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THE LINGUISTIC PICTURE OF THE UNIVERSE IN THE HERITAGE OF KAZAKH BI-SPEAKERS

Abstract. The article examines the linguistic worldview legacy of Kazakh Bi-speakers. The features of the manifestation of the linguistic worldview based on various concepts are differentiated. The opinions of domestic and foreign researchers on the linguistic worldview are reflected in the legacy of orators, based on various concepts and encompassing achievements generated by human intellect. The specificity of the worldview is revealed in the content of linguistic means (including figurative-expressive means), in the content of linguocultural units in rhetorical discourse, and in the continuity with the “national worldview”. This study examines the cognitive models of the concepts “life” and “death” in the discourse of the linguistic personality of speakers, their expression in the conceptual field reflecting linguistic and cognitive aspects of their personality. The analysis of the linguistic worldview in the works of Bi-speakers is conducted taking into account the national worldview.

Keywords: worldview, linguistic worldview, linguistic personality, cognitive linguistics, linguoculture.

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Introduction

The concept of word meaning, originally understood solely as a linguistic concept, has undergone expansion in recent studies and is now recognized as a central issue in our comprehensive understanding of language. Word meaning guides our conceptualization of the world, shaping our mental representation of language. Word meaning leads to concepts in the mind of the user, which, in turn, shapes our understanding of the world. In addition to the universal nature of this mental representation, there are also distinct national characteristics. Through linguistic and cognitive activities, we can uncover both the similarities and differences among these national characteristics.

B. Tleuberdiyev notes that the linguistic picture of the universe differs among ethnic groups due to their unique experiences and knowledge. This is because the function of language is not only to label objects in the external world, but also to assist individuals

in perceiving and experiencing life, which establishes the basis of knowledge. Behind the word lies a fragment of the ultimate truth, the linguistic representation of which may vary among different cultures. The existence of the universe and the presence of similar objects universally ensure that it is accurately represented in consciousness. However, national characteristics are formed based on what is common to humanity.

The image of the universe is a result of recycling information about the environment and humanity. The image of the universe represents a comprehensive and collective image of the world, shaped by humanity's spiritual pursuits and the diverse interactions individuals have with the world (Tileuberdiev, 2005, p. 15–16)

Each ethnic group perceives the image of the universe to varying degrees and, as a result, interprets each aspect of the image of the Universe in its own unique way. However, the perception of the universe by each ethnic group, even if their attitudes towards it differ, eventually converges at one point.

The following opinion of researcher S. Zhirenov rightly expresses that the image of the Universe by social groups is derived from their everyday experiences, visual perception, and memory. Cognitive analysis of language involves the integration of various methods from multiple disciplines and scientifically investigates abstract phenomena such as thinking, perception, generalization, representation in consciousness, and analysis (Zhirenov, 2010, p. 58).

In the process of examining language in relation to the challenges faced by individuals, society, and cognition, individuals acquire information through language to develop a conceptual framework that encompasses their human nature, as well as their spiritual and material needs. The essence of any nation's language is a unique set or code of ethnocultural units. It is possible to identify the linguistic characteristics of a language by employing anthropospecific methods to the core of that particular national language. Language can not only express the true essence of life but also create a poetic representation of the world. Language goes beyond simply naming objects and phenomena in our surroundings; it has the power to paint a vivid picture of reality. At the same time, language does not directly or literally depict the image of the universe. Instead, it does so in a variable and figurative form through artistic linguistic expressions.

Scientists who study language in the anthropospecific direction associate it with the human spirit and the creative intellectual potential of individuals. In the anthropocentric paradigm, the primary focus is on human beings. It considers society, culture, and cognition as interconnected issues that are related to humans. The anthropospecific paradigm encompasses a range of interconnected scientific disciplines, with a focus on significant triads such as “language-man-society”, “language-nation-culture”, and “language-nation-knowledge”.

Material and methods

The linguistic picture of the Universe is reflected through various concepts in the lexical layer, encompassing the achievements of humanity driven by reason and human qualities. Concepts recognizable based on language are an indicator of the worldview of an ethnic group and its native speakers. The concept of phenomenon is considered in cognitive linguistics as a cognitive mechanism for understanding the Universe. It is necessary to cognitively consider linguistic units that represent the essence of an ethnic group, specifically dominant elements that hold conceptual significance. The cognitive

paradigm of language learning is based on the principle of "understanding the world through language," making it one of the pressing issues in modern linguistics.

The concept of the universe's image is based on the study of an individual's unique approach to the environment. The environment, or the surroundings in which a person exists, is closely interconnected with their well-being. The picture of the Universe is then combined to form the basis of the concept "the result of processing information about a person and their environment", which is considered as its conceptual foundation. The picture of the universe is super-complex, constantly evolving, and unstable, meaning it is a variable process. It will have a general nature, promoting mutual understanding among people and facilitating collective decision-making.

The cognitive model defines the picture of the universe and its relationship to collective consciousness, attitudes, and philosophy. The linguistic picture of the universe closely aligns with the logical depiction of the world in people's minds.

The attitude of human beings towards the environment and the world is shaped by individual or collective consciousness. The conceptual picture of the universe varies among individuals and is expressed differently through their language. A person's education, age, life experience, social status, mental attitude towards the environment, and the historical period in which they lived, among other factors, all contribute to shaping their perspective. The presence of a conceptual and logical philosophical personal view of the world by members of an ethnic group is a natural phenomenon. The linguistic picture of the universe and national identity varies among different ethnic groups and is influenced by their unique experiences and knowledge. After all, the function of marking a linguistic sign is the foundation of knowledge, not only in its relationship with the external world, but also in how it shapes a person's perception and experiences of life. Its linguistic image and national spiritual essence differ in every nation (Tileuberdiyev, 2005, p. 25).

Therefore, V. N. Teliya states that the picture of the universe, or the linguistic picture of the universe, varies in each language. This variation is influenced by the unique characteristics of each language and how different nations perceive and describe the world in their own way (Teliya, 1987, p. 64-66). "The unprocessed picture of the universe is defined in the cognitive model". It is in continuity with the collective consciousness, vision of the world, and collective philosophy when necessary. As for collective philosophy, it is associated with the transfer of the ethnic group's view of the world through concepts based on a common model, particularly when we refer to the Ethnos or the cognitive world of poets. Concepts based on a shared model can be observed in the poetry of poets. For example, the concept of "Life" common to the human race is short, false, curious, and a struggle, based on a common logical model (Zhirenov, 2010, p. 68). The material for this article is the heritage of Kazakh Bi-speakers. The article uses the methods of cognitive analysis and component analysis.

Results and Discussion

The picture of the universe is a phenomenon that encompasses a vast amount of information (Sharifian, 2017, p. 85). Various fragments and pictures of the universe are metaphorically portrayed in the human mind. The concept of the linguistic picture of the universe is initially linked to national and genetic characteristics and specificity. This idea is currently supported by scientists in various fields. By mutually separating the different

linguistic picture of the universe, we can recognize the picture of the universe either in parts or as a whole. The analysis of how human beings acquire information from the environment, absorb it, process it, systematize it, and access it linguistically is conducted in relation to cognitive activity. Humanity, in recognizing the environment, expresses its perception of it through language. The results of mental activities are reflected in linguistic use, such as recognizing the features of objects and phenomena, perceiving impressions from them, experiencing emotions towards them, recalling them, and describing them using words. It includes forming various associations and more.

The picture of the universe is not solely derived from language, but primarily from consciousness. The picture of the universe formed in consciousness is fixed and distributed in a specific material form. The material form in question is language. Sometimes the picture of a specific universe can also be conveyed through the entirety of a text.

Language is like a mirror of thought. If we consider the brain as the medium for thinking, then spoken language can be seen as the medium for abstract thinking. If the picture of the universe is a product of thought, then its existence in the human mind takes the form of an abstraction consisting of a concept and its various connections.

Scientist K. Kurkebayev stated, “Our ancestors also viewed the world through the lens of their ethno-religious beliefs, taking into consideration the environment”. Although they did not measure the exact times of dawn and sunset or use standardized units for time, weight, distance, and length, they were able to estimate and derive these measurements based on their everyday life experiences. They also predicted that time and space in the picture of the universe are inseparable phenomena that exist in close contact with each other (Kurkebayev, 2003, p. 14).

In the work of S. Bektemirova, a similar opinion is expressed, stating that “each nation expresses its ideas about the world and the universe through its own language. Linguistic facts shape the representation of the surrounding world, particularly in terms of individuals’ logical understanding of the world”. Similarities between phenomena affect the latency of lexemes that form conceptual categories. If the names of these types of concepts form the foundation of a language, then we can learn about the characteristics of a nation from the language’s depiction of the world and its phenomena (Bektemirova, 2001, p. 197).

It is known that the human race shapes its perception of the world and its internal understanding of the world through descriptive language, leaving a cognitive imprint for future generations through their literary legacy in the form of poems. Since each language has its own distinctive features, every nation has developed its unique identity in its own way. Although national character plays a role in shaping the perception of the world and the linguistic picture of the universe, a cognitive analysis reveals that cognitive processes converge at a universal level for all of humanity. Because the formation of mankind was originally of a common nature. Therefore, it is a natural phenomenon for common images, or cognitive descriptions, to occur among individuals who speak the same language.

In addition to naming objects and phenomena in the world, scientists explain that the process of recognizing their specificity is directly related to how the picture of the universe is represented in language. The sign, property, movement, action, quality, quantity, condition, and volume of the picture of the universe will be reflected. The word also represents the outcomes of the figurative activity of human cognition. The recognition of the sign and property of the picture of the universe by humans is a continuous and

gradual process. Throughout this process, various distinctive features of a familiar object or phenomenon are identified, and names with different meanings are created (Salkinbay, 2003, p. 14).

“The connection between the spiritual world of human beings and the surrounding world enables us to comprehend the universe and communicate its true essence through language. It testifies to the laws of growth of human consciousness, linguistic, and universal foundations” (Kurkebayev, 2003, p. 9–10).

In the study of language from an anthropological perspective and exploring the relationship between language and cognition, it is inevitable to encounter the concepts of “picture of the universe”, “linguistic picture of the universe”, “conceptual picture of the universe”, “primitive picture of the universe”. Because the “picture of the universe” belongs to one of the fundamental concepts that reflect the complexities of human nature. On the linguistic picture of the universe, W. Von Humboldt concludes: “Different languages serve as the expression of the unique thinking and perception of each nation”.

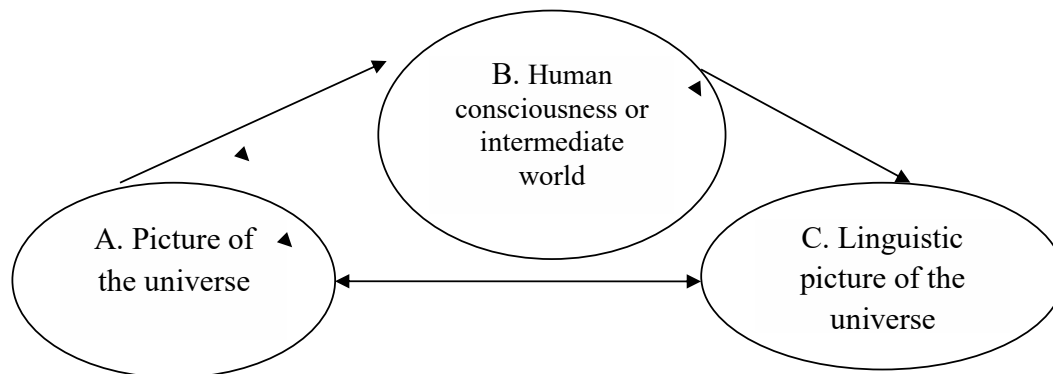
Summarizing the opinions of domestic and foreign researchers on the linguistic picture of the universe, we can conclude that the cultural picture of the universe is a cognitive and psychological reality that is manifested in people’s thinking, cognitive activities, and their physical and verbal behavior. Through their mindset, a particular community and the individuals within it perceive reality and, consequently, construct their own picture of the universe. The national history, mentality, traditions, and the picture of the universe, which are connected by the continuity of generations, constantly live in the mind of a person. “Consciousness is the result of centuries of mental work by the entire ethnic group and society” (Kuderinova, 2006, p. 19). The picture of the universe stored in the same consciousness is then materialized through a certain system of symbols, first through the national language and artistic creativity. Therefore, analyzing works of art that depict the national picture of the universe can undoubtedly have a significant impact on understanding a nation. Additionally, a clear national picture of the universe can also be found in the stereotypes that shape the behavior of scientists, in the general understanding of reality among the people, and in proverbs and catch phrases (Yermekova, 2010, p. 10).

From the perspective of these criteria, Kazakh Bi-operators are individuals who possess the necessary linguistic skills and meet all the relevant requirements. It is possible to recognize the national identity of Bi-speakers by differentiating their expression and transmission of a common global image that reflects their national identity through language. Analogies in the discourse of Bi-speakers are notable for their ability to equate seemingly unrelated objects and phenomena, often surprising the audience.

About the term discourse: “...in Russian, it refers to the concept of “Speech”, and is also used interchangeably with the concept of text... Thus, in order to fully comprehend discourse, it is essential to consider the author’s “world of cognition” and the concept of text. Discourse can serve as the foundation for research in traditional, cognitive, linguistic, and cultural sciences. However, each scientific discipline classifies and evaluates discourse in its own unique manner. Discourse is a linguistic phenomenon that reflects the quality of a person’s linguistic personality. In discourse, the following features of the linguistic personality are observed: 1. the level of speech; 2. the level of national cognition; 3. the level of generalization, understanding, and feeling; 4. The nature of public thought and the level of intelligence are discussed by researcher G. Imasheva (Imasheva, 2007, p. 12).

G. Imasheva notes that each researcher approaches the task of revealing the “linguistic picture of the universe” from their own perspective.

N. N. Aitova presents a picture of the universe, the linguistic picture of the world, and the model of the relationship of human consciousness as follows:



A – the universe of Objective Reality.

B – Human consciousness or intermediate world (model of the universe), conceptual picture of the universe;

C – linguistic picture of the universe is the designator and interpreter of the conceptual picture of the universe.

According to her classification, the complete ABC reflects the relationship between the possible linguistic picture of the world through consciousness (Aitova, 2004, p. 186).

The national linguistic picture of the world is a reflection of how each nation perceives and understands the world through its language.

The global linguistic picture of the world consists of lexical systems that have an ideographic structure. However, the national linguistic picture of the world, as a body of knowledge about the world, is reflected not only in vocabulary but also in phraseology and grammar. V. A. Maslova, in discussing the linguistic picture and culture of the world, attributes them to various elements such as words, sentences, internal forms of reasoning, changes in the semantic aspect of words, their figurative use, the emotional weight of words, and their differences in individual usage (Maslova, 1997, p. 35).

The human world, which encompasses both the inner world (the spiritual world) and the outer world, is defined by its cultural characteristics. These characteristics are evident in the different levels and functions of language. The linguistic picture of the universe reflects the linguistic picture of the world at a national level, and the latter can also be shaped by linguistic elements at various levels. The presentation of national vocabulary as a linguistic picture of the universe is associated with two distinct channels. On the first channel, specific objects and phenomena in the environment are identified, while the second channel focuses on conceptual names. “Cosmo-psycho-logos” is the term G. Gachev used to describe the global perspective of the world. The conditions that affect it include the type of environment, national character traits, and thinking patterns, among others.

Language serves as the primary indicator of ethnic differentiation within an ethnic group, shaping and establishing the objective understanding of the reality that the group acknowledges throughout its existence. If we consider language as a vital component

of any ethnic culture, then within the same context, the distinct characteristics of a national culture and its differences from other ethnic groups become evident. About the inseparable connection between language and culture, Humboldt said: “Language is closely intertwined with the spiritual development of mankind and accompanies it at every stage of its local progress or regression, reflecting every stage of culture”.

The conceptual picture of the world (cognitive model) reflects the result of conscious cognitive actions of a person. It represents our real life, including the physical and chemical world. The conceptual picture of the universe is organized by the laws of thought.

As a conceptual picture of the universe, the concepts expressed in a state of knowledge about the environment are understood. Under the influence of evolving information about reality, the conceptual picture of the universe is constantly being updated, indicating that it is dynamically evolving. In its formation, visual, figurative, experimental, exploratory, and adverbial-conceptual types of thinking are involved. In this regard, the notion of a conceptual picture of the universe is more intricate, inclusive, and extensive than the notion of a linguistic picture of the universe. Therefore, unlike the conceptual picture of the universe, the world is influenced by language and serves as the primary medium through which an individual can comprehend both the world and themselves.

The conceptual picture of the universe can be shared by different people because human thinking is universal. The conceptual picture of the universe is an ideal dynamic formation, which is based not only on verbal but also on sensory and cognitive reality in a symbolic manner (Tumanova, 2004, p. 20).

Humanity creates various symbolic systems in language, mythology, religion, art, and science to establish significant landmarks in the world. With the use of symbolic symbols, an image of the universe is created. The collection of images related to the universe that are embedded in language is referred to as the linguistic picture of the world. There is a linguistic picture of the universe and a conceptual picture. While the conceptual picture of the universe involves the information recognized by the mind, the linguistic picture of the universe is shaped by semantic categories within a specific language structure and the meanings associated with them in the semantic field.

The methods of beautification used in language reveal the nature of the linguistic personality and demonstrate artistic prowess. As a powerful manifestation of the legacy of skilled Bi-speakers, amazing metaphors and analogies effortlessly flow from their tongues. The linguistic picture of the universe, as conveyed by the Bi-speakers, has been extensively analyzed and interpreted using analogy and metaphor. One of the main features of the Bi-speakers' language is the use of a collection of similes. A simple way to compare is through comparison. This is a popular approach in the realm of prose and poetry. A property is something that varies in nature, and deriving a common meaning from them by comparing phenomena also requires a certain level of eloquence and skill. Because the association that is established on its basis should be as impressive as possible.

In this sense, the comparison has special grammatical markers, now referred to as standard forms. These include the suffix -sha, which creates an adverb, and the suffix -sh, which creates an adjective. These forms are mutually homonymous. In Kazakh texts, due to the frequent use of certain terms, synonyms are occasionally encountered.

Sen katty bolsan, temirdey-ak, shyğarsyn.

Sen zhuyrik bolsan, zherdegi anday shyǵarsyn.

Both of the single-form suffixes that create a simile in the example are derived from adjectives. However, this is a typical model of analogy. Let's pay attention to the first sentence: with the interjection "temirdey-ak" used by Kazybek BI, in addition to the limiting (inhibitory) meaning of sponsorship, he also combined the semantics of omission. This is also the word from a sign of individuality in use.

The concept of the "linguistic picture of the universe" carries the characteristic national color of the world and individual ethnic groups, which is common to the human race. The concept within this idea is the origin of multiple layers of language" (Zhirenov, 2007, p. 8).

Within the realm of Bi-speakers' heritage, one can observe the poetic essence of language, the holistic composition of words, the potential for concept and meaning expansion, and the evolution of word meaning over time.

The connection between the "picture of the universe" and the "linguistic picture of the universe" is explored in the cognitive realm of Bi-speakers from their unique perspective, emphasizing the continuity of philosophical and conceptual ideas. There is a consistent use of language among Bi-speakers when discussing abstract concepts in the world. That is, the fact that Bi-speakers create a shared linguistic picture (or more accurately, a linguistic picture of the universe) for abstract concepts likely indicates that these conceptual ideas are also shared. For example, there is a common perception of the concept of "death" among Bi-Speakers. This similarity in the language of Kazakh Bi-speakers is a natural occurrence when creating a linguistic representation of the universe. Because each of them represents only one Kazakh ethnic group. Thus, they cannot change the linguistic picture of the universe inherent in the Kazakh culture, but they can skillfully and figuratively convey the artistic language through a special natural gift – eloquence.

About abstract concepts in the world, there is also continuity in the language of Bi speakers. That is, the creation by them (bi-speakers) of a shared linguistic image (ideally, a linguistic image of the Universe) in relation to abstract concepts should indicate that conceptual understanding was also shared. For example, Tole Bi:

*Bes kun zhalgan otedi,
Azhal kuip zhetken son.
Bir tobenin basyna,
Tiga salyp ketken son,
Boltirik Bi-orator:
Azhaldyn soksa dauili,
Omirdin shamı sonbey me?*

Death is like a hurricane. If he goes there, he won't take anyone's soul. No one can avoid a fatal outcome. In other words, in the context of language. For Bi-speakers, there is a general picture of the concept of "death", which suggests that in constructing a linguistic picture of the Universe, these similarities in the Kazakh language serve as a pattern. Because none of them are representatives of the entire Kazakh people. The Kazakh people are the inhabitants of the growing environment. Thus, the linguistic picture of the universe inherent in the Kazakh people cannot be altered by them alone. It can only be expressed through a unique natural talent - the ability to eloquently and figuratively convey the richness of artistic language. The fact that death, in the example given, is depicted as being in motion highlights the commonality of logical models in

terms of dynamism. This observation may be connected to the continuity of Bi-speakers' language cognition.

The commonality of logical models in the examples provided is the dynamicity of death, which can be attributed to the continuity of cognition in Bi-speakers' language.

The linguistic picture of the universe is reflected in the heritage of Bi-speakers on the basis of various concepts and encompassing the accomplishments of humanity, driven by intelligence and human qualities. Thus, there is a reason to consider the concepts recognized by language as an indicator of the worldview of the same ethnic group. The linguistic picture of the world varies in each individual's mind and is expressed differently in their language.

In the concepts of Bi-speakers, there is typically one dominant character in both the vertical and indirect contexts. In the end, this suggests that bi-speakers perceive the environment from multiple angles, rather than just one direction.

Take, for example, a description of the concept of "death". In one of the Legends of Tole Bi, death was attributed to the burden of the nar (camel). This suggests that it was a situation of mourning or grief that overwhelmed the wall. However, the meaning has evolved beyond the literal interpretation and now refers to death in the context of an inclined situation. It is symbolized by the abundance of serum poured on the dog's head. That is, as the saying goes, "on the mortal earth, a mullah gets fat". It is particularly equivalent to abundance. As we can see, in the language of Bi-speakers, this aspect of death was not ignored, and a comprehensive linguistic picture of the world was created.

The knowledge and national characteristics of Bi-speakers form the basis of concepts. Values specific to an individual, nation, and society are described by the concept. It is necessary to combine the world of knowledge and the creative individuality of the artist with their life experience and socio-historical status.

Conclusion

The linguistic picture of the universe is reflected in the heritage of Bi-speakers on the basis of various concepts and encompassing the accomplishments of humanity, driven by intelligence and human qualities. Thus, there is reason to consider the concepts recognized by language as an indicator of the worldview of the same ethnic group. The linguistic picture of the universe varies in each individual's mind and is expressed differently in their language.

In Bi-speakers, for example, there is a dominant language in one direct context and another language in one indirect context. In the end, this suggests that Bi-speakers perceive the environment in different ways, rather than in just one direction.

For example, if we examine the descriptions of the concept of "death" from Tole Bi, one legend suggests that death is a burden, a state of mourning that saddens the entire community. Another perspective shifts from the literal interpretation and emphasizes the metaphorical aspect, describing death as an abundance spilled on the dog's head. That is, as they say, "on the mortal earth, a mullah gets fat". In particular, it is synonymous with abundance. As we can see, in the language of Bi-speakers, this aspect of death was not ignored, and a comprehensive linguistic picture of the universe was created.

The linguistic picture of the universe serves as a connection between objective reality and human comprehension. It is manifested through the language system and its components. Public consciousness and public tradition cannot affect the consciousness of

the individual. As can be seen from the above analysis, the presence of certain stereotypes associated with the Kazakh people is evident in the language used by Bi-speakers who represent this group. Furthermore, the similarity between the linguistic worldview of Bi-speakers and the folk worldview provides additional evidence of this connection. The differences in the global images of different peoples can be attributed to their varying perceptions of reality. These perceptions are shaped by the different stereotypes that exist within each national tradition. These stereotypes are often reflected in the vocabulary, associations, and analogies that are characteristic of each national mentality.

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ҚАЗАҚ БИ- ШЕШЕНДЕРІНІҢ МҰРАЛАРЫНДАҒЫ ҒАЛАМНЫҢ ТІЛДІК БЕЙНЕСІ

Аңдатпа. Мақалада қазақ би-шешендерінің мұраларындағы дүниенің тілдік бейнесі қарастырылады. Дүниенің тілдік суретінің көріну ерекшеліктері әртүрлі ұғымдар негізінде сараланады. Отандық және шетелдік зерттеушілердің дүниенің лингвистикалық бейнесі туралы пікірлері әр түрлі концепцияларға негізделген, оның ішінде адам интеллектісі арқылы жасалған жетістіктерге негізделген шешендік мұраларда көрініс тапқан. Тілдік құралдардың (оның ішінде бейнелеу-мәнерлеу құралдарының) мазмұнында, риторикалық дискурстағы лингвомәдени бірліктердің мазмұнында, «әлемнің ұлттық бейнесімен» сабақтастықта әлем бейнесінің ерекшелігі анықталды. Бұл зерттеуде шешендердің тілдік тұлғасының дискурсындағы «өмір» және «өлім» тұжырымдамаларының когнитивтік модельдері, олардың жеке басының лингвистикалық және когнитивтік аспектілерін көрсететін тұжырымдамалық өрістегі көрінісі қаралады. Би-шешендердің шығармаларындағы дүниенің тілдік бейнесін талдау дүниенің ұлттық бейнесін ескере отырып жүргізіледі.

Түйінді сөздер: дүние бейнесі, дүниенің тілдік бейнесі, тілдік тұлға, когнитивтік лингвистика, лингвомәдениеттану.

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ЯЗЫКОВАЯ КАРТИНА МИРА В НАСЛЕДИИ КАЗАХСКИХ БИ-ОРАТОРОВ

Аннотация. В статье рассматривается языковая картина мира в наследии казахских би-ораторов. Дифференцируются особенности проявления языковой картины мира на основе различных концептов. Мнения отечественных и зарубежных исследователей о языковой картине мира отражены в наследии ораторов, основанном на различных концепциях и включающем достижения, порожденные человеческим интеллектом. Выявлена специфика картины мира в содержании языковых средств (в том числе – изобразительно-выразительных средств), в содержании лингвокультурных единиц в риторическом дискурсе, в преимуществах с «национальной картиной мира». В данном исследовании рассматриваются когнитивные модели концептов «жизнь» и «смерть» в дискурсе языковой личности ораторов, их выражение в концептуальном поле, отражающем лингвистические и когнитивные аспекты их личности. Анализ языковой картины мира в произведениях би-ораторов проводится с учётом национальной картины мира.

Ключевые слова: картина мира, языковая картина мира, языковая личность, когнитивная лингвистика, лингвокультура.

Authors contribution:

Orazova B. – the concept of the study, research methodology, writing part of the text;

Kelmaganbetova A. – design of the study, writing part of the text.