaning: luck accompanies, fortune favors. Compare with Russian: *Счастье улыбнулось мне* – to have a good deal of luck.

Therefore, luck and happiness are perceived as gifts from Heaven, as blessing from above: 这场雨对农人们来说真是福气。[zhè chǎng yǔ duì nóng rén men lái shuō zhēn shì fú qì] - This rain was like manna from heaven for the peasants; 很多人没有快乐的福份，并不是他们找不到快乐，而是他们没有停下来享受它。[hěn duō rén méi yǒu kuài lè de fú fèn, bìng bù shì tā men zhǎo bù dào kuài lè, ér shì tā men méi yǒu tíng xià lái xiǎng shòu tā] - Many people are not destined to experience joy, not because they cannot find joy, but because they cannot stop and enjoy joy; 幸福的太阳空中开，快乐的花朵地上开。[xìng fú de tài yáng kōng zhōng kāi, kuài lè de huā duǒ dì shàng kāi] - When the sun of happiness shines in the sky, the flowers of joy blossom on the earth.

Fate is conceptualized as a universal element shaping the duality of happiness and misfortune. Happiness and misfortune alternate in man's life: 福不重至，祸必重来 [fú bù chóng zhì , huò bì chóng lái] - Happiness cannot come all the time, misfortunes cannot follow one after another; 福过灾生 [fú guò zāi shēng] - Excessive prosperity gives birth to evil; 福兮祸所伏，祸兮福所倚 [fú xī huò suǒ fú huò xī fú suǒ yǐ] - A blessing in disguise (compare with Russian: *He было бы счастья, да несчастье помогло*); 祸福无常 [huò fú wú cháng] - Happiness and misfortunes are unpredictable; 旦夕祸福 [dàn xī huò fú] - Misfortunes and happiness constantly alternate; happiness always alternates with grief.

Fate is a universal element in the duality of life and death and a complex philosophical and theological idea. For example, the hieroglyph 命 [mìng] means: 1) life; vital; 2) years of life; 2) longevity determined by fate: 对我来说，你就是命根子 [duì wǒ lái shuō, nǐ jiù shì mìng gēn zi] - You are the most precious thing that I have (lit.: you are the root of life for me); 他没想到会活得那么长命。[tā méi xiǎng dào huì huó dé nà me cháng mìng] - He did not expect to live such a long life; 他和这女孩是相依为命的。[Tā hé zhè nǚ hái shì xiāng yī wéi mìng de] - He and this girl are holding on to each other (lit.: living, supporting each other); 他差点就没命了 [tā chà diǎn jiù méi mìng le] - He almost died; 再不快去营救,人质快没命了。[zài bù kuài qù yíng jiù, rén zhì kuài méi mìng le] - If help did not come in time, the hostages would have died; 我要你的命！ [wǒ yào nǐ de mìng] - I'll kill you (lit.: I need your life)! 命在旦夕 [mìng zài dàn xī] - Life is about to end (compare with Russian: *Одной ногой в могиле* – One foot in the grave); 死生存亡 [sǐ shēng cún wáng] – Lit.: life or death, die or live, meaning the moment when the fate of man is decided; 生不遇时 [shēng bù yù shí] - From the moment of birth, I saw nothing good (figuratively speaking about an unfortunate life).

Fate is the gift of the gods, but happiness is the work of man's hands – man creates it independently of fate and gods: 祸福无门 [huò fú wú mén] - misfortune and happiness have no doors, meaning: every man is the smith of his own happiness; 祸福同门 [huò fú tóng mén] - happiness and misfortune, meaning: man brings on himself both happiness and misfortune; 兴亡祸福 [xīng wáng huò fú]; 天有不测风云，人有旦夕祸福 [tiān yǒu bù cè fēng yún, rén yǒu dàn xī huò fú]; 吉凶祸福 [jí xiōng huò fú]; 祸福由人 [huò fú yóu rén].

Fate is intertwined with the concepts of time and life as demonstrated in the concepts of 命途 [mìng tú], 天机 [tiān jī], 天时 [tiān shí]: 命途坎坷 [mìng tú kǎn kě] – lit.: a bumpy life path, fig.: difficult fate; 命途多舛 [mìng tú duō chuǎn] – lit.: many failures in life; fig.: twists of fate; 流年不利 [liú nián bù lì] – an unhappy year; 天无绝人之路 [tiān wú jué rén zhī lù] – lit.: the sky does not block the life paths of man, fig.: there are no hopeless situations in life (compare with Russian: *Свет не клином сошелся на ком-то /чем-то* – There is as good fish in the sea as ever came out of it); 天时有晦明, 人情有舒惨 [tiān shí yǒu huì míng, rén qíng yǒu shū cǎn] - The sky is sometimes dark (night), sometimes light (day); man can be light and sick at heart; 天机不可泄露。 [Tiān jī bù kě xiè lòu] - Everything in this life is predestined by fate.

DISCUSSION

Thus, the following conclusions can be drawn about the coordinates of the concept of "fate" in Chinese linguistic consciousness: 1) Fate is God's will, predestination. It predetermines human events and actions; 2) Fate is the inevitability, predestination, and earthly realization of the will of gods. For a believer, fate is sealed; 3) Fate is the life path: the fulfillment or non-fulfillment of destination; 4) Fate is a combination of circumstances with positive or negative outcomes; 5) Fate is the result of human actions. A good fate is a reward for good deeds, and a bad fate is a punishment for bad deeds; 6) Human actions in life determine fate; 7) Man following the will of Heaven is free to choose his fate; 8) Man can ask anything from Heaven but he must always rely on himself; 9) Man should accept difficulties and be content with what is given by Heaven and continue to live with the hope for tomorrow; 10) Fate is a lucky chance, a smile of fortune; 11) Fate

is the gift of the gods, but happiness is the work of man's hands, man can create it independently of fate and gods; 12) Fate can be changed: man has the choice to defeat fate.

The conceptual analysis of "fate" in the Chinese language allows us to describe the following key presuppositions. Fate is predetermination, conditionality, the presence of an external force, not controlled by man. The fate is associated with "luck", "movement, change", "life", "future", "happy share", "path". "Fate" in Chinese is perceived as an external force that determines events. It refers to predetermination outside human control. The concept of "fate" is intertwined with the concepts of finality, death, destruction; the duality of life and death. The conceptual analysis of fate in the Chinese conceptsphere proves that it is a complex mental category, filled with philosophical and theological content.

The study confirmed that the Chinese concept of "fate" and its conceptsphere is closely related to religious and cultic ideas, including beliefs in heavenly predestination and the will of the Lord of Heaven. At the same time, the conceptual analysis of Chinese folklore examples showed a certain degree of flexibility of the concept of "fate": it is not just misfortune and doom (天命 [tiān mìng], 天意 [tiān yì], 缘分 [yuán fèn], 造化 [zào huà], 天数 [tiān shù], 流年 [liú nián], 五行 [wǔ xíng], 老天注定 [lǎo tiān zhù dìng], but also luck, change, chance, reward, happy share, happiness (运气 [yùn qì], 走运 [zǒu yùn], 福 [fú], 福份 [fú fèn], 福气 [fú qì], 天机 [tiān jī], 命途 [mìng tú], 运气 [yùn qì], 天意 [tiān yì], 造化 [zào huà], 流年 [liú nián], 天机 [tiān jī], 天时 [tiān shí], 宿命 [sù mìng]. The study revealed that the distinctive Chinese concept of 命运 [mìng yùn] has a large variety of stylistic synonyms.

The analysis of phraseological and paremiological examples made it possible to structure the lexemes that represent the concept of "fate" in Chinese according to figurative, conceptual and axiological aspects. In the Chinese conceptsphere, the idea of "fate" is often combined with the idea of a successful and happy life. The Chinese believe that the evil fate can be overcome but they also believe that the struggle against fate is in vain. There are two opposing markers of "fate" in Chinese linguoculture: fate as the will of Heaven and doom (天意, 命运), and fate as luck and happiness (天机, 走运, 福气, 福份, 造化). The first concept renders the idea of "end", "completion", "finality", while the second refers to "randomness" and "chance", has greater significance in Chinese and is associated with a dual model that requires a person to be constantly active and seek happiness.

CONCLUSION

The concept of "fate" is one of the central intercultural human universals verbalized in languages. It is a significant linguistic-philosophical category in the value system of any people. Fate belongs to the category of axiological concepts. It is culturally charged and is specific for each national conceptsphere. By analyzing the content of linguistic signs of the concept of "fate," one can describe the framework of human worldview, determine its connection with the true world, passing it through the "filter of knowledge", and determine its place in the conceptual picture of the universe. If its philosophical cognitive essence was misunderstood, it could not become a concentrate of other worldwide concepts, the universal true being.

The future studies of the concept of "fate" and its related concepts should involve genetically close and distant languages, in different types of discourse. It is interesting and relevant to further examine its connections with other concepts, such as "life", "death", "happiness", "love", "soul", "way", etc. The continued research in this direction has important practical significance for translation and cultural studies.

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