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## COGNITIVE MEANING OF WORDS IN THE LANGUAGE OF WRITTEN MONUMENTS OF THE XI-XII CENTURIES

In the question of language, almost all studies of the history of language cannot go beyond the monuments of the Middle Ages. These ancient artifacts allow us to consider our language in historical, cultural and cognitive terms as a whole, to prove the commonality of the Turkic languages. Even many phenomena in the vocabulary and grammatical structure of words can be identified from the language data of written literary monuments. It is noted that the exhibits of the XI-XII centuries reflect the historical events that have left an indelible mark on the spiritual space of the Turkic peoples (Kazakh), the life, culture, worldview of their people, reveal the huge potential of Turkic languages and show the course of historical development of the language. It is proved that the writings of the XI-XII centuries are not only the product of creativity that tells about the inner world of the poet, but also a source of invaluable wealth and information about the culture and existence of the people who lived in that period, who were the mainstays of the ethnic composition of the modern Turkic peoples.

The article is devoted to one of the important and relevant directions in modern science – cognitive linguistics. The author reveals the nature and origins of the concepts, based on the monument of writing of the Middle Ages “Respect of truth” Akhmed Iugneki. The article notes that the language of A.Iugneki’s work is distinguished by its artistry, and at the same time it reliably reflects the historical situation of that era, the life of the people, describes the events that influenced the national consciousness, the national essence of the Turkic-speaking peoples. Research and analysis of the conceptual basis and linguistic features of this historical text is necessary in order to understand the social existence of modern Turkic peoples, including the peculiarities of cognition of the Kazakh people.

**Key words:** Middle Ages, Semantics, Cognitive, Semiotic, Concept.

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### XI-XII ғасырлардағы жазба ескерткіштері тіліндегі сөздердің танымдық маңызы

Тіл мәселесінде тілдің тарихына қатысты зерттеулердің барлығы дерлік орта ғасыр ескерткіштеріне соқпай кете алмайды. Көнеден қалған бұл жәдігерлер тілімізді тарихи-мәдени-танымдық тұрғыдан тұтастыққа қарауға, түркі тілдерінің ортақтығын дәлелдеуге мүмкіндік береді. Тіпті, сөздердің сөздік құрамы мен грамматикалық құрылымындағы көптеген құбылыстарды жазба әдеби ескерткіштерінің тілдік деректерінен анықтауға болады. XI-XII ғасыр жәдігерліктері түркі халықтарының (қазақ) рухани кеңістігінде өшпес із қалдырған тарихи оқиғаларды, халқының тіршілігін, мәдениетін, дүниетанымын бейнелеуімен, түркі тілдерінің орасан бай мүмкіншілігін айқындап, тілдің тарихи даму барысын көрсете білуімен ерекшеленетіндігі айтылады. XI-XII ғасыр жазбаларының ақынның ішкі әлемінен хабар беретін шығармашылық жемісі ғана емес, ол тұтастай бір тарихи кезеңді, оқиғаны, сол кезеңде өмір сүрген, қазіргі түркі халықтарының этностық құрамына діңгек болған халықтың мәдениеті мен өмір сүру болмысы туралы баға жетпес байлық, ақпарат көзі екендігі дәлелденеді.

Қазіргі ғылымдағы маңызды және өзекті бағыттардың бірі – когнитивті лингвистика. Автор Ахмет Иүгінекидің орта ғасырлардағы «Ақиқат сыйы» («Правительство права») жазба ескерткішін негізге ала отырып, ұғымдардың табиғаты мен шығу тегін анықтайды. Мақалада А.Иүгнеки шығармасының тілі көркемдігімен ерекшеленетіні, сонымен бірге ол сол дәуірдің тарихи жағдайын, халықтың өмірін шынайы бейнелейтіні, ұлттық санаға, түркітілдес халықтардың ұлттық мәніне әсер еткен оқиғаларды сипаттайтыны айтылған. Осы тарихи мәтіннің тұжырымдамалық негізі мен тілдік ерекшеліктерін зерттеу және талдау қазіргі түркі халықтарының қоғамдық болмысын, оның ішінде қазақ халқының таным ерекшеліктерін түсіну үшін қажет.

**Түйін сөздер:** XI-XII ғасыр, жәдігерлік, танымдық, семантика, семиотика, концепт.

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### Когнитивное значение слов в языке памятников письменности XI-XII веков

Почти все исследования, касающиеся истории языка в языковой проблеме, не могут уйти без удара по памятникам средневековья. Эти древние реликвии позволяют рассматривать наш язык в историко-культурно-познавательной целостности, доказывать общность тюркских языков. Даже многие явления в словарном составе и грамматическом строении слов можно определить из языковых источников письменных литературных памятников. Отмечается, что экспонаты XI-XII веков отличаются способностью отражать исторические события, быт, культуру, мировоззрение тюркских народов, которые оставили неизгладимый след в духовном пространстве тюркских народов (казахов), раскрывать огромные возможности тюркских языков и отражать ход исторического развития языка. Доказано, что записи XI-XII веков-это не только плод творчества поэта, передающий его внутренний мир, но и источник неоценимого богатства, информации о культуре и быте народа, жившего в тот период, ставшего основой этнического состава современных тюркских народов.

Статья посвящена одному из важных и актуальных направлений в современной науке – когнитивной лингвистике. Автор выявляет природу и истоки возникновения концептов, основываясь на памятник письменности средних веков «Ақиқат сыйы Уважение истины») Ахмеда Иугнеки. В статье отмечается, что язык произведения А.Иугнеки отличает художественность, и в тоже время оно отражает достоверно историческую обстановку той эпохи, жизнь народа, описывает события, оказавшие влияние на национальное сознание, национальную сущность тюркоязычных народов. Исследование и анализ концептуальной основы и языковых особенностей данного исторического текста необходимо для того, чтобы понять общественное бытие современных тюркских народов, в том числе особенности познания казахского народа.

**Ключевые слова:** XI-XII век, реликвия, семантика, семиотика, концепт.

### Introduction

The question of the relationship of such concepts as language-thinking-cognition was considered in the scientific works of A.Baitursynov, K. Zhubanov, K. Kemengeruly, S. Amanzholov. For example, A.Baitursynov, based in his research on the relationship between opposite concepts, in order to determine the nature of language, systematize its role in the life of mankind, to analyze the cognitive processes of the art of words, pays attention to the concepts of dialectics in order to clarify the relationship of linguistic processes with world phenomena. The scientist divided all the objects into groups according to the signs “concrete-non-concrete”, “living-inanimate”, “berneli-bernesis”, motivating by the fact that in the surrounding world there are opposite concepts (Baitursynov, 1992: 263). The formation of this direction in linguistics is closely connected with research on ethnolinguistics. The cognitive aspect of language is considered in the works of A. Kaidar, E. Zhanpeisov, M. Kopylenko, J. Mankeeva, N. Uali, F. Sh. Orazbayeva, B. Kasym, G. Kosymova, E. Orazalieva, S. Koyanbekova, K. Zhamanbayeva and others. The worldview is most clearly manifested in the national worldview, which is closely relat-

ed to the existence of the people, their environment, the economic system, and natural phenomena.

When studying historical texts, modeling them from the point of view of concepts, it is possible to identify their integrity, interrelation and other ontological features, which means they can become documentary sources illuminating some aspects of medieval reality. The special value of the monuments of writing of the Middle Ages lies in the fact that according to these historical texts it is possible to make a linguistic picture of the world of that time. All the monuments of writing of the Middle Ages are characterized by a common theme - the spread of Islam in the Turkic world, the relationship of Turkic knowledge with the provisions of Islam, which was especially strengthened during the Middle Ages. It was also during this period, the “era of development” of Muslims, that Turkic works were created, which had no equal in the world – the Turkic civilization reached heights.

As we study the monuments of writing, new sides, new secrets are revealed, and they are no longer just a work in which the feelings and worldview of the author are expressed but become sources from which we receive information about the life of the whole society, about the historical epoch, about the civilization of nomads.

## Experiment

The main scientific works on monuments of the Middle Ages were compiled and explained by methods of generalization, sorting, interpretation, analysis of scientific concepts that have a term character, as well as comparative, historical and descriptive linguistics. The most important works that served as the basis for the article were shown as follows:

In the recently published comprehensive research work of B. Sagyndykuly “Applied text of versions of the “Respect of truth (XIII)””, the scientific description and history of the study of the saga, transcription and literal translation of three versions of the monument; explanatory dictionaries in Turkish-Kazakh and Arabic-Persian-Kazakh; dictionary-text in alphabetical order and dictionary-text in reverse alphabetical order; names of people, geographical names, devoted to the analysis of the concepts of obsolete concepts.

According to the ancient Turkic dictionary, the words in the monument were typed, compared with the etymological dictionary and the explanatory dictionary of the Kazakh language, dictionaries of the literary language, the language of medieval monuments and the continuity of the modern Kazakh language were scientifically analyzed.

The Uzbek scientist who specifically studied dastan is K. Makhmudov. In his work, the scientist identified phonetic, lexical, and grammatical features of the language of monuments, gave a description of scientific evidence, and made an Uzbek translation.

In his monographic work “Comparative phonetics of Turkic languages”, the famous turkologist M.Shcherbak proves the strict pronunciation of root words in ancient Turkic languages. If this opinion is correct, we can see that the Kazakh language is very close to the ancient ancestor language. It is a work in which valuable scientific opinions are expressed and conclusions are drawn.

A.N. Kononov in his work “Grammar of the modern Turkish literary language” reveals the features of the language and features of each monument as accurately as possible by comparing it with all the monuments of that era, before and after. According to the scientist-turkologist, the origin of modern Turkic languages, the root channel of which in ancient times appeared from one basic language. However, there is no doubt that the tribes of this period spoke a common language that was understandable to everyone, as they communicated with each other. The work best touches on the period of development and formation of monuments of the Middle Ages.

## Literature review

If we compare with the Orkhon monuments of writing, most of the monuments of writing of the Middle Ages have authors; poetic works as poetic texts have a structural and semantic organization based on certain linguistic and semiotic patterns. This organization directly depends on the pre-national linguistic traditions and the predominance of the cognitive content of “time” and “space”. Along with this, the identification of common linguistic features encoded in historical texts with the help of a certain linguistic key makes it possible to study the linguistic picture of the Turkic peoples, the civilization of the Middle Ages (Isabekova, 2012: 216).

The results of research in new areas of modern linguistics combine both documentary and theory, as a result of which a system of the process of studying the essence of language is formed. In studies on language and philosophy, inseparable concepts are considered. The American scientist, representative of generative linguistics N. Homskij believes that the study of the structure of language, based on the process of thinking, contributes to the development of the ability to use language freely and creatively, the development of thought processes (Homskij, 1992: 7).

Professor Zh. Mankeeva in his article “Cognitive foundations of the study of the Kazakh language” notes: “it is impossible to study the peculiarities of the unity of language and thinking only within the framework of traditional linguistics. A scientific paradigm is needed here – the unity of cognitive linguistics and sociolinguistics” (Mankeeva, 2001: 40). In cognitive linguistics, the linguistic picture of the world is investigated on the basis of the disclosure and cognition of concepts. The term “concept” has a very deep meaning; there are different points of view of scientists (Lee D, 2002). Some scientists (V.I. Karasik, S.A. Askold) consider it as a special term, others (D.S. Likhachev, V.T. Moskvina) compare it with the concept. Based on the concept, a person expands his knowledge based on the desire to know, see, feel; as a result, he manages to reveal the meanings of linguistic units. Larin believes that the concept is the main component of a person’s cognitive ability, an indicator of collective consciousness forming a linguistic model of the world (Larin, 1974: 20).

In Turkology, the monuments of writing of the Middle Ages as historical texts have not been studied enough. The monographs of only some scientists are devoted to the study of their linguistic features;

therefore, there are not so many points of view regarding the language of these monuments. However, the written heritage of the Middle Ages was studied by scientists in the field of literary studies, linguistics, cultural studies, philosophy, etc. (Robins, 1997). Since we consider these sources from the point of view of their language, it is necessary to name the following scientists: G.Y. Klaprot, V.V. Radlov, P.M. Melioransky, A.N. Samoilovich were the first to study the monuments of writing of the Middle Ages, E.N. Najip, A.K. Borovkov, E. Fazylov, A.M. Shcherbak continued in the Soviet and post-Soviet periods. Among Kazakhstani scientists, we note A. Kuryshzhanov, B. Sagyndykuly, A. Ibatov, R. Syzdykova, A. Kerimov, A.N. Garkovets, M. Mazhenov, K. Omiraliev, etc.

This series is being updated by researchers who have turned to the study of this problem in recent years: S. Kudasov, M. Sabyr, S. Duisenov, R. Doszhan, G. Bayaliev, etc. When analyzing the historical monument of writing "Respect of truth" as a literary text, we take into account both the linguistic aspect and the fact that this monument is a documentary source. Extralinguistic factors influence the creation of historical texts representing documentary sources. When studying an artistic and literary work from a linguohistorical point of view, this aspect becomes especially relevant, since the artistic source depicts culture and everyday life, displays the features of the social (collective) consciousness of the historical epoch being described (Sagyndykuly, 2018: 45). Without taking into account these features, it is impossible to correctly and adequately assess the lexical material and the linguoconceptual world of the author presented in it. Therefore, we can say that the monument is "Respect of truth" - a work of art of its time, which shows the life, historical events and phenomena of the Karakhanid period.

The analysis of a literary text in its relationship with extralinguistic factors is its linguohistorical interpretation, i.e. when studying a literary text, both linguistic and historical (real) concepts are taken into account. External and internal connections in the semantic structure of the word make changes in all semantic directions. This is explained, firstly, by the consistency of the language, and secondly, it is connected with the distinctive features of language units, since language is a system of language signs that are in different semantic relationships with each other. Changes in any element included in this system affect other elements of the named system.

The main category of cognitive linguistics is a concept (Croft & Cruse, 2004). It is divided in-

to several types. V.A. Maslova offers the following classification: concepts of an individual; concepts related to the age characteristics of people; national concepts (Maslova, 2001: 12). The concepts of an individual are the reference values characteristic of a certain well-known personality or reflecting the uniqueness of each author.

Concepts related to the age characteristics of people show how a person's consciousness develops with age, and how, in this regard, he perceives the world surrounding reality.

National concepts make up a group of words that characterize the consciousness and cognition of a certain people, their requests, tastes, needs, life experience, national characteristics. Along with this, each concept, in connection with the peculiarities of the development of human consciousness, social changes, consists of several levels (Friedrich & Schmid, 2006). The main level of the concept has a nationwide character, an additional level consists of concepts within the framework of their semantic branching. Each individual concept is a complex system consisting of mental complexes.

A. Baitursynov notes: "A person not only observes, expresses his opinion about what is happening in the world. At the same time, a certain mental state of a person is formed. He is upset about some phenomena, or, on the contrary, takes some as a basis, fears some, and fears some. The inner and outer world merge together and become inseparable for him" (Baitursynov, 1992: 262).

The study of the linguosemiotic space of artistic and historical texts from the standpoint of anthropocentrism opens up opportunities for comprehensive disclosure of historical and cultural information, for research in the field of linguistic cognition resulting from the fusion of linguistic and cognitive concepts in the reader's mind.

In the process of linguohistorical interpretation of linguistic units in the monument of writing "Respect of truth", one can make sure that the materials of a linguocognitive nature give a lot. According to the pragmatic teaching of Akhmed Iugneki, in order to know the meaning of linguistic signs, it is necessary to have a semiotic key to concepts in the field of cognition and mythology. The main idea of the monuments of writing of the Middle Ages is the image of Allah, the Creator of all worlds. "Respect of truth" adheres to this literary tradition of the Middle Ages and begins with the praise of Allah:

Ua, Zharatushym, seni sheksiz daripteimin.

Aldymen senin meirim-shapagatyynnann umit etemin.

Sagan layyk maktau aituga tilim zheteme?

Shamam kelgenshe ayanbayyn, magan zhardem ber!  
Zhandy-zhansyz, ushkan, zhugirgen narseler  
Senin bar ekendigine kua bolady.

Senin dara ekendigine dalel izdegen

Bir zattan myn dalel tabady (Kenshinbaeva, 2004: 47).

This historical text states that everything on earth exists and happens according to the will of Allah, and for every person, everything created by the Almighty is priceless.

In the process of creativity, the cognitive composition, which occupies a special place in the author's cognitive consciousness, is modified in accordance with his pragmatic concepts and becomes the basis for creating non-standard artistic content.

Medieval Turkic society strictly adhered to Islam, the rules of Muslim culture turned into strict laws. The rules were spread in society, according to which "one cannot prefer the benefits of that world to this world," people asked for a "long life" to accomplish good deeds. This is one of the sides of the artistic image of the world in the poet's mind, impermanent and changeable. The appearance of this idea was facilitated by the fact that in the consciousness of the society of that period there was another form of the picture of the world - characteristic concepts within the framework of a literary text were re-encoded, acquired a special form, formed in a new way.

This is confirmed by the following lines of the work:

Olini tiri, tirini oli etedi

Muny kezinde koresin, zhaksylap uk!

Bul kudirettin iesi uly bir Kudai

Olgenderdi tiriltu ogan op-onay (Kenshinbaeva, 2004: 48).

Here the peculiarities of the conceptualization of vocabulary in the author's discourse manifest themselves. The poet transforms the formed philosophical concept familiar to most into an artistic one. Akhmed Iugneki, claiming that everything happens according to the will of Allah, shows the impermanence, the imaginary nature of this world. This can be considered as a pragmatic technique to influence the reader's consciousness in order to cause a certain emotional reaction.

"Respect of truth" - historical monument of writing. At the same time, it is an artistic work whose structure is based on semiotic harmony and opposition. The artistic concept of the work is related to both the language and the text; it is adequately comprehended in accordance with the semantics of the integral text. Although the meanings of the linguistic

elements in its composition are conditional, combinations of their use in the text form new oppositions both from a linguistic and non-linguistic point of view (Sagyndykuly, 2002: 45).

In order to preserve the history of the United States in the field of semiotics, Rust is recognized by Beka as one of the most promising areas. All production, dedicated to human quality, shows the world naming of turkeys in the Middle Ages. "I don't know," he said. What is necessary to achieve a higher truth? Akhmed Iugneki, with despair, speaks about the time, about the fact that the society has spread ignorance. The author seeks humanism, kindness, kindness, honesty, education and upbringing.

Semiotic opposition manifests itself in the counteraction to subsequent considerations: education-ignorance, arrogance - stubbornness, commitment-greed, generosity-greed. Features of the conceptualization of vocabulary syncretic discourse in the semiotic aspect characterizes the poet as a native language. The ideas advocated in the fine text are pragmatic, which in turn is one of the mechanisms for translating philosophical concepts into fine.

The language of the production of A. Iugneki is remarkable, and at the same time it reflects a fairly historical date of the epochs wedding, the life of the People, describes the events that affect the national consciousness, the National essence of Turkic-speaking peoples, including Kazakhs; it promotes such considerations as "national interest", "education", "truth", "wisdom", using examples of positive and negative (knowledge and competence, good and bad, knowledge and health, youth - old age, rich-poor, son and daughter, Life-Death, joy-grief, hope - predatry, kindness-non-kindness, friend-vrag and others.) (Bayalieva, 2003: 56).

"A part of the meeting in the letter of the word "education" is currently used in its denotative significance as a reference to the spiritual sphere."

About, as the concept of "education" was touched upon in the Middle Ages, we can judge on the following steps:

I'm talking about education. "I don't know," I said.

O friend, bring yourself closer to the knowledgeable.

The path to happiness is known through knowledge.

Learn, look for the path to happiness.

An educated person is like a precious, precious Dinar,

The ignorant without knowledge – the ignorant without value (Kenshinbaeva, 2004: 50) – "here,

the content of the considered concept is revealed through the comparison of the lexicon “education”, “happiness”, “education”, “Dinar”, “unknown”, “ignorance”.

In the language of artistic poetry, the conceptual unity of the Middle Ages is used as elements of a shift in stylistic purposes to emphasize attention to the main idea, the main idea of production. “Speaking about the production of “gift of truth” (“appreciation of the truth”), it is possible to note that the text meets the words of linguocognitive units.” In the medium of semantic exchange, the author wants to give the reader the main idea – the life of the human society; in the world ahead, but in all times it is important to be educated. In order to clarify the main idea in the production, it is used to refer to the meaning of the lexical knowledge - truth - health - awareness.

With lexical and semantic points of view, it is necessary to note that in order to clarify the defined concept in a good text, words and words are used, which do not contain a certain mixed burden. In addition, to express the idea that “life is changing and unchangeable”, A. Iugneki comes to foreign markets and framed images”:

Wealth and poverty are the cause of Allah,

Don't call lack of food poverty.

“I'm sorry,” she said.

Don't overdo it. “I'm sorry,” I said.

The Prophet said that the world is sown,

This video is unavailable

The pleasures of this world are not eternal,

It is the first time in the history of the Kazakh people.

Young age, new age

The stronger, the weaker, the more power runs away (Kenshinbaeva, 2004: 54).

We see that the author uses opposite contrasting concepts, images explaining conceptual semes. It can also be said that these poems are based on antonyms and allegories. Words and phrases corresponding to the concepts of wealth and poverty; clothing and food; young and new; strength and impotence; contentment of life; happy time interact with other lexical and semantic elements and help the author to express a point of view on many phenomena of life, to reveal and show the real reality.

## Results and discussion

A. Iugneki's poems are realistic artistic poetics based on truth. Therefore, for a better perception and assimilation of poetic texts, it is important not on-

ly to know their content, but also to address extralinguistic factors, to take into account the situation in society at that time. And then it can be assumed that the concepts expressed by him in an allegorical form in his works “The benefits of knowledge and the harm of ignorance”, “Rules of tone and Discipline”, “On the changeability of Life”, “The mercy of the generous and the lack of malice of the greedy”, “Bullet wounds heal, but wounds from words do not heal”, call people to sincerity, peace and friendship, humane relationships.

A language is a sign system characterized by numerous semantic relationships. The phenomenon of semantic irradiation can be attributed to one of the manifestations of these relations in the historical poetic text. In the work “Respect of truth” the concept of “language” is used not only in its direct meaning: it acts here as a linguocognitive category, which includes a number of concepts. For example, on the basis of the concept of language, the following combinations and expressions are formed: the blood of many is shed because of the language; all the troubles are because of the language; one from the language is good, the other is bad; watch your tongue, don't talk too much; the beauty of language is truthful words.

Akhmed Iugneki dedicated works to his contemporaries. Times have passed, there have been changes in culture, history, politics, but many of the words and thoughts expressed by the poet are still relevant today, which is an indicator that spiritual values are eternal.

It should be noted that in Kazakh linguistics, the monuments of writing of the Middle Ages are objects of research, but we cannot say that all the issues related to their linguistic features have been fully studied. In our opinion, issues related to the study of the conceptual origins of these monuments require special attention. For example, if we classify the conceptual system of concepts used in the work under consideration, starting with ancient samples of ancient Turkic literature, then we can see the connection between the spiritual worldview of the Turks with the works of the author, namely, the uniqueness of the poet's language as an author of poetic texts and a publicist (Momynova, 2006: 152).

## Conclusion

As the language develops at different stages, the lexical composition of the language, on the one hand, is replenished with new resources, on the other hand, it decreases. Analyzing the documentary

materials recorded in the Middle Ages, it is possible to identify the features of that period, recreate conceptual images, and as a result get important information that existed in the knowledge system of our ancestors. And then we will get closer to the treasures that lie in the depths of history, but do not fade and do not lose their significance over time.

The invaluable value of monuments written in the Middle Ages lies in the ability to create a linguistic picture of the universe in the Middle Ages through the same historical texts. All the monuments of the Middle Ages have a common feature – the entry of Islam into the Turkic life, its subsequent intervention, Fusion and imperceptible unification of Turkic knowledge and Islamic principles, which were formed in many centuries and were firmly established in the Middle Ages. At the same time, in this era, known as the «renaissance» of Muslims in history, the Turkic world showed the high horizon of Turkic civilization, leaving unique works in the world (Isabekova, 2012: 228).

This monument is a source of information that transcends the level of inner thoughts and views of the poet, tells about a whole society, about a historical period, about the nomadic civilization. In comparison with Orkhon's writings, the author of the vast majority of monuments of the Middle Ages is known, and the cognitive content of the symbols,

which determines the structurally and semantically organized and thus organized by certain linguosemiotic laws as a poetic text, is directly dependent on methodological priorities such as «time» and «space» and pre-national linguistic traditions. At the same time, the discovery of language units encoded in historical texts through certain linguistic links allows us to determine the image of the Turkic peoples of the Middle Ages, the great civilization of the Middle Ages in the language.

Some scientists propose to reconsider the issues related to the concepts of true and fictional in the monuments of writing, in cognitive analysis, since using information about an individual or a social group, you can get a sample of the constantly changing “inner world”, get an idea of the relationships and contradictions that exist between people, about the foundations of the political and ideological system (Isabekova, 2012: 234).

Language is evaluated as a cognitive system for transmitting and receiving information. Therefore, it is important to explore and show the conceptual basis and linguistic originality of the written heritage of the Middle Ages, A. Iugneki's poem “Respect of truth”, in order to understand the social existence of modern Turkic peoples, including the peculiarities of the knowledge of the Kazakh people.

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