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ABAI'S SPEECH ADDRESSEE STRUCTURE: TYPE SPECIFICATIONS AND SOCIAL PRAGMATICS

This article examines the speech's pragmatic meaning and social code from linguistic perspective in Abai Kunanbayuly's works. The study aims to analyze the addressee structure and pragmatic function of Abai's speech as well as its role in shaping public consciousness and moral values. Research directions and ideas are to reveal the speech's social meaning in the poetic-discourse space, to demonstrate the influence of language on the process of national consciousness and spiritual renewal through Abai's works, and to identify how linguistic means convey social content.

Scientific and practical significance is to substantiate scientifically the problems of spiritual and linguistic renewal in modern Kazakh society by studying the communicative, educational, and ideological functions of Abai's language. The social code and value systems conveyed by Abai's works are linked to the addressee structure in linguistics and are analyzed from a pragmatic-linguistic perspective.

Research methodology is a discourse analysis, methods of pragmatic and semantic analysis, thematic interpretation of stylistic and lexical structures.

Results and conclusions-the pragmatic nature and social content of the addressee-directed speech in Abai's works were identified during the research. The influence of symbolic and moral codes conveyed through linguistic transformations in conversational structures on the spiritual development of society has been proven. Abai's speeches are classified into four specific addressee structures, and structural-semantic speech systems are identified as a means of conveying national and universal values.

The value of the research lies in the fact that, by examining the pragmatic space of Abai's discourse, important stages in the development of the Kazakh literary language and public consciousness are scientifically described. Furthermore, this research allows for a deep understanding of the relationship between language and thought, speech and consciousness.

The practical value of the work lies in the possibility of applying the findings of the article in the fields of Kazakh language teaching, literary studies, discourse theory, speech science, and education and culture, with the aim of shaping national consciousness.

Key words: Abai, speech, social code, addresser-addressee, discourse, addressee structure, pragmatics, linguistic transformation.

MAIN PROVISIONS

It is necessary to rely on several basic rules and trends while studying the addressee structure and social significance in Abai's works. This article considers the following scientific, theoretical, and methodological principles:

1. A complex and multi-layered structure is the object of study. Abai's speech is not just a collection of literary texts, it is considered as a historical cultural phenomenon rich in linguistic, philosophical, social and moral content. Therefore, the study of its addressee structure requires an multi-aspect approach. The main conclusion used in the article is that Abai's speech takes place not only within the text, but also in a dialogical textual space.

2. In this study, the purpose of the phrase and the directional nature of addressee in speech are determined through pragmatics. The communicative relationship between the author and the listener (reader) through the text is analyzed by discourse analysis. The social and moral significance of lexical units is revealed through contextual semantic analysis. The classification of Abai's works into addressee types is solved through addressee modeling. The relationship between speeches and consciousness, as well as elements of cognitive linguistics were used to analyze the mental representation of meaning.

3. In the course of the research, the works of the following foreign and domestic scientists were planned to cite as a scientific and theoretical basis:

Foreign scientists-communication model of K. Emmorey, B. Tversky, Theories of Discourse acts by J. Searle, and J. Petho, T. Tukacs dialogical discourse, and domestic scholars who studied the artistic, cognitive, and communicative aspects of Abai's language - A. Baitrusynuly, Zh. Mankieva, Zh. Dadebayev, K. Oralbekova, Sh. Kurmanbayeva, etc.

4. Continuing with the arguments and ideas that will be analyzed in the future, the organization of all of Abai's works (192 poems, 46 Book of words) according to a complete classification of titles is planned, analyzing the lexical, grammatical and pragmatic elements within each title structure. Theoretical conclusions are also put forward that determine the relationship between Abai's speech, national ideology, education and society today.

5. In conclusion, the analysis of Abai's works through the prism of pragmatic, dialogical and addressee models offers a new form of scientific explanation of the relationship between language and consciousness, as well as between speech and social symbol. This approach paves the way for a broad study of the modern perception of Abai's speech and its spiritual and cultural influence.

INTRODUCTION

There are two concepts that are the essence of human existence and are closely related to each other: speech and consciousness. These concepts are studied in linguistics, psycholinguistics, philosophy and cognitive science to describe the system of thinking and cognitive abilities of a person. It is well known that a speech is not only a means of communication, but also a manifestation of consciousness, a form of thought, a material layer of a worldview. The internal source of meaning and content, the place where speeches arise, is consciousness. "A speech is a mirror of thought. There is no speech without thought. The development of thought and the development of language go hand in hand," says Zhusipbek Aimautily [1], proving the relationship between language, consciousness and thinking, and arguing that there is no speech without meaning, and that the development of thought and language go hand in hand, and this conclusion that the integrity of language and thought is again accepted as the national basis of the author.

The object of research of this article is the orientation system of Abai Kunanbayuly's works or the speech to the addressee, and the subject is the pragmalinguistic and discourse features of the addressable structures reflected in these works. The article considers Abai's discourse not as a cultural-ideological or philosophical phenomenon, but in terms of addressing categories and intention within the framework of a specific linguistic communication. Social and philosophical interpretations are used only as an auxiliary means of complement in the interpretation of linguistic data, the main core of the analysis is aimed at determining the nature of the language units orientation towards the addressee, the pragmatic activity of speech acts and the discourse relationship between the speaker and the listener. Thus, the study is limited only to aspects of discourse theory concerning communicative intention and addresser-addressee communication, and clarifies the addressable structure of Abai's speech as a form of systemic linguistic analysis.

Thus, the area of interaction between the internal intellectual structure of a person and the external linguistic manifestation can be called the space of speech and consciousness. This space is formed in the process of transforming thought into language, and language into meaning. In consciousness, an abstract concept is expressed in speeches and takes on a concrete form. This

space has two sides. The first is subjective, i.e. rooted in the inner world of the individual, and the second is intersubjective, i.e. subject to the rules of language and oriented toward social consciousness. In cognitive linguistics, this space is characterized by such concepts as mental representations and contexts. For example, in human consciousness, concepts such as intelligence, strength, honor, and courage are associated with personal experience and form a cognitive-emotional structure. This construction is reflected through speeches and communicates with other consciousness: the reader, the listener, and society. Likewise, speeches are not just a form of consciousness directed outward, but also a force that reconstructs it. By expressing one's thoughts in speeches, a person organizes one's consciousness and forms one's understanding. This phenomenon can be studied in connection with inner speech, reflexive consciousness, and thinking through language [2, 157–160].

In Abai's work, the space of speeches and consciousness is expressed in a unique harmony. The speeches expressed in Abai's poems and Book of words are a reflection of the author's worldview, inner thoughts, and spiritual journeys. Abai is not just an information carrier, but a master of speeches who works with consciousness and sets himself the goal of understanding people. For example, Abai's sayings “the soul is penetrated by the song” and “The heart flies to the abyss” are speeches expressed by consciousness and emotions. In the nineteenth speech, the author says: “A man does not appear into the world reasonable. He becomes such, listening to people, seeing their affairs, working hard. He slowly begins to distinguish right from wrong. He who learns a lot and sees a lot becomes wise. He who listens to the speeches of fools is wise in his own way.” He defines the place of speeches in the path of self-knowledge and education of a person by saying, “If you listen to the good you hear, learn from what you hear, and if you avoid the bad, you will be useful, man” [3, 105]. This refers to the process of educating and creating a space of consciousness through the speech. For Abai, the speech is not just a linguistic phenomenon, but a means of understanding the world, improving society, and developing humanity. Thus, the author paves the way from individual consciousness to national consciousness, and then to universal knowledge. In Abai's work, the speech and the space of consciousness represent a structure that reflects the whole world on a philosophical, socio-psychological level.

The concepts of addresser and addressee, which are the main elements of communicative activity, are widely studied in linguistics, pragmatics, and discourse analysis. The person or audience who aims to hear and understand the speaker's speech, that is, the person who receives the speech act, is the addressee. The concepts of addresser and addressee reflect the interactive and dialogical nature of the speech act, and play an important role in the production of language and thinking.

In linguistics, the concept of addressee is associated with R. Jakobson's model of communication. Here, six components of linguistic communication are identified: addresser, addressee, code, message, channel, and context [4, 105]. That is, the addresser is the speaker, the addressee is the listener, the code is the language, the message is the text, the channel is the means of communication, and the context is the meaning. In this model, the addressee is defined as the recipient of the message. Therefore, it is clear that the address structure carries not only a grammatical dimension, but also a practical, psychological, and social dimension. In the field of pragmatics, the concept of addressee is considered a decisive factor in the successful implementation of speech acts in the works of John Searle and K. Oralbekova [5, 110; [6, 821]. That is, any speaker or narrator acts taking into account the cognitive, social, and cultural status of the addressee. Therefore, the purpose of the addresser is to create a certain reaction in the mind of the addressee. Moreover, the addressee structure is closely related to the intention of the text, that is, the author's intention to perceive the text. The author adapts his speech to a specific type of audience, thus creating an appropriate structure within the text. For example, the use of interrogative or exclamatory intonations, interjections, emotionally expressive speeches or language units such as “you”, “we”, “dear brothers” in the text indicates that the text is addressed to the addressee. Communication between the speaker and the listener is carried out not only through linguistic means, but also through cultural, social, ideological signs. In this sense, the addressee is

not just a listener, but a co-creator of meaning and significance. Especially in texts written in a literary or journalistic style, this relationship becomes even more complicated, a multi-level address structure emerges. For example, direct addressee (a specific person, community), indirect addressee (future generations), universal addressee (address to humanity). These theoretical foundations can provide important support for the analysis of addressee structures in Abai Kunanbayuly's discourse. Because Abai's speeches are directed at a metaphysical topic, a specific and general addressee, and aim to influence consciousness. This is not only a linguistic construct, but also a philosophical, educational and social category.

Abai's works are a golden treasure of Kazakh spirituality and language. His poetic and philosophical works exemplify the profound meaning of speeches and the social symbol that influences society. This article examines the title structure and social meaning in Abai's works from a linguistic perspective. The significance of this study lies in the fact that, in order to understand the problems of linguistic and spiritual renewal in modern Kazakh society, it is important to reconsider the linguistic means used by Abai and the spiritual and social content he conveys through them. There is little in-depth research in this area, and analyzing Abai's language from the perspective of a purposive process structure could provide new data as a new methodology.

The aim of this study is to identify the addressee structure, pragmatic function, and the role of the speech in shaping public consciousness and values in Abai's works. In this context, the following tasks should be carried out: to determine the nature of the addressee direction of Abai's speeches; to analyze linguistic means that convey social meaning; and to examine the linguistic means that convey social meaning. Investigation of the function of speeches on a poetic and rhetorical basis.

The aim of the research work is to determine the addressee structure and pragmatic activities of Abai's works, its role in the formation of public consciousness and values. In this regard, the following tasks have been completed: determination, description of the addressee structure of Abai's speeches; analysis of linguistic means reflecting social meaning; disclosure of speech activities on a discourse and poetic basis.

In modern scientific works, the study of the Abai's language from the point of view of stylistics, philosophy, cognitive linguistics, poetics is widespread, and its pragmatics, addressable structure, multilayer model of the addressee in the text require special systematic study. This is an up-to-date study in the domestic Abai studies.

Abai's works, that is, poetics and book of words, are addressed to addressees of different levels: they are addressed to themselves; nation, Creator, humanity. Today, a comprehensive analysis of the cognitive-pragmatic foundations, discourse markers of this addressee structure is important. Because in modern linguistics, research on discourse, pragmatics, and addressee structure is intensively developing. Revealing the addressee nature of Abai's speech, the basis of historical norms in the Kazakh language is determined. It develops recognition of the Abai model in issues such as social communications, language consciousness, moral discourse in modern society.

This research paper is of great theoretical value. A new scientific approach is formed by linking communication theories with Kazakh classical texts. In addition, Abai's analysis of speech on a discourse-pragmatic basis complements a new scientific direction in the study of the Kazakh language. Through the addressee structure of Abai's speech, we can determine the historical and cultural codes of the Kazakh system of thinking.

MATERIALS AND METHODS

There are many domestic and foreign studies on the works of Abai. In addition to the work begun before the years of independence by M.Auezov, K. Mukhammedkhanov, Z. Akhmetov, A. Konyratbayev the others continued the research such as M. Mirzakhmetuly, Z. Shoynbet, T. Zhurtbay, S. Kirabayev, J. Yesim, R. Syzdyk. Although most of the research on the Abai's heritage is focused on literary studies, there are also studies in the field of linguistics.

M. Auezov determined the historical and social, artistic context of Abai's works, systematized the national-spiritual basis of the poet's worldview. K. Mukhamedkhanov, studying the textual nature of Abai's texts, the heritage of the addressee, contributed to the restoration of the true structure of Abai's speeches. The poetic system of Abai's poetry, stylistic features, and the pictorial language were analyzed by Z. Akhmetov. A. Konyratbaev examined Abai's works in traditional poetics and the national worldview of poetics, showed the peculiarities of text perception, and M. Myrzakhmetuly, having studied the eastern, Islamic and Turkic spiritual worldview of Abai, revealed the ideological and cognitive codes of the poet's texts. The studies of J. Shoiynbet, T. Zhurtbay, S. Kirabaev, G. Yesim characterized the system of socio-philosophical thinking of Abai, its features of assessing society, human behavior, moral norms. These works became the basis for interpreting the social content of Abai's addressee structure in our study. R. Syzdyk's thoroughly analysis of the linguistic nature, culture of the speech, and stylistic structure of the Abai language opened the way to the pragmalinguistic direction. These works of the author serve as a scientific basis for contextual-semantic analysis and determination of the pragmatic potential of the speech used in this article.

Abai's heritage is now being studied based on its anthropological significance. Systematic analyses from this perspective and based on pragmatic and directional structure are rare. Although the work of professor Z. Mankeeva analyzes Abai's language from a communicative perspective [7, 198-206]. The issues of the specific level of the addressee and the social code have not yet been fully explored.

In his article, Nuraly Otegen and other scholars explores the communicative nature of speech, examining its structural and pragmatic aspects. He considers speech not merely as a linguistic phenomenon, but as a fundamental means of social, psychological, cognitive, and cultural interaction between the speaker and the listener [8, 551-558].

Abai's poems and book of speeches are used as sources in the article. The qualitative materials are the texts of Abai's works, while the quantitative materials include 192 poems and 46 book of speeches [9], of which about 10 works were considered. Such methods as pragmatic linguistic analysis, discourse analysis, semantic contextual analysis, and addressee modeling were used to study Abai's works. The complex use of these methods made it possible to consider comprehensively the addresser-addressee ratio in Abai's speech, the semantic system of socially significant linguistic means.

The article included the following research stages: selection of Abai's works; defining the structures of the addressee; description of the social content by linguistic means. Since the Abai language is a unique tool for the formation of knowledge and discourse, the author not only expresses his thoughts, but also conveys social direction and national knowledge through speeches.

Abai Kunanbayev's poetry and book of words were selected as a research material in which the communication of the addressee is clearly visible. They were guided by several basic conditions when texts were chosen: firstly, the presence of direct or indirect proverbs to the addressee, forms of the other side, structures of appeal; second, reflecting the dialogic structures representing the relationship between author and recipient; thirdly, the expression in the text of social, moral, educational intention. Directive, expressive, constitutional types of speech acts and the mechanisms of influence of linguistic means on the addressee were determined by carrying out pragmalinguistic analysis of selected materials. The method of discourse analysis determined the author's position as an addressee, his social and communicative roles, analyzed the connection of the text with a wide social context. The addressable modeling approach makes it possible to systematize the obtained linguistic data and creates the basis for creating a multi-layered pragmatic typology of types of addressees characteristic of Abai's discourse.

RESULTS

The President of the Republic of Kazakhstan K-Z.K. Tokayev, in the article "Abai and Kazakhstan in the 21st Century", in the section "Personality of the World Culture", wrote that:

“Almost every modern civilized country can boast of outstanding historical figures. Among them are politicians, statesmen, celebrities, leaders, poets, writers, professors of art and culture. Kazakhs also have their own special people. Among them, Abai takes a special place. The Great Abai is a world-class genius born in Kazakhstan. He gave the fruits of his thought to all mankind” [10], and noted that Abai's thought does not lose its significance over the centuries. This is because the poet's legacy has proven that the mentality of all mankind is reflected in it. By integrating modern knowledge, science and culture, we can clearly see that the concepts of knowledge, faith, measure, value, and listener in Abai's work coincide with the concepts of universal personality. The more we study Abai's work, his speeches, the more our level of perception of him changes. In general, if we accept the legacy and achievements of a certain person in his speeches, we can understand the structure of the addressee/recipient, represent the social group of the recipient, and classify and reveal the social meaning of the recipient's speeches. The communication process has structures such as sender-receiver, writer-student, speaker-listener, process-receiver, and addresser-addressee. In verbal communication, there is a “sender and a receiver” or addresser and addressee, and in text or written communication, there is a writer and a reader. According to Abai, the main owners of communication are “speakers and listeners”. Through writing or speeches, writers influence others, present new perspectives, expand knowledge, and build relationships.

Akhmet Baitursynuly, the founder of Kazakh linguistics, wrote in his book: “Speech is the information transmission from one person to another. When speaking or writing, a person expresses his thoughts. Not every speech that comes out of the mouth is a sentence. Only speeches that the listener understands are considered sentences.” He explained in a practical way the addressee structure and purpose of human language. At the same time, A. Baitursynuly particularly praised Abai's speeches and summarized it as follows: “In 1903, I received a notebook of Abai's poems. When I read them, they were so different from those of other poets that I was initially fascinated and remained speechless for a long time. They have few speeches, but their meaning is profound and thoughtful. If you read them quickly to someone who has never heard them before, they will understand a little, but not most of their meaning. Anyone who is not accustomed to thinking about speeches will not understand them even after reading them a thousand times. Only when someone explains them to you can you grasp their meaning. Therefore, it is true that Abai's poems are difficult for the general public to understand. Yet this difficulty is not a flaw that Abai had not noticed, but one that students have not yet reached.” [11, 298-299] when assessing the author's level of education and concluding that the reader's or listener's level of understanding is low.

When considering Abai's work, the structure of the addressee can be classified as follows: The speeches the author speaks to himself, or the dialogue the poet has with himself, that is, with his inner voice. The speech the author addresses to the Creator, that is, the dialogue the poet has with God, preaching the path of truth. A work addressed to humanity, emphasizing the values of kindness, honesty, and justice. The author's works address rural themes, such as the life of the Kazakh people, the social situation, etc.

In linguistics, the author's speeches addressed to himself are called self-directed speech [12, 415]. Here, both the sender/addresser and the receiver/addressee are a single person, a single identity: the author himself. In speech act theory, self-directed speech performs both communicative and psychological functions. The former can express social thought, with the exception of inner speech, while the latter includes acts such as self-regulation, motivation, and internal decision-making.

The author's address to the Creator is a special linguistic act. Here, although the addressee is not specified, it has communicative significance. The type of discourse here is transcendental addressee. When the author addresses his speech to the Creator, the recipient is not in the real, material world, but in a transcendent space. In linguistics, even if there is such an addressee, the unreal subject is generally known as the addressee.

The next discourse structure is the author's address to the people - a special type of collective appeal that is pragmatic, ideological, and discursive in nature. The recipient in this addressee structure is a culturally and historically recognized community, a social group that shares a

language, spirit, and consciousness. The goal of such discourse is to arouse national consciousness and responsibility, unite through language, and create social discovery. In literary and journalistic discourses, we often encounter the author's appeal to the audience. Based on J. Searle's theory of speech acts, the author's address to his people is characterized by the following speech acts:

Directive acts - a call to unity, vigilance, and action;

Expressive acts - expressing emotional states and love;

Commission acts - expressing future intentions and willingness to sacrifice for his people [6, 62]. In such speeches, the author recognizes his people as responsible for the current situation and enters into a dialogue with them. The author uses rhetorical questions, metaphors, expressive definitions, and quotation marks in his public discourse. These linguistic elements are used to influence profoundly on the recipient's mind.

The type of addressee structure that plays a special role in linguistic discourse and communication as a universal form of discourse is the author's discourse to humanity. From a linguistic perspective, this discourse refers to speech acts addressed to a general (global) addressee. It is a dialogical structure aimed at influencing human values and global consciousness that appeals to all of humanity. What we are dealing with here is the global human community, which exists in an abstract form, is defined on a generalized human basis, and appears as a broad subject that transcends language, nationality, religion, and culture. In this receptive construction, the pragmatic intention focuses on existential threats (which prompt reflection on the meaning of existence), moral threats (which distinguish between good and evil), worldview threats, and global threats (moral values, war, and the environment). Here, the addresser is the person who bears moral responsibility on a global scale and is the representative of humanity. The author enters into an eternal dialogue with humanity (13, 8-10).

During the study, a multi-level address structure of Abai's work was revealed. Communication between speakers and listeners takes place in dynamic non-static systems. In this system, Abai's speech is a means of encoding thought, and the recipient is the person who reinterprets thought.

First, the addressee structure model of Abai's speech has 4 levels. They are:

- works of reflection and spiritual self-awareness in relation to oneself (inner speech);
- transcendental methods in a religious and philosophical sense, that is, works aimed at the

Creator;

- work with the state in the form of pragmatic appeal in the socio-ideological sense;
- works written to humanity on a humanistic and moral basis.

Second, Abai's addressee structure and social code have an irrelevant relationship. Each receiver listed on the slopes of Abai is a specific social role and a practical goal. For example, in his work, the author analyzes himself as the owner of reflective consciousness, and rethinks it with society.

Third, the convincing model of Abai's speech differs to the type of listener. Thus, in public discourse, the author critically addresses social reform. He gives the notions of humanism and the responsibility of humanity in the discourse on humanity.

Fourth, the author uses rhetorical questions, counterintelligence and parallelism as practical language.

The fifth, social norms such as "mind," "heart," "shame and "justice" in Abai's discourse are also elements of the everyday ethical category pragmatic language. The author attempts to form a social personality through these concepts.

Therefore, Abai's speech can be described as a cultural phenomenon at the intersections between human spaces and spaces addressed to the state.

The table below shows the linguistic and practical characteristics of address structures in Abai's speech.

Table 1. Linguistic and practical characteristics of address structures in Abai's speech

The structural type of addressee	Linguistic and pragmatic signs
Devoted to himself (inner speech) (The poet's speech to himself)	<ul style="list-style-type: none"> - frequent use of 1st person forms: me, myself, my mood, etc.; - Rhetorical questions: to care about country? Cattle breeding?; - Antithesis and repetition: no caring, I do not take care of, etc.; - Expressive verbs: thought, felt, repented, etc.; - Expression of inner excitement, doubt, reflection through intonation structure.
Devoted to the Creator (The poet's speech to the God)	<ul style="list-style-type: none"> - Abstract and spiritual lexis: Allah, faith, right, heart, shame, etc; - 2nd person singular: you, nobody is perfect; - Modal verbs and religious terms: necessary, must, sex, worship; - words of appeal: Oh God!; - Syntactic parallelism and rhythm is a symbol of ritual style.
Devoted to his nation (The poet's speech to the nation)	<ul style="list-style-type: none"> - Common names: we, the people, the country, the people; - Apostrophic and journalistic structures: the people of my country, Kazakhs! - Forms of exclamatory intonation and imperative mood category: don't be so greedy, let them be educated, etc.; - Active use of adjectives and evaluative words: lazy, angry, ignorant, coward; - Directive speech acts: appeal, propaganda, warning.
Devoted to humankind (The poet's speech to the humankind)	<ul style="list-style-type: none"> - Abstract names and universal concepts: humanity, justice, love, spirit; - Generalized subjects: love for everybody, dear brother; - Moral and philosophical categories: good-evil, life-death; - Humanistic intonation and emotional balance; - To convey universal human thoughts through semantic binary oppositions.

Thus, this table presents morphological, editorial and realistic features of Abai's works, features of various types of addresses.

DISCUSSION

Abai's poetry and Book of speeches are characterized by complex addressee structures and are multifaceted in linguistic and pragmatic terms. This article explores Abai's work in four key target areas: The purpose of this article is to clarify the linguistic and pragmatic nature of the relationship between the author's language and the addressee and to explain the complexity that Abai's scientifically based discourse sought to achieve.

1. The speeches that the writer speaks to himself, or the dialogue that the poet conducts with himself, that is, the poet's inner speech [14, 55–70]. Abai Kunanbayuly conveys his message, internal contradictions, depression, loneliness and spiritual pain through some of his works. Abai's first work, which falls into this directed composition, is the first poem in the Book of speeches [3, 89]. The author begins his story, as if talking to himself, with a dark story about personal struggles and thoughts, and then turns to a wider reader. “I will write whatever comes to mind...” performs the following practical functions: it speaks the truth (constative), expresses and strengthens (directive), and expresses the inner state of the soul (expressive). In the phrase “Nobody talks about science... science itself is like a fire that quickly ages...” we see social incompetence, inner fatigue, moral stagnation, and a practical contradiction between Abai's personal path and social activity. Abai's gloomy speech is a philosophical-didactic speech. The phrase “care for the homeland, care for livestock, care for children, care for science” indicates Abai's rejection of social roles. Finally, he decided to write. All this is Abai's internal dialogue, an internally contradictory dialogue. The author's speech initially seemed pessimistic, but soon gained hope and took on an optimistic tone: “I finally understand...” In this book of speeches, the author asks himself: “Should I care for my country? Should I care for my livestock? Should I engage in science? Should I care about religion? Should I care about my children?” This sentence poses a rhetorical question and uses recurring expressions such as “care, no, I don't understand”, and antonyms such as “care about the country –

no one cares about the country, do science – no one speaks in the name of science”. The addressee is him and the listener.

The book that clearly expresses his attitude towards poetry and the purpose of writing poetry is “I do not write poetry for pleasure”. In this poem, Abai clearly expresses his poetic mission and sets high demands on his audience, expressing “a sensitive heart, an elegant language and a high sense of purpose” [2, 94]. Therefore, the author unfolds his work around two addressee. One is the poet himself, and the other is an appeal to the youth. He says that his mission as a poet is to encourage the youth to think.

One of the main ideas of the poem “I did not know that science existed in my youth,” which expresses regret for not paying much attention to science in his youth, is to realize that time is precious, and another is to call on young people to engage in science [2, 45]. The recipient of this addressee structure in the line “When I was young, I did not assume that science existed, I went to different schools and climbed the stairs,” is the young Abai, and the addressee of the line “I wanted children to be intelligent, I sent my children to madrasahs” is his children, that is, young people in general.

One of his poems about loneliness and mental distress is “My heart turned away from friends and enemies” [2, 50]. The author directs his poetry to himself, describing the negative aspects of people representing each social class around him. The rich, the merchants, the wise, the ignorant, the beggars, the sisters, the powerful, the many evil, the young, the old, the more demanding, social groups, social classes, social functions and roles are analyzed separately and their negative actions are described. Therefore, here the author's addressee is again himself and the social environment surrounding him.

A poem describing the complexity of the poet's life is “Will my space be empty when I die?”. In this poem, the poet shows himself as a mysterious person, reveals the state of life and death, as if communicating with his inner “I”. At the same time, the author of this poem wants a reader who can “penetrate the depths of his soul”. And in the poem, which describes the state of the poet's last period of life and talks about his anxious thoughts about society and time, it is said: “We grew old, we sorrow a lot, sleep not so much” [2, 46]. The poem is based on the concept of mental responsibility and attitude to life as one gets older, and the addressee of the poem is the poet himself. In the poem “Eight Legs”, written in a philosophical-satirical tone. The poet, whose poem begins with the speeches “The tongue is boundless, If there is a speech to say, do it”, describes the origin of human speech, how it is affected, in what structure it ends, criticizes society and people, laments his spiritual loneliness, which he feels sorry for not having an audience who will understand his speeches. It is clear that the author's addressees are again himself and society. Abai Kunanbayuly's writings about himself are like his spiritual diary. The social significance of this work is the poet's self-reflection, a sense of mission, responsibility for loneliness and honor, and the philosophy of time and life.

2. The second type of discourse structure is the discourse of the author to the Creator, which means that the poet addresses God and spreads the path of truth. The book of Abai Kunanbayuly contains poems and verses with spiritual and religious content, dedicated to the Creator (Allah). In this work, the poet expresses his thoughts on the relationship between man and the Creator, faith, the path of truth, life and death, and the faith (the three loves). With the concept of “knowing God with understanding” Abai calls for deep faith, courage, and love, not religious fanaticism and inner faith, not outward piety. Recognizing God is a deep and meaningful spiritual process that takes place through knowledge, love, understanding, and heart. In the poem “The Speech “God” is easy,” Abai preaches that true faith is in the heart. He explains that although it is easy to talk about God with the tongue, true faith is in the heart. “The path to truth is a warm and sincere heart” [2:2-13].

In Abai's poem “God is true and His speech is true,” he mentions that God is one and that the Quran is true and “God is constant and praise be to God, He does not change.” He affirms that God is eternal and that the Quran is the speech of God in the verse “A commandment and an explanation of the speech” [2, 65]. He explains to people that even the most certain actions cannot bear glorious fruits without three things: faith, fasting, praying/namaz, zakat, and hadj. The research focuses on

the analysis of the poet's three loves, which are the fruit of faith, as "man's love for God, mankind, and the path of truth" [15, 33]. The poet presented his new concept of faith in his book "Scientific foundations and theoretical mechanisms for recognizing, understanding, and applying Abai's knowledge: A collection of articles." Here are three loves. The first love is God. The second is man and humanity. The third is justice [15, 30-35]. The speaker (addressee) in this poem is a poet-philosopher and theologian, and the listener (receiver) is someone who wants to know the Creator.

Other poems and verses by Abai also fall under this type of title structure. For example, there is the poem "Avildi Bir Kuruk Muz - Modrik Aqil" (Avildi Bir Kuruk Muz - Modrik Aqil), which in lines 38 and 27 depicts religious-philosophical thoughts and shows that the seat of faith is the heart and an important dimension on the path of human life. In short, we can see that Abai's recipients represent not only a specific social group, but also a metaphysical space.

3. Works that focused on humanity, emphasizing the values of kindness, honesty, and justice. A special place is occupied by the works of Abai Kunanbayuly, which preach universal values shared not only by the Kazakh people, but also by all humanity. In these works, the narrator analyzes and reflects on such concepts as the spiritual perfection of man, harmony between mind and heart, love, justice, and honor for his listeners. Thus, in the poem "God is true, his speeches are true" that we analyzed above, the meaning of the second love, "I love all humanity as a brother," is profound. He calls for loving humanity, which he created with love as a brother, and says that the basis of human life is love and justice. In the Kazakh concept, respecting and honoring one's brother, as well as maintaining honesty between brothers, is considered an honorable act. The concept of the closest relationship is brother. Expressions containing attachment to sisters, attraction to sisters, pressure on sisters and brothers, and support for sisters and brothers convey a positive expressive and emotional meaning. The folk proverb "If you have a brother-is strength, if you don't-is weak" also reveals the meaning of the speech brother. The author invites his reader to love humanity with the love of this brother. The author's next work with the same title structure is "The 38th Speech". Here, the addressee is every soul that seeks spirituality and humanity. In this Book of speeches he provides the necessary criteria for identifying human nature in general. The poem "who keeps cold blood has a Wise Mind", which preaches the idea of an ideal person, the "Seventh speech", which shows the paths of human development through work and virtue, the "Seventh speech", which is dedicated to the universal human character, "Some moments of a man" and other works based on world-class humanistic ideas.

4. The most common form of the addressee structure is the author's works, which mainly deal with the issues of the nation, life, social status and other issues. When analyzing the author's works in this direction, it can be seen that he performed several social roles. The author speaks not only as a poet, but also as a social critic, educator, enlightener, father, husband, and ruler, and his works are a call for social criticism, reformist thinking, and spiritual revival.

Among the works that called on the Kazakh people to national consciousness and spiritual revival are: "Beloved Motherland, My Kazakh People, My Beloved People", "Eight legs". In these works, he tried to awaken people and prevent their spiritual stagnation. At the same time, he understood the political and economic situation in the Soviet period at that time, sincerely saying, "You cannot call your own property as your own," "Now you have lost your will," "One is blood, the second is fat, and you have had two strokes," and conveyed to his listeners ways to prevent stagnation and crises. Although he "did not understand from childhood," Abai understood that the key to prosperity was education and knowledge, in accordance with the requirements of his time. The writer called on Kazakh youth to study, learn, seek knowledge, and learn languages. In his books, such as "There is a lot of knowledge in books, read without hesitation," "Do not boast when there is no knowledge," and "You sent your son to school to learn," he spoke about moving away from the ignorant and negative actions that are taking the country backward. In his poems "I was mayor, now I am" and "The rich walk with their wealth", which touch on the theme of social justice and equality, the author exposes the greed, corruption, and injustice in Kazakh society, criticizes social inequality and oppression, and seeks to create a just society. This is a desire for social reform. At the same time, the author calls on the people to adhere to such eternal moral values as

conscience, honor, kindness, justice, and hard work. "If you work, do not hesitate," he explains that people should work hard and become masters of their profession. This is the formation of economic consciousness. Abai's works dedicated to his people are a political, social, and spiritual diagnosis of society. Abai not only diagnoses society, but also suggests ways to get rid of it. The main meaning of the author's address to his people is to make the nation think, awaken, establish justice in society, approach knowledge, spiritual and moral renewal, and form public consciousness. The meaning of this author's speech has not lost its relevance to this day. Abai's works can be divided into several social groups within the framework of this structure of his address.

The audience is black, young, rich, poor, powerful, contemporaries, future readers, etc. The social image of the recipient of Abai's address is also multifaceted: a poet who expresses himself in poetic language; as a philosopher, he offers profound ideas; as a teacher, he conveys the content of will, propaganda, and educational ideas; as a citizen, he expresses public opinion and critical opinions; as a theologian, he conveys religious and philosophical knowledge. The concepts of addressee, author-reader, and speaker-listener in Abai's speech or works are important categories from the perspective of artistic communication and textual pragmatics. Analyzing these categories allows for a comprehensive understanding of the communicative structure, contextual level, and cognitive space of Abai's works.

The scientific novelty of the article is determined not only by the duplication of the addresser-addressee relationship within the framework of the traditional linguistic classification, but also by considering Abai's discourse as a multi-layer pragmatic structure focused on several addressees at the same time. The recipient typology presented in the study is determined by universal communication models (R. Jakobson), the illocutive nature of speech acts (J. Austin, J. Searl) and the concept of dialogical discourse (M. Bakhtin), but they differ in their rethinking in the national-cultural context of Kazakh poetic discourse. In particular, the pragmatic nature of the discourse in Abai's works, aimed at the transcendent addressee, along with his pronunciation, national and universal addressing, is justified as a form of independent analysis. From this point of view, the concept of the addressee is characterized not only as a receiver of communication, but also as a discourse category interacting with cultural memory, moral values, author's intention, and is aimed at expanding previous theoretical models based on national language material.

The address structure of the works of Abai Kunanbayuly is one of the deep foundations of knowledge of the Kazakh language, national thought and word culture. Since the social and moral codes of the poet's speech are not limited by the historical context, it does not lose its meaning even in the current information period. One of the features of Abai's speech is the dialogue between addressee and recipient, that is, it is not only a message, but also an instrument of trust and responsibility.

Abai's speech culture and interactive principles are of particular importance in the field of modern communication. As today, in the age of information, language communication has many addressees. Because the author's speech is sent simultaneously to different recipients: individuals, society, the global viewer. In this context, positions such as purity of speech, listener level, combination of thought and language have taken on new meaning as a moral aspect of information culture. At the same time, important, insignificant results of the author are important in today's short speeches.

Abai's communication between narrators and listeners is based on respect. That is, the author's interactive culture is based on the language of trust. This coincides with the modern theory of interactive communication. It is a moral action that spreads and accepts the speech. The concept of "conscious people's speech" therefore means reflection and recognition of modern linguistic culture.

Abai's addressee structure is a model of multilayered addresses that focuses on the country, humanity and creators. This model is reflected in information time. Thus, personal messages are related to self reflection, public statements in social media and websites - are organizational addressee, humanistic messages in global scale are universal addressee. the previous response . The main idea of Abai in these structures is a mutual belief of people and society.

In conclusion, we knew that Abai's speech model was the intellectual and theoretical foundation for the formation of linguistic culture and moral communication. The authors' conclusions on interactive cultures and responsibilities become important mechanisms for the social and resuscitation of words.

CONCLUSION

An analysis of the addressee structures and social meaning in Abai's works was carried out using pragmatic and discourse analysis methods. Based on this, the following results were achieved:

1. The multi-layered nature of the addressee model of Abai's speech (self-oriented, Creator-oriented, nation-oriented, humanity-oriented);
2. The multifaceted nature of Abai's social personality as an addressee (philosopher, poet, official, father, teacher, citizen, theologian, beloved);
3. The impact of social codes on human consciousness through language (mind, strength, heart);
4. The nature of book of speeches and poetry as a means of pragmatic influence.

The classification of the 4 main addressee structures considered in the article is shown in Table 2:

Table 2. The classification of the 4 main addressee structures considered in the article

№	The types of addressee	Additional types	Examples
1	Directed to himself	Inner speeches, reflection	My aim is to develop language and art. I don't write for enjoyment
2	Directed to the Creator	Transcendental addressee, religious discourse	God is true, his speeches are true
3	Directed to the nation	Youth, power, nation, wife, boys and girls	My dear people, Kazakhs; I became the mayor (Қалың елім, қазағым, қайран жұртым; Болыс болдым мінеки және т.б.)
4	Directed to the humankind	Humanistic thoughts and linguistic units	Love all people, my brother

By analyzing Abai's works according to their linguistic and addressee structure, we have determined that one work can belong to several addressee structures. In the future, it will be possible to clearly classify Abai's 192 poems and Book of speeches consisting of 46 parts of speeches into 4 addressee structures and determine the continuity between the national discourse and the moral code in modern language. The results of the study may be used in teaching the Kazakh language and literature, forming a national ideology, and expanding the field of lexicography and linguistic pragmatics.

The conclusions obtained as a result of pragmalinguistic and discourse analysis made it possible to determine the multi-level and dynamic nature of the address structure in Abai Kunanbayuly's works. In particular, the pragmalinguistic analysis reveals the mechanisms of the author's influence on the addressee through gloomy words, secondary forms, directive and expressive acts of speech, and on the basis of discourse analysis, the social, moral and communicative positions of Abai as the addressee are determined. The addressing model presented through the systematization of the results of these analyses proves that Abai's discourse is a complex pragmatic structure focused on several addressees at the same time. The theoretical significance is determined by the fact, that it allows to characterize comprehensively the Kazakh poetic discourse in terms of addresser-addressee relations, and the practical significance is justified by the fact that the research results can be used in courses of discourse analysis, pragmalinguistics, training in the direction of Abai studies, as well as in practical classes for analyzing the communicative intent of the text.

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Абай сөзінің адресаттық құрылымы: түр ерекшеліктері мен әлеуметтік прагматикасы

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Бұл мақалада Абай Құнанбайұлы шығармашылығындағы сөздің прагматикалық мәні мен әлеуметтік коды лингвистикалық тұрғыдан қарастырылады. Зерттеудің мақсаты –

Абай сөзінің адресаттық құрылымын, прагматикалық қызметін, сондай-ақ оның қоғамдық сана мен моральдық құндылықтарды қалыптастырудағы рөлін талдау. Зерттеу бағыттары мен идеялары – сөздің әлеуметтік мәнін поэтикалық және дискурстық кеңістікте ашу, Абай шығармалары арқылы ұлттық сана мен рухани жаңғыру үдерісіндегі тілдің ықпалын көрсету, лингвистикалық құралдардың әлеуметтік мазмұнды қалай жеткізетінін анықтау.

Ғылыми және практикалық маңызы – Абай тілінің коммуникативтік, тәрбиелік және дүниетанымдық функцияларын зерттеу арқылы қазіргі қазақ қоғамындағы рухани және тілдік жаңғыру мәселелеріне ғылыми негіз ұсыну. Абай шығармалары арқылы берілетін әлеуметтік кодтар мен құндылық жүйелері тіл білімінде адресаттық құрылыммен байланыстырылып, прагмалингвистикалық тұрғыдан сараланады.

Зерттеу әдіснамасы – дискурс-талдау, прагмалингвистикалық және семантикалық талдау әдістері, стилистикалық және лексикалық құрылымдарды контенттік интерпретациялау.

Нәтижелер мен қорытындылар – зерттеу барысында Абай шығармаларындағы сөздің тыңдаушыға бағытталған прагматикалық сипаты мен оның қоғамдық-әлеуметтік мазмұны айқындалады. Диалогтік құрылымдардағы тілдік трансформациялар арқылы берілетін символдық және моральдық кодтардың қоғамды рухани кемелденуге бағыттайтын ықпалы дәлелденді. Абай шығармалары нақты төрт адресаттық құрылымға топтастырылып, сөздің құрылымдық пен мағыналық жүйелері ұлттық және жалпыадамзаттық құндылықтарды трансляциялау құралы ретінде танылды.

Зерттеу жұмысының құндылығы – Абай дискурсының прагматикалық кеңістігін зерделеу арқылы қазақ әдеби тілі мен қоғамдық сананың дамуындағы маңызды кезеңдер ғылыми тұрғыдан сипатталды. Сонымен қатар бұл зерттеу тіл мен ойлау, сөз бен сана арасындағы байланысты терең түсінуге мүмкіндік береді.

Жұмыс қорытындысының практикалық мәні - мақала нәтижелері қазақ тілін оқыту, әдебиеттану, дискурс теориясы, сөзтану, ұлттық сана қалыптастыруға бағытталған білім беру және мәдениет салаларында қолданыла алады.

Кілт сөздер: Абай, сөз, әлеуметтік код, адресант-адресат, дискурс, адресаттық құрылым, прагматика, тілдік трансформация.

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Адресная структура речи Абая: особенности вида и социальная прагматика

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В данной статье рассматривается прагматическая сущность и социальный код речи в творчестве Абая Кунанбаевича в лингвистическом аспекте. Целью исследования является анализ адресной структуры, прагматической деятельности речи Абая, а также ее роли в формировании общественного сознания и моральных ценностей. Направления и идеи исследования-раскрытие социальной сущности речи в поэтическом и дискурсивном пространстве, демонстрация влияния языка в процессе национального сознания и духовного возрождения через произведения Абая, определение того, как лингвистические средства передают социальное содержание.

Научное и практическое значение – предоставление научной основы проблемам духовной и языковой модернизации в современном казахском обществе путем изучения коммуникативных, воспитательных и мировоззренческих функций Абайского языка. Социальные коды и ценностные системы, передаваемые через произведения Абая, соотносятся в лингвистике с адресной структурой и дифференцируются прагмалингвистически.

Методология исследования-дискурс-анализ, методы прагмалингвистического и семантического анализа, контент-интерпретация стилистических и лексических структур.

Результаты и выводы – в ходе исследования выявляется прагматический характер речи в произведениях Абая, ориентированной на слушателя, и ее общественно-социальное содержание. Доказано влияние символических и моральных кодов, передаваемых посредством языковых преобразований в диалогических структурах, направляющих общество к духовному совершенству. Произведения Абая сгруппированы в четыре конкретные адресные структуры, а структурные и смысловые системы речи признаны средством трансляции национальных и общечеловеческих ценностей.

Ценность исследовательской работы заключается в том, что через изучение прагматического пространства Абайского дискурса были научно охарактеризованы важнейшие этапы развития казахского литературного языка и общественного сознания. Это исследование также позволяет глубже понять связь между языком и мышлением, речью и сознанием.

Практическое значение итогов работы состоит в том, что результаты статьи могут быть использованы в областях обучения казахскому языку, литературоведения, теории дискурса, речевой науки, образования и культуры, направленных на формирование национального сознания.

Ключевые слова: Абай, речь, социальный код, адресант-адресат, дискурс, адресная структура, прагматика, языковая трансформация.

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