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**REPRESENTATION OF THE LINGUOCULTUREME "MAN" IN THE
KAZAKH, RUSSIAN, AND ENGLISH WORLDVIEW
(BASED ON PROVERBS AND SAYINGS)**

Kabdulova K.L.¹, *Bayandina S. Zh.², Isenbaeva G. R.³

^{1, *2,3}Kazakh Ablai Khan University of International

Relations and World Languages

Almaty, Kazakhstan

Abstract. This article explores how the concept of 'man' (i.e., an adult male person) is represented in the linguistic consciousness of various ethnic groups. In traditional Kazakh, Russian, and English proverbs, the figure of the man holds a central role, reflecting each culture's social norms and values. Proverbs and sayings frequently depict the man as the head of the household, a protector, and a provider – responsible for the well-being and security of both family and nation. The study analyzes linguistic material from the aforementioned cultures, with particular attention to culturally significant traits such as wisdom, courage, and diligence.

A comparative analysis of how the male role is embedded in the linguistic worldview of different cultures offers valuable insights for scholars interested in the relationship between language and culture.

The relevance and originality of this research stem from the limited comparative study of how the concept of 'man' is represented in linguistic units, as well as the distinct national characteristics reflected in Kazakh, Russian, and English paremias as elements of ethnolinguistic worldviews.

The aim of the article is to identify both commonalities and differences in the interpretation of cultural context through proverbs and sayings, which have been transmitted across generations and serve as a rich resource of cultural heritage.

The methodological foundation draws on theoretical works by both international and Kazakhstani scholars. The analyzed material was sourced from lexicographic publications and works of fiction.

The study employs descriptive and comparative methods, along with componential analysis of the semantics of linguistic units.

Theoretical and practical significance lies in the potential application of the findings to the advancement of integrated linguistic disciplines such as linguoculturology, country-specific linguistics, cognitive linguistics, and comparative typology. The practical insights may also be useful in language instruction and student-led research.

Keywords: paremia, proverbs and sayings, ethnos, linguistic consciousness, linguistic worldview, linguoculturology, country-specific linguistics, intercultural communication, comparative typology, social roles

Introduction

For speakers of a different linguoculture, the perception of linguistic units is often imprecise, primarily due to discrepancies in the linguocultural experience of different ethnic groups. From this perspective, comparative country-specific linguistics finds particular value in the study of multilingual paremiography – proverbs and sayings as carriers of culture-specific knowledge – especially when analyzed in comparison with the native language of learners.

The study of proverbs and sayings within the framework of paremiology is especially relevant, as these expressions represent complex mental constructs embedded in diverse linguistic forms. This article focuses on materials from the Kazakh, Russian, and English languages, where the structure, semantics, and internal relationships of paremic units have evolved over time, reflecting shifts in linguistic and cultural realities. Lexical units specific to a given culture often encode its foundational social and historical values.

In contemporary linguistics, interest in paremiological expressions has grown significantly within anthropocentric fields such as linguoculturology, psycholinguistics, cognitive linguistics, country-specific linguistics, intercultural communication, and gender linguistics. This article approaches these linguistic units from a linguocultural perspective.

Materials and methods

The linguistic material for this study was drawn from lexicographic sources and works of fiction. A substantial body of data was collected across three languages, primarily sourced from various types of dictionaries. The following key sources were used for analysis: Kazakh Proverbs and Sayings (2008:24); Russian Proverbs and Sayings (2009), compiled by K.G. Bersenyeva, Moscow: Tsentrpoligraf, 383 pages; and S.G. Akhmetova’s English-Kazakh-Russian Phraseological Dictionary (Almaty: Mektep, 2017, 424 p.), among others.

The study employed the following methods: the descriptive method, the comparative method, and componential analysis of the semantics of linguistic units.

Results and discussion

It is well established that the linguistic units of a given people are reflected in their linguistic consciousness and linguistic worldview. Linguistic consciousness serves to systematize and generalize linguistic reality; in its active form, it constitutes verbal thinking. Scholarly interpretations of linguistic consciousness reveal varying perspectives on its nature:

1) From the standpoint of the ‘world image,’ linguistic consciousness is mediated by meanings—arising from the view of language as a unity of communication and generalization, and from the recognition that meaning exists in both referential (object-based) and verbal forms;

2) Linguistic consciousness is also understood as one level within the broader structure of an individual’s worldview—specifically, as a communicatively optimized scheme for organizing the world;

3) Finally, linguistic consciousness is regarded as a mechanism for the formation, storage, and processing of linguistic signs along with their associated meanings, rules of combination and use, and human attitudes toward these signs – including value judgments and language ideologies.

Within this framework, metalinguistic knowledge is treated as an integral part of linguistic consciousness [1].

For the contemporary individual, the linguistic worldview precedes and shapes the conceptual one, as it is through language that people comprehend both the world around them and their own identity. Language functions as a repository of sociohistorical experience – both universal and nationally specific. This dynamic is inherently dual in nature:

1) The conditions of life and the surrounding material environment influence human consciousness and behavior, which is reflected in language, particularly in its semantics and grammatical structures;

2) Individuals perceive the world primarily through the structures of their native language, which in turn shapes cognitive patterns and behavioral norms [1].

Although the objective world is shared by all peoples, it is structured and interpreted differently across languages. These differences arise from culturally distinct perceptions of reality, resulting in a diversity of linguistic representations and the formation of unique worldviews shaped by national identity and value-based conceptualizations of the world. The development of such specific worldviews – and their corresponding linguistic worldviews – is determined by the sociogeographic landscape and the territorial conditions in which an ethnos resides [2, p. 255].

As N.V. Dmitryuk observes, the natural and social environment in which human activity unfolds, along with the artifacts inherited from previous generations, constitute the fundamental context for action. In the culturally varied ways different peoples perform similar tasks, both universal and regionally specific sociohistorical experiences are realized. The world of objects cannot be uniformly experienced, as the qualitative diversity of national cultures necessarily shapes how it is perceived and conceptualized [3].

The study of linguistic units from a linguocultural perspective has been the focus of numerous works by scholars both internationally and locally, including V.V. Vorobyov, E.M. Vereshchagin, V.G. Kostomarov, V.A. Maslova, V.V. Krasnykh, S.G. Vorkachev, A. Almetova, B. Momynova, Zh. Yesenalyeva, among others.

Within the framework of linguoculturology, proverbs and sayings constitute a significant object of scholarly inquiry due to their capacity to encapsulate and transmit culture-specific meanings. The present study investigates the linguistic representation of the concept '*man*', focusing specifically on its realization within the paremial systems of Kazakh, Russian, and English linguistic and cultural traditions.

V.V. Vorobyov defines the linguocultural concept (linguocultureme) as a complex, multi-level unit that embodies a dialectical unity of linguistic and extralinguistic (i.e., conceptual or referential) content [4].

The lexeme ‘man’ (i.e., an adult male person), as a component of the gender dichotomy man/woman, holds a dominant semantic role within the linguistic consciousness of various ethnocultural groups.

In Kazakh, Russian, and English, numerous proverbs and sayings can be found whose meanings are directly linked to the lexeme ‘man’. For example: *Жігім ерлігін мақтан тұтса да, ол туралы үндемейді. Ал тәтті сөйлейтін адам шайқасқа жарамайды / A batyr keeps silent about his deeds, even if he is proud of them. But the one who speaks too smoothly is no fit for battle* [5].

In many Kazakh proverbs, the figure of the man is evaluated positively as: *Елді қорғайтын – ерлер / Men defend the country. Еркек – үйдің егесі, Әйел – үйдің иегесі – The man is the master of the house; the woman is the nail that holds it together*. At the same time, this representation of reality is framed through an evaluative lens that contrasts the concepts of ‘good’ and ‘bad’. Consider the following expressions: 1. A man speaks once; a woman speaks a hundred times. 2. *Еркекті бұзатын екі құмарлық: әйел мен арақ – Two passions destroy a man: a woman and vodka*. 3. *Күліп сөйлеген еркектен сақта, көз жасымен сөйлеген әйелден сақта – Beware the man who speaks with a smile; fear the woman who speaks through tears*.

These examples illustrate the moral and cultural judgments encoded in paremias and reflect gender-based expectations and values assigned to men within traditional Kazakh linguistic consciousness.

Historically, men have occupied a dominant position in society, a fact reflected in numerous proverbial expressions. For example: *A man is the head, but the woman turns it / Еркек – бас, әйел – мойын / Мужчина – голова, женщина-шея*.

Such proverbs emphasize the secondary role of women in traditional social hierarchies. Consider also: *женщина без мужа – конь без узды / күйеуі жоқ әйел – тізгіңсіз атпен тең*. English proverbs similarly attribute the source of misfortune to women: *There was never a conflict without a woman. No war without a woman. Women are the root of all evil*.

The Russian paremiological tradition also contains numerous unflattering depictions of women: *A woman has long hair and short wit. A woman is wise only in hindsight. Give a woman freedom, and she'll ride off on her own. A hen is no bird; a woman is no human*.

As researchers have noted, the predominance of negative portrayals of women in proverbs may be explained by a broader tendency in human conceptualization: that which is perceived as ‘positive’ is treated as normative and, therefore, is less frequently encoded in language, while ‘negative’ traits are marked and more likely to be verbalized, functioning as deviations from the ideal [6].

Across cultures, proverbial and paremiological expressions clearly reflect the social roles attributed to men. These are systematized in Table 1 below.

Table 1. Representation of the Social Roles of Men in Proverbs and Sayings

Social Roles of the Linguocultural Concept “Man”		Proverbs and Sayings in Kazakh Linguistic Consciousness	Proverbs and Sayings in Russian Linguistic Consciousness	Proverbs and Sayings in English Linguistic Consciousness
Father, Head of the Family		<p>Әке – асқақ тау / Father is a high mountain. Interpretation: The father is a source of support and protection for the family, a symbol of strength and reliability.</p> <p>Әке көрген оқ жонар / Raised by a father, he will shape arrows.</p> <p>Әкен өлсе – өлсін, әкенді көрген өлмесін / If the father has died, let the one who knew him live on</p> <p>Домыслы отца – о сыне, помыслы сына – в степи / A father’s thoughts are about the son; a son’s thoughts are scattered in the steppe.</p> <p>Әкенің қадірін – әке болғанда білерсің / You will know the value of a father only when you become one. Who has never been a father does not know the worth of a father.</p>	<p>На свете всё найдёшь, кроме отца и матери / You can find anything in this world – except another father or mother.</p> <p>Без отца – сын шалун, без матери – дочь / Without a father, the son becomes unruly; without a mother, the daughter is lost.</p> <p>Не тот отец, кто родил, а тот, кто вспоил, вскормил да добру научил / He is not a father who simply begets a child, but the one who nurtures, feeds, and teaches goodness.</p> <p>Отец наказывает, отец и хвалит / A father punishes, and a father praises.</p> <p>Бог до людей, а отец до детей / God is to people what a father is to children</p> <p>В дороге и отец сыну товарищ / On the road, even a father becomes his son’s companion</p>	<p>A father is a son’s first hero and a daughter’s first love.</p> <p>Interpretation: The figure of the father holds deep importance for children from an early age.</p> <p>What the father does, the son follows.</p> <p>Interpretation: Children imitate their fathers; therefore, personal examples matter.</p> <p>Eng: A house without a father is like a body without a soul</p> <p>Kaz: Әкесіз үй – жетім үй.</p> <p>Rus: Дом без отца – что телега без колеса.</p>

<p>Protector</p>		<p>Ер жігіт ел үшін туады, ел үшін өледі / A true man is born for his people and dies for his people. Ер – елдің қорғаны / A man is the shield of the nation. Ер екі рет өлмейді, батыр бір рет өледі / A man does not die twice; a hero dies only once. Ер еңбегімен, ел ерлігімен / A man is known by his labor, a nation by its heroes. Ер терісін көрпе қылып, ел намысын желбіретеді / He makes a blanket of his own skin and raises the banner of the nation’s honor. Ерді ер қылатын – ел / It is the people who make a man a Man. Ерді елі сыйлайды, елді ер сыйлайды / The man honors his people, and the people honor the man.</p>	<p>Умелый боец везде молодец / A skilled fighter is a good man anywhere. Солдатское дело — воевать храбро и умело / A soldier’s duty is to fight bravely and skillfully. Солдат скуп на слово, добр на дело / A soldier is sparing with words but generous in deeds. Солдата к славе ведут учение и труд / A soldier is led to glory by training and hard work.</p>	<p>The strength of a father is in his silence. Kaz: Әке – сөз емес, іс адамы. Rus: Сила отца – в молчаливой заботе. A man’s home is his castle. Kaz: Ер адам үшін үйі – өз қамалы. Rus: Дом мужчины – его крепость. One father is more than a hundred schoolmasters.</p>
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Provider		<p><i>Бір әке 10 баланы асырайды, 10 бала 1 әке асырай алмайды / One father can provide for ten children, but ten children cannot provide for one father.</i></p>	<p>Один отец кормит сорок сыновей, сорок сыновей не могут прокормить одного отца / <i>One father feeds forty sons, but forty sons cannot feed one father</i></p> <p>О т ц а - м а т ь кормить да долги платить / <i>To care for one's father and mother—and to pay off debts—are life's obligations</i></p>	<p>A father is a banker provided The strength of a father is in his silence.by nature.</p>
Mentor		<p>Әкеден – ақыл, анадан – мейір / From the father comes wisdom, from the mother—kindness. Әкем маған ат берді, далақта да шап деді. My father gave me a horse and said: Ride it into the steppe Ата өнері – балаға мұра – Искусство отца – сыну наследие / The father's craft is the son's inheritance.</p>	<p>За что отец, за то и детки / What the father stands for, so do the children Отец рыбак – и дети в воду смотрят / If the father is a fisherman, the children stare into the water. Один отец значит больше, чем сто учителей / One father is worth more than a hundred teachers Отец наказывает, отец и хвалит / A father both punishes and praises Строгость учителя лучше ласки отца / The teacher's severity is better than the father's affection. У отца научишься ездить верхом, у матери – кроить / From the father you learn to ride, from the mother to sew.</p>	<p>One father is more than a hundred schoolmasters. Kaz: Бір әкенің берген т ә р б и е с і н жүз мектеп бере алмас. Rus: Сотня школ не сможет дать образования, которое дает один отец. Fathers plant the seeds of character in their children. Kaz: Әке – балаға ұстаз. Rus: Отец сеет характер в детях.</p>

Representation of the word ‘father’ in proverbs and sayings. The study offers a detailed examination of the lexeme ‘*father*’ within the structure of proverbs and sayings. We identified a number of proverbs and sayings centered on the figure of the father – expressions that portray him not only as the giver of life, but also as an unparalleled mentor, a source of guidance and support throughout one’s life. In the traditional cultures of all peoples, the father occupies a position of particular significance, a fact clearly reflected in the proverbial heritage of diverse linguistic communities. These expressions convey enduring truths about the father’s role in human life, emphasizing his wisdom, patience, and love.

Table 2. Axiological Characterization of Father–Son Relations in Proverbs and Sayings

	Positive Evaluation	Negative Evaluation
F a t h e r – S o n Relations in Kazakh Linguistic Consciousness	<p>1. <i>Әкеге қарап ұл өсер, шешені көріп қыз өсер / The son grows up watching his father; the daughter grows up watching her mother.</i></p> <p>2. <i>Әкесі құрдастың баласы құрдас / If the fathers are peers, their children grow up as equals.</i></p> <p>3. <i>Жақсы әке – жаман балаға қырық жылдық ризық / A good father’s name sustains a wayward son for forty years.</i></p> <p>4. <i>Сайына қарай саласы, әкесіне қарай баласы / As the river is, so are its sources; as the father is, so is the son.</i></p> <p>5. <i>Аттан тай озады, атадан бала озады / The colt outruns the stallion; the son surpasses the father.</i></p>	<p>1. <i>Әкесі сыйламаған кісіні баласы сыйламайды / The one who doesn’t respect his father won’t be respected by his own children.</i></p> <p>2. <i>Сойқанды әкеден – сотқар ұл туады / From a monstrous father comes a hooligan son..</i></p> <p>3. <i>Жаман бала – жаман әке үшін берілген жаза / A bad son is punishment for a bad father.</i></p> <p>4. <i>Баланың шешесі өгей болса, тұған әкесі де өгей боп кетеді / If a child’s mother is a stepmother, even the real father becomes like a stepfather.</i></p> <p>6. <i>Әкесі қоңыз атанғанның баласы доңыз атанады / If the father is called a beetle, the son will be called a pig.</i></p>
F a t h e r – S o n Relations in Russian Linguistic Consciousness	<p>Каков отец, таков и сын / Like father, like son.</p> <p>Сын мой, а ум у него свой / He’s my son, but his mind is his own.</p> <p>Будь не только сыном своего отца, но и своего народа / Be a son not only to your father, but to your people too.</p> <p>Где хороший отец, там и сын молодец / Where there’s a good father, there’s a good son.</p> <p>Слава сына – отцу отрада / A son’s glory is a father’s joy [7].</p>	<p><i>В глупом сыне и отец не волен / Even a wise father can’t help a foolish son.</i></p> <p>Глупому сыну и родной отец ума не пришьет / Even a father can’t sew sense into a fool’s head.</p> <p>Из-за плохого сына бранят и отца / A bad son brings blame to his father.</p> <p>Добрый сын – отцу радость, а худой – печаль / A good son brings joy; a bad one brings sorrow.</p> <p>Чужой сын дурак – смех, а свой сын дурак – смерть / Another man’s foolish son is funny; your own is a tragedy.</p> <p>От худого дитяти у отца голова седеет / A bad child makes a father’s hair turn gray.</p>

F a t h e r – S o n Relations in English Linguistic Consciousness	1.A father's words are seeds, a son's deeds are the flowers. 2. Where a father leads with heart, a son will never part. 3.A father's silence is louder than a stranger's shout.	Eng: A bad father has bad children. Kaz: Әке қандай болса, бала сондай. Rus: У плохого отца и дети непутёвые.
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Proverbs about men are more than mere expressions; they serve as a source of wisdom and inspiration. They remind us that the father is the provider, a true friend, and a mentor, and also underscore the enduring importance of parental care. Each of these proverbs functions as a cultural reminder of the depth of paternal love and encourages respectful attitudes toward one's father, as well as the establishment of one's own family grounded in love, respect, and mutual understanding.

The analysis of these proverbs and sayings reveals that the linguocultural concept *father* is traditionally conceptualized within the linguistic worldview of various ethnolinguistic groups as a kind, familiar, intimate, and even sacred figure. A significant number of proverbs affirm the father (*әке – отец – father*) as an enduring life value – portrayed as provider, guardian, and educator.

In Kazakh linguistic consciousness, the concept of *father* is embedded in the paired expression *ama-ана* (parents). Proverbs and sayings often emphasize the **shared parental role** in childrearing, while also allowing for a degree of differentiation between maternal and paternal functions.

In Kazakh culture, the term *ata* refers to an elderly man who has earned deep respect and holds a position of honor as the patriarch of an extended family. Such a figure carries high social status and plays a crucial role in both family and communal life. The concept of *ata* reflects the cultural legacy of reverence for elder generations—a value deeply rooted in the Kazakh worldview and shaped over centuries of historical development.

Particularly esteemed is the role of the *ata* as a generational link—a figure often perceived as the “grandfather-creator” or ancestral founder of humanity. This is reflected in expressions such as:

Атаның жүгі – атанның жүгі – The father's burden is as heavy as a camel's load. Another widely known saying, *Ата – балаға сынышы* – The father is a judge of his children, emphasizes the unique responsibility placed on the father within the family structure. Traditional Kazakh culture places great importance on the personal example set by parents, based on the belief that *the son imitates the father, and the daughter follows the mother or as the father is, so is the son*.

Fatherhood is regarded as a fundamental social value and a natural expression of the human need for continuity across generations. Kazakh paremias offer numerous and varied representations of this role. For example, the saying *Ama – асқар* may depicts the father as an ‘*unscalable mountain*’ – a figure of strength, authority, and permanence. In another extended metaphor, *Ана – бауырындағы бұлақ, бала – жағасындағы құрақ*, the mother is described as

a spring at the mountain's base, while the children are reeds growing by the riverbank—illustrating the interdependence and continuity between generations.

In both Kazakh and Russian cultural traditions, children are taught from an early age – primarily through parental example – to show deep respect for elders, particularly for the father and grandfather, whose wisdom and life experience are held in high regard. This value is expressed in the Kazakh proverb: *Ата-анаңды сыйласаң, көп жасарсың, сыйламасаң жан қинарсың* *If you honor your parents, you will live a long life; if you do not, you will bring suffering upon yourself.*

The development of a child's personality is shaped directly by the father's influence. The father is expected to foster independence and encourage the emergence of personal opinions in the boy as he grows into manhood. Particularly important is the cultivation of one essential trait: a future man's ability to take responsibility for his words and actions. This value is consistently reflected across cultural traditions in proverbial discourse. Russian sayings emphasize persistence and completion of one's duties: *A real man reaches his goal*, and *Finish what you start*. In English-language plemias, similar ideals appear in expressions such as: *Business before pleasure*, *Practice makes perfect*, *Never put off until tomorrow what you can do today*, *If a job is worth doing, it is worth doing well*, *Actions speak louder than words* [8].

The ideal man is traditionally viewed as a provider, breadwinner, and head of the household – his authority unquestioned. In Kazakh society, it remains common for elders to ask not for a young man's name, but for the name of his father and grandfather. Identity is measured by lineage, and one's ancestry is considered a reflection of one's worth. To uphold the honor of his family name, a young man is expected to be not only brave, but also generous, kind-hearted, and firm in his decisions – particularly those that define manhood.

Life experience continues to affirm that children raised with active paternal involvement—especially sons and daughters who were brought up under the direct influence of their fathers – tend to be more successful. In particular, girls raised with paternal presence are often better able to navigate social and professional environments, build stable lives, and advance in their careers. These outcomes support the view that paternal involvement has a long-term impact on a child's development, leaving a lasting imprint on their personal competencies and social adaptability. Such insights are reflected in proverbs that reinforce the formative role of the father: 1. *What the father does, the son follows*. Interpretation - Children imitate the behavior of their fathers; personal example is essential. 2. A father's words are seeds; a son's deeds are the flowers.

Representation of the linguocultural concept ‘man’ in proverbs and sayings by age. The group of lexical items used to *refer to a man in relation to age* includes expressions that contrast along the semantic axis of ‘young’ versus ‘old.’ Based on this opposition, the lexicon can be divided into two synonymous series. Within this category, we observed a marked predominance of terms designating

elderly men – such as *ақсақал*, *қарт*, *қария*, and *шал*. These lexemes, however, reflect different evaluative meanings and sociocultural associations. For example, *шал* typically refers to an older man who is depicted in a negative light: someone who can no longer care for himself, who leads a careless life, is naturally indolent, avoids labor, and shows indifference to his surroundings.

In contrast, the terms *қарт* and *қария* denote elders who, while often concerned primarily with their immediate environment and material well-being, may also embody wisdom and dignity. This distinction is reflected in the Kazakh proverbs: *Ақылды қария – ағып тұрған дария – A wise elder is a flowing river. Жақсы адам қартайса, Жазып қойған хаттай – When a good man grows old, he is like a written letter.* These cultural perceptions are echoed in English-language proverbs that attribute enduring symbolic and emotional value to elder figures: 1. Grandfather's hands write stories time never erases. 2. The beard of a grandfather holds the winds of wisdom. 3. A youth runs on dreams, an elder walk on truths. 4. Grandfather's laugh is a lullaby time never forgets.

The third category of male figures includes the *aqsaqals* – elders who are marked by greater self-awareness, sociability, and education. These individuals are distinguished by concern for their immediate circle, as well as by a broader moral responsibility toward the wider community. The term *aqsaqal*, translated literally from Kazakh as ‘white-bearded,’ symbolizes seniority, wisdom, and communal reverence. In Kazakh culture, honoring white hair – an emblem of age and life experience – has long been considered a fundamental value. A well-known proverb affirms this cultural norm: *Үлкенді сыйласаң, болашақ күндерінде сыйын көресін – If you respect the elder today, you will be respected in your own days to come.*

Importantly, such respect is not contingent on kinship or familiarity – one honors an *aqsaqal* regardless of family ties. Upon the arrival of an elder, younger members of the community rise to greet him, offer a place of honor in the home, and provide assistance in all matters. As expressed proverbially: When the grey-haired arrives – let him eat; when the young arrive – there is work to be done.

Younger generations regard *aqsaqals* as bearers of folk wisdom and living witnesses to the passage of time. Their social authority is not questioned, and their words carry the weight of moral instruction. Proverbs such as *Кәпіре – құрмет, балаға – міндет. To the elder – honor, to the youth – duty* and *Кәпіре құрмет – жасқа – ізет – Respect for the old, deference from the young* codify this worldview.

In practice, elders are frequently consulted for advice, and their blessings and guidance are sought during major life events. A Kazakh saying encapsulates this respect: If there is a high hill near your home, you have a saddled horse; if there is an elder in your house, you have a sage.

The beginning of any new endeavor traditionally involves the blessing of an *aqsaqal*, and visitors from afar consider it a duty to pay their respects.

In raising their children, the people of the Steppe developed a corpus of

instructional maxims passed from generation to generation, forming an oral code of ethical upbringing: Жастың тілегі, қарттың батасы қабыл – The wish of the young and the blessing of the elder are both fulfilled. Proverbs such as A youth thinks of play, an elder of responsibility; The wisdom spoken by elders is never wrong; Where there is an aqsaqal, there is a book of wisdom reaffirm the didactic function of paremiological tradition. Even emotionally and symbolically charged expressions – such as The humble home of a father is dearer than a stranger’s palace and A bud blooms where it takes root; a young man thrives where he is born – emphasize belonging, rootedness, and the enduring value of cultural and familial continuity [5].

The fourth category includes figures known as *abyz* – venerated elders who devote their thoughts not merely to personal matters, but to the fate of the people and the future of the nation. As expressed in the Kazakh proverb: *Қартайсаң да өлімді ойлама, еліңді ойла* – *Even in old age, do not think of death – think of your country’s well-being*. In Kazakh tradition, wisdom is believed to reside primarily in the older generation, particularly in the *abyz*. Their mental clarity and moral insight are captured in expressions such as: *A wise elder is a full-flowing river* *The elder’s word is a remedy*.

These elders consistently remind others that human beings are born to pursue fulfillment and moral purpose. They advise: *Атаның ұлы болма, Адамның ұлы бол* – *Do not be merely your father’s son – be a son of the people*. This value system emphasizes intellect as the defining quality of a man: *Еркектің көркі – ақылында* – *A man’s beauty lies in his mind*. Another proverb affirms the ethical principle of reciprocity: *Атаңа не қылсаң, алдына сол келеді* – *What you do to your father will come back to you*. The nobility of a child is understood through filial piety: *Баланың асыл болғаны – ата-анасын сыйлағаны* – *A child’s true virtue lies in honoring their parents*. *Амалы сөз – баталы сөз* *A wise word is a blessed word*.

The concept of man is represented in the Kazakh language through a wide range of nominative lexical units, which points to the significance of this concept for native speakers at the present historical stage.

The findings of this study suggest certain evolutionary tendencies in the conceptualization of man within Russian and English linguocultures. Two interrelated trends can be observed:

- a) a tendency toward a reduction in the number of lexical units used to verbalize the concept of man;
- b) a tendency toward a semantic dissociation between language and speech within linguistic consciousness.

These patterns appear to reflect a shift in the Russian and English linguistic worldviews toward greater alignment with a scientific worldview. Additionally, researchers have noted that English proverbs often emphasize rational financial behavior and individualism [9].

Conclusion

This study has confirmed that language functions as a means of communication and a tool for understanding the surrounding world, and also as a vital mechanism for recording, preserving, and transmitting national cultural traditions to future generations. Kazakh speech, in particular, is inseparable from proverbs and sayings – works of folk wisdom and compact expressions that may carry both literal and figurative meaning, or purely figurative meaning, while remaining grammatically complete and syntactically self-contained. As a well-known Kazakh proverb states, *Speech without proverbs is like food without salt*. Just as a meal without salt is bland, so too is speech devoid of proverbial richness. Kazakh proverbs reflect both the broader domain of cultural norms and collective life, as well as the intimate sphere of everyday existence – domestic roles, kinship structures, and interpersonal relationships. Each proverb bears the accumulated authority of generations that shaped and transmitted it. Accordingly, proverbs do not engage in debate or persuasion; rather, they assert or reject with conviction, grounded in the cultural presumption that their content embodies shared and unquestioned truths.

Those familiar with Kazakh culture recognize the historically elevated status of the spoken word. The capacity to speak with precision, restraint, and rhetorical force has long been esteemed, and even today, individuals regarded as masters of language continue to occupy positions of cultural respect. The traditional orators – *biis* – were historically capable of resolving inter-clan conflicts and adjudicating complex disputes through the delivery of a single, well-formulated phrase. Proverbs and sayings, by virtue of their brevity, structural economy, and semantic density, have been preserved in collective memory and transmitted across generations. These expressions encapsulate both historical experience and the aesthetic and ethical orientations of the Kazakh people. Reverence for elders, the remembrance of ancestors, and the safeguarding of tradition remain integral to Kazakh cultural identity, and proverbial discourse functions as a vehicle through which these values are articulated.

Far from being ornamental, proverbs serve concrete rhetorical purposes: they frame judgments, convey moral instruction, critique behavior, and clarify social norms. Their deployment enriches speech not only stylistically, but conceptually – enabling speakers to reference shared cultural knowledge while efficiently characterizing people, actions, or events.

In analyzing the linguocultural concept of ‘*man*’ through proverbs and sayings, it becomes evident that paremias, as culturally inscribed linguistic units, frequently convey connotative meanings that invoke culturally specific imagery—meanings which may be opaque or inaccessible to speakers from other linguistic traditions.

The representation of ‘*man*’ in paremias is organized along several core dimensions: age, occupation, social standing, kinship roles, marital status, relationships with women, personality traits, and patterns of behavior [7].

In this context, paremias function not merely as tools of everyday communication or social alignment, but as potent carriers of cultural memory. They articulate and preserve the normative frameworks and ethical orientations of successive generations.

However, translating paremias across cultures presents considerable challenges. In many cases, their meanings are anchored in context-specific associations that resist equivalence in the target language. Where such associations are eliminated or replaced, the semantic depth and expressive force of the original expression are often diminished.

Thus, language emerges not only as a medium of communication and a tool for interpreting the external world, but also as a crucial instrument for recording, preserving, and transmitting national cultural traditions across generations. In this role, language functions not simply as a universal mechanism of social interaction and individual adaptation, but as a vital conduit of cultural heritage – bridging the accumulated social and cultural experience of successive generations.

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«ЕР АДАМ» ЛИНГВОМӘДЕНИ БІРЛІГІНІҢ ҚАЗАҚ, ОРЫС ЖӘНЕ АҒЫЛШЫН ТІЛДЕРІНДЕ ӘЛЕМНІҢ ТІЛДІК БЕЙНЕСІНДЕГІ КӨРІНІСІ (МӘТЕЛ МЕН НАҚЫЛ СӨЗДЕР НЕГІЗІНДЕ)

Қабдолова Қ.Л.¹, *Баяндина С.Ж.², Исенбаева Г. Р.³

^{1, *2,3} Абылай хан атындағы Қазақ халықаралық қатынастар және әлем тілдері университеті
Алматы, Қазақстан

Аңдатпа. Бұл мақалада әртүрлі этностардың тілдік санасында «ер адам» ұғымының бейнелену ерекшеліктері қарастырылады. Дәстүрлі қазақ, орыс және ағылшын халықтарының мақал-мәтелдерінде ер адамның рөлі басты орындардың бірін алады, бұл осы халықтардың мәдени және әлеуметтік нормаларын бейнелейді. Мақал-мәтелдерде ер адам көбінесе отбасының басшысы, қорғаушысы және асыраушысы, отбасының негізгі мүшесі ретінде сипатталады, ол жақындарының және елінің амандығы мен қауіпсіздігіне жауапты. Мақалада аталған халықтардың тілдік материалдары талданып, әсіресе даналық, батырлық және еңбекқорлық сияқты қасиеттерге ерекше назар аударылады.

Адамның әлемнің тілдік бейнесінде ер адам рөлінің мазмұнын зерттеу, салыстырмалы аспектіде тіл мен мәдениеттің өзара байланысы мәселесінде анықталып, көптеген мамандар үшін қызығушылық тудыратыны сөзсіз.

Зерттеу тақырыбының өзектілігі мен ғылыми жаңалығы – «ер адам» ұғымының тілдік бірліктердегі түсінігін қалыптастырудың салыстырмалы тұрғыда жеткіліксіз зерттелуінде, сондай-ақ қазақ, орыс және ағылшын халықтарының мақал-мәтелдерін этностардың әлемнің тілдік бейнесінің құрамдас бөлігі ретінде ұлттық ерекшеліктер тұрғысынан қарастыру қажеттілігінде болып отыр.

Осы мақаланың мақсаты — әртүрлі этностардың тілдік санасында мәдени контексті мақал-мәтелдер арқылы талдаудағы ұқсастықтар мен айырмашылықтарды көрсету. Бұл мақал-мәтелдер ұрпақтан ұрпаққа беріліп, ұлттық мәдениетке қайталанбас әрі баға жетпес үлес қосып келеді.

Мақаланың әдістемелік негізін осы мәселеге байланысты шетелдік және қазақстандық ғалымдардың теориялық еңбектері құрайды. Талдауға арналған тілдік материал лексикографиялық еңбектерден, көркем әдебиеттерден алынған. Мақалада сипаттамалық, салыстырмалы әдістер мен тілдік бірліктер семантикасына компоненттік талдау әдісі қолданылды.

Зерттеудің теориялық және практикалық маңыздылығы алынған нәтижелердің лингвомәдениеттану, елтанулық лингвистика, когнитивтік лингвистика, тілдердің салыстырмалы типологиясы сияқты интеграциялық лингвистикалық ғылымдар теориясын дамытуда қолданылуымен ерекшеленеді. Ал практикалық нәтижелер тілдерді оқыту үдерісінде, білім алушылардың ғылыми-зерттеу жұмыстарында пайдалануға болады.

Тірек сөздер: паремия, мақал-мәтелдер, этнос, тілдік сана, тілдік әлем бейнесі, лингвомәдениеттану, елтанулық лингвистика, мәдениетаралық коммуникация, салыстырмалы типология, әлеуметтік рөлдер

**РЕПРЕЗЕНТАЦИЯ ЛИНГВОКУЛЬТУРЕМЫ МУЖЧИНА
В КАЗАХСКОЙ, РУССКОЙ И АНГЛИЙСКОЙ ЯЗЫКОВОЙ
КАРТИНЕ МИРА (НА ПРИМЕРЕ ПОСЛОВИЦ И ПОГОВОРК)**

Кабдулова К.Л.¹, *Баяндина С.Ж.², Исенбаева Г. Р.³

^{1, *2,3}Казахский университет международных отношений и
мировых языков имени Абылай хана
Алматы, Казахстан

Аннотация. Статья посвящена рассмотрению специфики репрезентации понятия «мужчина» в языковом сознании разных этносов. В традиционных казахских, русских и английских пословицах роль мужчины занимает одно из центральных мест, отражая культурные и социальные нормы этих народов. Мужчина зачастую отражается в пословицах и поговорках как глава семьи, защитник и кормилец, главный член семьи, который несет ответственность за благополучие и безопасность своих близких и страны. В статье проведен анализ языкового материала названных народов, в которых особое внимание уделяется таким качествам, как мудрость, мужество и трудолюбие.

Несомненно, исследование содержания роли мужчин, зафиксированный в языковой картине мира людей, в сопоставительном аспекте представляет интерес для многих специалистов, интересующихся проблемой взаимосвязи языка и культуры.

Актуальность и научная новизна выбранной темы исследования обусловлена недостаточной изученностью репрезентации понятия «мужчина» в языковых единицах в сопоставительном аспекте, а также национальной спецификой казахской, русской и английской паремии как компонента языковой картины этносов.

Цель данной статьи показать сходства и различия в языковом сознании различных этносов в интерпретации культурного контекста через пословицы и поговорки, которые веками передавались из поколения в поколение, создавая неповторимый бесценный вклад в национальную культуру.

Методологическую основу статьи составляют теоретические работы зарубежных и казахстанских ученых по данной проблеме. Языковой материал для анализа извлечен из лексикографических работ, художественной литературы. В статье использованы методы: описательный, сопоставительный методы, компонентный анализ семантики языковых единиц.

Теоретическая и практическая значимость исследования заключается в применимости полученных результатов в развитии теории интегрированных лингвистических наук, таких как лингвокультурология, лингвострановедение, когнитивная лингвистика, сопоставительная типология языков, а практические результаты можно использовать в практике преподавания языков, в научно-исследовательских работах обучающихся.

Ключевые слова: паремия, пословицы и поговорки, этнос, языковое сознание, языковая картина мира, лингвокультурология, лингвострановедение, межкультурная коммуникация, сопоставительная типология, социальные роли

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Information about the authors:

Kabdulova Karlygash Lekеровна – Doctor of Pedagogical Sciences, Professor of the Department of Theoretical and Applied Linguistics of the Kazakh Ablai Khan University of International Relations and World Languages, Almaty, Kazakhstan, e-mail: radugakkl@mail.ru

Bayandina Saule Zhumazhanovna – Doctor of Philological Sciences, Professor, Head of the Department of Theoretical and Applied Linguistics, the Kazakh Ablai Khan University of International Relations and World Languages, Almaty, Kazakhstan, <https://orcid.org/0009-0004-5001-2111>, e-mail: bayandina2004@mail.ru

Isenbaeva Gulnar Rakhmetullaevna – lecturer of the Department of International Law of the Kazakh Ablai Khan University of International Relations and World Languages, Almaty, Kazakhstan, e-mail: gissenbayeva2011@mail.ru

Авторлар туралы мәлімет:

Қабдулова Қарлығаш Лекерқызы – педагогика ғылымдарының докторы, Абылай хан атындағы Қазақ халықаралық қатынастар және әлем тілдері университетінің теориялық және қолданбалы тіл білімі кафедрасының профессоры, Алматы, Қазақстан, e-mail: radugakkl@mail.ru

Баяндина Сәуле Жұмажанқызы – филология ғылымдарының докторы, профессор, Абылай хан атындағы Қазақ халықаралық қатынастар және әлем тілдері университетінің теориялық және қолданбалы тіл білімі кафедрасының меңгерушісі. , Алматы, Қазақстан, <https://orcid.org/0009-0004-5001-2111>, e-mail: bayandina2004@mail.ru

Исенбаева Гүлнар Рахметоллақызы – Абылай хан атындағы Қазақ халықаралық қатынастар және әлем тілдері университетінің халықаралық құқық кафедрасының оқытушысы, Алматы, Қазақстан, e-mail: gissenbayeva2011@mail.ru

Информация об авторах:

Кабдулова Карлыгаш Лекеровна – доктор педагогических наук, профессор кафедры теоретического и прикладного языковедения Казахского университета международных отношений и мировых языков имени Абылай хана, Алматы, Казахстан, e-mail: _radugakkl@mail.ru

Баяндина Сауле Жумажановна – доктор филологических наук, профессор, заведующая кафедрой теоретического и прикладного языковедения Казахского университета международных отношений и мировых языков имени Абылай хана, Алматы, Казахстан, <https://orcid.org/0009-0004-5001-2111>, e-mail: bayandina2004@mail.ru

Исенбаева Гульнар Рахметуллаевна – преподаватель кафедры международного права Казахского университета международных отношений и мировых языков имени Абылай хана, Алматы, Казахстан, e-mail: gissenbayeva2011@mail.ru