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Paremiological space of language: the concept of “state” (based on the materials of the Kazakh and English languages)

The purpose of the article is to conduct a comparative analysis of the linguistic and cultural representations of the concept “state” within the paremiological frameworks of the Kazakh and English languages. The term “state” denotes a sovereign political entity characterized by defined territorial boundaries, institutional governance, and a collective cultural identity. As the most dominant form of political organization in a modern history, its conceptualization through folk wisdom provides critical anthropological insights. Proverbs, as crystallized expressions of popular ethos transmitted across generations, offer a unique lens to examine how distinct cultures encode sociopolitical values. Furthermore, similar conceptual aspects of the concept of “state” were taken into consideration, selected, and classified in the form of drawings from paremies in the Kazakh and English languages, given that the concept of “state” emerged considerably later and other alternatives were used in informal conversation among the people earlier. The study first establishes the theoretical foundations of conceptual analysis and paremiology, drawing on frameworks from cognitive linguistics (Lakoff’s metaphor theory) and cultural semiotics. Methodologically, it employs contrastive analysis to categorize and compare state — related proverbs from both languages, with data sourced from ethnological archives, literary corpora (Kazakh oral traditions and English classical texts), and digital paremiological databases. It is noted that the concept of the “state” emerged relatively late in human history, displacing earlier models of clan-based and tribal governance; this historical shift is reflected in how proverbs reinterpret pre-state metaphors (such as “the ruler as a shepherd”) to express ideas of statehood. The analysis reveals three core findings: 1) Kazakh paremiology predominantly conceptualized the state through organic metaphors (e.g. «El birligi — eldin tiregi» (“National unity is the state’s backbone”)), emphasizing communal harmony and territorial stewardship. 2) English proverbs favor *mechanistic imagery* (e.g., “Laws are the pillars of the state”), highlighting institutional order and legal sovereignty. 3) Cross-cultural parallels emerge in proverbs linking state stability to collective welfare, though cultural priorities diverge: Kazakh traditions prioritize ecological and kinship bonds, while Anglo-American paremiologies stress individual rights and institutional checks. The study acknowledges limitations, including regional dialectal variations within Kazakh and the underrepresentation of post-colonial contexts in English corpora.

Keywords: concept, state, Kazakh paremia, English paremia, linguistic-cultural content.

Introduction

In modern linguistics, numerous changes and innovations, as well as the process of accumulation and modernization of already known cultural trends, are still ongoing. A person acquires knowledge through language and knowledge, receives and processes various information, compares the necessary data and forms its special laws. Cognitive linguistics is a branch of linguistics that directly connects language with a person and his thinking. That is, “...among all the ways of expressing the spirit and behavior of the people, language is the only one that can depict the features of the spirit and behavior of the people and open the way to its secrets” [1]. At the same time, along with the language, there is a “culture that includes traditions and beliefs” [2] that is embedded in our life. The history of the language and the history of culture turn individual events in the human mind into a common good, live in close contact with the people and are an indicator of the spiritual wealth of that people. And it is a concept that forms its linguistic image and forms the informational basis.

The concept is a means of perceiving the world and understanding it, the continuity of knowledge and experience, the intersection of human thinking and psychological perception, and the main concept of cognitive linguistics, which opens the way to information sharing and understanding of the environment. In turn, each concept is not only a cognitive indicator of a person, but also a cultural indicator. This can be evidenced by the study of the concept by scientists from different angles. Sadirkyzy K., Abitzhanova Zh. et.al. describe

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the concept as “a unit that stores and continues information about reality. It is a group of ethnocultural words and the main mental phenomenon that expresses the cognitive consciousness of the local population. Concept is a small unit of the ideal mind and experience of native speakers” [3]. The concept is a “replacement of our cognitive tools because in explaining a new thing or case, we use already formed concepts, that is, we replace the features of newness with concepts. It is said that the concept is a manifestation of our thoughts” [4]. Therefore, the concept is not only knowledge about the world around us, but also a cultural indicator connected with the life experience of the people. Jackendoff R. considers the concept to be a value that is passed down from generation to generation based on culture, religion, and worldview, and it is a structure whose meaning increases as one learns more deeply about an object or phenomenon [5]. This is because it is studied through the culture of a certain people. A concept can be filled with lexemes specific to only one nation or one cultural group, and it is not a phenomenon that appears in one or two years. The culture of the people lives and develops together with the people, and the concepts change and grow with them according to the course of time. Each cultural group has its own history, its own religion, its own language, and its own characteristics, and it is these indicators that open the way for the concept to be described from different angles and, in turn, have different meanings. Therefore, the history, traditions, language and characteristics of the people are directly connected with the paremiological space. The paremiological space of the language is a set of proverbs (proverbs, sayings, phraseological units) that reflect the values, thoughts, and mentality of the people. And the concept of “state” is one of the most important concepts in paremiology, because it reflects the ideas of power, order, law and justice. As a result, it was intriguing to compare the theoretical paremiological space of the “state” concept in Kazakh and English and ascertain the extent of research on the subject. Furthermore, the planned paper will gather and examine proverbs concerning the state in both Kazakh and English, as well as identify the linguistic and cultural characteristics of the similarities and differences between these languages’ conceptions of the state.

Research methods

Based on the research of scientists, there are three components of the analysis of the concept in the linguistic and cultural context: 1) universal (common to all) — a set of real, meaningful signs common to all mankind and language groups that form the basis of the concept; 2) national — a type of concept constituents, a set of semantic signs, distinguished by their linguistic, cultural and ethno-semantic properties and associated with the mentality of native speakers or the mentality of a national language person; 3) personal — cognitive features related to the individual experience of a person [6]. Using the following research methods, we examine the language’s paremiological space — the second aspect of the national concept — in our work. The approach of comparative examination of the paremiological space of the Kazakh and English conceptions of “state” is used in this article. We uncover the cultural content of the concept of “state” in paremiology through the application of content analysis as well as linguistic and cultural analysis methods. Collections of proverbs of the Kazakh and English languages were analyzed for this purpose. In addition to Kazakh proverbs, collections of English, including English and American proverbs were analyzed. Sources of proverbs are presented in the table below (Table). Since English-American proverbs related to the pure concept of “state” were not found, it was necessary to search among the common proverbs of these countries. As a result, more than 2000 proverbs were considered.

Table

Sources of proverbs Literature review

Kazakh proverbs	Proverbs in English (English, American)
Kazaksha makal-matelder zhinagy. https://maqal.kz/#	Mieder W. Proverbs: a handbook Library of Congress Cataloging-in-Publication
Maqal-matelder. https://www.zharar.ru/kz/bilim/makal/	Collis H. 101 American English Proverbs. — Passport books ntc/Contemporary Publishing Group. — 1992. — 116 p.
Otan turaly makal-matelder. http://surl.li/rwiso	50 Common Proverbs in English https://www.engvid.com/wp-content/media/50-Common-Proverbs-in-English.pdf
Otan, el, kogam turaly makal-matelder https://adebiportal.kz/kz/blogs/view/otan-el-qogam-	45 Thought-Provoking Native American Proverbs By Kyle Pearce July 17, 2023

turaly-maqal-matelder_46	https://www.mindfulecotourism.com/native-american-proverbs/
Memleket turaly makal-matelder (5). https://zharar.info/index.php?do=shorttexts&category_id=1&tag_id=2967	100+ Common Proverbs with Meaning and Examples https://leverageedu.com/blog/common-proverbs/
Yel, halyk. https://www.zharar.com/kz/makal/782-el.html	200+ Common Proverbs in English https://lemongrad.com/proverbs-with-meanings-and-examples/
Folklore of Kazakhstan https://www.orexca.com/kazakhstan/culture/proverbs.htm	https://www.biblestudytools.com/gnta/proverbs/passage/?q=proverbs+29:18-27
	https://www.openbible.info/topics/love_of_motherland
	English Proverbs https://en.wikiquote.org/wiki/English_proverbs#Government

Research on the paremiological fund of language is conducted in linguistics, folklore, psychology, and ethnography, among other fields. The substantive analysis of proverbs and sayings was first carried out under the auspices of folkloristics, the scientific discipline that analyzes folk art, and it was considered that these formations were minor manifestations of collective creativity. Nevertheless, this method overlooked the linguistic aspect of proverbs and sayings, which resulted in a lack of theoretical and practical studies on the subject of paremia. Subsequently, scholars were able to pinpoint some essential aspects of proverb functioning and explain how these aspects relate to the linguistic and cultural identities of the linguistic and cultural communities that created them by employing the techniques of linguistic and cognitive analysis within the framework of an anthropocentric approach to language description.

According to Oxford English Dictionary paremia is “a proverb or adage; an aphorism” [7]. Mieder W. notes that paremiologists have expanded the basic definitions, making them more inclusive and descriptive, as well as illustrating various characteristics of proverbs by means of examples [8]. Different analyses of paremi of different languages are presented in the works of authors, so Akbaraliyeva K. considered a comparative analysis of somatic proverbs of Uzbek and English languages [9], the identity of paremiology of the Kazakh language is highlighted in the articles of Bayram B., Hrisztova-Gotthardt H., Varga M.A. analysed the essence and nature of proverbs and sayings [10, 11] Kuramagomedova Z.M., Nurudinova N.M., Guseynova M.K. [12] consider paremi as a means of improving the expressiveness of speech, Biriş G. notes that the formal and semantic structure of proverbs differs from each other [13]. The study of paremic units as “cultural codes” [9] of linguistic worldview of different nations provides an opportunity to discover similar and different perceptions and patterns in the surrounding world. Syzdykov K.A. identifies proverbs as “the people’s world view, outlook on life, philosophy, and they always convey a certain idea, wisdom teaching that feeds a person’s life from the willow cradle to the cradle of the soil, in other words, they are a person’s linguistic and cultural heritage [14].

Hrisztova-Gotthardt H. indicates “What we usually call proverbs are traditional, short, often formulaic and/or figurative, stable and commonly recognized units. Proverbs are characteristic of making a complete statement in a speech event, contributing to a complete conversation, and/or performing a speech act. Proverbs make apodictic (stated as undisputed truth) statements. Proverbs are valued as a source of folk wisdom, traditional knowledge” [11]. Paremi’s cultural comparison, or intercultural comparison of proverbs, including intercultural transmission, is one of its key characteristics. Akbaraliyeva A. mentioned that “comparative is an adverb that compares one thing with another to show a common feature” [9]. Consequently, by comparing the paremi of different languages, we receive a visual representation of the representatives of the studied nations and a linguistic picture of that nation. It is in the paremi that we get acquainted with ethical and normative preferences, identification of the nation.

The concept “state” is one of the most important in the linguistic picture of the world. It reflects people’s ideas about the essence of the state, its functions, structure and role in the life of society. Also at present the concept of the state as the main element of the political system is the subject of close study in the humanities. Philosophers Aristotle, J.J. Rousseau, T. Hobbes, I. Kant, G.W.F. Hegel, etc. were engaged in clarification of the political concept “state”, understanding of the essence, origin and purpose of the state. In Oxford

English Dictionary state is identified as “A territory, or one of a number of territories, controlled by a sovereign or a sovereign state”. Kenzhekanova K.K. notes that in the metaphorical model the state is described as a “living human organism” [15]. This is due to the fact that the “state” is a highly structured political power structure that controls a certain region and permits its citizens to live there freely. It is also required to carry out socially important common responsibilities. In the Kazakh language, the concept of “state” is used in several meanings: 1) As an apparatus that governs society — this corresponds to the concept of “government”. 2) As an association of members of society — this corresponds to the concepts of “people”, “country”, or “society”. The “state” is considered the central element of the political system. Historically, there was no state in early human communities, as these societies were based on equality and lacked social stratification. The state emerged later, during the slave-owning system, as a result of the appearance of rulers and subjects [16].

Similar ideas are presented by Kukathas, C. The author argues that the concept of the “state” refers to a political community, although not all political communities qualify as states. A state is not synonymous with a nation or a people, though it may encompass a single nation, parts of different nations, or several entire nations. A state arises from society and possesses a government [17]. Consequently, in the paremiological analysis of the concept of the “state”, we will also refer to the terms “government”, “people”, “country”, and “society”.

Moreover, in the context of the United States of America, the term “state” refers to the semi-sovereign political entities that make up the federation of the United States. A state is a territory with defined boundaries and a permanent population, which may or may not be a sovereign political entity. Each state has its own government, constitution, laws, and court system within the overarching federal system. States possess defined geographic boundaries, a permanent population, and the authority to govern themselves within the framework of the U.S. Constitution. They have the right to organise their local governments, establish public institutions, levy taxes, and exercise police power within their jurisdictions. Currently, there are 50 states that make up the United States of America [18]. In England, the term “state” typically refers to the sovereign political entity and governmental system of the United Kingdom of Great Britain and Northern Ireland. Some key points about the meaning of “state” in relation to England are as follows: England is one of the four constituent countries that make up the United Kingdom, along with Scotland, Wales, and Northern Ireland. The United Kingdom is a unitary state with a parliament, government, and monarchy at the national level. While England does not have its own separate government or parliament, it is considered one of the historical nations or countries within the sovereign state of the United Kingdom. In a broader sense, the “state” can refer to the public administrative apparatus, bureaucracy, and institutions that govern England as part of the UK’s constitutional monarchy. In relation to England, “state” primarily denotes the overarching sovereign nation of the United Kingdom, its system of government, and the public administrative structures that extend their authority over the territory of England [19]. Analysing the scientific works of domestic and foreign authors, it should be noted that the concept “state” is considered from different angles. For example, E.A. Samohina considered the paremiological representation of the concept “land” in the English-speaking linguoculture [20], Gritskevich Y.N. analysed the concept “state” depending on the geographical location of the informants’ place of residence [21], Gnevek O.V. touches upon the theme of the concept “motherland” in modern paremiology [22], Zeyada B., Kibirai J.E. analysed the concept “homeland” in the modern linguoculture [23], Kibirai J.E. analysed the concept “power” in Kazakh and Turkish paremi and considered proverbs related to state structure and administration [24]. However, there are no comparative analyses of the concept “state” in the context of Kazakh and English paremi. Based on the above given review we try to analyse paremiological space of the concept “state” of Kazakh and English languages and find out similarities and differences of Kazakh and English proverbs about the concept “state”.

Findings

By analyzing multiple paremies in Kazakh and English, we attempted to structure the concept of “state” using the schematic model proposed by S.G. Vorkachev. According to this approach, a concept can be represented visually—as a drawing or contour scheme. When we form a concept in our minds, it can be structured schematically, and once visualized, it becomes more tangible and easier to interpret. Therefore, we present the results of our analysis in the form of a schematic representation. Our research confirms that the concept of “state” holds a significant place in the paremiological space of both Kazakh and English languages and is interpreted from multiple perspectives.

In defining the ethnic linguistic and cultural aspects, the thematic, semantic pattern of language expressions in the conceptual space can be determined by means of semantic paradigms. Accordingly, we define and analyze the semantic features of the concept of “state” in the paremiological space of the Kazakh and English languages. As a result of the analysis of the concept of “state” in more than 2000 Kazakh and English proverbs, we have made sure that the conceptual scope of the concept of “state” is very wide. However, we identified the main conceptual aspects reflected in the most common proverbs related to the concept of “state,” and conducted a comparative analysis of these elements (Fig.). As the main aspects of the concept of “state,” we identified the following: **In Kazakh paremias:** *Homeland (Otan); People; Khan, Akim; Land (Zher); Birthplace, Motherland (Tugan zher)*. **In English paremias:** *Home; Nation, People; Country; King, Lord, Power*. We grouped “King, Lord, Power” together due to the limited number of English proverbs found on each of these topics individually. However, this does not imply that such proverbs do not exist in the English language.

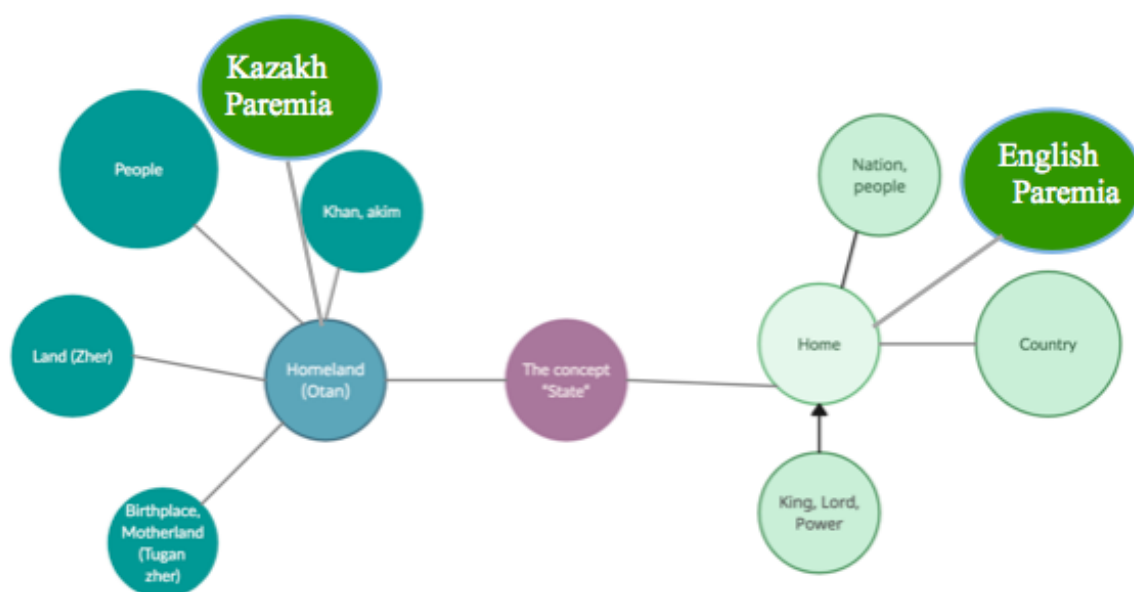


Figure. Main aspects of conceptual analysis of the concept “state” in Kazakh and English paremia

Kazakh and English proverbs include several conceptual aspects around the single concept of “state” (Fig.).

Homeland in Kazakh (Otan) is like the equivalent of the concept of “state” because it is a concept that is close to a person’s heart and creates a special warm feeling within the country; the words “ana”, “otbasy”, “el”, “dos” are often found in Kazakh proverbs related to “Otan”. In the proverb: “Eñ jaqsy dos-ANA, eñ küşti memleket — Otan” (The best friend is Mother, the mightiest state — Homeland) as the strongest “state” is supposed to be a Kazakh’s Homeland. Here we feel a person’s love, devotion to Homeland, admiration for it. The following example, “Otan — eldiñ anasy, El — erdiñ anasy” (Homeland — the mother of people, People — a man’s (hero’s) mother) identifies homeland as a mother of the whole nation. Here, the love between mother and son is depicted metaphorically: the **mother** represents the **homeland**, and the **son** symbolizes the **people**. “Otansyz adam — ormansyz bulbul” (A person without a homeland is a nightingale without a forest) means, a nightingale can sing beautiful songs in the forest, because forest is a homeland for a nightingale, it feels free, just like a person. The proverb “Otany birdiñ jüregi bir, Jüregi birdiñ tilegi bir” (One country, one heart; One heart has one desire) indicates the unity and cooperation of people (nation) living in the same country. “Otan otbasynan bastalady” (State starts from the family) — this proverb shows how family and state function together. People, country are as a conceptual aspect of the “state” concept. It is known that people, folk referred to in Kazakh as “khalyk, el and adamdar”, are the main subjects of the state. There is no state without people and folk. In Kazakh proverbs, “khalyk, el and adamdar” means a unified

state, family, power and the unity of the people. In Kazakh linguo-cultural paremiological space there are numerous proverbs on people, people's role in the country. Let's consider the following proverb: "Ozğan eldiñ balasy bırıń-bırı "batyr" der, qoıny-qonşy qüıylp, tolyp tūrğan aqyl der" (Children of other countries call each other "heroes", and says they are overflowing with intelligence); In this example the word "el" (country) indicates that children of the same "state" should support each other and it implies unity between people. In another example "Halyqtyñ dauysy-Qūdaıdyñ dauysy" (The voice of the people is the voice of God) people's ideas are equaled to God's voice, it shows that the role of people in the state is essential, important.

In Kazakh paremias the concept "state" is equaled with the aspect "land". Land is identified as soil. The land and soil are considered a paradise because a person was born there; it is described as "the soil where the umbilical cord blood was shed" ("kındık qany tamğan jer"). Consequently, in Kazakh paremias deep appreciation and love, inspiration is identified with phrases like "tugan zher" (the place where a person was born), "tugan el" (people where among them a person was born). It should be noted that concept "state" in Kazakh paremias closely related to a person's place where a person was born. For example, in the proverb "Motherland is a golden cradle", the Kazakh compares the native land to a precious stone as a symbolic comparison. That is, the very word "cradle," in which a child is lulled to sleep, is equated with the place of birth and carries great conceptual significance. In the proverb "Ärkimniñ öz jeri — jūmaq" (The place where a person was born is a paradise for a person) testifies previous ideas. For ancient Kazakhs, the native land, native country, and state were sacred places. This is because the place of birth — with parents, relatives, brothers and sisters, the native home, and the people — provided a person with a unique sense of belonging, love, and protection. Therefore, in Kazakh proverbs, the theme of native land and native country predominates, with many proverbs available for analysis and illustration. For example, "**Tuğan jerdiñ küni de ystyq, tüni de ystyq**" (literally, "Motherland's both day and night is close to a person's heart") means that even if a person's homeland is not wealthy or highly developed, it is still their homeland. A person accepts it with all its flaws and remains loyal to it. This short proverb can be conceptualized and discussed further, it contains deep meaning, it expresses unlimited love and respect to motherland. In Kazakh paremias Motherland is deeply revered and valued as a mother.

One of the aspects that identifies the concept "state" is "khan, akim". Khan is a leader, a person who rules the country. In Kazakh paremias nation's leaders play important role to conceptualize the meaning of the concept "state". They are closely connected with the "state". The proverbs "**Kóregen basshy eldi ósiredi, Kúshti maidan erdi ósiredi**" (A visionary leader will grow the country; a strong warrior will raise a man) and "**Kóktem gúldiñ bağyn ashady, Kósem eldiñ bağyn ashady**" (Spring makes flowers blossom; the leader makes the country prosper) indicate that the future of a state depends on a visionary leader. The following paremia "Baqa — kólinde patsha, Balyq — sýynda patsha, Jigit — elinde patsha" (The frog is a king in the lake, fish is a king in water, the man is a king in his country) reflects human's responsibility for his country, state and homeland. Just as a frog's homeland is the lake, and a fish's motherland is the rivers, seas, or oceans, for a human being, the state, homeland, or motherland is the place where they were born or raised, where their parents, relatives, or friends live, and to which they owe their loyalty and service.

In English paremia the concept "state" is characterized by concepts home; nation, people; country; king, lord, and power. An English proverb "An Englishman's house (home) is his castle" appeared in 17th century. The essence of the proverb is directly connected with the concept "state" because the main idea is that a person can do what he wants in his castle, consequently each independent state has its own rules, people, constitution without interference of other states. In the proverb "There's no place like home" the meaning of "home" implies the concept "state", "country", which means that a person feels comfortable and independent in his/her own country. "The wider we roam, the welcomer home" expresses a person's desire to quickly reach his/her country, how a person value her/her home country. The English paremia about home "East or West, home is best" reflects the human's attraction to his/her home country as well. The proverb "Home is where the heart is" similar to Kazakh proverbs about homeland, motherland. It shows a person's connection with his/her born place, parents, relatives, family. In broader sense, it reflects the concept "state", that is home is a person's state, country even he/she doesn't live in it, his/her heart is in home state.

The essential aspect of the concept "state" in English paremia is proverbs about nation, people. Nation and people are indispensable and main part of the concept "state". While analyzing English proverbs we found some proverbs which are closely connected with the concept "state". For example, the paremia "The ruin of a nation begins in the homes of its people" emphasizes the state's inner policy, inner social construction. On the other hand, the meaning of given proverb suggests that prosperity of the state starts from peo-

ple's families, well-being and a people are the builders of the state. Some of the proverbs we found in Bible cites: "A nation without God's guidance is a nation without order". This proverb calls out people and state to believe in God. The proverb "Every country has its customs" shows the competence and respect of the people to other countries traditions. Similar proverb has Kazakh paremia "Ar eldin salty baska, ittery kara-kaska", which means the same idea "Every country has different traditions, their dogs are black and white". We will discuss similarities and differences in Discussion section. The proverb "In a flat country a hillock thinks itself a mountain" means that every nation feels confident in his/her country, state, because it is the place where a person lives, studies, works. To reveal the meaning of the concept "state" in English proverbs, we tried to find any aspects contained in this concept. Analyzes of the English proverbs on the concept "state" are reduced to the aspect of "king, lord and power". These aspects reveal the meaning of the concept of "state". For example, the proverb "When rulers have power, people rejoice; when an evil man rules, people come to grief", we found on the Bible website and this proverb may be still relevant today in some countries. Also the proverb "A king, by right rule, makes the land safe; but he who is full of desires makes it empty" means that, the fate of the country depends on the ruler.

Discussion

Since the concept of "state" primarily refers to political content, proverbs among ordinary people have arisen that are connected to the land where they work and live, the people with whom they are related and share communities, the motherland where they were born, and the rulers who lead the community and the territory. As in previous sections we mentioned, proverbs are linguistic cultural heritage of the nation. Therefore, among the proverbs we analyzed, there are very few that explicitly use the word "state". This phenomenon was also observed in English proverbs. It is evident that concept "state" means highly organized system of management, with political power, which has a certain territory and people in it (see in Literature Review section). As a result of Kazakh and English paremias' analysis we identified several aspects which define the concept "state". Both Kazakh and English paremias include the aspect of "people," as people are the main constituents of the state. Additionally, both Kazakh and English paremias emphasize the roles of "Khan, Akim" and "King, Lord," since every state consists of people and inevitably requires a ruler or leader who manages the lives, work, and affairs of the population. Most Kazakh paremias including the following aspects like "Khan, akim" indicate relationship between people and government. In these Kazakh paremias instead of emotion we evidence mostly educational, learning notes, to some extent critical notes and comparisons. The same phenomena is followed in English paremias. While searching for English proverbs, we found several paremias on the Bible site. It was noted that the concepts of country and people were considered together with the church and God. For example, the following proverbs are as evidence "A nation without God's guidance is a nation without order. Happy are those who keep God's law!" or "So that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish".

As for aspects "Homeland (Otan)", "Land (zher)", "Birthplace, Motherland (Tugan zher)" we noticed the difference between Kazakh and English paremias. In Kazakh paremias, a warm love, longing, great feeling for the motherland, native place is clearly visible. In Kazakh proverbs, the concept of the motherland is closely linked with the ideas of mother, country, people, and person. Kazakh paremias predominantly express love, appreciation, and deep emotional value toward the motherland. In English paremias "Homeland (Otan)", "Land (zher)", "Birthplace, Motherland (Tugan zher)" aspects are not found. There are no metaphorical comparisons of homeland with mother, with man. We have made sure that it is the aspect of "home" that reveals the meaning of the concept of "state" in English paremies. As in Kazakh paremies, the homeland, motherland, birth place is full of emotion and patriotism. The English equivalent of paremies about motherland, homeland are paremies about "home". For example, "There's no place like home", "The Englishman's home is his castle", "East or West, Home is best", etc. However, the root meaning of these proverbs is similar. Even both Kazakh and English paremias are presented emotionally differently, they have a common meaning of love, independence and attraction to home, to homeland and country. For example, English paremia "Every bird likes its own nest" reflects people's feelings about their home country. Similar Kazakh paremia sounds "Oz uyim, olen tosegym". The meaning is that a person feels himself free and safe in his homecountry. Another example is an English proverb "Every country has its customs" and Kazakh paremia "Ar eldin salty baska, ittery kara-kaska" ("Every country has different traditions, their dogs are black and white). Both proverbs convey the same meaning, but the difference is that the English proverb is expressed with respect, while the Kazakh proverb has a more "aloof" tone. Assuming the analysis of Kazakh

and English paremias we can conclude that in paremias of both languages, we can identify the following similarities: the state is presented by means of people and the ruler; the importance of home and homeland as well as comfort and stability of the state is emphasized; proverbs condemn dishonest rulers, desire them to protect their people and state.

Also, in the paremiological space of the Kazakh and English languages, the concept “state” is revealed differently. According to the analysis, the following differences can be traced. In Kazakh paremias, more attention is paid to the role of the personality of the ruler in the fate of the state. The importance of people’s participation in the governance of the state is often mentioned in English paremies. In Kazakh language, the metaphor “otan”, “ana”, “otbasy”, “el”, “friend” is often used to denote love and loyalty to the state. Deep respect and love for one’s land, motherland and people can be traced in Kazakh paremis, and they are imbued with emotions and feelings. The concept “state” is revealed by many conceptual concepts, such as Homeland (Otan); Land (zher); Birthplace, Motherland (Tugan zher) as well. In English paremies, the concept “state” mostly reveals the aspect “home”. In English paremies, emotions are less, and there is no connection between the state and the mother or family. From the analysis, we see that different nations have different linguistic and cultural backgrounds in the paremiological concept of “state”, however, the paremias of both languages have a deep educational meaning and devotion to their state.

Conclusion

Paremiology, the study of proverbs, plays a vital role in shaping societal perceptions of the state and its functions, offering unique insights into the collective consciousness and political socialization embedded within a linguistic community. These formulaic utterances function as repositories of traditional wisdom and ethnolinguistic worldview, transmitting normative values concerning governance and collective identity across generations. Our analysis of Kazakh and English paremias reveals that the concept of the “state” serves as a linguistic reflection of popular ideology, cultural traditions, patriotic sentiment, and collective historical experience. The conceptualization of statehood within these paremiological corpora often operates implicitly through associated notions such as authority, territory, justice, and communal welfare, rather than explicit lexicalization. A comparative examination of these proverbial corpora demonstrates both convergent and divergent representations of the state, underscoring distinctions in national mentality and historical development between the two linguistic communities. These parallels and divergences highlight the profound influence of specific socio-political trajectories and cultural schemata on the articulation of state-related concepts.

Methodological note: This study encountered a significant limitation rooted in paremiological semantics: neither language yielded paremias explicitly lexicalizing the abstract concept of “state”. Consequently, the research necessitated a hermeneutic approach, inferring statehood concepts from semantically adjacent domains like rulership (han, patsha), homeland (ata meken, motherland), and collective destiny (el, nation). Our analysis therefore required exhaustive scrutiny of proverb collections to identify implicit features associated with statehood (e.g., governance, rulership, homeland, collective identity) and extrapolate underlying conceptualizations. This methodological challenge underscores the complex relationship between folk taxonomy and abstract political concepts within oral tradition.

Recommendations for Further Research: To advance this field, we propose:

1. Cross-linguistic comparative studies of the “state” concept within additional paremiological traditions to establish broader typologies and universals;
2. Contrastive analysis of state representations across diverse folk genres (e.g., legends, epic poetry) to assess genre-specific conceptual framing and propositional density;
3. Investigation into the influence of state-related paremias on political discourse and the formation of national linguistic culture, potentially employing frameworks from Critical Discourse Analysis or linguistic anthropology. Furthermore, diachronic analysis tracing the evolution of state-related paremias could illuminate historical shifts in popular political consciousness and state-society relations. Future research should also explore the interplay between official state ideology and vernacular political thought as manifested in paremiological units, considering them as potential sites of hegemony or resistance.

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Тілдің паремнологиялық кеңістігі:

«Мемлекет» ұғымы (қазақ және ағылшын тілдерінің материалдары негізінде)

Мақаланың мақсаты — қазақ және ағылшын тілдеріндегі паремнологиялық жүйелерде «мемлекет» концептісінің лингвистикалық әрі мәдени репрезентацияларын салыстырмалы түрде талдау. «Мемлекет» термині — айқын аумақтық шекаралары, институционалдық басқару құрылымы және ұжымдық мәдени бірегейлігі бар егемен саяси құрылымды білдіреді. Қазіргі тарихтағы саяси

ұйымдасудың үстем түрі ретінде бұл ұғымды халық даналығы арқылы ұғыну маңызды антропологиялық түсініктер береді. Мақал-мәтелдер — ұрпақтан ұрпаққа берілетін халықтың дүниетанымын кристалдандырған тілдік бірліктер — әртүрлі мәдениеттердің әлеуметтік-саяси құндылықтарды қалай кодтайтынын зерделеуге бірегей мүмкіндік жасайды. Зерттеу концептуалдық талдау мен паремиологияның теориялық негіздерін белгілейді және когнитивтік лингвистика әдістеріне (Лакоффың метафора теориясы) әрі мәдени семиотикаға сүйенеді. Зерттеу әдістемесінде екі тілдегі мемлекетке қатысты мақал-мәтелдерді топтастырып, салыстырып көрсету үшін контрастивті талдау қолданылады. Деректер этнологиялық мұрағаттардан, әдеби корпусстардан (қазақтың ауызша дәстүрі мен ағылшын классикалық мәтіндерінен), сондай-ақ цифрлық паремиологиялық базалардан алынған. Бұл жерде ескерерлік жайт, «мемлекет» концепті адамзат тарихында салыстырмалы түрде кеш қалыптасқан ұғым, ерте кездегі ру-тайпалық басқару үлгілерін ығыстырып шығарған; бұл тарихи өзгеріс мақал-мәтелдерде мемлекеттілік мәнін жеткізу үшін домекеттік метафораларды (мысалы, «басшы — шопан» бейнесі) қайта пайымдау арқылы көрініс табады. Анализ үш негізгі нәтиже көрсетті: 1) Қазақ паремиологиясы мемлекетті негізінен органикалық метафоралар арқылы концептуалдайды (мысалы, «Ел бірлігі — елдің тірегі»), мұнда қауымдастықтың ынтымағы мен жер тұтастығын сақтау басым. 2) Ағылшын мақал-мәтелдерінде механистік бейнелер жиі кездеседі (мысалы, «Laws are the pillars of the state» — «Заңдар — мемлекеттің тіректері»), бұл институционалдық тәртіп пен құқықтық егемендікті айқындайды. 3) Мемлекеттің тұрақтылығы мен қоғамдық игілік арасындағы байланысты көрсететін мақал-мәтелдерде мәдениетаралық ұқсастықтар байқалғанымен, мәдени басымдықтар әртүрлі: қазақ дәстүрі экологиялық және туыстық байланыстарға назар аударса, ағылшын-америкалық паремиология жеке құқықтар мен институционалдық тежемелік жүйелерді алға шығарады. Зерттеу кейбір шектеулерді де ескереді: қазақ тіліндегі өңірлік диалектілік ерекшеліктер және ағылшын тілдік корпусстарында постколониалдық контекстердің жеткіліксіз көрініс табуы.

Кілт сөздер: концепт, мемлекет, қазақ паремиясы, ағылшын паремиясы, лингвистикалық-мәдени мазмұн.

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Паремиологическое пространство языка: понятие «государство» (на материалах казахского и английского языков)

Цель статьи — провести сравнительный анализ лингвистических и культурных репрезентаций концепта «государство» в паремиологических системах казахского и английского языков. Термин «государство» обозначает суверенное политическое образование, характеризующееся четкими территориальными границами, институциональным управлением и коллективной культурной идентичностью. Будучи доминирующей формой политической организации в современной истории, его концептуализация через призму народной мудрости предоставляет важные антропологические инсайты. Пословицы, как кристаллизованные выражения народного этоса, передающиеся из поколения в поколение, предлагают уникальную оптику для изучения того, как различные культуры кодируют социополитические ценности. В статье формулируются теоретические основания концептуального анализа и паремиологии, опираясь на методологии когнитивной лингвистики (теория метафоры Лакоффа) и культурной семиотики. Методологически используется контрастивный анализ для категоризации и сопоставления государствообразующих пословиц обоих языков. Данные получены из этнологических архивов, литературных корпусов (казахские устные традиции и английские классические тексты) и цифровых паремиологических баз данных. Отмечается, что концепт «государство» возник относительно поздно в человеческой истории, вытеснив ранние модели родоплеменного управления; этот исторический сдвиг отражается в том, как пословицы переосмысливают до-государственные метафоры (например, «правитель как пастух») для выражения понятий государственности. Анализ выявил три ключевых результата: 1) Казахская паремиология преимущественно концептуализирует государство через *органические метафоры* (например, «Ел бірлігі — елдің тірегі» — «Национальное единство — опора государства»), акцентируя общинную гармонию и сохранение территорий. 2) Английские пословицы склонны к *механистическим образам* (например, «Laws are the pillars of the state» — «Законы — столпы государства»), подчеркивая институциональный порядок и правовой суверенитет. 3) Межкультурные параллели прослеживаются в пословицах, связывающих стабильность государства с коллективным благополучием, однако культурные приоритеты различаются: казахские традиции делают акцент на экологических и родственных связях, тогда как англо-американские паремиологии выделяют индивидуальные права и институциональные сдержки. Исследование признает ограничения, включая региональные диалектные вариации в казахском языке и недостаточную репрезентацию постколониальных контекстов в английских корпусах.

Ключевые слова: концепт, государство, казахская паремия, английская паремия, лингво-культурное содержание.

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