



ФИЛОЛОГИЯ сериясы
№ 2 / 2018
серия ФИЛОЛОГИЧЕСКАЯ



Ш. УӘЛИХАНОВ атындағы
КӨКШЕТАУ МЕМЛЕКЕТТІК
УНИВЕРСИТЕТІНІҢ
ХАБАРШЫСЫ

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ГОСУДАРСТВЕННОГО
УНИВЕРСИТЕТА
имени Ш. УАЛИХАНОВА

ISSN 1608-2206

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Меншік иесі Ш. Уәлиханов атындағы Кокшетау мемлекеттік университеті ШЖҚ РМК
Собственник РГП на ПХВ Кокшетауский государственный университет им. Ш. Уалиханова

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ISSN 1608-2206

ФИЛОЛОГИЯ сериясы
№ 2 / 2018
серия **ФИЛОЛОГИЧЕСКАЯ**

Техникалық редактор
Технический редактор
Громова О.В.

2008 жылдан бастап шығады
Жылына 4 рет шығады

Издается с 2008 года
Выходит 4 раза в год

Басуға 29.06.2018 ж. қол қойылды.
Пішімі 60x84 1/12.
Кітап-журнал қағазы.
Қолемі 23,3 б.т.
Таралымы 300 дана.
Бағасы келісім бойынша.
Тіпсырыс №72.

Подписано в печать 29.06.18 г.
Формат 60x84 1/12.
Бумага книжно-журнальная.
Объем 23,3 п.л. Тираж 300 экз.
Цена договорная. Заказ №72.

Ш. Уәлиханов атындағы КМУ
баспаханасында басылған

Отпечатано в типографии
КГУ им. Ш. Уалиханова

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Кокшетауский государственный университет им. Ш. Уалиханова

Зарегистрирована Министерством культуры, информации и общественного согласия РК
Регистрационное свидетельство № 481-ж от 25.11.1998 г.

ТІЛ БІЛІМІНІҢ МӘСЕЛЕЛЕРІ

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Қазақстандық лингвистикадағы аксиологиялық зерттеулер

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Алматы қ., Қазақстан

Құндылық ұғымы адамның табиғатын анықтау үшін негізгі өлшемдердің бірі, құндылықтар жүйесі - адам санасының ерекшелігі, оның қызметін анықтау болып табылады. Егерде бұрын құндылықтардың табиғатын зерттеу, олардың шығу тегі, дамуы мен адамның дүниетанымындағы рөлі философияның ғана ерекше құзыреттілігі болса, антропоцентристік ғылыми парадигмасында рухани-адамгершілік, этикалық және т.б. этникалық, қоғамдық құндылықтар басқа да гуманитарлық пәндер тұрғысынан зерттеледі. Тіл білімі ғылымының белсенді дамушы салаларының бірі аксиологиялық лингвистика болып табылады, оның нысаны - құндылық және бағалау санаты, пәні - осы санатты тілде білдіру үшін тәсілдері мен құралдары. Осындай қысқа уақытта аксиологиялық лингвистика зерттеудің мол арсеналын жинады да, ол жүйеленуді қажет етуде. Осыған орай, осы мақалада қазақстандық ғалымдардың аксиологиялық компонентті қамтитын лингвистикалық зерттеулерге шолу жасалды.

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Axiological researches in Kazakhstani linguistics

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The concept of value is one of the main criteria determining the essence of Man, and the value system is an attribute of the human consciousness that determines its activity. If earlier the study of values, their origin, development and role in the human understanding of the world was the prerogative of philosophy, then in the anthropocentric paradigm, the spiritual, moral, ethical and other values of the ethnos, society, etc. are studied from the standpoint of other humanitarian disciplines. One of the actively developing branches of linguistic science is axiological linguistics, the object - the category of value and evaluation, and the subject - ways and means of expressing this category in the language. For a short period of existence, axiological linguistics has accumulated a rich arsenal of research that needs systematization. In this connection this article reviews the linguistic studies of Kazakhstani scientists, to some extent containing axiological component.

UDC 82.0:001.4

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THE CONCEPT OF CHILDHOOD IN ROLLAN SEISENBAYEV'S «MERTVYYE BRODYAT V PESKAKH» («THE DEAD WANDERING IN THE SANDS»)

In R. Seisenbayev's «Mertvyye brodyat v peskakh» («The Dead wandering in the sands») childhood is represented in several types. These types are memories of adults about their happy childhood, childhood during the famine; the childhood of sons and daughters «enemies of the people»; children of the second half of the twentieth century, who suffer from environmental disasters. The main type is the type of child-victim. Given the general mood of the novel, its saturation with social issues, the implementation of the concept of childhood in this work is closely

related to the disclosure the environmental problem. The Kazakh children are victims of adult acts against nature. The peculiarities of the realization of concept in this novel are influenced, firstly, by national specificity, and secondly by the genre of the work. The essence of the concept transfer does not depend on lexical means, but is conditioned by the originality of the author's language picture of the world.

Keywords: concept, childhood, problems, novel, thematic series.

INTRODUCTION

The importance of the research topic draws its power from the fact that the phenomenon of childhood recently (from the second half of the XXth century) became the theme of pedagogical, sociological, and psychological research (among researchers: K.-G. Jung, I. S. Cohn, D.B. Elkonin, E. Erikson, D.I. Feldstein, and others). At the same time, despite the rather significant contribution of these works to the study of the phenomenon of childhood, it is traditionally covered in them only in one aspect: as a process of growth, development, as a psychological or physiological state of the younger generation. In modern philological science, there were needs to change not only the attitude toward the child as a person at the beginning of his life's path, but also the angle in which childhood is analyzed.

Some researchers suggest to understand the concept as a universal entity that is formed in the mind on the basis of direct sensory experience, human operations with objects, and also on the basis of interaction with already formed concepts (Z. Popova, I. Sternin). Other scientists focus on individual moments of the interpretation of this concept, emphasizing that it is often indicated by ethnocultural specifics (S. Vorkachev), emotional, expressive, evaluative components (V. Maslov) that through culture enters the mental world of man (Yu. Stepanov). These scientists define the concept as a basic perceptually-cognitive-affective formation of a dynamic character, depending on the individual perception of human life. The idea of this concept as an exponent of ethnic characteristics of the worldview of the speakers is posed by I. Golubovskaya.

Accordingly, we can identify the following approaches that allow us to reveal the essence, the nature of the concept: semantic-cognitive, semantic-logical, linguistic, cultural, culturological.

This research is based on the linguocultural method, according to which the concept is defined as "a conventional mental unit aimed at the comprehensive study of language, consciousness and culture" (V. Karasik). The concept is determined by culture and is the minimal unit through which the projection of cultural elements is realized in the mind of a person, as a result of which it belongs to the collective or individual consciousness and is expressed in language. This gives grounds to call the concept a unit of collective knowledge (consciousness), which refers to higher spiritual values, has a linguistic expression and is marked by ethnocultural specifics. The presence of the ethnocultural coloring of the concept realizes an anthropocentric approach to the study of linguistic phenomena.

MAIN PART

In the novel of the Kazakh writer Rollan Seisenbayev "The Dead wandering in the sands" childhood is contrasted with maturity, as the life and purity of the native land - to natural disasters that led to the "death" of the Aral Sea. Childhood appears in the memories of heroes, as something bright, native, but now irretrievably lost.

The concept of "childhood" is closely intertwined with problems of a universal scale, consisting in the eternal nature of the theme "life and death" [1, 183]. The death of the Aral Sea is a private, local event, however, the writer affirms the global nature of the problem.

The concept of childhood is realized in the work in two aspects: as the nostalgia of heroes in childhood, when everything around has not yet been violated by human intervention in nature; and as an awareness that the childhood of Kazakh children is under threat because of this invasion. The novel begins with a description of the terrible picture. The writer shows what a person can do with nature and how nature can take revenge for it - from the scene of the death of children.

The concept of childhood is implemented through the core (actually childhood) and with the help of several signs characteristic for him.

Therefore, the signs of this kind are:

- 1) human age,
- 2) time characteristic,
- 3) condition.

The core of the concept is realized in the lexemes "childhood" and "children". Actually, childhood as the main sign of the concept is presented only in two examples, and it is by no means positive:

«...– Чувство бренности мира, безысходное чувство того, что все в этом мире имеет свой конец, впервые в жизни возникло в его мальчишеском сердце» [3, 49].

«... – the sense of the impermanence of the world, the desperate feeling that everything in this world has its end, first appeared in his boyish heart for the first time in his life" (translated by the author of article).

«I on ponyal, chto v etu minutu on prostilsya s detstvom navsegda. V detstve on mnogo slyshal ot starykh rybakov o morskikh smerchakh, kotoryye poyavlyalis' vnezapno chernoy tuchey, i sil'nyy krugovoy vikhrl' vzdymal morskuyu vodu stolbom» [2, 34].

"And he realized that at that moment he had said goodbye to his childhood forever. In his childhood, he heard a lot from old fishermen about sea whirlwinds, which suddenly appeared as a black cloud, and a strong circular vortex raised sea water with a pillar".

Signs of the core of concept are also lexemes of childhood, represented in different versions. There are several such options:

- 1) memories of heroes about childhood,
- 2) a carefree childhood,
- 3) childhood, without a positive or negative assessment,
- 4) regrets about the past or the present,
- 5) ironic context,
- 6) the tragedy of past years - hunger,
- 7) the tragedy of the past and the present - repression and loss of national identity,
- 8) the tragedy of the present is that nature takes revenge on man.

Examples of the realization of concept in relation to such aspects could be given for all options. However, it should be noted that the number of examples in which a happy childhood is presented, there are significantly fewer examples related to tragic childhood.

Memories of heroes about childhood

«Staryye zanimalis' khozyaystvom: pryali, terebili sherst' v teni domov i yurt; trudno bylo im usledit' za vnuchatami, i deti, pol'zuyas' etim, chasten'ko ubegali k moryu [3, 46].

"The old were engaged in farming: they spun and tore the fur in the shade of houses and yurts; It was difficult for them to follow the grandchildren, and children, using this, often ran to the sea".

Proceeding from this, it cannot be said that the childhood of the heroes was so pure and cloudless. However, they spent it on the shore of their beloved sea, in the company of their peers, among a loving family, and this is very much for those who later lost their native land.

A carefree childhood

«Khoroshiye u nas s tobey deti, Nasyr. Samostoyatel'nyye, volevyye – eto nezamenimyye kachestva» [3, 77].

"We have good children, Nasyr. Independent, strong-willed - these are irreplaceable qualities".

«Kogda starshiye pribyli, oni prinyalis' rastoropno ugoshchat' ikh osetrinoy. Nasyr i Slavikov s zametnym odobreniyem poglyadyvali na svoikh detey» [3, 68].

"When the elders arrived, they quickly began to treat them with sturgeon. Nasyr and Slavikov glanced with admiration at their children".

There are only two examples of the concept's realization in this conditional group, and this suggests the childhood of the Kazakhs was not cloudless (here we return to the previous aspect). Nevertheless, this example demonstrates that good children are a hope for the future for the parents.

Childhood, without a positive or negative assessment

«... a sam s zhenoy i det'mi perebralsya v zemlyanku» [3, 42].

«...and himself with his wife and children moved to the dugout»

«Ona podumyvala vnov' poyti uchitel'stvovat' v shkolu, k detyam...» [3, 35].

«She was thinking of going to school again, to children...»

«Vernyy uprek, Nasyr-aga. Vse dumal: povzrosleyut deti – zabot ubavitsya... Da ne vykhodit tak...» [3, 62].

«True reproach, Nasyr-aga. I kept thinking: the children will grow up - the worries will decrease ... But it does not go like this ...»

«Obshchitel'nyy, udivitel'no taktichnyy dazhe v otnosheniyakh s podrostkami i det'mi, professor bystro sdruzhilsya s rybakami poberezh'ya» [3, 65].

«Sociable, surprisingly tactful even in relations with adolescents and children, the professor quickly became friends with the fishermen of the coast».

All these ways of implementing the concept of childhood introduce the reader to the heroes, to the everyday life of the Kazakhs on the shore of the Aral Sea and to reflect the relationships in Kazakh families.

Regrets about the past or the present

«Neuzhto i zdes' te zhe problemy: u starshikh svoya zhizn', a na podrastayushcheye pokoleniye, uvy, ne khvatayet vremeni? A ved' yes' kazakham, chto peredat' svoim detyam, yes'!» [3, 73].

«Is there the same problem here: the elders have their own lives, and the younger generation, alas, does not have enough time? However, Kazakhs, have something to convey to their children!»

«I khotya vremena seychas nastupali, chto byli sluchai, kogda neblagodarnyye deti brosalii roditeley na proizvol sud'by, razve takoye mozhen bylo by skazat' o Kakharmane i Aytugan?» [3, 47].

«And although it was the time, when ungrateful children abandoned their parents to the mercy of fate, could such a thing be said about Kaharman and Aytugan?»

In these several examples, both global problems of intergenerational relationships (the transmission of information from adults to children) and the personal problems of specific heroes are displayed: children do not find support, children abandon their parents.

The tragedy of past years - hunger

«Nasyr laskovo zagovoril s det'mi: «Sestre tvoyey, vizhu, sovsem plokho ... Poydemte-ka ko mne, rebyata». Mal'chishka, po-prezhnemu szhimaya rukoyat' kamchi, mrachno smotrel na Nasyra» [3, 74].

«Nasyr affectionately began to talk to the children: "I see your sister's very badly ... Let's go to me, guys." The boy, still clutching the stick of the kamchi, gloomily looked at Nasir (in this case, other lexemes are also allocated for characterizing the concept)».

«Zharasbaya osenilo: khozyain ubil i detey!» [3, 99].

«Zharasbay blurted out: the owner had killed children as well!»

In the novel there are some other examples of terrible human tragedy.

The concept of childhood is realized here through the image of child-victims. Zharasbay remained alive, as did Nasir's future wife, but there were cases of cannibalism, when the victims were the children who were the least able to resist.

The tragedy of the past and the present is repression and loss of national identity

In this context, we should pay attention to the dialogue of heroes, which describes how Kazakh orphans were deprived of their national identity.

In whole, in the traditions of the internationalism cultivated in the USSR, orphans were raised as representatives of another people:

-Ikh tam tselaya banda. Zabirali iz detskikh domov detey budto by na vospitaniye...

“There's a whole gang there.” They took children from children's homes as if to bring up ...”
– I chto zhe? – vstrevozhenno perebil yego Nasyr.

And what? – interrupted him Nasyr.

– Chto mozno delat' s sirotami? Eti siroty byli besplatnoy rabsiloy u nikh v domakh [3, 69].

Reflecting on this, Mulla Nasyr understands the depth of the tragedy of his people, which is not only destroyed physically, but also dissolves in other nations.

The tragedy of present

This conditional group of realization of the concept core is in the plot of the novel and the most frequent. All the reflections of both the author and heroes are connected with the tragedy way. The Aral Sea affects the health and lives of children. They are sick:

«Vy ne videli moikh detey? Seychas oni spyat von v tom fligel'ke. Starshiy syn v etom godu zakonchil shkolu i... – golos yego drognul, – ...i povsil'sya. V nashem rayone eto ne pervoye samoubiystvo. Veshayutsya, strelyayutsya – v osnovnom molodezh'... Dochke moyey chetyrnadtsat' let, a rostu v ney vsego pyat'desyat vosem' santimetrov – dal'she ne rastet. V sovkhوزه mnogo takikh, a po rayonu okolo sotni. Mladshen'komu sem' let – rodilsya so srosshimisya nogami. Debil on...» [3, 56].

“Have you seen my children? Now they are sleeping in that wing. The eldest son graduated from school this year and ...” His voice faltered, ... and hanged myself. “In our district this is not the first suicide. They are hanging, shooting, mostly young people ... My daughter is fourteen years old, and her height is only fifty-eight centimeters - she does not grow any further. There are a lot of such in the state farm, and about a hundred in the district. Younger seven years - was born with fused legs. He is a moron ...” (this passage also marks a temporary characteristic as a sign of the realization of the concept).

Children die:

The heroes make general conclusions about how the ecological catastrophe has a negative impact on children:

«Golodnyye gody, Nasyr-aga, eto drugoye... No seychas-to za chto stradayut nashi deti? Razve tol'ko karakalpakskiy auly postigla eta beda? Uveren – i nizhe, i vyshe po Dar'ye yest' travyatsya lyudi! Pochemu tak proiskhodit, Nasyr-aga? My chto vragi samim sebe i nashim detyam?» [3, 59].

“The hungry years, Nasyr-aga, it's different ... But now, why do our children suffer? Is it only Karakalpak auls that suffered this misfortune? I am sure - there are people who are poisoned even lower and higher according to Darya! Why is this happening, Nasyr-aga? Are we enemies to ourselves and our children?”

Finally, the heroes draw a general conclusion connected with the realization of the concept of childhood:

«I ne zabyvayte, vy – deti Sinemor'ya! Day nam vsem bog vernut'sya na rodinu, vernut'sya k nashemu moryu!» [3, 94].

“And do not forget, you are the children of the Blue Sea! God grant us all to return to our homeland, return to our sea!”

However, in this case, we are consider not so much of children as “little people!”, but of the fact that all those living on the shores of the Aral Sea are the children of the Blue Sea, and that they should not forget their homeland.

An indication of the realization of the concept of childhood is also a temporary characteristic. In the text of the novel, it is implemented in a few examples that give indications of age. And this can be specific age characteristics:

«Odnazhdy nedaleko ot aula vozvrashchavshisya s morya Nasyr obnaruzhil mal'chishku let trinadtsati. U paren'ka sovsem ne bylo sil podnyat'sya» [3, p. 64].

“Once near the aul, Nasyr, who was returning from the sea, discovered a boy of about thirteen. The boy did not have the strength to rise”.

«Nasyru nrazilas' eta rastoropnaya chetyrnadtsatiletnyaya devchonka yeshche i potomu, chto okazalas' ona umnoy, smyshlenoy.

"Nasyra liked this smart fourteen-year-old girl also because she was clever, intelligent. Mother once said to Nasir: "Judging by education - these are children from a good family".

There is also an indication of time without a specific date, but in this case the girl's age indicates that she should go to school:

«V kakuyu-to minutu Kakharman ostalsya odin – pol'zuyas' etim momentom, k nemu podoshla devochka shkol'nogo vozrasta i, krasneya ot smushcheniya, sprosila: «Kakharman – aga, a gde seychas Berish?» [3, 82].

"At one point, Kakharman was left alone - using this moment, a school-age girl approached him and blushing with embarrassment asked: "Kakharman is aha, and where is Berish now? "

The next sign of the concept's realization is the sign "a man of small years" ("non-adult"). It is presented by the following thematic series: a child, an infant, a toddler, a boy, a girl, guys, teenagers, boys and girls, and also an antonymic couple junior-senior.

Lexum child for the concept of childhood is implemented in the following examples:

«Yego priobodnilo besstrashiye zheny. Yesli oni ne spasutsya – ne budet u nikh rebenka» [3, 58].

"He was reassured by the fearlessness of his wife. If they do not survive, they will not have a child".

This example characterizes the normal desire for each family to have a child. And the more incomprehensible is the following example, connected with the fact that the mother throws her tiny daughter:

- I rebenka ostavila? – opeshil Berish [3, 13].

- And left the child? - Berish was taken aback.

The next lexeme, representing the sign "a person of small age" - is an infant, an infant. Closely related to the previous one, it nevertheless has a slightly different meaning. First of all, this is a reproach to the mother who threw her newborn daughter to her father and left:

- A, ty uzhe v kurse, – progovoril Yesen. – Telefonizirovan nash aul chto nado, besprovolochnyy telefon v deystvii... Zhanyl vyshla iz domu s rebenkom na rukakh:

"Ah, you already know", Esen said. - Our aul is telephoned in order, the wireless phone is in operation ... Janyl left the house with a child in her arms:

Another option for implementing the concept of childhood with the help of a combination of an infant is the mention of what tragedy is happening in Kazakhstan:

«V Shumgene umirayet mnogo grudnykh detey, vrachi zapreshchayut kormit' malyutok grud'yu. Do chego my zdes' dozhili, a? Materi – ubiytsy sobstvennykh detey! Da bylo takoye kogda-nibud'? Matushka moya nosila malysha k sosedke, no Kuralay tozhe otkazalas' kormit' mal'chika – u neye ved' nedavno skonchalsya, godovalyy syn. Ona govorit: otravilsya yeye molokom...» [3, 13].

"In Shumgen, many infants die, doctors forbid feeding babies with their breasts. How did we survive here, huh? Mothers are the killers of their own children! Yes was it ever? My mother wore a baby to a neighbor, but Kuralai also refused to feed the boy - she had recently passed away, a one-year-old son. She says: poisoned her with milk ..."

The next lexeme from the thematic series is the kid. It can be used to characterize young children, without negative semantic load:

- Dyadya Vanya, a Vovka vernulsya iz lagerya? – sprosil mladshiy malysh [3, 65].

- Uncle Vanya, did Vovka return from the camp? Asked the younger child.

«Nasyr pogladil mal'chishku po golove, potom razvyazal odin iz meshkov i vylozhl na stol gostintsy. Malysh obradovanno potyanulsya k ugoshcheniyam» [3, 122].

"Nasyr stroked the boy on the head, then untied one of the bags and laid out the presents on the table. The kid was delighted to reach for the treats".

Boys, guys and girls are lexemes, which often represent the implementation of the concept of childhood. Like other units, they can simply serve to characterize an image or to develop a story, or as a means of retrospectively conveying memories:

«Vot o chem vspomnil on v tu minutu, kogda neznakomaya devochka stoyala naprotiv nego i stydlivo ozhidala otveta na svoy vopros» [3, p.94].

“This is what he remembered about the moment when an unknown girl stood in front of him and bashfully waited for an answer to her question”.

«Kakharman khotel sprosit' devochku, ch'ya ona doch', no yeye i sled prostyl» [3, p.82].

“Kakharman wanted to ask the girl, whose daughter she was, but she did not even catch a trace”.

A lexeme teenager can be used in evaluation characteristics and in the judgments of adults:

«Odnako s tekhn por, kak Berish stal chitat' Koran – khotya i ne bez truda, – okruzhayushchiy mir shiroko, privol'no razdalsya pered nim, serdtse podrostka stalo yeshche boleye otzyvchivym k trevogam i zabotam lyudey» [3, 132].

“However, since Berish began to read the Qur'an - although not without difficulty - the world around him was broadly and freely heard before him, the adolescent's heart became even more responsive to the worries and concerns of people”.

The last stage of childhood is represented by lexemes “guys” and “girls”. This is not childhood, but not adult years:

«Neskol'ko molodykh parney s berega brosilis' im na pomoshch'. Za nimi prygnula v vodu i devushka Aygul', kotoraya uchilas' s Berishem v odnom klasse» [3, 7].

Several young guys from the shore rushed to their aid. Behind them, Aigul, who studied with Berish in the same class, jumped into the water.

– Khrani ikh, Berish! Paren' ty u menya sovsem vzroslyy...

“Keep them, Berish! You're the guy I'm absolutely grown-up ...”.

– Yesli pryachesh' ot deda – znachit, pis'mo ot devchonki... [3, 115].

«Chto takogo v tom, chto kto-to poluchayet ot devushki pis'mo? Paren' on uzhe zdorovyy – pora» [3, p.132].

“What is it that someone receives a letter from a girl? He's already a healthy guy - it's time”.

The opposition junior senior also represents a sign of childhood “non-adult”, “a man of small age”:

– Papa, smotri, kto idet! – vdrug vskriknul mladshiy i stremitel'no rvanulsya navstrechu [3, 65].

– Dad, look who's coming! – Suddenly cried the younger and quickly rushed to meet.

– A vot i net, – vozrazil mladshiy, pervoklaskha. – My vseгда pomagali mame! [3, 96].

– And here not, – the younger one, the first-class student objected. – We always helped my mother!

In this context, this opposition is temporary, but in no way is the opposition of children to each other. The sign of childhood “non-adult”, “a man of small age” represent the social roles of children. This is their family ties and responsibilities of students. With the apprenticeship in the novel there are not so many examples:

«Uchitel', pomeshivaya palkoy v kostre, sprosil shkol'nikov...» [3, 4].

The teacher, stirring with a cane in the fire, asked the students ...

«Odin iz uchenikov, semiklassnik Omash, voskriknul...» [3, 4].

«YA? – rasteryalsya shkol'nik i lyapnul pervoye, chto prishlo yemu v golovu: – «Chelovek – zvuchit gordo!» [3, 4].

“I? – The student has become confused and has blurted out the first that has occurred to it in a head: – “the Person - sounds proudly!”

The social roles of “children and grandchildren” are more frequent. Obviously, this is once again intended to show how strong the family ties are with the Kazakhs. True, it should be noted that the lexemes represent this feature are used, not only for children, but also for adults who are also sons' sons:

«Yedinstvennyy byl u Nasyra syn, khotya ne obidel yego Allakh det'mi: bylo ikh u Nasyra pyatero – yeshche chetyre docheri, krome syna» [3, 69].

"The only son was Nasyr, although he was not offended by Allah by the children: they had Nasyr five - four more daughters, except his son!"

One more sign of the realization of childhood through lexemes, the "son", and "grandson!", "daughter" is a reflection of faith in the future:

«No byla v ney sila dukha, ponimala Kyzbala, chto nado yey postavit' na nogi syna».

"But there was a spirit in her, she understood Kyzbal, that she should be put on her son's feet!"

«Dochurka prosnulas' sredi nochi i sprosila: papa, chego ty vse pishesh'? YA potseloval yeye: «Dochen'ka, tvoya babushka zhiva, ponimayesh' ty eto – zhiva! Skoro yeye osvobodyat iz tyur'my i vse my zazhivem vmeste» [3, 88].

The daughter woke up in the middle of the night and asked: Dad, what are you writing? I kissed her: "Daughter, your grandmother is alive, you know it's alive!" Soon she will be released from prison and all of us will live together".

The concept of childhood is realizing through the state. In this context, it is expressed in figurative comparisons, when something is likened to children, to childhood as bearers of the bright and joyful, or reminds the child of some sign:

«Chto zh, tselykh tri mesyatsa oni byli det'mi prirody, a Korym byl laskovoy kolybel'yu ikh lyubvi» [3, 57].

"Well, for three whole months they were children of nature, and Korym was the tender cradle of their love".

«Snachala mir byl sovershenen i schastliv kak rebenok. Potom yego okhvatila zhadnost' k den'gam, k luchshemu kushu myasa. Za zhadnost'yu prishla zhestokost', prishla bezdumnost', i mir nachal razrushat'sya - i razrushayetsya uzhe mnogo-mnogo let» [3, 78].

"At first the world was perfect and happy as a child. Then he was seized with greed for money, for a better piece of meat. Greed came cruelty, thoughtlessness came, and the world began to collapse - and has been destroyed for many, many years".

One more sign of the realization of the concept of childhood, which was not in the previous novel, is the lexeme, denoting the young animals:

«Odnazhdy noch'yu podnyalas' peschanaya burya i yagnenok, drozha ot strakha, vbezhal v lachugu i zamer u nog Karashash. Vskore stalo yasno, ot kogo seychas spasalsya nesmyshlennysh: sovsem ryadom poslyshalsya volchiy voy» [3, 57].

One night a sand storm and a lamb rose, trembling with fear, ran into the shack and froze at Karashash's feet. Soon it became clear who was now rescued from a wit: just next to him a wolf howl was heard.

«Ikh budushcheye bylo trevozno i neizvestno, kak i sud'ba etogo detenysha» [3, 57].

Their future was troubling and unknown, like the fate of this cub.

These examples do not play a particularly important role in revealing the main theme of the novel; nevertheless, they serve to confirm that both man and animals are children of nature.

CONCLUSION

Thus, in R. Seisenbaev's, "Dead wander in the sands", the concept of childhood is realized through the core of the concept (childhood, children). Its characteristics: a person who is not an adult, a person of small years (thematic series: a child, an infant baby, girl, boys, guys, teenagers, as well as antonymous pair of junior senior, the social role of the son, daughter, grandchild, student;), the state (similes), young animals, underlines that both people and animals are children of nature.

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Р.Сейсенбаевтың «Мертвые бродят в песках» романындағы балалық шақ концептісі

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Мақалада Р. Сейсенбаевтің «Мертвые бродят в песках» романындағы балалық шақ концептісінің жүзеге асу ерекшелігі көрсетіледі. Концепт ядросы мен оның компоненттері қарастырылады. Талдау үдерісінде маңдайына есею жазылмаған романның басты кейіпкері – бала-жасөспірім-бозбала ерекше көрсетіледі. Мақалада аталған туындыдағы балалық шақ концептісі уақыт, ересек емес адам және оның жағдайы компоненттері арқылы жүзеге асатыны дәлелденеді.

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Концепт детства в романе Р. Сейсенбаева «Мертвые бродят в песках»

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В данной статье раскрывается специфика реализации концепта детства в романе Р. Сейсенбаева «Мертвые бродят в песках». Анализируется ядро концепта и его признаки (человек малых лет, временная характеристика, состояние). Отмечено, что концепт детства реализован в произведении как ностальгия героев по детским годам. Данное понятие осмысливается в контексте экологической проблемы. В статье делается вывод о том, что концепт детства тесно переплетается в романе с вопросами вселенского масштаба.

УДК 81'373.46:811.111'161.1

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ПРОЯВЛЕНИЕ КАТЕГОРИИ СПОСОБА ГЛАГОЛЬНОГО ДЕЙСТВИЯ В ДЕТСКОЙ РЕЧИ

Рассматривая развитие детской речи как непрерывный процесс, определение особенностей формирования и развития детской речи является важной и сложной задачей. Главным образом, актуальность и важность заключается в нехватке исследований, проведенных на базе казахского языка, а сложность – в определении причин возникновения и развития детской речи посредством психологических, психолингвистических и педагогических исследований. При научном исследовании детского языка можно заметить, каким образом ребенок начинает говорить, как он применяет языковые единицы в речи, когда формируются лексемы и грамматические формы. Одной из неисследованных проблем является применение глаголов и способа глагольного действия в детской речи.

Ключевые слова: детская речь, категория способа глагольного действия, грамматические формы, языковые единицы