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FRAME MODELING OF THE «ULYTAU» CONCEPT

Annotation. The article is devoted to the linguistic and cognitive analysis of the toponym «Ulytau» as a key sacred and historical-genesis symbol of Kazakhstan. Its structure is considered as a complex cognitive frame in the modern linguistic consciousness. The use of frame semantics to model the hierarchical organization of semantics allows us to move from the traditional taxonomy of nominations to the description of dynamic processes of meaning generation. As a result of frame modeling, four levels are identified: the core (geographical slots), the first periphery (cultural and symbolic representation), the second periphery (pragmatic commercial and social exploitation) and the outer contour (urban coding). It is shown that when moving from the core to the periphery, a consistent functional transformation of a toponym occurs: from the referential fixation of a geographical object to its functioning as a cultural code, a brand resource, and, finally, an urban code that organizes urban space. It is concluded that the “Ulytau” frame constitutes a dynamic semiotic system that serves as a powerful tool for constructing and sustaining national and cultural identity. Its structure reflects the mechanism of integration of traditional sacred heritage into modern social, economic and urban contexts, providing a semantic link between historical memory, current discourse and everyday experience.

Keywords: Ulytau, onomastics, frame, secondary nomination, symbolic representation.

Introduction. In recent decades, cognitive linguistics and linguistic-cultural studies have increasingly focused on the mechanisms by which geographically localized entities of the national landscape acquire the status of complex mental constructs structuring collective representations [1]. Sacred place names [2], serving as focal points of historical memory and cultural meaning [3], evolve from simple designations of place into complex conceptual systems [4].

Within the cognitive paradigm [5], a toponym is interpreted not simply as an indexical sign correlating with a physical referent, but as a concept-frame that integrates historical experience [6], cultural codes and axiological dominants of an ethnos [7]. As C.Fillmore emphasized, “frames are cognitive structures, knowledge of which is necessary for understanding words... A frame represents a stereotypical situation and unites its typical and potentially possible characteristics” [1, 111]. This perspective allows us to view the “Ulytau” frame not as a collection of separate categories, but as a cohesive system of knowledge that embodies cultural, historical, and geographical meanings.

The name “Ulytau” is a central element of Kazakhstan’s cultural and linguistic worldview. Originally referring to a mountain range, it has over time evolved into a profound cultural and historical symbol. In people’s minds, Ulytau is not merely a geographical location, but a kind

of “mental space-time” that connects the central part of the Saryarka region with significant events in the history of the Kazakh people [8]. As A. V. Superanskaya emphasized, proper names not only designate objects but also accumulate information about them, becoming carriers of knowledge and evaluations [9]. Consequently, the toponym Ulytau may be regarded not as a neutral label of a natural object but as a bearer of multilayered semantic content, including historical, cultural and value-based components.

An important stage in the institutional consolidation of this conceptual status occurred in 2022 with the establishment of Ulytau Region. This act marked a shift of the toponym from the register of a symbolic “place of memory” (*lieu de mémoire*) to that of an active state and discursive resource. This transformation was legitimized at the highest level of discourse, where the region’s multifaceted significance was emphasized. In his Address titled “New Kazakhstan: The Path to Renewal and Modernization,” Head of State K.-Zh.K. Tokayev justified this decision by highlighting its multifaceted significance. The President emphasized that the creation of a separate province in this historically significant region, located in the heart of Kazakhstan, not only brings economic benefits but also contributes to spiritual and cultural development, opening up new opportunities for the region [10].

This discourse actualizes the principal slots of the emerging “Ulytau” frame, namely: (1) “historical and sacred center” (the locus of decisive events), (2) “geographical core” (the heart of Saryarka), and (3) “resource potential” (economic, logistical and touristic). In this respect, Ulytau constitutes a productive object of cognitive-onomastic analysis, as it allows one to trace how an initially geographical concept undergoes structural reconfiguration under the influence of contemporary political and socio-economic factors.

The present study aims to reconstruct and describe the cognitive frame of Ulytau. To achieve this goal, a systematization of nominative units derived from the toponym is undertaken with regard to their spheres of functioning, and the hierarchical organization of frame slots — including core and peripheral zones — is identified and analyzed. Particular attention is paid to the cognitive functions of the toponym (referential, symbolic, pragmatic and navigational) at different levels of its realization. The synthesis of these approaches has enabled a comprehensive analysis in which the toponym “Ulytau” is understood as a multidimensional concept that integrates cognitive, cultural, discursive, and semiotic dimensions.

Methodology and research methods. The methodological foundation of the study consisted of a set of complementary methods aimed at analyzing various aspects of the “Ulytau” frame. The key tool was the method of cognitive frame modeling, developed in the tradition of C. Fillmore, which allowed for the reconstruction of the toponym as a script structure with slots (attributes) and their fillers. This approach made it possible to identify systemic connections between various nominative units and their conceptual functions.

To interpret value-based and symbolic connotations, a linguocultural analysis was applied, revealing how the name “Ulytau” relates to the national historical narrative and sacred geography. An important addition was the comparative-analytical method, used to identify differences in the semantic load of units belonging to different groups, which made it possible to trace the variability of their conceptual content.

Discourse analysis was aimed at studying the functioning of the toponym in various types of discourse—official-administrative, media, advertising, and tourism. This made it possible to identify contextually conditioned functions of the name and its role in shaping semantic emphases within various communicative domains.

Onomastic analysis provided an accurate taxonomy of names, including oronyms, choronyms, ergonyms, urbanonyms, and other categories, and made it possible to describe the mechanisms of secondary naming that capture processes of semantic expansion and transformation. Additionally, elements of semiotic analysis were employed, allowing us to interpret names as signs functioning within urban space and commercial communication. A comparative-analytical method was applied to identify differences in the semantic load of units from different groups.

The combination of methods employed ensured a multifaceted examination of the toponym “Ulytau” and allowed for the identification of its cognitive, cultural, discursive, and semiotic dimensions, which collectively reveal its significance as a concept of regional identity. The research material consisted of a corpus of nominative units containing the component “Ulytau,” collected through a comprehensive sampling of open sources and systematically organized and analyzed to identify patterns of toponym conceptualization across different spheres of social life. The corpus was divided into four groups. The first group comprises geographical objects as primary nominations (sources: legislative acts, cartographic and administrative data). The second includes objects of culture and science, where “Ulytau” functions as a symbolic representation and marker of identity. The third group covers commercial and public objects, in which the toponym fulfills a pragmatic function and is used to enhance recognition and regional affiliation (state registries, corporate websites). The fourth group consists of urban infrastructure facilities, where “Ulytau” serves as an element of urban coding (maps, local government decisions, navigation data). The systematization of the material demonstrates the multifaceted functioning of the “Ulytau” component—from geographical designation to cultural symbolism, commercial exploitation, and urban coding—which confirms its conceptual productivity and significance in shaping regional identity.

Discussion and observation. The analysis conducted allows us to reconstruct the “Ulytau” cognitive frame as a complex, hierarchically organized structure of knowledge within linguistic consciousness. This frame is not a static set of features, but a dynamic scenario model, the core of which is formed by a geographical referent, while the peripheral slots are formed in the process of its symbolic and pragmatic use in various discursive spheres.

From a cognitive perspective, the architecture of the “Ulytau” frame demonstrates the presence of a stable core formed on the basis of basic geographical slots. This core serves as the primary nomination, anchoring the toponym in linguistic consciousness and ensuring its further semiotic development.

I. “Ulytau” as a cognitive frame: a geographic locus in linguistic consciousness. Within the cognitive-discursive paradigm, the toponym “Ulytau” represents not merely a collection of named objects, but a complex conceptual frame whose core is formed by geographical reference [11]. This basic frame structures the knowledge and perception of native speakers, serving as the initial cognitive schema (“stage”) upon which subsequent layers of meaning of a cultural, social, and commercial nature unfold. Primary toponyms, which denote physical-geographical and administrative realities, form the stable core slots of this frame. They possess a high degree of referential stability and historical depth and perform three key functions within the cognitive system: spatially-locative (indicating a specific locus), identification-categorization (attribution to a unique regional class), and symbolic-axiological (expression of sacredness, historical memory, and national-state identity).

Slot “Natural Massif” as a prototypical basis. The central and prototypical element of the frame is the slot “Ulytau Mountain Range” [12]. In cognitive representation, it activates not only a complex of visual-geographical features (low mountainous relief of Saryarka, granite cliffs, dissected gorges, and specific vegetation) but also attributes of antiquity and fundamentality. This slot serves as a cognitive anchor point that gives rise to metaphorical extensions (“foundation,” “cornerstone,” “heart” of the steppe), which is what makes it exceptionally productive for secondary conceptualization.

Slot “Administrative Region” as an institutional projection. The slot “Ulytau Region” represents the result of a cognitive operation of derivation and institutionalization. In linguistic consciousness, it emerges as a projection of a sacred natural topos onto the sphere of official territorial administration. This slot actualizes the characteristics of integrity, governability, and historical continuity, cementing regional identity in a legitimate administrative form. Its formation (2022) marks a stage of the symbolic “return” of the sacred name to the current state-political sphere.

The “Settlement” slot as a point of everyday appropriation. The “Ulytau Village” slot functions as an anthropocentric marker within the frame’s structure. It localizes an abstract geographical concept at a specific point in everyday human experience, serving the function of communicative and everyday actualization. This slot ensures the name’s constant presence in the current social space, linking a global symbol to local life practices

Slot “Protected Territory” as a complex cultural-natural construct. The Ulytau National Park and Museum-Reserve form an integrated slot synthesizing natural and cultural attributes [13]. In the cognitive model, it performs the function of a “repository” (guardian) of values. The subplot “National Park” (established in 2022) emphasizes features of ecological uniqueness, preservation, and recreational potential. The “Museum-Reserve” sub-theme (since 1990) highlights a network of features associated with historical memory, sacredness, and memorial significance (the mausoleums of Jochi Khan and Alasha Khan, and the Baskamyir settlement). This complex slot materializes the idea of heritage, translating it into the mode of institutional protection and presentation.

From a cognitive perspective, the group of geographical features constitutes a hierarchically organized core of the “Ulytau” frame, rather than a simple collection of names. Its function lies in the referential anchoring of the toponym as a stable point of reference in linguistic and cultural consciousness. The core forms the basis for processes of derivation and meaning generation, allowing “Ulytau” to transcend the boundaries of a geographical designation. As a result, the toponym becomes a source of symbolic connotations associated with sacredness, origins, and heritage. The core acts as a cognitive mechanism for transforming a geographical object into a cultural concept. It provides a semiotic platform for integrating the toponym into various discursive practices. As a result, “Ulytau” retains its geographical identity while simultaneously generating new cultural meanings.

II. The Concept of “Ulytau” in the Cultural-Cognitive Space: Slots of Symbolic Representation.

The transfer of the sacred toponym from the sphere of geographic reference to the domains of culture, science, and social practices represents a process of frame expansion. The core geographic slots of the “Ulytau” frame form the basis for the development of symbolically loaded secondary slots, structuring knowledge about cultural and intellectual activity. Such designations function not as locative indicators but as cognitive markers that refer to a system of values and historical narratives associated with a given concept [14]. This process is interpreted as onomastic derivation, in which a proper name becomes a tool for categorizing and evaluating phenomena in the discourses of culture, science, and public life. In these practices, the toponym fulfills three main functions: memorial-axiological, identificatory-categorizing, and symbolic-representational. The first periphery of the “Ulytau” frame is formed by slots of symbolic representation, which enable the toponym to extend beyond the boundaries of its geographical core and anchor it in cultural, scientific, and social practices. These slots serve to convey the value-laden connotations embedded in the core and adapt them to specialized discourses, transforming the toponym into a cultural code capable of functioning in various spheres of public life.

The “Ritual-Cyclical Communication” Slot: Cultural Festivals as a Chronotope. In this cognitive model, festivals form a distinct temporal-symbolic slot where time (chronos) and cultural space (topos) are synthesized. The “Ulytau Uni” (“Voice of Ulytau”) folk art festival, which has been held since 1990, embodies a whole range of characteristics: cyclicity and continuity (held annually, with the 33rd iteration in 2025), scaling of identity (evolution from regional to national status), and discursive integration (timing to coincide with historical and political dates, such as the anniversary of the region’s formation). Cognitively, this festival serves as an instrument of collective memory and the contemporary presentation of traditional art, where the “voice” metaphorically embodies the historical spirit of the place making itself known (resounding).

The “Ulytau Kymyz” festival forms a more specialized ethno-gastronomic sub-category. Its conceptual framework encompasses elements of ritual (originating from the horse breeders’ “Terisakkan Spring” rituals), authentic consumption (kumis tasting), and cultural syncretism

(incorporation into broader ethno-festivals such as “Kökmaisa”). This slot translates abstract “traditionalism” into the realm of sensory, bodily, and ritually repeated experience, cementing the connection between the landscape (“Ulytau”) and national cultural practice.

Slot “Creative Transgression and Global Dialogue”: the ideonym as a strategy of cultural synthesis. The musical group “Ulytau” represents a cognitively complex phenomenon—a transmedia ideonym. This entity performs an operation of blending codes and cultural layers. Within its structure, the following elements collide and synthesize: national instrumental traditions (the *dombra*, the *kuy* of Kurmangazy), Western European academic canon (arrangements of Vivaldi and Bach), and global rock and metal culture. Winning the Grand Prix at the Hollywood Championship (2001) and international tours highlight the most important attribute of this slot—transnational communicative success. Thus, the “Ulytau” band serves as a cognitive bridge: it recodes a sacred-historical concept into the universal language of contemporary music, making it relevant and in demand in the global cultural space without losing touch with the core of its identity.

Slot “Intellectual Legitimation and Discursive Production”: scientific and media publications. In this domain, a slot is formed that is responsible for rationalizing and systematizing meanings associated with the concept. The academic journal *Ulytau Magazine* of the Nazarbayev University Graduate School of Business activates features of institutional elitism, interdisciplinary knowledge, and symbolic capital [15]. Using the toponym in the title of a prestigious publication constitutes an act of appropriating the cultural symbol to legitimize intellectual activity, asserting its deep connection with the local context within international academic standards.

The regional newspaper, which has been known as “Ulytau” since 1973 (following a series of name changes), forms a historical-discursive sub-narrative [16]. It serves as a permanent textual constructor of regional identity. Its long existence embodies the characteristics of continuity, adaptability (changes in name in accordance with the ideological context), and the chronicling of everyday life. This slot ensures the constant verbal actualization of the concept of “Ulytau” in socio-political and cultural discourse, translating it from the realm of sacred history into the field of current news and social narratives.

Thus, secondary nominations in the cultural-scientific domain reveal the mechanism of symbolic appropriation and semantic projection of the core geographic frame. The formed slots—“Ritual-Cyclical Communication,” “Creative Transgression,” and “Intellectual Legitimation”—demonstrate how the concept of “Ulytau” becomes a multidimensional cultural code. This code structures experience across time (festivals), synthesizes tradition and modernity in a global context (music), and provides legitimation of knowledge (publications). These slots transform the toponym from a mere place designation into a generative model for cultural and intellectual production, where the name guarantees authenticity, depth, and communicative power of the produced content.

III. The Cognitive Frame of “Ulytau” in Commercial and Social Discourse: Slots of Attributive Exploitation and Social Legitimation.

The second periphery of the cognitive frame of “Ulytau” is formed by slots created through the pragmatic appropriation of its symbolic capital by commercial and public institutions. In this context, a natural cognitive shift occurs: the place name undergoes a semantic reduction of its original locative meaning, followed by a hyperbolization of its connotations. Its key function transforms from a referential one to an attributive-pragmatic one. The name becomes a powerful ergonomic operator, performing a series of highly specialized tasks in the collective consciousness: brand-building, social-identity, and symbolic-transfer functions.

The “Commercial-Locative Attestation” Slot: Retail as the Appropriation of Authenticity. Names of commercial entities (ТД ҰЛЫТАУ, Ulytau Mall, mini-market chains) constitute a cognitive slot based on the logic of guarantee and local embeddedness. This slot activates in the consumer’s mind a complex of interrelated features: regional origin/quality of goods (particularly for grocery stores), centrality and reliability status (for shopping centers), and everyday integration of the brand into the urban environment (geographic distribution of points

across different districts of Astana and regional cities). Cognitively, this functions as a mechanism for reducing transactional trust costs: the name “Ulytau” serves as a ready-made mental marker attesting to the product or location as “authentic,” “genuine,” and “verified.”

Slot “Gastronomic and Service Representation”: restaurants and services as carriers of cultural code. Restaurants named Ulytau, located in major cities of Kazakhstan, constitute a slot based on the strategy of cultural transcodification. Here, the name serves as a compact signal, activating the consumer’s expectation not merely of Kazakh cuisine, but of authentic cuisine rooted in tradition (and even in sacred geography). The bakery Ulytau Nan and service enterprises (driving schools, pharmacies) expand this slot, adding attributes of large-scale regional production, quality, and trustworthiness in everyday services not directly related to cultural consumption. In this case, the name serves to transfer a positive connotation from a sacred concept to a secular but socially significant activity.

Slot “Construction Branding as Synthesis of Tradition and Modernity”: ULYTAU Group. This company forms a unique, ideologically loaded cognitive slot. It performs a complex operation of symbolic synthesis. On one hand, it activates features of innovation, technological advancement, and metropolitan prestige (modern residential complexes in Astana). On the other, the deliberate integration of national motifs refers to attributes of cultural heritage, fundamentality, and historical memory embedded in the core of the “Ulytau” frame. Thus, the slot legitimizes the new (construction project) through appeal to the ancient (sacred topos), creating a unique brand perceived simultaneously as progressive and spiritually rooted.

Slot “Social Responsibility as Projection of Strategic Sustainability.” The Ulytau charitable foundation creates a cognitive slot in the domain of social investment and future-oriented planning [17]. The use of the toponym here activates not commercial, but axiological and temporal features: strategic development, sustainability, care for the foundation (of the nation), and generational continuity. Cognitively, the Ulytau foundation is schematized not as mere aid, but as systematic investment in the future, where the name of the sacred region, associated with the origins of statehood, symbolically guarantees long-term impact, seriousness, and national orientation of the mission.

Thus, the commercial and social exploitation of the name “Ulytau” demonstrates the final stage of the cognitive evolution of the toponym—its transformation into a multifunctional symbolic resource with a high degree of semantic plasticity. The peripheral slots show how the deep meanings of the core (sacredness, authenticity, fundamentality) undergo instrumental adaptation to solve pragmatic tasks of marketing and social positioning. This indicates that the concept of “Ulytau” has attained the status of a “super-symbol” in the Kazakhstani linguistic consciousness, capable of legitimizing and imbuing with added value a wide range of practices—from the sale of bread to the formulation of educational policy.

IV. The Cognitive Frame of “Ulytau” in Urban Space: Slots of Spatial Coding and Symbolic Staging.

The integration of the toponym “Ulytau” into the nominative system of urban infrastructure represents the final and most representative stage of cognitive urbanization of the sacred concept. At this level, there is a definitive detachment from direct geographic reference. The name begins to function as a higher-order semiotic operator, executing complex coding of urban space [18]. Its application in urbanonyms and ergonyms of infrastructural objects demonstrates the maximum semantic capacity and migratory potential of the concept, which transmits historical and cultural patterns beyond the original locus into the fabric of everyday urban communication. Within this system, three key cognitive functions can be distinguished: navigational-locative, identification-branding, and memorial-symbolic.

Slot “Transit-Navigational Schematization”: streets, alleys. This slot is responsible for embedding the concept into the city’s mental map as a structural element. The toponyms “Ulytau Street” in Astana, Almaty, Kokshetau, Karabas, and Zhezkazgan form a cognitive network that activates characteristics of typification, repetition, and national universality. Widespread

geographical dissemination transforms the name from a designation of a unique place into a toponymic template marking the urban space's belonging to the national cultural field.

Sub-slot "Museumified Representation": The "Ulytau" Alley in Astana (2018) represents a unique cognitive phenomenon—an urban hypertext or "scenario park." It is not merely a name, but a holistic spatial-symbolic program. The site activates a complex of features: sacredness (a jadeite stone with an inscription), historical reconstruction (copies of petroglyphs, balbals, and copper smelting furnaces), and memorial concentration (the stone of Amir Timur, the stone of Khan Orda). Cognitively, the alley functions as a compressed and transposed version of the "Ulytau" frame within the capital's context, where physical movement along the alley simulates a symbolic "journey" to the nation's sacred core. This exemplifies the highest form of symbolic function—didactic staging of heritage.

The "Residential Prestige" category: the brand names of residential complexes. The "Ulytau" residential complexes in Astana, Almaty, Karaganda, and Zhezkazgan form a category based on the logic of attributive transfer. The name of a sacred region, possessing connotations of fundamental importance, purity, and origins, is projected onto modern housing, endowing it in consumers' minds with attributes of elitism, environmental friendliness, cultural richness, and reliability. This slot serves to symbolically elevate the status of commercial real estate by appealing to deep-seated cultural codes.

The "Sports and Competition Representation" slot: arenas and clubs. The "Arena Ulytau" sports complex and the "Ulytau" football club (Zhezkazgan) constitute a slot associated with physical activity, competitiveness, and local patriotism. In this case, the name evokes attributes of strength, endurance, regional pride, and team spirit. For the football club, which had gone through several technical name changes ("Gornyak," "Metallurg"), the choice of the name "Ulytau" in 1997–2000 symbolized a conscious transition from an industrial to a cultural-historical identity.

Slot "Everyday Transit Routinization": a public transportation stop. The "Ulytau" stop in Astana serves as a minimalist yet highly frequent cognitive marker. This subslot provides constant, background actualization of the concept in everyday practice. Its function is not deep comprehension, but habituation and naturalization: the name of the sacred center quietly integrates into citizens' routine routes, contributing to its internalization at a subconscious level and consolidating it as an element of the ordinary linguistic worldview.

Thus, the urban layer of the onomastic field demonstrates the culmination of the semiotic expansion and conceptual adaptation of the "Ulytau" frame. The gaps that have formed here demonstrate how the concept is no longer tied exclusively to the past and the sacred, but has become an active agent in shaping contemporary urban identity and spatial experience. Through appropriation and replication of the name, the city performs a "symbolic import" operation: borrowing the authority of an ancient locus to legitimize and semantically enrich its own environment [19].

Results. Thus, "Ulytau" in an urban context transforms from a place name into a multidimensional urban code—a tool for navigation, branding, fostering memory, and shaping everyday life—finally establishing its status as a national cultural super-symbol that lives not only in history but also in contemporary urban discourse.

The functioning mechanism of the "Ulytau" frame demonstrates the gradual transformation of its cognitive functions from the core to the periphery. The frame functions as a dynamic system in which the interaction between the core and the periphery ensures the semiotic flexibility and ambiguity of the place name. This allows "Ulytau" to retain its cultural depth while adapting to new social and urban contexts.

A study conducted within the framework of cognitive linguistics and onomastics has shown that the toponym "Ulytau" has undergone a significant transformation in contemporary Kazakh linguistic consciousness. It has ceased to be merely a designation of a specific geographical object and has evolved into a complex cultural-semiotic frame. This frame constitutes a dynamic hierarchical structure that reflects the processes of collective interpretation and pragmatic

appropriation of sacred space, demonstrating its multi-layered nature and functional flexibility. One of the key findings of the analysis was the identification of a clear architecture of the “Ulytau” frame. Its structure is organized around a geographical core and develops radially, encompassing slots of cultural representation, commercial exploitation, and urban coding. This model reflects the cognitive trajectory of a sacred concept that is gradually integrating into modern society while retaining its symbolic significance and expanding its scope of application. Particular attention is drawn to the mechanism of semantic transformation and functional adaptation underlying frame formation. At each new level of the periphery, there is a reduction of the direct denotative meaning and an enhancement of the connotative potential of the name. As a result, “Ulytau” undergoes successive stages of transformation: from a geographical entity to a cultural symbol, then to a brand asset, and finally to an urban code. This process demonstrates the concept’s unique semantic flexibility and ability to adapt to changing social conditions.

The “Ulytau” frame performs a strategic socio-cognitive function, serving as a tool for constructing and maintaining collective identity. It unites historical memory, contemporary social practices—such as business and philanthropy—and the everyday spatial experience of city dwellers into a single network of meaning. Thus, this frame serves as a mechanism for the symbolic integration of traditional heritage into modern and postmodern contexts, ensuring the continuity of cultural meanings.

Conclusion. The frame modeling method has proven to be highly heuristic for philological analysis of complex onomastic phenomena. Its application allows us to move beyond the static classification of place names and proceed to a dynamic reconstruction of the processes of meaning-making and conceptualization within the national linguistic consciousness. This opens up new possibilities for the study of cultural symbols and their role in shaping society’s cognitive maps.

The practical significance of the cognitive-frame analysis of the toponym “Ulytau” lies in its applicability in applied linguistics, intercultural communication, and branding, where the frame model serves as a cognitive map of cultural connotations, important for translation, text adaptation, cultural heritage management, and regional development, including tourism, museum, and educational practices. In the educational sphere and in the formation of civic identity, this model can be used as a didactic tool in the study of the history, geography, and literature of Kazakhstan, contributing to the strengthening of national identity and the understanding of cultural memory as the foundation of modern society.

The study also opens prospects for further development of the topic in a comparative perspective, allowing the analysis to be extended to other sacred toponyms of Kazakhstan and enabling the identification of both universal and unique mechanisms of spatial symbolization. A diachronic approach to the “Ulytau” frame, through the study of chronicles, oral traditions, texts from the 19th–20th centuries, and contemporary media space, demonstrates the influence of politico-ideological contexts on its interpretation and transformation into a tool of cultural and national identity. An important direction is the empirical-sociolinguistic validation of the model through associative experiments, surveys, and discourse analysis of public speeches and media, which allows the real configuration of the frame and the ideological contestation of its meanings to be revealed. Interdisciplinary collaboration with historical geography, social semiotics, visual studies, and cognitive psychology ensures a comprehensive study of sacred toponyms as active agents of cultural memory and dynamics of contemporary society.

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«ҰЛЫТАУ» ТҰЖЫРЫМЫНЫҢ ШЕҢБЕРЛІК МОДЕЛЬДЕУІ

Аңдатпа. Мақала Қазақстанның Орталық киелі және тарихи-генезистік символы ретінде қарастырылатын «Ұлытау» топонимін лингво-когнитивті зерттеуге арналған. Оның құрылымы қазіргі тілдік санада бар күрделі когнитивті кадр ретінде зерттеледі. Мағыналардың иерархиялық ұйымдастырылуын модельдеу үшін фреймдік семантиканы қолдану атаулардың дәстүрлі жіктелуінен мәндерді қалыптастырудың динамикалық процестерін сипаттауға көшуге мүмкіндік береді. Рамалық модельдеу негізінде төрт деңгей анықталды: ядро (географиялық сипаттамалар), бірінші периферия (мәдени-символдық бейнелеу), екінші периферия (коммерциялық және әлеуметтік мақсаттарда прагматикалық қолдану) және сыртқы контур (қалалық кодтау). Ядродан периферияға қарай жылжу кезінде топонимнің дәйекті функционалды өзгеруі байқалады: географиялық объектіні бекітуден оның мәдени код, бренд-ресурс және, сайып келгенде, қалалық кеңістікті ұйымдастыратын урбанокод ретінде жұмыс істеуіне дейін. «Ұлытау» шембері ұлттық-мәдени бірегейлікті құрастыру мен қолдаудың қуатты құралы болып табылатын динамикалық семиотикалық жүйе болып табылады. Оның құрылымы дәстүрлі қасиетті мұраны қазіргі әлеуметтік, экономикалық және урбанистік контексттерге біріктіру механизмін көрсетеді, тарихи жады, өзекті дискурс және күнделікті тәжірибе арасындағы семантикалық байланысты қамтамасыз етеді.

Түйін сөздер: Ұлытау, ономастика, шеңбер, екінші реттік номинация, символдық көрініс.

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ФРЕЙМОВОЕ МОДЕЛИРОВАНИЕ КОНЦЕПТА «УЛЫТАУ»

Аннотация. Статья посвящена лингвокогнитивному исследованию топонима «Улытау», который рассматривается как центральный сакральный и историко-генезисный символ Казахстана. Исследуется его структура как сложного когнитивного фрейма, существующего в современном языковом сознании. Применение фреймовой семантики для моделирования иерархической организации смыслов позволяет перейти от традиционной классификации названий к описанию динамических процессов формирования значений. На основе фреймового моделирования выявлены четыре уровня: ядро (географические характеристики), первая периферия (культурно-символическое представление), вторая периферия (прагматическое использование в коммерческих и социальных целях) и внешний контур (урбанистическое кодирование). Продемонстрировано, что при движении от ядра к периферии происходит последовательная функциональная трансформация топонима: от фиксации географического объекта к его функционированию как культурного кода, бренд-ресурса и, наконец, урбанокода, организующего городское пространство. Резюмируется, что фрейм «Улытау» представляет собой динамическую семиотическую систему, выступающую мощным инструментом конструирования и поддержания национально-культурной идентичности. Его структура демонстрирует механизм интеграции традиционного сакрального наследия в современные социальные, экономические и урбанистические контексты, обеспечивая семантическую связь между исторической памятью, актуальным дискурсом и повседневным опытом.

Ключевые слова: Улытау, ономастика, фрейм, вторичная номинация, символическая репрезентация.

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