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LINGUISTIC MARKERS OF KAZAKH NATIONAL MENTALITY BASED ON THE CONCEPTS «ЕЛ/PEOPLE», «ҚОНАҚЖАЙЛЫЛЫҚ/HOSPITALITY», «БАТА/BLESSING»

This article investigates linguistic markers of the Kazakh national mentality, focusing on the conceptual field «ел/people» and the analysis of the concepts «қонақжайлышлық/hospitality» and «бата/blessing». It explores specific elements of the Kazakh language that reflect the worldview, values, and cultural norms of the Kazakh people.

Linguistic markers of Kazakh national mentality are embedded in words, phraseological expressions, and grammatical structures, serving as indicators of the deeper meanings and traditional perceptions of the world characteristic of the Kazakh nation. These markers reveal the cultural, historical, and social experiences shaping the Kazakh linguistic worldview.

The purpose of the study is to describe the substantive and structural features of the linguistic organization of the conceptual field «ел/people» as a core unit of the Kazakh linguistic mentality, and to analyze the associated concepts of hospitality («қонақжайлышлық») and blessing («бата»). The article also considers key principles for modeling the conceptual field «ел/people» in the context of studying the national linguistic mentality.

The practical significance of the study lies in its applicability to university teaching within the linguocultural cycle and in the compilation of dictionaries of concepts and linguocultural thesauri, providing tools for understanding and preserving the cultural and linguistic heritage of the Kazakh people.

Key words: conceptual field «ел/people»; Kazakh linguistic mentality; concept «қонақжайлышлық/hospitality», concept «бата/blessing»; linguoculturology.

MAIN PROVISIONS

Mentality is a set of views, perceptions of the world, and values that are formed in the context of the history, culture, and social structure of a people. Linguistic markers, in turn, are those elements of language that reflect these perceptions and characteristics. They include concepts, phraseological units, ethnocultural features, metonymies, metaphors, and linguistic peculiarities.

The purpose of this article is to describe the substantive and structural features of the linguistic organization of the conceptual field «ел/people» as a basic structural unit of the linguistic mentality of the Kazakh people, as well as to analyze the concepts «қонақжайлышлық/hospitality» and «бата/blessing».

The subject of the study is linguistic markers reflecting the peculiarities of Kazakh national mentality. Specifically, it analyzes key concepts verbalized in the Kazakh language, such as «ел/people», «қонақжайлышлық/hospitality», and «бата/blessing», their semantic features, cultural connotations, and role in shaping national self-awareness.

Discussions of «national characters» have a long history. Political thinkers have indulged in them much more than the relative scarcity of commentary on this aspect of their concerns would suggest. Talk of national characters has been understandably discredited since World War II in particular, and thus embarrassment about the political implications of the concept came to compound the difficulties inherent in its very nature -inextricably related to the perplexities characterising the notions «character» and «nation» themselves [1, 375].

In the work of G.Korolev, A. I., & Domilovskaya, L. V., it is proposed to consider the concepts of mentality and national character from the standpoint of cognitive semiotics, which are

semiotic regulators of the communication process between representatives of different linguistic cultures, in particular national communicative behavior. Special attention is paid to highlighting the symbolic status of traditions, etiquette and ritual norms, stereotypes, ready-made thoughts, schemes for explaining phenomena and events, mechanisms of causal attribution in the communicative consciousness of a national linguistic personality, which form the cognitive-semiotic component of the mentality and national character of representatives of certain nationalities [2]. A. V. Yurevich's work, in particular, devoted to the «main components of the national mentality», emphasizes how social and cultural factors form the views of various social groups in a complex way. A.V.Yurevich emphasizes the role of "social representations" in the formation of national mentality [3].

In his scientific work, H.O. Allayarov examines the interrelationship between mentality and mindset within the context of the development of socio-spatial identity. It asserts that their development shares common origins, rooted in the human need for social identification. Through socio-philosophical analysis, the research distinguishes between the universal and specific aspects of these constructs, outlining their structural components and the interdependence between their dynamic/static characteristics. Furthermore, it explores the significance of mentality and mindset in shaping national and social identities as key components of socio-spatial identity [4].

INTRODUCTION

The presented article examines the linguistic markers of Kazakh national mentality using the examples of the concepts «ел/people», «қонақжайлышык/hospitality», and «бата/blessing». The authors aim to describe the substantive and structural features of the linguistic organization of the conceptual field «ел/people» as a basic unit of the linguistic mentality of the Kazakh people, as well as to analyze the concepts «қонақжайлышык/hospitality» and «бата/blessing».

The study relies on the analysis of linguistic and textual features of syntagmatic, paradigmatic, and associative relationships between the words representing the conceptual field «ел/people». The work employs the methodology of conceptual analysis.

Studying linguistic mentality is a key aspect for a deep understanding of the peculiarities of thinking, worldview, value orientations, and social norms of the Kazakh people. This approach allows for uncovering the deep connections between language, culture, and mentality, which is a necessary condition for an adequate perception and interpretation of sociocultural phenomena.

Within the framework of this study, the authors rely on the works of leading Kazakhstani scholars who have made significant contributions to the study of the key concepts reflecting the specifics of Kazakh mentality. Among them are A.M. Belyaeva, G.S. Akhmetova, N.M. Vinokur, E.D. Polivanov, M.K. Balakaev, S.K. Seisenova, A.A. Ermanov, S.S. Kalieva, and K. Nursultan.

Particular attention is paid to the analysis of the concepts such as «ел/people», «қонақжайлышык/hospitality», and «бата/blessing», which play an important role in the language, culture, and social life of the Kazakhs. The study of these concepts reveals their multifaceted significance, reflecting the unique traits of Kazakh mentality [5].

The study of linguistic mentality today is one of the most sought-after strategies of scientific inquiry within the actively developing linguocultural paradigm of humanitarian knowledge.

An associative experiment conducted with students of Sh. Ualikhanov Kokshetau University allowed for the identification of nuclear components, as well as components of the near, far, and extreme periphery for each of the studied concepts, enabling the structuring and analysis of their content.

Linguistic markers of Kazakh national mentality help not only to understand the language but also to gain a deeper awareness of the cultural, historical, and moral foundations of Kazakh society, as well as to identify how language shapes and preserves traditions, worldview, and the identity of the people.

Scientific research in the fields of social philosophy, cultural studies, and national ideology forms the theoretical basis of the article.

The material of the study consists of linguistic and textual features of syntagmatic, paradigmatic, and associative relationships between the words «қонақжайлылық» (hospitality) and «бата» (blessing) – representatives of the conceptual field «ел/people» – identified through the analysis of data extracted from dictionaries and the National Corpus of the Kazakh Language.

Within the framework of this study, the methodology of conceptual analysis developed by V.I.Karasik is applied, which considers a concept as a complex, multidimensional entity comprising three key components: conceptual, figurative, and value-based. *The conceptual component* involves identifying logical features and connections that define the essence of the studied concept. Methodologically, this is achieved through the analysis of definitions, paradigmatic and syntagmatic relationships, and other linguistic means that explicate the conceptual content of the concept. *The figurative component* focuses on studying sensory images, associations, and metaphorical expressions related to the concept. Methodologically, this includes the analysis of metaphors, comparisons, associative fields, and other means that shape the figurative perception of the concept. *The value-based component* aims to identify value orientations associated with the concept and their role in the cultural context. Methodologically, this involves the analysis of axiological implications, evaluative judgments, and cultural norms reflected in linguistic units related to the concept. Within this methodology, the following types of concepts are distinguished: *ethnospecific concepts*, reflecting unique features of the particular culture and requiring the application of ethnolinguistic research methods; and *linguocultural types*, representing recognizable images of representatives of the specific culture and requiring the analysis of stereotypes and cultural perceptions [6].

Thus, V.I. Karasik's methodology provides a comprehensive approach to studying concepts, allowing for the revelation of their multidimensional structure and their role in the cultural context.

National mentality represents a spiritual source that motivates a nation to a specific type of behavior, acting as a determinant of its actions. It is defined as a totality of perceptual, emotional, rational, cognitive, and motivational peculiarities formed on the basis of the nation's historical experience. In particular, national mentality includes the peculiarities of world perception, way of thinking, and value system of the people. Furthermore, it reflects the socio-emotional state of the nation and is formed under the influence of both objective conditions and subjective factors.

This research is interdisciplinary in nature and relies on a comprehensive methodology combining theoretical analysis with elements of linguistic and cultural approaches. The foundation of the methodology is conceptual analysis, developed by V.I. Karasik, which allows for the study of concepts as multidimensional formations comprising conceptual, figurative, and value components.

The study and generalization of existing scientific works on the problems of national mentality, linguoculturology, theory of conceptualization, and related fields are conducted. Various approaches to the definition of national mentality, its structure, and functions are analyzed. A detailed description and systematization of theoretical propositions concerning national mentality and its functions are provided.

The identification of logical connections and relationships between different aspects of national mentality and its functions is undertaken. The formulation of conclusions based on theoretical analysis is carried out. The consideration of national mentality within the context of the nation's culture and history is performed. The analysis of the influence of cultural norms, values, and historical experience on the formation and manifestation of national mentality is conducted. Although this part of the article is predominantly theoretical in nature, the introduction declares the intention to investigate the linguistic markers of Kazakh national mentality. In this regard, the research methodology will further involve the use of the following linguistic methods for the analysis of the concepts «қонақжайлылық» (hospitality) and «бата» (blessing): Analysis of syntagmatic and paradigmatic relations: the study of the combinability of words with other linguistic units, as well as their synonyms, antonyms, and other paradigmatic connections to identify additional semantic nuances. Contextual analysis: the study of the use of words and

expressions in various contexts (for example, in the National Corpus of the Kazakh language, fiction, folklore) to identify the peculiarities of their functioning and cultural connotations. Analysis of phraseological units and proverbs: the study of fixed expressions and folk wisdom containing information about the values and representations associated with the studied concepts. Associative analysis: (Possible application in the future) the study of associative links arising among native speakers when mentioning the studied concepts.

The main material for this theoretical part of the research consisted of: monographs, articles, dissertations, and other scientific publications by domestic and foreign researchers on the problems of national mentality, ethnopsychology, linguoculturology, theory of conceptualization, philosophy of culture, and sociology. Works devoted to the issues of national spirit, national identity, and cultural values were also utilized.

Thus, the article presents a theoretical study revealing the essence, structure, and functions of national mentality. The author convincingly demonstrates its significance for the preservation of identity, cultural heritage, and ensuring the unity of the nation. The article is characterized by a clear structure, logical presentation, and the use of examples to illustrate theoretical propositions. It contributes to the understanding of the complex and multifaceted phenomenon of national mentality and its role in the development of society.

The work employs the methodology of conceptual analysis developed at the Department of Teaching the Kazakh Language in Other Linguistic Environments at Sh. Ualikhanov Kokshetau University.

RESULTS

Kazakh national mentality is a set of features of thinking, perception of the world, values, and social norms characteristic of the Kazakh people. It is formed in the context of the history, culture, traditions, and lifestyle of the Kazakhs, including their nomadic culture, language, societal relationships, and system of moral guidelines. Kazakh national mentality includes such important components as hospitality, respect for elders, honesty, dignity, connection with nature, a sense of community, and national identity.

In the work of N.A. Sandybaeva, one can find studies on language and cultural identity, including the exploration of key concepts such as «қонақжайлылық/hospitality» and their reflection in the Kazakh language. This raises a natural question about how this important category of the spiritual world of the ethnos is organized. This issue has long been addressed in the work of Z. Akhmetzhanova from a linguocultural perspective. Her studies examine the peculiarities of the use of concepts such as «ел» and «халық» (people) and their social and cultural significance [7]. A. Ermanov, in his research, addressed conceptual semantics and the evolution of meanings of the words related to the notion of «people» and national identity [8]. M.K. Balakaev, a leading specialist in Kazakh lexicography and lexicology, developed a series of methodological approaches that enable the analysis of key words and concepts of the Kazakh language, including terminology related to the concept «ел». His studies demonstrate the necessity of considering the sociocultural context when studying the semantics and use of linguistic units, which is a fundamental methodological principle. S.K. Seisenova made a significant contribution to the development of the methodology for studying cultural identity through the analysis of linguistic markers of national concepts. Her works offer methodological frameworks for analyzing the concept «ел» in the context of Kazakh identity, showing how linguistic data can serve as a tool for studying ethnocultural features [9].

Furthermore, within broader studies conducted in the fields of phraseology, comparative lexicology, and cognitive linguistics, the semantics of concepts related to the people and nation in the Kazakh language are also actively explored. The image of the people through language is often used to analyze concepts related to social integrity, collective memory, and historical experiences, which is vividly reflected in Kazakh ethnolinguistic studies.

The concepts corresponding to these words individually have a significant tradition of scientific research across various aspects of their conceptual content, particularly the basic concept «ел/people». Above all, this includes the classic work by A.A. Ermanov, *Conceptual Systems and National Identity in the Kazakh Language*, where the author analyzes the role of concepts in constructing national identity, including the concept «ел» as a foundational element of Kazakh culture [7]. The book examines the sociocultural aspects of the meaning of the word «ел», its connection to the notion of people and statehood. Written in the spirit of a broad understanding of ethnolinguistics, the article by S.S. Kalieva, *Phraseology of the Kazakh Language: Ethnolinguistic Analysis*, explores phraseological units of the Kazakh language related to the concept «ел» and analyzes their ethnolinguistic significance [10]. It considers how phraseology helps to understand the Kazakhs' attitude toward their people, society, and historical heritage. N.A. Sandybaeva, in her works, examines the concept «қонақжайлыштық» as an important part of the Kazakh worldview, analyzing how this quality manifests in language, folklore, and social practice. She explores how hospitality expresses social norms, societal relationships, and respect for others. Additionally, her studies consider the concept «бата» as an element of Kazakh spirituality, significant not only in language but also in everyday life [11]. K. Nursultan investigates the concept «қонақжайлыштық» in the context of Kazakh culture and its expression in the linguistic worldview. His works analyze various aspects of hospitality, including social and cultural norms reflected in language and traditions. K. Nursultan's research helps to understand how this quality was linked to the nomadic lifestyle and remains an important element of modern Kazakhstani society [12]. G.S. Akhmetova studies the lexical system of the Kazakh language and concepts related to moral and ethical norms. She analyzes concepts such as «қонақжайлыштық» (hospitality) and «бата» (blessing) and their reflection in folklore, as well as how these notions are transmitted through language and cultural practices, with an emphasis on their role in constructing national identity [13]. K. Zhubanov explores various aspects of Kazakh culture through the lens of language, including concepts related to common moral values and social norms such as «қонақжайлыштық» and «бата». His works emphasize the importance of these concepts for interpersonal relationships and cultural practices [14]. In her research, S.K. Seisenova examines concepts that play a significant role in shaping social and cultural identity. Among them, the concepts «қонақжайлыштық» and «бата» are considered part of the social ethics expressed in the language and culture of the Kazakhs [9]. M.K. Balakaev also explored important elements of Kazakh culture, such as «қонақжайлыштық» and «бата», viewing them through the lens of Kazakh language lexicon and cultural traditions. In his studies, he underscores the importance of these notions for understanding national identity and traditional behavior of the Kazakhs [8].

Concepts are generalized representations that are key to understanding people's mentality. For example, in Kazakh culture, the following concepts can be highlighted: «ел/people» – not only an ethnic community but also a group of people united by a common culture, history, kinship, and social ties. «Қонақжайлыштық/hospitality» – an important trait of the Kazakh national character, expressed in the readiness to welcome and respect guests, which is one of the defining qualities of Kazakh life.

The concepts «қонақжайлыштық/hospitality» and «бата/blessing» are significant aspects of the Kazakh culture and language, and their study helps to understand better the value system and worldview of the Kazakh people.

To determine the reality of the content of the components identified during the study, to define the national-cultural specificity of the semantics of the words «ел», «қонақжайлыштық», and «бата», and to supplement the understanding of the concept obtained through the analysis of dictionary definitions of key lexemes and the lexical compatibility of phraseological expressions, an associative experiment was conducted.

The associative experiment is an effective tool that allows for the study of deep patterns of verbal behavior among native speakers. The experiment was conducted to investigate the associative field of the concepts «ел/people», «қонақжайлыштық/hospitality», and «бата/blessing». The informants in this study were 47 first-year students of Sh. Ualikhanov Kokshetau University,

aged 18 to 22. A survey was conducted with the first-year students using a Google Form https://docs.google.com/forms/d/e/1FAIpQLSdK3etjy6HRriXTKi_nQjqijDhA25gOk8qQsq-tkKzrJtem1g/viewform?usp=header.

The associative survey is a tool that helps researchers to identify people's feelings and perceptions regarding specific notions and concepts. The concepts «*ел/people*», «*қонақжайлышык/hospitality*», and «*баты/blessing*» are the important elements of Kazakh culture. The examples of associative survey questions for these three concepts are given below.

1. In your opinion, when we say «*ел/people*» is it just a geographical area, or are cultural and social environments also taken into account?
2. What significance do you believe the concept of «*ел/people*» (el - people, nation, country) holds in the national identity of the Kazakh people?
3. How do you understand the concept of «*ел/people*»? What associations does this notion evoke for you?
4. What folk proverbs, sayings, or phrases are associated with the word «*ел/people*»? What meaning do they convey to you?
5. Could the concept of «*ел/people*» change in modern society, and how would that affect national identity?
6. What feelings does the word «*қонақжайлышык/hospitality*» evoke in you?
7. What is the importance of hospitality for you? How do you understand hospitality?
8. What role does hospitality play in the traditions of the Kazakh people? What contribution does it make to the national culture?
9. What traditions or customs are used to show hospitality? How important is this to you?
10. How do you think the level of hospitality has changed in modern society? Is it as important as it used to be?
11. What types of hospitality would you especially highlight? What actions or words demonstrate hospitality?
12. What meaning does the concept of "баты" (bata - blessing) hold for you? How does it manifest in your life?
13. What traditions are associated with giving "баты" (blessing), and what purpose do you think they serve?
14. Is giving blessings still relevant in modern society? Why or why not?
15. What forms and words of blessing have a particular impact on you?

Table 1. Summary of Survey Results

Concepts	Core Components (15 and above)	Near Periphery Components (10-15)	Far Periphery Components (5-9)	Extreme Periphery Components (4-1)
« <i>ел/people</i> »	Family-31, Homeland-19,	Patriotism-10, Unity-9, Peace-8, Independence-8	Native land-7, Pride-5	State-5, Patriotism-4, Respect-3
« <i>қонақжайлышык/hospitality</i> »	Guests-20, Feast-15, Food-13	National food -13, Respectfulness -11, Solidarity -8	To respect-9, Joy -8, Culture -8	Kindness-4, Politeness -3
« <i>баты/blessing</i> »	Wish – 20, Tradition -18, Goodness-18	National upbringing-12, To give strength-9, To wish well-9	Feast-8, Care-8, Spiritual feelings-5	Elders' blessing-4, Widding-4, Responsibility-3

The responses obtained during the survey were categorized into semantic groups: axiological associations – 29.54%; associations related to the process of knowledge acquisition – 30.35%; psychological associations – 40.11%.

Axiological associations, combining social, cultural factors, and personal characteristics: concept «ел/people»: core components (15 and above): family-31, homeland-19; near periphery components (10-15): patriotism-10, unity-9, peace-8, independence-8; far periphery components (5-9): native land-7, pride-5; extreme periphery components (4-1): state-5, patriotism-4, respect-3.

«ЕЛ/PEOPLE»

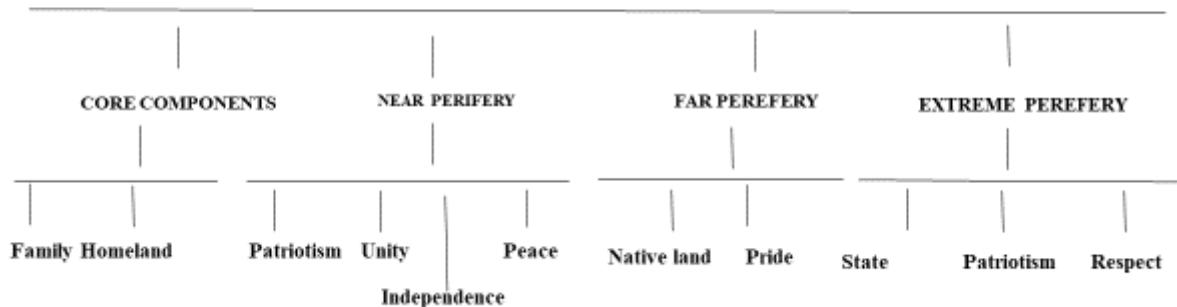


Figure 1. Concept «Ел/People»

Associations related to the process of knowledge acquisition, concept «қонақжайлышык/hospitality»: core components (15 and above): guests-20, table-15, food-13; near periphery components (10-15): national cuisine-13, respect-11, solidarity-8; far periphery components (5-9): respect-9, joy-8, culture-8; extreme periphery components (4-1): kindness-4, politeness-3.

«КОНАҚЖАЙЛЫҚ/HOSPITALITY»

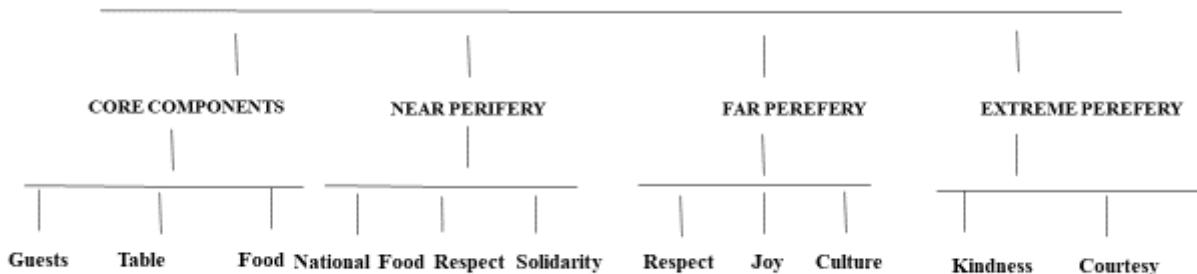


Figure 2. Concept «Конақжайлышык/Hospitality»

Psychological associations related to intellectual and mental abilities, concept «бата/blessing»: core components (15 and above): guests-20, feast-15, food-13; near periphery components (10-15): national food -13, respectfulness-11, solidarity-8, far periphery components (5-9): Table-8, care-8, spiritual feelings-5; extreme periphery components (4-1): blessing of elders-4, wedding-4, responsibility-3

«БАТА/BLESSING»

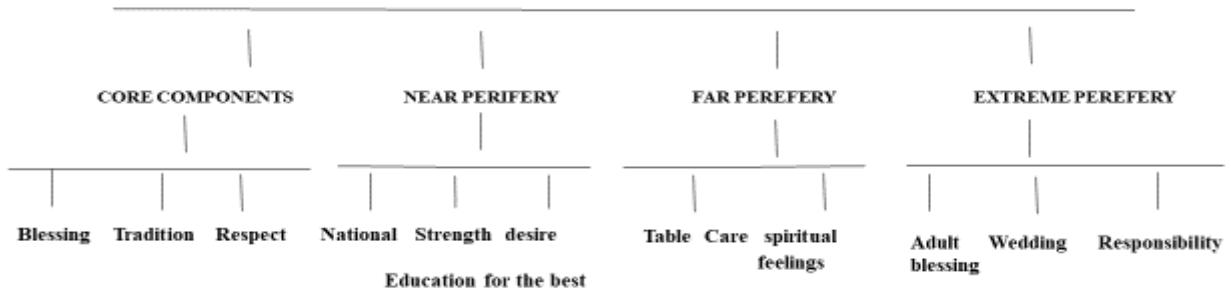


Figure 3. Concept «Бата/Blessing»

Based on the presented table and data analysis, the following conclusions can be drawn:

The analysis of the percentage ratio of mentions of the concepts «ел/people», «қонақжайлышық/hospitality», and «бата/blessing» revealed the significant role of the concept «бата/blessing» in the cultural context of the Kazakh people, indicating the high importance of traditions of blessing, wishing well, and respect. The concept «қонақжайлышық/hospitality», ranking second in frequency of mentions, underscores the importance of hospitality and warm reception in Kazakh culture. The concept «ел/people», although mentioned less frequently, demonstrates the key role of family values and patriotism in societal consciousness.

The categorization of components by degree of significance allowed for the identification of the core elements of each concept, reflecting their essential characteristics. Thus, the core of the concept «ел/people» consists of «Отбасы» (family) and «Отан» (homeland), «қонақжайлышық/hospitality» – «Қонақтар» (guests), «Дастархан» (set table), and «Тағам» (food), and «бата/blessing» – «Тілек» (wish), «Дәстүр» (tradition), «Жақсылық» (goodness), «Құрмет» (respect), and «Ақ тілек» (sincere wish).

This analysis scheme can be used for further studies of the cultural values of the Kazakh people, identifying priorities in societal consciousness, and conducting linguistic research. The obtained results deepen the understanding of the peculiarities of Kazakh mentality and its reflection in language.

DISCUSSION

When discussing linguistic markers, it is worth focusing on ethnocultural and linguistic features, phraseological units, metonymy, metaphors, and more.

Linguistic markers include expressions directly related to traditions, customs, and social organization characteristic of the Kazakh people. For example, the use of words (Айналайын!, Карагым!), reflecting kinship ties (құдалар, тұған-тұыстар, жекжаттар, қадірменді қонақтар), respect for elders (Ақсақал! Бейбіш! Мырзала!) are rituals based on oral tradition.

Linguistic features such as forms of respect, address, and polite language (Армысыздар! Құрметті ханымдар мен мырзалар! Қош келдіңіздер!) are also markers of Kazakh mentality. The Kazakh language is richly endowed with respectful forms of address, reflecting attitudes toward elders and the importance of social order.

Phraseological units are also important markers of mentality. Phraseological units in the Kazakh language are stable expressions with figurative meanings used to enhance the expressiveness and emotionality of speech. They reflect the cultural characteristics, traditions, and worldview of the Kazakh people.

In Kazakh linguistics, S. Kenesbaev identifies three main criteria for recognizing phraseological units: 1) stability of use; 2) integrity of meaning; 3) stability of combination. Only by considering these three criteria together, rather than individually, we can identify the distinctive features of stable expressions [12, 7].

As examples, here are some expressions related to hospitality, honor, respect, and traditions:

«Батамен ел қөгерер» (With a blessing, the people prosper) – an expression emphasizing the importance of blessings and spiritual strength in the life of the Kazakhs. «Қонақ келсе, құт келеді» (When a guest arrives, prosperity comes). This expression reflects a deeply rooted belief that guests bring luck and prosperity to the home. «Тұз-дәмін ақтая» (to justify the salt and taste) – means to repay kindness for hospitality shown, expressing gratitude. «Ас тұрған жерде ауырма» (Where there is food, do not fall ill) – an expression of gratitude for the meal and a wish for the hosts' well-being. «Құттық қонақ келсе, қой егіз табады» (If a blessed guest arrives, the sheep will bear twins) – highlights the blessedness of the guest and gratitude for their presence. «Намыс – елдің туы» (Honor is the banner of the people) – this expression underscores how important the concept of honor is to the Kazakhs. «Жаңым арымның садағасы» (Honor is dearer than life) – this proverb reflects the Kazakhs' readiness to sacrifice their lives to preserve honor. «Мал сақтама, ар сақта» (Do not guard wealth, guard your honor) – this expression indicates that honor is valued above material possessions. «Арыңды жастаң сақта» (Guard your honor from youth) – this proverb emphasizes the importance of instilling a sense of honor in a person from an early age. «Ердің атын еңбек шығарады» (A man's name is glorified by labor) – this expression links honor with diligence and achievements. «Ер жігіт елінің қорғаны» (A worthy man is the protector of his country) – in Kazakh society, the notion of «ер жігіт» («worthy man») encompassed a whole complex of ideas about honor, dignity, patriotism, and courage.

Metaphors and metonymies, which symbolize cultural features, are frequently found in Kazakh speech. A metaphor in the Kazakh language, as in any other, is a trope in which the properties of one object or phenomenon are transferred to another based on their similarity. This allows for the creation of vivid and figurative expressions, enriching the language and making it more expressive. Here are some key aspects of metaphor in the Kazakh language:

Kazakh metaphors are often based on the traditional lifestyle of the people, their connection with nature, and culture [15]. For example, the image of a wolf as a symbol of strength and freedom often appears in metaphorical expressions. Many metaphors carry deep cultural significance, reflecting the values and worldview of the Kazakh people. For example, respect for elders is often expressed through metaphorical comparisons to mountains or wise old men. Metaphors in the Kazakh language cover a wide range of topics, from describing natural phenomena to expressing emotions and abstract concepts. Metaphors are widely used in Kazakh literature, poetry, and oral folk art, making works more vivid and memorable. Metaphor is an important part of the Kazakh language, allowing complex ideas and emotions to be expressed through vivid and figurative comparisons.

Metonymy in the Kazakh language, as in any other, is a trope in which one word or expression is replaced by another based on their contiguity or connection. This differs from metaphor, where substitution is based on similarity. Key features of metonymy in the Kazakh language: metonymy is based on a real connection between objects or phenomena. For example, replacing the name of a container with the name of its contents. In the Kazakh language, as in others, there are various types of metonymy: replacing the name of a container with its contents («бір табақ ет жеді» – ate a plate of meat); replacing a material with an object made from it («шыныға құйды» – poured into glass, meaning a glass cup); replacing an author with their works.

Metonymy is widely used in everyday speech and literary works, making the language more concise and expressive.

Here are some examples of metonymy in the Kazakh language:

«Жер – Ана» (Earth – Mother) – a metaphor expressing deep respect for the earth as the source of life. «Ел көсемін, беті қөгеретін» (The people prosper, their face shines) – a metaphor signifying the importance of the nation's prosperity and its symbolic image. «Жемі қазына»

(Seven Treasures): This metaphor denotes the seven most valuable things in a nomad's life: a brave warrior, a beautiful wife, a wise greyhound, a swift horse, a hunting eagle, a rifle, and a trap. These «treasures» symbolize traditional values of Kazakh society, such as family, hunting, and freedom.

«Қара шаңырақ» (Ancestral Home): Shanyrak is the circular top of a yurt. «Қара шаңырақ» symbolizes the ancestral home, family hearth, and generational continuity. The black color in this context signifies reverence and respect for traditions.

«Тұлпар қанаты» (Wings of Tulpar): Tulpar is a mythical winged horse, a symbol of freedom, speed, and strength. This metaphor is used to denote inspiration, creative uplift, and striving for lofty goals.

«Ананың сүтімен берілген» (Given with Mother's Milk): This metaphor means something absorbed from birth, ingrained with mother's milk, i.e., an innate quality.

«Домбра қүйі» (Melody of the Dombra): Dombra is a national stringed instrument. This metonymy is used to denote traditional Kazakh music, culture, and history.

«Бесік жыры» (Lullaby): Besik is a traditional Kazakh cradle. This metonymy is used to signify maternal love, care, and the transmission of traditions from generation to generation.

«Ақсақал сөзі» (Word of the Elder): Aksakal is a respected elder. This metonymy is used to denote the wisdom, experience, and authority of the older generation.

«Кілем тоқы» (Weaving a Carpet): Kilem is a traditional Kazakh carpet. This metonymy is used to signify traditional craftsmanship, art, and cultural heritage [10].

Metonymy enriches the Kazakh language, allowing thoughts to be expressed more concisely and vividly, relying on real connections between objects and phenomena.

CONCLUSION

Thus, linguistic markers of Kazakh national mentality help not only to understand the language but also to gain a deeper awareness of the cultural, historical, and moral foundations of Kazakh society. Through these markers, one can identify how language shapes and preserves traditions, worldview, and the identity of the people, passing them down from generation to generation [14, 65-67].

This work thus raises the question of the principles of modeling a conceptual field as a specific semantic domain of the conceptual sphere, through which the phenomenon of linguistic mentality is objectified in language.

This article examines linguistic markers of Kazakh national mentality based on the concepts «ел/people», «қонақжайлық/hospitality», and «баты/blessing». The authors aim to describe the substantive and structural features of the linguistic organization of the conceptual field «ел/people» as a basic unit of the linguistic mentality of the Kazakh people, as well as to analyze the concepts «қонақжайлық/hospitality» and «баты/blessing». The study relies on the analysis of linguistic and textual features of syntagmatic, paradigmatic, and associative relationships between words representing the conceptual field «ел/people». The work employs the methodology of conceptual analysis.

The article emphasizes the importance of studying linguistic mentality for understanding the peculiarities of thinking, perception of the world, values, and social norms of the Kazakh people. The authors draw on the works of Kazakhstani scholars who have made significant contributions to the study of these concepts.

An associative experiment conducted with the students of Sh. Ualikhanov Kokshetau University allowed for the identification of core components, as well as components of the near, far, and extreme periphery for each of the studied concepts, enabling the structuring and analysis of their content.

Linguistic markers of Kazakh national mentality help not only to understand the language but also to gain a deeper awareness of the cultural, historical, and moral foundations of Kazakh society, as well as to identify how language shapes and preserves traditions, worldview, and the identity of the people.

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**Қазақ ұлттық ментальділігінің лингвистикалық маркерлері «ел» (народ),
«конақжайлылық» (гостеприимство), «бата» (благословение) концептлері мысалында**
А.О. Исина
III. Уәлиханов атындағы Көкшетау университеті, Көкшетау, 020000, Қазақстан
Республикасы

Бұл мақалада келесі аспектілер қарастырылады: қазақ ұлттық ментальділігінің лингвистикалық маркерлері, «ел», «қонақжайлыш» және «бата» концептері, қазақ халқының дүниетанымы, құндылықтары.

Қазақ ұлттық ментальділігінің лингвистикалық маркерлері – бұл қазақ тілінің ерекше элементтері, олар қазақ халқының дүниетанымының, құндылықтарының, мәдени нормаларының және тарихи тәжірибесінің ерекшеліктерін көрсетеді. Бұл маркерлер белгілі бір тілдік бірліктерде, сөздерде, фразеологизмдерде, сөйлемдерде, сондай-ақ грамматикалық құрылымның ерекшеліктерінде көрініс табады. Олар қазақ ұлттына тән әлем туралы дәстүрлі түсініктер мен терең мағыналарды көрсететін индикаторлар қызметін атқарады.

Атаплан мақалада қазақ халқының тілдік ментальділігінің негізі құрылымдық бірлігі ретінде «ел» концептуалдық өрісінің мазмұндық және құрылымдық ерекшеліктеріне тоқталып, «қонақжайлыш» және «бата» концептеріне талдау жасалды. Сондай-ақ, «Ел» концептуалдық өрісін модельдеудің негізгі принциптері қазақ халқының ұлттық тілдік ментальділігін зерттеу контекстінде қарастырылды.

Зерттеудің практикалық маңызы жұмыстың негізгі нәтижелерін лингвокультурологиялық цикл пәндерін университеттерде оқытуда және концептер мен лингвокультурлық тезаурустар сөздіктерін құрастыру тәжірибесінде қолдануга болатынында жатыр.

Кілт сөздер: «ел» концептуалдық өрісі; қазақ тілінің ментальділігі; «қонақжайлыш» концептісі, «бата» концептісі; лингвомәдениеттану.

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Лингвистические маркеры казахской национальной ментальности на примере концептов «ел» (народ), «қонақжайлышық» (гостеприимство), «бата» (благословение)
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В данной статье рассматриваются следующие аспекты: лингвистические маркеры казахской национальной ментальности, концепты «ел», «гостеприимство» и «бата», мировоззрение и ценности казахского народа.

Лингвистические маркеры казахской национальной ментальности – это специфические элементы казахского языка, отражающие особенности мировоззрения, ценностей, культурных норм и исторического опыта казахского народа. Эти маркеры проявляются в определённых языковых единицах – словах, фразеологизмах, предложениях, а также в особенностях грамматического строя. Они выполняют функцию индикаторов традиционных представлений об окружающем мире и глубинных смыслов, характерных для казахской нации.

В рамках данной статьи ставится цель описать содержательные и структурные особенности концептосферы «ел» как базовой структурной единицы языковой ментальности казахского народа, а также провести анализ концептов «қонақжайлышық» и «бата». Также основные принципы моделирования концептуального поля «Ел» были рассмотрены в контексте исследования национальной языковой ментальности казахского народа.

Практическая значимость исследования заключается в возможности использования основных результатов работы в преподавании дисциплин лингвокультурологического цикла в университетах и в практике составления словарей концептов и лингвокультурных тезаурусов.

Ключевые слова: концептосфера «ел»; ментальность казахского языка; концепт «қонақжайлышық»; концепт «бата»; лингвокультурология.

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CULTURAL ALLUSIONS IN DIPLOMATIC TRANSLATION: STRATEGIES, MODELS, AND MECHANISMS OF ADAPTATION

The article analyzes the characteristics of the translation process of Chinese cultural classics, and concludes that literary translation in the field of diplomacy needs to be combined with context-adapted translation methods. The translation process of a literary language in a diplomatic context is endowed with an important political task and coloring. Consequently, the principles and methods of traditional literary translation can no longer fully meet the needs of this task, and upgraded standards and translation strategies must be formulated in a diplomatic context based on the peculiarities of cultural and linguistic translation. It is helpful for realizing the tasks of intercultural exchange and communication between countries. As diplomatic translators of the new era, we need to introduce a new complex principle called political equivalence and aesthetic equivalence. In order for the translated text and the source text to have the same political and aesthetic equivalence, it is necessary to accurately convey the true political intentions and political connotations of the speaker and at the same time ensure the literary artistry of the source text. This research finding has both theoretical and practical significance. It not only helps advance research