

## Lingocognitive Mechanisms of Formation of National World-views of Kazakh People

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**Abstract:** The article reveals the representation of ethno-marking concepts and analyzes the methods of communication of ideas and feelings of people. The main attention in the present work the author focuses on the different types of lingocognitive mechanisms which form the national world-views of the Kazakh people and effective methods of conceptual models which show the background knowledge of the nation and their skills of abstract concept verbalization. The nationally-cultural element usually has no formal indicators in linguistic sign and is determined implicitly on the basis of association with the inner form and content of the aggregate value of one or another linguistic unit. A specific complex nature of its consolidation and synthesizing in the content of linguistic unit of the nationally-cultural element are found in phraseological materials and in a literary text. The phraseology in the literary text and in poetry and lyrical discourse is that sphere of language in which the nationally-cultural element is exposed in the widest, richest and distinctive form typical for one or another national language. The noetic-logical aspect of linguistic signs as a form of thoughts is a well known fact. Another distinctive feature of noetic categories is their uniqueness. In a point of fact, the idea of beauty, life, death, etc. are spread among all nations, while the samples and standards, on the basis of which these concepts are implemented, vary depending on a nation. The lingocognitive studies prove that the perceived by a human word brings back to life the huge communication system which reflects the situations, emotional states, complex of images of objects, actions, words and concepts met by the person during his life experience. In accordance with the basic ideas of the cognitive linguistics, the meanings of words in the language system are correlated with the certain cognitive structures and methods. For this, new methods of cognitive analysis are developed, including conceptually-taxonomic analysis and cognitive-matrix analysis. Also the basic types of formats of knowledge, such as, for example, conceptually easy (concepts, ideas, images, etc.) and conceptually difficult (proposition, frame, category, matrix) were developed. All these cognitive methods were based within the framework of the "Cognitive Linguistics" School under the guidance of N.N. Boldyreva.

**Key words:** Cognitive linguistics • Concept • Ethno marking lexical item • Conceptual-matrix analysis • Conceptual structure • Association • Mythologem • Stereotype • Sample.

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### INTRODUCTION

The present article examines the methods of cognitive-matrix analysis in the reflection of nationally-cultural elements. The technique of associative and stereotypical analysis which suggests the construction of the language world-view of the Kazakh people was proposed. This enables to describe the nature of the conceptual changes that came around during the process of the new meanings establishing.

**Main Part:** At the end of the 20<sup>th</sup> century the science that was dealing with the researches of intelligence and culture of human being became deadlocked. In connection with this the necessity of methods and scientific researches that could reveal the inner content and value of things created by a man (culture) have appeared.

The central idea that combines lots of modern cognitive studies of the language and linguistic meanings lays in the conceptualization of the fact that our knowledge reflected in the linguistic form is organized

with the help of certain structures like cognitive models [1,60]. The results of researches in the sphere of cognitive linguistics give us a key to the understanding of the mechanism of human cognition in general [2,1] and especially the understanding of the mechanisms of categorization and conceptualization [3,531]. Considering that in cognitive linguistics we look onto the phenomena of language and especially onto the meaning and reference, through the lens of human cognition [4,25]. The lexical structure of the language is interpreted as a result of the interaction of human cognition with the semantic features that are specific to the exact language [5, 414]. We should keep in mind that the meaning of cognition includes not only the refined understanding of the human spirit, such as, for example, knowledge, consciousness, mind, thought, idea, creativity, the development of plans and strategies, cogitateness, symbolization, logic output, problems solving, making something clear, classification, matching, fantasizing and dreams [6,414].

Under the things created by the human being we imply the values which appeared as a result of cognitive understanding of the world through the gnostical images and models, individual understanding of the world (through knowledge and erudition peculiar to people), analysis (representation) of the language and culture according to the worldview of the nation. Basing on this, Stepanov Y. has determined that the interrelation between the language and the culture helps to enlarge the scope and frame of meanings of the human consciousness, to develop the nation's world view, ideology, spiritual and material standards. Stepanov has also proved that the language and the culture are inseparable and complement each other and one can know the exact nation, its culture, traditions and education only through the study of the native language of this nation [7,46]. Besides, the representation of different types and sizes of knowledge in the language requires the development and application of various methods of cognitive analysis [8].

And after this such famous philosophers as Florensky P.A, Wittgenstein L, Bohr N. and other scientists in their works have paid special attention to the power of the language which allows us to understand the man and his culture. They began to consider the language from the side of philosophy. After such approvals it became clear that the linguistics has a general strategic importance to all types of social sciences.

The definition of language as a cognitive or cognitive-processual phenomenon. The emphasis is made on the fact that the language conveys the information about the world [9,185], is associated with the multilateral

process of this information processing [10], directly related to the construction, organization and improvement of the information and methods of its representation [11,28] and, finally, provides the communicative processes by the way of which the huge layers of not less significant and complex knowledge are transferred and used [12]. All these gave a new direction to the linguistic researches [13].

The language bringing different nations, countries and people together features us with the culture, traditions and way of life of different nations. For example, in order to find out how the Russians and the Kazakh people understand such simple and abstract things like "to chat" and "the chatterbox" we should turn our attention onto such examples as "balalaika the stringless" in Russian language and "like to cut the hay with mouth" (to chat) and "frother mouth" (chatterbox) in the Kazakh language. As you can see each nation is trying to explain the meaning of the words or expressions through the lense of their culture and stereotypes that are peculiar to them and their nation. For the Kazakhs the balalaika is a foreign instrument and, therefore, this word is not used in the language. In the same way, a figurative expression is impossible to translate literary due to the fact that the translation of the word and/or expression peculiar to the exact nation will never convey the basic meaning of what the person want to say and will not be clear to others. The Kazakh people will explain such expression as "to extirpate the enemy" by saying "to twist the post (fork)" or "to fumble like an embroidered felt". For these expressions the Russians have a set phrase of "the slaughter of Mamai". If the Kazakhs for the words "slowness" and "deliberation" use the expression "the ox step", the Russians, in their turn, say "like a turtle". Thus, the language is not just a mean of communication but it also helps us to know and understand the culture of different people and is a real treasury of national spirit and culture of people.

Together with the linguistic units which explain the lingocognitive mechanism of the language such lingual devices as archetypes, mythologems, stereotypes, descriptions and words-forbidding are actively used.

Language mythologem units. Mythologem is the linguistic conceptualization of the main hero and the main plot. They remained in the set expressions, proverbs and sayings and are passed on by word of mouth from generation to generation. For example, the "Suleiman Ring", "gray severe" (wolf), "snake belt" and other precedents. Thus, the mythologems are the linguistic units that occupy a special place in the lingual system and

objectify the mythological images, scraps of legends, mythological concepts and heroes of legends becoming the symbols and samples and in such a manner conveying the ancient history, world-views and the world of fantasy of its nation.

Superstitious beliefs and old wives stories are the passed since the beginning of time essences, actions, objects of admiration and reverence of the nation. For example, such superstitious belief as "to beware the evil eye" is a universal cultural archetype. And the wearing of an amulet, the fumigation, the unconventional treatment/arcane knowledge, haruspicy and fortunetelling on fluffs are typical for both, the Kazakh and Old Turkic cultures and come laden with a certain sense.

In the system of language the linguistic worldview is passed with the usage of marker signs. If the phenomenon of marking is limited only by material and figurative symbols of abstract and concrete concepts and meanings, the process of marking of the abstract logical concepts can be transferred by the abstract expressions, the exact details are marked by exact signs and abstractions are passed by conventional signs, while the one and the same meaning can be transferred by more abstract signs. Therefore, the usage of the marker signs is the most effective way of the linguistic worldview and its inner essence disclosure. For example, in industrial areas the marker symbols are similar to the Kazakh words-forbidding (no entry, no smoking, *etc*). In the Kazakh language the words-forbidding are used and implemented for security purposes. Thus, in the language system each word-forbidding correspond the exact symbol. In the stem of words-forbidding of the Kazakh language lays culturally-ethical designations on different topics that have an educational value. The surviving up today marker signs can be categorized as follows:

**First:** these are the naming units related to the superstitions that have deeply ingrained into the minds of the nation and are connected with the observance of the hygiene rules: do not shake your hands after washing (the happiness and goodness will leave you), do not chew your nails (you can lose the wealth), do not cut your nails at night (you will stay without any support). Also it is forbidden to shake a head without any reason or grind teeth (it is believed that only a person with a disease of the nervous system can shake his head without any reason). Children brought up in a family that honors the customs and traditions of its ancestors will no doubts encompass them because these rules are simply preserved in their minds as symbols (markers).

**Second:** among superstitious beliefs and words-forbidding we can meet the expressions associated with the etiquette. For example, it is believed that such superstitious beliefs as "to point the finger at the other" "to watch one's step", "to make tuk-tuk with tongue", "to catch up among people", "to spring over the lying", "to prop the hips", "to prop the chin" are bearing misfortune, call the death and are a bad omen. Or it is also said: "you'll break your finger", "you will lose your tongue", "you'll break your leg", "you haven't got guts". With such expressions the older generation is trying to adopt good moral standards.

**Third:** these are the etiquette rules for daughters-in-law. A woman that has just born a child can't stink a dog out of the house or, otherwise, her teeth will fall out. A daughter-in-law will never take in water and hang out a wash at night: she can be frightened and get sick. A pregnant woman cannot hold a saw or scissors in her hands or she will give a birth to a child prematurely. A pregnant woman cannot eat the rabbit meat: a child will be born with a cleft lip. A daughter-in-law is forbidden to take a place of honor: this is a place for guests or for the home owner. To avoid a miscarriage, a pregnant woman strikes up the hem of her dress in a knot.

**Forth:** these are the naming units determined by the child's behavior. If a child falls at the door's sill, the house will be filled with happiness and fortune. If a child shows his tongue, you will receive the news. If the baby is nursing holding his mother strongly, he will grow up greedy, but if he doesn't, he will grow up generous. If a child has a deep cavern on his hindhead, he will grow up moody and naughty; if the child sleeps on his back, he will become famous, if he sleeps facedown- he will be a pessimist, if he sleeps on his stomach- he will become a deliberative person, but if he sleeps putting his hands or legs out, he will grow up wise and strong as ancient heroes.

**Fifth:** these are the ethno-marking signs that refer to clothing. The girl does not cover her head up with white handkerchief because the white color is the color of marriage, while the black color is the color of grief. It is forbidden to give your head-dress to a stranger or interchange it with a person you don't know: it is believed that in such case the person will infatuate. Before giving your clothes to a stranger you should first cut off the buttons. Besides, in the past by the clothes people could easily determine the social status, the extent and position

of the person. *Yellow handkerchief*, according to the code of laws, was considered to be an attribute of slave and the payment for a murder or mutilation. Thus, the *yellow handkerchief* is a sign that the relatives of the hatchet man agreed to pay a fee for the murder. And the wife of the killed person covered her head up with the yellow handkerchief and wore it during a year. The ethno-marking signs that refer clothing are connected with superstitious beliefs. During the griping pains or severe pain the "cleaning path" ritual was conducted, during which the edge of the boy's trousers or the girl's dress was cut.

**Sixth:** *these are the ethno-marking signs that refer food.* According to Kazakh customs a man, whose father is alive, cannot keep the sheep's head (Kazakhs slaughter a sheep for their guests and the sheep's head is served for the most honored guest). The old sheep bone will never be served for a young girl, because it is believed that she will never get marry. A sheep's brains will never be served for a child, because he can grow up a sluggish and a weak-willed. If tea leaves fall into the tea, you will have the guests soon. A sheep's collarbone will never be served for a child or, otherwise, he can grow up a short man. After the meal it is desirable not to say "I'm stuff myself" but to say "I'm pleased".

**Seventh:** *these are the ethno-marking signs that refer everyday living conditions of people.* People do not open a chest at night: someone can die (but if situation so requires the chest can be opened with the words "the snake is penetrating in there"). According to beliefs, one shouldn't blow onto the burning candle because a person can lose his memory. No one puts the kettle's spout towards the door: there will be no happiness and wealth. It is forbidden to back the door frame with hands or to stand on the doorstep: during the invasion of enemies people stood the same way and met the enemy of the house owner. If more ants appeared in a yurt (a national Kazakhs house), people hung a horse dung over the entrance (unina).

**Eighth:** *these are the ethno-marking signs that refer to domestic animals and birds.* It is forbidden to discharge the blood of a just slaughtered nowt in front of domestic animals (especially cows) because it is believed that the cow will not milk. If one meets a nowt with empty dishware- the cow will milk less. If the cow's udder swells, it means that a bad spell was casted early in the morning. If a dog is howling- the trouble and something worse will

happen. If crows fly in flocks and rustle, the winter will be cold and the summer hectic. If at night you hear the owl on the outskirts of the village- the fire or something awful will happen soon. To catch an owl and to make an amulet from it means that happiness will visit your house soon. If a hen enters the Chicken Coop early - the day will be rainy, but if it stands on one leg within long time- it will get colder soon.

These samples are a display of the world of the Kazakh people in figurative expressions. Thus, in the language the samples are expressed with the usage of the set expressions: the measure of astuteness for the Kazakhs is a fox, the measure of hypocrisy is a snake, that of cowardice - is a hare, of stupidity - is a donkey, of bogatyr - is a camel, of power - is the whip and of pettiness - is the millet. And in this regard such set phrases as "the horse character", "as cunning as a fox", "hare heart", "big as camel", "to crumble as millet", "to beat with whip", etc. are remained.

Stereotype is a phenomenon (the characters, action) that have automatically and almost unconsciously ingrained into the mind of the nation. In the language they are expressed in figurative expressions. For the Kazakh people the girl's beauty means a "bushy eyebrows", "long thick braid", "thin and petite waist", "beautiful white hands", etc., but for the Russian people the woman's beauty is expressed with "rosy cheeks" and "the Russian beauty - braid".

Conclusion. We can recognize the result of thoughts only through the knowledge of language. Consequently, it is impossible to extent the inner world and intellectual abilities of a person who does not know the language. However, the perception of the world depends on the level of complete determination of the natural features of the extra-linguistic symbols and ideas. Some situations that are kept in mind cannot be presented in linguistic form, but can simply be kept therein. The situations of such reality can be clearly presented and are the stereotypes which require the linguistic meaning under the multiply repeating.

The Kazakh people have the sonospherical mysteries that are peculiar only to this nation and which reflect the surrounding reality. For example, the dog's yawl is associated with something bad (national feature). Previously, the endless and messy baby cry was associated with bad news. Also there is one interesting tradition: during the farewell of the bride people sing the "farewell crying" (*this is the crying song of a girl who takes a leave with her relatives*) and this song is always associated with the farewell of a bride. The cry for the

dead man mourning makes people to shudder. Thus, the auditory associations arise through the oral comprehension (auditory abilities).

### CONCLUSIONS

Paramiological foundation of the language is a linguistic expression and lingocognitive mechanism of formation of national world-views of a nation. They include proverbs, sayings, metaphors, aphorisms, oratorical speeches, slogans and biys' speeches, metaphors and similes, metonymy and other artistic and figure devices of speech (tropes). They verbalize the cognitive matrix that is kept in the human's memory. Nationally-cultural elements and components of the associative field that are a part of the matrix can open a way to the conceptual areas of different levels of complexity. In addition, each component connects the core of the concept with the appropriate scope of knowledge. In other words, the matrix does not reflect a direct connection of essence and/or phenomena with other essences and substances which are in syntagmatic or paradigmatic relations with it and reflect the set of conceptual spheres which have the experience and knowledge of a person regarding this concept.

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