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THE ROLE OF COGNITIVE LINGUISTICS IN KAZAKHSTAN: CONCEPTUALIZATION AND CATEGORIZATION

From time immemorial, man deeply interacts and contacts with the environment and society, builds and adds up his certain idea of the world, forming a linguistic model of understanding and understanding of the world, which is called the picture of the world. The picture of the world is one of the component definitions that describe human being, the global image of the world and a certain vision of the world in accordance with the logic of world understanding. Learning the world, a person learns to display and also perceive in the mind the positions of a reflecting subject, which leads to the comprehension and emergence of the language model of the world, in particular the language picture of the world. By gaining experience, transforms it into certain concepts, which, logically connecting with each other, form a conceptual system; it is constructed, modified and refined continuously by humans. This is explained by such a property of the concept as the ability to variability in consciousness. Concepts, being part of the system, fall under the influence of other concepts and are themselves modified. The number of concepts and the amount of their content change over time. This article considers a number of linguistic concepts that were determined and formed during the interaction of the language and culture of the Asian linguocultural community, which represents national-cultural worldview and worldview, in general, since each civilization and social society is characterized by its own unique way of perceiving the world.

Key words: the language of the world, categorization, conceptualization, metaphor, metaphorical process.

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Қазақстандағы когнитивтік лингвистиканың рөлі: концептуализация және категоризация

Ғасырлар бойы адам қоршаған ортамен және қоғаммен терең қарым-қатынасқатүсе отырып, әлемді танудың лингвистикалық моделін қалыптастыра отырып, өзінің әлем туралы қандай да бір түсінігін қалыптастырады. Әлемнің тілдікбейнесі адам болмысын, әлемнің жаһандық бейнесін және әлемнің белгілі бір пайымын әлемнің логикасына сәйкес сипаттайтын анықтамасының бір бөлігі болып табылады. Әлемді тани отырып, адам субъектінің позицияларын бейнелеуге және санада қабылдауға үйренеді, бұл әлемнің лингвистикалық моделін, атап айтқанда әлемнің лингвистикалық бейнесін түсінуге және пайда болуына алып келеді. Тәжірибе жинақтай отырып, оны бір-бірімен қисынды байланысатын, концептілік жүйені құрайтын белгілі бір концептілерге өзгертеді; оны адам үздіксіз құрастырады, модификациялайды және нақтылайды. Аталғанконцепті санадағы өзгергіштік іспеттес қасиетімен ерекшеленеді. Концептілер жүйенің бір бөлігі бола отырып, басқа концептілердің ықпалына түседі және өздері де өзгереді. Уақыт өте келе концептілер саны да, олардың мазмұны да өзгереді. Бұл мақала ұлттық-мәдени дүниетанымы мен көзқарасын репрезентацияланатын азиялық лингвокультуралық қоғамдастықтың тілі менмәдениетінің өзара іс-қимылы кезінде негізделген және қалыптастырылған бірқатар лингвистикалық концептілерді қарастырады, өйткені әрбір өркениет пен әлеуметтік қоғам өзінің әлемді қабылдаудың ерекшелігімен сипатталады.

Түйін сөздер: әлемнің тілдік бейнесі, категоризация, концептуализация, метафора, метафоризация үдерісі.

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**Роль когнитивной лингвистики в Казахстане:
концептуализация и категоризация**

Испокон веков, человек глубоко взаимодействуя и контактируя с окружающей средой и обществом, выстраивает и складывает свое некое представление о мире, формируя лингвистическую модель понимания и осмысления мира, которое именуется картиной мира. Картина мира является одной из составляющей дефиницией, которая описывает человеческое бытие, глобальный образ мира и определенное видение мира в соответствии с логикой миропонимания. Познавая мир, человек учится отображать и также воспринимать в сознании позиции отражающего субъекта, что приводит к осмыслению и возникновению языковой модели мира, в частности языковой картины мира. Приобретая опыт, трансформирует его в определенные концепты, которые, логически связываясь между собой, образуют концептуальную систему; она конструируется, модифицируется и уточняется человеком непрерывно. Это объясняется таким свойством концепта, как способность к изменчивости в сознании. Концепты, оказываясь частью системы, попадают под влияние других концептов и сами видоизменяются. Изменяется со временем и число концептов, и объем их содержания. Данная статья рассматривает ряд лингвистических концептов, которые были обусловлены и сформированы при взаимодействии языка и культуры азиатского лингвокультурного сообщества, в которой репрезентируется национально-культурное миропонимание и мировидение, в целом, поскольку каждая цивилизация и социальное общество характеризуется своим уникальным способом восприятия мира.

Ключевые слова: картина мира, концепт, концептуализация, категоризация, метафора, процесс метафоризации.

Introduction

Strongly developing around the world, cognitive linguistics, like cognitive science as a whole, is recognized as a priority direction of world linguistic science, about which is involved in the creation in different parts of the world of a number of general associations – centers and associations of cognitive linguistics, as well as the publication of periodicals, conferences, seminars and symposia (Gizdatov, 1999: 4-15).

In the modern community, cognitive linguistics possesses an “umbrella” term, since it has a wide range of functioning in all fundamental spheres of linguistic science. Cognitive science considers issues and researches in the exact sciences and humanities as philosophy, psychology, mathematical modeling and logic, information theory. Thanks to cognitive science, we can describe a person's behavior, his cognitive activity, his information processing system and explain the complexity of this process through terms of his internal state, which are manifested externally, physically and analyzed through processing, information storing and, accordingly, information transferring for cognitive solution of problems. Kazakhstani and foreign cognitivists are convinced that language, being a

necessary instrument of human speech, is aimed at solving such problems. Referring to scientific information about the study of cognitive science, first of all, we must talk about the mind or brain of a person perceiving information from outside, processing and interpreting reality. The word meaning as a fragment of cognitive consciousness bears information about the world, thereby recording the accumulated experience of knowledge, storage and processing, and then retention in individual's consciousness. Cognitive science at the current state is considered as far-reaching science that still needs an in-depth theoretical review. At the center of cognitive science is language, as a person, increasingly acquiring knowledge, encodes and decodes information expressed by language units. Semiotics and cognitive linguistics are closely related to each other. The interaction of cognitive and semiotic approaches leads to the understanding and acceptance of reality, where human speech activity manipulates the internal cohorts of consciousness.

A great amount of researches considering cognitive linguistics and linguoconceptology have appeared in recent years in Kazakhstan, both in Russian and Kazakh environments, which certainly continue the traditions of Russian cognitive linguistics. The prerequisites for the development of cognitive

linguistics in Kazakhstan were demonstrated in the works of Kazakh linguistic science representatives as A. Baitursynov, K. Zhubanov, S. Amanzholov, E.N. Zhanpeisova, A.T. Kaydarova, M.M. Kopylenko, E.D. Suleimenova, R.G. Syzdykova and others, and the first studies had been done in regard with cognitive linguistics itself, which appeared in the middle of XIX century in Kazakhstan. Therefore, G.G. Gizdatov's thesis "Typology and Dynamics of Cognitive Models in Speech Activity" (1999) was taken as the single research in cognitive area, which was dedicated to the analysis of levels, methods, structure and dynamics of representation of knowledge in humans speech activity. (Kubryakova, 2007: 7-18).

The most significant study, which shed light on cognitive linguistics in Kazakh, is the monograph by K.A. Zhamanbayeva "Til koldanysynyn kognitivtik negizderi: emociya, simvol, tildik sana" ("Cognitive bases of the use of language: emotion, symbol, language consciousness"). The author primarily took a first step in introducing to the Kazakh reader many aspects of cognitive linguistics, including such concepts as "language model", "gestalt theory", "literary discourse", "concept" etc. (Zhamanbayeva, 1998: 137).

Zh.A. Mankeeva in the monograph "Kazakh tilindegi etnomadeni ataulardyn tanyndyk negizderi" ("Cognitive bases of ethnocultural names in Kazakh") addresses cognitive function of language in structure of ethnocultural names. (Mankeeva, 2008: 353).

Dissertation works in the field of Kazakh cognitive linguistics are presented by doctoral studies A. Islam (2004), B.M. Tleuberdieva (2006), E.N. Orazalieva (2007), B.I. Nurdauletova (2008) and others, as well as candidate dissertations A.I. Sybanbaeva (1999), B. Akberdieva (2000), M.T. Kushtaeva (2002), S.I. Zhapakova (2003), G.J. Zaisanbaeva (2004), N.N. Aitova (2005), Zh.B. Satkenova (2005), A.B. Amirbekova (2006), M.T. Kozhaeva (2006).

In Russia, the approval of the cognitive approach to the analysis of the lexical level of language was conditioned by the development of Russian linguistics in the beginning of XIX century. A.A. Potebnya, M.M. Pokrovsky, N.V. Krushevsky, G.G. Shpet, who constantly emphasized the meaning of the "human factor" in language, as well as the close connection of linguistics with philosophy and psychology, played a huge role in formation of cognitology. Scientists adhered to the opinion that semantic changes in language, i.e. the meaning of words, the

formation of new lexical units, the disintegration of words of homonyms, archaisms are the main factors in the sociohistorical development of the language. N.V. Krushevsky in his study explained the relationship of lexical units by its lexical-grammatical categories and word-forming processes, where any substitutions of words meanings should be strictly followed by general linguistic laws, and recognized reasons for diachronic changes of word denotations. M.M. Pokrovsky argued the change of words meanings due to their language development would be easily found by their synonymous units belonging to the very similar word categories.

It is noticeable to mention about G.G. Shpet who shed light on the foundation of cognitive scientific fields in the early of twentieth century. Conceptological aspect obtained the crucial role in language philosophy and linguoculturology (Shpet, 2019: 43).

But, as has often happened in Russian science, the external impetus for the development of this direction was the works of foreign classical scientists of cognitive linguistics and psychology. At the same time, the Russian version of cognitive science has acquired its differences (Vinogradov V.A., 2007: 5 – 6). By the end of the twentieth century, science and technology had become the main factor the of the civilization development, becoming one of the most important components of modern culture. It is definitely worthy to note that the basis of modern scientific and technological progress is based on an inherently false principle: the development of science should not be limited by any moral, philosophical or religious requirements. If relativism is unacceptable in public policy and economics, then this approach can often be found in scientific works on cognitive linguistics.

Materials and Methods

There are abundance of researches on cognitive linguistics who consider cognitive models, cognitive fields, its interpretation and comprehension. Human language is a vital system of signs with coding and decoding information expressed by language units through the cognitive knowledge where we see the interrelation of semiotic and cognitive approaches. Speech activity is provided by the manipulation of inner cognitive consciousness structures as mental representations.

Mostly the broadest scientific discussions of cognitive problems are searched by western scholars due to their deep interest of applied sciences, especially to the artificial intelligence, to the role of

semantic processes of coding and decoding information and releasing by the forms of lexical units. So in 1970-75s appeared the new direction in linguistics as the cognitive science (cognitive grammar) which was mentioned for the first time by the scholars D. Lakoff and G. Thompson in their investigation "Introducing Cognitive Grammar". In 1980-87s a wide range of works were published on cognitive linguistics as "Metaphors we live by" by J. Lakoff and M. Johnson (1980), "Mental Spaces" by J. Fauconnier (1985), "Fundamentals of Cognitive Grammar" by R. Lancker (1987). The first conference was held in Europe in 1989 devoted to the issues of cognitology. The results were published in the collection of works in journal "Cognitive Linguistics" which led to the establishment of the Association of Cognitive Linguists in cognitive sphere of study. Further, in 1990s the monographs as "Introduction to Cognitive Linguistics" by F. Ungerer and H.-J. Schmidt and "Cognitive Foundations of Grammar" by B. Heine were uploaded to the public.

In Post-Soviet area the crucial study on cognitive studies was marked in 1996s, when the group of scholars as E.S. Kubryakova, V.Z. Demyankov, Yu.G. Pankranz, L.G. Luzina published the "Dictionary of cognitive terms". In 1997 Yu.S. Stepanov in his "Constants. Dictionary of Russian Culture" took an attempt to characterize and systematize the Russian culture values, embedded in the permanent concepts called cultural constants as "truth", "faith", "time", "love", "home", "homeland" in conceptual linguocultural analysis. The introduction of such cognitology let us switch from traditional and form-structural tendency to the new aspects of comprehending and thinking. Cognitive linguistics as a cognitive tool allows us to perceive, comprehend, analyze and transit information. Human being perceives the reality by concepts united by conceptual fields by quantum of well-structured knowledge. Current contemporary cognitive linguistics examines the phenomenon nature, its assimilation and usage, and, also, it deeply discusses: 1) development of signs and its functioning; 2) interpretation matters (cognitive and pragmatic semantics) which is semiotics dealing with signs; 3) realities correlation with language sign.

There are two primary directions pointed out in Kazakhstani cognitive studies which elicit two typologies of units forming the conceptual system of a person: 1) the conceptual content configuration as knowledge formats (frames, categories, image schemes, frames); 2) units application of the conceptual system revealing the content specifics. As

we know, different types of knowledge reflect ethnic, cultural and linguistic concepts about the reality, a person and his spiritual world.

Considering the whole phenomenon as cognitology, we should start with the "concept" and "language picture of the world" notions. Concept is a meaningful unit of consciousness functioning through the gathering, storing and perceiving surrounding reality through the human language. Such concepts or units are used for the categories formation basis in mental operations of human consciousness (Boldyrev, 2007: 95-108).

As an example, we can use the concept of a *family* considered in different languages. Thanks to the institution of the family, a person receives social, cultural and psychological skills for communication. Since childhood he begins to acquire certain family values and qualities inherent only in his family. By coming into contact, each individual assesses and understands others in terms of those qualities and values acquired in their own culture. Therefore, the family becomes a fundamental concept that reflects the social, moral and ethical norms of a man. The study of this concept in line with cognitive linguistics and intercultural communication is very significant in determining the possibility of the structure of relationships, using spiritual values and qualities acquired throughout life. The word family has several meanings as: *oshak*, *otbasy*, *zhanuya*, *ui - ishi*, *aulet*, *urpak*, *otau*. These words have one common meaning, characterizing and associating the concept of the family, but slightly differ in their connotations. For example, *urpak* is an offspring, the generation; *otau* is a young family; *ui - ishi* describes members who are a part of the family; words *zhanuya* and *otbasy* are found mainly in literary and publicistic genres, which have colorful connotations of *unity*, *kindness*, *comfort* in the family. Since ancient times, Kazakhs have concepts of marriage and family with sacred and spiritual values, so, for example, *otasu* is explained by the importance of getting married, creating *a family, living together*. Thus, in the Kazakh language the concept of the family describes social relations in the family, its unity and high spiritual values.

Concepts, transformed into certain logical values, are constructed, modified and studied by a person throughout his life, thereby linking values into certain groups. They can change over time under the influence of other concepts and, often as part of the system, they can change themselves. The principle of human logic is responsible for the sequence of construction of the conceptual system in the hu-

man consciousness. The definition, the construction of new concepts, based on existing ideas, provides the property of the concept, of logical transition to another concept or the introduction of new abstract concepts into the conceptual system of a person. Such concepts are perceived by a man through language. There are non-verbal and verbal stages of the formation of such abstract concepts in the human mind, which are carried out by such properties as variability and logic. The property of variability is manifested in the accumulation and acquisition of experience or new knowledge, and logic is the process of sequentially building a conceptual system in a person's mind.

In fact, the term “picture of the world” is borrowed from the natural sciences, but later this phenomenon received wide coverage in cognitive linguistics in the study of primary and secondary modeling systems of language and myth, religion, painting, etc. Each person has his own picture of the world, the reality of human consciousness, world-view, views, concepts that have developed into one whole picture of perception and sensation in human consciousness. The picture of the world is formed in any person based on the study and acquisition of human ideas about the world around him. Mental images and phenomena are presented in the human consciousness in the form of concepts, conceptual fields, systems of values and systems of images.

Human language, as a powerful tool of the cognitive process, underlies the construction of perception and knowledge of reality. The language picture of the world is perceived by individual and social consciousness, as well as by universal, national and personal characteristics. The conceptual picture of the world is perceived in different ways, based on diachronic and synchronic development, i.e. in different eras they can be different.

In linguistics there are types of paintings of the world. These include the language picture of the world, the linguistic picture of the world, the language picture of the world, the national picture of the world, the conceptual picture of the world. The language picture of the world is more subjective in the perception of the world, and the conceptual picture of the world is perceived equally for different people since people have a single mindset. Language units, expressed at different levels, can operate both in the language picture of the world and in the national picture of the world. Such studies allow us to talk about the language picture of the world, about the language representation of the world or about the language model of the world.

Literature review

In cognitive linguistics, concept words, combined by one semantic field, convey information about validity, value associations, norms of behavior, ethics and etiquette in general are expressed in the meanings of lexical units. Concepts are one of the main components of the formation of the language picture of the world, where each lexical unit has a certain conceptual content. Along with the concept of the language picture of the world, there is also the core of the language picture of the world, where it represents a universality, the content of which consists in universal conceptual categories of time, quantity, space. The linguistic picture of each people is determined by the national-specific properties of the individual, belonging to one ethnocultural community (Black, 1962: 22).

Since language is the primary element of culture and its most direct expression, the condition of faith as a pledge of national prosperity and salvation is most clearly reflected in it. A language picture is a separate understanding and vision of any person that arises in the mind of a person, expressed by a form of lexical content of a word. It reveals, clarifies, makes the national-specific features of the perception of the people colorful and represents a huge arsenal of accumulated human experience. It is determined by the cultural, geographical, historical factors of the objective world. The fundamental role of the word, language, and speech in human life was guessed even in antiquity, where the Greek word “logos” meant both the word as such, and thought, and God. But the Word actually appeared to us of Divine significance only in the Holy Revelation, in the Gospel of John – in his very first verse: “In the beginning was the Word, and the Word was with God, and the Word was God”. Thus, the Russian and common Slavic history and culture began, opened, self-confirmed and is being accomplished now by the Divine Word of Revelation, and our loyalty to him is the pledge of spiritual and moral salvation and material prosperity. Saints Cyril and Methodius created the Slavic writing and Slavic oral speech for liturgical purposes. The modern Russian language, as the direct heir and successor of the Cyril and Methodius work, is initially programmed for spirituality as such (Molchanova, 2005: 23-37).

The language picture of the world could be split up into two types – common and scientific. These two types are quite different and the discrepancy would be caused by the processes of science development.

When we deal with the concepts, the language is not only increases or develops new knowledge, it also captures knowledge existed before among native speakers. Language itself possesses the vital knowledge about the humankind, nature and the place of a human in it; however he is not always aware of linguistic material used in his everyday life.

Let's give two more examples: in the expression to *shoot from a cannon*, we do not notice the metaphor of an arrow: to shoot – letters. “to shoot an arrow”; the verb to nurture (“educate”) goes back to cooking. All this indicates a change in the conceptual grid over the period of the people's existence, the concepts (cells) of which the native speaker operates in his knowledge of reality (Kolesov, 2003: 350-351).

Language means of expressing words are conventionally fixed at the synchronic stage of language development since the language reflects the special national specificity of a certain language, that is, as a mirror of the language which reflects the integral state of society. The language, being laconic and flexible, always adapts to the externally changing living conditions of the people, their rules and attitudes. Lexical composition and phraseology are reflected in the language in a certain era, thereby reflecting the content of the culture of this community.

However the noticeable feature of contemporary language picture of the world is the capability of re-adjusting rapidly. An outstanding scientist E.S. Kurbrykova has released five main features which have been determining its current form:

1) It is a switching of naive model of language picture to the more complicated one appeared under the progress of science development and occurrence of hi-tech technologies. Due to it we are faced to the great amount of language realities which hadn't been before. The world is appeared as a realization of vast kinds of language pictures;

2) As a consequence of the introduction into our everyday life of a variety of worlds (including those different from everyday — virtual, fantastic), redistribution of functional loads in such traditional methods of nomination (i.e. naming) as semantic derivation (i.e. changing the meaning of a word), borrowing, the formation of several word names and different aspects of word formation itself;

3) The increasing role of the usage of secondary meaning words in the vocabulary of determined language. These lexemes are still existed in the language, but we use them for the renaming of a new phenomenon. The constant change of naming meth-

ods within the range of their usage and possessing the peculiar place of each word among the new lexemes;

4) Enlarging emotive-expressive vocabulary of new words which are caused to occur naming not only the structures of knowledge, but also the primary meanings surrounded by the society.

5) The extreme complication of the image of the world and, as a consequence, the representation of the world through complex systems and domains of designations, as well as through the most complex networks of connections between them.

6) Crucially increasing the word-stock of any language under the some linguistic conditions resulted by the appearance of foreign lexicon, i.e. borrowings and loan words. In fact, with the development of technological era and economic rise, we are opposed to the natural and obvious processes as new phenomena appearance in languages, for example: the economic term *stagnation* means *застой, стагнация*. These two given terms could be used in speech (Gelyaeva, 2002: 46).

There is the term “resemantization” in modern linguistics which is considered within the appearance of changes in our society. “Language rebirth processes” phenomenon is being distinguished by the liberation of meanings of the words from semantic substitutions with their original meanings as an example of *faithful – church ministers who are faithful to God, piety, charity, pride* where the liberation of words from the language cliches of the previous era are taken as *goodwill, wise policy* (Vorkachev, 2001: 64-72).

Results and Discussion

Language, being the main instrument of human speech, helps us in mastering and understanding the objective world. It is through language that a person processes, sums up, generalizes all the knowledge gained about the world and about reality, thereby combining them into certain concepts. Such ideas about reality are called myrrh painting. The picture of the world, which consists of individual concepts of representations, is in itself a complex characteristic, so in cognitive linguistics we observe such linguistic concepts as the conceptual sphere, the conceptual field. Throughout his activity, a person acquires such abstract concepts, in the form of the content of acquired experience, knowledge (Vendina, 1998: 67).

Talking about concepts, we could say that they have a narrower idea characterizing the unique phe-

nomenon by categorizing it, but the concept of given exact phenomenon provides the general idea, which is usually defined and have a definition. Concept is the result of perceived worldview and scientific assessment.

Conceptualization and categorization as the key tools of cognitology made up by concepts due to the perceiving and reflecting accumulated mental knowledge on our world. Reflecting national-cultural features, worldview and world vision, character, national code through our language, we are increasingly enriching our scientific potential, thereby gaining more scientific experience. Conceptualization and categorization of phenomena represent different characteristics of classifications, for example, conceptualization is aimed at understanding one linguistic phenomenon, that is, constructing properties, objects leading to the definition of a specific taken object in the form of concepts. Categorization is the separation into large groups, combined according to the similar features of objects (Dmitrovskiy, 2007: 37).

The categorization due to its development tends to update, reborn, change and generalize. It could be supplemented throughout our life since human scientific experience and consciousness about surrounding world is firmly growing. We cannot specifically store each representation in our heads, so we try to combine them into one group, category, schemes. For example, the idea of a *flower* bears a more generalized characteristic, we define it into all kinds of categories of a flower: family, color, group, etc. So, categorization is the separation of one linguistic phenomenon into classes of similar objects that exist in world.

Conclusion

Coming to the conclusion we share our opinion with other scientists who deals with cognitive linguistics about how concepts are formed in humans, the main characteristics of their occurrence can be distinguished by: 1. Sensual perception of reality, 2. Theoretical and experimental activity, 3. practical activity, 4. Cognitive activity, i.e. cognitive comprehension, 5. Thought activity (Pimenova, 2007: 237-246).

Categorization process of the concepts means splitting them into the categories subdivisions and objects attributions which are the crucial function of human consciousness, i.e. the individual cognitive activity. That's why categories in cognitive linguistics characterized in static, but the categorization is fully dynamic (Sitnikova, 2003: 286-287).

With the expansion of vocabulary in each language, we also notice an increase and content in the concepts of the idea of reality. In cognitive linguistics, there is the concept of the kernel of the concept, where the semantics of values are expressed and interpreted by its components. They are called mental areas of the concept, describing more specifically, definitely the main characteristics of this phenomenon (Cambridge International Dictionary of English, Cambridge, 1998).

In our theoretical review, we tried to take a deeper look at the concepts, their main provisions and categories. How they are used in cognitive linguistics. We have a lot to study about cognitive linguistics, which needs a wide scientific and theoretical supplementation.

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Date of receipt of the article after correction: September 13, 2023.

Accepted: February 28, 2024.