

Торайғыров университетінің
ҒЫЛЫМИ ЖУРНАЛЫ

НАУЧНЫЙ ЖУРНАЛ
Торайғыров университета

**ТОРАЙҒЫРОВ
УНИВЕРСИТЕТІНІҢ
ХАБАРШЫСЫ**

Филологиялық серия
1997 жылдан бастап шығады



**ВЕСТНИК
ТОРАЙҒЫРОВ
УНИВЕРСИТЕТА**

Филологическая серия
Издается с 1997 года

ISSN 2710-3528

№ 4 (2022)

Павлодар

**НАУЧНЫЙ ЖУРНАЛ
ТОРАЙГЫРОВ УНИВЕРСИТЕТА**

Филологическая серия
выходит 4 раза в год

СВИДЕТЕЛЬСТВО

О постановке на переучет периодического печатного издания,
информационного агентства и сетевого издания

№ KZ30VPY00029268

выдано

Министерством информации и общественного развития
Республики Казахстан

Тематическая направленность
публикация материалов в области филологии

Подписной индекс – 76132

<https://doi.org/10.48081/HXDG5690>

Бас редакторы – главный редактор

Жусупов Н. К.

д.ф.н., профессор

Заместитель главного редактора

Анесова А. Ж., *доктор PhD*

Ответственный секретарь

Уайханова М. А., *доктор PhD*

Редакция алқасы – Редакционная коллегия

Дементьев В. В., *д.ф.н., профессор (Российская Федерация)*

Еспенбетов А. С., *д.ф.н., профессор*

Трушев А. К., *д.ф.н., профессор*

Маслова В. А., *д.ф.н., профессор (Белоруссия)*

Пименова М. В., *д.ф.н., профессор (Российская Федерация)*

Баратова М. Н., *д.ф.н., профессор*

Аймухамбет Ж. А., *д.ф.н., профессор*

Шапауов Ә. Қ., *к.ф.н., профессор*

Шокубаева З. Ж., *технический редактор*

За достоверность материалов и рекламы ответственность несут авторы и рекламодатели

Редакция оставляет за собой право на отклонение материалов

При использовании материалов журнала ссылка на «Вестник Торайгыров университета» обязательна

<https://doi.org/10.48081/LPQZ3711>

***M. V. Pimenova¹, G. Zh. Iskakova², T. B. Zhunussova³,
D. S. Ryspayeva⁴, L. E. Dalbergenova⁵**

¹International Humanitarian University
named after P. P. Semyonov-Tien-Shansky,
Russian Federation, St. Petersburg
^{2,3,4,5}Sh. Ualikhanov Kokshetau University,
Republic of Kazakhstan, Kokshetau

INTERPRETATION OF THE CONCEPT «GOODNESS» IN FOLK TALES OF KAZAKHSTANI PEOPLE

The study is dedicated to the analysis of the peculiarities of a child's linguistic worldview and values formation through fairy tales. The aim of the study is to identify the linguistic units representing the nominative field of the concept «Jaqsylyq / goodness», on the material of fairy tales. The algorithm used by the authors to determine language units is based on the analysis of lexical, morphological, stylistic and textual levels that verbalize the concept in fairy tales. This approach is based on the integration of methods of cognitive and linguocognitive analysis and associative experiment. The research materials are the fairy tales from the book «Folk Tales of Kazakhstani People». Also, in the present research interrelationships of linguistics, cognitive linguistics and culture, different points of view of scientists on the term concept are considered. The description of the concept «Jaqsylyq / goodness» is based on the analysis of the dictionary entries that revealed its conceptual content as a whole. The concept was analyzed in fairytales, which allowed to see the reflection of national reality through language. The formation of the concept in the linguistic consciousness was revealed on the basis of the associative experiment with the concept «jaqsylyq/goodness» and on the results of the analysis of the vocabulary of 10–11 year-old schoolchildren. The results of the research work may be used in the field of cognitive linguistics, cultural linguistics.

Keywords: fairy tales, linguistic image of the world, method of linguocognitive analysis, method of associative experience, concept of «goodness».

Introduction

Folk literature is very important in studying the philosophy, history, culture, mentality and language of a nation. Folkloric texts are the basis for the research of various linguistic disciplines: language history, anthropological linguistics, sociolinguistics, psycholinguistics, national linguistics and cultural linguistics. Folklore reflects the nation's cognitive image of the world through the language. A fairy tale is known as a genre of interest to researchers due to its features such as narration, content (meaning) and imagery. These features attract the attention of specialists in the field of cognitive linguistics. In a fairy tale, at the intersection of culture and language, the way of thinking of a large national group of people is objectified; the mechanism of formation and development of mental images (concepts) of collective consciousness is clearly visible. The collective consciousness of people is a set of dynamic thinking units in constant interaction as a form of representation of reality. These linguistic units are concepts. In a fairy tale, concepts have an additional function, that is, they do not only show the object, but also show the result of its transformation from an object of real reality to an object of fictional reality (fantasy).

Materials and methods

Since the analysis of fairy tales was carried out in the research work, the method of complex analysis of the text was used, i.e. descriptive, method of cognitive analysis. A descriptive-analytical method was used to study the linguistic literature on the research problem, to sort out the opinions of scientists and draw a conclusion. Also, the cognitive method used during the study of the text made it possible to identify the information and hidden thoughts behind the text.

Description of the content of the concept is usually carried out using the method of linguocognitive analysis, which uses two main approaches: logical and semantic-cognitive. That is, the research first begins with the analyzed concept, identifies all linguistic means that represent it, and then analyzes them. Secondly, in order to determine the semantic content of the concept, it is intended to analyze the contexts of its use. These two approaches complement and expand each other's capabilities. We can analyze the linguistic and speech objectivity of the concept by describing the lexical-semantic paradigmatics and syntagmatics of the word called «concept». Also, sorting of theoretical materials, working with dictionaries, and associative practice methods are used in the research work.

The aim of the article is to consider the concept of «goodness», which is objectified and often used in the texts of the Kazakhstani ethnicities' folk tales. The research material is the fairy tale texts from the book «Folk Tales of Kazakhstani People» [1].

Results and discussion

In modern linguistics, conceptual studies are actively conducted in two main directions – cognitive linguistics and linguistics. Many conceptual studies and theoretical principles, cognitive linguistics, and linguistic studies demonstrate that linguistics is heading in an anthropocentric direction. One of the main problems of cognitive linguistics is cognitive meaning. The meaning of linguistic units is studied in connection with the human thinking system. The main concepts that are emphasized in this direction: world image, linguistic image of the world, world model or cognitive model. Cognitive meaning is considered as cognitive information transmitted through language. Cognitive semantics is a science that studies the conceptual knowledge in the human mind, which is created through language, through the cognitive model. Linguistics is a science that emerges from the junction of linguistics and cultural studies, and studies the categories of folk culture reflected and fixed in language from the point of view of linguistics [2, p. 28]. Linguistic studies use language to investigate laws of social, cognitive, ethical, aesthetic, political, moral, spiritual, and domestic spheres with national character. Linguistic studies aims to recognize the expression of national identity in language, language facts, and spiritual culture of the people through cognitive, ethical, aesthetic categories, and to determine their function and place [3, p. 19].

The research subject of cognitive linguistics is a cognitive concept, and the research subject of cultural linguistics studies is a cultural concept.

Analysis of the definitions [4, p. 251], [5, p. 14], [6, p. 56], [7, p. 24], [8, p. 19], [9, p. 24] of the term “concept” shows that concept is directly related to thought and logic, defines the things and phenomena of existence in a general way, and is a phenomenon related to cognition. Linguistic units allow us to see and describe the representative basis of a certain concept in the structure of the text as a whole.

The works and discoveries of such scientists as A. Kaidar, N. Vali, Zh. Mankeeva, G. Smagulova, B. Nurdauletova, G. Sagidolda in Kazakh linguistics and V. A. Maslova, F. de Saussure, E. Sepir, V. N. Telia, A. P. Babushkin, V. I. Karasik, V. V. Kolesov, M. V. Pimenova, Z. D. Popova, G. G. Slyshkin, I. A. Sternin et al. etc. also can be mentioned. Cognitive linguistics is the leading direction of the functional paradigm of the present period, establishing a connection between language units, signifiers, and mental features. Researcher V. A. Maslova divides concepts into personal concepts, concepts related to people’s age characteristics and national concepts [10, p. 41], R. M. Frumkina distinguishes concepts in the language system into universal concepts and concepts of national-cultural significance [11, p. 3].

During the analysis of coded images as a linguistic and cultural phenomenon, important factors – traditional positions, customs, and rituals – stereotyped in the consciousness of the national collective should be taken as a basis. Traditional positions marked in language and consciousness is considered to be the cultural ideals of national life. Although the language is coded differently, behind it lies the mentality of the people and their true outlook on life.

The most interesting linguistic material for the study of the concept, in our opinion, is fairy tales. A fairy tale, as one of the main genres of oral folk art, shows and allows one to feel the essence of common human values and common life experience. Concepts related to the moral and ethical evaluation of a person occupy an important place in the mind of the Kazakh people: «truth», «lie», «goodness», «badness», «work», «destiny» and others. In this article, we will consider the concept of «goodness», which is widely reflected in folk tales.

An important component in the description of concepts is to refer to dictionaries that allow forming a concept and understanding of its semantic content as a whole.

Dictionaries define «good» and «goodness» as follows:

Good – adjective

1. Pleasant, positive, kind. *Ol Sharipaga en jaksy, en asyl syrlaryn shertedi* (T. Akhtanov, Boran).

2. A good, virtuous [person] with abundant moral qualities. *Jaqsymen joldas bolsan, jetersin muratqa, jamanmen joldas bolsan, qalarsyn uiatqa* (Kazakh proverb).

3. A strong man of the old village, an aristocrat. *Eldin jaqsylary tegis jinaldy, bitimge biler kiristi, kajylar bas kosty* (H. Yesenzhanov, Ak Zhayik) [12, p. 549].

Goodness -noun

1. Good deed, grace. *Lazzat onyn sol jaqsylygyn omir boiy umytar emes* (T. Akhanov Boran).

2. A quality in a person or thing. *Sol aitqandai, kutaptyn jaqsylygy, jamandygy oz aldyna* (S. Seifullin, Shyg.) [12, 550 p.].

Goodness – good in the broadest sense of the word, an expression of value that expresses the positive meaning of something in relation to a certain standard or this standard» [13, p. 675];

Goodness is a good, useful deed, beneficence, charity, kindness, charity, spiritual wealth, wealth, property» [14, p. 99];

Goodness is good, useful, the opposite of evil; [15, p. 137];

Goodness – 1. in material sense, property or wealth, gift, special property; 2. a good, honest and useful deed in the spiritual sense, a deed that requires duty as a human, civil, family person; against evil and evil» [16, p. 443];

Looking at the list of synonyms for the lexeme «Goodness,» we find: *Jaqsylyk, meirbandylyk, qaiyrymdylyk, raqymdylyk, meirimdulik, imandylyk*. Being kind to someone, taking care of someone [17, p. 399].

In the phraseological dictionary of the Kazakh language, the lexemes «good», «goodness» can be found in the following regular phrases: *Jaqsy aty keledi* – Fame and praise will be yours. *Jaqsy-jamandy ajyratty* – He knew the place of death, he knew right and left. *Jaqsy jatyp, jaily turynyz* – A wish saying when you fall asleep, before going to bed. *Jaqsy it olıgın korsetpeidi*. – He does not insult anyone, he does not make eye contact and goes aside. *Jaqsy korındı* – smeared, flattered. *Jaqsy soz – jarym yrys*– A pleasant word does not help the soul. *Jaqsylygyñ aldynnan shyqsyn* – May the good deeds you do to others come back to you. *Jaqsynyñ şarapaty* – Benefits, help, and charity of a good person. *Jaqsysyn asyrdy, jamanyn jasyrды* – He protected his honor in front of the public and other phrases [18, p. 228–229].

Analyzing the data in the dictionaries, the lexeme «goodness» is a morally correct, useful, good, pleasant thing; we can conclude that it means something that gives people hope, freedom and happiness.

This concept is reflected in the text of the fairy tale through linguistic tools, including lexical, morphological, stylistic and textual tools. Taking into account the field structure of the concept of «goodness», we decided to consider its linguistic representation.

The core of the concept for «Goodness» is formed by the lexeme «good». The lexeme «good» appears 39 times in the book «Folk Tales of Kazakhstani People» (34 folk tales), which is used as the analysis material. At the lexical level, the units that make up the field of the concept of «Goodness» are mercy (6), joy (10), trust (5), friend (32), concern (7), gratitude (6), forgiveness (5), love (5), a total of 76 language units are found.

At the morphological level, the following language units are used to describe the field area, nouns: kindness (6), charity (2), faith (5), joy (10), hope (1), laughter (2), friend (32) comrade (10), work (5), knowledge (4), mind (7), life (20), flame (5), warmth (2); adjectives: kind (3), kind (7), beautiful (15), smart (12), honest (14), cheerful (3), many (74), happy (5), confident (3), special (3) and verbs: thank (6), rejoice (3), rejoice (1), love (15), forgive (5), worry (2), love (5), live (31). Considering the frequency of use of words, nouns are used more than adjectives and verbs in describing the field area of the concept of “goodness” at the morphological level.

At the syntactic level, free phrases, phraseological units or whole sentences are used to describe the field of the concept of «goodness». For example: *Kuanyshtan tobesi kokke zhetti* («Two neighbors» Azerbaijani folk tale); *Kozderi ottai jandy* («The most precious» Russian folk tale); *Bakytty omir suripti* (a folk tale from

the «Broom is a genie»); *Zulym aidahardy zhenip, bakytty da bayandy omir surdi* (Mongolian folk tale «Old Man Dalantay»); *Bakyttyn kanattary kustardyn kanattaryna kustardyn kanattarynan kem emes* («Andrey the smartest of all» Belarusian folk tale); *Zulymdyk arkashan oz jazasyn alady, al meyirimdi ister ushin adamdar arkashan sauap alady* (Turkish folk tale «Sedef Sister»); *Jaksylygyn bagalau* (Azerbaijani folk tale «Two neighbors»); *ashuy tarkau, kek saktamau* («How was Se Dong related to the king?», a Korean folk tale).

At the textual level, the symbol of «goodness» is reflected through fairy tale characters. For example, in the Kazakh fairy tales «*Aldar Kose*», «*Kojanasir*», in the Russian fairy tales «*Ivanushka*», «*Marya Tsarevna*», in the Bashkir folk tale «*Yuldybay*», in the Armenian folk tale «*Arev and Krag*», in the German fairy tales «*Dwarves*», in the Korean fairy tale «*Se Don*» and others.

The antonym of the lexemes «good», «goodness» is «bad», «evil», «evil». In fairy tales, good and bad, heroes and villains are parallel. In all fairy tales, good triumphs over evil and the story ends with happiness. The triumph of good over evil in various folk tales demonstrates that people reflect the collective moral and aesthetic values. The following examples prove it (1), (2), (3), (4), (5):

(1) «*Jigit gusliunde oinap edi, khalyq bi bilep, tıptı it pen mysyq ta bilep ketedı. Al jigit bolsa, qaraqsy bir qap altyndy özi berip, öz kınäsın moınyna almaıynşa, guslımen oınauyn toqtatpady. Soıtıp, dırmenshını bosatyp, karakshyny darga asady*» («*Siqrly gusli*» Ukrain folk tale).

(2) «*Sol uaqyttan beri maishabak Baltyq tenızınin hanshaiımy atanyp, al kambala bolsa, ozınin aljapqyshyn kiip, qyzganyshıtan auzy kisaiyp kalypty*» («*Maishabaq pen Kambala*» Polish folk tale).

(3) «*Soıtıp, qyryq kun, qyryq tun toıladı. ogei shesheshın, iagni qara uazırdın qyzın qyryq bolikke bolıp tastapty. Zulymdyq arqaşan oz jazasyn alady, al meırimdı ister ishın adamdar arkashan sauap alady*» («*Sedef qaryndas*» Turkish folk tale).

(4) «*Qumyrsqa bidaidyn barlygyn ambarga tasyp, toq bolyp omir suredi. Al erınshək tulkinın qys boiy qarny ash bolyp otedı*» («*Tulki men qumyrsqa*» Kirgiz folk tale).

(5) «*Aidahar tasty ozine bailap, teñizge kirdı de, suga batyp ketti. Osylaısha, Dalantai jane onyn agalary – Tonti, Binti, Hanti, Tanti jane Unti – zulym aidahardy jenip, baqytty da baiandy omir surdı*» («*Qart Dalantai*» Mongol folk tale).

It was mentioned above that in V.I. Dahl's explanatory dictionary, the concept of «goodness» is used in the sense of «property or wealth». However, this meaning is not used in the description of the concept of «goodness» in the texts of the fairy tales. The moral meaning of the said concept is mainly expressed in the following: «Wealth should be collected in an honest way» (Azerbaijani folk tale «Two Neighbors»).

So we defined linguistic units that describe the core and field area of the concept of «goodness» (at the lexical, morphological, syntactic and textual levels). The conceptual core of the concept of «goodness» is the lexeme «good». In the semantic field of the concept symbols of kindness, trust, joy and friendship were placed. In the near periphery there are tokens of gratitude, companionship, work, life, loyalty, and knowledge, while in the far periphery there are tokens such as warmth, enthusiasm, passion, hope, and laughter.

The analysis of these representatives shows not only the linguistic image of the concept of «goodness», it allows us to form a conceptual approach to the evaluation and acceptance of folk moral values inherent in the collective linguistic consciousness, as well as to preserve national culture and pay attention to it through the rich language tools found in folk oral literature (including fairy tales).

Associating is a mutual connection of two different cognitions (realized through the abilities of feeling, understanding, thinking and imagining). Although this concept appeared in the time of Plato and Aristotle, the scientific name «association» was introduced by J. Locke in the 17th century. Association is a connection between a known object or phenomenon based on personal subjective experience. From the associative experience, the subject's acquired culture and life experience are observed. Closely related to the concept of association is the concept of associative field in science. The associative field is «a set of linguistic units, conceptual, material and functional similarity defining phenomena united by the commonality of content. It is understood as the transmission of associated words, supporting words» [19, p. 183]. The associative field of any lexical unit is closely related to the linguistic image of the world. Therefore, the analysis of the composition of the associative field paves the way to obtaining a lot of information from the worldview, psychology, way of life, and traditions of the nations. Recently, *associative experience* has been widely used in linguistics and psychology. It has its own research procedure. The final product of psycholinguistic associative practice is a *set of associates*. It is adjusted according to the degree of frequency. Associations are the first mental signals that appear in the human mind when recognizing the world.

An associative experiment on the concept of «goodness» was conducted to determine the range of words in the vocabulary of 10–11 year-old schoolchildren, and create a set of associates to determine the concepts and concepts formed in their linguistic minds. The goal of the experiment is to compile a set of associates for the concept of «goodness». Before conducting the experiment, the experiment participants were familiarized with the research work through an information agreement and obtained their written consent to participate in the experiment. 21 schoolchildren aged 10-11 took part in the experiment.

As an additional task, children were asked to read the Turkish folk tale «Sedef Karyndas». After they got acquainted with the text of the fairy tale, they were asked to describe «goodness» in five words. There were children who answered with six or seven words instead of five, regardless of the conditions of the experiment. All the answers were taken into account. The examination of the results of the associative experiment obtained with the participation of schoolchildren is as follows (Figure 1): kindness – 19, mother – 13, loyalty – 12, orphan girl – 12, kind deeds – 12, cleanliness – 11, joy – 8, three birds – 8, beauty – 7, brothers – 7, seven Saints – 5, magician – 4, reward – 2.



Figure 1 – A set of associates related to the concept of «goodness».

As we can see, according to the fairy tale line related to the concept of «goodness», schoolchildren first of all mentioned the word «mercy». At the beginning of the fairy tale a kind mother is described. That is why 13 respondents associated goodness with their mother. After that, the schoolchildren mentioned «loyalty» of the orphan girl to her brothers, the joy of meeting her brothers. The children, who noticed that the orphan girl fell into the healing lake with the words «purity, whiteness» and the black spot on her forehead disappeared and became beautiful, connected goodness with the symbols of purity and beauty. As a result of the experiment the range of words in the vocabulary of 10-11-year-old schoolchildren connected with concept “goodness” was determined.

Conclusion

A fairy tale is a multidimensional phenomenon of human culture, its compositional-plot nature. It is different from other genres in terms of conveying a

certain idea to the addressees, in terms of the variety of its functions, and in terms of the variability of its addressees. In a fairy tale, various situations that occur in everyday real life are described, and in the interpretation of its main idea, it appeals to the imagination of a listener or reader, and tries to convince the reader that the story being told is real. After all, one of the main tasks of a fairy tale is to explain the phenomena in the environment.

Another feature of a fairy tale is that it is always connected with reality, and it is the basis for the ideological content, language, plots, motives and images of the fairy tale. The text of fairy tales shows the way of life, national characteristics, traditions, national values, working conditions, natural conditions, and sometimes even political conditions of a certain people. For example, in fairy tales about animals, there are foxes, bears, rabbits, wolves, cats, mice, etc. characters are used. And each of these characters has their own place in the fairy tale, their own image and personality.

The cognitive and educational value of a tale cannot be overemphasized. Fairy tale characters are conditionally divided into two groups: positive and negative. A positive character is a person (in some cases an animal/plant or plant) who extols goodness, justice, and good qualities. A good character usually overcomes evil, cruelty and injustice in a fairy tale. The image of the «savior hero» can be found in most folk tales.

In the present research work linguistic units that express the concept «goodness» at the lexical, morphological, stylistic and textual levels in fairy tales were analysed. Based on explanatory, phraseological, and synonym dictionaries, the semantic field and core of the concept «goodness» were studied. Although it is stated in the dictionary data that the lexeme «goodness» is also used in the sense of «property or wealth», it was found that this meaning is not used in the description of the concept of “goodness” in the fairy tale texts. In fairy tales, the moral value of this concept is mainly taken into account. Using the method of linguocognitive analysis, the field of the concept of «goodness» was defined. The field of the concept «goodness» is formed by the lexemes «good deed», «kindness», «joy», «friend», «faith», «heart», «hope», «hard work». we came to the conclusion. In accordance with the results of the associative experiment, it was revealed that the concept «goodness» is formed in the linguistic worldview of children.

The results of this research work can be used in cognitive linguistics, research in the field of linguistic and cultural studies, as well as in the study of individual concepts. The scientific article was prepared within the framework of the implementation of the project «Multicultural space: study of the folklore of the people of Kazakhstan» under the budget program «Grant financing of young scientists on scientific and scientific and technical projects for 2020-2022» of IRN «AP08052732».

References

- 1 **Ryspayeva, D. S., Borgul, N. M., Astafieva, Yu. V., Ashimova, A. K., Ahmetova, G. S., Iskakova, G. Zh.** Qazaqstan halqy ertegileri. Skazki narodov Kazahstana. [Folk Tales of Kazakhstani peoples] [Text] – Kokshetau, – 2020. – 274 p.
- 2 **Alimzhanova, G. M.** Sopostavitelnaya lingvokulturologiya: vzaimodeistvie yazyka, kultury i cheloveka. Monografiya [Comparative linguoculturology: the interaction of language, culture and a humanbeing: Monograph] [Text] – Almaty, – 2010. – 319 p.
- 3 **Karasik, V. I.** Yazykovoi krug: lichnost, koncepty, diskurs [Language circle: personality, concepts, discourse] [Text] – Volgograd : Peremena, 2004. – 477 p.
- 4 **Salqinbay, A., Abaqan, E.** Lingvistikalıq tusindirme sozdik [Linguistic Explanatory Dictionary] [Text] – Almaty : Sozdik-Slovar, 1998. – 304 p.
- 5 **Aldasheva, A.** Madenietaralıq kommwnikaciya jane audarma maseleleri [Intercultural communication and translation issues] [Text] // «Til jane Jahandanu: bugini men bolaşaq» atty halyqaralyq qylymi teoriyalıq konferenciya materialdary. – Almaty : Arys, 2008. – P. 3–16
- 6 **Islam, A.** Ultyyq madeniet konteksindegi dunienin tildik sureti: Fil.gyl. dok.dis. [Language picture of the world in the context of national culture] [Text] – Almaty, 2004. – 340 p.
- 7 **Popova, Z. D., Sternin, I. A.** Yazyk i natsional'naya kartina mira [Language and national picture of the world] [Text] – Izd.3., pererab. i dop. Voronezh: «Istoki», 2007. – 61 p.
- 8 **Stepanov, Yu. S.** Konstanty : Slovar' russkoj kul'tury: Opyt issledovaniya [Constants: Dictionary of Russian Culture: Research Experience] [Text] – Moscow : Shkola «Yazyki russkoj kultury», 1997. – 824 p.
- 9 **Boldyrev, N. N.** Kognitivnaya semantika: kurs lekcii po anglijskoj filologii [Cognitive Semantics: Lecture Course in English Philology] [Text] – Tambov: Izd-vo TGU im. G. R. Derzhavina, 2002. – 123 p.
- 10 **Maslova, V.A.** Vvedenie v kognitivnuyu lingvistiku: ucheb. posobie [Introduction to cognitive linguistics: manual] [Text] – Moskva: Flinta, 2004. – 296 p.
- 11 **Frumkina, R. M.** Konceptualnyi analiz s tochki zreniya lingvista i psihologa [Conceptual analysis from the point of view of a linguist and psychologist] [Text] // Nauchnotekhnicheskaya informaciya. – 1992. – Ser. 2. – № 3. – P. 3.
- 12 **Zhahina, B.** Sozzhasamdy oqutuga qosymsha: Oqu quraly. [Addition to word formation training: tutorial] [Text] – Almaty : “Evero” baspanahasy, 2006. – 147 p.

13 **Pichyov, P. L., Fedoseev, F. N., Kovalyov, S. M., Panov., V. G.** Filosofskii enciklopedicheski slovar [Philosophical Encyclopedic Dictionary] [Text] gl. redakciya: Moscow : Sov. enciklopediya, 1983. – 840 p.

14 **Abramov, N.** Slovar russkih sinonimov i skhodnyh po smyslu vyrazhenii [Dictionary of Russian synonyms and expressions similar in meaning] [Text] – Moscow : Russkie slovari, 1999. – 433 s.

15 **Ozhegov, S. I., Shvedova, N. Yu.** Tolkovyj slovar russkogo yazyka [Explanatory dictionary of the Russian language] [Text] 57 000 slov / pod red. N. Yu. Shvedovoj. Izd-e 20. – Moscow : Rus. yaz., 1988. – 750 p.

16 **Dal, V. I.** Tolkovyj slovar zhivogo velikorusskogo yazyka [Explanatory Dictionary of the Living Great Russian Language] [Text] v 4-h t. – Moscow : Drofa; Rus. yaz. – Media, 2011. T. 1. – 699 p.

17 **Bizaqov, S.** Sinonimder sozdigi [Dictionary of synonyms] [Text] – Almaty: Arys, 2007. – 640 p.

18 **Kenesbaev, I.** Frazеologiyalyq sozdik [Phraseological dictionary] [Text] – Almaty : Arys, 2007. – 800 p.

19 **Kubryakova, E. S.** Yazyk i znanie. Na puti polucheniya znaniy o yazyke [Language and knowledge. On the way to learning about the language] [Text] Ros. akademiya nauk. In-t yazykoznaniya. – Moscow : Yazyki slavyanskoj kul'tury, 2004. – 560 p.

Material received on 12.12.22.

**М. В. Пименова¹, Г. Ж. Искакова², Т. Б. Жунусова³,
Д. С. Рыспаева⁴, Л. Е. Дальбергенова⁵*

¹П. П. Семенов-Тянь-Шанский атындағы Халықаралық гуманитарлық университет, Ресей Федерациясы, Санкт-Петербург қ.

^{2,3,4,5}Ш Уәлиханов атындағы Көкшетау университеті,

Қазақстан Республикасы, Көкшетау қ.

Материал 12.12.22 баспаға түсті.

ҚАЗАҚСТАН ХАЛҚЫ ЕРТЕГІЛЕРІНДЕГІ «ЖАҚСЫЛЫҚ» КОНЦЕПТІСІНІҢ ИНТЕРПРЕТАЦИЯСЫ

Мақалада ертегі мәтіні арқылы бала танымында «әлемнің тілдік бейнесін», оның құндылықтар бағдарын қалыптастыру мәселесі қарастырылады. Зерттеу жұмысының мақсаты ертегі мәтіндері негізінде «жақсылық» концептісінің номинативті өрісін құрайтын тілдік бірліктерді анықтау болып табылады. Мақала авторлары танымдық және лингвокогнитивті талдау, ассоциативтік тәжірибе

әдістерінің интеграциясына негізделген ертегідегі концептілерді вербализациялайтын лексикалық, морфологиялық, стилистикалық және мәтіндік деңгейде тілдік бірліктерді анықтау алгоритмін қолданды. Зерттеу материалы ретінде «Қазақстан халқы ертегілері» кітабындағы ертегі мәтіндері алынды. Когнитивтік лингвистика және лингвомәдениеттану салаларының өзара байланысы, тоғысатын жерлерін қарастырып, концепт пен ұғымның ара жігі ажыратылып, аталған мәселе бойынша ғалымдардың пікірлері сұрыпталды. «Жақсылық» концептісін сипаттауда концептіні қалыптастыруға, оның тұжырымдамалық мазмұнын тұтастай түсінуге мүмкіндік беретін сөздіктермен жұмыс жүргізілді. Әрі тіл арқылы ұлт болмысын танытуда үлкен рөл атқаратын ертегі мәтіндері арқылы аталған концепті тілдік тұрғыдан талданды. «Жақсылық» концептісіне ассоциативті тәжірибе жүргізіліп, 10–11 жастағы мектеп оқушыларының сөздік қорындағы сөздердің ауқымы анықталды, тілдік саналарында қалыптасқан ұғым-түсініктер сұрыпталып, ассоциаттар жинағы жасалды. Зерттеу жұмысының нәтижесі когнитивтік лингвистикада, лингвомәдениеттану саласындағы зерттеулерде қолданыла алады.

Кілтті сөздер: ертегі, әлемнің тілдік бейнесі, лингвокогнитивті талдау әдісі, ассоциативті тәжірибе әдісі, «жақсылық» концептісі

**М. В. Пименова¹, Г. Ж. Искакова², Т. Б. Жунусова³,
Д. С. Рыспаева⁴, Л. Е. Дальбергенава⁵*

¹Международный гуманитарный университет
имени П. П. Семёнова – Тянь-Шанского,

Российская Федерация, г. Санкт-Петербург

^{2,3,4,5}Кокшетауский университет имени Ш. Уалиханова,

Республика Казахстан, г. Кокшетау

Материал поступил в редакцию 12.12.22.

ИНТЕРПРЕТАЦИЯ КОНЦЕПТА «ЖАҚСЫЛЫҚ» / «ДОБРО» В СКАЗКАХ НАРОДА КАЗАХСТАНА

В данном исследовании рассматриваются особенности формирования «языковой картины мира» ребенка, формирование его ценностных представлений через сказки. Целью исследования является выявление языковых единиц, составляющих номинативное поле концепта «жақсылық/добро» на основе текстов сказок. Авторами был использован алгоритм определения языковых единиц

на основе анализа лексического, морфологического, стилистического и текстового уровня, вербализующих концепты в сказках. Данный подход основан на интеграции методов когнитивного и лингвокогнитивного анализа, ассоциативного опыта. В качестве материала исследования послужили тексты сказок из книги «Сказки народа Казахстана». Также рассмотрены взаимосвязи, места сопряжения областей когнитивной лингвистики и лингвокультурологии, разграничены понятия и концепты, рассмотрены точки зрения ученых по данному вопросу. При описании концепта «жақсылық/добро», проводилась работа со словарями, позволяющими сформировать концепт, понять его концептуальное содержание в целом. Концепт был проанализирован в сказочных текстах, что позволило увидеть отражение национальной действительности через языковые формы. Проведен ассоциативный эксперимент по понятию «жақсылық/добро», определен диапазон слов в словарном запасе школьников в возрасте 10-11 лет, выявлена сформированность в языковом сознании данного концепта, проведен анализ ассоциаций. Результаты исследовательской работы могут быть использованы исследованиях в области в когнитивной лингвистике, лингвокультурологии.

Ключевые слова: сказка, языковая картина мира, метод лингвокогнитивного анализа, метод ассоциативного опыта, концепт

Теруге 12.12.2022 ж. жіберілді. Басуға 30.12.2022 ж. қол қойылды.

Электронды баспа

4,18 МБ RAM

Шартты баспа табағы 20,66. Таралымы 300 дана. Бағасы келісім бойынша.

Компьютерде беттеген: А. К. Темиргалинова

Корректорлар: А. Р. Омарова, Д. А. Кожас

Тапсырыс № 3999

Сдано в набор 12.12.2022 г. Подписано в печать 30.12.2022 г.

Электронное издание

4,18 МБ RAM

Усл. печ. л. 20,66. Тираж 300 экз. Цена договорная.

Компьютерная верстка: А. К. Темиргалинова

Корректоры: А. Р. Омарова, Д. А. Кожас

Заказ № 3999

«Toraighyrov University» баспасынан басылып шығарылған

Торайғыров университеті

140008, Павлодар қ., Ломов к., 64, 137 каб.

«Toraighyrov University» баспасы

Торайғыров университеті

140008, Павлодар қ., Ломов к., 64, 137 каб.

67-36-69

e-mail: kereku@tou.edu.kz

www.vestnik.tou.edu.kz