



IRSTI 16.01.11

Research paper

<https://doi.org/10.32523/2616-678X-2025-152-3-41-52>

Peculiarities of the concept “State” in Kazakh and English paremiology

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Abstract. The article considers the place of the concept “State” in the linguistic consciousness of representatives of Kazakh culture. Every state possesses distinct characteristics reflected in its language and culture. Kazakh proverbs, in particular, serve as a key resource for understanding the linguocognitive essence of the concept of “State”. The general and specific directions of association, indicating the national specificity of national conceptual frameworks are revealed. A linguocognitive examination of the concept of the “State” in Kazakh proverbs and sayings helps uncover historical and cultural layers within the collective consciousness. Kazakh proverbs, embodying the shared wisdom and experience of the people, place significant emphasis on the notion of the “state,” highlighting its crucial role in upholding order, justice, and stability. In Kazakh culture, the State is closely connected with governance, defense, the economy, and the legal system. These cognitive aspects highlight the state’s enduring role as a vital institution dedicated to safeguarding societal welfare. The study of Proverbs reveals that the Kazakh people view the state not merely as a political and legal entity but also as a key part of their social identity and cultural legacy.

Keywords: concept, proverb, saying, linguoculture, linguocognitive approach.

Introduction

The concept of “State” is one of the largest categories that determines the structure of interaction between public consciousness and the social environment. It covers many aspects such as political structure, sovereignty, law and Law, Governance, Social Protection, and economics. Each state has its own unique characteristics that stand out in the language and culture. In this context, Kazakh Proverbs constitute the main resource that allows us to

Received: 30.07.2025; Revised: 17.08.2025; Accepted: 18.09.2025; Available online: 25.09.2025

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determine the linguocognitive nature of the concept of "State". Proverbs preserve important cultural values, norms and concepts that shape the perception of the world around us. Proverbs serve not only as a means of conveying the wisdom of ancestors, but also as a means of cognitive modeling of abstract concepts such as "state". The study of Kazakh Proverbs related to the concept of "State" allows us to identify the main associative systems and metaphors used to understand this concept. An analysis of the linguocognitive features of Kazakh Proverbs helps to understand what cultural and historical factors influence the formation of ideas about the state in Kazakh society.

In the course of its development, humanity has experienced several social constructions. At first, people lived in small groups based on family ties. Lived according to the divisions of labor due to common interests and the need for existence. With the transition to a sedentary lifestyle and the emergence of agriculture, social structures became more complex. Population growth and the development of trade led to the emergence of the first city-states and kingdoms. After the first communal construction, humanity has developed aspirations to create a civil society, a legal society, and a social society.

The emergence of the first state structures is attributed by scientists to 4-5 thousand years BC (Nurpeissov, 2022). Therefore, the concept of "State" is considered as one of the oldest and most relevant in the human mind. The historical and cultural system of any people has its own social, philosophical, and political concepts and forms of this concept. In science, there are several theories of the origin of the state: theological, patriarchal, contractual, coercive (Nurpeissov, 2022). All these theories make it possible to reveal the essence of the concept of "State". The problems of building a Fair Society, a civil law society, are also found in the studies of such ancient thinkers as Plato, Aristotle, Al-Farabi, etc. All such studies and philosophical thoughts are aimed at regulating the society in which humanity lives, systematizing social construction, management. The system of power, the tax system, and the structure of public life excited thinkers and scientists and contributed to the transformation of the concept of "state" into a separate category, a concept in the human mind. A word or concept of a conceptual degree consists of a set of knowledge and practices that are important for a particular social group, for the population, for the nation that consumes that language. The well-known linguist V. Maslova interprets the concept as a semantic structure that characterizes representatives of some ethno-culture, expressed by Linguo-cultural features (Maslova, 2018). And L. Popova proposes to consider the concept as a combination of ethnic experiences of an individual and a nation (Popova, 2016). Zh. Isaeva as a feature of the concept, refers to its transfer from generation to generation, preservation as a value (Issayeva, 2014). E. Kubryakova also confirms that such values reach the next generation through a natural path, based on a concept (Kubryakova, 2012). Therefore, the concept is passed on to the next generation, accumulating centuries-old folk experience, a measure of values, mental information, stereotyped thoughts about life, the environment, and National Assessments. Several centuries of thought, choice, and experience are accumulated along the same concept. Only those concepts and concepts that are important for the people, words that have taken a significant place in folk practice, reach the level of the concept. Then the concept determines the expression of consciousness in language (Galymova & Rakhimova, 2019). The concept of "state" we are considering is also considered a concept that has undergone various transformational developments. It should be noted that this concept belongs not only to the Kazakh language but also to the universal, common concept of humanity,

which has its own characteristics in all peoples. The transformation of the concept of "State" into a concept is not an instant phenomenon, but as a result of centuries-old opinions and practices, it rises to the level of the concept and forms a conceptual sphere with its own specifics.

Materials and methods

The Kazakh proverbs from a lexico-semantic and ethno-cultural point of view were analyzed to determine the linguocognitive nature of the concept of "State". For the purpose of the study, the corpus of Kazakh Proverbs was taken as the main research material of our article. In particular, proverbs and sayings found in volumes 65, 66, and 67 of the collection "The Word of ancestors" were analyzed. Particular attention was paid to Proverbs and sayings directly or indirectly related to the concept of "State". The research work was carried out on the basis of approaches to lexical and semantic analysis, cognitive analysis, conceptual analysis, component analysis, Association analysis, and field analysis. These linguistic research approaches allow us to identify the lexemes that make up the concept of "State" in the Kazakh language and determine the linguocultural nature of the concept of "State" in folk knowledge on the basis of Proverbs and sayings. The importance and content of the concept of "State" for the Kazakh people, the place of the concept of "State" in folk practice, it is possible to recognize the whole concept on the basis of the features that characterize "statehood", thereby understanding the linguistic picture of the world in Kazakh knowledge.

Results and discussion

To determine the linguocultural nature and functional-semantic field of the concept of "State", first of all, let's look at the interpretation of the concept of

"State" as a term, a separate word. The word "State" is a lexeme that came to the Kazakh language from the Arabic language, used in some Turkic peoples with various phonetic features. The dictionary of the Kazakh literary language defines two meanings of the word "State": "State" 1. a highly organized system of government, an organization of political power, necessary for the implementation of common affairs arising from the nature of society, which allows the free development of the people there, owning a certain territory. 2. "Country" (Mankeyeva et al, 2011).

The Explanatory Dictionary of Sociology defines the word "State": "the state is the main element of the political system, its main organization. The concept of the "State" is used in two meanings: 1) in the broad sense means the organization of a large social group and corresponds to the concepts of "people", "society", "Country"; 2) in the narrow sense refers to the totality of the structure of government, the state apparatus, corresponds to the concepts of "government", "administration", – explained from the meanings of the lexeme "State" in dictionaries, this concept is understood as a "country", a "political organization", "power", "society", "people", "management", "government", "administration", etc. (Dakenov, 2020). All these concepts form the semantic field of the concept of "State".

As a semantic field, Z. Popova and I. Sternin refer to language units that have a common meaning, are based on the same essence, and have conceptual affinity. Focusing on the presence of nuclear and peripheral areas of the semantic field, it is necessary to pay attention to the

synonymous sequence of the keyword in the calculation of the way to determine the nuclear layer; analyze the contexts that have a nominal value in this concept. Researchers do not attribute occasional uses to this series (Skrebtsova, 2018). Analyzing the dictionary of synonyms and phraseological Dictionary of the Kazakh language, research in the field of political science and sociology, defining the sign "statehood", we include the lexemes "Tugan zher", "El", "Otan", "Halyk", "Law", "Law", "power", "management", "government", "administration", "Parliament", "society", "independence", etc. in the semantic field of the concept of "State". Through the association method of analysis of concepts, it is possible to represent the nuclear, peripheral areas of the concept of "State" in the form of a diagram.

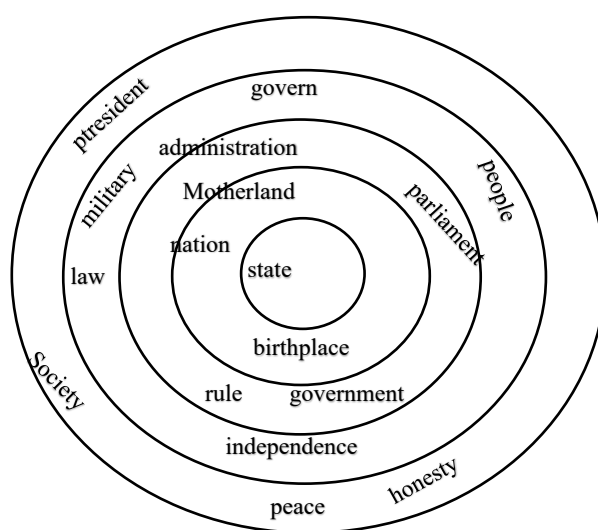


Figure 1. Semantic field of the concept of "State"

As can be seen from the above diagram, we attribute the lexemes "country", "Motherland", and "Birthplace" to the core of the concept of "State". And we divide the language units in the peripheral zone into three degrees according to their proximity to the nucleus: we attribute the words "power", "government", "administration" to the area near the nucleus, and the lexemes "independence", "Management", "Law", "people" to the middle part of the peripheral zone. The peripheral part of the peripheral zone includes the words "justice", "peace", "Defense", "Management", "Society", "Parliament", "president", etc. Depending on the aspect of studying the concept of "State", it is possible to form a list of other lexemes. In such a situation, an important role is played by what angle we look at the concept of "State". Let us analyze the substantive nature of language units in the semantic field of the concept of "State" in Table 1, given by the associative approach. The spatial meaning of the words included in the nuclear zone of the concept of "state" prevails. That is, the concepts of "country", "Motherland", and "Homeland" mean a certain place. Then the main determinant of the concept of "State" is the place. Even among the language units in the nucleus, the closest in meaning to the concept of "State" is the word "country". If "country" is a word in the national sense, then the word with the predominant term tone denoting this value is the state. And the language units in the region near the nucleus are directly related to the "control system". After all, for the individual

existence of a country, a state, it is necessary to have a system of government and it must be regulated and clear. The lexemes in the peripheral regions that follow form the individual parts that make up the state and the symbols that define statehood. The semantic field of the concept of "State", which has been formed in folk knowledge for centuries, has acquired its own shade and is too broad, too deep.

In Kazakh society, the concept of "State" in modern understanding was not immediately formed. Its formation has its own history, past. Therefore, it is necessary to determine the full-fledged nature of the concept of "State" in the Kazakh language by revealing the essence of the concept of "State" in Proverbs and sayings, where the focus of folk thinking is preserved. In order to fully convey the image of the concept of "State" in the paremiological space of the Kazakh language, let us dwell on the signs of being a "state". By the term name, we cannot name any country in the status of a state. Because recognition as a "state" has its own characteristics. In the Sociological Science of the concept of "State", three main features are indicated: population; Power; and border zone (Bekisheva, 2009). And G. Sapargaliyev, A. Ibraeva attribute sovereignty, the system of power, the management apparatus, taxes and the market economy, public order control bodies, the legal system, the territorial division, the army, the police as the main features of the state (Nurpeissof, 2022). That is, in order to exist independently as a "state", all the above must be in the same public environment. Only according to such signs, we recognize a country as a state. In the content of the proverbs and sayings that we are considering, along with the essence of the modern term "state", the image of "State" in folk cognition is preserved. Thus, from the point of view of the above scientists, we can name the following as a well-known state: the army, the defense sphere; the system of law and law; the system of power and the structure of government; the border territory; the presence of sovereignty; the presence of a population; and economic stability. These are the main features and defining characteristics of the state. If we classify and analyze the proverbs and sayings preserved in the Kazakh language, depending on the features that make up the content of "statehood". Linguocognitive nature of Proverbs and sayings related to the sphere of State Defense (Army). For the Kazakh people, the presence of a strong, armed, cunning Army, the courage of thick hands, and the struggle of individual men for the country is important. The defense sector must be strong, both for protection from an external enemy and for internal stability and security as an independent state. Therefore, the main political and social force determining statehood is the army. In the Kazakh paremiological space, many proverbs and sayings convey the meaning of a soldier, a soldier, and show the work of protecting the country. Most of the Kazakh songs are also published in a heroic manner, revealing bold images of men who defend the country. Therefore, for Kazakhs, the concepts of batyr, a man, a defender of the country, have a sacred character. After all, there were also heroes who protected the people from external enemies and created conditions for life in a sovereign and friendly country. In the Kazakh paremiological space, the meanings of Army and defense are given by the lexemes "er", "batyr", "brave", "er zhigit". In the Kazakh language, the lexeme "asker" is not used productively in the paremic space. However, there are also paremia that have the form of "Army", "hand": the army of the Righteous King is made up of the people; the Army is the wings of the Bek, the bird cannot fly without wings; the hero leads an army. These proverbs say that the defense industry that protects the state is strengthened, that the military forms an important part of the state and society. Such a substantive statement: the defense industry of the state, the country is made up of ordinary people. A citizen of another country does not

protect our state, an army is needed to rule the country, without which the country cannot maintain its independence. And the lexeme "hand", which means "army", says that a real hero must be a person who leads the army. In Proverbs related to the field of "Army", "defense", the lexemes "hero", "male" are often used, indicating the role and place of the male in the life of society. The hero is in the image of protecting the country from external enemies: the hero is just one person on a day, a thousand people if the enemy appears; he does not shoot at the hero, he does not send an enemy to the hero; he wedges the hero in the enemy; the Hero hardens at the front, hardens in the steel bowels. The hero, as the keeper of the country, is independent: a man is born for his country, dies for his country; a man bears the burden of the country; if the sun rises on the country, the water is in the boots of a man. The hero and the country as twin concepts: the glory of the hero is the glory of the country; if a man says – what the country says; the man is the mirror of the country. The linguistic nature of Proverbs and sayings related to the field of law and law. In a civil state, human freedom, will, and rights are protected by law. The legislative body is considered the main, supreme institution of the state. At the same time, law is a regulator of Public Relations. In the Kazakh society, the role and importance of law also prevailed. In the Kazakh history, we see that the law served as a regulator of relations within the state, as well as the well-known collection of laws "squad" from the time of Genghis Khan, the collection of laws "Kasym Khan Kaska Zholy", "Yessim Khan old Zholy", "Zheti zhargy" of the Khanate era. In other words, in Kazakh society, the law was the supreme power that determined statehood and ensured stability. The concepts related to law in Kazakh paremies are formed by the lexemes "Justice", "fee", "haka". It is believed that the law is higher for the Kazakh people and that the law comes from heaven and Tengri. For example, the law of the Righteous Beck is high; The Righteous law is the pillar of Heaven; The Law of the Righteous born is good. For the Kazakh people, the law should be based on justice, and the law represents the measure of reason. For example, the law is not written for a fool; even if your grandfather's slave says so. In Kazakh proverbs and sayings related to the concepts of Law and law, the language units "fee", "Kaki", "khaki" are often found. The lexemes "Fee", "Fee", "Fee" here mean human will, right. For example, if the mayor has a fee, he has a heart; the rights of the people are in the mayor; if you eat the salary of a Muslim, he burns it. In these paremias it is said that the black people who make up society have the will of their own head. The right of a person to live and pay for his work is intertwined with the essence of the right. Since the origin of these proverbs corresponds to the Khanate era, the values of law and law cover the lexical stock of that time. Freedom, freedom of the people, the ability to make their own choice, the right to life, study, education, and work, we see the highest image of statehood in Kazakh society. Linguocultural nature of Proverbs and sayings related to state power. Most of the proverbs related to the system of power appeared during the Khanate era. Therefore, in the paremies of this content group, the words "people", "Tsar", "Khan", "November", etc. are found. Power is considered the most basic structure of any state. Society is formed by individual people. And relations between such groups of people are regulated by law and controlled by the highest authorities. Therefore, the system of government, power is considered a prerequisite for becoming a state. The system of power of an independent state also belongs to the same state. Power is responsible for all relations within society. From the point of view of a modern independent country, the value of "power" is associated with the lexemes "president", "parliament". And in proverbs such a meaning is given by the linguistic units "Khan", "Tsar". After all, unfortunately, there are almost

no new paremias that are emerging in the modern world, although they are not included in the paremiological fund. In the Kazakh traditional social and legal system, the concept of "power" means "judgment," "career," "management," "domination," "regulator," "Government," "Public Administration," "organizer". This means that "power" is the formative of the system of government in social construction, the dominant class, with the right to arbitrate, judge, and the highest stage in the state system. At the same time, the word power also expresses the meaning of career, position, and managerial. Therefore, we can say that power applies not only to the system of Public Administration, but also to a hierarchy with controls related to any career. In Kazakh knowledge, power should be just. Therefore, the Kazakh says: "What is the need for power, if there is no justice". In Kazakh proverbs and sayings, the requirements for the ruler of the country are high and the leader of the nation is higher than the black people. Therefore, in the proverbs, a chain of stereotypical thoughts is formed: "out of a thousand doubles – one leader; if the King is a villain, the people are ahead, if the King is a scientist, the people are ahead; forty people in the Khan have a mind, if you dance without a model, you will not have a will, if you put a Khan without a beggar, you will not have a virtue; if you have a smart leader, you will be the leader of the country, if you have a mad leader, you will be the leader of the country, you will be the leader of the country, you will be the leader of the country, you will be the leader of the country, you will be the leader of the country, you will be the leader of the country, you will be the leader of the country, you will be the leader of the country, you will be the leader of the country, you will be the leader of the country, you will be the leader of the country, you will be the leader of the country, you will be the leader of the country." Linguocognitive nature of Proverbs and sayings related to the sovereignty of the country. Since the concept of "State" corresponds to the meaning of an independent, separate independent country, one of the main features of statehood is also sovereignty. In the Kazakh traditional system of thinking, there are enough linguistic units and paremies related to the sovereignty of the country. After all, for the Kazakh people, the independence of the country, the absence of enemies, (Wodak & Meyer, 2009) freedom of the head, the freedom of the nation were important. This statement was reached from generation to generation through phrasal units, on the basis of Proverbs and sayings. In addition to Proverbs and sayings, in other genres of folklore works, there are ideas of heroism, protection of the country from external enemies, preservation of the independence of the nation, and preservation of the land as a nation. It is known that the ideas of "sovereignty" and "independence" in the colonial era were embodied in the idea of "liberation", the root of these ideas is the individual, independent existence of the Kazakh country. Then the concept of "independence" is considered one of the archaic and viable concepts in the Kazakh cognitive system. In the Kazakh paremiological system, there are proverbs: "a country that has lost its core dies; a sovereign country is beautiful, beautiful; where there is unity, there is strength, where there is freedom, there is knowledge." The content of these paremies shows that "sovereignty" is the core of the country, that such a country can grow individually, and that the education and science of an independent state develop and serve for the growth of humanity. The determinant of statehood is the border territory. The establishment of the borders of a separate, independent country is a sign of its independence. That is, in order to become a country, it is necessary to have a living space, borders. The border Division marks the place of an independent country on the world map. In the Kazakh paremiological space, the number of Proverbs and sayings related to the Earth is large, but the number of paremias that come with a specific border lexeme is small. From the proverb "The Border is not strong, there is no will in your head", which defines

sovereignty and country, we can see the importance of the border territory for the Kazakh people. Therefore, the border and land are the determinants of statehood, and this cognitive information is stored in the cognitive system of the Kazakh people.

The linguocognitive nature of Proverbs and sayings related to the people. The triad "country-people-earth" forms a single system on the language map of the world. The state consists of various social relations, social groups, and the population. Therefore, along with the system of power, the population of the country is of high importance. Without a people, without a nation, there is no state. The main wealth of the country is the population. The image of the people in the Kazakh cognitive system of thinking is given by the proverbs "Khan is not without Karach, he is not without a dispute; Khan is shanyrak, Halyk – uyk, "Khan is beaten by God, he is close to karachys; if the people decide, the Khan will slaughter the camel, if the mayor is not straight, the people are spoiled". From the content of these paremies, the people are people who can choose a system of power, develop along with the structure of government, and criticize the authorities. In the Kazakh paremic space, the meaning of "Halyk" is also reflected through the lexemes "El", "Zhurt". The role of the image of "people" in the cognitive system of the Kazakh people is considered to be high, forming an entire country. For this reason, the population and the majority have a high linguocognitive value in paremies in the Kazakh language (Есимкулова, 2022).

The linguocognitive nature of Proverbs and sayings related to the economy of the state. One of the main features that determines statehood is the country's economy, market, and tax system. The stability and sovereignty of a country with a well-established market economy and a well-established tax system will also be strong (Mazibayeva, 2023). Without economic growth, the state can destroy its independence and collapse. For this reason, this area of society has also been preserved in Kazakh proverbs and sayings of an informational and cognitive nature. For example, if the Merchant is bad, the market is spoiled; the one who has a poly in the market is full of fun; the businessman earns money wherever he goes. From these paremia, it can be seen that the economic system of the state in Kazakh cognition is formed by the language units "merchant", "market", "bazaar", and "money". We also note that the country's economy is a substantive concept that forms the concept of "State" in the Kazakh paremiological system (Naciskone, 2001).

Conclusion

By linguocognitive analysis of the concept of "State" in Kazakh proverbs and sayings, it makes it possible to identify historical and cultural layers in the minds of the population. Kazakh Proverbs, as a reflection of the collective experience and wisdom of the people, pay special attention to the concept of "state" and especially appreciate its role in maintaining order, Justice and stability. The state in Kazakh culture is inextricably linked with power, defense, economy, and law. These cognitive components emphasize the historical importance of the state as an institution that ensures the well-being of society. The analysis of Proverbs shows that the Kazakh people perceive the state not only as a political and legal structure, but also as an important element of social identity and cultural heritage.

The semantic field of the concept of "State" in the Kazakh paremiological system includes the lexemes "Tugan zher", "El", "Otan", "Halyk", "Law", "Law", "power", "management", "government", "administration", "Parliament", "society", "tauelsizdik", etc. Taking into account

the political and social features of the concept of "State", according to the information contained in the Kazakh proverbs: the Army, the defense sector; the system of Law and law; the system of power and the structure of government; the border territory; the presence of sovereignty; the presence of the population; economic stability form the image of the entire concept of "State". Thus, a linguocognitive approach to the study of Proverbs makes it possible to deeper understand the cultural concepts and values preserved in the language, as well as to emphasize the uniqueness of the Kazakh worldview in the perception of the concept of "State".

Conflict of interests, acknowledgements and funding information

The article contains no conflicts of interest.

Contribution of the authors. **A. Amirova and G. Tazbulatova** were responsible for defining research objectives and tasks, designing the research methodology, creating the research model, collecting material, and conducting analysis of the collected materials. **A. Beisenbay** was responsible for planning the research, verifying the collected examples and analyses.

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Қазақ және ағылшын паремологиясындағы «Мемлекет» концептісінің ерекшеліктері

Аңдатпа. Бұл мақалада қазақ паремологиясындағы «мемлекет» концептісінің мазмұны, ерекшеліктері мен танымдық қырлары жан-жақты қарастырылады. Қазақтың мақал-мәтелдері тек қана көркем сөз үлгісі емес, сонымен бірге халықтың тарихи жады мен мәдени кодын сақтап жеткізуші, ұрпақаралық байланысты нығайтушы құрал болып табылады. Авторлар «мемлекет» ұғымының семантикалық өрісін талдап, оның орталық және перифериялық компоненттерін анықтады. Негізгі өзекке халық пен жер, тәуелсіздік пен егемендік, әділет пен заң, билік пен басқару, әскер мен қорғаныс сияқты элементтер енеді. Паремияларда мемлекет бейнесі елдің тұтастығын, қоғамдық тәртіпті, әділ басқаруды қамтамасыз ететін институт ретінде көрініс табады. Зерттеу барысында лингвомәдени және лингвокогнитивтік әдістер қолданылып, мемлекет туралы түсініктердің мәдени-рухани негіздері айқындалды. Мақал-мәтелдер мемлекеттің мәнін тәрбие құралы ретінде де ашады: халықты бірлікке, әділдікке, ел мен жерді қорғауға үндейді. Бұл зерттеудің ғылыми жаңалығы – мемлекет концептісінің ұлттық дүниетанымдағы орны мен мәнін когнитивтік деңгейде көрсетуінде. Практикалық маңызы – алынған нәтижелерді тілтану, мәдениеттану, этнолингвистика пәндерінде, сондай-ақ ұлттық тәрбие беруде қолдануға болады. Мақала қазақ қоғамының тарихи тәжірибесін айқындай отырып, дәстүрлі паремиялардың бүгінгі күнгі танымдық құндылығын дәлелдейді.

Түйін сөздер: ұғым, мақал, мәтел, лингвомәдениет, лингвокогнитивтік тәсіл.

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Особенности концепта «Государство» в казахской и английской паремииологии

Аннотация. В статье раскрываются особенности концепта «Государство» в казахской паремииологической системе и его лингвокогнитивные параметры. Пословицы и поговорки рассматриваются не только как образцы народного творчества, но и как носители культурной памяти, фиксирующие ключевые представления о власти, праве и справедливости. Проведенный анализ семантического поля позволил выделить основные компоненты концепта: народ и территория, независимость и суверенитет, армия и защита, власть и управление, закон и справедливость. Эти элементы составляют ядро концепта и формируют его ценностное содержание. В пословицах государство предстает как опора порядка, символ единства и гарант безопасности. Исследование основано на методах лингвокультурного и лингвокогнитивного анализа, что позволяет выявить глубинные пласты народного сознания. Особое внимание уделяется прагматической функции паремий – их роли в воспитании гражданских и моральных качеств, в формировании уважения к закону, к защите родной земли и сохранению национальной идентичности. Научная новизна работы заключается в систематизации и интерпретации языковых фактов, отражающих концепт «Государство» как культурный и духовный феномен. Практическая значимость состоит в возможности использования результатов в преподавании

дисциплин гуманитарного цикла и при разработке программ по национально-патриотическому воспитанию. Таким образом, казахские паремии демонстрируют, что представления о государстве глубоко укоренены в историческом опыте и коллективной памяти народа.

Ключевые слова: концепт, пословица, поговорка, лингвокультура, лингвокогнитивный подход

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