

ISSN 1999-4214 (print)

ISSN 2957-5095 (online)

ЕУРАЗИЯ ГУМАНИТАРЛЫҚ ИНСТИТУТЫНЫҢ

ХАБАРШЫСЫ

ВЕСТНИК

ЕВРАЗИЙСКОГО
ГУМАНИТАРНОГО
ИНСТИТУТА

BULLETIN

OF THE EURASIAN HUMANITIES
INSTITUTE

№ 3/2023

Жылына 4 рет шығады
2001 ж. шыға бастаған

Выходит 4 раза в год
Начал издаваться с 2001 г.

Published 4 times a year
Began to be published in 2001

Астана, 2023

Бас редакторы **Дауренбекова Л.Н.**
А.Қ. Құсайынов атындағы Еуразия гуманитарлық институтының доценті,
филология ғылымдарының кандидаты, Астана, Қазақстан
Жауапты редактор **Алимбаев А.Е.**
А.Қ. Құсайынов атындағы Еуразия гуманитарлық институтының доценті,
философия докторы (PhD) Астана, Қазақстан

Редакция алқасы

Аймұхамбет Ж.Ә.	филология ғылымдарының докторы, профессор, Л.Н. Гумилев атындағы ЕҰУ, Астана, Қазақстан
Ақтаева К.	филология ғылымдарының докторы, профессор, А. Мицкевич атындағы Польша университеті, Познань, Польша.
Әбсадық А.А.	филология ғылымдарының докторы, профессор, А. Байтұрсынов атындағы Қостанай өңірлік университеті, Қостанай, Қазақстан
Бредихин С.Н.	филология ғылымдарының докторы, профессор, Солтүстік Кавказ федералды университеті, Ставрополь, РФ
Гайнуллина Ф.А.	филология ғылымдарының кандидаты, доцент Ә. Бөкейхан атындағы университеті, Семей, Қазақстан
Ермекова Т.Н.	филология ғылымдарының докторы, профессор, Қазақ ұлттық қыздар педагогикалық университеті, Алматы, Қазақстан
Есиркепова К.Қ.	филология ғылымдарының кандидаты, қауымдастырылған профессор, А. Байтұрсынов атындағы Қостанай өңірлік университеті, Қостанай, Қазақстан
Жүсіпов Н.Қ.	филология ғылымдарының докторы, профессор, Торайғыров университеті, Павлодар, Қазақстан
Курбанова М.М.	филология ғылымдарының докторы, профессор, Алишер Навои атындағы Ташкент мемлекеттік өзбек тілі мен әдебиеті университеті, Ташкент, Өзбекстан
Қамзабекұлы Д.	ҚР ҰҒА академигі, филология ғылымдарының докторы, профессор, Л.Н. Гумилев атындағы ЕҰУ, Астана, Қазақстан
Құрысжан Л.Ә.	филология ғылымдарының кандидаты, профессор, Ханкук шетелтану университеті, Сеул, Оңтүстік Корея
Онер М.	философия докторы (PhD), профессор, Эгей университеті, Измир, Туркия
Пименова М.В.	филология ғылымдарының докторы, профессор, Шет ел тілдері институты, Санкт-Петербург, РФ
Сайфулина Ф.С.	филология ғылымдарының докторы, профессор, Қазан федералды университеті, Қазан, Татарстан, РФ

Редакцияның мекенжайы: 010009, Астана қ., Жұмабаев даңғ., 4
Телефон/факс: (7172) 561 933; e-mail: eagi.vestnik@gmail.com, сайт: ojs.egi.kz

Еуразия гуманитарлық институтының Хабаршысы.

Меншіктенуші: «А.Қ. Құсайынов атындағы Еуразия гуманитарлық институты»

Қазақстан Республикасы Ақпарат және қоғамдық даму министрлігі Ақпарат комитетінде қайта есепке қойылды. Тіркеу № KZ92VPY00046970 17.03.2022

Басуға 17.10.2023ж. қол қойылды. Пішімі 60*84 1\8. Қағаз офсеттік Көлемі. БТ.

Таралымы 200 дана. Бағасы келісім бойынша. Тапсырыс № 89

«Ақтаев У.Е.» баспасында басылып шықты

© А.Қ. Құсайынов атындағы Еуразия гуманитарлық институты

Главный редактор **Дауренбекова Л.Н.**
Кандидат филологических наук, доцент Евразийского гуманитарного института имени А.К. Кусаинова,
Астана, Казахстан
Ответственный редактор **Алимбаев А.Е.**
Доктор философии (PhD), доцент Евразийского гуманитарного института имени А.К. Кусаинова, Астана,
Казахстан

Редакционная коллегия

Аймухамбет Ж.А. доктор филологических наук, профессор, ЕНУ имени Л.Н. Гумилева, Астана, Казахстан
Актаева К. доктор филологических наук, профессор, университет имени Адама Мицкевича, Познань, Польша.
Абсадық А.А. доктор филологических наук, профессор, Костанайский региональный университет имени А. Байтурсынова, Костанай, Казахстан
Бредихин С.Н. доктор филологических наук, профессор, Северо-Кавказский федеральный университет, Ставрополь, РФ
Гайнуллина Ф.А. кандидат филологических наук, доцент университет имени А. Бокейхана, Семей, Казахстан
Ермекова Т.Н. доктор филологических наук, профессор, Казахский национальный женский педагогический университет, Алматы, Казахстан
Есиркепова К.К. кандидат филологических наук, профессор, Костанайский региональный университет имени А. Байтурсынова, Костанай, Казахстан
Жусипов Н.К. доктор филологических наук, профессор, Торайгыров университет, Павлодар, Казахстан
Курбанова М.М. доктор филологических наук, профессор, Ташкентский государственный университет узбекского языка и литературы им. Алишера Навои, Ташкент, Узбекистан
Камзабекулы Д. академик НАН РК, доктор филологических наук, профессор, ЕНУ имени Л.Н. Гумилева, Астана, Казахстан
Курсыжан Л.А. кандидат филологических наук, профессор, Университет иностранных языков Ханкук, Сеул, Южная Корея
Онер М. доктор философии (PhD), профессор, Эгейский университет, Измир, Турция
Пименова М.В. доктор филологических наук, профессор, Институт иностранных языков, Санкт-Петербург, РФ
Сайфулина Ф.С. доктор филологических наук, профессор, Казанский федеральный университет, Казань, Татарстан, РФ

Адрес редакции: 010009, г. Астана., пр. Жумабаева, 4
Телефон/факс: (7172) 561 933; e-mail: eagi.vestnik@gmail.com, сайт: ojs.egi.kz

Вестник Евразийского гуманитарного института.

Собственник: «Евразийский гуманитарный институт имени А.К.Кусаинова».

Министерством информации и общественного развития Республики Казахстан Комитет информации постановлено на переучет № KZ92VPY00046970 17.03.2022

Подписано в печать 10.10.2023 ж. Формат 60*84 1\8. Бум. Типогр.

Тираж 200. Цена согласовано. Заказ № 89

Напечатано в издательстве «У.Е. Актаева»

©Евразийский гуманитарный институт имени А.К. Кусаинова

Chief Editor **Daurenbekova L.N.**
Candidate of Philological Science, Associate Professor of the A.K. Kussayinov Eurasian Humanities Institute
Institute, Astana, Kazakhstan
Editor-in-Chief **Alimbayev A.E.**
Doctor of Philosophy (PhD), Associate Professor of the A.K. Kussayinov Eurasian Humanities Institute,
Astana, Kazakhstan

Editorial Board

Aimuhambet Zh.A.	Doctor of Philological Sciences, Professor, L.N. Gumilyov ENU, Astana, Kazakhstan
Aktayeva K.	Doctor of Philological Sciences, Professor, Poznan Adam Mitskevich University, Poznan, Poland
Absadyk A.A.	Doctor of Philological Sciences, Professor, Kostanay Regional University named after A.Baitursynov, Kostanay, Kazakhstan
Bredikhin S.N.	Doctor of Philological Sciences, Professor, North-Caucasus Federal University, Stavropol, RF
Гайнуллина Ф.А.	Candidate of Philological Sciences, Associate Professor Alikhan Bokeikhan University, Semey, Kazakhstan
Yermekova T.N.	Doctor of Philological Sciences, Professor, Kaz. National Women's Pedagogical University. Almaty, Kazakhstan
Yesirkeпова K.K.	Candidate of Philological Sciences, Professor, Kostanay Regional University named after A.Baitursynov, Kostanay, Kazakhstan
Zhusipov N.K.	Doctor of Philological Sciences, Professor, Toraighyrov University, Pavlodar, Kazakhstan
Kurbanova M.M.	Doctor of Philological Sciences, Professor, Tashkent State University of the Uzbek Language and Literature named after Alisher Navoyi, Tashkent, Uzbekistan
Kamzabekuly D.	Academician of NAS RK, Doctor of Philological Sciences, Professor, L.N. Gumilyov ENU, Astana, Kazakhstan
Kuryzshyan L.A.	Candidate of Philological Sciences, Professor, Hankuk University of Foreign Studies Seoul Korea
Oner M.	Doctor of Philological (PhD), Professor, Aegean University, Izmir, Turkey
Pimenova M.V.	Doctor of Philological Sciences, Professor, Foreign Languages Institute, St-Petersburg, RF
Seifullina F.S.	Doctor of Philological Sciences, Professor, Kazan Federal University, Kazan, Tatarstan, RF

Editorial address: 010009, Astana., 4, Prospect Zhumabayev
Tel/Fax: (7172) 561 933; e-mail: eagi.vestnik@gmail.com, сайт: ojs.egi.kz

Bulletin of the Eurasian Humanities Institute.

Owner: «A.K. Kussayinov Eurasian Humanities Institute».

The Ministry of Information and Public Development of the Republic of Kazakhstan Information Committee decided to re-register No. KZ92VPY00046970 17.03.2022

Signed for printing 17.10.2023 Format 60 * 84 1 \ 8. Paper. Printing house

Circulation 200. Price agreed. Order No. 89

Printed in the publishing house of «U.E. Aktaev»

© A.K. Kussayinov Eurasian Humanities Institute

МАЗМҰНЫ-СОДЕРЖАНИЕ-CONTENTS

ТІЛ БІЛІМІ – ЯЗЫКОЗНАНИЕ – LINGUISTICS

АВЫЛОВА Г.Е., АРИПЗХАН Г.Ж.	The concept of time in the ancient turkic written monuments.....	7
НУРГАЗИНА А.Б., ТЛЕШ Қ.Е., АЮПОВА Г.К.	Художественный концепт «форсайты» в пространстве текста и способы объективации его смысла.....	20
РАМАЗАНОВ Т.Б., АХМЕТ А.Н., ШОРМАКОВА А.Б.	Лингвокультурный характер диалога в художественном тексте.....	38
САГИДОЛДА Г., САРЕКЕНОВА Қ.Қ., САПАРНИЯЗОВА М.	Ясауи «Хикметтері» тілінің когнитивтік құрылымы: «иман» тұжырымдамасы.....	56
ШАҚАМАН Ы.Б.	Сөз гешталты.....	72

ӘДЕБИЕТТАНУ – ЛИТЕРАТУРОВЕДЕНИЕ – LITERATURE STUDIES

АДАЕВА Е.С.	Қазақ әдебиетін зерттеудің гендерлік аспектілері.....	85
АЛИМБАЕВ А.Е.	Ежелгі жыр-дастандардағы елдік пен қаһармандық.....	102
АМАНҒАЗЫҚЫЗЫ М. ОРАЗБЕК М.С.	Қазіргі қазақ поэзиясындағы қала бейнесі.....	115
АХМЕР Б.Е., АЙМҰХАМБЕТ Ж.Ә., Курмамбаева К.С.	Серікбол Қондыбайдың «ілкі төр» концепциясының символдық-мифопоэтикалық мәні.....	126
ӘБСАДЫҚ А.А., ДОСОВА А.Т.	«Қырық мысал»: жинақтың жариялану тарихы және оның Абай шығармашылығымен үндестігі.....	139
ТҮСІПОВА Г.Б., ДАУРЕНБЕКОВА Л.Н.	Алаш кезеңіндегі аударма: Ж.Аймауытұлы – ДЖ.Лондон әңгімелерін қазақ тіліне тұңғыш аударушы.....	156
ZHARYLGAPOV ZH.ZH. SYZDYKOVA V.E.	The concept of archetype in literature and Jung's theories.....	172
КЕРІМБЕКОВА Б.Д.	Дулат Исабеков прозасындағы юмор мен сатира («Бонапарттың үйленуі» әңгімесі негізінде).....	185
ҚҰРМАНБАЙ А.П., СӨРСЕНБАЕВА Ж.Б., ХУАТБЕКҰЛЫ Е.	Қазіргі қазақ поэзиясындағы жаңа тенденциялар (А. Елгезек, Б. Қарағызұлы, Е. Жүніс шығармалары негізінде).....	197
ОМАРОВ Б.Ж.	«Панчатантра», «Кәлила мен Димна» және қазақ мысалы: сюжет пен трансформация.....	214

САҒЫНАДИН Г.	Эстофольклортанудың кейбір ғылыми-теориялық мәселелері.....	231
ТОҚСАМБАЕВА А.О. ҚАДЫРОВ А.Қ. ҚАБЫШЕВ Т.Б.	Рахымжан Отарбаевтың драмалық шығармаларындағы хан-сұлтандар мен батырлар бейнесі.....	242

ТІЛ ЖӘНЕ ӘДЕБИЕТТІ ОҚЫТУ ӘДІСТЕМЕСІ – МЕТОДИКА ПРЕПОДАВАНИЯ ЯЗЫКА И ЛИТЕРАТУРЫ – METHODOLOGY OF TEACHING LANGUAGE AND LITERATURE

АЗАТБАҚЫТ А.А., КАРТАЕВА А.М., ТАМАЕВ А.Т.	М.Әуезов әңгімелерін оқытудың ғылыми-теориялық негіздері.....	260
ASAVBAEVA G.B., YEREZHNEPOVA S.K. ZHUMSAKBAYEV A.T.	Teaching languages in technical universities.....	272

IRSTI 16.01.09

DOI <https://doi.org/10.55808/1999-4214.2023-3.01>

*G.E. ABYLOVA¹ 

G.Zh. ARIPZHAN² 

International University of Tourism and Hospitality, Turkestan, Kazakhstan^{1,2}
(e-mail: abylova.g@iuth.edu.kz¹, gulnur.aripjan@iuth.edu.kz²)

THE CONCEPT OF TIME IN THE ANCIENT TURKIC WRITTEN MONUMENTS

Annotation. This article discusses the concept of «time» in the language image of the world, which took place in the ancient Turkic written monument. As one of the most ancient categories of Universal, time has been studied quite actively in linguistics. The authors gave an overview of the classification of «time» made by foreign and domestic scientists in philosophical, psychological, cultural, social, literary and linguistic terms. The factological material of the study was the texts of the written monuments «Kultegin», «Bilge Kagan» and «Kull-Chor». Language means indicating that the concept of «time» in ancient Turkic written monuments is directly related to historical and political events, and the semantic types «cyclic time», «linear time» are defined in the semantic line of «time». Noting the close connection of the concept of «time» with the concept of «human age», the researchers make a comparative analysis based on the texts of the monuments of Kultegin, Bilge Kagan and Kul-Chor. It is concluded that the «human age» changes due to differences in ideology, political structure, social and cultural values. In addition, it was found that concept of «human age» occupies the largest place and is associated with the concept of «war». The article mentions the fact that the expressions of the concept of «time» with referential pronouns are abundant in ancient Turkic written monuments, that is, they are characteristic of deixist language units of «time».

Key words: concept, concept of «time», the concept of «human age», language image of the world, ancient Turkic written monument.

Introduction. Currently, it is known that the study of ancient Turkic written monuments of the VII-IX centuries is a valuable source for research on Altaistics and Turkology. The data on ancient runic monuments are especially important for linguists. These records provide very valuable information not only about important historical events that took place in various cultural and historical centers of Central Asia, but also about the history of literary Turkic languages, as well as about the Kazakh language formed on the basis of the ancient Turkic language.

Introduction. Nowadays, it is known that the study of the ancient Turkic written monuments of the 7th-9th centuries is a valuable source for research on Altaistics and Turkology. Data on ancient runic monuments are of special

importance for linguists. These records contain not only valuable historical events that took place in various cultural and historical centers of Central Asia, but also the history of literary Turkic languages and the Kazakh language, which was formed on the basis of the ancient Turkic language.

In recent years, the text of many historical linguistic heritages has been comprehensively studied from the perspective of cognitive linguistics. In addition, the ancient Turkic written monuments have not been ignored by this science. In the present work, the concept of «time» in the language image of the world, which took place in the the ancient runic written monument is taken as an object of research.

The relevance of our research work is determined by the insufficient study of the concept of «time», one of the main concepts in the ancient Turkic written monuments reflecting the understanding of the world of the ancient Turks. The time system reflected in ancient Turkic written monuments developed in close connection with the worldview, culture, and political ideology of the Turkic people. Noting the importance of the ideology of the ancient Turkic people, L.N. Gumilev says: «The reason why this aspect is extremely important is that there is not only a struggle of states, but also a struggle of cultures, a struggle of two worldviews and concepts of worldview. With its manifesto, the Great steppe declared the right not to be Chinese, but to be one's own. Such a struggle has been going on even since the time of Hun Mode-shanyu, but it is written in logical content in the document. It was necessary to make enormous efforts not to give in to the will of China, so the blue Turks as Kutlug, Tonykok, Kultegin and Iollyg-tegi did it» [1, 339]. Thus, Bilge Kagan, Kultegin, Tonykok, and others provide a language image of these eras by necessarily narrating the events of military, leadership actions, exploits, victories, defeats, etc., which they performed in order to protect their native country from China, within a certain time and space framework. «At the same time, along with the formation of types of social consciousness, language affects it in turn. And every historical period and social phenomena leave their mark on language» [2, 172].

Time is an abstract concept. Time does not depend on man. Time cannot be stopped, turned back, overtaken. But man divided it into stages and made it subjective. For example, these «objective» periods of time can be long or short, pleasant or painful. Subjective assessment of time depends on the state of man, his mood, situation, company, relationship with time in a particular society [3, 104]. Time is perceived by man, experienced, processed by his own consciousness and marked in the text with the help of language tools. In the process of perceiving objective time, man corrects the chronology of events in an individualistic, egocentric way. Studying the problems of manifestation of relations «time» in language, researchers also intertwine with the problem of the relationship between objective time and its language representation.

Methodology and research methods. In the course of the research, the method of deduction was used to collect factual linguistic material, describe, systematize and

interpret, analyze and generalize, analyze and generalize factual linguistic material, as well as to make a general conclusion based on the interpretation of individual linguistic facts.

To achieve the set goals, the work also applied the linguocultural method to determine the relationship between language and culture, and the contextual method to determine the relationship between language units and the situational and social context of their use. The cultural and historical approach to the consideration of language material was decisive in the work.

Discussion and observation. «Time is the most interesting and the most complex, the most important concept, because all things, phenomena in the world, everything that is accessible to our mind, our understanding is perceived through it (time)» [2, 71]. Verbal expression in the form of separate lexical units contributes to the fact that it takes place among the valuable categories in human life. Time is one of the abstract concepts, its image is instantly formed in our mind.

As the well-known historian and cultural critic A.Ya. Gurevich rightly notes: «Among other indicators of culture, there are few which can characterize the essence of it (culture) as the concept of time, the worldview of the era, the behavior of people, their consciousness, way of life, attitude to objects and phenomena in the environment, in such a way as to relate to it» [5, 103]. Objectively realized, time is subjectively experienced, perceived and felt by people. This category is not equally accepted and applied at different stages of social development, in different layers of a certain society and even by individuals. Accordingly, each era contributed to the content of this category, its (time) social type contributed to the content of the era, and the historical type of each culture is characterized by its unique narration of «time». Certainly, each culture and era is characterized by a different model of perception «time». However, it presents a common type of perception characteristic of this culture. It is known that both linguistic (common national thought system) and extralinguistic (mentality, economic life, nature) factors contribute to this.

Before moving on to our main topic, it is advisable to review the types of «time» in general philosophy, psychology, socialization, culturology, literature, and linguistics since the classification of «time» from a philosophical, psychological, cultural, social, literary and linguistic point of view allows us to more fully differentiate its conceptual, linguocultural character and cognitive function. According to V. S. Polikarpov, four forms of manifestation of the category of «time» are known in modern science: physical, biological, social-historical and psychological. Physical “time” is the fundamental and first form of time communication, while biological «time» reflects the dynamics and rhythm of biological processes (for example, 10 «biological time»).

Social-historical time represents the dynamics, rhythm and transformation of the socio-historical life of society. Psychological time reflects the form of the individual's experience of objective time. Customizing «time» into the lifestyle of

Kazakh people, A. Seidimbek classified it into four types: ecological, genetic, situational, historical time [6, 6-7]. According to some researchers (Myrkin, Karasik), the differences between the three ways of feeling «time» lie in the level of objectivity of the understanding of this concept. Chronological time is maximum objective, while egocentric time is the minimum objective. Relative time occupies intermediate position between them. All concepts of time are found in the language image of time.

According to the suggestion of V.A.Maslova, «The most interesting is the past, in which three types of time can be distinguished: historical, peripheral (the term of M.I. Steblin-Kamensky) and mythical. Historical time is the past, about which people have preserved relatively reliable information; Peripheral time is the past on the edge of public memory, memories of which are confusing, people no longer have a good idea poorly of the sequence and connection of events. Mythical time is a time that lies outside the national memory, it is difficult to say which event happened before the other» [4, 76]. It is safe to say that historical time has taken place in the monuments of ancient Turkic monuments, which can give a certain amount of information about the history of the Turkic people of the VII-IX centuries.

Sh. Ibraev speaks about the past historical time: «The past, the era of heroes, the mythical and historical period, the social and everyday situation – all this is grouped together and creates an image of a unique era» [7, 84]. The written monuments of Kül tegina, Bilge Kagan and Tonikok represent a language representation of the true and artistic image of heroic commanders and wise advisers of their era, who protected their people from external enemies.

In Russian linguistics, time in the text is considered to be related to the interaction of three temporal «axes»: 1) calendar time directly represented by lexical units with terms «time» and «day, month, year»; 2) event time organized by the connection of all predicates of the text (primarily with verb forms); 3) perceptual time expressed in terms of the position of the narrator and the character (where various lexical-grammatical tools and temporal place exchanges are used). It is known that in the study of the category «time» as one of the constituent properties of the text, it is impossible not to consider it from a linguistic and linguocultural point of view. Time models, time in the Slavic world, the semantic zone of time, the word «time», «time» in the poetic text were studied by N.D. Arutyunova, K.G. Krasnukhin, N.K. Ryabtseva, N.A. Potaenko, V.G. Gak, RR. Gelgard, V.P. Grigoriev, Yu.A. Golovenko, A.K. Draganova, M.I. Otkupshchikova, O.V. Agrova, M.A. Gritsyuk, V.A. Plungyan, M.V. Vsevolodova, F.I. Pankov, I. Pete, G.E. Kreidlin.

In our opinion, ancient manuscripts are the quintessence of the author's subjective perception of «time in events». The concept of «event» is used in the broadest sense of the word. As for the category of «time» (both in the semantic aspect and in the grammatical aspect), researchers note its eventuality, as well as situationality and connection with real-life phenomena. In order to reveal the nature of «time» in the poetic work of a particular author, let us quote the scientist

G.G.Reichenbach's substantive opinion: «...we never calculate «Net time», but we always know that processes can be periodic or non-periodic in hours. Each interval of time is connected with certain process, because otherwise it is completely unacceptable» [6, 43].

Similar to the opinion of G. Reichenbach, the Kazakh scientist K. Nurlanova has a significant conclusion about this: «the Kazakhs did not have the concept of «pure time» outside the emotional content of time, outside the real natural and social processes. Although even time is usually a phenomenon of an independent nature, one of the main features of it is the absence of its own substance. Due to the lack of its own substance, time is perceived as an internal parameter of the event. Therefore, the concept of «time» can be defined as a special environment, space in which an event takes place. As for the «time» in the ancient Turkic monuments, it is directly related to historical and political events. It should be noted that «history cannot be told without chronology» [1, 342].

In the worldview of the Kazakh people and the Turkic peoples on a large scale, «time» was understood on the one hand as a straight line, and on the other, as a circular circle. Here we would like to note that a straight line has a symbolic meaning that passes without a return, and a circle has a symbolic meaning of eternal rotation and return [9, 60].

According to E.V. Ivanova, the astronomical calendar and the anthropocentric calendar have specific features in the expression of periods of time. Anthropocentric calendar: 1) the calculation from the year of birth of any person; 2) chronological order of time periods associated with the stages of physical and intellectual development of man (childhood, youth, old age); 3) chronological sequence is the linear sequence of astronomical time periods (month, year) and cyclical repetitions, as well as the alternation of stages of human development (childhood, youth, old age on the other hand; and on the other hand, is a unique cycle human life [10, 33].

According to the fair notice of L. N. Gumilyov, «Along with this cycle, there was also a «living chronology». For example, we attacked the Kyrgyz when Kultegin was 26 years old»; or: “at the time of this battle, Kultegin was 30 years old»; or: «when my nephew-Kagan sat on the throne» etc. It seems that «living chronology» was a transitional form of transition from a seasonal cycle (from one spring to another) to a savage cycle. The calculation of time into years, periods and centuries did not come to the mind of the Turks" [1, 342].

Time periods, which are the anthropocentric calendar in the ancient Turkic scriptures, are reflected as a category that informs about the social situation of that time, the national mentality of the Turkic people. For example, the life path of Kultegin, that is, the image of time and era giving a description and self-evaluation from childhood to the age when he ruled the country on the throne, is presented in such a way as to give information from the life path of Kultegin from the social, political and social aspects of that time. For example, 1) aqanım qayan: uđduqta:

Kültegin:jiti :jašda: qaltı: (When my father Kagan died, my brother Kultegin was seven years old) /KTb., 30/; 2) On jašda: Umay teg: ögüm: qatun: qutuña: inim Kültegin: er at boltı: altı jegirmi: jašıña: eçüm qayan: Elin: törüsün: ança: qazγantı: (At the age of ten, my brother Kultegin became a man to my mother's happiness. At the age of sixteen, my brother learned so much about the Kagan people) /KTb., 31/; 3) Bir otuz: jašınjı: Čaça: Sünke: sünüşdümüz: (at the 21, we fought against Chacha Senun) /KTb., 32/; 4) Kültegin j jašıña: Qırγız tapa: süledimiz: (When Kultegin was 26, we fought against Qqyryk tapa) /KTb., 35/; 5) Kültegin: jeti otuz: jašıña: Qarluq: budun: erür barur: erikli: yayı boltı: (when Kultegin was 27, Karluk people became real enemy) /KTb., 41/; 6) Kültegin: ol sünüşde: otuz jašayur erti: (Kultegin was 30 during this war) Qara költe: sünüşdümüz: Kültegin: bir qırıq: jašayur erti: (when Kultegin was 31, we fought for Kara River) /KTb., 42/. Psychological time taken on a biographical scale manifests itself as an understanding of the essence of man's own life, the relationship between the main events of the life path of an individual. In accordance with this, the direction of analysis of linguists-specialists is often considered not as a grammatical category of «time», but as «time» when a person, nation, ethnicity or language finds an image in the language.

The variability and relevance of the components of the age scale of man varies from the following factors even in the scope of a single discourse: ideology, political construction, differences in social and cultural values. For example: at the monument to Kultegin:1) Aqanıñ qayan: uçduqta: Kültegin:jiti :jašda: qaltı: (When my father Kagan died, my brother Kultegin was seven years old) /KTb., 30/; 2) On jašda: Umay teg: ögüm: qatun: qutuña: inim Kültegin: er at boltı: altı jegirmi: jašıña: eçüm qayan: Elin: törüsün: ança: qazγantı: (At the age of ten, my brother Kultegin became a well respected man to my Kulaydai Khatyn's happiness. At the age of sixteen, my brother learned so much about the country of the Kagan) /KTb., 31/ and etc.

At the monument of Bilge kagan: 1) yeti jegirmi:yaşıma: Tañut: tapa: süledim: Tañut: budunıy:bozdım: oγulın: yotızın: yılqısın:barımın: anta altım: sekiz jegirmi: yaşıma: Altı Čub ... (When I was thirteen years old, I fought against Tangit. I destroyed the people of Tangit. I took away his son, wife and horse there. At the age of eighteen, I hit Alty Chub.) /BK., 24/; 2) yegirmi: yaşıma: Basmıl iduq at: oγuşum: budun: erti: arqış idmaz: tejin: süledim:q ...ičgertim: qalıñ ebrü kelürtim: eki otuz: yaşıma: Tabyaç: tapa: süledim: (When I was twenty years old, the Basmyl Ydukaty tribe was my people. I made a campaign so that it would not be scattered. K..... I helped them to enter inside, I brought it to a thick yurt. When I was twenty-two years old, I attacked China) /BK., 25/; 3) altı otuz: yaşıma: Ček budun: Qırqız: birle: yayı boltı: .yeti: otuz: yaşıma: Qırqız: tapa: süledim: sünük batamı: (When I was twenty-six years old, the Chek people joined the Kyrgyz and became enemies. When I was twenty-seven years old, I made a campaign to the Kyrgyz people) /BK., 26/; 4) Otuz yaşıma: Besbalıq: tapa: süledim: (At the age of thirty, I went to Besbalyk) /BK., 28/; 5) Otuz artuqı: bir yaşıma: Qarluq: budun: buñsız erür: barur: erikli: yayı boltı:

(When I was thirty-one years old, the Karluk people became my enemy) /BK., 29/; 6) /Men/otuz artuqi: üç yaşıma: ...yoq erti: ödseg: ütuleg: küç: (When I was thirty-three years old, I had no power) /BK., 34/; 7) Otuz artuqi: törüt: yaşıma: Oğuz: tezip: Tabıaçqa: kirti:ökünüp: süledim: suqin: ...oğulin: yotuzin: anta altim: eki Elteberig: budun: ... (When I was thirty-four years old, the Oguz people left and entered China. I fought with regret.....) /BK., 38/.

In the monument of Kulli-chor: [...] [Kü]ülü-çor jeti jaşyña jigren ölürti. Toquz jasyña azylyly tonuz ölürti. Qarluq jayyt[t]uqda tezde sünüsdükde. [...]. At the age of seven, Kulli-chor caught a wild mare, at the age of nine he killed a wild boar.. [(KCh.II.18)].

The Kultegin monument depicts the biography of the Kultegin Khagan from the age of seven to forty-one, while the Bilge Khagan monument often tells about his age characteristics when he fought against the countries such as Tangit, China, Chek people, Kyrgyzstan, Besbalyk. In the Kulli-chor monument, the age characteristics of Kulli-chor are noted in relation to hunting.

We attempt to establish a close connection of the concept of «time» with such a concept as «human age» in ancient written monuments. The lexical basis of the concept of «time» in the Kultegin, Tonykok, and Bilge Kagan monuments is comprised by the following time periods: áyeli, elý jyl, tún, kúndiz, jeti jasta, on jasta, on alty jasta, jyrma bir jasta, jyrma alty jasynda, sol jyly, otyz jasta, jyrma jeti jasynda, otyz bir jasta, bir jylda, eñ ilki, on kún degende, kún demeı, tún demeı, tañ ata, eki kún, sol túni, tañy da, bul shaqta, on úsh jasynda, on segiz jasynda, jyrma jasynda, jyrma eki jasynda, jyrma alty jasynda, jyrma jeti jasynda, ol jyly, otyz jasynda, bir jylda, eñ áyeli, otyz eki jasynda, otyz tört jasynda, jazda, meshin jyly, qoi jyly etc.

Knowledge, understanding and assessment related to age characteristics in human life path (the concept of age) are primary for any ethnic group. They play an important role in the conceptualization of the world; their basic nature is realized in understanding the meaning of various phenomena and spheres of activity based on this concept. Connotations denoting evaluative features of human age, etc. others, the associative link of age-related semantics are the main research object. Analyzing the concept of «human age», which is a general human concept, we can assume that its transformation (time) is an essential property of any concepts, as well as basic concepts.

Based on the text of written monuments, the semantic types «cyclic time» and «linear time» are identified on the semantic line «time». The main means of actualizing the idea of cyclical time include the words «seasonal cycle» (summer, winter, spring, etc.) and «daily cycle» (morning, day, noon, night, etc.). According to the idea of «linear time», the world reflects the understanding that life has a beginning and an end that develops in one direction. The most prominent concept of linear time is given in the names of the periods of age-specific features in the life of

the human being. However, since these monuments aim only to convey and to glorify the historical events that the Turkic people experienced in the VII-IX centuries to the people, to the next generations, there is almost no anthropocosmic analogy between man and nature in connection with the concept of «human age», only the bare human age consists of fixed numbers.

In ancient Turkic written monuments, L.N. Gumilyov attempts to explain the names of the year by the name of animals as follows: «History cannot be told without a chronology. Moving from a certain periodic time to a long time means moving from savagery to history. In the VI century, the Turks adopted a «savage cycle» of year calculation, that is, each year was named after the Beast, and they were repeated after 12 years. This calculation of time is still present in all peoples of Central and East Asia. The origin of the savage cycle is a special and still unresolved problem. Since among the beasts only the name of the monkey is also mentioned, it can be said to come from South. The adoption of the savage cycle by the Turks indicates the strengthening of its international ties and exploitation from the other countries [1, 342]. I.V. Kormushin believes that, «In some ancient Turkic runic texts, there are indications of the dates of the events described by the years of the savage cycle. However, the «year of the sheep», or «year of the dragon», or «year of the horse» are repeated every 12 years. Without any other data, it is often difficult to make a chronological binding of the text not only to a certain cycle of a century, but even sometimes to determine the century itself. Thus, strictly speaking, the Turkic runic monuments do not have dates that are definitely correlated with the world chronology. There is one exception. This exception is a monument in honor of Kultegin. There is an indication of the Chinese heraldic calculation of events by the years of the mottos of the reign of the emperors in the Chinese inscription of the monument, but not in the Turkic monument. ... In addition to the Monument in honor of Kultegin, no ancient Turkic text contains any more direct or indirect absolute date (as in Kultegin through the Chinese text). For instance, Kültegin: qoñ: jılqa: jeti: jegirmeke: uçdi: toquzinçi ay: jeti otuzqa: yoγ: ertürtümüz: bariqin: bedizin: bitig tašin: biçin jılqa: jetinç ay: jeti otuzqa: quplatımız: Kültegin: özi qırq: artuq: jiti yašin: boltit: (Kultegin died on the seventeenth day of the year of the sheep. We buried him on the twenty-seventh of the ninth month. We finished his plain, patterned and inscribed tombstone on the twenty-seventh of the seventh month of the year. He was forty-seven years old when he died) / KTb., 53/.

In addition, the phrase "I didn't sit during the day time, I didn't sleep at night" can be found in all monuments of Kultegin, Bilge Kagan and Tonykok. For example: Aqañımız: eçümüz: qaz/γanmıš: budun: atı küsü: yoq bolmazun/ tijin: Türük: budun: üçün: tün udimadim: küntüz: olurmadim: (I did not sleep at night or sit during the day time for the sake of the Turkish people so that the glory of the country formed by our fathers and brothers would not be lost.) / KTb., 26/.

Ol sabiy: esidip: tün: udusiqim: kelmedi: küntüz: olursiqim kelmedi: (Having

heard that word, I didn't want to sleep at night, I didn't want to sit during the day time) /Ton., 12/.

Türük: budun: üçün: tün udimadim: күntüz: olurmadim: For the sake of the Turkic people (I spent sleepless nights and the days without laughter) /BK., 22/. It is safe to say that the purpose and meaning of this formulaic word are the same in these three monuments.

Results. Thus, the central component of the image of the universe is the conceptual model of time, which is formed from the aggravation of two stages of cognition (emotional and logical). It includes a scientific understanding of time as the duration, chronicity of all events and phenomena, a primitive and everyday understanding of time, rooted in the ancient image of temporal concepts, combining the scientific image of the universe and the simple image of the universe into one conceptual image. Therefore, time should be particularly considered in the linguistic dialectical unity, in the synthesis of all aspects. The final goal of its study should be to identify the dynamic relationship of the Universal properties of this category with national-historical features and cultural differences of the life of the people. It is worth noting that in the event affiliation of the concept of time, there is undoubtedly a language image of time in an era when not any event, but an event of social significance for man unfolds.

Conclusion. In short, the concept of «time» has many unique characteristics in the context of the text of ancient Turkic written monuments. Firstly, the concept of time is closely connected to the worldview and political ideology of the Turkic people; secondly, the concept of time had a specific language representation within the framework of the historical events that took place in the Turkic land in the 12th-19th centuries; thirdly, the concept of «human age» is the most abundant in terms of frequency of use and is associated with the concept of «war»; fourthly, although the forms of the concept of «time» combined with demonstrative pronouns are not often found in ancient written monuments, deixis is characteristic of lexicon «time».

In the language consciousness of the people of the ancient Turkic era, time was depicted as an image of the integrity of the world. Therefore, in this case, the quantitative factor comes to the fore, and a number of qualitative features disappear.

Linguistic features in the monuments of ancient Turkic writing are inextricably linked not only with the political views of their compilers, but also with the historical events depicted in them.

Literature

1. Гумилев Л.Н. Көне түріктер: көшілік оқырман қауымға арналған. – Алматы: Білім, 1994. – 480 б.
2. Куштаева М.Т. Қазақ тіліндегі мәдени концептілердің танымдық негіздері // Еуразия гуманитарлық институтының хабаршысы. – Нұр-Сұлтан. – № 4, 2019. – Б. 172-178.

3. Тишин В.В. Социально-политический контекст возникновения древнетюркской рунической письменности // Древнейшие государства Восточной Европы. 2017-2018 годы: Ранние формы и функции письма. – Москва: Русский фонд содействия образованию и науке, 2019. – С. 104-127.
4. Маслова В.А. Введение в когнитивную лингвистику: уч.пособие / В.А. Маслова. – Москва: ТетраСистемс, 2004. – 256 с.
5. Гуревич А.Я. Время как проблема истории культуры // Вопросы философии. – Москва: Наука, 1969. – № 3. – С. 105-116.
6. Сейдімбек А. Қазақтың уақыт пен кеңістік туралы дәстүрлі танымы // Ана тілі, – 1996. 4-ші қаңтар, – № 1. – 6-7 бб.
7. Ыбыраев Ш. Эпос әлемі. – Алматы: Ғылым, 1993. – 296 б.
8. Рейхенбах Г. Направление времени. – Москва: Едиториал УРСС, 2003. – 360 с.
9. Ислам А. Ұлттық мәдениет контексіндегі дүниенің тілдік суреті (салыстырмалы-салғастырмалы лингвомәдени сараптама): филол. ғыл. док... дис.: 10.02.02. – Алматы, 2004. – 340 б.
10. Иванова Т.С. Функциональная грамматика. Выражение временных отношений в русском языке (на фоне болгарского языка). – Шумен: Унив. изд. «Епископ Константин Преславски», 1998. – 241 с.
11. Alimbayev A.E., Daurenbekova L.N., Kemenger K.R., Imanberdiyeva S.K., Bashirov N.K. The Idea of Eternal Country in the First Epic Poems of the Turkic People // Rupkatha Journal on Interdisciplinary Studies in Humanities this link is disabled, 2020, 12(4), pp. 1–11 DOI: <https://dx.doi.org/10.21659/rupkatha.v12n4.29>
12. Древнекыргызский язык. Языки Евразии. Лингвистические аспекты. http://forum-eurasica.ru/index.php?/topic/2706-древне_кыргызский_язык

Г.Е. АБЫЛОВА, Г.Ж. ӘРІПЖАН

Халықаралық туризм және меймандостық университеті, Түркістан, Қазақстан

КӨНЕ ТҮРКІ ЖАЗБА ЕСКЕРТКІШТЕРІ ТІЛІНДЕГІ УАҚЫТ КОНЦЕПТІСІ

Аңдатпа. Бұл мақалада көне түркі жазба ескерткішіндегі орын алған дүниенің тілдік бейнесіндегі «уақыт» концептісі қарастырылады. Уақыт әмбебап ең ежелгі категориялардың бірі ретінде тілтанымда жеткілікті белсенді зерттелген. Автор шетел және отандық ғалымдардың уақыттың философиялық, психологиялық, мәдени, әлеуметтік, әдеби және лингвистикалық тұрғыдан классификациясына шолу жасаған. Зерттеудің фактологиялық материалы «Күлтегін», «Білге қаған» және «Күллі-чор» жазба ескерткіштерінің мәтіні болып табылды. Көне түркі жазба ескерткіштеріндегі «уақыт» концептісі тарихи, саяси оқиғаларға тікелей байланысты екенін көрсететін тілдік құралдар және «уақыт» семантикалық шебінде «циклдік уақыт», «линиялық уақыт»

семантикалық түрлері айқындалған. Зерттеушілер «уақыт» концептісінің «адам жасы» концептісімен тығыз байланысына тоқтала отырып, Күлтегін ескерткіші, Білге қаған ескерткіші мен Күллі-чор ескерткіштерінің мәтіні негізінде салыстырмалы талдау жасайды. Адам жас ерекшеліктер шкласының идеология, саяси құрылыс, қоғамдық және мәдени құндылықтардың өзгешеліктерінен орай өзгертіндігі тұжырымдалады. Сонымен қатар, руникалық жазба ескерткіштер мәтінінде қолданыс жиілігі жағынан «адам жас» концептісі ең көп орын алғанын және «соғыс» концептісімен байланысты кездесетінін айқындалған. «Уақыт» концептісінің сілтеу есімдіктерімен тіркескен сөз тіркестерінің көне түркі жазба ескерткіштерінде молынан орын алғандығы, яғни уақыттық дейксистік тілдік бірліктердің тән екендігі мақалада сөз болады.

Түйін сөздер: концепт, «уақыт» концептісі, «адам жасы» концептісі, дүниенің тілдік бейнесі, көне түркі жазба ескерткіші.

Г.Е. АБЫЛОВА, Г.Ж. АРИПЖАН

Международный университет туризма и гостеприимства, Туркестан, Казахстан

КОНЦЕПТ ВРЕМЕНИ НА ЯЗЫКЕ ДРЕВНЕТЮРКСКИХ ПИСЬМЕННЫХ ПАМЯТНИКОВ

Аннотация. В данной статье рассматривается концепт «время» в языковой картине мира, имевшей место в памятнике древнетюркской письменности. Время как одна из древнейших универсальных категорий достаточно активно изучается в языкознании. Автор рассмотрел классификацию времени зарубежных и отечественных ученых с философской, психологической, культурологической, социальной, литературоведческой и лингвистической точек зрения. Фактическим материалом исследования послужили тексты письменных памятников «Культегин», «Бильге каган» и «Кулли-чор». Лингвистические средства показывают, что понятие «время» в древнетюркских письменных памятниках непосредственно связано с историческими и политическими событиями, а в семантической линии «время» определяются семантические типы «циклическое время», «линейное время». Акцентируя внимание на тесной связи понятия «время» с понятием «возраст человека», исследователи проводят сравнительный анализ на основе текста мемориала Культегина, памятника Бильге-кагану и памятников Кулли-чор. Делается вывод о том, что класс характеристик человека меняется из-за различий в мировоззрении, политическом устройстве, социальных и культурных ценностях. Кроме того, установлено, что по частоте употребления понятие «возраст человека» является наиболее частотным в тексте рунических памятников и связано с понятием «война». В статье отмечается тот факт, что выражения концепта «время» в сочетании с референтными местоимениями

обильны в древнетюркских письменных памятниках, то есть характерны для темпоральных дейксистских языковых единиц.

Ключевые слова: концепт, концепт «время», концепт «возраст человека», языковая картина мира, древнетюркский письменный памятник.

References

1. Gumilev L.N. Köne türükter: köşilik oqyrman qauymğa arnalğan. – Almaty: Bilim, 1994. – 480 b.
2. Kuştaeva M.T. Qazaq tilindegi mädeni konseptlerdiñ tanymdyq negizdeni // Eurazia gumanitarlyq institutynyñ habarşysy. – Nür-Sülтан. – № 4, 2019. – B. 172-178.
3. Tishin V.V. Social'no-politicheskij kontekst vozniknovenija drevnetjurkskoj runicheskoy pis'mennosti // Drevnejšie gosudarstva Vostočnoj Evropy. 2017-2018 gody: Rannie formy i funkcii pis'ma. – Moskva: Russkij fond sodejstvija obrazovaniju i nauke, 2019. – S. 104-127.
4. Maslova V.A. Vvedenie v kognitivnuju lingvistiku: uch.posobie / V.A. Maslova. – Moskva: TetraSistems, 2004. – 256 s.
5. Gurevich A.Ja. Vremja kak problema istorii kul'tury // Voprosy filosofii. – Moskva: Nauka, 1969. – №3. – S. 105-116.
6. Seidimbek A. Qazaqtyñ uaqyt pen keñistik turaly дәstürli tanymy // Ana tılı. – 1996. 4-şı qañtar. – № 1. – 6-7 bb.
7. Ybyraev Ş. Epos әlemi. – Almaty: Ğylym, 1993. – 296 b.
8. Rejhenbah G. Napravlenie vremeni. – Moskva: Editorial URSS, 2003. – 360 s.
9. İslam A. Ūlttyq mädeniet konteksindegi dñnieniñ tildik sureti (salystyrmaly-salğastyrmaly lingvomädeni saraptama): filol. ğyl. dok.... dis.: 10.02.02. – Almaty, 2004. – 340 b.
10. Ivanova T.S. Funkcional'naja grammatika. Vyrazhenie vremennyh otoshenij v russkom jazyke (na fone bolgarskogo jazyka). – Shumen: Univ. izd. «Episkop Konstantin Preslavski», 1998. – 241 s.
11. Alimbayev A.E., Daurenbekova L.N., Kemenger K.R., Imanberdiyeva S.K., Bashirov N.K. The Idea of Eternal Country in the First Epic Poems of the Turkic People // Rupkatha Journal on Interdisciplinary Studies in Humanitiesthis link is disabled, 2020, 12(4), pp. 1–11. DOI: <https://dx.doi.org/10.21659/rupkatha.v12n4.29>
12. Drevnekyrgyzskij jazyk. Jazyki Evrazii. Lingvisticheskie aspekty. http://forum-eurasica.ru/index.php?/topic/2706-drevne_kyrgyzskij_jazyk

Авторлар туралы мәлімет:

Абылова Гүлнар Ережепқызы – филология ғылымдарының кандидаты, Халықаралық туризм және меймандостық университетінің қауымдастырылған профессор м.а., Түркістан, Қазақстан.

Абылова Гүльнар Ережеповна – кандидат филологических наук, и.о.

ассоциированный профессор Международного университета туризма и гостеприимства, Туркестан, Казахстан.

Abylova Gulnar Erezhevovna – candidate of philological sciences, acting. about. Associate Professor of the International University of Tourism and Hospitality, Turkestan, Kazakhstan.

Әріпжан Гүлнұр Жоянқызы – филология магистрі, Халықаралық туризм және меймандостық университетінің аға оқытушысы, Түркістан, Қазақстан.

Арипжан Гүлнұр Жоянқызы – магистр филологии, старший преподаватель Международного университета туризма и гостеприимства, Туркестан, Казахстан.

Aripzhan Gulnur Zhoiankyzy – Master of Philology (English Language and Literature), Senior Teacher of the International University of Tourism and Hospitality, Turkestan, Kazakhstan.