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THE CONCEPT OF “HEROISM” IN B. MOMYSHULY’S POINT OF VIEW

Abstract. The XXth century came with its hard way which tempered the famous sons of Kazakh people. B. Momyshuly was the great citizen of the century who lived in that period of time. The research aim of the article is forming the concept of “heroism” in the society’s development, also a review of forming the concept of heroism in life is made. The main direction is based on the research from the conceptological point of view the spiritual, cultural and linguistic cognition of human mind, which was updated and formed by our peoples’ life habit since the ancient times, with the historical events and situations, epics, fairy tales which influenced on forming such opposing concepts as heroism and cowardice in human mind. The scientific and practical significance of the work that the language and culture which lead to B. Momyshuly’s speech brings to discovering the nature of concept peculiarities that give rise to notions and concepts which are considered as the fruit of human consciousness of people’s life. Such methods as analysis, differentiation, conclusion were the basis of methodology. The main results of the investigation is shown in the linguocultural analysis of the concept “heroism” in B. Momyshuly’s work. As the result of the conducted research considering the “heroism” in B. Momyshuly’s work which has a conceptual character, increases its value. On the conclusion of research results the hero’s linguistic peculiarities which was considered as “The century phenomenon” is determined. In B. Momyshuly’s works the “heroism” concept is considered for the first time. In conclusion the article may be used at seminars, research works.

Keywords: concept, courage, heroism, culture, linguoculture.

Introduction

The scholars who initiated Kazakh linguistics proved the connection of language with man and human thought. Even after the connection between the man and language there was not a little study of the second addressee who received it. Of course, science doesn’t stop at these studies, investigation goes beginning from the intersection of language and thought and leads to conceptual returns that are necessary for human life and which forms culture.

The XX-XXI centuries were considered as anthropocentric, the man and his consciousness, culture were the main cognitive aspect of language. It is important for understanding the national culture. In studying the culture we face the intersection of two or more cultures in the form of different languages. A misunderstanding appears. A cultural integration, mentality are laid behind the misunderstanding. The culture and spirituality is shown in the linguistic structure. The distinction of linguistic relations from the linguistic culture was considered from the philosophers’ and linguists’ points of view. Linguoculture study is a science formed to reveal the relationship between the language and culture, to determine their relationship. Determining the people’s living

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environment by its language. In the XXth century the research for the national code in the language was observed.

Researches are still interested in the beginning of linguistic investigations, such as the concept of language, the word, the spiritual core of the nation, that is the word changes, the existence of a national type, considering the research on language and people in world science, the present reflections on conceptual channels. Evaluating the complexity of human consciousness, its national tint to the sphere of notions and meaning, stopping at the scientific points on developing the national language from our point of view leads to the progress of the work. From this point, the main aim of our work is to reveal the problem of linguistic cognition which was connected with the history of the nation, the historical events that influenced on the nature of language, on forming and developing the concept “heroism” in our hero B. Momyshuly’s creative activity, inherent in the steadfast character and militancy of the national mentality which was preserved in the national language, became an arch video and led to hatred and immorality. According to this aim the following objectives are set: to research for the national style of language, the structure, formation of the language concept in B. Momyshuly’s works; to study the concept “heroism”, the internal conditions of the language which is necessary for its forming and developing, the differentiate the research works to determine their own views.

Research methods and materials

The research article is taken as a basis of the concept “heroism” in B. Momyshuly’s works. It was defined that heroism was not investigated in the Kazakh language. The term concept was observed in defining various names and notions. We have got acquainted with the research articles. In the article the scientific and linguistic research methods and ways were used. If clarify, the material was collected, sorted, textual and thematic analysis was carried out. And these done works in turn, gave an opportunity to make conclusions.

In the research aim the historical method which is necessary for forming the concept “heroism”. The concept “heroism” was searched among the heroic poems. The use of the heroism was observed in historical periods. Its connection with people’s culture was studied. In future the search of the concept in fairy tales and historical poems will be planned.

It is clear that without the cultural and spiritual linguistic wealth collected by the people over the centuries, without the national knowledge, which lies in the depth of the person and his consciousness, the world will not be formed. Linguocultural cognition in itself is considered as one of the directions in linguistics. It determines the relationship between culture and language and creates a cultural description of language. It was V. Humboldt and F.I. Buslayev, A.A. Potebnya, A.N. Afanasyev, later – E. Sepir, N.I. Tolstoy, V.N. Telia, Yu.S. Stepanov, N.D. Arutyunova and V.V. Vorobyov who considered the language as a part of culture, a habitat.

At the end of the XXth century, as a result of complicating the linguistics in the information flow of the human mind, the cognitiveness has become more characteristic. Cognitivism was studied by such world correspondents, as A. Vexhbitskaya, R. Jackendoff, U. Labov, J. Lackoff, R. Lankager, M. Minski, E. Rosh, Ch. Filmore, J. Fodor, N. Chomsky, Yu.N. Karaulov, etc. The formation of the concept in the human mind is connected with the mentality.

In the Kazakh linguistics the term concept is used differently by the following scholars, such as Zh. Mankeeva, N. Uali, G. Smagulova, G. Muratova, G. Sagidolda, E. Orazalieva, K. Zhamanbayeva, G. Snasapova, M. Kushtayeva, S. Zhapakov, A. Islam, B. Akberdieva, B. Tleuberdiev, Sh. Niyatova, Sh. Yelemesova, G. Imashova, Zh. Zhampeisova, M. Abdrakhmanova, F. Kozhakhmetova, etc.

Results and discussion

In the development of language, in the formation of concepts the cultural and everyday life were formed from the historical basis of words and culture. In the depths of a diverse history, cultural science and potential have been formed, and short, artistic and vivid figurative words and

phrases of the people have led to conceptual, that is, notional meaning. From this statement the relation of culture to the linguistic concept has been determined.

Many researchers (Ya. Grimm, R. Raek, V. Humboldt, A.A. Potebnya) even since the XIX century considered that language lives in the human signature which is given in the culture, i.e. in the person's domestic layer. And B. Humboldt [1, p.15] found that all culture is reflected in the language, it has a national character, language is a link between man and the environment, the internal form of language reflects the people's spirit and culture. I.A. Boduen de Courtene considered that "Language exists in the individual's brain, in the individual's soul and psyche.

And in the XI century we see that the spiritual connection and the people was traced in M. Kashkari's works, and its origins were continued by the scholar, a sympathizer of the national language A. Baitursynov. In his report at the first All-Union meeting of Turkology in 1926 he said: "In the culture of every nation except its own creation, there are loans, and their relations influence on the confusion of cultures, which differ from each other from the point of their friendliness and unfriendliness", so as it turned out throughout the history the Kazakh people has felt the cultural and spiritual ties with neighboring countries and began to find common values. And if each neighboring people's culture were similar, they would assimilate, grow, fit, find each other, but our neighboring Russian state was only crushed by a slave consciousness.

At the very beginning of the XXth century A. Baitursynov formed the opinion [2, p. 579] that language is a product of culture. As the owner of the language is a man, all thinking, information is characteristic of a person, cognitive linguistics and linguoculture study has given a way for their researchers. It has been proved repeatedly many times that reflecting the objects, concepts in the world of human mind which is recognize by the representative of the nation, it shows the principle of existence, mentality, culture of that nation. Especially in the linguistic study, phraseological units, the use of ready-made language parts showed the linguistic nature of each nation. It is shown not only from the phraseological units, but also winged expressions, epics and from the art of oratorical speech. We can find this from A. Seidimbekov's works, an ethnographer, who studied the culture of Kazakh people. For instance, in writing the saga "Alpamys batyr" for children, ethnological use of the followings, such as animals, deep of heart, black earth shearing, stuffed, a fist to fall, a chest like a kebezhe, a fang tooth like a hoe, a compressed nose as a talkan, the pictures of all these are characteristic only of Kazakh people [3, p. 26]. The representatives of phraseology research school (V.N. Teliya, Yu.S. Stepanov, V.A. Maslova) worked hard and in the 90th of the XXth century the science of linguoculture study was formed. At the beginning of the XXth century the father of Kazakh linguistics, Akan proved that language art is a world which cannot be separated from the ethnocultural life of people, and even then, the culture is associated with the roots of the Kazakh mentality is a living art, a visual art.

In the second half of the XXth century, scientists studying the Kazakh language XX F. did not get lost in this silo which was built by Akan, they analyzed the stability of names and concepts in the people's spiritual, linguistic, cultural life, the viability of the language, and devoted the fundamental researches to the growth of the Kazakh language. In this content, the scholar E. Zhanpeisov made an etymological, comparative and semantic analysis of words and phrases that served in the ethnocultural life of the Turkic languages. It is clear that the cultural, spiritual and linguistic wealth accumulated by the people over the centuries cannot be formed without a deep national knowledge of the person who contributes to it and his consciousness. Linguocultural cognition is considered as one of the directions in linguistics. It determines the relationship between culture and language and creates a cultural description of the language. The individual, society, history and personal hero are behind the people. As V. Humboldt stated in his works, that language is influenced by material and spiritual culture, in any culture there is a national symbol which is clearly understood from the language system, language is a connecting link between man and the environment, language is a sign of the spirit and culture of this people, i.e. an internal form.

V. Von Humboldt [1, p. 15] gave the idea on the “comparative anthropology”, so according to the comparative anthropology it is necessary to compare the spiritual integrity and characteristics of people of different nationalities at the same time. According to the Russian scholar E.A. Golubenko, “Concept is like a flow of the people’s cultural life, the formulation of the national concept”, the terms “concept” and “notion” are immediately expressed in their external form, they have mutual differences. The concept structure has a wider scope than the notion. Notion shows the main, significant peculiarities of the recognizable object, the concept has an emotional, expressive, evaluative meaning, covering all the properties of the object.

Russian researcher N.I. Tolstoi said that the fact which the continuous relationship of language and culture is evidenced by the ethnolinguistics, “The task of ethnolinguistics is to understand the world by the people for taking that the world is recognized from the folklore image” [4, p. 34]. We need to look for a linguistic picture of past lives in cultural monuments and language concepts, norms created by human hands. We see the continuation of our language and cultural life in A. Kaidar’s ethnolinguistic dictionary. In the dictionary the definitions of the words which tell us about the customs and life of the Kazakh language. Without mentioning the word “Heroism”, there is a human feature that repeats like a beacon – the word conscience the scientist also defines this word in his dictionary and considers it as “one of the most expensive, most valuable and significant intellectual qualities inherent in human nature”. It can be clearly seen from the winged expression “My cattle is my soul’s victim, my soul is a victim of my conscious”, which is spread among Kazakh people, who know the actual problem of the national mentality as “conscious” [5, p. 34]. B. Momyshuly also clarifies that courage and heroism are the teachings of conscious and the virtue of conscious. From this point of view, the individual’s ability to express words, using words and attaching the importance to individual words is found in B. Momyshuly’s work “War psychology”. When B. Momyshuly arrived in the country in 1944, wounded in the war, the national intelligentsia met him, listened to his lectures for five days, the transcript of this lecture was made by M. Auezov, and it is known that it came to us as “War psychology”. And now, in this work, B. Momyshuly focused on individual words, we note that the language line was influenced by the national environment, the use of vocabulary from mother tongue, the parents’ upbringing and paternal care. Because it is clear that if a person cannot live separately from his native language, so B. Momyshuly will also not be able to live without his native land, from without the everyday wisdom of his native nation.

The individual experiences various moments in the development of the society. The path of life strengthens him, the spiritual and cultural level will grow, looking at his surroundings. When returned, B. Momyshuly said in his speech: “Wisdom consists of the best creative thought, which summarizes the experience of the past, intelligently analyzes the current situation and sees the future” [6, p. 5].

In this work, B.Momyshuly defines the wisdom conclusion as the division of feelings into two parts: “Higher feelings: Duty, Brevity, Morality, Courage, Heroism, etc. And the opposite lower feelings to these ones: Infidelity, Fear, Lack of conscience, Shock, etc.” [6, p. 11].

“Reason, instinct, intuition are seemed to be like one command instances”. Recently, attention has begun to be paid to some problems in the consciousness of a person during a fight. Discussions on these issues are taking place both in the trenches and dugouts, as well as in conversations at table in the house, in publishing houses and in the writers’ rooms” [6, p. 12].

There is a whole history, culture, conscience of the people behind B. Momyshuly’s every wise word. Such important ideas as upbringing, parental duty, love for motherland, scarifying one soul that are self-evident.

While revealing the notion of concept, we reveal the essence, cognition, vision of a creative person. The language doesn’t give only the information of a real life, but determines the national identity of the cognition of the language. The concept “Heroism” is not just considered, in order to define heroism, it is necessary to talk about cowards, fear, being afraid.

The above concepts used by B. Momyshuly are the cognitive character of a linguistic personality that goes beyond the national framework. The concept “Heroism” is a common for all mankind, regardless of nationality, but in B. Momyshuly’s knowledge it is given a national character. “Courage and cowardice re the result of the duty and struggle of fear. Fear exits, but one can overcome it. There is a notion of panic, as well as a slight and intense feeling of fear. One can overcome fear by general coercion” [6, p. 14]. B. Momyshuly proves that fear exists in all human beings, but he also says that one must overcome it. For instance, on a peaceful day, if a person kills a man he will be punished, and in war, too if a person dies, what he punishment will be? – says the answer to the question. In war, a soldier kills because he is risking his life, and if you don’t kill, he will kill you. “The story is that this instinct of self-preservation has two sides: first is that a person runs away for self-preservation, the second is that a person attacks and defends himself with such an aim. I think that it is necessary to develop this second side in a person, because he pushes to defend, to attack. That is why it is necessary to develop it as much as possible. Everything has its shadow side, and in general, it is noble property not only of a person, but of all the living world. This is why the instinct of sel-preservation is the primary driving force in combat. The instinct of self-preservation makes another person kill, and this is much more difficult than the death of yourself” [6, p. 20].

“This murder is justifies in the fulfilling the combat duty and moral sense on the battlefield. Here it is appropriate to quote Kazakh people’s saying: “Honour kills the man, and the reeds kill the hare”. This saying is our people’s fighting, you will most likely not find any other such thoughts [6, p. 14]. There is a national statement in the fact that we are a continuation of the warrior generation. Such qualities as upbringing, teaching of our people, shame, not making anyone hurt the honor, all these things lie in B. Momyshuly’s using proverbs and sayings. One must treat us as people, a person. If we look into our historical intelligence, we will see that there are many combat works in it. “A person’s sense of morality, shame, willpower, pride and other qualities help us warriors to overcome our inner fear, and the outer one. Let’s turn to conclusions, it turns out that if fear is inherent in all living things, then courage will be formed as a result of fear and struggle of the sense of duty” [6, p. 14].

Our people’s every word from the experience of past lives, collected from the knowledge of the mind is enriched in the word-proverb. Our people expressed their opinions only through proverbs. Even there were no writing, no drawing, our people expressed their opinions orally from generation to generation, and it seemed as a rule of living in all his works. He combines duty with a sense of morality. It is said that a warrior needs conscience and honor, where he is not, you will be humiliated, and even if you die, die with dignity.

Z. Freid proved that when a person calls his actions as unconscious, he acts of the collective unconscious. According to his opinion, it turns out, that a human psyche consists of three elements: “I” (consciousness), “he” (interest), that is, it becomes like a person’s unaccountable act. “Beyond me” is considered as unconscious, like the norms of culture, consists of the society’s limitations. It is said that the roots of unconsciousness come from the individual’s consciousness. It is described by a collective character. After Z. Freid, K. Jung finds the analytical psyche that gives to the collective unconsciousness. The human soul consists of consciousness, individual unconsciousness, collective unconsciousness. The human soul is a mental system, incomprehensible to science, and unconsciousness itself seems to be a difficult equation to solve. The human soul and his body both together becomes hostages of human existence. It is known that the coordinator of the two is a higher creator. The human psyche has 4 different functions, - says the German psychoanalyst K.G. Jung: thinking, feeling, intuition, unconsciousness [6, p. 15]. According to K. Jung, the actions of the collective unconsciousness are not forgotten, they exist separately from the previously formed consciousness. But its passing from generation to generation is thanks to the brain and memory. According to K. Jung, archevideo formed by brain is a mental stereotype drawn from father to child. “From the myth of the earliest heroes, it is seen that his heroism, victory over evil,

alienation with evil force, will definitely defeat him” [6, p. 15]. “So, all these qualities passed from century to century and grew out of the heroism of our yesterday’s heroes, B. Momyshuly’s selfless feat to defeat the enemy near Moscow. “The archevideo is a model that is ready to strengthen citizens, continues heroism. B. Momyshuly says about the war, that he is afraid of men who come to war without training and education. If a child hears who he is in his cradle, he comes to an empty chest without knowledge of his parents, he doesn’t know anything about history, for whom he fights, what is an ancestral trust? [6, p. 32]. What will be my name tomorrow? [6, p. 30]. The thought of attacking the enemy and defending one’s comrade-in-arms should haunt him until he dies from a stray bullet on a hill. Only then I can expect a victory from this soldier, and even a heroic act, a group of Kazakh intellectuals took the child from the cradle, from school, and ask the question of how I can raise him in two years of he comes so unprepared? [6, p. 25].

In the coming days, the first secretary of the Central Committee of the Communist Party of Kazakhstan comrade Skvortsov stressed, that he was at the reception where he spoke on military education and military culture. In the military environment, it is emphasized that a soldier and a commander are by no means equal, there is an executor of an order and an order giver. So, from here B. Momyshuly’s phrase “People that obey order will not be slaves” appeared [6, p. 20]

It is considered that blackening the Khans of the past, the ignorance of our past is a misdirected education and upbringing. A soldier should be proud of his ancestors and heroes, he also emphasizes that a step to heroism means a sense of pride. One can say that the brother of courage is heroism.

“That time we had such opinion on some Khans and biys, statesmen who lived in that time, then we had the notion that it was Khan, and therefore he was misguided.

Who could say that it was reasonable, that is no words, no one would say. Because it is impossible to demand from Kenesary that his views coincide with those of Marx!.. We are to be able to distinguish this correctly, without stepping on our past, without abusing it” [6, p.20].

The first aim in upbringing is awareness, this is the main problem, and coercion will be a secondary regime of discipline. Educating the condescension, submission, which in fact is considered as completely oppressing the person morally [6, p.20]. “Condescension, stubbornness is a reflection of a noble person’s sober mind.” [6, p. 20].

“Educating the courage – caution in making a confident decision is the hero’s main quality”. A feat done without thinking and looking around is not a courage and it cannot be called a feat.

One should not step on a person’s the moral feelings, not humiliate, but respect” [6, p. 20]. In war one doesn’t think to make a courage, it saves you who got a good military education and your friends from danger, also tomorrow it saves from a bad opinion, that you died a vulgar death. We can see courage and heroism not only in war time, but also in peace time. It is also the right upbringing to forget about dangers of your own head, to make others safe, to fulfill your civic duty, to do it wisely, to do it at risk, but to do it senselessly leads to stupidity. “Courage is the ability to combine the action with risk”. The risk is justified by an account. Incalculable risk is nothing” [6, p.17].

In the account of the individual to the people, he expresses his thoughts through linguistic concepts formed in the existence of not the individual, but the people, the nation, the whole human being.

“In spite of the warrior, ancestors, patriotism (present meaning - love for the Motherland) words, like Manas which have different lexical meanings, and the main function of the concept of spirit which unite them from the meaningful point of view is in giving the notions such as determination, brevity and powerfulness in detail and really” as the scholar brings the notions which compile the concept spirit consist of the qualities which bring to heroism [7, p. 17].

Conclusion

Behind every wise saying of B. Momyshuly lies the entire history, culture, and conscience of the people. Key ideas such as upbringing, parental duty, love of the homeland, and sacrifice of one's life are self-evident.

We believe that our linguistic and cultural knowledge in the works of B. Momyshuly was formed due to the environment in which he grew up and the upbringing he received. Because we can see from his every thought and the knowledge that came out of his thoughts which he was nourished by his own soil, also by the upbringing of his father, grandfather, grandmother, mother, and even the people. He always kept himself lower than the people and aimed to establish their dignity at the core of military education. He was concerned about the fate of his future country. Even though fate threw him to the Far East twice, he did not deviate from the sacred name of the Fatherland for a moment. No matter what responsibility the battlefield demanded, B. Momyshuly's oath in peaceful life was also aimed at honesty and the right path. He was well informed about the culture and traditions of the people, and there are many exemplary aspects in raising children and wives.

B. Momyshuly's character seems to be born from opposition to injustices in society and shortcomings in the upbringing of the younger generation. The knowledge and traditions of the people should never fade away as long as there are those who use them.

The proverbs of our people, formed from centuries of experience and tradition collected by B. Momyshuly, have a deep meaning. Each word, which gives a measure of depth, is a unique expression of the nation. The concept of “heroism” was formed in order to protect the vast Kazakh land, to strengthen the descendants, to protect them with the strength and power. “Heroism” is more like a concept than a notion.

The above concepts used by B. Momyshuly are the cognitive characteristics of a linguistic personality that comes from a national framework. The concept of “heroism” is a concept common to all humanity, regardless of nationality, but in B. Momyshuly's knowledge it is analyzed by giving it a national character.

We can say that every Kazakh word is a concept, because it is known that all of them come from great experience and experience. We focused on the national concepts and understandings that form the concept of “heroism” in the works of B. Momyshuly, which continue like a network in the text, classifying, distinguishing and analyzing them. For all of them, we recognized the concept of “heroism” as the core, and the constituent concepts as peripheral arguments.

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Б. Момышұлы ұғымындағы «батырлық» концепті

Аңдатпа. XX ғ. өзінің қиын-қыстау жолымен келіп, қазақ халқының асыл ұлдарын шыңдады. Осы кезеңде өмір сүрген ғасырдың үлкен азаматы – Батыр Б. Момышұлы болды. Мақаланың зерттеу мақсаты – қоғам дамуындағы «батырлық» концептісінің қалыптасуы, тіршілікте батырлықтың ұғым ретінде қалыптасуы мен дамуына талдау жасалады. Негізгі бағыты – адам санасындағы батырлық пен оған қарама-қарсы қорқақтық сияқты қарама-қарсы ұғымдардың қалыптасуына әсер еткен тарихи оқиғалар мен жағдаяттар, дастандар, ертегілермен адам санасының жаңарып, ертеден халқымыздың өмір сүру дағдысымен қалыптасқан рухани, мәдени, тілдік танымын концептологиялық тұрғыдан зерттеуге құрылады. Жұмыстың ғылыми және практикалық маңызы Б. Момышұлының сөз саптауына жетелейтін тіл мен мәдениет, халық өмірінің адам санасының жемісі – ұғымдар мен түсініктер туғызған концептілік ерекшеліктердің табиғатын ашуға жетелейді. Зерттеудің әдіснамасына талдау, саралау, қорытындылау әдістері негіз болды. Зерттеу жұмысының негізгі нәтижелері Б. Момышұлы шығармашылығындағы «батырлық» концептіне лингвомәдени талдау жасалынуымен танылады. Сонымен қатар концептінің қалыптасуы мен дамуына қосымша зерттеулер жүргізіледі. Жүргізілген зерттеу нәтижесінде Б. Момышұлының шығармашылығындағы концептілік сипатқа ие «батырлық» ұғымы жан-жақты қарастырылуы оның құндылығын арттырады. Батырдың көркем шығармаларынан «батырлық» концепті ізделеді. Зерттеу нәтижелерінің қорытындысы бойынша «Ғасыр феномені» болған Батырдың тілдік ерекшелігі айқындалады. Б. Момышұлы шығармаларындағы «батырлық» концепті алғаш рет қарастырылып отыр. Қорытындысында мақаланы семинарда, іздену жұмыстарында қолдануға болады.

Кілт сөздер: концепт, ерлік, батырлық, мәдениет, лингвомәдениет.

Концепт «героизм» в понятии Б. Момышулы

Аннотация. Прошедший нелегким путем XX век воспитал благородных сыновей казахского народа. Живший в этот период герой Б. Момышулы был выдающимся гражданином века. Цель исследования статьи – проанализировать формирование понятия «героизм» в развитии общества, становление и развитие героизма как понятия в жизни. Основное направление основано на исследовании с концептологической точки зрения духовного, культурного и лингвистического познания человеческого разума, которое с древнейших времен обновлялось и формировалось жизненным укладом наших народов, историческими событиями и ситуациями, эпосами, сказками, повлиявшими на формирование таких противоположных концепций, как героизм и трусость в человеческом сознании. Научная и практическая значимость работы заключается в том, что она приводит к раскрытию природы понятийных особенностей, созданных языком и культурой Б. Момышулы, продуктом человеческого разума жизни людей – концептов и понятий. В основу методологии исследования легли методы анализа, дифференциации и обобщения. Основным результатом исследовательской работы признан лингвокультурологический анализ понятия «героизм» в творчестве Б. Момышулы. При этом проводятся дополнительные исследования по формированию и развитию концепции. В результате проведенного исследования всестороннее рассмотрение понятия «героизм», которое в творчестве Б. Момышулы носит концептуальный характер, повышает его значимость. По результатам исследования определяется языковая особенность Батыра, который был «феноменом века». Понятие «героизм» в творчестве Б. Момышулы рассматривается впервые. В заключение следует отметить, что статья может быть использована на семинарах и в исследовательских работах.

Ключевые слова: концепт, храбрость, героизм, культура, лингвокультура.

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