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Cognitive model of the concept of "loneliness" in the paremiological fund of the Kazakh language

Abstract. *The research paper provides comprehensive information about the conceptual field "loneliness" in the paremiological fund of the Kazakh language and analyzes its cognitive model with specific examples. The authors analyze the concept of "loneliness" through paremies, accumulating a stream of information related to human and true reality. The system of concepts is considered as an element that opens the way to the study of the culture of a nation. The ways of recognizing the linguistic picture of the world in the paremiological fund of the Kazakh people through the concept of "loneliness" were analyzed. The purpose of the scientific article is to study the use of the concept of "loneliness" in paremies and to determine the conceptual content of selected concepts in the cognitive aspect. To achieve this goal, we focused on the existing scientific definitions of the concept, the conceptual field, the linguistic picture of the world, on the basis of which the authors gave their own individual definition of the concept. The manifestation of the concept of "loneliness" in paremia was determined by specific language data. The analysis of cognitive models that determine the cognitive and linguocultural nature of the concept of "loneliness" was carried out. Language data defining the concept of "loneliness" were studied using conceptual-semantic and linguistic-cultural analysis methods. A comprehensive deep knowledge of the world of concepts in the Kazakh language is of great practical importance. In particular, the study results of the concept of "loneliness" and the nature of proverbs and sayings arising from it are valuable material for teaching the lexicology of the Kazakh language, cognitive linguistics and linguoculturology, etc.*
Keywords: *paremiological fund, concept, conceptual field, cognitive model, linguistic picture of the world, national worldview, national identity.*

Introduction

In modern linguistics, many changes and innovations, as well as the process of accumulation and modernization of already known directions still continue. In linguistics, research is carried out using new methods and techniques based on other principles due to the transformation of the main categories of already familiar aspects that it considers and their semantic transformation. The reason for this is that language and its units have become part of corpus science and cognitive system. Humanity acquires knowledge through language and cognition, perceives various information, processes it, understands the laws of life, compares and remembers the necessary data, forms his own unique patterns. The direct participation of language in these processes

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brings out unique or universal images of the world from the deep layers of human consciousness and memory. All this becomes a source of formation and reflection of the image of the world, transforming individual events in the human mind into a common good through a collective image. Even if the picture of the world is perceived in different ways and its result is described and interpreted in different ways by a representative or representatives of the same language, there is a certain system for determining its characteristic main features and character. The linguistic image of the world is reflected in concepts.

The term "concept" in linguistics is an old concept on the one hand, and a new one on the other. Up to date, a number of foreign and domestic scientists have studied the concepts. Despite the many studies that have been carried out regarding this notion, there are still gaps in its application and understanding in widespread traditional practice. Further intensive development of cognitive linguistics requires new competences from linguistic scientists, setting tasks according to the requirements of the times, studying them with new methods and raising the level of the linguistic personality. The change in such paradigms is due to the reconsideration and new understanding of many concepts. The cognitive-linguistic foundations of these paradigmatic changes are often systematized and used in practice through accumulated materials and theoretical developments. From this point of view, we continue our research based on the definition given to the concept in the Concise Dictionary of Cognitive Terms: "the concept is a fund of knowledge that reflects the understanding, knowledge and experience of the world used by a person in the process of thinking and responds to the result of all human actions in cognition of the world" [1, 90]. With a view to having a conceptual significance, units of any language should be used in close connection with the centuries-old experience, traditions, mentality, culture and language of that nation, and reach the national-cultural level. It is impossible to imagine this culture, history and tradition without a paremiological foundation. Paremiology, a part of the branch of philological science, is the study of proverbs and sayings within the framework of the concept in connection with the world knowledge and everyday culture

of that nation. In the paremiological fund, there are many paremies that are the basis of concepts completely intertwined with our national language and culture and provide cognitive understanding. One of them is the concept of "loneliness".

If the linguistic image of the world contains all knowledge about the whole world, its laws, then the conceptual sphere of the paremiological image of the world mainly includes a system of processed information that is considered particularly valuable for the ethno-community in relation to a person, his cognitive-conceptual, socio-cultural and socio-political world. This information contains linguodidactic and educational content related to "Man and his environment", "Man and true reality", "an individual and his spiritual nature", which teaches each member of the linguistic and ethnocultural community to live in accordance with a common interest. One of the information related to "Man and true reality" reflected in the paremiological image of the world is summarized in the concepts of "alone, loneliness".

Methodology and research methods

Despite the fact that the problem under the analysis has been sufficiently studied so far, scientific interest in the peculiarities of the relationship between language and culture has not weakened in any way. This is evidenced by numerous scientific works that have become the theoretical basis of this article. Thus, fundamental research on the linguistic image of the world was carried out by Russian scientists N. Bakhilina, A. Wierzbicka, V. Vorobiev, A. Maslova, Yu. Stepanov, R. Frumkina, as well as by Kazakh scientists as Zh. Mankeeva, G. Smagulova, B. Akberdieva, A. Seilkhan S. Kerimova, N. Aitova, M. Kushtaeva, A. Baigutova, M. Abdrakhmanova, B. Dinaeva, Zh. Koshanova, A. Biyazdykova, etc. If the works of N.Boldyrev, S. Vorkachev, A.Zalevskaya, E.Konkova, E.Kubryakova, V.Maslova, M.Nikitin, B. Serebrennikov are among the fundamental scientific works for the development of the term of "concept", the semantic, etymological, pragma-cognitive and linguistic-cultural features of paremies in the Kazakh language were studied by a group of scientists led by academician A. Kaidarov. Proverbs and sayings involving cognitive models that make up the conceptual field of

"loneliness" in the Kazakh language were taken as the research material of the article. Methods of conceptual-semantic analysis, linguistic-cultural-cognitive analysis and descriptive-analytical analysis were applied for linguistic data revealing the linguistic image of the world and defining the concept of "loneliness". In addition, it was studied through the complex use of methods of narration, grouping, differentiation, accumulation, comparison in associative relation.

Discussion and observation

Philological studies of the XXI century are characterized by an anthropospecific paradigm, in which the linguistic personality is perceived as the core of linguistic problems, and language as a means of understanding mental processes, since language not only performs informational, participatory, emotional functions, but also "represents the entire knowledge and concept of the same nation about the world" [2, 4]. Thus, language should be considered not only as a means of communication and cognition, but also as a national cultural code [3, 3]. Linguistic features of the national mentality are most clearly revealed through the analysis of its semantic components - concepts, which make up the conceptual field, which is a component of the linguistic image of the world.

Representatives of cognitive linguistics rightly argue that the linguistic image of the world is based on the concept of humanity about the world. If the world is the human race and their interconnected environment, then the image of the world is the result of processing information about the environment and man. Thus, our conceptual system, represented in the form of a linguistic image of the world, depends on the physical and cultural experience of a person and is directly related to it [3, 64].

One of the main components in understanding the national worldview is the concept. It is a complex structure with a deep meaning that is preserved in the ethno-cultural consciousness of the nation and passed down from generation to generation. Although the meaning is complex, its structure is a unit whose construction is compact. This term, which appeared as a concept of mathematical logic, was established in the fields of psychology, cultural studies, philosophy, cognitology and

became the basis of cognitive linguistics. It began to come into use in linguistics in the 20s of the XX century. However, only in the 1980s, the term of "concept" was established as a term in domestic science in connection with the translation of the works of English-speaking authors, and it began to be actively used in linguocognitology in the early 1990s. According to the definition of E. S. Kubryakova, the term "concept" has an "umbrella" function, that is, it is a "shield" of the subject area of several scientific directions dealing with the problems of thought and cognition, processing and storing information [1, 58]. Although it is widely used today, the term "concept" is still not understood in one sense, but is understood differently in the concepts of different scientific directions. "...the reason for this is that the concept is a conscious, uncontrollable category, which in turn indicates the broadness of its interpretation" [4, 35].

The category "concept" is currently used in the researches of philosophers, logicians, psychologists, and cultural scientists. Therefore, traces of understanding beyond linguistics can be observed in it [5, 21]. Agreeing with the opinions of research scientists Z.D. Popova and I.A. Sternin, it can be noted that the linguistic interpretation of the term is ambiguous due to the lack of theoretical and methodological commonality of the conceptual linguistic school. Scientist N. D. Arutyunova interprets the concept as a notion of practical philosophy, which is the result of mutual influence of factors such as national tradition, folklore, religion, ideology, life experience, art images, intuition and value system within the framework of logical or logico-philosophical directions. Concepts create a "cultural layer connecting the world and humanity" [6, 3]. The term "concept" in modern linguistics is not interpreted in a single sense. Based on linguocultural scientific research(N. D. Arutyunova, T. V. Bulygina, S. G. Vorkachev, V. V. Kolesov, Yu.s. Stepanov, etc.) and psycholinguistic (N.I. Zhinkin, A. A. Zalevskaya, E. S. Kubryakova, Z. D. Popova, I. A. Sternin, etc.), we called "concept" a mental-cognitive structure that represents the system of terms and notions about a certain fragment of reality. About the concept, B. Dinaeva states that "by comparing all the representations of concepts in the language system, it is possible to build a field structure of concepts that

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are an open-ended and core-edge structure. Concepts embodied in the national language become unique markers that determine the comprehensive human activity. The fact that the national identity of the linguistic image of the world is different in each ethnic group depends on the experience and knowledge of the ethnic group since the basis for the symbolic function of language symbols is what people have seen and experienced in life. Although the concept includes a notion, it is not limited to a notion, but contains all the information related to the word" [7, 86]. At the same time, the manifestation of the concept is realized in phrases, various discourses, stable phrases, texts. The concept is considered a mental nest of culture. A concept is the main point of meaningfulness of the word, and the last limit of development. The first meaning as a result of the development of the word meaning as a cultural symbol is the last point, that is, the notion of a word that has become widespread in modern culture can be a concept [4, 36]. On the one hand, the terms "concept" and "notion" represent different stages of development of the content boundary of the word, and on the other hand, indicate its different functions. "Concept" is distinguished from "notion" not only by a reliable mental understanding, but also as a universal cultural concept [8, 35]. According to A.A. Zalevskaya, a representative of the psycholinguistic direction, a concept is "a category that is subject to the mental laws of human life and, through such parameters, functions in the cognitive and participatory activity of an individual on a perceptual – cognitive-affective basis of a dynamic nature, differing from the concept and meaning as a product of a scientific nature from the standpoint of linguistic theory" [9, 39]. Summarizing the definitions given to the term "concept" in the field of linguistics, we came to the conclusion that "a concept is a unit of collective cognition/knowledge with an ethnocultural specificity."

If we say that in the linguistic image of the world, the macro concept "number" is formed by a set of language units (phraseological expressions, proverbs and sayings, riddles, etc.), caused by the use of the words that give the concept of all numbers in our language, their nominal, symbolic, figurative, poetic, reasoning, etc. meanings, then its conceptual-semantic system is inevitably classified into

micro-concepts due to the valuable nature of the ethnocultural information structure. Therefore, not all or any of the numbers in the language, but only those numbers whose content-meaning field includes extensive concepts related to mental and religious background of the nation and the nature of ethnic identity can be included in the object of the study as a concept. If so, numerical names *one, three, seven, nine, thirteen, twenty-five, forty, forty-nine, fifty, sixty-three, tens, hundreds, thousands, ten thousand*, which contain information related to ancient traditions and old beliefs, rites, legislative ancient traditions, elements of domestic culture that have continued since ancient times, and the words that convey the numerical concept such as *twin, double, single,* and *many* form independent micro-conceptual structures. In the paremiological fragment of the linguistic image of the world, it can be observed that not all of them, but only those who can continue the linguistic image of the world with the conceptual world image can rise to the conceptual level [10, 132]. One of them is the concept of "loneliness", which is created on the basis of the word "alone", which means a number, accumulating a lot of information related to "Man and true reality". Loneliness is one of the most important socio-psychological problems of our time. Like any emotion, loneliness can be considered a universal concept of humanity. However, there are its own characteristics of verbalization in each specific culture [11, 57]. "Although this mysterious and multifaceted phenomenon has existed for a long time, the attitude towards it is different. Some people tend to perceive it unambiguously as a negative phenomenon, evil, while others say that loneliness is normal condition for a person, it has many benefits" [12]. However, the Kazakh did not like loneliness. Their hatred of loneliness can be understood from the following paremies: *"Jalǵyzdyq Qudaıǵa ǵana jarasqan"*(*Loneliness suits only God*), *"Jalǵyzdyń aty shyqpas, jaıaýdyń shańy shyqpas"* (*The name of the only person does not become popular, the dust of a walking person does not come out*), *"Jalǵyz júrip jol tapqansha, kóppen birge adas"* (*It is better to get lost with the many rather than finding a way alone"*, etc. As the outstanding poet Abai said: "The only person left in the world is the death of a person. It is the beginning of all trouble. There is a lot of evil in the world, but there are many fun and

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entertainment. Who will endure the initial one? Who is not degenerated by the last?" [13, 70].

Loneliness is a disease of the modern XXI century, especially peculiar to urbanized, developed countries. Even living in a city with millions of inhabitants, a person can feel lonely. There are many reasons that contribute to the deepening of loneliness in today's society: monotonous standardized life, intellectual degradation, weakening of connection with surrounding people, that is, a busy life, workaholism, time-money rhythm, etc.

Even the concept of "life on the Internet" has appeared. Friends are also virtual, all communication is done through the Internet, and social network is the main place to share your thoughts. As in the past, contact and socialization are actually becoming rarer. Communication with friends, relatives and even the closest people we live with is limited. This trend has created a new problem

of modern society - there is no place for individualism, where social stereotypes are widespread, a person feels alone in society among people who are the same as himself, who do not deviate from him, and have similar values. It is difficult to predict exactly what this will lead to.

It is possible to take language units in the conceptual field as the main orientation for recognizing the cultural aspects of ethnic life, while the thematic, semantic group of language expressions can be determined through a system of semantic paradigms. Thus, we reveal the semantic specificity of language units in relation to the concept of "loneliness". In this research work, we will analyze proverbs and sayings that are included in the lexical fund of the concept of "loneliness". Before carrying out a conceptual and semantic analysis of the concepts that represent the meaning of the conceptual field "loneliness", we classify them by drawing the following:
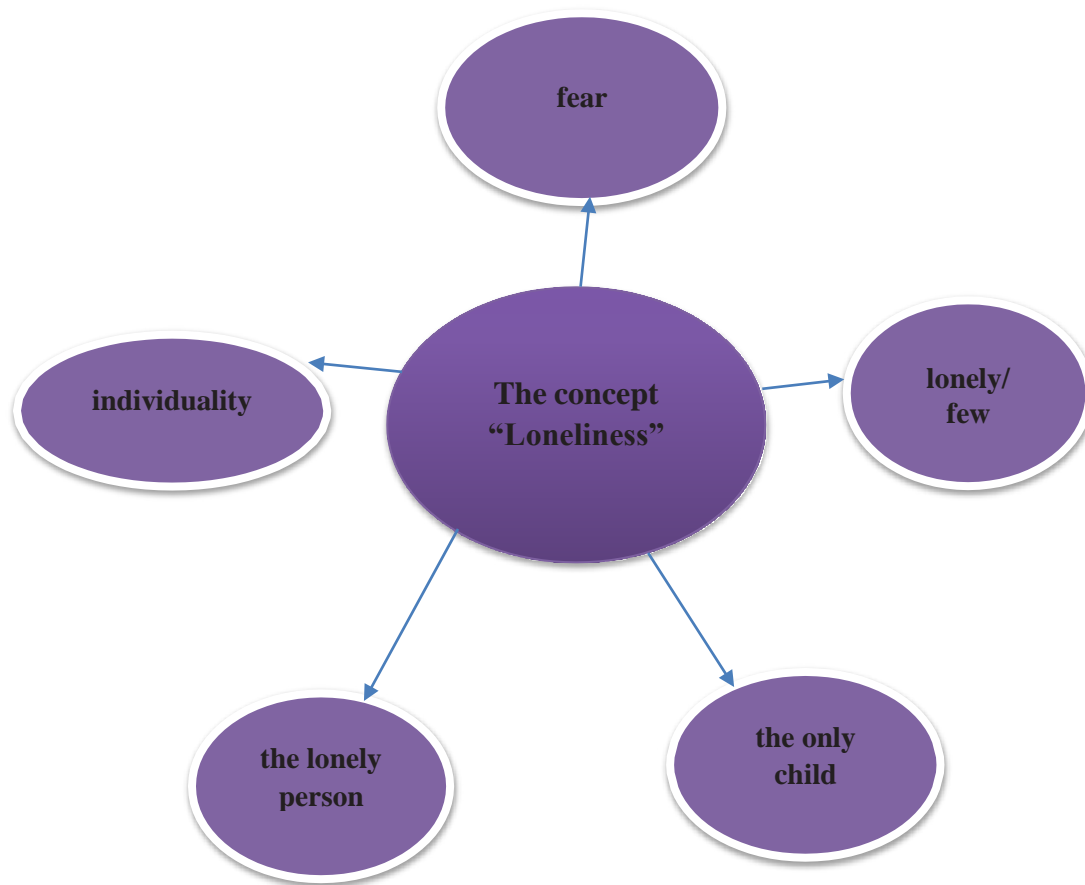

Figure 1. Cognitive models in the conceptual field of "Loneliness"

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LONELINESS is a cognitive model of FEAR. It is known that in the general human understanding, anxiety and fear are accompanied by loneliness. Loneliness in the mental concept of the Kazakh people is measured not only by personal emotions, but also by the laws of nature, social and public understanding. For Kazakhs, the concept of "abundance / plurality" is the main essence of growth, spreading generation and inheritance life. In general, humanity is afraid of loneliness and suffers from loneliness. Through the following statements *"Jalǵyzdyq Qudaıǵa ǵana jarasqan (Loneliness suits only God); Jalǵyzdyń jary – Qudaı»" (the helper of the lonely is God); Jalǵyzdyń úni shyqpas, jaıaýdyń shańy shyqpas (The name of the only person does not become popular, the dust of a walking person does not come out); Jalǵyzdyń isi bitpes (the work of the lonely does not end); Jalǵyz kisi jaýynger emes (the lonely man is not a warrior); Jalǵyz ıttiń úrgeni bilinbes, jalǵyz kisiniń júrgeni bilinbes (The barking of a lonely dog is unknown, and the walking of a lonely person is unknown); Jarly dep sókpe, Paıǵambarǵa tiliń tıedi, jalǵyz dep sókpe Qudaıǵa tiliń tıedi (Don't scold for being poor, you will upset the Prophet, don't scold for being lonely, you will upset the God),* our wise people say that loneliness does not bring good to a person.

LONELINESS is a cognitive model of LONELY / FEW. The negative nature of loneliness is deepened in a comparative textual pair that describes the concepts of "many" and "few". For example, they say, *"Jalǵyzdyń joǵy joǵalsa tabylmaıdy, kóptiń joǵy joǵalsa tabylady (the lost property of the lonely is not found, the lost property of the many is found); Kóp daýys qosylsa, jalǵyz daýysty joq qylady (When many voices are joined, the onle voice disappears); Jalǵyzdyq Qudaıǵa jarasar, kópsózdilik Quranǵa jarasar" (Loneliness suits only God, and saying many things suits only the Qur'an)".* The concepts of "lonely/only" and "many" have an evaluative and dimensional significance in the conceptual knowledge of the Kazakh people, assessing the good-bad, positive-negative qualities of objects and phenomena of the world. For example, *Jalǵyz bala – jarty baqyt, kóp bala – altyn ýaqyt (an only child is half happiness, many children is a golden time); Er – jalǵyz, el – kóp (a man is alone, a country is many),* and the concepts of "only/alone" and "many" are

compared. The conceptual field of the concept of "loneliness" also includes judgments that evaluate loneliness in a good, positive sense. For example, the proverb: *"Baımyn dep maqtanba, jarlylyq bar, Kóppin dep maqtanba, jalǵyzdyq bar"* (*do not brag that you are rich, there is poverty, do not brag that you are many, there is loneliness*) gives the concept of "loneliness" as a punishment for vices committed under the influence of wealth, showing that excessive wealth makes a person look like a person from dignity and eventually leads to loneliness.

LONELINESS is a cognitive model of ONLY CHILD. Loneliness is the only (person), the only son, while "many" is understood in the concepts of "tribe (country), community, organization and union. In the Kazakh people, having a son in the family is obligatory. Kazakh people are childish. Unlike representatives of other nationalities, our ancestors had at least four or five children and many of them had more than ten. It can be seen from the fact that our wise people glorified and applauded the mother having many children, saying: *"Alty ul týǵan anany hanym dese bolady, kezek syılasqan aǵaıyndy janym dese bolady"* (*A mother with six sons can be called a lady, and people who shows respect to each other can be called "soul"*). Firstly, having many children is the further development and growth of the generation, the nation, which will continue our national dignity, traditions, language and religion, and the growth of the Kazakh people from a statistical point of view. Secondly, it shows the impact of loneliness on human psychology, education, that is, the formation of human behavior. As the only child is focused only on himself, he becomes spoilt, arrogant, selfish, does not try to provide care, help and assistance to others. Certainly, the mentioned behavior is not characteristic of every single child since the child's human qualities are formed depending on the education received from parents and society. That is, such children can be found in big families. Unfortunately, in most cases it occurs in children who are brought up alone. Therefore, in the paremiological image of the world, loneliness is represented through such following proverbs and sayings *"Jalǵyz bala – jarty baqyt, alty bala – altyn ýaqyt"* (*One child is half happiness, six children are golden time); Jalǵyz aǵashty jaǵý qıyn, jalǵyz balany baǵý qıyn (It is*

difficult to make a fire by a single tree, it is difficult to take care of an only child; Jalǵyz túıe baqyraýyq, jalǵyz bala jylaýyq (A lonely camel cries aloud, a lonely child cries much); Jalǵyz qazdyń úni shyqpas, jalǵyz qyzdyń muńy shyqpas (A lonely goose can not make a loud cry, a lonely girl can not spread her grief); Jarly bolar jigit baıtalyn atqa aıyrbastaıdy, jalǵyz bolar jigit aǵaıynyn jatqa aıyrbastaıdy (A man willing to become poor will exchange his mare for a horse, a man willing to become alone will exchange his brother for money); "Jalǵyz teri ton bolmas, jalǵyzdyń sózi oń bolmas" (A single animal skin will not be a coat, a word of a lonely person will not be positive) etc.

LONELINESS is a cognitive model of LONELY PERSON. If we say that the need to live has led people to associate into clans, tribes, villages, countries and to inhabit a certain geographical space and natural environment, then the following proverbs and sayings as *"Jaıaúdyń shańy shyqpas, jalǵyzdyń úni shyqpas (The dust of walking will not rise, the voice of the lonely will not rise); Jalǵyz batyr jaúǵa joq, jalǵyz jigit daúǵa joq (a lonely hero cannot fight against enemy, a single guy cannot argue); Jalǵyz kisi jaúynger emes (A single man is not a warrior); Jalǵyz ıttiń úrgeni bilinbes, jalǵyz kisiniń júrgeni bilinbes (The barking of a lonely dog is unknown, and the walking of a lonely person is unknown); Qansha jýan bolsa da, jalǵyz aǵash úı bolmas, qansha jaqsy bolsa da, jalǵyz jigit bı bolmas (No matter how thick it is, a single tree cannot be a house, no matter how good, a single boy cannot be a Biy (ruler)); Jalǵyz ǵana Jaratqannyń joldasy joq (God alone has no companion); Jalǵyz aǵash orman bolmas, jalǵyz kirpish qorǵan bolmas (A single tree cannot be a forest, a single brick cannot be a fortress); Jalǵyz úıdiń tamaǵy jetse de, tabaǵy jetpes (Even if the food of a single house is enough, the dishes are not enough); Jalǵyz aǵash pana bolmas, jalǵyz bıe saba bolmas (A single tree will not be a shelter, a single mare will not be a straw); Deniń saý bolsa, jarlymyn deme; Joldasyń kóp bolsa, jalǵyzbyn deme (If you're healthy, don't say you are poor; If you have many companions, don't say that you are alone); Aspanda kún jalǵyz, jerde ǵun jalǵyz (The sun is alone in the sky, the sun is alone on earth); Jalǵyz júrip jol tapqansha, kóppen birge adas" (It is better to get lost with the many rather than finding a way alone",* representing the historical and military times experienced by the Kazakh ethnic group, the breath of daily life and the philosophical positions of life, are linguistic models of linguo-didactic content, symbolizing logical-philosophical thought around conceptual concepts such as "unity", "cooperation", "harmony" and "peace", which are very necessary for the vitality of human society. At the same time, they are a pictorial description of the real situation related to group living, fixed in the paremiological image of the world. This pictorial description renders linguistic person's viewpoint about nobility related to blood-kinship and his place among the community directly or indirectly by the following proverbs and sayings *"Egiz attan jyǵylsa, basyn súıer aǵasy, jalǵyz attan jyǵylsa, nege keler shamasy?" (When one of the twins falls from a horse, the second brother comes to help, when a single one falls from a horse, who comes for a help?) Túıem jalǵyz dep tuzǵa úıretpe, ulym jalǵyz dep asqa úıretpe" (Do not teach your camel to salt if it is alone, do not teach your son to eat if he is an only son).* Certainly, a person is born alone and dies alone. His thoughts, feelings and decision-making are unique to him. For this reason, he is the only one. Each of us has an out-of-sight personal world that no one knows about. It hides in the very depths of our souls. Sometimes person likes to be alone with himself and look into those corners, but still a person cannot live in a state of complete loneliness since he is the owner of a social being. The main values of social life, such as friendship, love and relationships form the meaning of human life. Due to his social natural desires, person strives to live in a collective and in a community. His actions and consciousness correspond to it, which is also beneficial for society. Deep understanding of the essence of the phenomenon of loneliness will help to accept its positive side, eliminate its negative consequences, and prevent loneliness from becoming a habit and a way of life.

LONELINESS is a cognitive model of INDIVIDUALITY. However, while loneliness is bad, being alone is not always bad. At the same time, it is recognized as a cognitive unit that expresses the concept of individuality as a unique individual from the many, from the general. Although the words "single" and "individual" are synonymous words at the same level as a lexical-semantic unit, sometimes they do not correspond to each

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other as a concept of a mental unit in the linguistic and cultural context of a certain nation. "Loneliness is bad, but if individuality is achieved, it is good. On the one hand, the conceptual idea of individuality is the strengthening of the single, its formation in the struggle with the many". Such proverbs and sayings as *Jalǵyz attyń paıdasy kóp (A lonely horse has many benefits, a lonely man has many tricks); Jalǵyz shapqan at júırik (a lonely horse is a fast runner); Jalǵyz atty jarystan qalmas (a lonely horse will not miss the race), Kóp qarttyń ishinde jalǵyz bala dana bolar"* (Among the many old people, the only child will be wise) can be recognized as linguistic models involved in creating the concept of "Loneliness" at the paremiological level. "It is known that the concept of "loneliness" occupies a special place in the cognitive consciousness of a human being, because both the prerequisites and the subsequent consequences of death lead to the act of grieving and individualization, i.e. loneliness, according to a certain measure of time. This is an inescapable law of creation" [14, 164]. According to this cognitive model in the paremiological fragment of the linguistic image of the world, we can see that the conceptual idea of individuality in "Loneliness is bad, but if it achieves individuality, independence and excellence, it is good, the strengthening of the single person in the struggle with the many, the formation of the winning spirit of the single person" is the backbone of the concept of "Loneliness".

Results

Today, the human thinking system is undergoing many changes, as well as developing and improving day by day. Therefore, even if the correspondence or differences between phenomena and situations are underpinned by completely new information in the expression of language, the fixation of the word background must always be found next to the revolution of consciousness. In Kazakh linguistics, scientific research is needed that comprehensively studies the linguo-logical and philosophical nature of the concept, its function in the language, types, since changes in the consciousness and nature of humanity are social, historical, etc. and directly depend on the circumstances.

Therefore, all these factors change the nature of concepts and strengthen their role in language. If "concept" is understood as "the hidden power of the meaning of the word, which facilitates communication between people, which is closely related to the national-cultural background of a person, social experience of a person, the potential of meaning that can replace individual concepts in the text", then the conceptual sphere is a set of concepts that not only are closely connected, but also depend on each other, forming a single whole. The concept of conceptual framework is important since it explains that "language is not only a means of communication, but also a " storehouse of culture", because the deep roots of the culture of a nation and its role in the life of an entire population, various groups of residents, and even an individual can only be assessed by language"[15, 8].

Thus, in the course of the study, conceptual and semantic analysis of the concept of "loneliness" revealed several concepts and meaning, a series of associations. The concepts embodied in the national language become unique markers that determine the comprehensive activity of a person. The fact that the national identity of the linguistic image of the world is different in each ethnic group depends on the experience and knowledge of the ethnic group, since the basis for the symbolic function of linguistic symbols is what people have seen and experienced in life. Although the concept includes a concept, it is not limited to a concept, but contains all the information related to the word. The cognitive model of the concept is implemented in phrases, various discourse, stable phrases, texts. The concept is considered the mental nest of culture. In our study, the meaning of the concept of "loneliness" in the paremiological fund of the Kazakh language was revealed with specific examples. The above-analyzed cognitive models of the concept of "loneliness" reflect the cognitive preferences of our people. In addition, these cognitive models reveal the semantic and informational field of the concept of "loneliness" through language units. In accordance with the purpose of our research work, the cognitive nature of the concept of "loneliness", which reflects the linguistic image of the world, and the connotation

meanings of language units, which represents its essence, are revealed. The symbolic image of language units formed in consciousness of information accumulated in the conceptual field of "loneliness" was studied at the level of anthropocentric theory.

Conclusion

In cognitive linguistics, the presence of a cultural tone of any concept is one of its main features. The concept is very important in understanding the linguistic image of the world, the national worldview. We recognize as a concept a structure that is preserved in the ethno-cultural consciousness of a nation and comes in a compact form, passed down from generation to generation. In the course of the study, during the analysis of paremies that reveal the content of the concept of "loneliness", it was found that in the Kazakh language there are a lot of proverbs and sayings that come with the words "lonely, only, single, loneliness" and they are actively used. We call linguistic expressions created by the concept of "loneliness" in the language fund of our nation as language models that participate in creating the linguistic image of the world. To understand their meaning, it

is also very important to have a background knowledge and life experience of a linguistic person.

In close connection with the cultural traditions of the Kazakh people, we can clearly see that there is a trace of the national worldview behind the native language symbols. The language of any nation is a part of the culture of that nation. The study of language units that provide information from the worldview of our people is the basis for recognizing our culture. At the same time, we found that the use of the concept of "loneliness" in language units reflects the deep knowledge of our nation, which has come down from ancient times to modern times, and determines the linguistic image of the world. Through this, we learned that the concept of "loneliness" has a special role in the global worldview of the Kazakh people. The cognitive content, the conceptual basis of the concept of "loneliness" was analyzed using proverbs and sayings that are solidified in our language. In conclusion, we were convinced that the concept of "loneliness" in the Kazakh language is a large-scale structure with its own history of development, which tells about the knowledge of our nation about the world.

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Қазақ тілінің паремиологиялық қорындағы «жалғыздық» концептісінің когнитивтік моделі

Аңдатпа. Ғылыми мақалада қазақ тілінің паремиологиялық қорындағы «жалғыздық» концептілік өрісі туралы жан-жақты ақпарат беріліп, оның когнитивтік моделі нақты мысалдармен талданады. Авторлар адам және ақиқат шындыққа қатысты ақпараттар легін жинақтаушы «Жалғыздық» концептісіне паремиялар арқылы талдау жасайды. Концептілер жүйесі ұлт мәдениетін зерттеуге жол ашатын элемент ретінде қарастырылады. Қазақ халқының паремиологиялық қордағы ғаламның тілдік бейнесін «жалғыздық» концептісі арқылы тану жолдары талданды. Ғылыми мақаланың мақсаты – «жалғыздық» концептісінің паремияларда қолданылуын зерттеу және іріктелген ұғым-түсініктердің концептуалдық мазмұнын когнитивтік аспектіде анықтау. Осы мақсатқа жету үшін концепт, концептілік өріс, ғаламның тілдік бейнесі ұғымдарына беріліп жүрген ғылыми анықтамаларға тоқталып, солардың негізінде концептіге авторлар тарапынан өзіндік жеке анықтама берілді. «Жалғыздық» концептісінің паремиялардағы көрінісі нақты тілдік деректер арқылы айқындалды. «Жалғыздық» концептісінің танымдық және лингвомәдени сипатын анықтайтын когнитивтік модельдеріне талдау жасалды. «Жалғыздық» концептісін анықтайтын тілдік деректер концептуалдық-семантикалық, лингвомәдениеттанымдық талдау әдістері арқылы зерттелді. Қазақ тіліндегі концептілер әлемін жан-жақты терең білудің практикалық маңызы зор. Соның ішінде «жалғыздық» концептісі мен одан туындаған мақал-мәтелдердің табиғатын зерттеудің нәтижесі қазақ тілі лексикологиясы, когнитивтік тіл білімі, лингвомәдениеттану т.б. салаларын оқытуға қажетті құнды материал болып саналады.

Түйін сөздер: паремиологиялық қор, концепт, концептілік өріс, когнитивтік модель, ғаламның тілдік бейнесі, ұлттық дүниетаным, ұлттық болмыс.

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Когнитивная модель концепта «одиночества» в паремиологическом фонде казахского языка

Аннотация. В научной статье представлена исчерпывающая информация о понятийном поле «одиночество» в паремиологическом фонде казахского языка и анализируется его когнитивная модель на конкретных примерах. Авторы анализируют концепт «одиночество» через паремии, аккумулирующих поток информации, относящейся к человеку и реальной действительности. Система понятий рассматривается как элемент, открывающий путь к изучению культуры народа. Проанализированы способы узнавания языковой картины мира в паремиологическом фонде казахского народа через концепт «одиночество». Цель научной статьи - изучить употребление концепта «одиночество» в паремиях и определить концептуальное содержание выделенных концептов в когнитивном аспекте. Для достижения поставленной цели мы сосредоточились на существующих научных определениях понятия, понятийном поле, языковой картине мира, на основе которых авторы дали свое индивидуальное определение понятия. Проявление концепта «одиночество» при паремии определялось специфическими языковыми данными. Проведен анализ когнитивных моделей, определяющих когнитивную и лингвокультурную природу концепта «одиночество». Языковые данные, определяющие концепт «одиночество», изучались методами понятийно-семантического и лингвокультурологического анализа. Всестороннее глубокое знание

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мира понятий в казахском языке имеет большое практическое значение. В частности, результаты изучения концепта «одиночество» и характера вытекающих из него пословиц и поговорок являются ценным материалом для преподавания лексикологии казахского языка, когнитивной лингвистики, лингвокультурологии и др.

Ключевые слова: паремиологический фонд, концепт, понятийное поле, когнитивная модель, языковая картина мира, национальное мировоззрение, национальная идентичность.

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