

G.A. Kenzhebekova¹, Ye.Ye. Tuite², D.Zh. Toluspayeva^{3*}

^{1,2,3}*Buketov Karaganda National Research University*

(E-mail: gulya.aytykenovna84@mail.ru, yeldostuite@gmail.com, dmn_tm@bk.ru)

The language appearance of the concept “child”

This article analyzes the linguocognitive nature of the concept of “child” in the Kazakh language. The aim of the study is to determine its place in the Kazakh linguistic worldview, describe its semantic space, and identify its functional features in literary discourse. The research materials include proverbs and sayings, data from explanatory and phraseological dictionaries, ethnographic sources, as well as literary and folklore texts. The total corpus volume amounted to approximately 210,000 word tokens; 428 contexts were analyzed using a continuous sampling method. The study employed a combination of conceptual, descriptive-analytical, and contextual methods, supplemented by elements of quantitative analysis. Based on the frequency distribution of semantic features, a structural model of the concept was constructed according to the “core-periphery” scheme. It was established that the dominant components are associated with generational continuity, family values, and the perceptions of the child as a spiritual and cultural symbol. In literary texts, the concept is realized through metaphorical and figurative models, forming the value core of the work. The study’s results confirm the cultural significance of the concept within the national consciousness.

Keywords: the concept of “child”, linguistics, linguocultural studies, ethnography, ethnopsychology, semantics, worldview.

Introduction

Language is the main tool that accumulates and transmits people’s way of knowing the world, outlook on life and spiritual experience from generation to generation. Each concept and name is not formed in the language by chance, they are established in a certain cultural environment, under the influence of historical experience and public consciousness. From this point of view, the study of the linguistic nature of concepts directly related to the meaning of human life, generational continuity and national identity is one of the important directions of modern linguistics. The study of such concepts reveals the worldview, value system and cultural code of the people.

The relevance of this article arises from the need to consider the concept of “child”, which has been accumulated in the cognitive fund of the Kazakh people through language for centuries, in connection with the system of national identity, worldview and spiritual and cultural values. In the Kazakh worldview, the concept of a child is not limited only to the continuation of generations, it is an important phenomenon that ensures the vitality of spiritual continuity, cultural memory and national values. From this point of view, the study of linguistic manifestations of the concept of “child” allows us to penetrate the deep layers of national consciousness [1-2].

The active development of the anthropocentric direction in modern linguistics has opened the way for the expansion of research aimed at understanding human nature, the peculiarities of its perception of the world through language. As a result, within the framework of cognitive linguistics and linguocultural studies, the concept of a concept has established itself as one of the main scientific categories connecting linguistic consciousness and cultural experience. Works in this direction are aimed at revealing the interaction of language and culture, the nature of national knowledge underlying linguistic units [3-5].

The concept of “child” in the Kazakh language is reflected in lexical and phraseological units, proverbs, fixed phrases, as well as textual uses. These linguistic units reflect the place of the child in society, the social attitude towards him, his emotional assessment and methods of upbringing. Such a set of linguistic data forms the semantic space of the concept of “child” and serves to comprehensively reveal its content [2, pp. 198-201; 6].

Determining the scope of the semantic space of the word “child” in the modern Kazakh literary language, analyzing the linguistic units included in it and determining their role in forming the content of the concept allow us to clarify the linguistic image of the concept of “child” in the Kazakh worldview. In addi-

* Corresponding author’s e-mail: dmn_tm@bk.ru

tion, describing the concept of “child” from the perspective of linguocultural studies allows us to explain how national cultural codes and principles of assessment are reflected in the linguistic system [4, pp. 87-90; 7].

A systematic study of the names, linguistic units, concepts formed in the national consciousness, and uses in literary texts related to the concept of “child” in our language opens the way to a deeper understanding of the attitude of the Kazakh people to children, their system of educational and spiritual values. Such studies will serve as a basis for describing not only the importance of the concept of “child” in our national culture, but also the dynamics of development and renewal processes of this concept in modern Kazakh society [1, pp. 88-92; 5, pp. 41-44].

A set of linguistic data representing the concept of “child” in the Kazakh language was taken as the material for the research work. The research corpus consists of data from explanatory and phraseological dictionaries of the Kazakh language, collections of proverbs and sayings, linguistic units of an ethnographic nature, as well as artistic and folklore texts reflecting the traditional worldview of the Kazakh people [8-9].

Scientific novelty of the study lies in the quantitative parameterization of the conceptual structure of “child” in the Kazakh linguistic worldview and in the formalization of the core–periphery model based on corpus data. The research integrates lexical, phraseological and textual levels within a unified methodological framework.

The research problem lies in the insufficient systematic description of the concept “child” in the Kazakh linguistic worldview based on corpus data.

The aim of the study is to systematically identify the structure.

The objectives are:

- to identify lexical and phraseological units representing the concept;
- to classify semantic features;
- to construct a core–periphery model;
- to analyze its realization in literary discourse.

Materials and research methods

The study focused on linguistic units representing the concept of “child” in the Kazakh language. The analysis encompassed the lexical, phraseological, and textual levels of this concept’s functioning [10-12].

– At the lexical level, the following units were examined: child, infant, baby, boy, girl, and their derivatives.

– At the phraseological level, set expressions and culturally marked phrases reflecting the value and emotional-evaluative characteristics of the concept were analyzed.

– At the textual level, the study included examples from fiction, folklore sources, and contemporary journalistic discourse.

The empirical base of the study includes:

- 95 literary texts (classical and modern prose);
- 40 folklore texts (proverbs, sayings, ritual texts);
- 35 journalistic and analytical materials. The total corpus volume amounted to approximately 210,000 word tokens.

Through continuous sampling, 428 contexts containing representations of the concept “child” were identified and analyzed.

Timeframe:

- folklore material — traditional corpus;
- fiction and journalistic texts — period 1995-2024.

Selection criteria:

1. Presence of lexemes or phraseological units representing the concept.
2. Contextual completeness.
3. Cultural significance for the Kazakh-language worldview.
4. Source authenticity.

Repetitive and mechanically duplicated fragments were excluded.

The corpus was compiled according to strict inclusion criteria to ensure analytical consistency and reproducibility of results. Only contexts containing explicit lexical or phraseological representation of the concept “child” were selected. Contexts with ambiguous or indirect references were excluded from the analysis.

To increase methodological precision, the study primarily focuses on literary texts by T. Akhtanov as the main analytical material, while data from dictionaries and folklore sources are used as supporting material. This limitation allows for a more consistent and in-depth analysis of the concept within a defined discourse.

Unit of analysis:

The unit of analysis was a semantically complete context (a single sentence or superphrase) in which the features of the concept “child” were actualized.

In each context, the following were recorded:

- semantic sign;
- evaluative component;
- emotional marking;
- metaphorical representation (if any);
- frequency of feature recurrence.

Cases of polysemy were interpreted exclusively within the specific context.

Research Methods

The study utilizes a combination of methods from cognitive linguistics, linguaculture, and ethnolinguistics.

Conceptual Analysis Method. The method aims to reconstruct the structure of the concept “child”. The procedure includes:

- identification of semantic features;
- grouping of features into conceptual domains;
- quantitative frequency calculation;
- modeling of the structure according to the “core — near periphery — far periphery” scheme.

Descriptive-Analytical Method. Used to identify the semantic nuances of lexemes and phraseological units, as well as to determine their functional load in discourse.

Contextual Analysis. This method allowed us to determine:

- the expressive-evaluative nature of use;
- a metaphorical model;
- Pragmatic functions of the concept in literary and folklore texts.

Elements of Quantitative Analysis. To enhance the objectivity of the study, elements of quantitative processing of the material were introduced:

- calculation of the frequency of semantic features;
- percentage distribution of characteristics;
- identification of dominant semantic clusters.

Quantitative parameterization allowed us to minimize subjectivity in the distribution of concept components.

Structural Modeling of the Concept

The structural model of the concept “child” is constructed based on the following criteria:

Core:

- feature frequency is at least 15 % of the total number of contexts;
- manifestation of stability across various genres;
- cultural and value centrality.

Near Periphery:

- frequency from 5 % to 14 %;
- depending on the genre or type of discourse.

Far Periphery:

- frequency less than 5 %;
- situational or metaphorical nature.

This formalization ensures methodological transparency and reproducibility of results.

Results

Language is a great treasure that reveals and preserves the originality of a certain race, country, or nation, its concept of life, history, culture and way of life, and even its own identity, and passes it on to its suc-

cessors. Therefore, the study of language is an urgent issue at any stage, and a person's interest in studying language has opened up his opportunities for self-knowledge. This desire for knowledge has led to the consideration of the problems of "human language" or "man in language". The areas arising from the mutual influence of man on language and language on man are considered in cognitive linguistics.

The problem of studying man can be considered in linguistics, the main provisions of which, in our opinion, are stated in the introduction to the collection of scientific articles by N.D. Arutyunova "Logical analysis of language. The image of man in culture and language": "The path to knowledge of the human phenomenon is paved by the humanitarian and natural sciences, art and language. If God created man, then man created his greatest creation — language. If God embodied his image in man, then man embodied his image in language. He expressed in language everything that he knew about himself and wanted to convey to others. Man was able to express in language his physical appearance, inner world, emotions and thoughts, his relationship to the material and unknown world, to nature on earth and in space, to his actions, to the collective of people and to other people. He gave language his playful initiative and creative ability. Man reflected his feelings in natural objects, giving them a utilitarian and aesthetic assessment. Even in every word one can find traces of man" — it is said [2, pp. 4-6].

A person has been transmitting his existence from generation to generation through language. If the generation is the object of transmission, then language is the means of transmission. The place of the generation, that is, the child, and the language in human life is special. Among them, the national myth is in the spotlight for the Kazakh people. The Kazakhs have cherished the art of genealogy. Our ancestors resolved any dispute with just one word and stopped at the word. And we know that child upbringing goes beyond choosing a spouse; our nation paid great attention to the child. The above-mentioned generation is the keeper of all the knowledge, culture and history, customs and traditions, national values, reflected in the language. We take our article within the framework of this topic, the study of the concept of "child" is extensive, the influence of one concept on the emergence of another concept, rather than simply considering the word "child", in its associations such as "generation, parents, family, meaning of life, etc.", important features of human life. And in the consciousness of our nation, there is a lot of information about the child. To study and recognize it, we turn to the concept of "concept" in cognitive linguistics. In the explanatory dictionary of the Kazakh language, the word "child" is:

I. Child:

1. Baby, infant, child.
2. Child of parents, offspring, generation.
3. Puppy, offspring of an animal.
4. Figurative. Immature, immature, young.

II. Child: To see as equal. To consider as equal, to be equal in goodness.

Child is like a child's breast. Among phraseological units, the word child is generally combined with the names of many people, and the words child of a person are united by a certain association: Child of a person, child of Alash, Kazakh child, child of a woman, Muslim child. These phraseological units demonstrate associative consolidation of the concept around ethnic identity, collective belonging and moral continuity. The recurrence of such constructions in different discourse types confirms their stability in linguistic consciousness.

The concept of a child is revealed through phraseological units of an ethnographic nature associated with customs. For example: Child's etiquette is the tradition of showing respect to a child who has not yet learned to speak when he first comes to someone's house. This tradition also exists in our time; black round child is an ancient tradition spoken to protect the child from evil; "Child's mouse" is a tradition performed when the child is first put in the cradle. Putting a baby mouse in the cradle is a ritual in which the baby mouse is fed with sweets and given to other children. This is a kind of imitation magic, since it affects the proper functioning of the child's stomach.

Table 1

Quantitative distribution of conceptual features

<i>Conceptual feature</i>	Number of contexts (n=428)	Percentage (%)
<i>Child as continuation of generation</i>	82	19.1%
<i>Child as family value</i>	76	17.8%
<i>Child as happiness / life meaning</i>	69	16.1%
<i>Child as social status / honor</i>	58	13.5%
<i>Child as cultural-ritual phenomenon</i>	55	12.8%
<i>Child as emotional value</i>	49	11.4%
<i>Child as metaphorical image</i>	39	9.1%

A quantitative analysis of 428 contexts, reflected in Table 1, revealed that the core components of the concept of “child” in the Kazakh linguistic worldview are primarily associated with procreation (19.1 %), family values (17.8 %), and the concept of a child as happiness and the meaning of life (16.1 %). The interpreted dominant semantic clusters indicate the anthropocentric and axiologically oriented nature of this concept. Social and ritual-cultural aspects form the near periphery of the structure, while metaphorical representations constitute its distant, less stable layer. These quantitative indicators serve as the empirical basis for the structural modeling of the concept presented in Table 2.

Usually, the concept of a child is used to describe the life situation of a culture, to solve many problems. For example, a child is a trace left behind, happiness is a long-lost daughter. In this era, the word child means everyday tradition. “For each person, the son he raised, educated and raised is his trace. Thanks to his daughter, he expands the circle of relatives” (God, husband, nephews), he is a respected, honorable person” [3; 232].

Table 2

Structural model of the concept “child”

<i>Structural zone</i>	Conceptual components	Frequency range
<i>Core</i>	Continuation of generation; Family value; Life meaning	≥15%
<i>Near Periphery</i>	Social status; Ritual-cultural practices; Emotional evaluation	5–14%
<i>Far Periphery</i>	Figurative and metaphorical representations	<5–9%

Structural modeling in Table 2 confirms that the concept of “child” has a clearly defined, value-oriented core, reflecting ideas of continuation of lineage and the importance of family. The near periphery includes socially and culturally conditioned characteristics, while metaphorical interpretations are less stable and form the outer, peripheral layer of the conceptual structure. The obtained distribution confirms the cultural centrality of the image of the child in the Kazakh linguistic worldview. Thus, the distribution of semantic features confirms the methodological validity of the core–periphery classification.

The highest frequency of attributes related to procreation and family values indicates the dominance of the traditional model of perceiving the child as the foundation of ancestral and cultural continuity. Social and ritual characteristics reinforce the collective nature of the concept, while metaphorical representations serve an additional expressive function. Thus, quantitative data confirm the cultural centrality of the concept in the system of national values.

Discussion

One of the main concepts that can form the largest and most complete conceptual system in T. Akhtanov’s novels is the concept of a child. In the writer’s works, this concept is used not only as a personal image, but also as a universal artistic tool that reveals the inner world of the characters, their psychological state, their attitude toward life, war and human destiny. The concept of a child is widely reflected through such decorative means as epithets, similes, as well as on the basis of free phrases and fixed phrases,

forming the content-ideological core of the work. The system of similes expressing the concept of a child determines the figurative power of the writer's language. In the novels, such similes as "immersed in childhood joy", "like a defenseless child left alone in Japan", "embracing a child's heart", "like a child saved from a fire", "like a child whose mother returned from the market", "like a young child hiding at his mother's feet" are often found. This example illustrates the semantic feature of vulnerability, which belongs to the near periphery of the concept structure. The metaphor emphasizes emotional fragility and dependence, reflecting the evaluative component of the concept. Through such uses, the author deeply depicts not only the weakness, innocence and defenselessness of the child, but also the fragility and emotional sensitivity of his soul. These similes effectively convey the characters' moods and inner feelings to the reader by comparing them to a childlike dimension.

In addition, the concept of a child is also expressed through proverbs and fixed expressions. *Premias* include: "A child is a person's liver"; "An orphan is vengeful"; "A child is a noble person".

The given example demonstrates the axiological significance of the concept, where the child is interpreted as a core cultural value. This feature is included in the central zone of the conceptual structure due to its high frequency and cultural stability. A child is a noble person and fixed expressions such as childhood, being a child with a child, a mother's breast, the scent of youth indicate the special attitude of the Kazakh people towards a child, perceiving it as the meaning of life, the continuation of generations, and spiritual wealth. These linguistic units indicate that the image of a child in the national worldview is deep and multifaceted.

At the lexical level, the concept of a child is reflected in such names as a baby, an infant, a child, a youth. Each of these names expresses the age, social and emotional status of a child and expands the semantic field of the concept. And phrases such as farewell to childhood, sweet dreams of childhood, innocent childhood imagination describe childhood as the most innocent, purest, and longing-filled time in a person's life, revealing the evaluative and emotional aspects of the concept.

At the text level, the concept of a child is often presented in the form of a narrative and a story. Describing the chaos during the war, the author depicts the carefree play of children: "Oh, wonderful, children are playing in this chaos..." [13]. From a cognitive perspective, this context actualizes the conceptual feature of "continuity of life", which forms part of the core of the concept. The repeated use of such representations confirms their stability in the linguistic worldview. This excerpt clearly shows that a child does not lose his childhood, his natural desire for life and his innocent nature, no matter how difficult the situation. For the author, a child is a symbol that represents the continuation of life in the midst of the horrors of war.

The national worldview regarding a child is also widely reflected in the narrative form. The sacred, pure nature of a child is emphasized by the statement "A Kazakh calls a child an angel..." [13, p. 53]. This view is also continued in dialogues, where a child is described as an "angel", "a soul whose wishes are granted" [13, p. 46]. Such uses reflect the sacred status of a child in Kazakh culture, the spiritual trust placed in him.

In the writer's novels, the love of parents for their child is given a special emotional coloring. The love of the mother for her long-awaited son is revealed through such expressions as "stirring her heart", "loving her tenderly", "crying in her chest" [13, pp. 50-54]. These expressions show the natural, deep and unconditional connection between parents and children, enriching the emotional content of the concept of a child.

In the works of T. Akhtanov, similes made using the word "baban" also occupy a special place. Such expressions as "urikken balanday", "shabanyz balanday", "balan yrild" show that the concepts of "baban" and "baban" are conceptually interconnected and form a common semantic field. Both concepts denote the beginning of life, weakness and defenselessness, as well as hope and continuity.

In the novel "Shyragnyn sonbesyn", the concept of "baban" has become the thematic core of the work. Here, the word "shyrak" is used as a symbolic equivalent of the concepts of "baban" and "generation". The words of the grandmother Kamka, "May the light you left behind not go out," indicate that the generation is the life-giving force. In subsequent episodes, this symbolism develops in close connection with the image of the child, ensuring the ideological integrity of the novel.

The fate of children born during the war years is one of the important themes of the novel. The death of a child is conveyed through the paraphrase "a shining light went out" [13, 354]. Here, the death of a child is perceived not only as the grief of a private family, but also as the destruction of a common human value.

At the same time, the novel convincingly depicts the stubborn character of children born during the war. The phrase "a child who grew up under bullets" emphasizes the child's early adaptation to life, his tolerant, and stubborn nature [2, p. 320; 2, p. 413]. At the end of the novel, the idea is summed up that such children will become the protectors of the country and the pillars of society in the future.

In modern linguistics, the problem of the concept is considered as a cognitive structure, and its role as a link between linguistic consciousness and cultural experience is emphasized. In the works of A. Vezhbitskaya, it is shown that the concept is reflected in the “key words” of national culture. According to the scientist, in order to understand a certain concept, it is necessary to consider it not only in terms of its meaning, but also in terms of the cultural and evaluative content assigned to it. From this point of view, the concept of the child in the Kazakh language is a cultural concept that has developed not only as an age characteristic, but also as an important element of the national value system [14].

In the study of the structure of the concept, Y.N. Karaulov’s theory of linguistic personality also plays an important role. Considering linguistic personality as a manifestation of national consciousness, the scientist explains the concept as the result of a person’s experience of knowing the world. Linguistic manifestations of the concept of the child also reflect the life experience, educational principles and social norms of representatives of a certain nation. From this point of view, the analysis of linguistic units related to the child allows us to determine the ways in which the image of the child in the national consciousness is formed [15].

The works of S.G. Vorkachev are important in describing the internal structure of the concept. The researcher considers the concept as a unity of emotional, evaluative and figurative components. These components are clearly visible in the concept of the child: the image of the child as a symbol of innocence, weakness, defenselessness and hope is constantly repeated in linguistic data. Such a feature indicates the high axiological significance of the concept of the child and serves as the basis for recognizing it as a cultural concept [16].

The problem of studying the concept at the discourse level is comprehensively considered in the works of V.I. Karasik. The scientist describes the concept as a cultural-semantic structure that is implemented within the framework of a certain discourse. In literary discourse, the concept of the child is combined with the author’s assessment, national worldview and historical reality, forming the ideological core of the literary text. From this point of view, the analysis of the concept of the child on the basis of the literary text allows us to prove that it is not only a linguistic, but also a cultural-discursive phenomenon [17].

Importantly, in addition to positive connotations, the concept of “child” also includes negative semantic features such as weakness, dependency, and immaturity. These characteristics are typically represented in metaphorical and evaluative contexts and belong to the far periphery of the conceptual structure. Their lower frequency indicates their secondary role in the Kazakh linguistic worldview [18].

The practical significance of the study is determined by the possibility of applying the obtained results in courses on cognitive linguistics, linguoculturology and discourse analysis, as well as in the development of educational materials reflecting national cultural values.

Conclusion

The results of the study showed that the concept of “child” in the Kazakh language is a multi-layered, complex, and linguocultural phenomenon closely related to the national worldview. The concept of “child” has been formed in the language not only as a name denoting age, but also as a symbol of generational continuity, spiritual purity, the meaning of life, and national values. Linguistic data at the lexical, phraseological, and textual levels clearly reflect the special place of the child in Kazakh society and the emotional and evaluative attitude towards the child.

During the study, it was found that the semantic space of the concept of “child” expands through names such as child, infant, toddler, youngster, and adolescent, and deepens through stable phrases and proverbs such as childhood, baby’s chest, and young smell. These linguistic units not only express the innocence, weakness, defenselessness of the child, but also its cultural significance as a symbol of hope and continuity of life. In this sense, the concept of “child” is characterized as an important component of national consciousness.

The analysis conducted on the basis of literary text materials text showed the potential of the concept of “child” to create a unique conceptual system in literary discourse. In the writer’s novels, the image of a child, interspersed with metaphorical models such as a lamp, light, heat, becomes a symbol of life, hope, and humanity in times of war and tragedy. This demonstrates that the concept of a child is not only a figurative object in a literary text, but also an important tool that defines the ideological core of the work.

In addition, the results of the study revealed that the concept of “child” has a complex character from a cognitive, linguistic, cultural, and discursive perspective. It was found that the core and peripheral components of the concept are formed in close connection with the national worldview, cultural experience, and historical reality. In this regard, further study of the concept of “child” in comparative-linguocultural, inter-

disciplinary and discursive directions will allow us to deepen the anthropocentric paradigm in Kazakh linguistics. In conclusion, a systematic study of the concept of “child” in the Kazakh language opens the way to recognizing the linguistic image of national culture, spiritual values and worldview principles. The results of this study will not only complement scientific research in the fields of cognitive linguistics and linguocultural studies, but also contribute to identifying the cultural and cognitive potential of the Kazakh language.

The findings of the study confirm that the concept “child” in the Kazakh linguistic worldview is structured around stable semantic features with a clearly defined core and peripheral zones. The hypothesis of the study is confirmed: the concept functions as a key cultural and cognitive unit reflecting national values, generational continuity, and social norms.

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Г.А. Кенжебекова, Е.Е. Түйте, Д.Ж. Толуспаева

«Бала» түсінігінің тілдік көрінісі

Мақалада қазақ тіліндегі «бала» ұғымының лингвокогнитивтік сипаты талданған. Зерттеудің мақсаты — оның қазақ тілдік дүниетанымындағы орнын, семантикалық кеңістігін сипаттау және әдеби дискурстағы функционалдық ерекшеліктерін анықтау. Зерттеу материалдарына мақал-мәтел, түсіндірме және фразеологиялық сөздіктерден алынған деректер, этнографиялық дереккөздер, сондай-ақ әдеби және фольклорлық мәтіндер кіреді. Корпустың жалпы көлемі шамамен 210 000 сөз бірлігін құрады; үздіксіз іріктеу әдісін қолдану арқылы 428 контекст талданды. Зерттеуде сандық талдау элементтерімен толықтырылған тұжырымдамалық, сипаттамалық-талдау және контекстік әдістердің үйлесімі қолданылды. Семантикалық ерекшеліктердің жиілік таралуына негізделген «негіз-шеткі» схемасын қолдана отырып, ұғымның құрылымдық моделі құрылды. Доминантты компоненттер ұрпақтар сабақтастығымен, отбасылық құндылықтар мен баланы рухани және мәдени нышан ретінде қабылдаумен байланысты екені анықталды. Әдеби мәтіндерде бұл ұғым метафоралық және бейнелі модель арқылы жүзеге асырылады, жұмыстың құндылық өзегін құрайды. Зерттеу нәтижелері бұл ұғымның ұлттық санадағы мәдени маңыздылығын растайды.

Кілт сөздер: «бала» ұғымы, лингвистика, лингвомәдениеттану, этнография, этнопсихология, семантика, дүниетаным.

Г.А. Кенжебекова, Е.Е. Түйте, Д.Ж. Толуспаева

Лингвистический взгляд на понятие «ребенок»

В данной статье анализируется лингвокогнитивная природа понятия «ребенок» в казахском языке. Цель исследования — определить его место в казахском языковом мировоззрении, описать его семантическое пространство и выявить его функциональные особенности в литературном дискурсе. Материалы исследования включают пословицы и поговорки, данные из толковых и фразеологических словарей, этнографические источники, а также литературные и фольклорные тексты. Общий объем корпуса составил приблизительно 210 000 словесных единиц; 428 контекстов были проанализированы с использованием метода непрерывной выборки. В исследовании применялось сочетание концептуальных, описательно-аналитических и контекстуальных методов, дополненное элементами количественного анализа. На основе частотного распределения семантических признаков была построена структурная модель понятия по схеме «ядро — периферия». Установлено, что доминирующие компоненты связаны с преемственностью поколений, семейными ценностями и восприятием ребенка как духовного и культурного символа. В литературных текстах это понятие реализуется посредством метафорических и образных моделей, формируя ценностное ядро произведения. Результаты исследования подтверждают культурную значимость этого понятия в национальном сознании.

Ключевые слова: понятие «ребенок», лингвистика, лингвокультурология, этнография, этнопсихология, семантика, мировоззрение.

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Information about the authors

Kenzhebekova Gulvira Aitykenovna — Doctoral Candidate of the Department of Kazakh Literature, Buketov Karaganda National Research University, Karaganda, Kazakhstan; e-mail: gulya.aytykenovna84@mail.ru; ORCID: <https://orcid.org/0009-0006-1402-1074>

Tuite Yeldos Yergazyuly — Candidate of Philology, Professor of the Faculty of Philology, Buketov Karaganda National Research University, Karaganda, Kazakhstan; e-mail: yeldostuite@gmail.com; ORCID: <https://orcid.org/0000-0003-3297-8911>

Toluspayeva Dariga Zhumabekovna — Doctoral Candidate of the Department of Kazakh Literature, Buketov Karaganda National Research University, Karaganda, Kazakhstan; e-mail: dmn_tm@bk.ru; ORCID: <https://orcid.org/0009-0009-6929-4792>