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THE LINGUISTIC REPRESENTATION OF THE ISSUE OF FINITE EXISTENCE IN “BOOK OF WORDS” BY ABAI KUNANBAIULY

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Abstract. The article focuses on the linguistic representations and interpretations of the concept of finite existence in the literary work “Book of Words” written by Abai Kunanbaiuly. While the main idea of the mentioned collection might be interpreted in various ways, the concept of the finitude of earthly life is mentioned repeatedly and has numerous ways of representation. The article aims to analyze the linguistic means of representing the concept of finite existence and to align the discovered representations so that they form a valid scheme. For this purpose, the methods of contrastive analysis, theoretical analysis, and conceptual analysis are utilized. Several extracts from the “Book of Words” are investigated and contrasted to the excerpts from the folkloric collection “One Thousand and one nights”. It is concluded that the mentioned representations and interpretations are common for various Eastern philosophic schools which acted as a base for Abai Kunanbaiuly’s prominent work. Linguistic elements of the concept of finite existence are identified and closely examined. As a result, the issue of the finitude of life is described as one of the central ideas of the “Book of Words”. The theoretical significance of the article lies in the fact of identifying, describing, and analyzing one of the central issues of the “Book of Words” from a new viewpoint of linguistic representation. The practical significance lies in the possibility of utilizing the results of the investigation for further research or scholarly purposes.

Keywords: concept, finitude, frame structure, existentialism, idea, interpretation, linguistic representation, conceptual analysis

Basic provisions

“Book of Words” by Abai is a collection of prosaic passages each conveying a certain philosophical idea. It has been studied widely since its publication, and the main directions of the study are linguo-cognitive, linguocultural, psychological, philosophical, and theological. In the given article, one of the central issues of the “Book of Words” is researched from the standpoint of its linguistic representation. The problem of the finitude of existence, also viewed as a concept, is scrutinized, and its representations, interpretations, and elements are discovered.

In Abai’s philosophical understanding, the earthly world is a finite, unclear, imperfect phenomenon that is opposed to the limitless world of ideas. Sometimes also addressed as Plato’s cave theory, this approach to understanding the connection between “this” and “that” world is widespread in both Eastern and Western philosophy. In “Book of Words” there is a saying which characterizes the categorization of the world as proposed by Abai: it is impossible to learn the unmeasurable with the measurable. The measurable, from Abai’s viewpoint, contains life itself, human beings, and their minds. Though “Book of Words” repeatedly praises reason and manifests its triumph over ways of cognizing the

world, Abai admits that a human being's brain is incapable of seeing and understanding the entirety of the world. When it comes to whether the world itself is endless or limited, Abai returns to the opposition between "this" and "that" world, the earthly existence being finite and the afterlife being endless.

The categories of measurable and unmeasurable phenomena are sharply opposed to each other and there is a line of demarcation between them. The measurable phenomena are life, human existence, the human mind, etc. In Abai's understanding, it is impossible to measure the Universe, the afterlife, the world of ideas, and the heavenly existence. These ideas are closely connected both to the religious and philosophical understanding of the duality of the world and the finitude of human or "false" existence.

The linguistic means of expressing this duality vary. Mostly, the article focuses on words and phrases which are utilized to describe the measurable and the unmeasurable categories of phenomena.

The list of such words and phrases is presented in the form of a table. At the same time, the extracts from "A Tale of Solomon" from "One Thousand and one nights" are analyzed and contrasted with the quotes from Abai's work. This contrastive analysis is carried out to reveal the closeness of Abai's understanding of the duality of earthly existence to the philosophic and literary creativity of the East.

Introduction

In philosophy, the finite character of the world is the center of numerous studies. The philosophy of existentialism explains it in the following way: as humans are mortal and the world is finite, the actions and decisions of human beings are partly or wholly influenced by these facts. This view was supported by M. Heidegger, one of the most influential existentialists [1]. As he states, human beings are highly influenced by their mortality ("toward-death-being") which explains a number of their actions and the general idea of their existence. As human beings are aware of their mortality, their lives are organized in a specific way to reflect the idea of finitude as opposed to the infinity of the universe. Heidegger and other philosophers, however, do not aim at prescribing certain ideas which human beings should or should not follow due to the finitude of their existence: the mentioned study is limited to noting the idea of life being influenced by its finite character. This does not resemble the character of Abai's and other Eastern philosophers' works.

The concept of "finite existence" is rather a general one, as it covers a variety of topics. If the concept of "existence" or "world" can be imagined as a frame, the same is true about the mentioned notion. The finitude of the mentioned concept does not, however, make it a scenario: it is revealed that the frame structure is the most convenient way to describe the elements of the concept demonstrated above. Being a frame structure would require it to have certain terminals and slots; and, while the collected material does not fully approve the possibility of this concept being a frame, it surely aids to identify the central and peripheric ideas.

So, the central idea, or the nucleus, of the concept of finite existence (as described in the "Book of Words") is the finitude itself. The fact that life is not endless is addressed repeatedly in Abai's work. The examples will be presented

further. If we attempt to draw a circle placing the finitude in the center, its peripheric layers would be “a lie”, “fading”, “evanescence”, “useless wealth”, “honor”, “truth” etc. One of the main objectives of the given article is to organize the mentioned notions to create a valid scheme of the concept of finite existence as it is addressed by Abai.

It must be mentioned that Eastern philosophy, to which Abai’s literary creativity belongs, approaches the mentioned idea differently. While it is recognized that the world is finite and life is not endless, a human in Eastern philosophy is expected to obey (or follow) certain rules. These rules are closely connected to religion. For instance, it is stated that the finitude of the earthly existence tricks people, making them believe the earthly life is the only one which they get to live. At the same time, religion implies the existence of another, higher, ideal life where human beings will be welcomed after the end of their “journey” on Earth. Below there is a quote from “Divan-I Hikmet” by Ahmed Yesevi:

Опасыз фәни – бұл жалған.

The concept of finite existence is demonstrated with the help of such words as *fani* (finitude, an end, something that is likely to fade) and *zhalgan* (a lie). The latter is used in the Kazakh language as a description of the world which has an end, thus a false world as opposed to the realm of ideas. Here we may draw a parallel between the Eastern understanding of the prevaricate earthly existence and the classical example of “ideal versus real”: Plato’s cave [2]. It must be noted that the notion *zhalgan* has several meanings, the prevalent one being a world full of lies, an incomplete and inaccurate depiction of the ideal existence, and a shadow on the wall of the cave. Such a connection is evident, as it is widely recognized that the ideas of Plato and Aristotle influenced the movement of Islamic science and philosophy, the so-called “Islamic golden age”. The traces of that age can be found in the poetry and prose of Abai who supports and expands on the idea of the finitude of the earthly world.

Methods and materials

The method of contrastive analysis is utilized to compare Abai’s statements and ideas to those which are common to the literary activity of the Eastern philosophic school. For this purpose, several extracts from “One Thousand and one nights”, a collection of Eastern (primarily Islamic) folktales are also taken into consideration. The method of conceptual analysis is used when identifying the central and peripheral elements of the concept of finite existence. The method of theoretical analysis is utilized when overviewing the standpoints of the scholars who studied Abai’s “Book of Words”. The materials include the texts of “Book of Words” and “One Thousand and one nights” as translated by Kalkaman Abdikadyruly.

Results and discussion

“Book of Words” by Abai is a collection of prosaic texts dedicated to numerous areas of human existence. As the author states in the First Word, one of the reasons for creating the collection was to find a purpose in life. He mentions that caring for children, raising cattle, or increasing wealth cannot provide the satisfaction they

once gave. The entire book consists of philosophical notes on the meaning of life, the purpose of existence, revolution, and evolution, the development of nations, and the regress of the world. The longest part of the book, the Word number 38, narrates about the essence of religion and its influence on a person, the fact that the human being was created and is being treated with love.

“Book of words” has been and is being studied from various viewpoints. For instance, K. Kenzhagaliyev studies the psychology behind the phenomenon of this literary work [3]. M. Zhapanova addresses the poetics of senses in the Words of Wisdom [4], while K. Duisekova tackles the issue of the cultural code and the possibility of its transmission through the prose of Abai [5].

Abai’s prominent work has been compared to “Kutadgu Bilik” by Yusuf Balasaguni, to the philosophy of Al-Farabi, and even to the existential ideas of Blaise Pascal, a prominent French philosopher, and mathematician [6].

The conceptual side of the “Book of Words” has also been widely researched. For example, these are some of the concepts which were found in the “Book of Words” and carefully analyzed by various scholars:

1. Justice, Alienation, Labor: A. Daribayeva et al [7].
2. Joy: A. Kurmangaliyeva [8].
3. Will: F. Aitmambetov, M. Rysbaeva.

What interests us, though, is how the concept of finite existence is manifested in the “Book of Words”. It may be argued that the central idea of the collection is the evolution of the Kazakh nation, its gradual ascension, and the necessity of education. At the same time, the collection contains several notes on the endless character of the universe as opposed to the finitude of human life. For instance, there are some quotes related to the mentioned concept:

Адам баласы жылап туады, кейін өледі (Fourth Word) [9].

The translation of this phrase would be as follows: “A human cries when being born and resents when dying”.

This phrase relates not only to the concept of the finitude of existence but also to the fact that it is natural for a human being to be afraid of the concept of death. The circle “birth-living-death” (which may also be interpreted as a triad) is manifested via the closeness of the words “to cry” and “to resent”. While the first notion represents the vulnerability of a newborn child, the second demonstrates the regret of a grownup. Thus, the notion of resentment also relates to the regret of not having lived properly: the idea which is mentioned repeatedly throughout the collection.

Пендеде бір іс бар жалығу деген (Word number twenty) [9].

The concepts of “finite existence” and “living infinitely” are opposite to each other. The phrase above relates to the following interpretation of a non-existing state of living infinitely: such a life may become boring for an individual. The notion of boredom is sharply opposed to the concept of the finitude of life: if life has an end, it has no place for boredom, as Abai states. The notions of boredom and sloth are viewed as negative as opposed to living with honor and working. This idea is common for a variety of Eastern philosophers, poets, and writers.

At the same time, it might be argued that Abai's understanding of sloth and boredom is not entirely negative. He uses the word "пенде" (a human being) which is associated with the vulnerability of a human being as opposed to the solidity and strength of heavenly creatures. The word "пендешілік" is sometimes utilized in an excusing manner to underline the fact that humans lack certain traits which are typical for gods. In this regard, the phrase mentioned above describes a state of boredom that human beings might be excused for.

Әрбір мақұлыққа құдай тағала бірқалыпты тұрмақты берген жоқ (Word number twenty) [9].

This phrase can be translated as follows: "Creatures of the earth are not given a right to live an excessively stable life". A similar idea can be found not only in the works of Eastern philosophers and poets but also in global philosophic and literary works. For instance, William Faulkner embraces a similar idea in "As I lay dying" when he describes the thoughts of an old farmer:

"Because He'd aimed for a man to be always a-moving and going somewhere else, wouldn't he a put him longways on his belly, like a snake? It stands no reason He would" [10].

There we can find other linguistic expressions which are opposed to the concept of the finitude of existence: "stability" and "being stable" or "living a stable life". As Abai believes, finitude and stability are antonymous notions, as living beings need to move and thus develop. In the continuation of the twentieth word, he states that human beings must move forward and live a life full of activity as opposed to the immobile character of inanimate objects. The finitude of a living, animate object is opposed to the immortality of, say, a stone. At the same time, this idea corresponds to the belief that everything changes and moves, even the things once considered stable, so the world in Abai's understanding can be viewed as an eternally moving picture.

Ой кеселдері: уайымсыз салғырттық, ойыншы-күлкішілдік, я бір уайымға салыну, я бір нәрсеге құмарлық пайда болу секілді (Word number thirty one) [9].

While the thirty-first word does not necessarily relate to the mentioned concept, it conveys a similar idea. From Abai's viewpoint, other attributes of a "wasted life" are being excessively joyful, excessively sorrowful, or addictive. The same things are those which spoil the mind with which a human being is supposed to cognize and understand the world. When a human being's mind is "spoiled", he becomes unable to process the information he receives properly, and thus the idea of his life being finite is erased from his understanding. As a result, as Abai states, a human being's existence becomes meaningless because it does not contain any reasonable, concise decisions.

The connection between reason and the finitude of existence is evident here. Abai believes that a human being is the only creature on Earth who is aware of the fact that life is not endless, and this fact is recognized thanks to the presence of a sharp mind, hence the importance of reason.

Жұрттың бәрі біледі өлетұғынын және өлім үнемі қартайтып келмейтұғынын, бір алғанды қайта жібермейтұғынын (Word number thirty four) [9].

The word “өлім” is not utilized excessively in Abai’s work. Throughout the book, there are only a few uses of this word; at the same time, the words *ахирет, о дүние, бұ дүние, аз ғана өмір, азғантай өмір, жалған*, etc. are utilized more frequently. At the same time, whenever the word “death” is used, it is a matter of thorough explanation. In the phrase above, for example, Abai refers to the idea of the omnipotence of death. His approach to it is rather neutral, and the connotation is not negative. This philosophical understanding is common for a variety of Eastern philosophers who believe that death itself is neither a positive nor a negative phenomenon. Its neutrality is, in fact, its cruelty, as stated by Abai.

Сендердің ол қызықты дүниелерің харап болған, онымен бірге өнерлерің де бітті (Word number thirty five) [9].

This phrase refers to the opposition between the two worlds: the realm of earthly existence and the realm of ideals. The second world (о дүние), “that world”, “afterlife” – there are numerous names for that phenomenon in “Book of Words”. Abai believes that people’s talents and their findings might serve higher purposes than just being utilized and wasted during the almost meaningless earthly existence. In the thirty-fifth word, he criticizes people whose only purpose of showing their talents is to earn money and lead a hedonistic lifestyle.

Дүниеде жалғыз қалған адам – адамның өлгені (Word number thirty-seven) [9].

The words “жалғыздық” (loneliness) and “жалған” (a false world) are often found in similar or neighboring phrases. In the sentence above, Abai uses the notions of loneliness and death synonymously, as existence becomes impossible without society, and without further generations. The absence of a future without a society, without sharing skills and talents is a recurring theme in Abai’s book, and this is approved by the following quote:

Шәкіртсіз ғалым – тұл (Word number thirty-seven) [9].

In the next quote, the word “баян” is utilized to reflect upon the fact that nothing is stable in the world and everything has a beginning and an end:

Дүниеде ешнәрсеге баян жоқ екені рас, жамандық қайдан баяндап қалады дейсің? (Word number thirty-seven) [9].

In the Kazakh language, the word “баянсыз” is used to describe an action or an event that has no result and thus no meaning. Therefore, “баян” is not only the possibility of lasting for a long but also the possibility of having a positive result. In Abai’s understanding, human beings, as well as any other living creatures, inanimate objects, or notions are nothing but the guests in the earthly world as they truly belong to the realm of ideas.

Өлшеулімен өлшеусізді білуге болмайды (Word number thirty-eight) [9].

Here we need to enumerate the notions that Abai finds measurable and limited: life, existence, earthly matters, human joy, and sadness, mind, and reason. The phenomena which he finds unmeasurable and unlimited are the realm of ideals, the afterlife, heaven and hell, heavenly creatures and their existence, and the Universe itself. The opposition between these categories is evident, and it is reflected in the sentence above. Abai states that it is impossible to cognize the limitlessness of the Universe with a human being’s limited mind.

The idea of the finitude of existence and the difference between the earthly world and the afterlife is quite common in Eastern philosophy. In “Book of Words”, these two notions are represented by the following words:

Жалған

Ахирет

The first word, as it has been mentioned, refers to the state of being which is finite, the earthly world that will be left behind once death approaches. The second word describes the afterlife which is believed to be either heaven or hell in Eastern philosophy and religious beliefs. However, the most important part of this dichotomy is that Abai points out the impossibility of carrying earthly objects and belongings to the afterlife. This corresponds to the sharp opposition between the real and the ideal worlds.

The mentioned idea had been discussed in the works of prominent Eastern philosophers, writers, poets, and compilers of folktales centuries before Abai wrote “Book of Words”. For instance, similar thoughts can be found in some tales from “One Thousand and one nights”. The collection translated by Kalkaman Abdikadyrov contains numerous tales, legends, and sayings about the difference between life and the afterlife and about the unimportance of earthly belongings. One of these tales is “A Tale of Solomon” which narrates about a group of noblemen searching for genies whom Solomon, the great king believed to have had magical powers, locked in jars with the help of a spell. The folktale contains numerous poems which have the same motifs and ideas as the writings of Abai. Here are some examples.

Мыңдардың мұңын мұра қып,

Қуаныш етсе бір ғана.

Өмірге қуә, бұл анық,

Алтын сарай – қу дала [11].

The abandoned castle which the group of people arrives at is filled with secret spells and poems with hidden meanings. The poem above depicts the evanescence of wealth and the triumph of the afterlife over earthly existence. Some other examples are below.

Моламыз асыл тас болса,

Патшамыз, баймыз, батырмыз.

Дүниені жырттық қасқырша,

Тас басып енді жатырмыз [11].

This poem demonstrates the idea that death makes everyone equal, which also corresponds to the concept of finite existence.

The following words and expressions are used to describe the meaninglessness and finitude of earthly life:

Мұң

Қу дала

Мола

Тас

Those words are opposed to such notions as “happiness”, “heritage”, “life”, “gold”, “king”, “wealth”, “gems”, “wolf” etc.

*Өмір басқа, «өзім» - басқа,
 Өзімілдік созылмас та.
 Өзіңді-өзің көме алмайсың!
 Осыны аңғар, көзіңді аш та [11].*

In this example, it may be seen that the notions of “loneliness” and “egoism” are opposed to the fact that life has an end. The same idea is found in “Book of Words” where Abai underlines that egoistic behavior is one of the most dangerous demeanors for a human being whose state is fragile.

As it can be observed, the extracts from “A Tale of Solomon” support a similar idea of the finitude of existence as described in “Book of Words”. This approves the fact that Eastern philosophy had a certain approach to the facts of life having an end and the Universe being endless.

The linguistic representations of the concept of finite existence found during the research are grouped in the following table (Table 1).

Table 1. Linguistic representation of the issue of the finite existence

Measurable element	Representation	Unmeasurable element	Representation
Жалған (a false world)	Жылау (to cry)	О дүние (that world)	Жан құмары (the triumph of the soul)
Фәни (a finite world)	Кею (to resent)	Ахирет (afterlife)	Ақыл (reason)
Бұ дүние (this world)	Өзім (self)	Жан (soul)	Ой (mind)
Өмір (life)	Өзімілдік (egoism)		Ғибадат (prayer)
Тән (flesh)	Пенде (a being)		Ғылым (science)
	Қызықты (interesting)		Баянды (meaningful)
	Жалығу (to get bored)		Ар (honor)
	Тән құмары (the triumph of flesh)		Бірқалыпты (stable)
	Ой кеселі (the ailment of mind)		Жұбаныш (solace)
	Құмарлық (addiction)		
	Өткен (past)		
	Өту (to pass)		
	Өкіну (to regret)		
	Баянсыз (meaningless)		
	Кербез (attractive)		
	Ғұмыр (life)		
	Шолақ (short)		
	Жию (to collect)		
	Мал (goods, wealth)		

As the table illustrates, the opposition between the measurable and the unmeasurable, the finite and infinite is evident, and its linguistic representations are various and vivid. “Book of words”, as well as the other example of Eastern literary creativity, expands on the idea of the finitude of existence in a philosophical and rather neutral manner yet in prescribing character.

Conclusion

“Book of Words” by Abai Kunanbaiuly is a prominent philosophical work that deals with the issue of the finitude of existence in a specific manner. Abai explains the duality of existence in the following way: the earthly life is not everything to which a human being is limited. Afterlife follows the earthly existence pretty much the same way as the cave of Plato is surrounded by the realm of ideas. From Abai’s viewpoint, the earthly life is something that can be measured and is thus limited, while the afterlife (or “that world”) is unlimited and cannot be measured or cognized by a human mind. The finite character of earthly life and the infinite character of the world which follows it are sharply opposed to each other.

As it has been discovered, the “Book of Words” divides existence itself into two main categories or aspects: the measurable and the unmeasurable. What can be measured thus has a beginning and an end: “A human being is born crying and dies resenting”, as Abai states. In this example, the processes of crying and resenting are also differentiated into two states of being: the state of anticipation and the state of regret. What cannot be measured has neither a beginning nor an end: those states, beings, creatures, and ways of existence are described with the help of specific linguistic expressions listed in the table above. In this case, it becomes easier to analyze the issue of the finitude of existence by relying on these two aspects of life itself.

The category of measurable phenomena includes the following elements: life, flesh, this world, a finite world, and a false world (жалған). Among these notions, the element of the false world can be viewed as central, as it conveys information about the prevaricate character of earthly existence as opposed to the truth of the realm of ideas. The words and phrases utilized to express the relationships between the mentioned phenomena are such verbs as *to cry, to resent, to regret, to pass, to be bored, to collect*; such adjectives as *short, endful, attractive, careless, interesting*; such nouns as *the ailment, the goods, the wealth, the triumph, the past, etc.*

When it comes to the category of unmeasurable phenomena, it is represented by such elements as the world, the afterlife, and the soul. The words and phrases used to refer to the relations among these notions are *reason, mind, prayer, science, belief, stable, stability, honor, solace, etc.*

In Abai’s understanding, it is impossible to cognize the entirety of the Universe since the Universe is endless, while the human mind is limited. At the same time, it becomes impossible to study the measured and limited things without opposing and comparing them to the infinite phenomena. Abai compares the earthly existence and the finitude of life to the weak shadow of the realm of ideas. Despite being finite and short, the earthly life has a certain role in the circle of existence: a human being must live it properly to prove themselves right afterward. This philosophy, closely

connected to religious beliefs yet certainly not limited to them, creates a niche for better understanding the relationships between life, existence, the Universe, and the notion of infinity. Abai prescribes certain ways of behavior and certain traits which need to be fulfilled, and discovering and analyzing their linguistic representations helps dive into his world of wisdom.

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АБАЙ ҚҰНАНБАЙҰЛЫНЫҢ «ҚАРА СӨЗІНДЕГІ» БОЛМЫСТЫҢ ШЕКТІЛІГІ МӘСЕЛЕСІНІҢ ТІЛДІК РЕПРЕЗЕНТАЦИЯСЫ

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Аңдатпа. Мақала Абай Құнанбаевтың «Қара сөздер» еңбегіндегі болмыстың шектілігі концепциясының тілдік репрезентациялары мен интерпретацияларын талдауға

арналған. Аталмыш кітаптың негізгі идеясын әр түрлі түсіндіруге болады, дегенмен жердегі өмірдің шектілігі мәселесі шығармада жиі кездеседі және әртүрлі көріністерге ие. Мақаланың мақсаты – болмыстың шектілігі концепциясын бейнелеудің тілдік жолдарын талдап, алынған элементтерді схема түрін құрайтындай жүйеге келтіру. Мақалада қойылған мақсатқа жету үшін салыстырмалы талдау, теориялық талдау және концептуалды талдау әдістері қолданылды. Қалқаман Әбдіқадыров тәржімалаған «Мың бір түн» жинағындағы «Сүлеймен патша туралы аңыздан» үзінділермен салыстыра отырып, «Қара сөзден» үзінділер мұқият талданды. Автор аталған көріністер Шығыс философиясының әдеби және фольклорлық шығармаларында өте жиі кездеседі деген қорытындыға келеді. Сонымен болмыстың шектілігі концептісінің тілдік бейнелері анықталып, қарастырылады. Соның нәтижесінде аталған концепция «Қара сөздер» еңбегінде маңызды идеялардың бірі ретінде берілген. Мақаланың теориялық маңыздылығы «Қара сөздің» орталық мәселелерінің бірін тілдік бейнелеу тұрғысынан анықтау, сипаттау және талдау фактісінде жатыр. Зерттеудің практикалық маңыздылығы – оның нәтижелерін осы саладағы әрі қарайғы зерттеулер үшін және академиялық мақсаттарда пайдалану мүмкіндігінде.

Тірек сөздер: концепт, шектілік, фрейм, экзистенциализм, идея, интерпретация, тілдік репрезентация, концептуалды талдау

ЯЗЫКОВАЯ РЕПРЕЗЕНТАЦИЯ ПРОБЛЕМЫ КОНЕЧНОСТИ БЫТИЯ В «СЛОВАХ НАЗИДАНИЯ» АБАЯ КУНАНБАЕВА

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Аннотация. Статья посвящена анализу лингвистических репрезентаций и интерпретаций концепта конечности бытия в произведении «Слова назидания» Абая Кунанбаева. Основная идея упомянутой книги может быть интерпретирована по-разному, однако и проблема конечности земной жизни часто встречается в произведении и имеет различные варианты репрезентации. Цель статьи – провести анализ лингвистических способов репрезентации концепта конечности бытия и систематизировать полученные элементы таким образом, чтобы они составили своеобразную схему. Для достижения поставленной в статье цели были использованы методы сопоставительного анализа, теоретического анализа и концептуального анализа. Отрывки из «Слов назидания» были тщательно проанализированы, а также рассмотрены в сопоставлении с отрывками из «Легенды о царе Соломоне» из сборника «Тысяча и одна ночь» в переводе Калкамана Абдыкадырова. Автор приходит к выводу, что упомянутые репрезентации весьма распространены в литературных и фольклорных произведениях восточной философии, которая послужила базой для «Слов назидания». Таким образом, выявлены и рассмотрены лингвистические репрезентации концепта конечности бытия. В результате упомянутый концепт представлен как часть одной из наиболее важных идей в произведении «Слова назидания». Теоретическая значимость статьи заключается в факте выявления, описания и анализа одной из центральных проблем «Слов назидания» с точки зрения ее лингвистической репрезентации. Практическая значимость исследования заключается в возможности использования его результатов для дальнейших изысканий в данной области и для академических целей.

Ключевые слова: концепт, конечность, фрейм, экзистенциализм, идея, интерпретация, лингвистическая репрезентация, концептуальный анализ

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