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LINGUISTIC REPRESENTATION OF THE CONCEPT OF «MENTAL ACTIVITY» IN THE KAZAKH FAIRY-TALE DISCOURSE

Annotation. The article is devoted to the analysis of the linguistic representation of the concept of «mental activity» in the discourse of Kazakh fairy tales. The research is conducted within the framework of new directions in modern linguistics, such as linguoculturology, linguistic stylistics, ethnopsycholinguistics, discourse analysis, and linguoconceptology. The object of the study is the concept of «mental activity» in Kazakh fairy-tale discourse. The subject of the study is the lexical units that actualize this concept. The purpose of the study is to identify the specific features of understanding the meaning of the concept of «mental activity» in Kazakh fairy-tale discourse. The research carries out a lexicographic, discursive, and linguocultural analysis of the concept of «mental activity» to reveal the connection between language and culture within the framework of linguoculturology, explore the concept itself, its structure, and research methods, and determine the structure of the concept of «mental activity.» Explanatory dictionaries of the Kazakh language, a dictionary of synonyms and antonyms, phraseological dictionaries, and Kazakh fairy-tale texts were used as the material for the study. The scientific and methodological foundations of the research are based on scientific conclusions from studies on discourse theory and analysis, speech communication theory, comparative linguistics, functional linguistics and speech genre theory, text linguistics, linguoculturology, and fairy-tale discourse. The novelty of this research lies in offering a comprehensive description of the concept of «mental activity» through lexicographic, discursive, and linguocultural analysis. The theoretical significance of the results is determined by identifying the representation of the worldview in the fairy-tale discourse of the Kazakh people through the concept of «mental activity.» The research materials, findings, and conclusions will serve as a basis for future studies in the fields of cognitive science and linguoculturology. The research is guided by V.A. Maslova's methodology of conceptual analysis of conceptual structures. The method of comprehensive concept analysis consists of the following stages: 1. Analysis of dictionary definitions, where the meanings of lexemes reflecting the concept are examined using various explanatory dictionaries of the Kazakh language. 2. Analysis of the synonymous and antonymous series of the studied concept. 3. Analysis of phraseological units and proverbs. 4. Discursive and linguocultural analysis. The concept of «mental activity» is analyzed in the context of Kazakh fantastic fairy-tale discourse.

Keywords: discourse, fairy-tale discourse, concept, conceptual research, discursive and linguocultural analysis, the concept of mental activity, linguoculturology

Introduction. The scientific work is dedicated to the linguocultural analysis of mental activity concept in Kazakh fairy-tale discourse and its linguistic representation. The topic of this study is considered within the framework of new areas in modern linguistics, such as linguoculturology,

linguistic stylistics, ethnopsycholinguistics, discourse analysis, and linguoconceptology. In contemporary linguistic studies, particular attention is paid to the relationship between language and culture. As scientists note: «Cognition of the culture of a nation, the characteristics of its national character, mores, and spiritual disposition is inconceivable without knowledge of its language. Language is not merely an explication or materialization of hidden ideal mental and thought processes. These processes are inseparable from the language; they are essentially linguistic» [1]. The study of concepts as a unity of language and culture is crucial for determining the uniqueness of a particular linguistic community. Today, several fields of science are engaged in the study of concepts. The analysis of concepts shows significant interest in the semantics of language units. Vocabulary is studied in inseparable unity with the individual, their culture and consciousness. Figurative units are of particular importance, as they most precisely convey cultural values within the lexicon of the language.

The relevance of the chosen topic is determined by the increased interest of scholars in the relationship between language and culture, the influence of language on an individual's worldview, the linguistic picture of the world, and the specifics of national discourse. Many researchers emphasize the need to explore the connection between an individual's native language and their worldview. As a result, various culturally significant concepts are studied, offering a wealth of information about a particular language community: national behavior, ethnographic data, cultural characteristics, and more. The study of a concept can be based on the materials of a single language or across multiple languages.

«Mental activity is the highest form of reflection of objective reality, the ability to accurately and purposefully regulate a person's relationship to their environment...» The mind is the ability to evaluate phenomena, draw conclusions, and apply knowledge in a timely manner. It is not innate but formed in society, family, life, educational work, and methodically in the educational process. This socio-psychological quality is of great importance in Islamic ethics. In the hadiths of the prophets, it is stated: «The first thing Allah created is reason.» Allah said: «I created you as a great creation and made you higher and more precious than all creatures, but with my help, I command (my servants), save them (from evil deeds), and with your help, I punish them.»

Since the head is the seat of the mind, it is commonly referred to as the «crown of the body.» This can be observed in aphorisms: «The head is the crown of the body.» The people say: «The sage is known not by his origin, but by his knowledge» (Assyrian proverb), «The mind is far more valuable than strength. When strength is of no use, the mind comes to aid» (Egyptian proverb), emphasizing that if the brain does not function properly, the mind and consciousness cannot operate normally. Aphorisms such as «The mind is in the head, not in the years,» «For every spoken word there is a listening ear,» «Listening is hearing,» and «Do not trust the ears, trust the eyes» further illustrate that the mind is a multifaceted property linked to the complex senses (vision, hearing, etc.): it arises in the brain (i.e., the nervous system) and regulates human activity based on information received from the sensory organs.

Researcher D.S. Ryspaeva notes that mental concepts are «formed in linguistic consciousness, and the word 'mind' as a stimulus creates an associative field in the minds of informants» [2]. Therefore, it is essential to study the uniqueness of the concept of «mental activity» in the formation of the Kazakh national worldview in linguocultural, value, lexical, and semantic aspects. The object of the study is the concept of «mental activity» in Kazakh fairy-tale discourse. The subject of the study is the lexical units that actualize this concept. The purpose of the study is to identify the specifics of understanding the meaning of the concept of «mental activity» in Kazakh fairy-tale discourse. To achieve this goal, several tasks need to be addressed: to determine the connection between language and culture within the framework of linguoculturology, to consider the concept and its structure and identify research methods, to establish the structure of the concept of «mental activity,» and to conduct lexicographic, discursive, and linguocultural analysis of the concept of «mental activity.»

Explanatory dictionaries of the Kazakh language, a dictionary of synonyms and antonyms, phraseological dictionaries, and Kazakh-language fantastic fairy-tale texts were

used as the research material. The research is based on discourse theory and discourse analysis (N.D. Arutyunova, V.Z. Demyankov, Y.N. Karaulov, V.I. Karasik, A.A. Kibrik, E.S. Kubryakova, L.M. Makarov, M. Foucault, T. Van Dijk, N. Fairclough, M. Stubbs, R. Wodak, D. Cameron, D. Tannen, K.U. Essenova, Z.Sh. Ernazarova, G.N. Smagulova, G. Azimzhanova, B.S. Zhumagulova, G. Burkitbayeva, E. Alkebayeva, N. Uali, Zh.M. Kenshinbayeva, S.A. Nurmysheva, S.B. Alpatina, A.E. Sadenova, Sh.A. Sabitova, G. Muratova, K.K. Sadirova, A.T. Kassymbekova, L. Aktanova, A. Adilova); speech communication theory (I.A. Sternin, A.O. Leontovich, V.V. Bogdanov, O.L. Kamenskaya, E.F. Tarasov, G.G. Pochevtsov, R. Jakobson, F. Orazbayeva, S. Almetova); comparative linguistics (I.A. Sternin, M.A. Sternina, V.B. Kashkin, A.P. Babushkin, V.N. Gak, S.G. Ter-Minasova, Z. Akhmetzhanova, K. Duisekova, S. Tazhibayeva, S. Satenova, S.S. Issakova); functional linguistics and speech genre theory (M.M. Bakhtin, V.V. Vinogradov, V.V. Dementiev, V.I. Tyupa, K.F. Sedov, O.B. Sirotinina, T.V. Shmeleva); text linguistics (I.R. Galperin, T.M. Nikolaeva, Z.Ya. Turaeva, V.E. Chernyavskaya, N.S. Valgina, T.V. Matveeva, T.M. Khomutova); and linguocultural studies (V.N. Telia, Yu.S. Stepanova, A.D. Arutyunova, V.V. Vorobyeva, V. Shakleina, V.A. Maslova, Zh. Mankeeva). Studies of fairy-tale discourse (Y.V. Mamonova, S. Jintin, N.A. Akimenko, M.V. Demina, A.M. Kerbs, K.T. Batueva, I.G. Ulyanova, T. Lugovaya, O.A. Plakhova, L.P. Kovalchuk, I.S. Sobornaya, U.V. Karimova, D.F. Shakirov, A.Sh. Yusupova, S.K. Kenzhemuratova, A.T. Kassymbekova, A.V. Shakolo, N.K. Kultanbayeva, etc.) were also referenced in the research.

The novelty of the research lies in the comprehensive lexicographic, discursive, and linguocultural analysis of the concept of «mental activity.» The theoretical value of the results is defined by the representation of the Kazakh worldview in fairy-tale discourse through the concept of «mental activity.» The research materials, findings, and conclusions will serve as a foundation for future studies in cognitive science and linguoculturology.

Methodology and research methods. The methodological foundation of the study is based on scientific research, conclusions, and fundamental principles established in the fields of linguoculturology, cognitive linguistics, discourse analysis, and text linguistics within global, Russian, and Kazakh linguistics. Additionally, the works of both foreign and Kazakhstani scholars in the areas of lexicology and lexicography, language and cognition, language and culture, language and ethnicity, language and mentality, national discourse, and linguofolkloristics form the methodological basis of this research.

V. A. Maslova proposed a methodology for conducting conceptual analysis based on the specifics of conceptual structures. According to Maslova, verbal meanings serve as the core, which allows for the revelation of the content of the concept and the identification of the specificity of its representation in the language. The periphery consists of subjective experiences, various pragmatic components, connotations, and lexeme associations [3, 208].

In line with this approach, we propose a method for the comprehensive analysis of the concept of «mental activity» in Kazakh fairy-tale discourse. The method for complex analysis consists of the following stages:

1. Analysis of dictionary definitions: at this stage, the meanings of lexemes reflecting the concept are analyzed using various explanatory dictionaries of the Kazakh language. The following dictionaries were used for the analysis: T. Zhanuzakov's Explanatory Dictionary of the Kazakh Language (Almaty, 2008); The Kazakh Dictionary (one-volume large Explanatory Dictionary of the Kazakh Language), compiled by N. Uali, Sh. Kurmanbaiuly, M. Malbakov, R. Shoibekov, et al. (Almaty, 2013); Dictionary of the Mukalagali Language by B. Kaliyev, Zh. Tuimebayev, et al. (Almaty, 2019); Dictionary of the Kazakh Language, edited by T. Zhanuzakov (Almaty, 1999); Explanatory Dictionary of Names in Soul Studies (Almaty, 2006); B. Kaliyev's Explanatory Dictionary of the Kazakh Language (Almaty, 2014); A. Kaidar's Kazakhs in the World of the Native Language (Ethnolinguistic Dictionary), Volume I: Adam (Almaty, 2009).

2. Analysis of synonymous and antonymous. The following dictionaries were used: S. Bizakov's Dictionary of Synonyms (Almaty, 2007); Zh. Musin's Dictionary of Synonyms of the Kazakh Language (Almaty, 1984); A. Zhumabekova's Dictionary of Antonyms of the Kazakh Language (Almaty, 2000).

3. Analysis of phraseological units and proverbs. for this stage, the following dictionaries were consulted: I. Kenesbayev's Phraseological Dictionary (Almaty, 2007) and Kazakh Proverbs and Sayings, compiled by Zhamalkhan Asykova (Almaty, 2013).

4. Discursive and linguocultural analysis: an analysis of the concept of «mental activity» was conducted within the discourse of Kazakh fantastic fairy tales. The following fairy tales were analyzed: Altyn Saqa, Kün Astyndağy Künekei Qyz, Kerqūla Atty Kendebai, Er Töstik, Tas Bolğan Şahar, and Siqyrly Tas (The Magic Stone).

A step-by-step conceptual analysis of the content will provide a clearer understanding of the role and significance of the concept of «mental activity» within the Kazakh conceptual sphere.

Discussion and observation. The main characteristic of any concept is determined by its structure. Different patterns represent the complex structure of the concept. I.A. Sternin emphasizes that the structure of a concept consists of «a combination of the main layer and additional cognitive features» [4,276]. Some scientists, when describing the structure of a concept, use the terms «nucleus» and «periphery» [5, 111]. V.A. Maslova highlights «what makes it a fact of culture: primary forms (etymology); history, which determines the main features of the content; modern associations, grades, and connotations» as key parts of the structure of a concept [6, 205]. Nevertheless, all scientists who study the structure of concepts agree that it consists of distinct layers. In our study, we will focus on the conceptual, figurative, and evaluative components of the concept's structure.

The conceptual component is represented in definitions found in explanatory dictionaries, encompassing both basic and extended meanings. The figurative component is expressed through stable metaphors, phraseological units, proverbs, and sayings. The evaluative component of a concept is manifested in the cultural characteristics of a nation, reflecting what is considered valuable within its worldview.

Researchers have shown great interest in linguistic units that reflect the conceptual sphere associated with human mental activity. This focus on the lexical system is driven by one of the central issues in linguistics: the relationship between language and thought.

Among the various approaches to studying lexical units in the mental domain, the cognitive model of analysis holds a prominent position, as it enables the identification of the relevance and reflection of mental activities and processes in language.

Within this framework of linguistic research, we explore approaches that conceptualize and reflect mental actions and operations in language; the features of linguistic representation and encoding of key criteria for mental actions; linguistic forms that indicate the subject, object, or outcome of mental activity; and features that reflect the quality of mental activity, among other aspects.

Since the present study focuses on the linguistic relevance of the concept of «mental activity,» we analyze verbs that convey mental activity in the Kazakh language. Verbs hold a unique position within the system of word classes in any language because they denote the movement and actions of objects and phenomena. In the Kazakh language, verbs are considered one of the most complex word classes, characterized by a broad range of meanings, various categories, and diverse forms. In this study, verbs reflecting intellectual activity include: thinking, perception, reasoning, intuition, contemplation, study, reflection, recognition, knowledge, research, decision-making, problem-solving, speech, planning, implementation, and others.

We begin by analyzing the meanings of the selected verbs. To do this, we rely on explanatory dictionaries of the Kazakh language, including T. Zhanuzakov's Explanatory Dictionary of the Kazakh Language (2008), The Kazakh Dictionary (2013), The Mukagali Language Dictionary (2019), and others.

In the Explanatory Dictionary of the Kazakh Language (Almaty, 2008), edited by T. Zhanuzakov, «thinking» is defined as «a person's generalization of the relationships between objects and phenomena in the external world and themselves» [7, 625]. The Kazakh Dictionary (Almaty, 2013) provides the following definition: «thinking thing. 1. Philos. The highest type of active representation of the essential connections and relations between objects

and phenomena, which subordinates the objective surrounding world to the subject's goals. 2. Science. The active manifestation of the higher form of objective reality's relations and phenomena as they relate to the subject's life, corresponding to a goal and generalized understanding. 3. The most complex type of cerebral cortex activity during actions aimed at fulfilling tasks or consciously finding solutions. 4. Psychology. The reflection of the real world in the brain indirectly through concepts, encompassing all properties, connections, and relationships. 5. Social. Communication and relations between objects and phenomena of the external world, expressed in our brain both generically and indirectly, through words» [8, 990]. In The Mukagali Language Dictionary (Almaty, 2019), «think» is described as «the name of the action of the verb 'to think'» [9, 690], with another definition being «to remember something, to reason. 2. To conclude, to summarize; to group» [9, 689]. The Kazakh Language Dictionary (Almaty, 1999) defines «think» as «1. to think. 2. to care for someone, to take care» [10, 485-486], and thinking in philosophical terms as «the generalization and reflection in the brain of the corresponding relationships between objects and phenomena in the external world and oneself. - Process, - Ability» [10,486].

Based on these dictionary definitions, it is evident that the verb «to think,» reflecting human mental activity, spans several scientific disciplines, particularly philosophy, psychology, and sociology. The definitions in various explanatory dictionaries of the Kazakh language demonstrate that thinking is directly related to brain activity. The interaction of objects and phenomena in the surrounding reality is synthesized in the brain and expressed through words. It is a special type of cerebral cortex activity involved in solving tasks in daily life and addressing complex questions that require answers.

In the Explanatory Dictionary of the Kazakh Language (Almaty, 2008), «percept» is defined as «intuition through the senses, transfer to the mind» [7,831], while its figurative meaning is «to know, observe, understand» [7, 830]. The Kazakh Dictionary (Almaty, 2013) defines «percept» as «perception through the senses, transfer to the mind» [8, 1295]. The Mukagali Language Dictionary (Almaty, 2019) describes it as «to perceive, to feel, to know through the senses» [9, 913], with an additional figurative meaning of «to feel, to know, to understand» [9, 912]. In the Kazakh Language Dictionary (Almaty, 1999), «percept» is defined as «intuition through perception by the senses, transferred to the mind» [10, 660], and its second figurative meaning is «to know, observe, understand» [10, 658]. These definitions reveal that «percept» describes the process of perceiving specific objects or phenomena through the senses and transferring them to the mind.

The Explanatory Dictionary of the Kazakh Language (Almaty, 2008) defines «perception» as «the process of perception and sensation occurring in the human brain» [7, 444]. The Kazakh Dictionary (Almaty, 2013) provides the definition: «perception, psych. The process of holistic representation of objects and phenomena in the brain» [8, 721]. It further explains that «perception» refers to the action of «perceiving» and can also mean «1. Adoption, approval, and acceptance by majority vote of voiced, decreed, or proposed opinions, resolutions, and laws on a particular issue» [8, 721]. The Kazakh Language Dictionary (Almaty, 1999) defines «perception» as «the process of understanding and feeling that occurs in the human brain» [10, 351]. These definitions indicate that «perception» is regarded as a cognitive process of understanding or sensing within an individual's mental activity, leading to the acceptance, agreement, and internalization of an idea or event.

In the Explanatory Dictionary of the Kazakh Language (Almaty, 2008), «reasoning» is defined as «a group opinion about a certain thing, a corresponding conclusion» [5, 665], and as «a reflection on something, observation, orientation» [7, 665]. The Kazakh Dictionary (Almaty, 2013) defines «reasoning» as «1. Observation, orientation, reflection on something. 2. To understand, to ensure» [8, 1046]. Reasoning is «the name of the action of the verb 'to reason'; to understand, to grasp the circumstances of something» [8, 1046]. In The Mukagali Language Dictionary (Almaty, 2019), «reasoning» is «V. Reflecting on something, observing» [9, 734], and another definition is «the action of reasoning» [9, 734]. In the Kazakh Language Dictionary (Almaty, 1999), reasoning is defined as «observation, orientation» [10, 520], and «reasoning is a group opinion about a

certain thing, a corresponding conclusion» [10, 520]. From these verbal definitions, we see that the verbs of reasoning express a person's final opinion on something, their reflection, and their understanding of it.

In the Explanatory Dictionary of the Kazakh Language (Almaty, 2008), «focus» is defined as «1. To understand in the mind, to grasp the mood. 2. Study, think, concentrate» [7, 345]. In The Kazakh Dictionary (Almaty, 2013), «focus» means «1. To focus. 2. Science. The interpretation of the first (quantitative) data obtained from observation, experience; the analysis of the essence» [7, 560], and «the name of the action of the verb 'to focus'» [7, 560]. In the Kazakh Language Dictionary (Almaty, 1999), focus means «1. To put one's mind to sleep. 2. Contemplation, concentration» [8, 272]. As we can see, the verb «to focus» reflects a person's mental activity, to focus on something, to feel, and to think.

In the Explanatory Dictionary of the Kazakh Language (Almaty, 2008), «to know» is defined as «1. To get a complete picture of something, to understand. 2. Good knowledge» [7, 164]. The Mukagali Language Dictionary (Almaty, 2019) defines «know» as «awareness of something. 2. To observe, feel, understand. 3. To understand. 4. To cherish, appreciate. 5. To be able to speak, write» [9, 234-235]. In The Kazakh Language Dictionary (Almaty, 1999), «know» means «1. To get a complete picture of something, to understand. 2. Good, thorough recognition. He must have known me» [10,126].

In the Explanatory Dictionary of the Names of Soul Studies (Almaty, 2006), «recognition» is defined as «a simple form of memory in reproduction, manifested when meeting former perceivers. Recognition varies depending on the degree of perception. For instance, some people immediately recognize what they saw in the past, while others struggle with recognition. Recognition is also tied to imitation. For example, when a person visits a place, they remember a similar place they saw before and make their surroundings resemble it» [11]. In The Mukagali Language Dictionary (Almaty, 2019), «recognition» is the «name of the action of the verb 'to recognize'» [9, 848], and «recognize» is defined as «1. To recognize someone without thinking. 2. A comprehensive study of something, distinguishing it. 3. Acceptance, recognition» [9, 848-849]. In The Kazakh Dictionary (Almaty, 2013), «recognition» refers to «the name of the action of the verb 'to recognize.' 1. To guess without thinking. 2. To distinguish. 3. Understanding, intuition» [8, 1216].

In the Explanatory Dictionary of the Kazakh Language (Almaty, 2008), «study» is defined as «1. To find out the circumstances of something; to search. 2. Observation, control, verification» [7, 346]. In The Kazakh Dictionary (Almaty, 2013), «study» is defined as «1. To achieve clarity regarding something, to clarify the circumstances; to reveal the truth; to seek. 2. Observation, control, verification» [8, 561]. The Mukagali Language Dictionary (Almaty, 2019) defines «study» as «1. Scient. To ensure clarity on something, to reveal the truth. 2. To observe, check» [9, 421-422], and «study» is the «action name of the verb 'to study'» [9, 422]. The Kazakh Language Dictionary (Almaty, 1999) defines «study» as «1. To find out the circumstances of something; search. 2. Observation, verification» [10, 273].

The Explanatory Dictionary of the Kazakh Language (Almaty, 2008) defines «solution» as «the revelation of the essence of a particular problem, coming to a decision» [7, 915]. In The Kazakh Dictionary (Almaty, 2013), «solve» is defined as «3. Fig. Thorough systematization, and regulation of a particular problem. 4. Fig. Finding a solution to a specific problem» [8, 1407]. It continues: «He reached a certain stop. He came to a decision. A conclusion about something, made a decision. A) Decided. B) Agreed, concluded. The decision was made. Decided. Making a decision. A) Reaching an agreement, agreeing, stopping. B) Performing actions, carrying out specific tasks. Finding a solution. Solving the knot of something, finding the path» [8, 1408]. The Mukagali Language Dictionary (Almaty, 2019) defines «solve» as «finding a solution to a specific problem» [9, 993-994]. In the Kazakh Language Dictionary (Almaty, 1999), «solve» is defined as «to reveal the essence of a particular problem, to come to a decision» [10, 731].

In The Explanatory Dictionary of the Kazakh Language (Almaty, 2008), «speak» is defined as «the verbal expression of thoughts in oral form, utterance» [7, 740]. In The Kazakh

Dictionary (Almaty, 2013), «speak» is defined as «1. To speak. 2. To express opinions. 3. Storytelling. 4. Poetic narrative in eloquent language, turning it into poetry. 5. Oral presentation of thoughts» [8, 1165]. The Mukagali Language Dictionary (Almaty, 2019) defines «speak» as «1. To say something. 2. Expression of opinion, conversation. 'Speak' is also the name of the action of the verb 'to speak'» [9, 802]. In The Kazakh Language Dictionary (Almaty, 1999), «speak» is represented as «verbally expressing, voicing thoughts» [10, 580].

The Explanatory Dictionary of the Kazakh Language (Almaty, 2008) defines «design, plan» as «the designation of the planned case» [7, 310]. In The Kazakh Dictionary (Almaty, 2013), «plan» means «1. To design, assign tasks, and develop a plan. 2. Marking, tapping, taking into account» [8, 521]. In The Kazakh Language Dictionary (Almaty, 1999), it is described as «designating and marking the planned case» [10, 243].

The verbal definitions of the concept of «mental activity» prove that it includes meanings like conscious activity aimed at understanding the world, making decisions, reasoning, intuition, drawing conclusions, and more.

Now, let us turn to the synonymous series of the mentioned concept. Synonyms of the concept of «mental activity» include understanding, explaining, teaching [12, 544], reasoning [12, 316], and evaluation [12, 439]. Terms like spiritual activity, spiritual experience, spiritual labor, spiritual energy, intellectual activity, intellectual work, brain activity, thinking activity, mental activity, mental work, and mental energy also form a synonymous series of the concept of mental activity.

Among the antonyms of the concept of «mental activity,» we can list lexical units like not thinking, not understanding, not reasoning, not making decisions, not drawing conclusions, not studying, and not reflecting [13].

An analysis of dictionary definitions shows that the verbal meanings of mental activity are broad, with many synonymous and antonymous series. The definitions indicate that in all dictionaries, the concept of “mental activity” is associated with signs like “brain activity,” “function of reflecting the real world,” and “mental activity.” These characteristics form the foundation for the definitions in all dictionaries.

The concept lives in the human mind and is reflected in culture. According to researchers, phraseology is a layer of language where ethnic identity is manifested. The figurative aspect of meaning expresses the worldview and attitude toward the world inherent in the linguistic and cultural community, determining the cultural development and specificity of the nation [14, 228].

The next stage of analysis involves studying phraseological units. Several phraseologisms that reflect the concept of «mental activity» are formed with the component «es» (mind). For example, in The Ethnolinguistic Dictionary in the World of the Kazakh Native Language (Almaty, 2009), we find the expressions «Es bilgelı – eseigelı, aqly kiregelı; Esebıñnen jañylsañ da, esıñnen adaspa! – aqyl-oi adamnyñ basty qasietı, ömirde bärin de aqylğa saluğa üiren. Olai etpeseñ basqalarğa zıany tiedı; Eseiü - es kırıu, aqly tolu, erjetü; Es toqtatu – eseiü, aqly kırıu; Estı – esı bar, aqlydy; esı bar erke – erke, biraq aqyl bar; esı bütin – aqyl-esı özinde, esinen adaspağan; esı dūrıs – estı, aqlydy; esı kırıu – aqyl-esıñ oraluy» [15, 49-50]. In The Phraseological Dictionary (Almaty, 2007), we find «Es bildı – es bılıp, etek jıpty[jıdy] Ülkeip aqyl kırıp, adam boldy» [16, 215], «Es toqtatty – sana-sezımı oiandy» [16, 217], and «Esin jinady- özine-özı keldı, aqly kirdı» [16, 219].

Phraseological expressions involving the lexemes «attention» and «intelligence» also reflect a person's mental activity. For example, in The Ethnolinguistic Dictionary of Kazakhs in the World of Their Native Language (Almaty, 2009), we read «Zeiındı adam – aqyl-esı jaqsy jetilgen, estigenün ümytpaityn adam; zeimü bütin – aqyl-esı jaqsy jetilgen; zıalylyq – adamğa ğana tән eñ joġarġy adamdyq qasietterdiñ bırı» [15, 56]. In The Phraseological Dictionary (Almaty, 2007), we find «Zeim [zer] qoidy, zer saldy – köñil böldı, köñil auanyn böldı; iltipat qoidy, yqylas saldy» [16, 295].

Several phraseologisms formed in our language with the lexeme «chest» denote mental activity. For example, in The Ethnolinguistic Dictionary of Kazakhs in the World of Their Native

Language (Almaty, 2009), we find «Kökiregi keñ sarai – knowledgeable, thoughtful; kökiregin aşı – to awaken consciousness, to explain, to persuade; kökireginde jazuly – remembers, has not forgotten; kökireginde sairap tūr – remembers everything, has not forgotten, knows; kökiregine qonu – to understand, to know; kökiregine toqu – to learn, to remember, not to forget; kökiregine ūialau – to hear, to understand what someone said; kökiregi oiau, közi aşıq – competent, educated, intelligent; kökirek közi – consciousness, thought, intelligence; kökirek közi aşıq – conscious, educated, literate; dañğyl kökirek – a person who knows a lot, has a clear mind; Sanaly kökirek – open chest; a person who thinks and acts» [15, 58]. In The Phraseological Dictionary (Almaty, 2007), we find «Kökiregi aşıq – it is said about an educated, literate person; kökiregi közdi, kökireginiñ közi bar – open-eyed, intelligent, sensitive; kökiregine qandy – understood; kökiregi nūrğa toldy – increased consciousness» [16, 347].

Idioms with the component «mood» also reflect mental processes. For example, «Zerek köñil – adam är näsege oimen, aqyl zerdesimen män bere qarağanda ğana tereñ tūsınıp, tegis qabyldaıdy; Bül jaqsylyq pen jamandyqty aqyl tarazysyna salyp baryp, paiymdaıtyn köñil, oily köñil – nege bolsa da oilana qaraityn, sanaly; Oışyl köñil – köp oilanatyn, oilana beretin; sanaly köñil – adamnyñ öz ainalasyna sezım men aqyldyñ birliginen tuyndaıtyn parasattylyqpen tereñ oimen män bere qarai alatyn köñil qasietı; Köñilge oi salu – sanağa tūsık tūsıru, oilandyru. Köñil közi – adamnyñ dünienı oi-sanasy men tanuy, qabileti, syrtqy dünienı baғalaıy» [15, 59-71]. In The Phraseological Dictionary (Almaty, 2007), we find «Köñil audardy [böldı, bürdy, qoidy] – nazar, zer saldy; köñilge tüstı – köz aldyna elestedı, oiğa keldı; köñildi qozğady – oidy terbedı» [16, 352-354].

In Kazakh language, phraseological phrases involving the lexeme «consciousness» also reflect a person's mental activity. For example, in The Ethnolinguistic Dictionary of Kazakhs in the World of Their Native Language (Almaty, 2009), we read «Köñildiñ sanasy- köñilge tüigen oi. Sanağa salu- aqylğa salu, oilanu. Sanaly adam - oily, aqyldy adam. Sanasy oianu- är näseden habary bolu, közi aşılu» [15, 86-87]. In The Phraseological Dictionary (Almaty, 2007), we find «Sananyñ közi aşıldy – tūsınık-paiymy keñeidı, aqyl-zerdesı oiandy» [16, 601].

In Kazakh language, the number of phraseologisms formed by the lexeme «thought» that reflect mental activity exceeds those involving other terms. For example, we find «Zerdelı oi - aqyldy, estı, sanaly oi. Körikti oi - salmaqty da salıqaly, beinelı sözben kömkerılıp, köñilne jağatyn, jañyna jağymdy äser qaldyratyn äsem oi. Oiğa qalu- oilanu, tolğanu, aqylğa salu. Oiğa salu- esine tūsıru, eskertu. Oidan tūsıru- oilanu, köp oilanu. Oidabolu- 1. Ylğı oilanyp jüru; 2. Esten şyğarmau, ūmytpau. Oi eleginesalu - oilanu, tolğanu, aqylğasalu. Oi eñbegi - oimen, mimen isteletın jümys: şyğarmaşylyq. Oi jümysy- oimen, mimen isteletın jümys. Oi jügirtu- oilanu, oiğa erik beru. Oi jiberu- bir näse turaly oilau, oi jügirtu. Oilap tabu- oilaunätijesinde bir näsegeqoljetkızı. Oi oilau- oidyñ soñyna tūsıru, oiğa berılı. Oi tastau- erekşe oi aityp, oilandyru. Oi toqtatu- aqyl-esikıru, tolysu. Oiytolu- oiytolyĝu, aqylykırı. Tapqyş oi- dūrysın taba ketetin oi. Tereñ oi-jerine jetkızile oilanğan oi, aqyldy oi» [15, 82-84]. In The Phraseological Dictionary (Almaty, 2007), we read «Oi aldy[saldy] – eske tūsırdı, esine oralty; oiğa batty [boıladı, tüstı, şomdy, qaldy, ketti] – ūzaq oi oilady, neşe türlı qial jeteginde boldy; oiğa saldy – oilanyp qarady, pıkr tarazysyna ölşedi; oidy qozğady – köñildi terbedı, oidy türkiledı; oi jügirttı, oi jiberdı – är jaıǵa oişa barlau, şolu jasady; oi közimden tyñdady –zeinmen, aqylğa sala qūlaq qoidy» [16, 543-544].

The lexeme «head,» when combined with other components, forms stable expressions that convey aspects of a person's mental activity. For example, The Ethnolinguistic Dictionary provides: «Basqa kirdı – miyna qondy. Aqyldy bas – aqyldy adam turaly aitylady» [8, 193-197].

Metaphors regarding mechanical processing of food describe the process of obtaining understanding and knowledge. For instance, the process of acquiring knowledge is expressed by verbs such as chopping, chewing, digesting food. In particular, «şainap auyzğa salyp beru» means «explaining in the finest detail,» while «kitap kemıru» means «reading a lot, obtaining knowledge,» and «ğylym nārımen susyndau» refers to «reading, obtaining knowledge, engaging in science.» The metaphor formed by «şainap beru» (chewing and serving) in the sense of

«explain» is characterized by the fact that it helps not only with interpretation but also with material assimilation.

G.N. Smagulova, a scientist studying semantic phraseology in the Kazakh language, presents several phraseologisms that reflect a person's mental activity in her Dictionary of Semantic Phraseology (Almaty). Examples include: «Esinde qaldyru – kökeine //köñilme/ saқтау · ойына тоқу //tüü» [17, 30], «Retin tabu – · amal jasau · eki jep bige şyǵu · jöndemge keltiru · qısynyn keltiru · oraiyn keltiru · sañylau tabu · tıǵısın jatqyzu · şeşuin tabu · yǵyn tabu» [17, 34], «Aqyldasu – · aldynan ötu*(ülkenderdiñ) · äri oilap, beri oilap · qabyrǵasymen keñesu · myñ oilanyp, jüz tolǵanu» [17, 36], «Tez tüsinu – · aitqyzbai-aq tüsinu · erniniñ emeurinen bilu · qılaǵynyñ tesıǵı bar /äzil/» [17, 47], «Şeşen, tapqyr söyleu – · aǵyp tūrǵan /sözge/ · attyǵa söz, aiaqty ǵa jol bermeu · aiaqtyǵa jol, auyzdyǵa söz bermeu · qara sözdı qamşy qyly · qyzyl tılden mai tamyzǵan · naqşyna keltirip söyleu · oraq auyz, ot tıldı · ötkır tıldı · söz baqqan · sözi mırđıñ oǵyndai · sözinıñ uyty bar · su jorǵa · su jyqpas şeşen · su töǵılmes jorǵa · syldyr kömei, jez tañdai · top jarǵan /şeşen/ · toptan ozǵan jorǵa · toptan torǵai şaldyrmas · tıl men jaǵyn bezeu · tilge bai · tilge jüirik //üsta · tildiñ maiyn tamyzu //aǵyzu · tılı mırđıñ oǵyndai · tılın bezeu · tılınen bal tamu» [17, 77-78]. Further, «Jalpy intelekt turaly – Aqyly azyq, sözi susyn · Auzy /sözi/ dualy · Auzyña qaratu /eldi, jürtty sözi men isimen/ · Ädep /tärbie/ körgen · Qara jaiau emes /är närseden habary bar/ · Qüima qūlaq · Qūr alaqañ emes · Söz üstar /üstaǵan/» [17, 90].

Kazakh proverbs and sayings highly value mental activity. For instance, to emphasize the importance of reason and intellect, Kazakhs say: «Aqyl – altyn sandyq, adamyna qarai aşylar; Adam aqylymen bai, Jer daqylymen bai; Aqyl arymas, altyn şırımes; Aqyl bitpes дәuletke, Dәulet bitpes kelbetke» [18, 55], «Ata-ananyñ aqyly – Sairap jatqañ jolmen teñ. Aqyldynyñ aqyly – Sarqylmaityn kölmen teñ» [18, 56], and «Adamnyñ tızǵını – aqyl» [18, 57].

The Kazakh people also emphasize that power without wisdom leads to poor results. This is clearly seen in proverbs, where it is shown that strength alone is inferior to wisdom: «Aqymaqtyñ aqyly bileginde, Aqyldynyñ aqyly jüreginde; Aqyldy köndim dese, aqymaq jeñdim deidi; Aqylsyz jigıt – auyzdyqsyz at; Jamannyñ ойны да жаман» [18, 56-57].

Proverbs that highlight the value of mental activity in a person's life include: «Aşu – dūşpan, aqyl – dos; Aqylsyz bastan maqul söz şyqpas» [18, 55], and «Aqyl – daria, alsañ da tausylmaidı, Jer – qazyna, sausañ da tausylmaidı» [18, 56].

Mental activity is the most valuable asset a person possesses, worth more than material goods. For instance: «Tübi tesik qazanǵa Qanşa qūisañ tolmaidı. Aqyly joq adamǵa Qanşa aitsañ da qonbaidı; Asqar tau alystan körinedi; Arsyz bolsa – qyz qorlyq, Aqylsyz bolsa – ül qorlyq; Esekke ergen külge aunar; Adamǵa aqyl köptik qylmaidı; Aqyldy jigıt atqa da otyrar, Taqqa da otyrar; Auzyñ qaida dese, mürnyn körsetedi; Aqylsyz dostan aqyldy dūşpan artyq; Aqymaq būzuǵa bar, tüzeuge joq» [18, 57].

Kazakh proverbs encourage the idea that a person should act wisely in their daily life, as the mind is noble in everything: «Alǵyr jigıt aqylyna qarai is qylar, Olaq jigıt oñai jümysty küş qylar; Köp aqymaqtyñ aǵasy bolǵanşa, bır aqyldynyñ inısı bol; Dosy köpti jau almaidı, Aqyly köpti dau almaidı» [18, 55], and «Jasy kısı inını, Aqyly artsa aǵa tüt» [18,56].

In Kazakh proverbs, contrasting mental activity with foolishness reveals its full meaning. It is taught that not only can good deeds be done through language, but bad ones as well, and one should avoid the latter. For example: «Jaqsynyñ jaqsylyǵyn ait – nury tasysyn, Jamannyñ jamandyǵyn ait – quty qaşsyn. Ymǵa tüsinbegen, dymǵa tüsinbeidi. Jaqsyǵa şañ juymas, Jamanǵa jan juymas. Jaman öz üiine özi qonaq. Bilmegen u işedi. Körmes, tüieni de körmes. Aqymaq jauyndy küni suǵa tüser. Aqyldy jyldyǵyn, aqylsyz kündiǵin oilaidı» [18, 55], and «Jaman etñe keledi, jaqsy nietñe keledi. Jaqsy baiqap söiler, Jaman şaiqap söiler; Aqymaq işken-jegenin aitady, Aqyldy körgen-bilgenin aitady. Aqyldyny alysym deme, Aqylsyzdy jaqynym deme; Aqyldyǵa jan qymbat, Aqylsyzǵa mal qymbat» [18, 56-57].

Through the analysis of verbal meanings, synonyms, antonyms, idioms, proverbs, and sayings, we observe that the concept of «mental activity» is mainly centered on the notion of mind, with various expressions emphasizing its significance:

- Mind, intellect, value, and wealth as things that can be gained, shared, or lost: «Aqyl aitty, aqyl aldy, aqyldan aiyrlydy, aqyl iesi, aqyl qosty, aqyl tapty, aqyl sūrady, aqyly artyq, aqyly joq», and others.

- The nature of behavior that brings authority and respect in society, protecting a person from wrongful actions: «Aqyly atasynan asqan; aqylymen aty şyqty, aqyly pisti, aqyly toldy, aqyl körinisi, aqyl toqtatty, aqyly bar, aqyly tüzu kisi, aşuyna qyly basty».

- The bright path to wisdom, which can be achieved or lost: «Aqylğa keldi, aqyly kirdi, aqyldan adasty, aqyly auysty», and more.

Results. In Kazakh fantastic fairy tales, the following aspects of mental activity are portrayed: being literate, listening to elders, rising from a lower to a higher status, overcoming enemies, being cautious, visionary, and proactive, anticipating and averting threats, achieving success through intellect and cunning, being virtuous, avoiding wrongdoing, performing good deeds, learning from others' experiences, recognizing and solving complex problems, acquiring skills, distinguishing oneself, and more.

Kazakh fairy tales emphasize the importance of mental activity in solving governance issues. To this end, the fabulous Khans, biler, and bolystar gathered smart advisers, and eunuchs with them to solve important questions related to the management of the country, and, if necessary, asked them for advice, knowing from them what effective ways to solve the problem. For example, consulting «Han uázırın şaqyryp alyp: – Bül balanyñ tartuyna syilyq beruge bola ma? – deidi» (Kün astyndağy Künekei qyz); «Han uázırın şaqyryp alyp, aqyldasady» (Kün astyndağy Künekei qyz). «Müny körıp han balağa riza bolyp, syilyq beruge barlyq uázırlerin şaqyryp alyp aqyldasady. Balanyñ büitip baqyty artqanyn köre almaı, uázırler kündeidi. Sonda uázırler jiylyp aqyldasady» (Kün astyndağy Künekei qyz); «Han uázırlerimen aqyldasady (Kün astyndağy Künekei qyz), «Bır küni mysyğy men iti ekeu otyryp özden aqyldasyp: - Bül sorly bızdı ölimnen alyp qalyp edi, osy künge deim asyrap saqtap keledi. Bız bügen bır jaqsylyq körsetken joqpyz. Endi bız münyñ joğaltqan tasyn tauyp bereiik, – desipti» (Siqyrly tas), giving advice «Sonda jer jamap otyrğan kempir: - Mysyr şaharynyñ ber jağynda bır şahar bar. Kiiktüñ tağyn istese, sonda isteidi, balanyñ qolyna myñ dildä berip, soğan jiber, – deidi» (Kün astyndağy Künekei qyz); «Aq saqaldy şal: – Osy betiñmen jüre ber. Bır jerlerge barğanda biik taularğa kezdesesiñ. Taudyñ bauyrynan bır qoian qaşar, sen sol qoiandy qua ber, ol qoian baryp bır üñgirge kırer. Sonda ol sol jaqtağy üñgirge kırer, sen oñ jaqtağy üñgirge kır. Sonda qyryq üryğa kezdesersiñ, olar senı «öltremiz» der, sonda sen: «Men äp-sättüñ ışinde et pisire alamyn», – dep ait» (Kün astyndağy Künekei qyz), «Sen sol adamğa bar da jolyna jeterlik pül ber. Onyñ kimin öziñ ki de, öziñniñ kimüñdi oğan kigiz. Söitip, älgı adamdy azat et te, öziñ siyrdy bağyp qal», - deidi (Kerqula atty Kendebai).

In Kazakh fairy tales, it is said that science, education, and literacy open one's eyes, illuminate consciousness, enrich the mind, and save a person from laziness, rudeness, poverty, and orphanhood. In these tales, a true orphan is not considered a child who has lost their parents, but a child whose parents did not educate them, did not teach them how to earn a living, and did not instill in them the value of work. This is why, in Kazakh fantastic fairy tales, the dream of the Kazakh people was education and science. They understood the importance of knowledge and education and were aware of how miserable an uneducated person could be. The tales encouraged mastering a profession. For instance, to be educated: «Qyz oqymysty, siqyrşy eken» (Kün astyndağy Künekei qyz); to learn a skill: «Sadaq tartyp üirenedi, tartqan sadağyn toğyz qabat ketpennen ötkizedi. Añ aulap, qūs atyp, äkesi men kempir şeşesin asyraidy» (*Er Töstik*); and to be artistic: «– Töstikke joldas bolarlyqtai qandai öneriñ bar edi? – deidi Töstik. – Alğanda adamğa sezdirmeitin asqan epti edim; – Men aiağyma şañ jūqpas jüirikpin; – Jer astynyñ ataqtı tyñşysymyn; – Jürttan asqan alyppyn; jer astynyñ önerpazdaryn jinap kele jatqanyn körgen soñ, ... – Jer astynyñ qyrağysymyn» (*Er Töstik*).

Mastering a specific profession or art is depicted as mental activity accumulated through work, experience, and training, as illustrated by the circumstances in the above-mentioned fairy tales. It is evident that none of the six comrades and helpers of Er Töstik were idle when meeting

him. For example: ««Bül ne qylğan adam?» – dep abailasa, älgı adam aǵaştıñ basynda otyrǵan eki sauysqannyñ qııryǵyn bildirmei jülyp alady da, bildirmegen boıymen biriniñ qııryǵyn birine qondyryp qoiady; «Neǵyp jürgen adam?» – dep, baiqasa, kıkterdi matap jürgen adam eken. Eki aiaǵyna bailap jürgen qazandai qara tasy bar; «Ne qylğan adam eken?» – dep baiqasa, älgı kısı birese jerge oñ qılaǵyn töseidi, birese sol qılaǵyn töseidi, jer astynan bir näre tyndaǵan siaqty bolady; Jaqyndap kelip qarasa, bir adam taudy olai da köterip qoiady, bülai da köterip qoiady. Bir taudy köterip, bir taudyñ üstine qoiady; «Bül su qaidan kelip, qaida ketip jatyr?»–dep, ainala ızdeidi. Söitse qamystıñ arasında bireu otyr, köldiñ suyn ürttap qalsa, joq bolady, auzynan tögip jiberse, su qaita ketedi» (*Er Töstik*).

The dexterous man could pluck the tail of a magpie without being noticed and attach it to another; Zhelayak chased the saigas, Sakkulak listened intently, Tausogar lifted mountains, and Koltauysar controlled the water of the lake—all of them honing their skills through practice and experience. In this way, mastery and knowledge are achieved through effort, repetition, and the accumulation of experience, ultimately enriching the human mind.

In Kazakh fantastic fairy tales, the completion of various tests and tasks by the main character is considered a trial of their intelligence, ingenuity, and dexterity. For example, in the fairy tale »*Kün astyndaǵy Künekei qyz*«, the khan sends a child to bring a deer's throne: «– Bül kiiktñ astyna qoiatyn taǵy bolady, onyñ eki jaǵynda eki qanaty bolady. Eki qanatynyñ biri altyn, ekinşisi kümis suyna malyñǵan. Sony tauyp kel. Sonda syilyq beremin, al taba almasañ, basyñdy alamyn, – deidi» («This deer has a throne with two wings on either side, one dipped in gold and the other in silver water. Bring it to me, and I will reward you. If you fail, I will take your head.») or «– Qyryq qyzben qyzymdy Qatar türǵyzamyn, solardyñ işinen tanyp alǵanǵa qyzymdy beremin, – deidi» («I will line up my daughter with forty girls. If you can identify her, I will give her to you.»). Similar tests and tasks are common in fantastic fairy-tale discourse. For instance, in the tale »*Er Töstik*«, «Temirhannyñ erneui qyryq qulaş ülken qazany tereñ kölje tüsip ketken eken. «Naǵyz er bolsa, sony alyp bersin», - dep ol Er Töstikke kısı salady» («Temir Khan's forty-cubit cauldron fell into a deep lake. 'If he is a true hero, let him retrieve it,' he says to Er Töstik») or after Er Töstik arrives, Temir Khan challenges the people of the land: «Qyzymdy qaisysynyñ öneri assa, soǵan beremin,» («I will give my daughter to the one whose skills surpass the others»). These tasks and challenges in fairy-tale discourse compel the hero to think, make decisions, and find a way out.

From such stories, it is evident that the Kazakh people have long recognized the power of language and words in the development of mental activity, understanding the importance of effectively conveying thoughts, accumulated knowledge, and experience through language. They were taught that language could be used not only for good deeds but also for harmful ones, and one should be cautious of this. For example, speaking of animals: “After a long time, when he opened his eyes, he saw that the snake was speaking with a human tongue” (*Siqyrly tas*), and “Shalquyryk, the horse, gains the power of speech” (*Er Töstik*); or using words to defeat others: “His father, defeated by Kenjekey's words, gave him what he asked for” (*Er Töstik*); and persuasion: “Your son says: ‘I must be the son of Er Töstik, not Shoynqulak. If Shoynqulak were my true father, he would have united my soul with his. Instead, he hasn't even told me where his soul is hidden to this day. But if it were Er Töstik, he would have told me long ago. That's why I cry,’ says your son, convincing Shoynqulak” (*Er Töstik*).

These examples demonstrate that in Kazakh fairy-tale discourse, mental activity is actualized through speech, the clear expression of thoughts, reflective thinking, and moral qualities.

Actualization of mental activity in fairy-tale discourse is expressed through the names of actions: to do good «- Men jerüstiniñ Er Töstigi edim, seniñ mekeniñe adasyp keldim, balapandaryña qastyq oilaǵan joqpyn, ana jatqan aidahardan aiyrıp aldym. Nanbasañ, özderinen sūra, - deidi. Balapandar Er Töstiktiñ jasaǵan jaqsylyǵyn jasyрмаi aityp beredi» (*Er Töstik*), get lost in thought «Kenjekei öz äkesiniñ aitqany oiyna tüsip, kırpıǵın ilmei jatady» (*Er Töstik*), drawing thoughts «Kempirdiñ sözi Töstikke oi salady» (*Er Töstik*), think «Künderde bir kün bül jigit sapar şyǵuǵa oilap atasyñan, anasyñan rüqsat sūraǵan» (*Tas bolǵan şahar*); «Han: «Osı

sözümмен kempirden qūtyldym» – dep oilaidy» (Siqyrly tas); «Han kempirdi körıp, mūnyñ ölmestıgıne közi jetken soñ: «Mūnan qūtylmaspyn. Onan da qalyñ maldy köp sūrap, şoşytyp qūtylaiyn», – dep, kempirge...» (Siqyrly tas), thinking, contemplating «Bir jerge demaluğa otyrady da sandyğyn jerge qoiyp, özi oiğa ketedi. Osy sandyqty satqan satuşynyñ aitqan sözi oiyna tüsedı» (Siqyrly tas); «Baidyñ balasy olai oilap, būlai oilap: «Ne bolsa da bağymdy synap köreın!» – dep, sandyqty arqalaidy da jylannyñ aitqan jerine keledi» (Siqyrly tas), to come to his senses, to return to his thoughts «Etke toiğan soñ ūmyttyñ ba?» – deidi. Bala oiansa, tüsi eken. Sol arada oilap tūrса, baiağy şaldyñ aitqandary esine tüsedı, jan-jağyna qaraidy» (Kün astyndağy Kūnekei qyz).

Found in fairy tale discourse advise «Kendebai közın aşyp jiberse, ūlken darianyñ ortasyndağy aralğa kelip tüsken eken. Aralda altyn qūiryqty segız qūlyn, qūiryğy joq bir qūlyn altyn nauadan su işip tūr eken. Kerqūla atqa tağy da til bitip: «Aspanmen tiresken anau bāiterektiñ basynda samūryq qūstyñ ūiasy bar. Ol alty aida bir ret azyq izdep ketedi de, on bes künde kerı ainalady. Qazır ol azyq izdeuge ketipti, onyñ qaityp kelune āli alty kün bar. Biz onyñ qolyna tüspes ūşın alty sağatta alty ailyq jol aluyñyz kerek. Menuñ ūstime mın de, altyn nauany aldyña öñger. Qūlyndar, altyn nauadan qalmai, bızdıñ soñmyzğa eredi de otyrady. Biz qūlyndardy soñmyzdan ertip otyryp manağy ot dariasynan tikelei öte almaimyz, ainalyp jūrumız kerek. Bızdıñ kelerdegi qysqa jolymyzdyñ keterde alys bolyp otyrğany da sol. Būl jolymyzda ūş böget bar. Eñ āueli jeti basty dāu kezdesedi, aqyrğan arystağa jolyğamyz, sodan keim jādıgōi kempir bailanysady. Al, uaqyt ozdyrmai jūreik», - deidi» (Kerqūla atty Kendebai), teach the mind «Mysyq tastyñ hannyñ özinde ekenin bilip, itke aitady, it būğan aqyl ūiretedı» (Siqyrly tas); to reason/not to listen to reason «Sudan ötken soñ mysyq aitypty: - Sen mağan ber, sen ūlkensıñ, şarşağanda tılıñ salaqtap, auzyñ aşılyp ketedi, tas suğa keter, – depti. It būl aqylğa könbei, sudyñ ortasyna kelgende, mysyqtyñ aitqany kelip, ittiñ auzynan tas tüsip ketipti» (Siqyrly tas), give an advice»- San jorğany almadym. Er aty dep tañdadym. Aiylytūrmany, ābzelin Tōstık, sağan arnadym. Jaby emes, qazaqy at, Er serıgı qolğanat - Şalqūiryqty mın, Tōstık! San jasauyn almadym, Sağan bola tañdadym, Aqsyrmal dai sauytty Osy jolğa ki, Tōstık! - dep zarlaidy» (Er Tōstık), obey «Tōstık Kenjekeidiñ tılın alyp, Şalqūiryq atty minetin bolady» (Er Tōstık), find a way «Bir künü Tōstık mynandai aila tabady: barlyq jylqynyñ basy - küreñ bieni ūstap alyp, jylqynyñ ortasyndağy bir dōñge şyğady. Bieni jyğyp, tōrt aiağyn buady da, qyl būrau salyp, taqymyn būraidy. Taqymy būralğan soñ, bie qatty şyñğyrady. Bienni şyñğyrğan dausyna şūrqrasyyp qalyñ jylqy jinalady. Jylqy ābden jinalyp boldy degen kezde, Tōstık bieni tūrğyzyyp alady da, jetektei jōneledi. Sonda qalyñ jylqy öz betterimen būlardyñ soñynan şūbai jōneledi. Endi eşqaisy da jylqy aidap ālek bolmaidı, küreñ bieni jetektep jūredi de otyrady»(Er Tōstık); «Tōstıktı Kenjekeiden aiyryp qalu qamyna kırısedı» (Er Tōstık); «Han būlardy öldi dep, kūlin qaraiyn dep kelse, bāri de typ-tynyş ūiyqtap jatyr eken. Han tağy oilap, bir amal tabady»(Kün astyndağy Kūnekei qyz); «Şalqūiryq atqa til bitedi.

- Tōstık batyr, endi ekeumızdıñ janymyz bir, qandai päle bolsa da, birdei köremız. Menuñ myna aitqan sözderim esıñde bolsyn. Egeuñnıñ qasynda jalmauyz kempir seni kütıp otyr, sen egeuñdı ala bergende, ūstap almaq. Egeuge jaqyndağan kezde kempirdi aldaityn bir aqyl tap. Kempir aldana bergende, men betegeden biik, jusannan alasa bola berein, sol kezde sen egeudi ilip al da jōnel, artyña qarauşy bolma, - deidi» (Er Tōstık) all phrases such as mind refer to gesture names formed by the noun mind. At the same time, it was found that the antonyms of to reason/not to listen to reason are also found.

Think, recognize, know, study: »Sol kezde bai tūryp, sudağy jūzıp jūrigen ökpeni qūryqpen tūrtıp köredi» (Altyn saqa); «Ūşınşı künü qozyşy balanyñ kimin kiip, qozyyny bağuğa Kendebai özi şyğady» (Kerqūla atty Kendebai); «Kendebai bireuiniñ aiağynan şap berip ūstai alady. Aqqular ūşa jōneledi. Kendebaidyñ qolynda bireuiniñ altyn kebisi qalyq qoiady. Baiqap qarasa, kebistuñ betinde jazu bar eken» (Kerqūla atty Kendebai) – these gestures illustrate the connection of mental activity with the cognitive process, enabling the recognition, understanding, and study of a particular object.

Making a decision: »Bai jalğyz balasyn bermek bolady» (Altyn saqa); «- Olai bolsa, jylama. Men äke-şeşeñdi ızdep tauyp berein,» - deidi Kendebai. Bala quanyp ketedi» (Kerqūla atty Kendebai); «Tuğaly mūndaıdy estimegen kempir äueli şoşyp, balasy jalynyp bolmağan soñ, amalsyz barmaqşy bolypty» (Sıqırly tas). In the «Explanatory Dictionary of the Kazakh Language» (Almaty, 2008), edited by T. Zhanuzakov, the term «decided» is defined as the act of making a decision or deciding [7, 915]. In fairy-tale discourse, Bai's decision to give his only child as a sacrifice, Kendebai's decision to find the parents of an orphan child, and a mother's decision to fulfill her child's request are all examples of the actualization of the concept of mental activity.

The Kazakh people have long associated intelligence with dexterity, finesse, and ingenuity. An example of this is the main character in the fairy tale «Kerqūla atty Kendebai,» who killed a lion with his great dexterity using a diamond sword. For instance, ingenuity and dexterity are demonstrated as follows: «Kendebai alty qūlaş almas qylyşyn köldeneñ ūstai qoiady. Almas qylyş arystandy eki bölip, Kendebaidy ar jağyna bır-aq tūsiredi» (Kerqūla atty Kendebai).

Thus, the actualization of the concept of «mental activity» in Kazakh fantastic fairy-tale discourse is expressed through verbs such as reason, advise, educate, learn a profession, be artistic, speak, persuade, introduce, do good, think, remember, reason, show, listen/not listen wisely, teach the mind, find solutions, study, control, and make decisions.

Conclusion. The analysis of verbal meanings, antonyms, and synonyms related to the concept of «mental activity,» along with its stable expressions and relevance in proverbs and sayings within the discourse of fantastic fairy tales, has allowed us to identify its conceptual, figurative, and value components. Lexicographic analysis has demonstrated that the concept of «mental activity» comprises various elements, such as conscious efforts aimed at understanding the real world, decision-making, reasoning, intuition, drawing conclusions, and more. This concept can be recognized as a multi-layered structure encompassing a set of notions that characterize mental activity as one of the noblest human qualities. The conceptual components of «mental activity» include all types of thought processes, cognitive operations, intuition, reasoning, learning, knowledge acquisition, recognition, research, observation, decision-making, verbal actions, planning, and beyond.

The analysis of dictionary definitions revealed that the verbal meanings of mental activity are extensive, encompassing numerous synonymous and antonymous series. Examination of these definitions shows that in all dictionaries, the concept of “mental activity” is consistently associated with characteristics such as “brain activity,” “a function of reflecting the real world,” and “mental operations.” These features form the basis for definitions across all dictionaries. Additionally, lexicographic analysis indicates that the concept of “mental activity” is closely tied to essential human virtues, intellectual abilities, life experience, knowledge, and learning.

In the worldview of the Kazakh people, the concept of «mental activity» is articulated through various mental and figurative language units: stable expressions, proverbs, and more. Several phraseological units in the Kazakh language, incorporating components like «chest,» «attention,» and «consciousness,» express the notion of mental activity. In Kazakh, stable expressions formed by the lexeme “thought,” reflecting mental activity, are predominant. The lexeme “head,” when combined with other elements, generates stable expressions that illustrate mental activity. The process of acquiring understanding and knowledge is often described metaphorically using verbs such as «grind,» «chew,» «digest,» and «drink» food.

Kazakh proverbs and sayings highly value mental activity. The Kazakh people emphasize that power, if not governed by reason, does not lead to positive outcomes. This is evident in proverbs that depict the mind as superior to brute strength. Proverbs that highlight the importance of mental activity in a person's life include: mental activity is the most valuable possession of a person, surpassing gold and wealth. Kazakh proverbs advocate the notion that one should act with reason in daily life because the mind is noble in all matters. The juxtaposition of mental activity and madness in Kazakh proverbs underscores its significance. The people caution against the dangers of mindlessness, noting that a foolish enemy is preferable to a mindless friend.

The analysis of verbal meanings, synonyms, antonyms, stable expressions, proverbs, and sayings related to the concept of «mental activity» reveals that the word “mind” is central, and gestures formed in combination with it predominate. Mental activity encompasses figurative components associated with value, wealth, prestige, and respect in society. It is recognized as a means of safeguarding a person from evil.

In Kazakh fantastic fairy tales, the following value components of mental activity can be observed: being literate, listening to the wisdom of elders, rising from a humble level to a higher one, overcoming enemies, being careful and prudent, being visionary, anticipating and preventing threats, achieving success through intelligence and cunning, performing virtuous deeds, avoiding wrongdoing, learning lessons from the experiences of others, recognizing complex problems, and gaining knowledge. The representation of mental activity in fairy tale discourse reflects the values of the Kazakh people, demonstrating their longstanding aspirations to be educated, diligent, visionary, engaged in good deeds, and skilled in arts and professions.

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ҚАЗАҚ ЕРТЕГІ ДИСКУРСЫНДАҒЫ «АҚЫЛ-ОЙ ӘРЕКЕТІ» КОНЦЕПТІСІНІҢ ТІЛДІК РЕПРЕЗЕНТАЦИЯСЫ

Аңдатпа. Мақалақазақ ертегі дискурсындағы «Ақыл-ой әрекеті» концептісінің тілдік репрезентациясын талдауға арналады. Зерттеу қазіргі тіл білімінің лингвомәдениеттану, лингвостилистика, этнопсихолінгвистика, дискурсология және лингвоконцептология сияқты жаңа бағыттары аясында қарастырылады. Зерттеу нысаны – қазақ ертегі дискурсындағы «Ақыл-ой әрекеті» концептісі. Зерттеу пәні – аталған концептіні өзектейтін лексикалық бірліктер. Зерттеудің мақсаты – қазақ ертегі дискурсындағы «Ақыл-ой әрекеті» концептісінің мағынасын түсінудегі ерекшелікті анықтау. Зерттеуде лингвомәдениеттану аясында тіл мен мәдениеттің байланысын анықтауға, концепт ұғымын, оның құрылымын қарастыруға және зерттеу әдістерін анықтауға, «Ақыл-ой әрекеті» концептісінің құрылымын анықтауға, «Ақыл-ой әрекеті» концептісіне лексикографиялық, дискурстық, лингвомәдени талдау жасалды. Зерттеу материалы ретінде қазақ тілінің түсіндірме сөздіктері, синонимдер, антонимдер сөздігі, фразеологиялық сөздіктер және қазақ тіліндегі қиял-ғажайып ертегі мәтіндері алынды. Зерттеудің ғылыми-әдіснамалық негіздеріне дискурс теориясы мен дискурстық талдау, сөйлеу қарым-қатынас теориясы, салғастырмалы тіл білімі, функционалды лингвистика және сөйлеу жанры теориясы, мәтін лингвистикасы, лингвомәдениеттану, ертегі дискурсы бойынша жазылған зерттеулердегі ғылыми тұжырымдар басшылыққа алынды. Ғылыми зерттеудің жаңалығы «Ақыл-ой әрекеті» концептісіне лексикографиялық, дискурстық және лингвомәдени талдау кешенді сипаттама беруден көрінеді. Зерттеу нәтижелерінің теориялық құндылығы қазақ халқының ертегі дискурсындағы дүние бейнесінің «ақыл-ой әрекеті» концептісі арқылы өзектелуі анықталады, зерттеу материалдары, жасалған тұжырымдар мен қорытындылар когнитология мен лингвомәдениеттану саласы бойынша болашақ зерттеулерге негіз болады. Зерттеуде В.А. Маслованың концепті құрылымын концептуалды талдау әдістемесі басшылыққа алынады. Концептіні кешенді талдау әдісі төмендегідей кезеңдерден тұрады: 1. Сөздік анықтамаларды талдау. Зерттеудің бұл кезеңінде концептіні бейнелейтін лексемалардың мағынасы қазақ тілінің әртүрлі түсіндірме сөздіктері арқылы талданады. 2. Зерттеліп отырған концептінің синонимдік және антонимдік қатарларын талдау. 3. Фразеологиялық бірліктер мен мақал-мәтелдерді талдау. 4. Дискурстық-лингвомәдени талдау. «Ақыл-ой әрекеті» концептісін қазақ қиял-ғажайып ертегі дискурсы бойынша талдау жүргізіледі.

Түйін сөздер: дискурс, ертегі дискурсы, концепт, концептуалды зерттеу, дискурстық-лингвомәдени талдау, ақыл-ой әрекеті концептісі, лингвомәдениеттану

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ЯЗЫКОВАЯ РЕПРЕЗЕНТАЦИЯ КОНЦЕПТА «УМСТВЕННАЯ ДЕЯТЕЛЬНОСТЬ» В КАЗАХСКОМ СКАЗОЧНОМ ДИСКУРСЕ

Аннотация. Статья посвящена анализу языковой репрезентации концепта «Умственная деятельность» в казахском сказочном дискурсе. Исследование рассматривается в рамках новых направлений современного языкознания, таких как лингвокультурология, лингвостилистика, этнопсихолингвистика, дискурсология и лингвоконцептология. Объект исследования – концепт «Умственная деятельность» в казахском сказочном дискурсе. Предмет исследования – лексические единицы, актуализирующие данный концепт. Цель исследования – выявить специфику в понимании смысла концепта «Умственная деятельность» в казахском сказочном дискурсе. В исследовании проведен лексикографический, дискурсивный, лингвокультурный анализ концепта «Умственная деятельность», позволяющий выявить взаимосвязь языка и культуры в рамках лингвокультурологии, рассмотреть понятие концепта, его структуру и определить методы исследования. В качестве материала исследования были взяты толковые словари казахского языка, словарь синонимов, антонимов, фразеологические словари и тексты фантастических сказок на казахском языке. Научно-методологическими основами исследования руководствовались научные выводы в исследованиях, написанных по теории дискурса и дискурсивному анализу, теории речевой коммуникации, сопоставительной лингвистике, функциональной лингвистике и теории речевого жанра, лингвистикетекста, лингвокультурологии, сказочному дискурсу. Новизна научного исследования проявляется в комплексной характеристике лексикографического, дискурсивного и лингвокультурного анализа концепта «Умственная деятельность». Теоретическая ценность результатов исследования определяется актуализацией образа мира в сказочном дискурсе казахского народа через концепт «Умственная деятельность», материалы исследования, сделанные выводы и заключения служат основой для будущих исследований в области когнитологии и лингвокультурологии. В исследовании руководствуется методикой концептуального анализа концептуальной структуры В.А. Масловой. Метод комплексного анализа концепта состоит из следующих этапов: 1. Анализ словарных определений. На данном этапе исследования значение лексем, отражающих концепт, анализируется различными толковыми словарями казахского языка. 2. Анализ синонимических и антонимических рядов исследуемого концепта. 3. Анализ фразеологизмов и пословиц и поговорок. 4. Дискурсивно-лингвокультурный анализ. Проводится анализ концепта «Умственная деятельность» по дискурсу казахской фантастической сказки.

Ключевые слова: дискурс, сказочный дискурс, концепт, концептуальное исследование, дискурсивно-лингвокультурный анализ, концепт умственной деятельности, лингвокультурология.

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