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Article

A. Salkynbay*Al-Farabi Kazakh National University**Almaty, Kazakhstan**(E-mail: asalkbek@gmail.com)***A. Baytursynuly's teachings – the linguo-cultural foundation**

Abstract. This article examines Akhmet Baitursynuly's views on the nature of language, the art of speech, and the cognitive structure of human consciousness from the perspective of contemporary cognitive linguistics. The study analyzes the concepts of "reason," "imagination," and "emotion" proposed by the scholar as the fundamental components of human cognition and reveals their significance in explaining the psychological and cognitive foundations of linguistic knowledge. Particular attention is paid to the interrelation between language and culture, as well as to the role of language in preserving and shaping national identity, worldview, and cultural values. The article demonstrates that Baitursynuly provided a profound interpretation of the relationship between language, thought, and consciousness. Furthermore, such notions as perception, figurative representation, and mental retention are examined in relation to modern cognitive-linguistic processes, including conceptualization, metaphorization, information processing, and evaluation. The paper also discusses the scholar's ideas concerning verbal art, authorial style, linguistic norms, and the principle of "speech law" (*lebiz zany*), emphasizing their theoretical relevance for contemporary linguistic research. The findings suggest that Baitursynuly's scholarly heritage constitutes one of the intellectual foundations of cognitive linguistics in Kazakh linguistics, while his language-based conception of cognition remains highly relevant to modern linguistic studies.

Keywords: A. Baitursynuly, cognitive linguistics, language and consciousness, linguistic cognition, reason, imagination, emotion, verbal art, worldview, authorial style

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Introduction

Language and culture exist in an inseparable relationship, with language serving as the principal and indispensable component of culture. It functions as the primary and decisive marker of a nation and serves as a powerful social instrument that preserves culture, traditions, and the collective consciousness of a community. In this way, language shapes a unified worldview. Consequently, language and culture cannot be separated. Their relationship can be understood from two perspectives:

1. Language as a preserver of culture;
2. Language as a creator of culture.

Materials and methods

The language of every nation performs the essential function of preserving its indigenous culture and maintaining its national identity, worldview, and values. Through this function, the national language protects itself from the influence of other cultures and languages.

| The Integrative Function of Language for the Nation | The Preservative Function of Language |
|---|--|
| Unites the nation | Protects against the influence of foreign languages and cultures |
| Fosters national unity | Defines the boundaries of the linguistic community |
| Inspires national spirit | Preserves language and traditions |
| Forms the foundation of a national worldview | Ensures the intergenerational transmission of heritage |
| Constitutes the essence of a nation | Preserves national culture |
| Provides the foundation for national knowledge and competence and systematises them | Preserves national values |
| Language is the collective self of a nation | Preserves the national worldview |

A. Baitursynuly was among the first scholars to examine the interrelation between language and culture, as well as the linguistic representation of a people's worldview and spiritual values. His statement that "the function of language is to serve the expression of what the mind perceives, what the imagination suggests, and what the heart senses" reflects a profound understanding of the relationship between language and speech. In this formulation, language serves as a means of expression, while linguistic units constitute the primary material of speech. These units function as instruments through which a person conveys "what the mind perceives", "what the imagination suggests", and "what the heart senses". The Kazakh word *añǵaru* ("to realise", "to perceive") is semantically related to *añǵarmaq* ("to discern"), while the word *añ* in Uzbek denotes "consciousness". Similarly, the notion of gesture implies indication, suggestion, or indirect expression, whereas the expression "to commit to memory" denotes the act of remembering and preserving something from oblivion.

A closer reading shows that Akhmet Baitursynuly arrived at scientific conclusions that were considerably deeper than many of the ideas articulated in the scholarly works of his contemporaries. In his view, speech is not merely a reflection of thought; it also contains reasoning that has reached the mind, ideas imprinted upon consciousness, and meanings grasped through figurative expression, gesture, and memory. According to the scholar, "the art of words rests on three foundations of human consciousness: 1) intellect; 2) imagination; and 3) heart."

Literature review

The work of the mind consists in perception, that is, in understanding and recognising the nature of things and engaging in rational thought. The work of the imagination is suggestion: it compares the objects of thought with the appearance or form of familiar things, represents them, visualises them, and thinks in images. The work of the heart lies in synthesis and analysis. The function of language, therefore, is to express what the mind perceives, what the imagination suggests, and what the heart synthesises. We regard A. Baitursynuly's distinction between mind, imagination, and heart as a triadic structure that organises a person's cognitive world and forms the basis of linguistic cognition. Intellect, imagination, and emotion are fundamental concepts that define the cognitive essence of the human mind. Since the art of language is the primary means through which human thought is externalised, it cannot be considered in isolation from the mind.

Literature is the art of language, while language is the linguistic representation of the world as depicted in the mind. It is therefore logical to consider these concepts together as

complex and interrelated phenomena. A. Baitursynuly examines literature in close connection with language and thought. By identifying intellect, imagination, and emotion as the three foundations of human consciousness, and by treating them as objects of psychological inquiry, the scholar accurately defines the cognitive structure of speech and thought. In doing so, he outlines a model of the human worldview and lays the foundations for the development of national psychological anthropology. Baitursynuly derives this model from the cultural and psychological consciousness of the Kazakh people and presents it through national conceptual categories. "Mind" may be understood as a cognitive state. Particular attention should be paid to Baitursynuly's explanation: "The work of the mind is perception, that is, understanding and recognising the nature of things and thinking rationally." This refers to the perception, observation, and study of objects and phenomena as they exist in reality.

Modern cognitive linguistics is recognised as an interdisciplinary scientific paradigm that examines the complex relationships between linguistic systems and cognitive processes. This branch of linguistics considers words and linguistic structures as representations of human thought, perception, and the surrounding world. Human beings perceive the world through the mind, understand the "nature of things" through reason, recognise them through intellect, and think about them rationally. The purpose of cognitive linguistics is to study how reality is perceived, classified, systematised, and explained. This, too, belongs to the work of the mind.

A. Baitursynuly, being well acquainted with the major intellectual currents of his time, studied his native language in accordance with its intrinsic nature and with distinctive scientific reasoning. He sought to explain its essence through Kazakh conceptual categories. In this context, terms such as "intellect", "imagination", "mind", "perception", "allusion", and "conception" function as linguo-psychological categories.

Baitursynuly argued that national knowledge is accumulated through understanding, recognition, and rational thought; developed through imagination by "likening, representing, and conceptualising things in the mind in relation to the form and image of familiar objects"; and further refined through conclusion, analysis, evaluation, and systematisation. He explains these processes as the basis of cognition in consciousness and concludes that "the function of language is to express what intellect perceives, what imagination alludes to, and what the mind conceives".

In other words, language encodes the information perceived by the mind. This process is fundamental, logical, and reasoned. It gives rise to the national language system, since language is recognised as a manifestation of national thought and national being. It also constitutes the basis of the national worldview. In our view, Akhmet Baitursynuly defined the philosophical dimension of language, analysed the relationship between language and thought, and examined the connection between language and consciousness. His definition is therefore logical, analytical, and cognitive in nature. Such scientific analysis represents a profound study of the interrelationship between linguistic activity and the system of thought.

Baitursynuly was among the first to draw the well-founded conclusion that language is not merely a means of communication, but the primary means through which human beings comprehend the world through reason, imagination, and emotion. The central cognitive principle established by Akhmet may be formulated as follows: speech is directly dependent on human cognitive structures, including thinking, imagination, perception, and emotional evaluation.

The term "Cognitive Grammar" first appeared in 1975 in the article "Introduction to Cognitive Grammar" by G. Lakoff and H. Thompson. The concept of cognitive grammar, which emerged in the United States and within English-language linguistics, subsequently became widely used in international linguistic scholarship. In 1987, the first volume of R. Langacker's *Foundations of Cognitive Grammar* was published, followed by the second volume in 1991. The same period also saw the publication of G. Lakoff's *Women, Fire, and Dangerous Things*

and M. Johnson's *The Body in the Mind*. The works of L. Talmy, C. Fillmore, and W. Chafe in the 1980s marked a significant turning point in the development of cognitive grammar. Later, important studies were produced by G. Lakoff, R. Langacker, T. van Dijk in the Netherlands, J. Haiman in Canada, and other scholars.

By the mid-1990s, cognitive linguistics had also developed actively in Europe. Among the significant publications of this period were F. Ungerer and H.-J. Schmid's *An Introduction to Cognitive Linguistics* (1996) and B. Heine's *Cognitive Foundations of Grammar* (1997). In Russian scholarship, the development of cognitive studies was supported by Russian translations of T. Winograd's *Understanding Natural Language* (1976) and R. Schank et al.'s *Conceptual Information Processing* (1980), as well as by the collection *New in Foreign Linguistics*, Volume XII, devoted to the cognitive aspects of language and edited under the direction of V.A. Zvegintsev in 1988. In 1995, the translated collection *Language and Intelligence* was also published. The works of N.D. Arutyunova, E.S. Kubryakova, Yu.S. Stepanov, I.A. Sternin, V.N. Telia, and other scholars made a substantial contribution to the development of Russian cognitive science.

Results and discussions

In order to understand Akhmet Baitursynuly's mastery of language, it is important to recognise his formulation of the "three foundations of human consciousness" – namely, 1) intellect, 2) imagination, and 3) emotion – as one of his major scientific innovations from the perspective of cognitive studies. The scholar describes "the work of imagination" as comparison or simile: that is, the process of likening an object of thought to the image of a familiar object and of thinking descriptively.

This interpretation clearly reveals the role of imagination in recognising the cognitive significance of conceptual metaphor and metonymy in cognitive linguistics. It also precisely identifies the special importance of imagination in the formation of figurative meaning. Metaphor is not merely an artistic device; it is also a cognitive operation that enables human beings to understand abstract concepts. The mechanism through which this identification takes place is imagination.

When Baitursynuly writes of "simile, that is, likening things in thought to the form or image of known objects, representing them, and thinking descriptively", he refers to the mental pattern through which figurative meanings are formed in order to denote, conceptualise, and signify an idea in thought. A. Baitursynuly explains the work of the heart as "sensation and selection". This may be understood as referring to memory, feeling, evaluation, and subjective experience. We assume that the processes of remembering, retaining, selecting, systematising, and analysing information perceived by the mind correspond to what Akhmet describes as the "work of the heart". This idea may also be compared with such areas of modern cognitive linguistics as emotive concepts, frames, and evaluative semantics. It is evident that the linguistic image of the world is perceived not only through the intellect, but also through emotion. As suggested by the saying, "Is the mind faster than the sky?", information apprehended by the mind is also recognised by the heart, thereby forming emotionally meaningful concepts. For example, cultural concepts such as "kindness", "cruelty", "goodness", "evil", "justice", "injustice", "feeling", "faith", "hope", "reason", "honesty", "heart", "native land", and *atameken* are cognitive concepts grounded in human emotional experience. From this perspective, A. Baitursynuly concludes that "the function of language is to express what the mind perceives, what the imagination suggests, and what the heart feels".

Thus, the national teacher considers language within a cognitive framework and describes it in terms that correspond closely to the central postulates of cognitive linguistics. Language is a manifestation of knowledge that is "able to express"; that is, it designates, marks, and represents a concept perceived by the mind through thought, suggested by the imagination,

internalised by the heart, and retained in consciousness. This is how A. Baitursynuly understands the nature of language.

Modern cognitive linguistics interprets language as a tool for processing information, a representation of conceptual structures, and a mechanism for expressing the results of cognition. Baitursynuly's scientific approach is consistent with this understanding. The three foundations identified in his work correspond to the fundamental categories of modern cognitive linguistics. By linking the complex structure of human consciousness – namely, mind, imagination, and emotion – with language, the scholar establishes a national basis for the cognitive approach to linguistic analysis.

Mind constitutes the basis of logical cognition and determines the conceptual systems through which concepts are organised. Imagination forms the core of figurative thinking and cognitive modelling; it is the sphere in which metaphorical meanings are created. Emotion, in turn, is associated with memory, evaluation, and the affective processing of information. Together, this triad determines the function of language.

Baitursynuly's scientific ideas clearly and accurately describe the cognitive nature of language from the perspective of the Kazakh worldview. Having deeply examined the primary function of language, its connection with thought, and its inner nature, the scholar emphasises that language is a means of revealing the human inner world. The potential of language is vast and accessible to many; however, as Baitursynuly notes, "there are few people who know how to use it". Therefore, the power of language and its capacity to function as an instrument depend on human ability.

The author reveals not only the communicative essence of language, but also its cognitive and aesthetic dimensions. Language creates images of thought and feeling. The accurate expression of thought requires particular skill. The fact that Pushkin revised some of his poems thirteen times, and that "the words of the master of language, Leo Tolstoy, were corrected and changed many times even after publication", demonstrates that the most important aspect of creativity lies in the search for the right word – in the processes of revision, refinement, and "making words out of words". True art is found not in the first written word, but in the word that has been repeatedly revised, tested, and measured by thought.

In the section "The Art of the Word" in *Literature*, A. Baitursynuly, in our view, formulates his own principle of authorial style. He writes that there are many people who produce words, but few who are able to arrange them harmoniously. Every poet and every writer composes the beginning of words in their own way and arranges them according to their own manner. Each thinks in accordance with their own knowledge; therefore, each has a distinctive difference and an individual mark. These differences are difficult to explain in simple words. They can be perceived only by reading the words produced by each author, becoming familiar with them, and developing sensitivity to their particular style.

We consider this to be a method for recognising the individual style of each author. Drawing on examples familiar in Kazakh everyday life, such as a knife or an object made by a master craftsman, Baitursynuly writes that, after reading the works of gifted wordsmiths and becoming familiar with their vocabulary, one can recognise even their previously unread and unattributed words.

Baitursynuly argues that every poet and writer possesses an individual linguistic signature. This signature is reflected in several features: the writer's skill in word formation, their manner of expressing thought, their style of sentence construction, and their distinctive lexical choices.

The author's analogy of "recognising the master's knife" may be regarded as one of the earliest scholarly explanations of the concept of literary style in the Kazakh intellectual tradition. A writer's style becomes recognisable only when it is familiar to the reader. Therefore, style does not arise merely from the external appearance of words, but from the habitual manner in which they are arranged and from the specific principles governing their selection. Akhmet

Baitursynuly cites Abai's line "the word is gold, its outer form is silver" from the poem "Everyone has a clear dispute in the poem" and uses it to define the value of the well-crafted word. Although there are many who produce words, there are few who are able to arrange them harmoniously. We regard this original idea as a conclusion that reflects the qualitative dimension of literary creativity. In assessing the art of speech, the minds of great thinkers converge: their thoughts are coherent, their views are clear, and their judgements are precise in recognising integrity and perfection.

Conclusion

The scholar identifies several conditions necessary for the creation of a good literary work. These include observance of the general laws of language; the development of an individual manner of arranging words; adherence to the established principles and conventions of word arrangement; fulfilment of the necessary conditions of verbal taste; and, only after this, the addition of a distinctive personal style. Thus, according to Baitursynuly's principle, individual style cannot stand above or outside general linguistic norms. Rather, it emerges on their basis. At the end of the section, Akhmet introduces an important concept that may be described as "the law of idiom". By stating that "wordsmiths must first know the general conditions of the nobility of the word derived from the law of idiom", he defines the conditions under which the word acquires refinement and expressive value. As noted above, in Baitursynuly's view, a wordsmith must first understand the natural laws of language: the harmony of words, the structural coherence of the sentence, the system of word combination, semantic precision, and linguistic purity. Only then can the author develop and apply a distinctive individual manner. The first scholarly foundations of the principles of norm and idiostyle in modern stylistics can be traced to these conclusions.

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A. Байтұрсынұлы ілімінің лингвомәдени негіздері

Аңдатпа. Мақалада А. Байтұрсынұлының тіл табиғаты, сөз өнері және адам санасының когнитивтік құрылымы туралы көзқарастары қазіргі когнитивтік лингвистика тұрғысынан қарастырылады. Ғалым ұсынған «ақыл», «қиял» және «көңіл» категориялары адамның танымдық қызметінің іргелі құрамдас бөліктері ретінде талданып, олардың тілдік танымның психологиялық және когнитивтік негіздерін түсіндірудегі маңызы айқындалады. Тіл мен мәдениеттің өзара байланысына, сондай-ақ тілдің ұлттық бірегейлікті, дүниетанымды және мәдени құндылықтарды сақтау мен

қалыптастырудағы рөліне ерекше назар аударылады. Мақалада А. Байтұрсынұлының тіл, ойлау және сана арасындағы өзара байланысты терең пайымдағаны көрсетіледі. Сонымен қатар қабылдау, бейнелі елестету және ақпараттың жадта сақталуы сияқты ұғымдар қазіргі когнитивтік лингвистикадағы концептуализация, метафораландыру, ақпаратты өңдеу және бағалау үдерістерімен сабақтастықта қарастырылады. Сондай-ақ ғалымның сөз өнері, авторлық стиль, тілдік норма және «лебіз заңы» туралы көзқарастары талданып, олардың қазіргі лингвистикалық зерттеулер үшін теориялық маңызы айқындалады. Зерттеу нәтижесінде А. Байтұрсынұлының ғылыми мұрасы қазақ тіл біліміндегі когнитивтік бағыттың маңызды теориялық негіздерінің бірі екені және оның тілдік таным тұжырымдамасының қазіргі лингвистика үшін өзектілігі мен ғылыми құндылығын сақтап отырғаны тұжырымдалады.

Түйін сөздер: А.Байтұрсынұлы, когнитивтік лингвистика, тіл және сана, тілдік таным, ақыл, қиял, көңіл, сөз өнері, дүниетаным, авторлық стиль.

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Лингвокультурная основа учения А. Байтұрсынұлы

Аннотация. В статье рассматриваются взгляды А. Байтұрсынұлы на природу языка, словесное искусство и когнитивную структуру человеческого сознания с позиций современной когнитивной лингвистики. Анализируются предложенные ученым категории «разум», «воображение» и «чувство» как фундаментальные компоненты познавательной деятельности человека, раскрывается их значение в объяснении психологических и когнитивных основ языкового познания. Особое внимание уделяется взаимосвязи языка и культуры, а также роли языка в сохранении и формировании национальной идентичности, мировоззрения и культурных ценностей. В статье показано, что А. Байтұрсынұлы глубоко осмыслил взаимосвязь языка, мышления и сознания. Кроме того, такие понятия, как восприятие, образное представление и сохранение информации в памяти, рассматриваются в сопоставлении с современными когнитивно-лингвистическими процессами концептуализации, метафоризации, обработки и оценки информации. Анализируются также взгляды ученого на словесное искусство, авторский стиль, языковую норму и «закон речи» («лебіз заңы»), определяется их теоретическая значимость для современных лингвистических исследований. Делается вывод о том, что научное наследие А. Байтұрсынұлы представляет собой одно из важнейших оснований когнитивного направления в казахском языкознании, а его концепция языкового познания сохраняет актуальность и научную ценность для современной лингвистики.

Ключевые слова: А.Байтұрсынұлы, когнитивная лингвистика, язык и сознание, языковое познание, разум, воображение, чувство, словесное искусство, мировоззрение, авторский стиль.

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