

CONCEPT "DESTINY" IN CHINESE AND KAZAKH LINGUOCULTURES

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Article History: Received on 15th October 2019, Revised on 27th November 2019, Published on 22nd December 2019

Abstract

Purpose of the study: The study examines the language specificity of the concept "destiny" as an important marker of the national mental space of Chinese and Kazakh ethnocultures. The authors revealed the national specifics of this concept, analyzed its historical and philosophical features of development in Chinese and Kazakh linguocultures, and also established its most important conceptual, value and figurative characteristics.

Methodology: This research was based on a number of lexicon-semantic and structural-grammatical methods of analysis. In addition, the authors used component analysis of the meaning of language units, methods of synchronous, comparative and comparative analysis, as well as structural-typological, comparative-historical, historical-etymological methods.

Main findings: The authors presented the evaluation of linguistic-philosophical aspects of the concept "destiny", ways of its representation in various concept spheres, as well as patterns of its functioning in various discourses. In addition, this concept belongs to the category of axiological concepts and is regarded as a marker of the national mental space. It has a cultural dimension and is able to determine the specificity of the national concept sphere.

Applications of this study: The results of this work can be used in further studying the concept of "destiny" in both related and genetically distant languages, in various types of discourse. A promising is a separate consideration of the phraseological and paremiological embodiment of the studied concept, as well as its connection with other concepts, such as "life", "death", "happiness", "love", "soul", "path", etc. It is also worth to note the are practical significance of the study of the translation aspect of the concept "destiny".

Implications of the study: The authors believe that the results of the study will help to better understand the native Chinese speakers. This can help increase the effectiveness of intercultural communication, which is immeasurably important in living conditions in the "global village", as well as respect for one's culture and understanding of someone else's.

Novelty/Originality of this study: The significance of the study is due to the fact that, according to our data, a systematic comparative description of the universal and cultural-specific characteristics of the concept "destiny" in Chinese and Kazakh linguocultures has not yet been carried out. The theoretical significance of the study lies in the development and refinement of the scientific understanding of the characteristics of the concept, the definition of specific discreteness, which the concept "destiny" implements in Chinese and Kazakh languages.

Keywords: *The Concept of Destiny, Chinese Language, Kazakh Language, Linguoculturology, Comparative Analysis, Cultural Concepts.*

INTRODUCTION

In the globalized world with its new moral and ethical standards, one can observe significant and noticeable changes in the spiritual life of modern people. The scope and consequences of these changes are yet to be assessed since they affect the deepest, cognitive level of consciousness. First, these include axiological problems ([Belekhova, L. 2014](#)). The moral values of modern people undergo rapid changes. Therefore, of particular interest are axiological concepts that contain more mentally relevant information and the so-called cultural codes. "Deciphering" of these codes will reveal standards and stereotypes of linguistic consciousness as well as value priorities in different national concept spheres.

Studies devoted to specific features of interaction between human consciousness and ontological reality are very interesting due to their interdisciplinary character and depth. Thus, the relevance of analyzing the phenomenon associated with adaptation of consciousness to the above reality (linguistic picture of the world and its main concept) is determined by the fact that modern linguistics is rethinking the role of language in cultural edifying. The latter is motivated by the fact that the emergence and development of cultural and moral values pertaining to a particular ethnos are represented in the language picture of the world in general and in the concept, in particular. Language reflects those features of the extralinguistic reality that are relevant to the bearers of relevant cultures ([Motygullina, Z. 2007](#)).

The study of linguocultural and linguocognitive aspects of concepts is among the key trends in modern linguistics. It gives the possibility to study the national mentality peculiarities of a particular nation. The concept is now considered by scientists as a multidimensional idealized phenomenon, a quantum of structured knowledge, as them an element of culture in the mental world of man, as the main element of the ethnic culture (D. Likhachev, S. Lyapin, Yu. Stepanov, I. Sternin and others). On the one hand, the concept correlates to human thinking and on the other – to the world of culture, is reflected in the language ([Zhdanova, N. 2006](#)).

In turn, the aforementioned actualizes the interconnection of this research with the modern scientific direction – cognitive linguistics and consists in studying linguistic specificity of the axiological concept "destiny" as an important marker of the national mental space, and as a nuclear component of the taxonomic model that limits its features ([Bondarenko, E. 2014](#)). The latter is determined by a special significance of one of the most important national concepts in the linguistic and cultural space of the Chinese and Kazakh concept sphere - the concept of destiny : *tagdyr* – in Kazakh, *mingyun* (命运) – in Chinese.

Thus, dealing with the relationship between language and culture is much associated with the search for universal and specific features in the perception of reality by bearers of various linguistic cultures. At the same time, the analysis of concepts based on the material obtained from genetically unrelated languages (in our case, Chinese and Kazakh languages) will be helpful in identifying ethnic characteristics pertaining to the mentality of different peoples ([Motygullina, Z. Ibid., p.4](#)).

LITERATURE REVIEW

The concept "destiny" in the context of different cultures was considered in the works of [Arutyunova \(1994\)](#), [Zhdanova \(2006\)](#), F.N. Daulet ([2018](#); [2019](#)), etc., as well as occasionally presented in the monograph of Tan Aoshuang "The Chinese worldview" (2012).

N.D. Arutyunova in the work "Truth and Fate", revealing the semantic diversity of the concept "destiny", substantiates the dominant position of destiny over the concepts of "rock", "fatum", "fortune" ([Arutyunova, N. 1994](#)).

In eastern cultures associated with the traditions of the Arab Muslim East, the idea of destiny has different content than that which has developed in Indo-European languages. The concept of destiny in eastern cultures is closely connected with God, the Creator. For example, in Arabic, fate was defined by the word *kaḍ*, which means divine predestination. M. Piotrovsky in this regard remarks: "This is the difference between the will of Allah from a blind and unkind fate (*dahr, mañniya*), which he replaced in the souls and minds of people" ([Piotrovsky, M. 1994](#)).

The concept of "destiny" is one of the most important concepts in various ethnic cultures. This concept is regarded as the nucleus of individual consciousness, the oldest "keyword" of human culture, which embodies the experience of comprehending categories of freedom and necessity regarding human existence. "Destiny" acts as an attempt of the human mind to find the last days of life emergence - forces that govern the world order and human behavior ([Bizheva, Z. 2000](#)). "Destiny" is one of the oldest key words of our culture, which irrespective of changes in human perception of the world and changes in the world itself and in human beings, does not want to disappear from our language and the semantic space of culture ([Motygullina, Z. Ibid.](#)).

"Destiny" is a philosophical category expressing the fundamental relationship of a person with a surrounding reality. "Destiny" is an intercultural and universal concept, which is verbalized differently in different languages. Besides, it is the most significant linguistic-philosophical category in the system of basic concepts used by any people ([Qian, L., Tian, Y. 2017](#)).

However, there are certain peculiarities in the interpretation of "destiny" when it comes to different peoples and different cultures.

For example, the Russian concept "destiny" includes a shade of inevitability, fatality, unhappiness, and death. A Russian man believes in his/her destiny; he/she obeys it and very rarely counteracts the inevitable ([Dalyan, N. 2016](#)).

The Arab view of "destiny" differs from the Russian one: the nature of this concept is more religious. In Islam, the belief in predestination is the main part of a Muslim's belief. If it does not exist, a Muslim cannot go to heaven ([Ibrahim, V. 2015](#)). M. Piotrovsky in this regard remarks: "This is the difference between the will of Allah from a blind and unkind fate (*dahr, mañniya*), which he replaced in the souls and minds of people" ([Piotrovsky, M. Ibid.](#)).

While studying this language model, researchers of the metaphysical concept "destiny" (which has a vital meaning and is common to all humankind) first adhere to the understanding of destiny/fate and life by people. In many dictionaries of many peoples, the concept of destiny is defined as a force that has a direct impact on people's lives.

Turning to the problem of the concept of fate through the phraseological units of the Chinese language, Tan Aoshuang notes: "The universal approach to the concept of destiny is apparently determined by the insoluble

contradiction between the eternity of the world and the unpredictability, transience of human life. Hence the notion of a higher power that reigns on individualism and fatality, the predetermination of its path. A certain conceptual scheme is laid here, which varies among different peoples and in different cultures” ([Tan, A. 2012](#)).

In the works of ancient Chinese philosophers, Destiny is still the predestination of human, his “mandate for life” - 生命 [shēng mìng]. The straightening out of this “mandate” 正名 [zhèng míng] - a correctly lived life - a natural development and the full completion of one's Destiny. So, the first fragment of the 7th chapter of Mengzi (孟子 – “Master Meng” is a Confucian philosopher (385-304 or 372-289 BCE, Latinized as “Mencius”) reads: “Exhausting one’s consciousness is knowing one’s nature, and knowing one’s nature you also know heaven. Staying in one’s consciousness and cultivating one’s nature is what serves Heaven. The absence of duality in relation to the life span, self-improvement in order to live it worthily - this is what destiny is established for ” ([Quote from Karapetiants, A. 1994](#)).

In Chuang Tzu (a Taoist book of parables written at the end of the period of the Battle of the Kingdoms, 3rd century BC), Destiny appears as something that ensures the continuity of the connection between the supra-existent, the unmeasured, the non-verbal, the supernatural and the human. This connection is most easily represented as an order - 命令, i.e. “an order” given to a human. A more detailed description of Destiny in ancient Chinese culture can also be found in researches of the following authors ([Yang, K., Ho, D. Y. 1988](#); [Harrell, S. 1987](#); [Lu, X. 2015](#); [Xu, F. 1963](#)) and others.

From the above, it becomes completely obvious that ideas about destiny are universal for human civilization, at the same time it is characterized by national-specific features. Therefore, the study of this concept contributes to a more complete representation of the spiritual, cultural and social essence of man in the areas of a particular ethnic culture.

METHODOLOGY

To describe the internal form of the concept of "Destiny" in Chinese and Kazakh linguistic cultures, the following methods are used, widely used in cognitive linguistics and linguoculturology: 1) a descriptive method, the components of which are: receiving a continuous selection of language units of Chinese and Kazakh languages, objectifying the concept “Destiny”; reception of the semantic definition, which is used to interpret the verbal meaning of the concept “Destiny”; method of classification and linguistic interpretation of the analyzed material; 2) the method of semantic identification, which allows identifying the individual phraseological meaning with the lexical structure of the language; 3) the method of cognitive interpretation involves the study of the meanings expressed in the verbal meaning of the concept “Destiny”; 4) the etymological method is used to identify sources of origin of language units that actualize the analyzed concept in Chinese and Kazakh linguocultures.

The linguocultural and linguocognitive analysis of the studied concept was carried out in four stages: 1) at the first stage, the main representatives of the concept “Destiny” were identified and selected from the vocabulary of the Chinese and Kazakh languages; 2) at the second stage, a thematic classification of the main representatives of the studied concept was carried out; 3) at the third stage, ways of conceptualizing of “Destiny” are defined through phraseological units, proverbs, and sayings; 4) at the fourth stage, related concepts closely related to the concept “Destiny” are investigated; 5) at the fifth stage, the universal and unique are analyzed, updated by the concept of "Destiny" in Chinese and Kazakh linguocultures.

RESULTS

The main representatives of the concept of "destiny" in the Chinese language is a hieroglyph 命 [mìng] (providence; doom, destiny, fatality; predestination, Book of Fate, the will of heaven and lexical unit 命运 [mìng yùn]).

The Comprehensive Chinese- Russian Dictionary (hereinafter – CCRD) defines 命运 [mìng yùn] as follows: 1) destiny, fatality; 2) fate, preserve; 3) the will of the sky; 4) purpose, predetermination ([CCRD, vol. 3, 1983](#)).

The analysis of Chinese lexicographic and phrase graphic sources Xinhua cidian ([XC, 2001](#)), Cihai ([CH, 1997](#)), Zhonghua chengyu dacidian ([ZCDC, 1992](#)), Xiandai hanyu cidian ([XHC, 2018](#)) demonstrate that the concept “Destiny” in modern Chinese is objectified by an extensive and well-structured lexico-phraseological field, by numerous paremias and other linguistic means, which indicates its communicative relevance to Chinese linguistic consciousness. So, in addition to the above linguistic facts, we found that this concept in modern Chinese is objectified by a number of tokens.



Figure 1. Basic Chinese language tokens representing the concept of 命运 – "Destiny"

1) 命途 [mìng tú] – life path, destiny and fate; 2) 缘分 [yuán fèn] – fate, doom, predestination (often about people's attitudes); 3) 运气 [yùn qì] – fate, doom, luck, happiness; fortune; 4) 走运 [zǒu yùn] – be on a lucky streak; be lucky, be into luck; have a stroke of luck; 5) 天命 [tiān mìng] – will of heaven, fate, doom, kismet; 6) 天数 [tiān shù] – destiny, doom, heavenly predestination; will of heaven; 7) 造化 [zào huà] – destiny, fate; good luck, luck, joss, happiness; 8) 流年 [liú nián] – geomantic fate in the current year, prediction for the year; horoscope; the flow of time, fast-flowing years; 9) 天意 [tiān yì] – the will of heaven, God's will; 10) 天机 [tiān jī] – Taoist heavenly "mechanism"; kismet; essence; the essence of nature; secrets of nature; mechanism of rotation of the celestial sphere; 11) 天时 [tiān shí] – kismet; the Will of Heaven; 12) 宿命 [sù mìng] (in Buddhism) – the previous existence; karma; predestination; destiny, kismet; 13) 福份 [fú fēn] – happy, good luck, happiness, luck; blessing; 14) 福气 [fú qì] – happy destiny; happiness; 15) 五行 [wǔ xíng] – destiny; five elements (key elements of nature): metal, wood, water, fire; one of the main categories of Chinese philosophy; destiny (Daulet et al, 2019). As representatives of the concept "Destiny", these tokens pop out both separately and as part of phraseological units, proverbs, and sayings.

Thus, we see that the idea of destiny is closely connected with religious and cultic ideas, images of "Heavenly lord", doom and kismet: 天定命运 [tiān dìng mìng yùn] - manifest destiny; 预定命运 [yù dìng mìng yùn] - prospective fate, prospective significance; 命运的捉弄 [mìng yùn de zhuō nòng] – "Fate's Whimsy; irony; 命中注定 [mìng zhōng zhù dìng] – destined; decreed by fate, fated; 达观知命 [dá guān zhī mìng] – know one's destiny; 知命安身 [zhī mìng ān shēn] - be contented with one's lot and the position he is in and etc.

In the Kazakh language tradition, the concept of destiny is expressed by the lexical item "tagdyr". The Explanatory Dictionary of the Kazakh Language lists the following meanings of this lexical item: 1) the course of events occurring irrespective of a person's will, the combination of different circumstances; 2) Order of the Almighty, predestination (in religion); 3) the passed way of life, daily life, future (EDKL, 2008).

The analysis of such lexicographic sources as the Dictionary of the Kazakh literary language (2006), the Explanatory dictionary of the Kazakh language (1974-1986) showed that in the Kazakh language picture of the world the concept "Destiny" is objectified by a number of words.

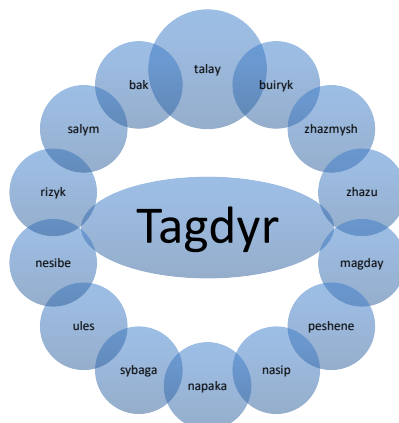


Figure 2. Basic Kazakh language tokens, representing the concept "Tagdyr" – "Destiny"

1) *talai* - happiness; joss; fortune; luck; doom; destiny: *bul ony talaiynan kordi* – in this he sees the moving finger; *talaiyna tap boldy* – he was lucky to get this; *talaumanan korermin* – everything is by the will of destiny; *talaidan kashyp kutylnas* – you cannot escape from your destiny; *talaiyng ossin* – may you be lucky (goodwill); 2) *buiryk* – God's command; the will of God; predestination; order: *buiryk bolsa kezdesermiz* – we will meet, if God allows; *Allanyng buirygyna shara bar ma?! –* It is not against the will of Allah; 3) *zhazмыш* – predestination; doom; fate; *zhazmyshtan ozмыш zhok* – you cannot turn from fate anywhere; *zhazu* – predestination, predetermination; fate: *Kudaidyng zhazgany* – what is predetermined by God; *mangdaiyma ne zhazsa sony korermin* – I will accept what is written on the forehead, i.e. I will accept everything that is predetermined; 4) *mangdai* – forehead: *mangdaiga zhazylgan* – "written on the forehead" – predestined; destiny; predestination: *Mangdaiga zhazganyn korer* – let it be what is written on his forehead, i.e. – Let it be as it is meant to be; 5) *peshene* – fate; what happens: *peshenesinen koru* – to rely on a twist of fate; *peshenege zhazylgan tagdyrga riza bol* – be content with what happens – with what is predestined; 6) *nasip* – fate; kismet: *nasipke buiryrgan shara bar ma?! –* You cannot struggle against fate; 7) *napaka* – share; food: *zhetim balalar napakasyan aiyrldy* – orphans lost their food; 8) *sybaga* – someone's share; something that is supposed to belong to someone: *bas ulkenning sybagasy* – lamb's head – the share of the elder person (at mealtimes); *bugin bizding sybagamyzga tor tidi* – today it's our honor to sit in an honorable place; *sybagasyn alu / sybagasyn беру* – get one's share; receive just punishment / punish; cf. to get one's head caved in / to lose one's hand; 9) *ules* – share, kismet, allotment: *tagdyrdyng daiyndap koigan syiynan kur kalmaspaz, arkim omirden oz ulesin alady* – We cannot avoid what is destined, everyone gets his share from life; *muralyk ules* – part of the heritage; *oz ulesin alu* – get one's share; 10) *nesibe* – good (intended for someone); kismet; fate; what is meant to be: *arkimning oz nesibesi bar* – everyone has a predestined good; *kudai zhazgan nesibe* – kismet predestined by God; *kasip turgan zherde nesibe de turady* – where there is work, there is good (proverb); 11) *rizyk* – kismet; fate, benefit: *rizyksyz adam zhok* – everyone has predestined benefits; *rizyk berushi Alla* – Allah gives each person his kismet (good); 12) *salym* – joss; good luck: *onyng zholdastan salymy bar* – he is lucky to have good friends; *auzyning salymy bar adam* – a lucky man; a lucky person; 13) *bak* – happiness; good luck: *basynga bakyt kusy konsyn!* – Let the bird of happiness sit on your head! (wishful thinking); 14) *bagy zhandy* – he was lucky; it made him happier; *bagyng bar eken* – how lucky you really are!

This is determined by the fact that phraseological and paremiological units contain preferential values of a certain ethnos in a concise and capacious form. Here, one cannot but recall the remarks of V. Karasik, who noted very low demand for these linguistic units in speech compared to, say, centuries ago ([Karasik, V. 2010](#)). However, we consider these units relevant because they contain the evaluative cultural code of ethnic groups.

Therefore: *zhazmyshtan ozмыш zhok* – you cannot turn from fate anywhere; *zhazмыш bolsa bylamykka tis synar* – if destined, your tooth will break from the porridge; *bolmaimyn deidi kaigysy, boldyrmaimyn deidi tangir isi* – sadness does not want to come, but God tells it to come true; *Allanyng amirinsiz pendening tabanyna tiken kirmeidi* – the thorn will not stick to the human foot without the command of Allah; *tagdyrdyng zhazgany / tagdyrdyng salgany* – predestined; *tagdyrdyng uyn ishti* – to drink the poison of fate – he experienced all hardships and adversities of life; *tagdyr zhetti* – his fate found him – his death came; *tagdyrga tabdil zhok* – fate will not change, that is, one cannot change what is meant to be; *tagdyryn kolyna aldy* – to gain control over one's own fate; *pesheneden kordi* – to reconcile with something predetermined; *peshenesine zhazbagan* – not destined, not predetermined; *adamnyng basy* – *allanyng doby* – the head of man is the ball of Allah; *basynga bak kondy* – lucky you!; *basyngan bak kusy ushty* – the bird of happiness has flown from the head, *basyngan bagy taidy* – happiness left one's head, etc.

Chinese: 命里注定 [mìnglǐ zhùdìng] – decreed by destination; 生死存亡 [shēng sǐ cún wáng] – grave crisis between) life and death; critical juncture; 乐天知命 [lètiān zhī mìng] – submit to the will of Heaven and be content with one's lot; 共命运 [gòng mìng yùn] – share the same destiny. 时来运转 [shí lái yùn xuán] – time has come and fortune has smiled.

In Kazakh linguistic worldview Destiny also is God's predestination. This is an incomprehensible predetermination of man's events and actions. The destiny of believers is their doom, kismet. Man is a toy of fate, a slave of circumstances: *adamnyng basy* – *Allanyng doby* – the head of man is the ball of Allah: one cannot escape from destiny, it cannot be changed; one can only abide by it. *Zharatty shy ainalgan alem kogin, muny Allanyng amiri* – *tagdyr degin* – Allah created the universe, and recognize it as the will of Allah – destiny! ([Balasaguni, I. 2015](#)); *zharatty tagdyrdy Alla auel buryn, kon sogan mouynsuna, ketpe kyryn!* – In the beginning, Allah created destiny, acknowledge and obey it! ([Balasaguni, I. Ibid.](#)). Thus, the correct life actions of a person determine his destiny. Developing human values, any man is free to choose his way, according to the will of the Supreme Creator: *Kudaidan korykpagannan koryk* – Be afraid of one who is not afraid of the Almighty; *Kopke zhakkan Kudai da zhagady* – God will like those whom the people like; *Akka Kudai zhak* – The Almighty will always support the innocent; *Peili zhamandy it kabady, niyeti zhamandy Kudai tabady* – A man with bad intentions will be bitten by a dog, and he who forms a design against somebody will be punished by the Almighty, etc.

A person can ask Allah of anything but he must always rely on himself: *Bagyng da, sorryng da ozi kolyngda* – To be

happy or unhappy - the choice is always yours; *Baktyng oz kolyngda* - happiness is in your hands; *Suragannyng eki buiri shygady*, *Adamnan suragannyng eki kozi shygady* - Those who ask Allah of something will get two sides grown (i.e., will recover); those who ask people will lose both eyes, etc. A person should show patience for the difficulties that have emerged, content with what is given by the Almighty; he should continue living and hope for tomorrow: *Zorlyk korgendi Kudai koredi* - The Almighty will surely notice the offended person; *Zhyrtyk uiding Kudaiy bar* - A holey tent has its own God; *Momynnyng isin Kudai ongdaidy* - a meek man will always be supported by the Almighty; *Kudai malyngdy alsa da peilingdi almasyn* - Let the Almighty take your cattle instead of taking away your good intentions, etc.

Figurative-perceptual characteristics of the concept present an associative refinement of its conceptual features. Usually one needs to consider compatibility characteristics of the name of this mental phenomenon in order to identify figurative features of the concept (Karasik, V. 2010). Considering the phraseological and paremiological features of the Chinese and Kazakh languages, one can argue that compatibility of lexical units, which serve as a basis for the concept of destiny, characterizes not only figurative but also conceptual and axiological features of this concept. Therefore, in Chinese and Kazakh linguistic worldwide a happy life is usually associated with a good destiny: *bagy asty* – it made somebody happier; *bagyn synau* - to try one's luck / to tempt fortune, *bakyt kusy kondy* – you have found a bluebird of happiness; *taudai talap bergenshe barmaktai bak ber* – It is better to give a bit of happiness than a bowl of desire; A well-bred daughter - is happiness of her future husband; if your son has brought up his son well, the entire nation will be happy. In other words, upbringing of children determine their future and happy future of all people; *Bagyng taskan kezingde shobyr kossang baige alar*, *bagyng kashkan kezingde saiguliging kur kalar* - If you get lucky, even your old nag will come first, and if your luck runs out, the winged steed will be left without a prize; if you get lucky any business will be successful; *Bagyng askan shagyngda*, *kuzgyn salsang kaz iler*, *bagyng taigan shagyngda tuigyn salsang az iler* - If you get lucky, your vulture will catch a goose, and if your luck runs out your hawk will not catch so much. In other words, if someone is lucky, every business will be successful, if not, one's fingers will be all thumbs; *Bak kumar bolsang bagyng bolmaidy* - If a person has a great passion for happiness, he is unhappy after all: a greedy person has bad luck; *Ilgeri baskannyng iti ottaidy*, *keri kenkenning kelini ottaidy* – A good person has a barking dog and a person who turns backward has a barking daughter-in-law; *Isingning agy bilmeidi*, *zhigitting bagy bileidi* – The winner is not the one who is right, but the one who is lucky; *Bak karap tur aldyngda*, *talappenen korinesing*, *sor karap tur aldyngda*, *zhamandykka berilesing* - if you are lucky, you will be distinguished by your achievements, and if your luck runs out you will sink in your sins. In the Chinese: 吉星高照 [jí xīng gāo zhào] – “be blessed by a lucky star” – good fortune; 鸿运当头 [hóng yùn dāng tóu] – to meet a good fortune; in luck's way; 好运当头 [hao yùn dāng tóu] - fortune shines down; opportunity knocks; 一路福星 [yī lù fú xīng] –Bon voyage!; Good luck!; 福寿无疆 [fú shòu wú jiāng] - Rich Blessing for health and abundant; happiness 祸福有命 [huò fú yǒu mìng] – happiness and misfortune are decreed by destiny.

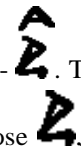


The interconnection between destiny and the coming time and life in general leads to the concepts 命途 [mìng tú], 天机 [tiān jī], 天时 [tiān shí] in the Chinese language and *zhol* – road, way, *sat* – moment, favorable circumstance, opportunity; *ret* – opportunity; suitable conditions; a fair chance; *uakyt* – time in the Kazakh language. Thus, *road is a symbol of future life, a symbol of fate: zholy bolu* – “The way was successful” – somebody was lucky; *zholy bolar zhigitting zhenggesi shygar aldynan* – a lucky djigit (a djigit is a young man) meets zhenge on his way (zhenge- wife of his brother, daughter-in-law). Kazakh *zhenge*, as a rule, act as matchmakers. Usually, they are engaged in the search for brides for their *kayyns* - brother-in-law. Zhenge of young girls were also looking for a good husband for their *kayyn sinli* - sisters-in-law. This explains the meaning of the above proverb. *Tangirim bereiin degen kulynyng aidap salar zholyna*, *berme*, *bermeiin degen kulynyng izdese tapyrmaidy pulyna* – If the Almighty wants to reward his faithful servant (man), he will simply put a horse to his path; and he can do so that a person will be unable to buy a horse even having money; *onerli kol – bakytkazhol* – smart hands pave the way to fortune; *zhamnyng kolyna bergenshe zhaksynyng zholyna ber* - it is better to give a good man money for transport than to kick back a bad person; *zholy bolar zhigitke zholdan zholdas kosylar* - a lucky djigit will meet a companion along his way; *zhanksy zholdyng uzagy zhaksy*, *zhaman zholdyng kyskasy zhaksy* – it is better when a good road is long and a bad road is short; *alys zhol atty synaidy*, *auyr zhol erdi synaidy* – a long road is a challenge for a horse, a tough road is a challenge for a good fellow; *ashyk zhol* – an open road - a happy life, a fortunate destiny; *zholy bolmau* – there is no road - a failure in one's life path; *zholdan taiu* – go astray – to change the right life direction, to move away from the goal leading to good deeds, to be in a bad way. For example, the popular proverb *altyn korse perishte zholdan taiady* – even the angel goes astray at the sight of gold - figuratively discloses the complexity of twists of fate. In other words, even the best person can go astray for one reason or another. Besides, *uaktyt kelu* – the time has come; he has died; *satin salmady* – he was unlucky; *basy katty bolsa – aiagi satti bolady* – a bad start marks a good finish; cf: *a good start is half the race* (a Russian saying); *Sat sapar!* – Have a good trip!; *reti kelse* – under favorable circumstances; 命途坎坷 [mìng tú kǎn kě] – literally: a rough path of life - a difficult fate; 命途多舛 [mìng tú duō chuǎn] – literally: many failures in life; variable fortunes; 流年不利 [liú nián bù lì]

nián bù lì] – an unlucky year; 天无绝人之路 [tiān wú jué rén zhī lù] – literally: The sky is not covered by human life paths. In other words, there are no absolutely hopeless situations in the world; cf: there are plenty more fish in the sea; 天时有晦明, 人情有舒惨 [tiān shí yǒu huì míng, rén qíng yǒu shū cǎn] – the sky can be dark (at night) and light (in the daytime), a person can feel good and bad; 天机不可泄漏 [tiān jī bù kě xiè lòu] – everything in this life is predestined.

DISCUSSION

In the system of ancient Chinese proto-scientific concepts “Destiny” - 命/命运 is primarily on the same line as the hieroglyphs 天 [tiān] - Sky, nature, higher principle and 性 [xìng], actualizing such meanings as: human nature, nature, nature; gender; sexual; gender; life, existence (this definition, for example, is embodied in the phraseological unit 莫保其性 – no one could save his life) (CCRD, 345).

The following characterization of the hieroglyph 命 is given in the dictionary Showen jiezi (说文解字): 命使也。从口, 从令。- “命” means “to order”, “to command”, consists of 口 (“mouth”) and 令 (“order”, “force”) (SWJZ, 2015).

In Jiaguwen (甲骨文 – “bone-and-shell script” – pictographic script found on oracle bones, it was widely used in divination in the Shang dynasty, 18th–12th century BC). 命 is depicted as follows - . The upper part of this sign means open mouth down , the lower part is a person sitting in a submissive pose , which can be interpreted as a “person submissively obeys an order from Heaven” (JZC, 2004).

The correlation of Destiny (命) and Heaven (天) is also given in the formulations of ancient Chinese philosophers. So, Mengzi writes: “When something is not done by anyone, but done it's Heaven; when something is not caused by anything, but happens, it is Destiny” (Quote by Karapetiants, 1994, p. 84). Here Destiny acts as a transforming, non-verbalizable factor, as a decree, external predestination. The third fragment of the 7th chapter of the «Mengzi»: containing mainly definitions and pseudo-definitions:

“By striving, you gain, having abandoned, you lose; here aspiration is useful for gaining, once aspiration is in us. In the pursuit of the object, there is Tao, in the acquisition of the object there is Destiny; here aspiration is useless for gaining, once aspiration is outside” (Quote by Karapetiants, Ibid.).

In this pseudo-definition, Destiny is related to Tao (道) as acquisition and search, i.e. as the realization of their capabilities. It should be noted that in this context 命 and 道 are almost the same; a similar idea can be traced in “Combining with the Ordinary” (one of the books of the “Four Books”) – “The heavenly mandate

(天命 - note. auth.) is called Natura (性 – note. auth.); leading nature is called – Tao; cultivating Tao is called study. The application of this definition to human beings shows that the first phrase implies giftedness, the second phrase means “arrangement of the living environment”, the third phrase implies – study.

The correlation of Destiny and Nature clarifies a fragment of the 7th chapter of «Mengzi»:

“The ratio of mouth to sweet, eye to color, ears to sounds, nose to smell is Nature. But if there is Destiny in it, a “nobleman” (君子 – note. auth.) does not call it nature (i.e., a person, for example, can go blind - note. auth.). The ratio of four limbs (i.e., the body – note. auth.) And serenity, humanity and [relations] father and son, justice and [relations] emperor, etiquette and [relations] guest – master, knowledge and dignity, perfect wise and the Tao of Heaven is Destiny. But if there is nature in it, a nobleman does not call it Destiny (i.e., for example, there is, for example, an inborn asociality – note. auth.) (Quote by Karapetiants, 1994, pp. 84-85).

Understanding the above definition of Destiny is possible in that the eyes should not look (they just look), but the person should be safe and serene, and the relationship between the ruler and the subject should be determined by justice (the concept of due). Moreover, this attitude is just is a minimal specification of the concept of due and is present only by virtue of the existentialism of the concept of social conditioning of human beings. In the traditional Chinese system of concepts, fairness and due constitute a single concept, and the hieroglyph 义 (fairness, justice) also can be interpreted as “meaning”. Thus, Destiny acquires a clear connotation of semantic determination.

The statements of Confucius, who claimed that without knowing Destiny, nobody cannot become a junzi

(nobleman), also prove the theological nature of Chinese Destiny.

In the monument of Orkhon writing, there are lines: “Destiny is made by Tengri (Heaven), and a person is born for death”, which means that death comes as a fate from Tengri (Heaven) (BS, 2010).

The problem of Destiny is important not just for the average person. In Islam, it still remains one of the most difficult sections of Islamic dogma. At-Tirmizi quotes the hadith of Ubada bin al-Samit that the Messenger of Allah, said: “Verily, the first thing Allah created was a written cane. He has ordered: “Write!” It asked: “What to write?” He said: “Write the fate of what happened and what will happen forever and ever” (Al-Ashkar, U. 2008).

The idea of the divine predestination of all things is also expressed in the numerous hadiths of the prophet Muhammad. One of them says: “Allah wrote down the destinies of everything created fifty thousand years before He created the heavens and the earth” (Sahih).

The carried out linguocultural and linguocognitive analysis of the concept «Destiny» demonstrates that in the Chinese and Kazakh linguistic worldview the idea of Destiny is presented in close connection with religious and cult ideas, images of the “Heavenly Lord”, rock and fatum and is implemented in the area of the following semantic fields.



Figure 3. The semantic field of "Destiny" in Chinese and Kazakh linguocultures

One of the important points in the study of concepts is the search for tools that help to identify the adequacy of the interpretive model of concepts in various linguocultures. One of these key tools, in our opinion, is a linguocognitive experiment, which should be conducted with the participation of native speakers. The experiment should establish that the native speaker really interprets the concept “Destiny” in the space of his native culture, as well as identify new verbal meanings used in the area of the interpretation field of the specified concept, but not previously recorded by lexicographic sources. In this case, the linguocognitive experiment, first of all, should be aimed at identifying the role of verbal meanings in the mechanism of functioning of the linguistic consciousness of the speakers of various linguistic cultures. The basic principles of conducting a cognitive linguocognitive experiment were described in detail in the article “Actualization of concept 'Face' in the Chinese linguistic worldview” written by F.N. Daulet (Daulet, F. 2019). The results obtained by the author can also be useful for establishing new verbal meanings of the concept “Destiny” in Chinese and Kazakh linguocultures.

Original analysis of the concept “Destiny” in both Chinese and Kazakh concept spheres made it possible to draw the following conclusions: 1) despite various verbalizations in these languages, the concept of destiny is the most significant linguistic-philosophical category in Chinese and Kazakh systems of concepts 2) “Destiny” belongs to the category of axiological concepts; 3) “Destiny” has a cultural dimension and it is able to determine specificity of the national concept sphere.

CONCLUSION

The results of this study show that the interpretation field of the concept of "Destiny" in the linguistic consciousness of the Chinese and Kazakhs is extensively represented by a combination of mental and evaluative stereotypical judgments containing miscellaneous predictions and relating to different cognitive layers of the concept. "Destiny" as a key concept of the spiritual code of Chinese and Kazakh cultures has not only cultural but also linguistic properties, which are fixed in the lexico-semantic system of the Chinese and Kazakh languages with symbolic meanings. It is one of the central socio-psychological concepts of the Chinese and Kazakh concept sphere, objectified in the modern language by an extensive and well-structured lexical and phraseological field, numerous proverbs and sayings, precedent texts and other linguistic means, which indicates its communicative relevance to Chinese and Kazakh linguistic consciousness.

Thus, in the Chinese and Kazakh linguistic consciousness, the concept “destiny” and its content is determined through the following features and definitions:

1. Destiny is predestination; earthly realization of the data given by the Almighty, kismet, inevitability, fate;
2. Destiny is a life path: fulfillment or non-fulfillment of purpose;
3. Destiny is a combination of circumstances with a positive or negative outcome;
4. Destiny means good luck, good fortune;
5. Destiny is the result of human actions. A good destiny can serve as a reward for good deeds, and a bad one (bad fortune) is a punishment for bad deeds;
6. A person has the choice to change his destiny/fate and to overcome the kismet.

SIGNIFICANCE OF THE RESEARCH RESULTS

The results of the study can be used on teaching Chinese, university lecture courses and seminars on cognitive linguistics, linguoculturology, ethnolinguistics, and sociolinguistics. Materials, research methodology also can be used in the study of the concept “Destiny” in other linguocultures.

SUGGESTIONS FOR FUTURE RESEARCHES

The authors believe that in the future it is very important to study the concept “Destiny” in both related and genetically distant languages, in various types of discourse. Separate consideration of the phraseological and paremiological embodiment of the mentioned concept is very important. The authors also note the practical relevance of the translation aspect of the concept “Destiny”.

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