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Linguocultural Analysis of Key Concepts in Abai Kunanbaev's "Words of Edification"

Khavaidarova Mehrinisa ¹ , Abisheva Saule ¹ , Maurizio Massimo ², Tolysbayeva Zhanna ³ ,
Abdikerimova Gulnara ^{1*} , Ongarbaeva Aliya ^{1*} 

¹ Faculty of Philology, Abai Kazakh National Pedagogical University, Almaty 050014, Kazakhstan

² Faculty of Arts and Humanities, University of Turin, 10124 Turin, Italy

³ Faculty of Arts, Kazakh National Academy of Choreography, Astana 010000, Kazakhstan

ABSTRACT

The article is devoted to the linguocultural analysis of key concepts in the work "Words of Edification" by Abai Kunanbayev—a fundamental text of the Kazakh spiritual culture. The study is aimed at identifying concepts that form the core of the Kazakh linguistic picture of the world, such as *akyl* (reason), *iman* (faith), *adam* (man), *kairat* (will), *gylym* (knowledge), *namys* (dignity), *kanagat* (moderation) and others. These concepts are considered not only as lexical units, but also as carriers of mental, ethical and cultural meanings. The methodological basis of the study includes conceptual, contextual, comparative and semiotic analysis, as well as the principles of cognitive linguistics and the lexical-semantic approach. Particular attention is paid to the issue of interpreting concepts when translating from Kazakh into Russian, which allows us to identify losses, distortions or rethinking of meanings. The analyzed translations (A. Semenova, L. Slovkhotova, M. Auezova) showed that such concepts as *namys*, *iman* and *kanagat*, when moving to another linguistic and cultural code, lose part of their pragmatic and axiological load. The author emphasizes that the "Words of Edification" represent a kind of "linguocultural code" of the Kazakh nation. They record a holistic system of values, reflecting the national worldview, norms of behavior, ethnic identity and educational guidelines.

*CORRESPONDING AUTHOR:

Abdikerimova Gulnara, Faculty of Philology, Abai Kazakh National Pedagogical University, Almaty 050014, Kazakhstan; Email: Agb-06@mail.ru;
Ongarbaeva Aliya, Faculty of Philology, Abai Kazakh National Pedagogical University, Almaty 050014, Kazakhstan; Email: aliyaong@mail.ru

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1. Introduction

The works of Abai Kunanbaev (1845–1904)—an outstanding Kazakh poet, thinker, and educator—occupy a central place in the spiritual history of Kazakhstan. His prose work “Kara sozder” (Words of Edification) represents a unique moral-philosophical code that embodies not only the moral and ethical values of the Kazakh people in the late 19th century, but also universal and timeless categories of human existence.

The analysis shows that the concepts in the text perform several functions at once —cognitive (development of knowledge), educational (development of moral attitudes), normative (task of behavior models), identification (support of ethnic self-identity) and axiological (hierarchization of cultural values). Consideration of the concepts in the original and in translations allows us to see how language becomes an instrument for the translation and transformation of mental models. The text analyzes in detail the stylistic and rhetorical means used by Abai: metaphors, rhetorical questions, antitheses, repetitions, proverbs and phraseological units. Particular attention is paid to how the author builds a philosophical discourse through language—bringing abstract ideas closer to the specific life experience of the Kazakh people.

Abai Kunanbaev is a name that holds an exceptional place in the cultural and spiritual history of Kazakhstan. His contribution to Kazakh cultural development is immeasurable: poet, philosopher, educator, composer, reformer—each of these titles only partially reflects the depth of his personality and the scale of his influence. The significance of Abai lies not only in his artistic legacy, but also in the transformative impulse he gave to the national consciousness.

Abai’s “Words of Edification” is not just a literary heritage, but a fundamental text of the Kazakh cultural, philosophical and ethical tradition. This work is rightfully recognized not only as a pearl of Kazakh literature, but also as a national intellectual code, which contains the ideological attitudes, moral guidelines and mental constants of the Kazakh people. An analysis of key concepts allows us to identify the

coordinate system in which the personality, society and national self-awareness were formed, as well as to understand what values are transmitted from generation to generation. The chosen approach—linguacultural—actualizes the interdisciplinary connection of language and culture, opening up opportunities for identifying hidden mental and ideological meanings. The key concepts in the “Words of Edification” carry not only a lexical but also an axiological load: the words “ar”, “parasat”, “namys”, “akyl”, “gylym” hide historically developed ideals of Kazakh spirituality. The study of these concepts is a step towards decoding the national cultural consciousness.

In the second half of the 19th century, Kazakhstan experienced a difficult historical period. The collapse of traditional structures, the impact of Russian colonial policy, rising illiteracy, weakening of the institutions of biys and aksakals, and a moral crisis all demanded new forms of self-awareness^[1].

At this moment, Abai became the voice of national awakening. His Words of Edification served as a kind of moral and philosophical code that offered a new understanding of individuality, duty, dignity, and spirituality^[2].

Abai introduced critical thinking into Kazakh culture. He was not afraid to condemn the vices of his own people—laziness, envy, ignorance, and the pursuit of external wealth at the expense of inner growth. But he did so not as an accuser, but as a caring teacher. His criticism aimed not to destroy, but to awaken and guide. He wrote: “The main thing is to become a Human. For this, one needsakil (reason), kairat(willpower), and jurek (heart).” This triad formed the core of his educational philosophy^[3].

Abai’s value lies in uniting Kazakh tradition with global culture. He was deeply familiar with Eastern poetry—Hafiz, Ferdowsi, Nizami—and also translated and adapted Pushkin, Lermontov, Goethe, and Byron. This was not mere literary imitation: through dialogue with Russian and European culture, Abai sought to enrich his own national tradition. He offered Kazakhs a new model of cultural identity—open, dialogical, integrative, yet deeply rooted in native soil.

Abai is justly called a reformer of language. Before him, Kazakh literature mostly existed in oral form—epics, legends, and zhyrau poetry. Abai created a literary language that was close to spoken speech yet rich in philosophical and ethical concepts. His style influenced the next generation of writers—from Akhmet Baitursynov to Mukhtar Auevov. Auevov dedicated his life to the study of Abai’s works, making him the protagonist of his famous novel “The Path of Abai,” thus cementing his role as a cultural pillar.

A special place in Abai’s work is occupied by his religious and moral philosophy. He was not a dogmatic theologian, but thought in the spirit of enlightened Islam. His concept of *иман* (faith) is not blind obedience to dogma, but an inner moral compass, a foundation for spiritual growth. He said: “Faith must go hand in hand with *akil* (reason), otherwise it loses its strength.” Faith, reason, and conscience—these are the three pillars of his ethics^[4].

Abai can also be considered the founder of the Kazakh national idea. His thoughts on civic responsibility, love for the homeland, respect for elders, and the role of education and labor formed the basis of later cultural and political movements in the 20th century. Even in independent Kazakhstan at the turn of the 21st century, Abai’s ideas regained relevance. Presidential addresses, educational programs, and school textbooks increasingly refer to his legacy as a moral foundation for modern society^[5].

In the context of globalization and cultural standardization, the image of Abai has become a symbol of Kazakh spiritual identity. His portrait appears on banknotes, his poems are translated into dozens of languages, and streets, universities, and museums bear his name. But the true value of Abai is not in memorialization, but in the living dialogue he conducts with each generation. His texts are not museum relics but living moral compasses^[6].

Today, in an era of intense globalization and intercultural exchange, the task of understanding the national linguistic worldview through analysis of culturally significant concepts in key national texts becomes especially urgent. Abai’s Words of Edification can be seen as a kind of “constitution of the spirit” of the Kazakh people, where language is deeply intertwined with cultural tradition, religious principles, educational systems, and philosophical coordinates^[7].

The relevance of this study lies in the need to identify and describe key concepts that represent the Kazakh cultural paradigm; to understand the ways in which cultural values are verbalized; and to analyze the semantic and pragmatic features of these concepts in a linguocultural context. The goal is to carry out a linguocultural analysis of the key concepts found in the Words of Edification and to determine their significance in shaping the Kazakh linguistic worldview^[8].

The object of study is the original texts of Abai’s Words of Edification and their translations. The subject is the linguocultural features of how key concepts are represented.

The scientific novelty of the research lies in the comprehensive approach to Abai’s texts from a linguocultural perspective, which enables the identification of Kazakh mental and cultural values embedded in the language. The research is based on methods from linguocultural studies, cognitive linguistics, discourse analysis, and semantic interpretation of text. The main principles used include:

Conceptual analysis, which reveals dominant concepts in the text and explores their structure—core meaning, periphery, imagery, and value judgments^[9].

Contextual analysis, which is used to interpret a concept in a specific speech situation—how it functions, what associations it evokes, how it relates to other concepts.

Comparative analysis is applied when analyzing translations of the Words of Edification from Kazakh into Russian. This makes it possible to trace what aspects of the concepts are preserved and what are lost in translation^[10].

The semiotic approach and lexical-semantic analysis, treat the key concepts not only as lexical items but as cultural signs associated with specific values, norms, and mental models.

The material used includes the original texts of Words of Edification and their translations by A. Semyonov, L. Slovkhotov, M. Auevov, and others, as well as Kazakh language corpora and Russian language academic publications on the topic.

Each of these concepts from **Table 1** possesses a complex internal structure, including: The core (basic meaning, stable and universal), the periphery (evaluative, emotional, situational meanings), images (metaphors, symbols, associations).

Table 1. Identification of key concepts.

№	Concept	Meaning in Abai’s Discourse	Linguistic Means of Expression	Translation Features
1	Adam	A human being as a bearer of morality, intellect, and conscience	metaphors, repetitions, imperatives	Often translated in a generalized manner
2	Aqyl	Reason, logic, rational principle	verbs of thinking, verbs of state	Analogues: “reason”, “mind”
3	Qairat	Willpower, strength of spirit, activity	expressive verbs, epithets	Rendered as “courage”, “strength”
4	Ǵylym	Science, knowledge as enlightenment	abstract nouns	Preserved adequately in translation
5	Namys	Honor, dignity, pride	phraseologisms, expressions	Hard to translate; often omitted
6	Qanaǵat	Moderation, contentment with little,	proverbs, comparisons	Often loses cultural context
7	Iman	Faith, spiritual purity	religious vocabulary	The word “faith” doesn’t always reflect its depth

Abai uses a wide arsenal of expressive means:

Metaphors: “kairat- жарқылдаған найзадай” (will as a sparkling spear),

Phraseological units: “adam-adammen adam” (a person becomes a person through another),

Antitheses: “Ақыл мен надандық” (reason and ignorance), “Ғылым мен жалған сөз” (science and falsehood),

Rhetorical questions and repetitions: to enhance the educational impact.

Of particular importance is the parallelism between concepts: akil - иман - қайрат, adam - намыс - jurek, etc., forming a coherent system of values.

The analysis of Russian translations showed that some lexemes and cultural terms have no full equivalents. The moral and religious nuances of concepts may be smoothed out or replaced with rationalistic interpretations. Some figurative constructions do not lend themselves to direct translation, especially when based on Kazakh realities and proverbs.

For example, the concept намыс is in some cases translated as “dignity”, in others—omitted or replaced with vague expressions (“self-respect”, “honor”), which impoverishes the depth of meaning. The concept қанағат is sometimes interpreted as “modesty”, although it carries a whole philosophy of rejecting excess and valuing inner balance.

Functions of concepts in the text:

Normative function—they set behavior models (e.g., “adam bol!” as a moral imperative).

Identificational function—they form ethnic belonging and self-identification (e.g., намыс, иман).

Educational function—through repetition, guidance, and examples, they shape the reader’s attitudes.

Cognitive function—they participate in forming and transmitting knowledge and moral guidelines.

Axiological function—they express and hierarchize the value system of Kazakh culture.

2. Result

The results of the study have practical value in the educational sphere. Today, the task of educating young people on the basis of national values and identity is especially acute^[11]. The analysis of Abai’s key concepts allows us to integrate the philosophy of his edifications into modern programs on ethics, literature, culture and language, as well as to develop intercultural dialogue focused on mutual understanding and respect for cultural codes^[12].

Despite the extensive literature on Abai, a systematic linguacultural analysis of the key concepts of the “Words of Edification” is still underrepresented. Many works focus either on the literary or philosophical aspect, but it is the integration of linguistics and cultural studies that allows us to reveal the deep meanings and metaphorical structures woven into the text^[13].

In the context of global interest in postcolonial and autochthonous philosophies, Abai’s text is a striking example of a thinker who tried to rethink European and Eastern ideals through the prism of a nomadic civilization. Thus, this work fits into a broader scientific discourse related to the study of autochthonous knowledge, ethnophilosophy and local cultural concepts^[14].

When we open Words of Edification by Abai, it feels like entering the space of a deep dialogue in which the classic

of Kazakh literature not only tells, but also educates; not only condemns, but also inspires. This text is not just a philosophical treatise but a kind of spiritual map of the Kazakh people, woven from concepts, metaphors, and admonitions. Reading every word, one involuntarily asks: what concepts form the core of this map, and how does Abai strive to change the consciousness of his contemporaries—and through them, us today?

At the center of Abai's coordinate system are the concepts that shape the personality. Reason (ақыл), conscience (аp), love (махаббат), will (қайрат), labor (еңбек), knowledge (ғылым), moderation (қанағат), justice (ынсап), patience (сабыр) and their opposites—laziness, ignorance, envy, shamelessness—create a kind of axis of moral choices. This is not just a set of virtues—it is a coordinate system in which the individual can comprehend themselves in society, and the people—their historical and spiritual destiny^[15].

Especially striking is how Abai works with language. He doesn't just name concepts—he translates them from philosophical to universal human. Reason becomes light. Conscience—the fire of the soul. Knowledge—a path. Such metaphors bring the abstract closer to the concrete, the philosophical—to the folk, the elevated—to the vital. It is no coincidence that a special style is born in the Words—didactic prose poetry, a dialogue with the future generation, in which the voice of the sage sounds not lofty, but strictly and caringly fatherly^[16].

Abai builds his text as a message to descendants, as an address to the youth—those who must continue the people's story. This makes Words of Edification not only a philosophical but also a pedagogical work. He does not preach in the spirit of imams or akims—he speaks as a citizen, a poet, a son of his people who cares deeply for everyone. His moral oppositions challenge the usual apathy. He opposes laziness—to labor, ignorance—to reason, envy—to love. Each pair of concepts becomes a mirror into which every reader must look^[17].

Special attention should be paid to how the national code sounds in the Words. Through simple yet deep words, Abai formulates values deeply rooted in Kazakh culture: respect for elders, striving for knowledge, honesty, and diligence. And all this is presented in a context where folk tradition is not denied, but rethought. In this sense, Abai was and remains the creator of a national philosophy based on

a synthesis of Islamic thought, folk wisdom, and European rationalism^[18].

And yet, Words of Edification are not only a product of their time but also a program for the future. Today, when Kazakh society is undergoing crucial stages of self-determination, when concepts of national identity are being developed, when school programs again speak of “patriotism”, “spirituality”, “civic consciousness”, —we return to Abai. His ideas become not just literary classics but a tool for shaping consciousness^[19].

The conducted linguacultural analysis of the “Words of Edification” by Abai Kunanbayev allowed us to identify, systematize and interpret a number of key concepts that determine the worldview structure of the Kazakh linguistic picture of the world. These results are of great importance not only for theoretical linguacultural studies, but also for applied pedagogy, philosophy of culture, translation and intercultural communication^[20].

Firstly, it was possible to empirically confirm that the “Words of Edification” is a text saturated with concepts with a high axiological load. The analysis showed that such concepts as *akyl* (reason), *adam* (man), *iman* (faith), *kanagat* (moderation), *kairat* (will), *namys* (dignity), *gylym* (knowledge), *zhurek* (heart) perform not only a descriptive but also a normative and regulatory function in the text. They structure the internal ethical system of the work and set the vector of moral development of the individual^[21].

Secondly, the study showed that these concepts have a complex internal structure, including a core meaning, peripheral semantic associations, as well as a metaphorical and pragmatic component. For example, the concept of *aqyl* contains not only the meaning of rational thinking, but is also associated with moral judgment, the ability to self-assess and reflect. *Kairat* is not just physical strength, but internal energy aimed at overcoming base passions and achieving a moral ideal. *Iman* is not limited to religious faith, but covers the sphere of inner conviction, conscience and ethical behavior^[22].

Thirdly, special attention was paid to the comparative analysis of the original text and its Russian-language translations. Here, patterns were identified indicating a partial loss of culturally specific information during interpretation. Thus, in most translations, there is a reduction in the semantic depth of such concepts as *namys* and *kanagat*. They are often

conveyed by generalized terms (“honor”, “modesty”) that do not reveal the entire system of social and moral coordinates embedded in them by the author. This leads to a distortion of the holistic image of the individual formed by the text^[23].

Fourthly, the selected concepts were analyzed in terms of their functions in the text. It was found that they perform:

Cognitive function: they form an idea of the world, knowledge, man and truth. For example, *ҒЫЛЫМ* and *АҚЫЛ* serve as markers of enlightened consciousness.

Educational function: through imperatives, aphorisms and images, they form moral attitudes in the reader. This is especially clearly manifested in calls such as “Adam bol!” and instructions on the importance of work, honesty and patience.

Normative function: concepts set a model of behavior, social expectations, standards of virtue. For example, *namys* determines how a person should act in a situation of moral choice.

Identification function: concepts serve as a means of expressing ethnic and cultural affiliation. Through them, the image of a “Kazakh” as a bearer of dignity, faith and reason is formed.

Axiological function: concepts embody a hierarchy of values, in which reason and conscience prevail over material aspirations and passions.

Fifth, the result of the analysis was the construction of a semantic model of the interaction of key concepts. An internal system of oppositions (*akyl* - *nadandyk*, *kayrat* - *laziness*, *iman* - *hypocrisy*, *adam* - *zhanuar*) that form a moral discourse was revealed. This system allows Abai not only to describe moral categories, but to put the reader in a situation of choice between opposites.

Sixth, an important feature of Abai’s style was established: he uses not only rhetorical devices (repetitions, questions, antitheses), but also stable images, metaphors, proverbs and aphoristic formulas. These meanings not only decorate the text, but also enhance the educational impact, creating the effect of instruction. For example, the metaphor “*kayrat* - *zharkyldagan nayzadai*” visualizes willpower as a weapon necessary in the struggle for moral perfection.

Seventh, the parallels between the concepts that form Abai’s philosophical system are analyzed. The triad *akyl* - *kayrat* - *zhurek* symbolizes harmony between reason, will and feelings. This model is a unique synthetic solution that

combines the ideas of Sufi philosophy, European humanism and Kazakh traditional ethics. In a broader aspect, it correlates with the universal philosophical categories *logos-ethos-pathos*.

Eighth, as a result of the analysis of the “Words of Edification”, the structure of the linguocultural code of the Kazakh nation was identified, which includes:

- Ethical principles: honesty, hard work, modesty, respect, spirituality;
- Psychological attitudes: self-control, reflection, openness to knowledge;
- Ideological guidelines: striving for truth, the meaning of life in serving society and the Motherland.

Ninth, it has been established that Abai’s language performs not only a descriptive but also a transformative function. He does not simply name concepts, but through them changes the reader’s consciousness. His word is an instrument of pedagogical and cultural transformation. This confirms the thesis that the language in “Words of Edification” is a bearer of sacred meaning associated with the concept of *soz* as truth, action and moral authority.

Thus, the results of the study allow us to assert that “Words of Edification” are a unique linguocultural platform on which the system of Kazakh moral knowledge is built. In them, language and culture interact as a single cognitive-communicative structure, ensuring the continuity and preservation of the national code. The concepts recorded in the text play the role of not only semantic reference points, but also points of semantic mobilization around which national consciousness is formed^[24].

The philosophy and literature of Abai Kunanbayev occupy a central place not only in the Kazakh, but also in the world cultural tradition. His views and ideas, reflected in his poems, “Words of Edification” and other works, have a unique ability to combine Eastern wisdom and Western rationalistic concepts. Abai was a man of his time, but his thoughts go beyond the limitations of the era and cultural differences.

During the study, it was established that Abai’s philosophy is a synthesis of moral and spiritual values inherent in both the Eastern tradition and Western philosophy. His ideas on rationality, morality, conscience and work echo the teachings of such great thinkers as Confucius, Socrates, Leo Tolstoy and Jean-Jacques Rousseau, which confirms the uni-

versality of his philosophy. At the same time, Abai remains true to his national identity, relying on values close to the Kazakh people.

One of the most important aspects of Abai's philosophy is his affirmation of the importance of personal responsibility and self-awareness. He saw man primarily as a spiritual personality, capable of self-development and the search for the meaning of life through reason and faith. This teaching is relevant in our time, when questions of morality, education and spirituality remain no less important.

The analysis also resulted in the realization of the need for an interdisciplinary approach to the study of Abai's legacy. Only a combination of linguistic, cultural, philosophical, translation and pedagogical methods allows us to adequately interpret the depth of his texts and offer their modern reading. The results obtained open up prospects for further research—in particular, in the direction of corpus analysis of linguistic implementations of concepts, in the creation of glossaries of cultural meanings and in the pedagogical adaptation of “Words of Edification” for the education system of Kazakhstan.

Thus, the work of Abai, regardless of time and space, continues to be a source of inspiration for those who seek answers to eternal questions about good and evil, the meaning of life and the purpose of man. His philosophy not only overcame geographical and temporal barriers, but also became an important element of the world's cultural and philosophical tradition. The inclusion of Abai in the dialogue with world philosophers emphasizes his significance as a thinker whose ideas remain relevant and important for all cultures and peoples. The philosophy of Abai Kunanbayev is not only a key part of the Kazakh spiritual heritage, but also an important contribution to the development of world philosophical thought.

3. Conclusion

It can be said that the Words of Edification are a kind of linguocultural code of the Kazakh nation. In them, language is not only a means of communication but also a means of upbringing, self-knowledge, and cultural transformation. The word here acquires an almost sacred power. It is no coincidence that for Abai, the concept *сөз* (word) is inseparably linked with truth. He believes that through the word one can

reach the heart, awaken conscience, and inspire the desire to change. And this is not just an artistic device—it is the conviction of a person for whom word is deed, and deed is word^[25].

Perhaps this is the main value of Abai's legacy: in his aspiration not just to criticize or enlighten, but to renew the human being, returning them to the origins of their own humanity. And today, more than a hundred years after his death, these words sound as sharply as on the day they were written. Because within them lies not just truth, but the intention to live with dignity—with honor, with thought, with love.

The conducted research made it possible to consider Words of Edification by Abai Kunanbayev not only as a literary and philosophical legacy, but as a powerful source of linguocultural transmission of the Kazakh national worldview.

The analysis of key concepts such as *asakil*, *adam*, *иман*, *қайрат*, *намыс*, *қанағат*, *ғылым* demonstrated that the structure of Abai's text contains a holistic and hierarchically organized value system reflecting the deep worldview foundations of the Kazakh ethnos.

Abai appears in this context as the author of a new concept of the human being, built on the synthesis of traditional and Enlightenment knowledge, Islamic ethics, and humanistic principles. In his philosophy, a person is not merely a representative of a tribe or a carrier of biological life, but a moral being, responsible, striving for truth. The concept *adam* in Abai's work carries not only lexical meaning but also a normative imperative: *adam bol!*—be a Human—becomes the main moral commandment.

Much attention in the work was given to how Abai's language functions not only to represent concepts but to educate the reader through the word.

Metaphor, phraseology, syntactic structure, repetition, and rhetoric in Words of Edification create a special register of didactic prose aimed at transforming consciousness. Abai appeals to the heart, reason, and will of the reader, offering a path of inner perfection.

It is especially important to emphasize the significance of examining translation aspects—the study confirmed that many concepts in Abai's text do not have direct equivalents in the Russian language, requiring interpretive caution from the translator. Concepts such as *намыс*, *қанағат*, *иман*, due to their cultural specificity, often lose deep semantic and

pragmatic weight when transferred into another language code. This proves the necessity of further interlingual and intercultural research within the frameworks of linguoculturology and cognitive semantics.

Thus, Words of Edification by Abai can be considered a unique linguocultural code of the Kazakh people, in which the word acts not only as a means of expression but also as a bearer of truth, morality, identity, and collective memory. The content of these texts goes beyond their time and remains relevant in the 21st century—in the context of education, cultural policy, civic education, and the formation of humanitarian values among youth.

Abai's legacy is not only a monument of literary genius but also a universal platform for dialogue between generations, cultures, traditions, and worldviews. Studying his philosophy through the prism of linguoculturology allows not only to reconstruct the mental settings of the Kazakh ethnos but also to see the potential of language as an instrument of cultural transformation and ethical renewal. Words of Edification continue to live, because within them is the living energy of a word addressed to the future.

The conducted analysis of the work "Words of Edification" by Abai Kunanbayev allowed us to form a holistic idea of how linguistic and conceptual structures reflect and simultaneously form the Kazakh mentality. This work is not only a philosophical treatise and an example of didactic prose, but also a unique linguocultural source through which it is possible to restore and actualize the national picture of the world.

The value of "Words of Edification" lies in the fact that they represent an ideal synthesis of three discourses—religious (iman, kanagat), educational (gylym, akyl) and ethical (adam, namys, zhurek), united into a coherent system of moral guidelines. Abai acts as a thinker capable of linking the Islamic tradition with the principles of European humanism, while not destroying, but strengthening the national foundations of Kazakh culture.

The phenomenon of Abai in the context of linguacultural studies acquires a new meaning: he is not only the creator of a literary language, but also the designer of semantic coordinates in which a spiritual personality is formed. He is not limited to description or preaching—he offers a new model of being, where a person is defined not by origin, but by effort over oneself. This model is universal and, at

the same time, deeply rooted in the Kazakh tradition. The concept of adam bol ("be a man") acts as a moral imperative designed to lead a person to self-knowledge and responsibility. One of the most important conclusions of the study is the multi-level nature of the concepts used by Abai. They have both a basic lexical meaning and a metaphorical, symbolic, pragmatic potential. For example, akyl (reason) is not only an intellectual ability, but also a moral category associated with choice, conscience, responsibility. Iman (faith) in Abai's philosophy is not limited by the religious canon, it becomes a category of inner enlightenment and honesty with oneself. Namys is not just an honor, but a system of social and spiritual obligations. Such nuances cannot be conveyed in a monosyllabic translation, which requires researchers and translators to pay increased attention to interpretation, adaptation and preservation of cultural specificity.

The study also confirmed that each concept in Abai has a dynamic nature—it develops in the text, enters into a dialogue with other concepts, forming a holistic semantic network. This makes the "Words of Edification" not a static list of instructions, but a living organism of national philosophy. Thus, the triad akyl - zhurek - kayrat not only structures the ethics of behavior, but also offers an anthropological model of a holistic person, combining reason, will and emotional and moral sensitivity.

The study pays special attention to the stylistic devices and rhetoric of the text. The word in Abai does not simply convey the meaning, it influences, forms, transforms. The use of repetitions, antitheses, rhetorical questions, proverbs and aphoristic expressions is aimed at activating the reader's thinking. Abai's speech is not dry and academic—it is lively, addressed to the soul and mind. This makes his philosophy accessible to the masses and at the same time deep for scientific analysis.

It is important to note that the "Words of Edification" perform a translation function—they transmit values from generation to generation, playing the role of textual support in the process of national identification. Against the background of globalization, migration and cultural transformations, such texts become anchors of cultural memory. They allow us to preserve uniqueness while being open, to form a civil and spiritual identity when interacting with other cultures. In this sense, Abai performs the function of not only a poet and thinker, but also an architect of national

self-awareness.

The translation aspects revealed during the analysis prove that semantic losses are inevitable when transferring Abai's texts to other languages. However, they can be minimized by observing interpretive responsibility, cultural sensitivity and a deep understanding of the value system encoded in the text. It is important to realize that translation is not only a linguistic, but also a cultural and ethical task. This is especially true for concepts that do not have exact analogues in other languages (namys, iman, kanagat), where the translator must take into account the cultural context, pragmatic function and emotional coloring.

A comparison of the original text and its translations showed that in the Russian interpretation, the semantic boundaries between concepts are often erased, which leads to the impoverishment of the axiological structure. For example, kanagat is conveyed as "contentment" or "modesty", although in the Kazakh tradition it is a whole philosophy of life associated with inner balance, humility and rejection of excesses. This confirms the importance of developing cultural commentaries and glossaries for translations of such works, which will allow the reader to better understand the mental basis of the text.

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The authors declare no conflict of interest.

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