

Speech Verbs Of The Kazakh Language: A Cognitive Model

Suambekova Gulbanu, Kassym Balkiya

Article Info

Article History

Received:
February 23, 2024

Accepted:
May 25, 2024

Keywords :

Speech Verbs, Lexical-Semantic Group, Cognitive Model, Modeling, Linguistic Picture Of The World, Prototype

DOI:

10.5281/zenodo.11302631

Abstract

In this paper, we study approaches to the definition of verbs of speech, we propose our own working definition: all verbs are called verbs of speech. The article considers it as a lexical-semantic group, studies verb semantics and offers a theoretical justification for a systemic cognitive approach to describing the meaning of a verb of speech. Describe the ways of categorizing reality in the intra-word and inter-word verb paradigms. The authors analyze existing classifications of verbs of speech and propose their own classification based on the difference in semantics.

Introduction

The linguistic phenomenon has been considered in a complex cognitive direction, as the semantic, onomasiological and other directions used in the study of linguistic units have not been able to fully solve the essence, national nature and manifestation of many problems. The main tools of cognitive linguistics: units of memory are: *the theory of cognition, linguistic consciousness and the description of the image of the world*. The names of objects and phenomena in reality are marked by language symbols. Under each symbol is stored the information of the knowledge bases provided by the objects. Therefore, symbols direct consciousness to situations that are reminiscent of objects. *Speech* is the main sign of human consciousness. Consciousness and language are the result of the historical development of human society: their activities, the ability to create and use tools. Language and speech have played an important role in the development of both the individual and the public mind for a long time. Zhussup Balasagun said: "If you inherit, you benefit yourself, your mind ... The word, the commandment is from the dead to the living, The beauty of the mind is the language, the beauty of the language is the word" [1, 101], he proved the meaning, content and properties of the language and the word. The use of language as a means of communication between people is its main function. **Speech** is the transmission of ideas through language. Speech is the use of a certain language by an individual in the process of communication. Through the process of speech, a person not only enriches his knowledge and life experience, but also has the opportunity to master the social experience accumulated over the centuries. The language of thought is the word. Thoughts come out through words.

Methodology

Determining the formation of the meaning of verbs on a cognitive basis, analysis of the semantic field, consideration of the laws and its basic structures of the cognitive process, the structure of cognitive models based on the etymology of speech verbs.

Theory

The main object of study of cognitivism is *human cognition*. It is studied not only by observation, control methods, but also by *the mental representation* (inner cognition), the identification of the symbols and strategic signs of the human that form the basis of knowledge. Human's cognitive world is determined by his thinking and experience. The main sign of a human's actions is his/her language. Because language is a tool that displays the results of processing and organizing information in the mind [2].

Scientists have considered the modeling of the linguistic image of the world of speech verbs in the microsystem of the lexical-semantic group of verbs in different directions and purposes:

- structural-systemic, functional-semantic, semantic aspects of lexical-semantic group (scientific works by G.V.Stepanova, L.M.Vasiliev, L.G.Babenko and etc.);

- comparison of typological, lexical and semantic systems in different languages (G.A. Khramova, L.A.Klibanova, V.I.Zimin, Pham Thai Ngi and etc.);
- word-formation and lexical semantics (O.M. Sokolov, T.D.Sergeeva, etc.)

It is necessary to consider the verb as a whole in the language system of language units and to choose a certain model to achieve that goal. In their work, scientists (A.A.Ufimtseva, O.I.Blinova, D.N.Shmelev) have shown that such effective models create three different structures based on lexical-semantic groups: the boundaries and properties of creation and the linguistic image of the world.

From the beginning of the XXI century, **the concept of model and modeling** began to be actively used in scientific research. Analyzing the relationship between *mind - memory - truth - thought - symbol - truth* and etc. will help to solve the problem. In general, *the model system* is a human value, through which it is possible to determine *the cognitive world of the word, the system of national thinking (mental)*. A person's cognitive world is reflected in his thinking, and the main sign of that action is his language. The first way to recognize the structure of the language system, the nature of the national language is to analyze the language symbols, their constituent units, their content and personality on the basis of the language rules, the second way to consider *real life, thinking, cognitive interaction*. In this sense, "*symbol-meaning- the significance* " refers to the cumulative form of content, giving the original conceptual meaning of the words in the word chain "*symbol-image-concept*".

In the humanities, this concept refers to the abstract scheme of known images or reality. While V. Humboldt emphasized that the main role is played by the national spirit, which covers all areas of human nature and cognition of language [3]. V.I.Karasik states that "the model as an investigative construct of reality represents its own working tool for studying the essence of the considered phenomenon"[4,6].

Cognitive model describes the process of categorization in native language. The cognitive model should be based on the following requirements: in relation to a person's perception and social experience, based directly on the conceptual system. In this regard, it is necessary to understand that *thought* is figurative, metaphorical, metonymic and "mental imagery".

Modeling is one of the main methods used in semantic research of cognitive linguistics. E.G.Belyaevskaya said: "In particular, it is considered promising to study the principles of modeling polysemy, since this will allow not only to record linguistic facts, but also to reveal causal relationships that explain why a given language is characterized by a certain designation system and a form of expression of thoughts"[5]. It is clear that the reasoning of the system inherent in that language and the form of expression of that idea

Linguistic description of the image of the universe

The main concepts of cognitive linguistics are "*image of the universe*", "*linguistic image of the universe*" and "*cognitive model or model of the universe*". In scientific works, *the image of the universe* (picture of the world) is often used instead of the *linguistic image of the universe* (linguistic picture of the world). In essence, these two concepts have two meanings. The term *linguistic image of the universe* was used in the field of philosophy and logic by L.Wittgenstein. And L.Weisgerber, who introduced it to anthropology, semiotics and linguistics, calls it the "*linguistic structure of the universe*" (linguistic creation) [6, 445]. The linguistic structure of the universe is interpreted as a *spiritual force* directed to action in language, in which the transformation of the universe is carried out through linguistic unity. T.A.Zolotova said "a person is a central figure of language and as a person who speaks, and as the main person of the world, about whom he speaks" [7, 112]. B.Kasym said: "The image of the world is the main part of the concept that reflects the way of life, the peculiarities of man. The image of the world is one of the fundamental concepts that represent the life of mankind, its relationship with the world, the important conditions of life. The image of the world is a whole concept of the world.

The image of the world has the following functions:

- ♦ the function of naming the natural and artificial processes and patterns, relationships and situations of various subjects and objects;
- ♦ categorization of the results of non-linguistic realities;
- ♦ function of the direction of non-linguistic reality;
- ♦ the function of identification of known cultures of the subject and objects, etc.

Thus, *the image of the world* is to accumulate and organize knowledge about reality. **The national linguistic image of the world** reflects the main components and features of the world image in the language (at all levels), *the recognition of the world, the world model* and the ways of expression in units that reflect the national identity of that nation:

1) conceptual component; 2) constructive values, 3) figurative; 4) cultural and mental; 5) linguistic, they reflect the main components and features of the world image [8, 111-117].

Linguistic content is the basis of L.Weisgerber's theory. It is the result of human experience. W.von Humboldt's concept of perception of the linguistic world is considered by L.Weisgerber in two ways: 1. **The intermediate world and the linguistic image of the universe** (creation of the universe by means of language).

Intermediate world

According to Weisgerber, it represents a statistical (quantitative) measure of language activity that determines the perception of reality in a person. The distance is between *the subject* who knows the universe and *the object* of reality. This concept is directly related to the model of the universe or the cognitive model, which is an important concept of the intermediate world category of cognitive science and artificial intelligence. The model of the universe has a *conceptual meaning*. In one form or another (frame, script, semantic field, etc.) it attaches to the subject's notions of reality, real facts, conceptual knowledge of events [6,457]. **The image of the universe, the linguistic image of the universe and the model of the relationship of human consciousness.** To understand the cognitive, logical meaning of the linguistic image of the universe, as well as the theme of the linguistic image of the world is considered in the scientific works of E.S.Kubryakova, V.A.Maslova, E.S.Yakovleva in the linguocultural nature.

The theoretical works of linguists such as Yu. Stepanov, Yu.N.Karaulov, N.D.Arutyunov and V.N.Telia on this topic reflect various features of the linguistic image of the universe. In considering this issue, they rely on language and culture. Theories about the basis of the relationship between culture and language, based on scientific findings, are consistent with the principle of "the traces of ethnic worldview are preserved in the vernacular", which formed the basis of the theory of linguistic probability of E. Sepir and Wharf.

According to the classification of I.V.Chermisina, the linguistic image of the universe is divided into *universal* and *idioethnic* image of the universe [9]. Language has a special place in the creation of the image of the universe. It comes from the depths of human being, and language in general is a creative expression. Although people use the language unconsciously without knowing how it is created, in the use of each language for its own needs, the consumer chooses and uses it. In order to reveal the idioethnic nature of the linguistic image of the universe (***the national linguistic image of the world***), it is necessary to recognize the essence of spiritual content, a special collective approach to the universe fixed in a specific language, the logical connection of the first name. The linguistic truth must be seen with a special ethnic identity. The acquisition of linguistic content does not mean the acquisition of the essence of linguistic features, but the acquisition of a deep cognitive category based on the national view of the world and the functioning of the language system.

Linguistic content has a special content on a cognitive basis as both the core and the intermediate driving force of the transition from one base to another. The *meaning* here is a complex semantic unit, not a single concept. It is a *meaning* that can define any linguistic unit (*word, phrase, sentence, discourse*) and is reflected as a semantic field. Without it, the level of concept cannot rise to cognitive content. The unity of meanings, connections, all the properties of the organization organize the concept at a certain level of interaction. The core of *meaning* (*semantics*) is a prototype. *The internal content* (core) should be explained in relation to the concept. G.G.Gizdatov explains the prototype as a typical image, and the concept as a unit of knowledge, thinking about the object, and gives a schematic example: [10, 17]. If a **prototype** is the basis for creating meaning, then **meaning** is the basis for creating a concept. Here it is observed that the *internal form* or *linguistic content* (*core*) is both the core and the intermediate link between the *prototype* - *the meaning* - *the concept*. It also tells about its implicitness.

Formation of associative fields of speech verbs

The main purpose of conceptual analysis is to create a model of knowledge about the universe and to explain the linguistic image of the universe. Linguistic knowledge of each nation changes depending on the complexity of life experience, how and what they went through. Association is a connection between phenomena and objects based on personal, subjective human experience. Its peculiarity is that it is a momentary reflection of independent thinking, although it is based on human experience. The association allows to determine the nature of the representative of a particular nation, the content of subjective and situational knowledge and the impact of social phenomena.

Experience and results

Speech verbs. Verbs of communication (Verbs of the message)

Speech verbs are lexical units used to denote the various processes of human speech. Verbs of speech, like verbs in other groups, occupy a large place in the semantic system of verbs with semantic corruption. From the semantic point of view: *aitu*-to say, *deu*-to say, *angimelesu*- to talk, *söileu*- to speak, *tildesu*- to communicate, *kenesu*- to consult, *shaqyru*- to call, *daustau*- to voice, *mundalau*- to say, etc. all these belong to the group of verbs related to speech. All verbs as a part of speech verb are related to the meaning of conveying certain information to another person. Verbs denoting speech-related movements are used interchangeably. This is one of the most widely used groups in the Kazakh language, as well as in all Turkic languages. In addition, verbs related to speech are a separate group of great importance not only in theory but also in practice.

Speech verbs are one of the most widely used semantic groups of the Kazakh language. Speech verbs that appear in common Turkic languages serve to denote the speech process. Their numerical composition could not be stable, because the speech process is a complex, diverse phenomenon, which can be perceived in different ways (acoustic, physiological, emotional, logical). However, in terms of terminology, there are differences in the definition of verbs of this group. They are divided into *speech verbs*, *verbs of speech action* and *speech terms*.

In recent years, Kazakh linguists have paid much attention to the study of verb semantics, which is a leading part of speech. The description of the verb plays an important role in knowing and learning the lexical system of the Kazakh language. Because the features of grammatical structure are determined primarily by the categorical features of these groups of words. There were several directions in the study of this leading part of speech.

The semantic structure of basic root verbs is a group that requires special analysis. They are basically one and two syllables. The following verbs can be attributed to it. In his scientific work as "Verb-nominal correlation of verbal roots in Turkic languages" E.Z. Kazhybekov considered the problem of syncretism in root words and he studied the one-syllable root words common to the Turkic languages in the historical-comparative method: * *ajt* / *at* - to speak, to call - call, cry, appeal, name; *til* - talk - language. etc. The scientist noted that these roots are a common phenomenon in the Turkic languages, as well as the common Altai syncretic roots [11, 129]. E.Z. Kazhybekov proved the changes in the composition and meaning of many single-syllable root words by comparing them with the dead roots preserved in the language of written monuments and words in modern Turkic languages.

Bös-kidding, de-say, ait-speak

For example, from Abai's verse:

"When educated people *speak*, They gallop like a racehorse, Others bow their heads, Of course ...

Probably the elder from one side: Shouted at the herdsmen to *return* the cattle (Abai, p. 1, 71).

Emotional words that describe the process of "speaking"

The word has great power, it is a tool used to express thoughts. It is possible to use different verbs related to "speaking" when communicating with others. This is a clear evidence of the rich vocabulary of the Kazakh language. "Speech action as an object and subject of cognitive modeling" the vision of the phenomenology of speech action as an explanatory force for comprehending the cognitive aspects of modeling the linguistic picture of the world, linguistic consciousness ... "[12, 205].

However each word has its own place of use, its own peculiarities. All the given words are verbs around speech, utterance, sound production. But they have their own functions and places of application. There are also some semantic differences. For example, "*aighaila-shout*" and "*sybyrla-whisper*" seem to be completely opposite concepts. However, it is also the essence of speech. And in verbs such as "*mylzhhynda-mouse*", "*lepir-gabble*", "*mingirle-mutter*" there is a close connection. The meanings appear in the text. Each word summarizes the concept of "speech". The breadth of the meaning of the word, the field of application is diverse.

In terms of the semantic nature of the verb, any of them in terms of meaning means action, approach, attempt, affair, condition. Although linguistic knowledge of the world, culture and man is interpreted in some way, the basis of the word retains its originality at the hierarchical level:

5. CONCEPTUALIZATION

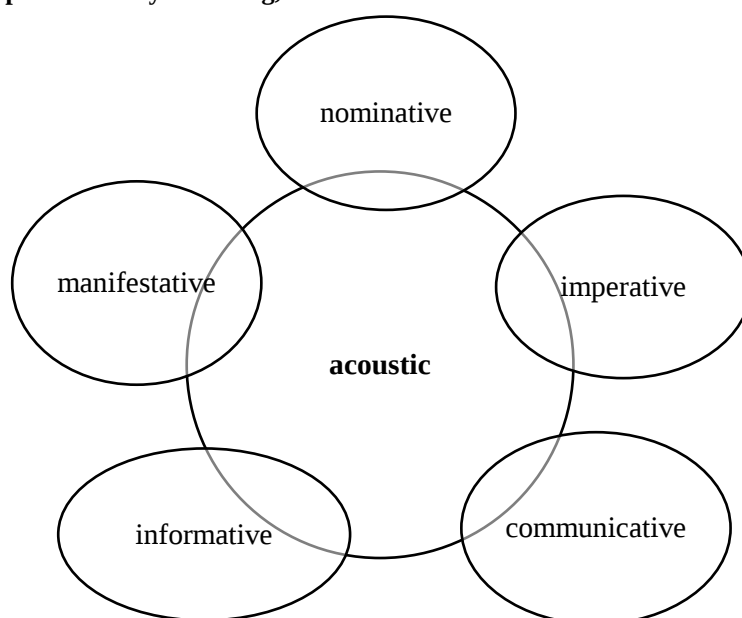
4. EXPLANATION

3. IDENTIFICATION

2. SYSTEMATIZATION

1. APPROVAL (FICTION)

System bases of speech activity. Drawing, 1



Speech verbs: In Kazakh: *de-*; In Azerbaijan, In Gagauz. *de ~*; In Turkish, *day-*; etc. This verb occurs in the language of ancient monuments in the form **TE** - // **TI**-, which means: 1. *to speak, to say*; bu oğul ne **ter** – what does this boy say? (MK174). 2. *to call, to name*; 3. *to count, to believe, to think*; 4. in service meaning: a) enters the direct speech; b) acts in the role of conjunctions *what, that*; 5. serviceverb: **tep aj-, tepte-** [DTS, 545]. The establishment of communication, its pragmatic aspect depends on the perception and understanding of the listener. The power of language is determined by the actions of the listener. This is due to the fact that there are established norms of communication between speakers. **Speech activity**, interpersonal communication takes place in certain situations in the context of speech, place, time interval...

The speech situation is contained in the content of the conversation through the purpose of the speaker. The presentation of objective truth in the sentence proposition depends on the knowledge base of the speaker and the listener, the relationship and the type of purpose of speech.

Speech verbs

Like verbs in other semantic groups, "speechverbs" occupy a larger place in the semantic system with a sequence of meanings. In Kazakh verbs: *aitu-to talk, soileu-to speak, deu-to say, angimelesu- to talk, kenesu-to consult, tildesu- to communicate, shaqyru- to call, mundalau- to mourn, dauystau- to voice*, etc. According to the semantics these words belong to the group of verbs related to speech. A group that is widely used in all Turkic and Kazakh languages and has its own meanings. Verbs related to "speech" are distinguished by their semantics from general verbs and are divided into several semantic groups.

It is said that the semantic grouping of speech verbs has been studied more than other groups. For example, N.K. Dmitriev, N.Z. Gajieva, A.A. Koklyanova, G. Kuliev, A. Abylkayev studied it as an object of study. These authors revealed the etymology of the words related to the verb "speech" and their use in the Turkic languages, their peculiarities, semantics.

Turkologists N.K. Dmitriev [13, 132-201], N.A. Baskakov identified lexical and semantic groups of verbs and described their role in the word-formation process [14, 352-387].

The verbs "Speech" were in the spotlight of Russian linguists and scholars of Turkic studies. N.K. Dmitriev, who gave an initial description of the semantic classification of verbs in Turkic studies, he divides verbs in Bashkir language into four semantic groups: movement, action, speech and thought [13].

N.Z. Gajieva and A.A. Koklyanova [15] in their scientific work divided the synonymous verbs related to "speech" into two subgroups. The authors classify the first group of root verbs that belong to the real "speech". There are not many verbs. They are only: *ait-say, de-say, soile-speak*.

M.D. Chertykova states: "Consideration of semantic features and systemic relations in the lexicon is more relevant to the example of the verb, which is due to its complexity, significance, central role in the sentence. Vocabulary is a complex structural-organized system, multifaceted and at the same time a whole object, manifested in the form of such lexical units, as a field, lexico-semantic group. Human speech represents its own psycholinguistic process, the form of existence of human language. By means of speech the subject conveys their thoughts, emotions, perceptions surrounding the action. ... They denote the important side of human activity is this speech act, characterizing its various aspects" [16, 249].

The second group includes verbs that are differentiated in the "speech act". There are more verbs in this group and most of them are used actively. Another feature is the expression of a real speech act. One of them is active and the other is passive. For example, the verbs "*aitu-tell*", "*soileu-speak*" and "*deu-say*" are often used actively. This difference is observed in their combination with other words (valence). In addition to "*aitu-saying*", "*soileu-speaking*", "*deu-expressing an opinion*", it is used in conjunction with the vast majority of nouns related to it. Composing compound verbs (compound verb) as '*salemaitty-said hello*', '*otirikaitty-lied*', '*rahmetaitty-said thank you*', '*aqylaitty-said advice*', '*konilaitty-said condolence*', '*angimeaitty-told a story*', '*aitypberu-told*', '*sozaitty-said a word*' and etc., they mean a certain idea. The verb "*soile-speak*" has little ability to combine with other words, the verb "*soileu-speak*" does not always combine with any words. The words "*angimesoile-talk*", "*aqylsoile-speak wisely*" are not be used. On the other hand "*soz-word*" combines to form a complex structure, such as "*sozsoileidi-speak words*" and represents the state of narration.

Furthermore, the verbs "*aitu-to tell*" - "*söileu-to speak*" - "*deu-to say*" are semantically close and mutually exclusive. However, it is well-known that one does not always replace the other, and the other does not always perform the function of the other. This can be seen from the ability to combine these words with other words, whether they are active or passive.

If the verb "*Ait-say*" is used regardless of the actual presence of the listener, the verb "*söile-speak*" requires the actual presence of both the speaker and the listener. For example, when you say "*Sabyrga ait-tell Sabyr*", Sabyr does not have to be there when you speak. And when we say "*Sabyrga söiledi-spoke to Sabyr*", Sabyr must be there.

The verb "*Söile - speak*" refers to both the individual and the public, and the verb "*ait - say*" refers to a way of communicating to the public in accordance with a certain stylistic requirement. "*Ait-say*" also refers to a long speech process that gives the meaning of the verb "*soile-speak*". For example, "*aityp ber-tell us*", "*aityp otyr-has told*", "*aityp tur - to be telling*" etc. It is also known to mean "*habar beru-report*", "*malimdeu-declaration*",

"eskertu-warning", "zhariyalau-publication". Another verb that is very similar in meaning and usage is the verb "soileu-speak". It is used in all Turkic languages. For example, there is a complex structure called "soilep ketti-speaking", in which it is not known how long he has been speaking, but it shows that there is a long process and fast action. And the words "angimelesu-conversation", "tildesu-talk", "aitysu-to argue", "til qatysu-to talk" are verbs derived from the root "soilesu-conversation", which means the conversation of two or more people.

Table -1

Semantic field	Meanings
söile	Verbal expression of ideas, telling
söilestir	ethno. The bride's sisters-in-law are a gift from the groom to meet and talk to the bride.
bajylida	1. to speak loudly, to shout. <i>A roaring bitter voice.</i> 2. boiling noisily. Boiling yellow samovar has come.
baj-baj: baj-bajetti	a) Fighting and whistling; b) barked as a dog.
Bajalaqta	To shout. <i>The old woman shouted and said something.</i>
Bajalangqaqty	sighed.

bıldıraqta	Whispering without saying a word. <i>I was <u>confused</u> by the Russian language I knew (S. Mukanov).</i>
şıldirle	<u>murmur speech</u> . What are you murmuring? (D. Abilev).
şıldirle	Scattering, squeaking. <i>He <u>speaks fluently</u> in the habit of a sluggard (K. Zhumadilov).</i>
ızında	Whistling sound, buzzing as a bee. <i>The bee <u>hums</u> and repeatedly hits his forehead on the windowpane (Babakov).</i>
jeki	To scold someone. <i>He <u>scolded</u> someone.</i>
jekir	Shouting louder at someone, scolding. <i>The father <u>scolded</u> his son.</i>
ayğayla	To shout out loud.
ayğaylap-uyğaylap	Noise, swelling
sıburla	Speak softly without making others hear.
qañq-qañq: qañq-qañqetti	croaking sound, croaking like a goose.
qañqılida	1. The squeaking of a dog and a bird. <i>The dog <u>barked</u>.</i> 2. Variable meaning. Kazymyr is a person who talks a lot and gets upset. Do not <u>squeak</u> , sit quietly.
zarla-	1. Gossiping, slandering, mourning. <i>He <u>complained</u> day and night. Did not go to the spacious palace (Er Saiyn).</i> 2. Crying in grief; moan. <i>Dark clouds cover the moon, I cry and I <u>complain</u> (Magzhan).</i>
mıjında, mıñgirle	Whispering something inaudibly, not to say clearly, muttering. <i>He <u>muttered</u> something.</i>
Lepir	1. fluent speech. <i>He <u>spoke</u> of his heroism.</i> 2. Variable meaning. Exaggeration. <i>His <u>good mood</u> was calm.</i>

Scientists are guided by *semantic criteria* in the *classification* of verbs "speech". There are three main semantic groups that characterize the classification of the verb "speech":

- 1) the process of speech
- 2) sound of speech
- 3) the content of speech.

Speech verbs cover the main part of the lexical layer. In general, figurative words are semantically similar to imitation words and emotionally-expressive vocabulary. The meaning of a word also changes as semantic verbs change. Usually there are lexemes in which verbs express the action in a neutral way, as well as the effect of that action. Along with the original meaning of the word, it has an additional meaning, even if it is negative. An additional meaning that makes the **word figurative**. The imagery of the word has not only its expressiveness, but also *imagery, fascination and elegance*.

For example: "ökirw - bozdaw"-*"scream - cry"*, "kökw - müljüñdaw"- *"kidding -murmur"*, "tüksiyu, küñküldew - müljüñdaw - müljüñdaw"-to murmur, "baqırw - bajıldaw - oybaylaw - attañdaw - ayqaylaw - şıñğırlaw"-to shout, "sılqıldaw - jarqıldaw - jümüñdaw - irjaqtaw"- to smile, "qılmiñdaw, qayqaqtaw, şayqaqtaw, añqiyu, qıñqıldaw, tarsıldaw, gürsıldew,etc.It is important to be able to use words in a figurative sense when expressing a certain idea.

Figurative is an impressive, figurative representation of a certain object or phenomenon in the mind, created with the help of expressive, artistic methods of language. There are also synonymous verbs related to speech, which are semantically close, but differ in the degree of emotional color. For example: In Kazakh: «Kümiljw-miñgirlew-miñqıldaw-to rumble", "mıljw-tantw-kökw-ottaw-bılşıldaw» - to gabble"are semantic fields related to the verb speech. The general meaning of the verbs "Kümiljw- miñgirlew-miñqıldaw"-to rumble"is to speak in an inaudible way, slowly lowering the sound, and they are individually "miñgirlew, mılğırlaw"-*"to murmur"* to lower the voice, "kümiljw, müljüñdaw, miñgirlew"-to murmur"means mumbling through the nose without speaking clearly or openly. Here "kümiljw"-to murmur" is a neutral word, and the verbs "miñgirlew, müljüñdaw"-to murmur" are figurative words with an emotionally negative meaning. "Soileu, aitu" - to say, to speak" is the literary equivalent of the simple word, and their semantic field is the verbs "müljüñdaw, tantw, kökw, ottaw"- to gabble. It develops the content by accurately conveying the idea through the semantics of "külimjw, miñgerlew, küñkildew"-*"to smile, to mutter, to murmur"*, "aitu- to say", "soileu- to speak", which gives the verbs an expressive and emotional tone. From this we can conclude that speech verbs are a group of verbs that have a semantic meaning and need to be solved cognitively, which has been widely used in many Turkic languages since ancient times.

Conclusion

The main feature of the national identity was determined by the role of the lexicon of verbs in the language system by the function of the roots used as the main basis for its formation.

A) Denotative and signifiable meanings that form the basis of symbolic meaning.

B) The size and content of the nominative sign, the structure and meaning:

from the semantic structure of the word;

from the field of peripheral nucleus.

In this regard, the basic concepts that embody the values of the national worldview are reflected in the verb "soile- to speak".

They:

1. Speech verbs differ from other verbs by the complexity of their semantic structure, lexical and semantic diversity, richness of functional activities.

2. Verbs common to Turkic languages are the basis of the root vocabulary.

3. Figurativeness of verbs: expressive, figurative presentation of an event or action in words. The main feature of the model of thinking inherent in the Kazakh nation is the visualization of figurative verbs through the establishment of associative connections, conveying them through the influence on the world of human emotions [17].

4. In the analysis of the semantics of the verb, scientific findings allow to reveal the semantic structure of the verb "soilew"- "speech", to determine the field of word-formation root words from it. This allows us to determine the peculiarities of the worldview of the nation through the knowledge of the people, depending on the semantics of the verb.

5. Human experience, interaction are the processes that develop knowledge, accumulate knowledge. The content of the verb depends on the semantic group, depending on the area of use of language units that convey specific patterns of thinking inherent in the national mentality.

The cognitive model of the verb "soilew"- "speech"is preserved in human cognition as a sign of action that took place in real life. It is a real process that has taken place. Human cognition recognizes the process that takes place. Identifies it with the information it already has. The next human cognition compares it with the information it already has, evaluates the action in terms of national values (good, bad). Explaining the semantic field and the function of the verb in speech in connection with the cognitive processes in human cognition allows to reconstruct the word-formation processes in its subsystem.

In the systematization of any linguistic units, especially in the analysis of linguistic knowledge of the nation in the labeling of the world around it is not considered in depth. Its scientific substantiation, as well as the consideration of the manifestations and ways of language at different levels, together with its features, allow to reveal the nature of verb units.

References

Balasagun Zh. QuttyBilik. Rukhnama - Pavlodar: ECO, 2003. - 208 p.

Maslova V.A. Cognitive linguistics: textbook. 3rd ed. - Minsk: TetraSystems,2008. - 272 p.

- Humboldt V. Selected works on linguistics / V. von Humboldt [trans. with it .; total ed. G.V. Ramishvili; after A.V. Gulygi and V.A. Zvegintseva]. - Moscow: OJSC IG "Progress", 2000. -400 p.
- Karasik V.I. The language matrix of culture. - Moscow: Gnosis, 2013. -320 p.
- Belyaevskaya E.G. On the problem of modeling polysemy (interlingual correspondences as the basis for studying the principles of forming the semantic structure of a word) // Bulletin of the Moscow State Linguistic University. 2008. No. 544. - 14-22 p.
- Weisgerber Johan Leo. Native language and the formation of the spirit / Translated from German, introductory article and commentary by O.A. Radchenko. Ed. 2nd, correction and addition. - Moscow: Editorial URSS, 2004. -- 232 p. (History of linguophilosophical thought)
- Zolotova T.A. Communicative aspects of Russian syntax. - Moscow: Nauka, 1982. -368 p.
- Kassym B., Mamadiyarova N. Semantic nature of mental verbs in the Kazakh language.// Bulletin of the Kazakh National Pedagogical University named after Abai. Philological Sciences Series, №2 (68) 2019. Scientific Journal. - Almaty, 2019. - pp. 111-117.
- Cheremisina N.V. Language pictures of the world and their semantic interaction in a literary text // Materials of the International scientific-practical. conf. – Moscow: MGPU, 2002. –12–23 p.
- Gizdatov G. Cognitive models in speech activity. - Almaty: Gylym, 1997. - 176 p.
- Kazhibekov E. Verb-nominal correlation of verbal roots in Turkic languages. - Alma-Ata: Nauka, 1986. - 272 p.
- Antonova S.M. Speaking verbs are a dynamic model of the linguistic picture of the world: the experience of cognitive interpretation. Monograph. - Grodno: GrSU, 2003. -519 p.
- Dmitriev N.K. Grammar of the Bashkir language / N.K.Dmitriev. - M., L., Baku: Publishing house of the Academy of Sciences of the Azerbaijan Republic, 1998. - 364p.
- Baskakov N.A. Karakalpak language. – Moscow: Publishing house of the Academy of Sciences of the USSR, 1952.II. - 544 p.
- Gadzhieva N.Z., Koklyanova A.A. Verbs of speech in Turkic languages. // Historical development of the vocabulary of the Turkic languages. - Moscow: 1961 - 322-460 p.
- Chertykova M.D. Verbs with the meaning of mental activity in the Khakass language (system-semantic aspect): Manuscript diss. ... doc. philol. sciences. - Abakan, 2016. - 500 p.
- Kasym B.K. Development of complex nomenclature: cognitive-discursive principle (Research in Kaz.). - Almaty: Volkova A.V., 2010. - 383 p.

Author Information

Suambekova Gulbanu

PhD Doctoral candidate of the AbaiKazakh National Pedagogical University
Almaty / Kazakhstan

Kassym Balkiya

Professor of the AbaiKazakh National Pedagogical University,
Doctor of Philology, Almaty / Kazakhstan
