




Sacred Vocabulary in Linguistic Consciousness of the Kazakh Youth

Akhmetova M^a, Abilmazhinova A^b, Sarekenova K^{c*}, Omirbekova ZH^d,
Zhanzhigitov S^e, Kamarova N.S^f, Kurmanbekova Zulfiya^g

^a *Kazakh Linguistics Department of the L. N. Gumilyov Eurasian National University, Astana, Kazakhstan. Email: ma7988335@gmail.com*

^b *Faculty of Philology, L. N. Gumilyov Eurasian National University, Astana, Kazakhstan. Email: abilmazhinova1983@mail.ru*

^c *L. N. Gumilyov Eurasian National University. Astana, Kazakhstan. Email: sareke.kk@gmail.com*

^d *L. N. Gumilyov Eurasian National University, Astana, Kazakhstan. Email: ozhamila@inbox.ru*

^e *Department of Kazakh Linguistics, L.N. Gumilyov Eurasian National University, Astana, Kazakhstan. Email: syrymphd@mail.ru*

^f *Candidate of Philology, Associate Professor, Professor of the Department of kazakh Philology of the Faculty of Tourism and Languages of the Yessenov University. Aktau, Kazakhstan. Email: nagbdu@mail.ru*

^g *Taraz University Named after M. Kh. Dulaty, Taraz, Republic of Kazakhstan. Email: kurmanbekovazulfia02@gmail.com*

Received: 27 May 2025 | Received in Revised Form: 07 July 2025 | Accepted: 10 July 2025

APA Citation:

Akhmetova M., Abilmazhinova A., Sarekenova K., Omirbekova ZH., Zhanzhigitov S., Kamarova N.S., & Zulfiya, K. (2025). Sacred Vocabulary in Linguistic Consciousness of the Kazakh Youth. *Eurasian Journal of Applied Linguistics*, 11(2), 205-217. Doi: <https://doi.org/10.32601/ejal.11217>

Abstract

Linguistically, sacred vocabulary refers to such units that have a sacred concept of semantic space in a language. The linguistic consciousness manifest in such sacred vocabulary portrays how a nation, group or individual perceives the whole world; it identifies the specifics of cognitive consciousness; and analyzes the relationship between language and culture. This study aimed to psycho-linguistically determine the image in modern linguistic consciousness of ethnocultural sacral units such as cradle, bow, and spindle, which connect the past with today's generation spiritually, culturally, and materially. A qualitative research design assisted by free associative practice was used to determine the perception of the sacred vocabulary in the Kazakh ethnic groups. The study sample comprised 27 students of second year pursuing Kazakh group of specialties like Translation Studies and Foreign philology. An open-ended questionnaire was designed to collect data related to external manifestations of linguistic consciousness, and what associations in the present they make of words like cradle, bow, spindle with the same associations. The data was analyzed through analysis methods such as accumulation, analysis, generalization, induction, deduction, and grouping to understand the underlying intercultural manifestations. The results proved the manifestations of sacral vocabulary in the linguistic consciousness of modern youth through free associative practices. It was revealed that sacred units were preserved in the youth consciousness with information related to the life, traditions and customs of the people. The results imply that it is important to preserve the cultural heritage through language and convey the meaning of sacred things across generations. The study also proved the significance of using associative practices to identify images in the linguistic consciousness and understand the inextricable unity of a language.

*Corresponding Author

Email: sareke.kk@gmail.com

DOI: <https://doi.org/10.32601/ejal.11217>

© 2025 EJAL & the Authors. Published by Eurasian Journal of Applied Linguistics (EJAL). This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (CC BY-NC-ND) (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

Keywords: Linguistic Consciousness, Sacred Vocabulary, Associative Experience, Representation, Ethno-Psycholinguistics.

Introduction

The set of meanings transmitted by symbols in a particular language determines the characteristic feature of each nation in the perception of the world and forms the semantic space of the language. In the lexico-semantic system of the languages each nation in the world, there are also common features and parts of the semantic space inherent in the owners of the same language (Mohd et al., 2024; Palacios et al., 2025; Velieva, 2022). By studying the semantic space, it is possible to obtain information about the conceptosphere of an entire population. Among them, the sacral vocabulary is considered in inseparable unity with the history, life, knowledge and religion of each nation, forming a lexical group that forms the semantic space inherent in nations languages.

Any lexical unit expresses in speech a certain meaning, a person's attitude to the objects of the surrounding world, thoughts, cognition, to form a semantic space. Language helps a person identify concepts in relation to sacred words and develop a linguistic consciousness, to reveal the nature of the world linguistic picture of nation, to identify manifestations of linguistic consciousness in multicultural, multi-ethnic space and time, to show the relationship between the language and nation, its cognition, mentality (Anttonen, 2008; Sinnemäki & Saarikivi, 2019). This, in turn, makes it possible to determine the image of these words in linguistic consciousness, their meaning, to determine the figurative information in ethno-cultural symbols that has passed from father to son. It also contributes to the development of research methods of psycholinguistics in Kazakh language science. In Kazakh linguistics, the semantics, etymology of the sacred vocabulary, the relationship of sacred words with the life, knowledge of the nation, the main reasons for the possession of the sacrament have been studied in continuity with the spheres of ethnography, history, culture, but it has not been considered how the sacred vocabulary in the linguistic consciousness of today's generation is understood and perceived, and what these sacred words represent (Bakytzhanova, 2025; Jenalayeva, Niyar, & Zhubanyshbayeva, 2021).

The main objective of this study was therefore to psycho-linguistically determine the image in modern linguistic consciousness of such ethnocultural sacral units as *cradle*, *bow*, *spindle*, which connect our ancestors and today's generation spiritually, culturally, materially. Linguistically and semantically, each name of such particular objects is explained by extra-linguistic factors in purely scientific way. For instance, the *cradle* is seen as sacred because "the cradle of a child is the door to a wide world"; the child commences its life from the cradle; generations grow up in the cradle; it protects the baby from danger. Likewise, a *bow* is also sacred, because it contains the Kazakh fighting spirit; it represents souls of the heroes who were the fortress of the country. The object *spindle* is likewise revered, a craft tool inherited from the mother-in-law, a weapon with magical power. Many of the young generation are not familiar with the meaning of these words nor understand the importance of the acquisition of these sacred objects. In spite of that, many of these sacred words and texts associated with them collectively form a mental unconscious representation.

There is a dire need to study the linguistic consciousness manifest in such sacred vocabulary, as they portray how a nation, group or individual perceives the whole world, as well as identifies the specifics of cognitive consciousness, analyzes the relationship between language, culture, cognition, and assesses the influence of globalization trends on linguistic consciousness. Thus, the current study aims to examine the current problem from the scientific and practical side in determining the viability of the nation, the language of nation through manifestations of linguistic consciousness.

Literature Review

Evolution of Sacred Vocabulary

In Europe and post-Soviet era, an interest in the study of the phenomenon 'sacred' arose in 20th century, when sacred vocabulary drew the attention of both domestic and foreign linguists. Linguistically, the origin of word 'sacred' lies in the meaning of such vocabulary units that have sacred significance (Bennett, 2017; Sawyer, 2012; Tatay & Merino, 2023). It originates from the concept of semantic space of language, associated with the development of cognitive direction (Kravchenko et al., 2021). This leads to the division of universal vocabulary into sacred (transcendent, magical) and ordinary (profane) vocabulary, thus suggesting that the vocabulary of any language can be divided into two major classes: sacred and profane (Fossland, Sarauw, & Danvers, 2024). In accordance with this, both sacred and profane words in the language create a semantic space in themselves and are considered in close unity with the knowledge and understanding of particular

ethnic groups. These two major classes also reflected the cultural characteristics of different peoples, to become more and more associated with the widespread development of a human-centered paradigm and manifestations of sacred vocabulary in linguistic consciousness.

Nagy (1974) comprehensively differentiated the meaning of sacred names related to *fire* in Indo-European languages. Brand (2016) explored the power of the language used in worship in various Catholic rituals. The fact that the language, despite having an archaic character, has survived for centuries and has been in service in the church, was explained by its phenomenality. Likewise, Stross (2007) studied the animal bone, which the Mesoamerican Indians considered sacred, and analyzed it on the basis of ethnographic, linguistic, iconographic evidence and determined its linguistic variations by people's conciliatory nature. In Russian linguistics, likewise, sacred vocabulary was studied with respect to ethnolinguistics, linguacultural, and theolinguistics. For example, Konovalova (2020) considered mythologems among lexical units having the meaning of holiness; Babenko (2020) on religion, church, worship Rachinsky & Fedorov (2018) used words related to the Orthodox Church, pre-Christian Russian sacred vocabulary; Burmistrova (2008) sacred phytonyms studied the «spiritual, religious person» (baptism, marriage, angel, etc.), «the world of things» (door, broom, table, etc.), sacred zoonyms (horse, rabbit, etc.) studied sacred anthroponyms.

The linguist Kazakov (2021) describes sacred vocabulary in a language system in connection with nation, culture, and religion. The study examines such issues as features in the translation of sacred texts, distinctions in religious vocabulary in Russian and English, disobedience of sacred vocabulary to modern language norms. Other linguists like Assanova (2023) studied female toponymy of Kazakhstan to rebuild its heritage and identity in the Turkic world; Mnaidarova, Sarseke, & Sahin (2024) studied anthroponyms to examine the lexico-semantic approach to words formation and their social and cultural implications; and Tsepikova (2021) studied sacred and profane words in Onomastics. In the works of Fanilevna Mukhamadiarova et al. (2020), sacred vocabulary was analyzed in a comparative direction to highlight phraseological and paremiological units; Astafurova & Goncharova (2014). considered the use of sacred vocabulary in discourse, the communicative and pragmatic function, as mixed signs in the semiotics of English educational discourse; and Ivanova (2017), studied translated sacral texts in the focus of diachrony as exemplified in Latin, Old Greek and Germanic languages to determine the nature of the sacred text.

In folklore and mythology, sacred vocabulary is analyzed in connection with religious beliefs. The sacred is attributed to the pantheon of Gods, folklore characters, sacred places, sacred animals, heroic deeds, military weapons, digital symbolism, objects of cult significance (Ryzhakova, 2010). In Turkic languages, sacred vocabulary has been studied in the modern Tatar language on the basis of Explanatory Dictionary materials, in close connection with Ethnos to establish religious cognition (Vildanova, Zamaletdinov, & Sattarova, 2017). Likewise, in the language of the ancient Yakuts, sacred vocabulary is examined in the context of customs and culture (Gogolev, 2016). The sacred vocabulary is defined as a special linguistic unit, whose place is assigned to the cognitive, hereditary function of the language, which also develops the formation of knowledge and beliefs about the surrounding world.

Sacred Vocabulary in Kazakh Linguistics

In Kazakh linguistics, sacred vocabulary is mentioned in works of many scientists associated with the development of ethnolinguistics and lingua-culturology (Alshynbayeva, Vesselinov, & Kartova, 2022; Kuzembayeva, 2021; Zakirova, Maigeldiyeva, & Tuyakbayev, 2023). These studies have scientifically substantiated their areas of expertise and raised the scientific schools to a new level and proved that the language and nation live in an integral whole. These scientists contributed to the formation of the concept of idio-ethnic semantics, which helped to understand the problem of mental structures, differentiated by the nature of ethnic groups, varying in language tools (words, phraseology, proverbs, texts). The method of thematic analysis of vocabulary by creating semantic groups is widely used in ethnolinguistic, linguistic and cultural studies. For example, there are word groups of sacred colors (Tuimebayev, 2024), on semiology of Kazakh ornaments (Mazhitayeva et al., 2015); stable expressions associated with animal husbandry (Satenova, 2012), food names; cosmonauts (K. Aronov, etc.), names of humans (M. D. Musabaeva, etc.), vocabulary related to spiritual culture (S. E. Zhanpeisova, etc.), names related to crafts (R. Shoibekov, etc.), equipment necessary for household life, product names; dishes, tools of Labor, yurt tools, equipment used in relation to livestock, weapons, musical instruments, material from which household products are made, (Zh. Mankeeva, A. Seilkhan, K. Kairbaeva, A. Oka, T. B. Zhaubasova, etc.), which are specially studied in relation to the beliefs, customs, life and profession of the people. All these words manifest mythical and historical knowledge in an extralinguistic manner, hinting at the connection of linguistic units with various stages of knowledge (B. K. Akberdieva, K. Gabitkhanuly, R. M. Uskenbayeva, etc.). Last, but not the least, Almauytova, Oralova, & Tulebaeva (2024) examined several reflections on sacred words from the perspective of the Kazakh people. The study examined the ethnocultural character of the names of sacred places in the Syr region, and ethnolinguistically analyzed words such as *shanyrak*, *tor*, *bosaga*, *oshak*, *aruak*, *Kambar ata*, *baiterek*, *pir*, *akku*, *besik*, *aidar*, *baksy*, *synykshy*, *asatayak*, *tumar*, *ushkiru*. The researcher noted the sacred units of the Kazakh language containing and reflecting various information of mythological nature related to the beliefs, customs and rituals of the Kazakh people.

These studies on sacred vocabulary represent a kind of linguistic consciousness, which is a verbal image of cognition formed in the brain in the context of the environment representing a particular ethnic public culture, with all social, ethnic and cognitive features inherent in it (Madieva, Tausogorova, & Tayeva, 2016).

Empirical Studies

In the early 20th century, a large-scale experiment was conducted by American psychologists G.H. Kent and A.J. Rosanoff, with a sample of over 1000 participants with different levels of education and professions. The study experimented with 100 commonly used words and found that the associative-verbal frameworks give birth to linguistic consciousness of different cultures and languages Kent & Rosanoff (1910). This associative experiment gave impetus to the research of other scientists, and till this day it has not lost its significance. For instance, Pollio (1966) continued that associative experiment in the light of previous research, and found that stimulus words created a hierarchy of verbal associations, as well as that the size of the hierarchy (field) varied with respect to each word stimulus. Words with high frequency generate large fields, whereas frequency with which stimulus words are combined with other specific words and the connotation of the stimulus, can affect the size of the association field. The study reiterated the idea that words are more common in a language and are more likely to come into contact with other lexemes, and, accordingly, they are active in association reactions (Pollio, 1966).

Similarly, Clark (1970) quotes the conclusions of great linguists like Chomsky, McNeil, and Clifton that the theory of associations cannot reveal the understanding of language and the creation of language. The study further reiterated that language cannot be considered as the result of formed associations; therefore, word associations should be defined as a manifestation of language competence (Clark, 1970). At the same time, analyzing scientific opinions, experimental results, the study revealed that paradigmatic reactions predominate in older people, syntagmatic reactions predominate in children, despite the fact that stimulus words are antonyms. The study also argued that this distinction can be explained by determining the child's language competence and the adult's competence in relation to verbal associations (Clark, 1970). In Kazakh linguistics, these issues are quite pertinent and need to be studied.

Several psycholinguistics of the Moscow School namely A. N. Leontiev, A. A. Leontiev, A. A. Potebnya, V. V. Krasnykh, V. A. Pishchalnikova, and N. V. Ufimtseva have been studying the general linguistic consciousness in the Russian language and identified language models. These linguists unanimously agree that the associative-verbal network in the linguistic consciousness allows the user of the language to build a true model of the linguistic picture of the world and opens the way to identify the content in the linguistic consciousness of representatives of different cultures and languages. In this direction, particularly N. V. Ufimtseva (2014) studied in detail the goals and objectives of association dictionaries, the course of their formation, and the problems of comparative analysis of the results obtained with the previously published association dictionary. It was proven that as we go through different stages of civilization and culture, socio-political relations in society, the associations given by members of the language in relation to stimulus words also differ, and the associations recognized as basic at a certain collective stage subside or, conversely, acquire characteristics after a few years (Ufimtseva, 2020). Therefore, associative communication is a psychological activity, to a certain extent unstable, changeable, dependent on time and space, individual perception. This is evidenced by the fact that there are no associations with old names that are not used in our modern life, or do not understand their meaning, or words that have entered new use.

As a result of many years of hard work, several dictionaries and thesaurus were published in the Russian language, including Russian Associative Dictionary, Associative Thesaurus of Modern Russian Language, Slavic Associative Dictionary of Russian, Belarusian, Bulgarian, and Ukrainian. These dictionaries are accessible on the internet for all scientists, correspondents and researchers, or readers who are interested in the language as a whole. This proves that there is a growing interest to find representations of stimulus words. Additionally, a few countries have created favorable platforms for conducting Association experiments with the help of Information Technology. One of them is the Ukrainian psycholinguistic online research platform for conducting associative research stimulus. A prior study explained that this platform helps researchers analyze the web service stimulus of words, and the empirical data reflecting the functioning of the associative fields related to socio-political vocabulary in recent years.

A prior study determined a free association experiment for French-speaking Ukrainian students, through the methodology of analyzing the psycho-semantics of color names. The study found that coloratives in phraseology are symbol words that carry socio-cultural information and reflect the hidden aspects of the linguistic picture of the world. The color was described as a specific mental symbol that expresses a certain psycho-emotional state of an individual, and it was established that achromatic (white, black), polychrome (blue) colors are more common in linguistic consciousness, while there is the predominance of negative connotations (red, black, blue, green, white, yellow, pink) over positive connotations, which is a common phenomenon in cognitive and lexico-semantic understanding of color words.

Kazakh-Russian associative dictionaries have been published in Kazakhstan consistently. For example, N.V. Dmitryuk published two dictionaries (Dmitryuk & Abramova, 2021; Dmitryuk, 2020); Schnitnikov (2017) published a Kazakh-English Dictionary; Institute of Linguistics of the Russian Academy of Sciences, too,

published several glossaries and dictionaries which made a great contribution to Kazakh linguistics in theoretical and practical research in the Kazakh language. The students of universities in the modern Turkestan region, particularly, benefited by practicing associative practices in fields like the gender principle, or learning about the characteristics of the ethnic content of the family values in the Kazakh culture (Kuzembayeva, 2024). These dictionaries also enabled a diachronic and interethnic compositional analysis of words, to understand the ethnocultural features of the Kazakh Ethnos during the Soviet and the modern period. The researchers were able to understand main values of the Kazakh people, such as religious faith, freedom, sovereignty, state symbols, that have undergone significant changes. They understood the attitude to the motherland, mother, older people, men, gender and age, which formed the character of the national mentality, and remained unchanged as the features of family relations (Dmitryuk & Abramova, 2021).

In Kazakh linguistics, the structure of linguistic consciousness was identified in studies related to cognitive linguistics, as well as lexical and symbolic meaning of some colors in Kazakh language (Tuimebayev, 2024). The words in these studies were portrayed through the associative field. Other studies led to psycholinguistic searches, to understand the current state of the economic consciousness of the Kazakh nation and the potential of the state language to raise the National Economic culture and instill economic and literary consciousness in a language (Fazylzhanova et al., 2025). In the framework of research projects funded by the Ministry of Education and Science of the Republic of Kazakhstan, Aldasheva & Nabitullin (2022) studied the processes of concentration of Kazakhized lexical discoveries in the mental lexicon through associative practice, and presented them to the scientific community. These researches represent a synergy of language and lexical discoveries, which served as the foundation of associative thesaurus of lexical discoveries in the Kazakh language.

A prior study about the ethnocultural linguistic identity of young men and women especially women, whose linguistic intuition is very remarkable with their role as daughter, sister, wife and mother, with these roles obliging them to follow morality. However, it is unfortunate that the implicit knowledge about concepts associated with these roles is slowing down in young females. This notion is summarized in Linguacultural Dictionary of the Kazakh Language, which conducts an ethno-semantic analysis. the study concluded that the cultural and linguistic competence of a linguistic person is much higher if two identical semantic codes - linguistic and cultural-semantic -are intertwined and connected in the minds of a linguistic subject (individual, social strata, people, nation). However, unfortunately the cultural semantics in the subject's linguistic consciousness has obscured their real meaning. The language semantics, to put bluntly, has been reduced to a system of language information that coincides with the interpretation of language units given in dictionaries. A prior study further notes that cultural semantics form a system of traditional knowledge of the people, while the nation passes down through the language from generation to generation. It was also observed that, in the minds of today's subject, the national cultural code in the linguistic sign remains undisclosed and incomprehensible. In order to replace these points, a dictionary is presented to the reader.

The extant literature shows that there is a need to study linguistic manifestations in ethno-cultural consciousness. However, these studies have shown that associative practice in psycholinguistics helps to characterize the ethnocultural linguistic competence of a linguistic person. By determining the representation of linguistic consciousness, the features of images in the collective consciousness are revealed. In this way, an idioethnic associative system is formed, which is characteristic of the language of a particular nation. The current study takes off this experiment from this point to examine the linguistic consciousness in the Kazakh sacred vocabulary, to understand how a nation can perceive and identify the cognitive consciousness and analyze the relationship between language, culture, and cognition.

Methodology

Research Design

A qualitative research design assisted by free associative practice was used to determine the perception of the sacred vocabulary in the Kazakh ethnic group at global level. In psycholinguistics, the method of associative practice helps identifying manifestations of linguistic consciousness and is an effective method that pushes the user of the language to reveal the meanings that lie in the depths of mental consciousness, the national and cultural features inherent in a particular ethnic group. This empirical research method helps to obtain accurate, systematic information about events and phenomena, manifestations and images in the personal or public linguistic consciousness. Recently, this method has been actively used in searches of Kazakh language. The free associative practice method also allows survey participants to begin with the first association that came to their mind. This method also helps in establishing a fast and direct connection between language unity and representation. Moreover, in this associative practice method, there are no specific requirements for writing reaction words, and this method reveals semantic connections of the linguistic manifestations in the minds of the language user.

Sampling

The study sample comprised 27 students of second year, aged 18-19 studying, pursuing Kazakh group of specialties like Translation Studies, Foreign philology, Foreign Language: two foreign languages, in the

Faculty of Philology of the Eurasian National University named after L. N. Gumilyov. The criteria for selecting this sample included Kazakh nationality, native language to be Kazakh, and must have completed higher education. A total of 26 students were graduates from a Kazakh School, while one respondent had graduated from an English-language school. These respondents belonged to different parts of the country.

Data Collection and Research Procedure

A questionnaire was designed to collect the data related to external manifestations of linguistic consciousness. The questionnaire was based on an open question, and the study participants were asked to open and write, explaining why they gave the words *cradle*, *bow*, *spindle* with the same associations. This made it possible to more fully understand the information in linguistic consciousness of young people, to identify ethnocultural linguistic competence. The intelligibility of the meaning of a word has been taken as one of the main criteria when choosing stimulus words. Each word was verbally shot by the researcher. The respondents immediately put their reactions to what they heard on paper. Then there was a survey of informants regarding the reaction word they wrote. The respondents were also asked to differentiate between the stimulus and reaction words. Stimulus words were word units presented by the researcher to the participants in the experiment, while reactions were associations recorded by respondents in relation to the associated word. As the material for the study, sacred vocabulary was chosen including words like *cradle*, *bow*, and *spindle* as stimulus words. These words, along with the denotative meaning, contained ethnocultural content related to customs, traditions, knowledge of the people and were used in modern life and sports competitions. Moreover, the meaning of these words was also clear to young people.

Data Analysis

The data obtained from the questionnaire was first categorized as scientific and semasiological based on representations that related to the associative fields. This enabled to reveal the idioethnic nature of individual reaction words and their intercultural manifestations. Once the data was collated and stored at one place, analysis methods such as accumulation, analysis, generalization, induction, deduction, and grouping were used. These results were analyzed and conclusions were drawn through a process, which involved the analysis of reaction words from the survey responses obtained as a result of associative experience. These associations were *individual and complex*, in the form of sentence reactions containing lexical and grammatical features; these were *general and proper*, depending on the expression of single objects and phenomena or individual objects; these were *animate or inanimate*, depending on the category of inanimate; original, inanimate units; according to the thematic and semantic features (*to whom, what it is intended for, the material from which it is made*).

Results

The following quantitative indicators were discovered during the course of the study. The national corpus of the Kazakh language included 31 million texts in 5 styles of the Kazakh language; the *cradle* lexeme was found in 1633 texts, the word *bow* was found in 735 documents, and *spindle* was found in 344 documents. The Frequency Dictionary of the Kazakh language (Rainbekova et al., 2025) indicates that the absolute frequency of the word *cradle* is 84 times, with the text coverage of 16.23237 percent; the absolute frequency of the word *bow* is 59, with the text coverage of 77.8786 percent; and the absolute frequency of the word *spindle* is 16, and the percentage of text coverage is 93.305. This showed that the word *spindle* in the Kazakh language has a very narrow field of consumption.

Cradle Lexeme Stimulus

The stimulus of *cradle* lexeme is described in dictionaries in both literal and figurative meanings. For instance, it is defined as a wooden bed for separating a young baby (National Corps of the Kazakh language); one of the cultural heritages of the Kazakh people, an original work of National Art, an educational tool, a wooden bed made for a baby and like. The word *cradle* is also defined as the “environment in which a baby grows up” or “a source of something” or “the first place of origin of something” Currently, some families do not use the cradle in their daily lives, but many see, hear and learn about the *cradle*, the ritual of putting the baby in the *cradle*. Therefore, it was foreseen that there would be no difficulties on the part of the respondents in writing associations related to the *cradle*.

At the end of the experiment, 16 reactions associated with the semantic structure of this sacred unit *cradle* were obtained, which are as follows: *Mother (4), child (4), Baby (5), lullaby (1), grandmother (1), Motherland (1), child/sister (1), Tree (1), Balapan TV channel(1), Brother (1), House (1), Zeynep/sister (1) wooden bed (1) wardrobe (1) I remembered that at the age of thirteen I rocked my brother in the cradle (1)* All language units that define the mental lexicon are names that are actively used in the national language. The words *mother*, *child* and like are units located in the center of the associative field.

Verbal associations can be grouped into three types, depending upon the lexical and grammatical features: 1) singular reaction to one word: *baby, mother, child, bope, brother*; 2) complex reaction of two words: *Zeynep/sister, TV channel “Balapan”*, 3) sentence reaction: *at the age of thirteen, I remembered rocking my*

brother in the cradle. Most of the singular reactions consist of one lexeme as noun – person nouns: *baby, mother, child, bope, brother, home, Homeland, grandmother, tree, nareste, aldi, wardrobe* (12 words). The word *cradle* is mainly represented by names that represent a common concept. Proper names include the name of the *Motherland*, the name of the person – *Zeynep*, the name of the TV channel – “*Balapan*”. It follows from this that the manifestations in the linguistic consciousness of a person are preserved by concepts related to single objects and phenomena that have a common meaning.

The responses included a few complex associations having two lexemes with linguistic manifestations such as *Zeynep/sister, child/sister*, or *besik zhyry*, TV channel /*Balapan*, with one of the two lexemes acting as a clarifying auxiliary component. In these associations, the *cradle* is associated with the concept of relative, brother, or with the word *sister*. Another characteristic visible is that words like *brother, sister (+m)*, denote kinship based on a possessive relationship, which gives association a possessive sense. From this it was established that the connections between the objects of the surrounding world are represented in the linguistic consciousness by certain grammatical forms, and it is noteworthy that a person directly related to himself, represented by a close person with the concept of property. In response to my *brother's* reaction, the respondent said: “*My brother's first child is Abubakir. When he was born, my father bought a new cradle and my mother cradled her first grandson*. In the Kazakh nation, there is a ritual called “*tyshtyma*” for a child who is placed in a cradle...” (the language and style of the survey participants have been preserved). In addition, words like *homeland, home, etc.* were used which are synonymous with the word *environment* in which the cradle is defined. Likewise, words like *baby* symbolize the transferable meaning, taking place in the associative-verbal field. Hence, in the resulting reactions, the cradle is represented by 11 names (*mother, child, baby, bope, grandmother, child, Zeynep, sister, nareste, aldi, brother*), 7 names (*lullaby, Motherland, tree, TV channel “Balapan”, House, wooden bed, wardrobe*), and most of them are documentary names.

In the next step, associations that reveal the product from different angles can be grouped thematically and meaningfully as follows: (a) for whom the cradle is intended: *sabi, baby, bope, baby/sister, nareste, aldi, brother, Zeynep / sister* (14); (b) mother, a person engaged in raising children: *mother, granny* (5); (c) place of birth: *Homeland, Home* (2). (d) material from which the cradle is made: *wood* (1); (e) furniture type: *wooden bed; cabinet* (2); (f) a song sung when comforting a child, rocking the crib: *lullaby* (1); (g) means of information dissemination: *Balapan TV channel* (1); and (h) recall, act of thinking: *at the age of thirteen I remembered rocking my brother in the cradle* (1). These representations testify to the formation in the linguistic consciousness of Kazakh youth of specific images and stable images associated with the national understanding of the name of the *cradle*.

It is necessary to highlight the large number of reactions that express who the crib is intended for, that is, the owner of the crib (14). This indicates that the “*cradle and child*” are entrenched in the linguistic consciousness as a whole reflection in an inseparable unity. Zh. Tuimebayev and M. Eskeeva (2013: 89) the cradle was used in the meaning of “*generation*” in the ancient Turkic era: “if one person is mistaken, the people in his possession will suffer to the cradle”. It turns out that *besik* has firmly established itself in the Kazakh mental lexicon, and the National Code “*besik generation*”, which came from ancient times, has survived to this day. Since most of the reaction words are “*generation-seed, continuation of life, future*,” it is established that representations like *sabi, child, bope, baby, sister, nareste, aldi, and brother* have a close relationship with the semantics.

Mothers and grandmothers are respected in the Kazakh society, engaged in raising children in the family. They are seen in the image of ones who perform the main function in the Kazakh tradition of cradling, constantly being found near the cradle and singing lullabies. Associations written by young people have proved that the Trinity “*cradle – child – mother/grandmother*”, associated with National Knowledge, has firmly established itself in the linguistic consciousness. For example, one of the respondents gave the following reaction to the idea of maternal association:

... In Kazakh, there is a saying that a woman shakes the cradle with one hand, and the world shakes with the other. In the visual arts, the mother and the cradle are one of the most common paintings.

... my sister only slept in the cradle, and my mother used to rock the cradle and sing lullabies day and night. At that time, when I was a child, I thought that only mothers would rock the crib. I don't know if that's why, when I heard the lullaby, I imagined my mother.

The mention of a lullaby in the reactions of respondents indicates that they understood the importance of this folklore song, which has become a source of folk pedagogy.

The cradle is also associated in a figurative sense in the linguistic consciousness of the respondents. The cradle is depicted as “*Homeland*”, “*home*” and as a *parapar* with sacred concepts, representing that “there is nothing better for the people than a homeland, for a child than a home”. This is evidenced by the opinions of the survey respondents:

– It is always felt that your native land is hotter than other places, and your country is kinder from other people. Therefore, for those who are far from their homeland, it seems that the motherland-mother always treats her child. In addition, we also talk about our homeland as “*Golden Cradle*”. This is due to the fact that the homeland in our people is associated with comfort, that is, with the inside of the cradle.

– *When I hear my lullaby, the only thing that comes to mind is the house where he lived for seventeen years. I am a housekeeper, and when I was born, I was immediately wrapped in a crib. And he gave the cradle to my parents when my grandfather was alive. And after me, my three brothers lay in the crib. That's why I remember that word.* Informants showed that by associating the motherland with the mother and the cradle, the cradle with the native home, symbolic semantic connections between them are clearly depicted in the brain.

Bow Lexeme Stimulus

In the National Corps of the Kazakh language, there is the following information about the word *bow*: “1. a hand-held weapon for shooting arrows from wooden rods, such as Meadowsweet, Maple, etc. 2.a thin, toothpick object that sticks near the old splint”. Let's compare this interpretation and manifestations in the linguistic consciousness of young respondents. Through the association experiment, 16 reactions were obtained with respect to the *bow* stimulus. They are: *arrow* - 9; *hunter* - 2; *hero* - 2; *tree* - 2; *elf* - 1; *game* - 1; cartoon “*Khrabroe serdce*”/“*Brave Heart*” - 1; *Ural city* - 1; *courage* - 1; *children of my neighbor* - 1; *cartoon* - 1; *armor*-1; *Merida* - 1; *warrior* - 1; *war* - 1; *history lesson* - 1. From these results, it is evident that images related to the words *tree*, *arrow*, *weapon*, given in the interpretation of the *bow*, are found in the linguistic consciousness. In the center of the association field is the word *arrow*. When we hear words like “*arrow* – *bow bullet*”, it is impossible to imagine a bow without an arrow, since both are integral parts that make up a whole. The survey respondents wrote the *Bow* – *Arrow* connection as follows:

- *The bow was used in ancient times as a weapon of our heroes. Both a woman and a man, when they went hunting, took with them the strongest bows-arrows.*
- *In the village, at the end of the lesson, our friends immediately cut the branches of the trees in the pond. We would clean those branches, pull a thread on it, make arrows from a little smaller bush, sharpen their heads, follow each other and play until we land in the sun's nest.*

There is a logical-semantic connection between the responses to the questionnaire and the reactions from experience (*bow* – *arrow*, *arrow* – *arrow* (9), *hunt* – *hunter* (2), *hero* – *hero* (2); *tree branches* - *tree* (2); *weapon* – *weapon* (1); *game* - *game* (1); *friends* – *children of my sons* (1). It also proves that images are common to the collective consciousness.

Bow stimulus in the linguistic consciousness of respondents, in principle, is seen with 13 common meanings, and associated with a personal material concept (*elf*, *game*, *courage*, etc.). Proper names associated with *bow* include words as a toponym – *Ural*, a cartoon name with a Russian-Kazakh translation – “*Khrabroe serdce*”/ “*Brave Heart*” associated with the heroine of this cartoon – *Merida*. From the reactions obtained, it was found that the *bow* was often represented by names denoting the concept of inanimate: *arrow*, *tree*, *game*, cartoon “*Khrabroe serdce*”/ “*brave heart*”, *Ural city*, *courage*, *cartoon*, *weapons*, *war*, *history lesson* (10 reactions). Additionally, there are 6 more reactions (*hunter*, *hero*, *elf*, *Merida*, *warrior*, *children of my sons*) that express a lively concept, two of which are fairy-tale characters, and the other resulting reactions are associated with documentary concepts (*arrow*, *hunter*, *hero*, *tree*, etc.)

The reactions associated with the *bow* stimulus can be grouped into two types, according to lexicogrammatical features: (1) single-word reaction: *arrow*, *tree*, *hunter*, *hero*, etc. (2) complex reaction of two or more words: *weapons*, *history lessons*, etc. In this associative field, 11 singular words consist of a single lexeme (*arrow*, *tree*, *hunter*, *hero*, *elf*, *game*, *courage*, *cartoon*, *Merida*, *warrior*, *war*), and 5 complex associates (Cartoon “*Khrabroe serdce*”/ “*Brave Heart*”, The City of Uralsk, children of my sons, weapons, history lesson). Compound names are formed by the combination and duality of words. Complex concepts have an important function in unifying and consolidating various details of the world.

During the course of the analysis, associations that reveal the *bow* stimulus were determined thematically and meaningfully from different angles: (1) bow bullet: *arrow* (9); (2) for whom, who uses: *hunter*, *hero*, *elf*, *Merida*, *warrior*, *children of my neighbors* (8); (3) for what purpose: *weapons*, *war*, *game* (3); (4) source of information reception: Cartoon “*Khrabroe serdce*”/ “*brave heart*”; cartoon (2); (5) material of manufacture: *wood* (2); (6) relationship with a trait in a person: *courage* (1); (7) name of the locality: *Uralsk* (1); (8) name of the discipline: *history lesson* (1). Among the thematic-semantic groups, the reactions that express “who the *bow* is intended for” and “who uses it” differed from the others. In the minds of informants, those who use bows are represented by various images, such as *hunter*, *hero*, *elf*, *Merida*, *warrior*, *children of my neighbors* (8).

In the resulting reactions, there are input units from the Russian language, such as *Elf*, *cartoon*, *Merida*, “*Khrabroe serdce*”, *neighbor* and other languages through the Russian language. In the associative field, the presence of incoming names was associated for several reasons: firstly, with an increase in access to many sources through the Internet and Information Technology; secondly, with the linguistic situation in our country; thirdly, with the language of perception of information by a person; fourth, because the *bow* is a common tool, a weapon familiar to everyone, which was used by the peoples of the world. These reasons make us believe that associations have gone beyond the scope of Kazakh culture. For instance, an elf does not belong to the Kazakh culture as it refers to “ancient Germanic myths, the spirit of nature, a light fairy-tale soul in the form of a person”.

In modern world cinema and book production, there are popular works about elves. Since the elves depicted in the films, cartoons, and books are hanging bows, the respondent's linguistic consciousness is represented by

an image of an elf in relation to a *bow*: One informant commented: “*Since childhood, I have been interested in fiction and fantasy. So, I opened a collection of Japanese comics for myself. In these books, they always depicted creatures named elegant, beautiful Elves with tall, moon-like mouths, sun-like eyes, pointed ears, and their main weapon was a bow*». It turns out that the elf in the cognition of this respondent is associated not with the Germanic myth, as is given in the dictionary, but with the elf in the Japanese comic book. This is an example of the individualistic nature of human perception, cognition, and knowledge of the individual.

It is known that in most cases of world cinema, cartoons are translated into Russian. Therefore, we believe that the meeting of the representation of the cartoon “*Khrabroe serdce*”/ “*Brave Heart*”, which is the Kazakh version of the cartoon, is also connected with the widespread distribution of this work in Russian. This means that depending on the language in which the human mind perceives the world, images remain in the linguistic consciousness of the users of language. Therefore, the historical and cultural environment in which the story unfolds remains in the mind of the users along with the characters in it. A similar example is of the *Merida* Association. *Merida* was the sniper daughter of a king who did not fall out of his hands in this magical fairy tale.

Spindle Lexeme Stimulus

As for the spindle lexeme, the National Corps of the Kazakh language defines it as (1) a device for spinning from twisted wool. (2). Time without stopping. (3) moving bone at the junction of the middle and middle of the animal's head. In the study, the number of reactions obtained in relation to the word *spindle* was 14 including: *grandmother*-7; *yarn* – 5; *yurt* – 2; *wool* – 2; *Alippe* – 2; *grandmother sitting on the carpet* – 1; *Felt* – 1; *wooden product* – 1; *TV channel “Balapan”* – 1; *knitting* – 1; *cotton* – 1; *textile* – 1; *joint groove* – 1; *I could not imagine any object* - 1. The action (*knitting*) was the only 1 out of 14 resulting associations which represents the remaining concepts of documentary material significance (*grandmother, thread, yurt, wool, “Alippe”, felt, TV channel “Balapan”, cotton, textiles, joint recess*) and the pronoun defining nouns depicted in connection with the personal determinant. The scenes denoting the sign of an object was also that of *a grandmother sitting on a carpet, a wooden product*. Out of the whole group, 10 associations including *yarn, yurt, wool, “Alippe”, felt, TV channel “Balapan”, cotton, textiles, joint recess, wood product* associated *spindle* to mostly inanimate, documentary things.

These reactions associated with the stimulus of the *spindle* can be grouped into 3 according to lexical and grammatical features: (1) single-word reaction: *grandmother, thread, wool, etc*. (2) complex reaction of two or more words: *yurt, grandmother sitting on the carpet, etc*. (3) sentence reaction: *I could not imagine any item*. Grandmother language view-the center of the associative field “*Spindle*”. In the minds of Kazakh youth, *spindle* is mainly associated with a grandmother (7). It is believed that this was due to the fact that the picture of our older mothers in everyday life was spinning and was associated with more images of grandmothers with a spindle in their hands in books or on the internet. An example of this is the following response by a respondent, in which the spindle stimulus was perceived in the image of a grandmother:

- *My grandmother does not spin the spindle now, because her eyes hurt. But before, my grandmother and I used to sit down and prepare for so many months to spin that spindle. First, before it's summer, the wool of a flock of sheep is sheared, then it is cleaned of fluff and dung stuck to the fur. It's good if it comes out clean in one wash! We washed it 5-6 times. Then my grandmother used to separate the fur. Only then did he pick up the spindle and start spinning it. Although I was with my grandmother during this process, I have not yet understood how to start the head.*
- *Of course, if I hear the word spindle, I remember my great-grandmother. This is because when I always went to my grandmother's village, she knitted wool. I always sat next to her and looked at her curiously. At that time, my grandmother took the spindle and taught me too. He told various interesting stories about her life. I miss those moments so much.*

The respondents remembered their grandmothers with special attention, associating the word *spindle* with a grandmother, and expressing their longing for her. Therefore, the logical – semantic relationship “*spindle-grandmother*” was established in the national linguistic picture of the world of young people.

There were at least 2 proper names in the resulting reactions which indicate from what sources the informants recognized the thief (“*Alippe*”, “*Balapan*” TV channel). Here's what the respondents said:

- *I remember one of the first and most important books in our life – the *alippe* and all the pictures in it. One of them that remains clear is the image of a spindle in the letter “Ү”. I immediately remembered the alphabet.*
- *When I was a child, I really liked to watch the *balapan* TV channel. I still remember how one day I caught sight of a curious program and heard the word *spindle*. As a child, I was very curious to know what it was. I watched the program until the end, and then for the first time I learned what a spindle is.*

From the above responses, it is concluded that a certain group of respondents are well aware of the object, what it is used for, and some of them are familiar with it through television and books. This can be explained by the fact that today the stork is not used much in everyday life. It is natural that objects and phenomena, events are not reflected in the mind in relation to the world that is not seen or consumed in life. This is a process that is associated with the activity of cognitive activity.

Finally, the associations assigned to the *spindle* stimulus were determined thematically and semantically with following manifestations including: (1) who uses: *grandmother* (7), *grandmother sitting on the carpet* (1); (2) raw materials, types of products: *yarn* (5), *wool* (2), *cotton* (1), *textile* (1), *felt* (1); (3) dwelling: *the yurt* (2); (4) the material: *wooden product* (1); (5) means of information dissemination: «*Alippe*» (2), «*Balapan*» TV channel (1); (6) name of the action: *knitting* (1); (7) where the bones connect: *joint depression* (1); (8) the result of thinking: *I could not imagine any item* (1). These manifestations are present in the linguistic consciousness of young people, where actions are associated with the instrumental meaning of the *spindle*, or its bone structure or even in the cognition of one respondent having no concept of a *spindle* (*I could not imagine any item*). This result shows that in the linguistic consciousness, the meaning of a tool for spinning a string was more established than the concept of a bone. These linguistic manifestations, obtained as a result of associative experience, are the main tools for externalizing the content of consciousness. This proves that linguistic manifestations are the product of consciousness's cognition, intuition of objects of the surrounding world, phenomena, etc.

Discussion

Now the problems of linguistic consciousness in ethno-psycholinguistics, the linguistic picture of the world, the representation of the world have begun to be studied more deeply in connection with the priority of the anthropocentric paradigm. The proposed article was devoted to the search in this direction and considered the linguistic picture of the words *cradle*, *bow*, *spindle*, which have a sacred meaning in the Kazakh knowledge and understanding in the mental world of Kazakh youth. As a result of the study, it was found that in the linguistic consciousness of Kazakh youth, the *cradle* is represented by a mother and a child; a *bow* – with an arrow; a *spindle* – with a thread. These formed the center of the associative field and reflected the basic concepts-concepts concentrated in the nucleus of the mental lexicon. In total, 48 reactions to 3 stimulus words were obtained in the experiment (18 for the *cradle* stimulus; 16 for the *bow* stimulus; 14 for the *spindle* stimulus).

The results of the association experiment, the written answers obtained through the questionnaire are distinguished by their authenticity. Because the reactions obtained, their interpretation of the language are variously verbalized, associated with images stabilized in the linguistic picture of the world as a result of the user's perception of the objects of the surrounding world. An association is an image, a reflection that is formed in the mind of the subject in relation to objects and phenomena of the surrounding world, emotions, actions, situations; we define it as a logical connection that has an individual, collective character, which is established between the external world and human cognition, intuition, perception. The reactions to the words *cradle* and *spindle* were grouped into 3, depending on the lexical and grammatical features: 1) single reaction of one word; 2) complex reaction of two or more words; 3) sentence reaction; 2 in relation to the *bow* stimulus: 1) single reaction of one word; 2) complex reaction of two or more words. And the sentence reaction was only in 2 answers.

The experience showed that the resulting linguistic manifestations are preserved in the mind by units of the picture of the world, which have a common meaning. For example, out of 48 reactions to 3 stimulus words, a total of 7 proper nouns were encountered. As a result of the experiment, the relationship of associations, mainly with individual concepts, was revealed. In the associations given to the *cradle*, animate concepts predominated, and in the linguistic manifestations of the *bow* and *spindle*, the connection with inanimate objects was revealed. In associations, only 1 reaction to the action (*urchyk – toku*) was given, and criticism-quality, quantitative concept, emotion, etc. did not occur. Therefore, in the linguistic consciousness, the lexemes *cradle*, *bow*, *scabbard* were preserved in the name of the person, expressing a material concept, mainly in general, documentary images. In the associative-verbal field, we believe that the predominance of nouns is associated with the lexico-grammatical feature of stimulus words, that is, with the presentation of general, documentary, nouns with the name personality in the singular.

He showed that the manifestations of linguistic consciousness from verbal-associative reactions given to the words *cradle*, *bow*, and *spindle* coincide with the definitions given to stimulus words in dictionaries. 1 all but the informant testified that they understood the meaning of the words *cradle*, *bow*, and *spindle* well, and accordingly, real images were preserved in their minds. In the comments of the participants in the survey responses, a positive emotional tone prevailed, such as a special desire for a mother, brother, associated with *a cradle*, *a bow*, *a spindle*, a nostalgic memory of a grandmother, a village, and a longing for ancestral memory. Therefore, it was noted that the sacral units presented as stimulus words are firmly established in the national consciousness of young people, the words *cradle*, *bow*, *spindle*, and the words associated with them remain for many years.

The results showed that the names *cradle* and *spindle* are closely related to national culture and cognition in the linguistic picture of the world. The preservation of images related to the way of life of the nation in the national consciousness can be considered as an indicator of the viability of the language of the nation. And in connection with the word *bow*, traces of foreign culture were traced in the linguistic consciousness of young people, because the cartoon seen in childhood (*cartoon*, *cartoon "Khrabroe serdze" / "Brave Heart"*), characters from fairy tales (elf, Merida) were identified in the associative field. In the responses to the *bow* stimulus, the encounter of the incoming names proved that in the linguistic consciousness of the respondents, the picture of the world can be preserved in several languages. This showed that the world around us is perceived in other

languages, in addition to the native language, and accordingly concepts are fixed in the mind with non-entering names. Therefore, we think that in order for young people to develop ethnocultural linguistic competence, it is necessary that the objects offered to them be in their native language.

Conclusion

The current empirical study of sacred vocabulary in linguistic consciousness was associated with several problems. The first challenge was to connect together language-nation, language-culture, language-cognition, and language-consciousness with human-oriented judgments. Secondly, there was a need to revive national values in linguistic consciousness, in connection with the past, culture, spirituality, and correlate them with the existing cognition-concepts. Thirdly, there was another challenge of connecting the actualization of the problem of linguistic consciousness in Kazakh linguistics and disclose the manifestations of such language units which have a sacred meaning in modern linguistic consciousness. This was required to connect the past and present, present and future, to understand the soul, peacefulness, behavior of the nation, and the characteristic of the Kazakh nation. Last, but not the least, it was also important to identify semantic units that have stabilized and changed in the Kazakh linguistic consciousness.

The study focused on the linguistic aspects of sacred vocabulary which revealed the national essence, cognition in linguistic consciousness, and the level of preservation of national cognition in the semantic structure of sacred vocabulary in modern linguistic consciousness. The changes in the linguistic consciousness of our nation were also identified due to the influence of globalization. Information was also obtained about the mental, spiritual, material culture of Kazakh youth through the analysis of manifestations of sacred *sema* in linguistic consciousness. For this purpose, stimulus words were presented to the respondents in a certain sequence. First, the word *cradle* was given, then the word *bow*, and finally the word *spindle*. In everyday life and in texts, the use of a *spindle* is less active than a *cradle* and a *bow*. In conclusion, the study of manifestations of ethno-cultural consciousness of native-speaking youth through associative practice, combined with the problems of the viability of the national language, the preservation of national identity, increases the importance of research in this direction, contributes to the revival of the national spirit, the preservation of spiritual, material culture and the study of the impact of globalization.

Acknowledgements

This article was prepared under the grant financing of the Committee of Science of the Ministry of Science and Higher Education of the Republic of Kazakhstan for 2024-2026 within the framework of the project AP23488671 "Linguistic manifestations of ethnocultural consciousness of Kazakh youth".

References

- Aldasheva, K., & Nabidullin, A. (2022). Associative-Verbal Network Of Lexical Nouns In The Mental Lexicon: Results Of Empirical Research. *Eurasian Journal of Philology: Science & Education*, 187(3), 14-24. doi: <https://doi.org/10.26577/EJPh.2022.v187.i3.02>
- Almauytova, A. B., Oralova, G. S., & Tulebaeva, A. T. (2024). Ethnocultural Character of the Names of Sacred Places in the Syr Region. *Tiltanym*, (3), 85-95. doi: <https://doi.org/10.55491/2411-6076-2024-3-85-95>
- Alshynbayeva, M., Vesselinov, D., & Kartova, Z. (2022). Language reflections of the concept of the sacred in the Kazakh worldview. *Bulletin of the Karaganda University. Philology Series*, 106(2), 74-79. doi: <https://doi.org/10.31489/2022ph2/74-79>
- Anttonen, V. (2008). The Notion of "Sacred" in Language, History, Culture and Cognition. In K. Ritari (Ed.), *Approaches to Religion and Mythology in Celtic Studies* (pp. 206-219). Cambridge Scholars Publishing. Retrieved from <https://www.cambridgescholars.com/product/978-1-84718-526-6>
- Assanova, D. (2023). Female Toponymy of Kazakhstan. In R. Alva, A. Kağan, K. Elmira, & W. Jonathan North (Eds.), *Heritage and Identity in the Turkic World Contemporary Scholarship in Memory of Ilse Laude-Cirtautas (1926–2019)* (pp. 167-184). Walter de Gruyter GmbH & Co KG. doi: <https://doi.org/10.1515/9783110720228-011>
- Astafurova, T. N., & Goncharova, D. A. (2014). Mixed Signs in the Semiotics of English Educational Discourse. *Vestnik Volgogradskogo Gosudarstvennogo Universiteta. Seriiâ 2, Iazykoznanie*, 13(4), 64-69. doi: <https://doi.org/10.15688/jvolsu2.2014.4.7>
- Babenko, L. (2020). Development Prospects of Ideographic Lexicography in the Context of the Ural Semantic School: The Dictionary of Synonym and Antonym Complexes of the Russian Language2. *Series 9*, 146(1), 169. Retrieved from <https://cyberleninka.ru/article/n/perspektivy-razvitiya-ideograficheskoy-leksikografii-v-kontekste-uralskov-semanticheskoy-shkoly-o-kontseptsii-slovarya-sinonimiko>
- Bakytzhanova, A. (2025). Phraseological Explication Mental Activity in the Linguistic Consciousness of Kazakhs and Russians. *Тіл және әдебиет: теориясы мен тәжірибесі*, 4(1), 9-25. doi: <https://doi.org/10.52301/2957-5567-2025-4-1-9-25>

- Bennett, B. P. (2017). *Sacred Languages of the World: An Introduction*. John Wiley & Sons. doi: <https://doi.org/10.1002/9781119234661>
- Brand, C. A. (2016). Very Members Incorporate: Reflections on the Sacral Language of Divine Worship. *Antiphon: A Journal for Liturgical Renewal*, 19(2), 132-154. doi: <https://doi.org/10.1353/atp.2016.0002>
- Burmistrova, T. N. (2008). Linguocultural interpretation of sacred phytonyms with transparent internal form. *Linguocultural Science* (2), 39-46. Retrieved from <http://elar.uspu.ru/handle/uspu/2740>
- Clark, H. H. (1970). Word Associations and Linguistic Theory *New Horizons in Linguistics*, 1, 271-286. Retrieved from <http://web.stanford.edu/~clark/1970s/Clark,%20H.H.%20Word%20associations%20and%20linguistic%20theory%201970.pdf>
- Dmitryuk, N., & Abramova, G. (2021). Associative Dictionaries as an Ethnic Mental Phenomenon: Basic Values in the Core of Ethnic Group Language Consciousness. *Psycholinguistics*, 30(2), 59-84. doi: <https://doi.org/10.31470/2309-1797-2021-30-2-59-84>
- Dmitryuk, N. V. (2020). Associative Dictionaries in Kazakhstan and Kazakh Psycholinguistic Research. *CO-FOUNDERS* 1(43), 156-161. Retrieved from <https://iling-ran.ru/library/voprosy/43.pdf#page=157>
- Fanilevna Mukhamadiarova, A., Kulkova, M. A., Kobenko, Y. V., & Rakhimova, A. E. (2020). A Comparative Study on Phraseological and Paroemiological Units with Coloronyms Black in German, Russian, and Tatar. *International Journal of Society, Culture & Language*, 8(3) (Special Issue on Russian Culture and Language), 63-71. Retrieved from <https://www.proquest.com/openview/9d9fc13c3111d02e33b340dd4c9de3c7>
- Fazylzhanova, A., Seitbekova, A., Kobdenova, G., Seidamat, A., & Ayazbayev, G. (2025). The issues of developing the historical subcorpus of the National Corpus of the Kazakh Language. *Lodz Papers in Pragmatics*, 21(1), 169-191. doi: <https://doi.org/10.1515/lpp-2024-0038>
- Fossland, T., Sarauw, L. L., & Danvers, E. (2024). Critiquing the sacred and the profane in higher education. *Journal of Praxis in Higher Education*, 6(3), 1-10. doi: <https://doi.org/10.47989/kpdc558>
- Gogolev, A. I. (2016). Several Features of the Yakut (Sakha) Ethnoculture. In B. Marjorie Mandelstam (Ed.), *Culture Incarnate: Native Anthropology from Russia* (pp. 63-69). Routledge. Retrieved from <https://www.taylorfrancis.com/chapters/edit/10.4324/9781315482255-5/several-features-yakut-sakha-ethnoculture-anatolii-gogolev>
- Ivanova, R. (2017). A sacral text in the focus of diachrony: hardships of translation (as exemplified by the material of Latin, Old Greek and Germanic languages). *Tomsk Journal of Linguistics and Anthropology*, 1(15), 36-43. doi: <https://doi.org/10.23951/2307-6119-2017-1-36-43>
- Jenalayeva, G., Niyar, G., & Zhubanyshbayeva, M. (2021). Conceptualization of the Kazakh language in the linguistic consciousness of the Kazakhs. *Journal of Humanities and Social Sciences Studies*, 3(4), 67-71. doi: <https://doi.org/10.32996/jhss.2021.3.4.8>
- Kazakov, G. (2021). Lexical Aspects of Russian Bible Translations. *Nauchnyi Dialog*, (6), 59-77. doi: <https://doi.org/10.24224/2227-1295-2021-6-59-77>
- Kent, G. H., & Rosanoff, A. J. (1910). A Study of Association in Insanity. *American Journal of Psychiatry*, 67(1), 37-96. doi: <https://doi.org/10.1176/ajp.67.1.37>
- Konovalova, N. (2020). "Russian Associative Dictionary" as a Source of Information About Metalanguage Consciousness in Verbal Memory of Speakers. In *Proceedings of the International Scientific Conference "Digitalization of Education: History, Trends and Prospects" (DETP 2020)* (pp. 399-403). Atlantis Press. doi: <https://doi.org/10.2991/assehr.k.200509.072>
- Kravchenko, N., Karpenko, E., Matiienko-Silnytska, A., & Vasylieva, O. (2021). Category of sacredness in the discourse of the english sermon (theolinguistic approach). *Wisdom*, 2(18), 18-26. doi: <https://doi.org/10.24234/wisdom.v18i2.480>
- Kuzembayeva, G. (2021). Comparative analysis of the image of Kazakh in the Russian and Indian linguistic consciousness. *Eurasian Journal of Philology: Science & Education*, 184(4), 71-78. doi: <https://doi.org/10.26577/EJPh.2021.v184.i4.ph7>
- Kuzembayeva, G. (2024). The Ethnic Content of the Values Son and Daughter in the Kazakh Culture: Ethnopsycholinguistic Study of Family and Relative Values. *Psycholinguistics*, 35(2), 82-107. doi: <https://doi.org/10.31470/2309-1797-2024-35-2-82-107>
- Madieva, G., Tausogarova, A., & Tayeva, R. (2016). Innovations in teaching linguistic disciplines. *New Trends and Issues Proceedings on Humanities and Social Sciences*, 2(5), 184-192. Retrieved from <https://un-pub.eu/ojs/index.php/pntsbs/article/view/1120>
- Mazhitayeva, S., Kappasova, A., Kapanova, A., Myrzabayev, A., Eskazinova, Z., & Kadyrov, Z. (2015). Semiology of Kazakh Ornaments. *Review of European Studies*, 7(6), 170-177. doi: <https://doi.org/10.5539/res.v7n6p170>
- Mnaidarova, M., Sarseke, G., & Sahin, I. (2024). Anthroponyms: the lexico-semantic approach to word formation and its social and cultural implications. *Lodz Papers in Pragmatics*, 21(1), 35-54. doi: <https://doi.org/10.1515/lpp-2024-0025>
- Mohd, M., Javeed, S., Nowsheena, Wani, M. A., & Khanday, H. A. (2024). Sentiment analysis using lexico-semantic features. *Journal of Information Science*, 50(6), 1449-1470. doi: <https://doi.org/10.1177/01655515221124016>
- Nagy, G. (1974). Six studies of sacral vocabulary relating to the fireplace. *Harvard Studies in Classical Philology*, 78, 71-106. doi: <https://doi.org/10.2307/311202>

- Palacios, L., Martín-Chozas, P., Montiel-Ponsoda, E., & Calleja, P. (2025). Lexico-Semantic Approaches to Terminology Mapping: A Survey. *Procesamiento del Lenguaje Natural*, 74, 335-348.
- Pollio, H. R. (1966). Oppositional serial structures and paired-associate learning. *Psychological Reports*, 19(2), 643-647. doi: <https://doi.org/10.2466/pr0.1966.19.2.643>
- Rachinsky, A. V., & Fedorov, A. E. (2018). Russian pre-christian sacral vocabulary. The 1st message. *Eco-potential*, 4(24), 176-205. Retrieved from <https://elar.usfeu.ru/handle/123456789/8015>
- Rainbekova, G., Sagidolda, G., Abdimaulen, G., Beisenbayeva, L., & Bekenova, G. (2025). Antonymous Relations in Lexicography. *Eurasian Journal of Applied Linguistics*, 11(1), 48-55. doi: <https://doi.org/10.32601/ejal.11104>
- Ryzhakova, S. (2010). Representations of Holiness and the Sacred in Latvian Folklore and Folk Belief. *Forum for Anthropology and Culture*, 6, 144-174. Retrieved from <https://anthropologie.kunstkamera.ru/files/pdf/eng006/ryzakova.pdf>
- Satenova, S. (2012). Pictorial Background Base and Connotations of Set Expressions. *RUDN Journal of Language Studies, Semiotics and Semantics*, (3), 57-63. Retrieved from <https://journals.rudn.ru/semiotics-semantics/article/view/7539>
- Sawyer, J. (2012). *Sacred Languages and Sacred Texts*. Routledge. doi: <https://doi.org/10.4324/9780203047750>
- Schnitnikov, B. (2017). *Kazakh-English Dictionary*. Routledge. Retrieved from <https://www.routledge.com/Kazakh-English-Dictionary/Schnitnikov/p/book/9780700708284>
- Sinnemäki, K., & Saarikivi, J. (2019). Sacred language: Reformation, nationalism, and linguistic culture. *On the Legacy of Lutheranism in Finland*, 25, 39-68. doi: <https://doi.org/10.21435/sfh.25>
- Stross, B. (2007). *The Mesoamerican Sacrum Bone: Doorway to the Otherworld*. University of Texas at Austin. Retrieved from <https://sufipathoflove.com/wp-content/uploads/2019/05/stross-sacrum.pdf>
- Tatay, J., & Merino, A. (2023). What is sacred in sacred natural sites? A literature review from a conservation lens. *Ecology and Society*, 28(1), 12. doi: <https://doi.org/10.5751/ES-13823-280112>
- Tsepkova, A. V. (2021). Sacred and Profane in Onomastics. *Onomastic Issues*, 18(1), 272-282. doi: http://doi.org/10.15826/vopr_onom.2021.18.1.015
- Tuimebayev, Z. K. (2024). Turkic-Mongolian Language Parallels in Comparative Historical Outline. *Eurasian Journal of Applied Linguistics*, 10(3), 150-161. doi: <http://doi.org/10.32601/ejal.10314>
- UFIMTSEVA, N. V. (2014). Russian Psycholinguistics: Contribution to the Theory of Intercultural Communication. *Intercultural Communication Studies*, 23(1), 1-13. Retrieved from <https://lib.sk/book/3064904/b05997/russian-psycholinguistics-contribution-to-the-theory-of-intercultural-communication.html>
- Ufimtseva, N. V. (2020). Association-Verbal Network As A Model Of The Linguistic Picture Of The World. *European Proceedings of Social and Behavioural Sciences*, 186, 1460-1465. doi: <https://doi.org/10.15405/epsbs.2020.08.169>
- Velieva, S. (2022). Semantic Modules in the Language's Lexico-Semantic System. *Central Asian Journal of Literature, Philosophy and Culture*, 3(5), 112-117. Retrieved from <https://cajlp.centralasianstudies.org/index.php/CAJLPC/article/view/360>
- Vildanova, R. R., Zamaletdinov, R. R., & Sattarova, M. R. (2017). Ritual Words in the Tatar Linguistic World-Image. *Turkish Online Journal of Design, Art and Communication*, 7, 1134-1138. Retrieved from http://www.tojdac.org/tojdac/VOLUME7-APRLSPCL_files/tojdac_v070ASE237.pdf
- Zakirova, A., Maigeldiyeva, S., & Tuyakbayev, G. (2023). Linguacultural and cognitive aspects of teaching the language of Kazakh legends. *Citizenship, Social and Economics Education*, 22(3), 137-151. doi: <https://doi.org/10.1177/14788047231221109>