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LINGUOCULTURAL FEATURES OF THE CONCEPT “DILIGENCE \ LAZINESS” IN THE KAZAKH LANGUAGE

Abstract. The article examines the cognitive bases of concepts that are considered elements of cognitive linguistics in language education. In the Kazakh language, the concept is a universal phenomenon that informs about the culture of that era as a whole, defining the worldview of a certain nation. In order to define the concept, it is necessary to define some features and values of the cultural world, the nature and value of the national consciousness. The linguistic characteristics of the concepts of diligence and laziness, which have a special place in the national cultural knowledge, in the knowledge of ordinary people have been determined. The purpose of the scientific article is to study the use of the concept of “diligence\laziness” in semantic and conceptual units. In order to achieve this goal, focusing scientifically on the concepts of cognitive linguistics, concept, conceptual field, linguistic image of the universe, distinguishing the opinions of scientists who are studied within the framework of current conceptual knowledge, forming an author's point of view about the linguistic image of the world and the linguistic and cultural content of the concept of “diligence\laziness” tasks such as opening have been achieved. The cultural nature of the concept of “diligence\laziness” in cognitive discourse (regular phrases, proverbs, prose, poetry) was defined during language units. The macro-concepts defining the cognitive and linguo-cultural nature of the concept of “diligence\laziness” were analyzed from a linguo-cultural cognitive point of view.

Keywords: concept, conceptual field, macro-concepts, cognitive linguistics, ethnoculture, linguo-cultural studies, cognition.

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(Қазақстан, Шымкент қ.), e-mail: raushan.kazhiakbarova.75@mail.ru**Қазақ тіліндегі «еңбекқорлық\жалқаулық» концептінің лингвомәдени ерекшеліктері**

Аңдатпа. Мақалада тіл білімінде когнитивтік лингвистика элементтері болып саналатын концептілердің танымдық негіздері қарастырылады. Қазақ тілінде концепт белгілі бір ұлттың дүниелік танымын анықтай отырып тұтас сол дәуірдің мәдениетінен хабар беретін әмбебап құбылыс. Концептіні анықтау үшін мәдени дүниенің кейбір ерекшеліктері мен құндылықтары ұлттық сананың сипаты әрі бағасы айқындалуы қажет. Ұлтымыздың лингвомәдени танымында ерекше орын алатын еңбекқорлық пен жалқаулық ұғымдарының қарапайым халық танымындағы тілдік ерекшеліктері айқындалды. Ғылыми мақаланың мақсаты – «еңбекқорлық\жалқаулық» концептінің семантикалық және концептуалдық бірліктерде қолданылуын зерттеу болып табылады. Осы мақсатқа жету үшін когнитивтік лингвистика, концепт, концептілік өріс, ғаламның тілдік бейнесі ұғымдарына ғылыми тұрғыда тоқталып, қазіргі таңдағы концептуалдық білім аясында зерттеліп жүрген ғалымдар пікірлерін саралай отырып, әлемнің тілдік бейнесі хақында авторлық көзқарасты қалыптастыру және «еңбекқорлық\жалқаулық» концептінің лингвомәдени сипаттағы мазмұнын ашу сынды міндеттерге қол жеткізілді. «Еңбекқорлық\жалқаулық» концептінің когнитивті дискурстағы (тұрақты тіркестер, мақал-мәтелдер, проза, поэзия) мәдени болмысы тілдік бірліктер барысында айқындалды. Зерттеу барысында поэтикалық, прозалық мәтіндердегі «еңбекқорлық\жалқаулық» концептінің ғаламның тілдік бейнесіндегі ұлттық мәдени сипатты анықтаушы мәдени маркерлі лингвомәдени бірліктер ретінде зерттелді.

Кілт сөздер: концепт, концептілік өріс, макроконцептілер, когнитивтік лингвистика, этномәдениет, лингвомәдениеттану, таным.

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(Казахстан, г. Шымкент), e-mail: raushan.kazhiakbarova.75@mail.ru**Лингвокультурологические особенности концепта «трудолюбие/лень»
в казахском языке**

Аннотация. В статье рассматриваются когнитивные основы концептов, которые считаются элементами когнитивной лингвистики в языковом образовании. В казахском языке концепт представляет собой универсальное явление, информирующее культуру той эпохи в целом, определяющая мировоззрение конкретного народа. Для определения понятия

необходимо определить некоторые особенности и ценности культурного мира, природу и ценность национального сознания. Определены лингвистические характеристики концептов трудолюбия и лени, занимающих особое место в национально-культурном знании. Целью научной статьи является исследование употребления понятия трудолюбие/лень в семантических и концептуальных единицах. Для достижения этой цели научно ориентируясь на понятия когнитивной лингвистики, концепт, концептуальное поле, языковой образ мироздания, выделяя мнения ученых, которые изучаются в рамках современного концептуального знания были достигнуты такие задачи: культурно-национальная семантика языковых репродукций концептов трудолюбие/лень в казахском культурном знании. Культурная природа концепта трудолюбие/лень в когнитивном дискурсе (обычные словосочетания, пословицы, проза, поэзия) определялась в ходе языковых единиц. В ходе исследования концепт «трудолюбие/лень» в поэтических и прозаических текстах изучался как лингвокультурная единица с культурной меткой, определяющей национально-культурный характер в языковом образе мироздания.

Ключевые слова: концепт, концептуальное поле, макроконцепты, когнитивная лингвистика, этнокультура, лингвокультурология, познание.

Introduction

Critical sciences such as logic, philosophy, physiology, and psychology, which examine the true image of the environment through the lens of human cognition, have been known since antiquity. Epistemology, a branch of philosophy that investigates the relationship between knowledge and reality, the capacity of the human being to comprehend the world, as well as the dimensions of truth and cognitive properties, is widely recognized as the theory of knowledge. Thus, it can be asserted that cognitivism possesses a long-standing tradition with roots extending back to ancient times. Nevertheless, it is not an overstatement to claim that issues concerning the innovative perception of human cognitive aspects have been revitalized within the framework of the cognitive paradigm. The object of cognitivism has been identified as the human mind, thought, and the mental processes and states associated with them. A variety of scientific approaches and a wide range of research works, which now point to the so-called “cognitive revolution” in linguistics, have significantly contributed to the dynamic advancement of cognitive linguistics [1].

The well-known American linguist N. Chomsky explains about this: «Cognitive revolution is the processes related to knowledge and information arising from a set of activities such as knowledge, understanding, interpretation, belief in the basic states of thought and cognition in the human mind» [2]. During the rapid development of cognitivism in linguistics, linguocognitology, linguocultural studies, ethnolinguistics, sociolinguistics, psycholinguistics, gender linguistics, linguistic philosophy, etc. proved the viability of scientific directions. “It is common knowledge that language is an essential and most important part of the concept of culture. It is a language that allows individual human individuals to form ethnic, age, and social groups, therefore language is also mentioned in our definition of culture through the enumeration of its constituent parts” [3]. It should be noted that ethnolinguistics is a new field in Kazakh language education, and it is characterized by a large number of cultural concepts. In addition, the study of cognitive awareness through the connotative meaning of vocabulary expressing aggression and mood is of great importance [4]. The use of electronic books on the issue of cognitive education is very useful [5].

Research methods and material

In the process of writing the article, poetic and artistic texts, proverbs from national paremiology, and traditional expressions were examined as specific communicative units.

With the formation and development of general linguistic sciences, interest in language among the peoples of the world has significantly increased. The analysis of the language of poets and writers plays a crucial role in exploring the relationship between language and knowledge within the framework of conceptual structures, as well as in determining the semantic field of linguistic units. Studying the language of authors at the level of the linguistic personality, through the structural-nesting method, makes it possible to draw theoretical conclusions.

In this research article, the cognitive method was applied to reveal the verbalization features of the concepts of diligence and laziness in poetic texts, while analyzing the information within the semantic field.

During the study, the method of semantic component analysis was employed to determine the lexical meanings of words. This included examining connotative, denotative, empirical, pragmatic, and situational aspects.

The study of the continuity of language, knowledge, and culture within the framework of the anthropological paradigm has played a crucial role in the formation of cognitive linguistics and, subsequently, in the development of linguistic conceptology (linguoconceptology). According to scholars, *conceptology* is regarded as a component of human linguistic consciousness based on the interrelation of language and culture, with its primary focus being the study of the concept [6]. Furthermore, the modelling of life phenomena through conceptually marked mental-cognitive structures is identified as one of the key directions of linguoconceptology [7].

Structural-nesting method. The structural-nesting method is a linguistic approach that studies language units by examining their hierarchical organization and systemic interrelations. This method allows the researcher to analyze the nesting of smaller linguistic elements within larger ones, thereby revealing structural connections between different levels of the language system (phonetic, lexical, syntactic, and semantic). Applied to literary and poetic texts, this method provides an opportunity to uncover the layered structure of meaning, to trace how individual lexical units interact within broader semantic fields, and to derive theoretical conclusions about the author's linguistic worldview.

Cognitive method. The cognitive method, rooted in cognitive linguistics, focuses on the relationship between language and human thought, knowledge, and perception of the world. It aims to study how abstract concepts, values, and cultural phenomena are verbalized in linguistic units. Through this method, the researcher can identify the conceptual structures underlying linguistic expressions and analyze the semantic fields that reflect culturally significant notions. In the context of poetic texts, the cognitive method enables the study of how concepts such as *diligence* and *laziness* are encoded in language, how they are shaped by cultural traditions, and how they contribute to the conceptual picture of the world.

V.L. Ivashchenko defines five main directions of scientific research within the framework of linguo-conceptology, which are: 1) ethno-linguo-conceptology: a direction dealing with the study of linguo-cultural studies, ethno-linguistics, ethno-psycholinguistics and separate ethno-cultural concepts or ethno-cultural concepts in interaction with linguistics; 2) comparative ethno-linguistic conceptology deals with the study of conceptual and linguistic images of the world of different ethnocultures; 3) artistic linguo-conceptology: linguo-folkloristics, which are literary-artistic concepts interacting with linguistic stylistics, based on the context of individual literary-artistic work, the linguistic personality of a certain author or oral-poetic folk creativity in a cognitive context. 4) scientific linguo-conceptology or cognitive terminology: this direction, the main object of which is scientific concepts, is mostly dealt with by social sciences. 5) linguoconceptography, or linguoconceptological lexicography: in cognitive discourse – related to the compilation of a dictionary of concepts related to the development of stereotypes, symbols, images, constants of national consciousness and their theoretical foundations [8]. “Modern cognitive linguistics is a comprehensive study of concepts in the cultural background: semantic analysis is a complex field

that combines component and reference, conceptual analysis that determines the pattern of consciousness as a gestalt” [9].

According to scientists, the principle of anthropocentrism is manifested in two aspects: if the form of consciousness “man in language” acts as a translator of culture, the principle of “language in man” as a continuity of all things, including language and culture, is considered especially important for dictionaries. According to J. Lyons, in recent decades, the attention of researchers to linguistics, including self-awareness of an individual and the «ethnicization» of socio-cultural life, which is closely related to anthropocentrism such as linguo-cultural community, has led to the rapid development of the direction of conceptology. The concept is difficult to define because its content has important features. V.V. Kolesov, on the other hand, says that there are currently many definitions of the concept in the linguistic literature, that the majority of researchers consider this term to be the main one, the unity of national mentality [10], concepts are collective consciousness and mental models of modified ideal objects [11] the extended concept of any phenomenon constitutes the image “prototype” of ontologically typifying categorization [12]. Thus, it can be concluded that a concept is a unity of collective knowledge and consciousness, which has a linguistic expression and is marked by a national-cultural feature.

Concepts, which are the main language units of cognitive linguistics, are lexemes characterized by the cultural features of the language, which form a linguistic image of the world, which gives a deeper message from the cultural knowledge of those people. The concept is considered to be the main component in understanding the unique national worldview, absorbing all the content of the cultural identity of the people. Thus, a concept is a structure that expresses the centuries-old understanding of a certain nation's compact and profound reality, national cultural values, preserved in the ethno-cultural consciousness and transmitted from generation to generation. The concepts of “diligence/laziness” are one of the concepts belonging to the high-value category, which have a linguistic expression and have a strong place in the Kazakh worldview, with national and cultural features. In the Kazakh conceptual sphere, the concepts of “diligence” and “laziness”, which reflect the national mentality and contain philosophical, pedagogical motivations and norms of human relations, have a special place.

Results and discussion

In Kazakh literature, Abai created a classic example of the maturation of human nature, and after Abai at the end of the 19th century and the beginning of the 20th century, it was Shakarim who raised the artistic level of Kazakh literature and Kazakh poetry to a high level. By supplementing the spiritual maturity of the intellectual poet and thinker of one era with the Eastern poetic philosophy and the advanced models of Western literary philosophical thought, the new literary writing made a significant contribution to the formation of Kazakh at the end of the 19th and the beginning of the 20th century [13]. In today's study, we will reveal the cognitive nature of the symbolic linguistic units that determine the national cultural character of the concepts of diligence and laziness in the works of Abai and Shakarim in the linguistic image of the world.

Concept is a set of information that describes the mentality, traditions and customs of a whole nation through cultural and spiritual units in the mind of a human being. In his words, Abai objectified the concept of «laziness» with the situations «cowardly, weak, proud, crazy, insatiable, unforbidden, friendless to anyone».

«Кеселді жалқау, қылжақбас, Әзір тамақ, әзір ас, Сыртың- пысық, ішің- нас, Артын ойлап ұялмас,- болып жүріп тірімін деме, онан Алла жіберген ақ бұйырықты өлімнің өзі артық». (“Don't say that you are alive when you are sick, lazy, Eat now, eat now, Your outside is full, your inside is dirty, You are not ashamed to think about your back, it is better than the white death sent by God.”) In this way, the concept of “laziness” is represented in the Kazakh worldview by cultural stereotypes such as “sickly diseased”, “unsmiling”, «shameless insider». Of course,

through these descriptions, the wise Abai describes laziness in the character of the Kazakh people, and in his dark words, the only way to get rid of the disease that weakens the human soul and wears out the human substance is to work hard.

“Құлық саумақ, көз сүзіп, тіленіп, адам саумақ – өнерсіз иттің ісі. Әуел құдайға сиынып, екінші өз қайратына сүйініп, еңбегінді сау, еңбек қылсаң, қара жер де береді, құр тастамайды» (“Tricks, squinting, praying, and people are the work of an unskilled dog. First, pray to God, and secondly, rejoice in your own strength, and if you do your work well and hard, even the black land will give you, and not waste it.”)

In 18th word, criticizing ‘Kerbezism’, he summarizes his thoughts as follows: “Кербез дегенді осындай кер, кердең неменен безіндердеген сөзге ұқсатамын. Тегінде адам баласы, адам баласынан ақыл, ғылым, ар, мінез деген нәрселермен озбақ” (“I liken the word Kerbez to a word like this. In the rude, human beings are better than human beings with intelligence, science, dignity, and character”.) That is, “the concept of laziness beautifully conveys the longing for the abode of poverty by showing laziness”. In his words, Abai urges people to do good deeds, reminding them that it is honest work that complements a person's spiritual being. And it goes without saying that this is achieved through hard work, which is considered the main value for a person.

“If I find one or two animals, I will say to the person who has a problem with the animals, “Don't I have any animals?” “Doing it like that, is lazy, laziness, laziness, sloppiness”, so a fashionable, sloppy person is describing the image of a lazy person in the Kazakh cultural knowledge.

In Abai's 42nd word: “One of the reasons why Kazakhs are prone to bad behaviour is lack of work. If he planted a crop or put it on sale, would he be affected? He likes to wander from village to village, riding a colt from one horse to another, to feed, or to steal words, to deceive people by tricks and horrors, or to enter into the council of seducers, without benefit and without work. If worldliness is needed, wouldn't a person who has devoted himself to honest work be humiliated like a dog who behaves like that? Will he leave his job and go on duty? Herdsmen hand over their cattle to poor herdsmen and children, and the more or less God-given wealth in their hands looks boring, and they tolerate it being prey for thieves and being attacked by crows.

Therefore, Abay says that humanity finds its way to bad actions due to the lack of work and a meaningless life built on laziness, and summarizes the idea that living with honest work is the noble ideal of every person on earth.

“I was born as a human being and dying as a human being is my dream” Shakarim said. Shakarim once said that if you leave behind a trail of inspiration, then this is true happiness, you will not die forever - Shakarim once said that it is the first duty of humanity to work hard. The essence of Shakarim's poetry is to create a righteous person with a pure heart, a pure mind, an honest worker, and thereby to reform the society. He appealed to humanity that the high glass of social perfection can be conquered only by honest work and honest work. The source of folk pedagogy is folk wisdom and its creators, while Shakarim's philosophy was the first person based on the foundations of the Kazakh worldview to be full of teachings that raised him to the level of perfection. The essence of Shakarim's creativity is to regulate human behaviour and lead people to do things useful for themselves and society. For example, in the poet's poem to youth:

Come, young people, we will find a different way,
Dishonest, deceitful, non-violent animal husbandry.
Endless life, endless giving
We are a learned and wise soul.
... It's time to think about it
There are many enemies, and now we are in trouble.
Let's get rid of filth,

Think wisely and give your hand to the honest [14]. In Shakarim's poetry folk knowledge and national thought system are intertwined. He emphasizes that virtues such as being honest, being generous, and working hard can lead a person to great heights. That is why in the work “Your Human Duty”:

*Адамдық борышың –
Халқыңа еңбек қыл!
Ақ жолдан айныма,
Ар сақта оны біл!
Талаптан да,
Білім мен өнер үйрен!
Өнерсіз, білімсіз
Болады ақыл тұл!*

Your human duty is
Work for your people!
Do not deviate from the white road,
Keep it and know it!
From demand
Learn art and education!
Without art, without education
You can not be smart! [14].

That is, it emphasizes that the existence of “Human duty” is fulfilled through hard work tied to honour.

From the verses “With a good heart, a pure mind, Do honest work” it is emphasized that a thinker who carries intelligence and work together should not get confused in this subject. “Find patience for hard work, Patience is yellow gold. Don't be selfish, respect the many, Everyone is your people” [15]. Through these verses, we can appreciate that a hardworking person is always patient, patient, and sees others as himself.

*Еріншектен – салақтық,
Салақтықтан – надандық.
Бірінен-бірі туады,
Жоғалар сүйтіп адамдық,
Еріншек таза жүре алмас,
Кірі-қоңын жуа алмас.
Харекет жоқ, ғылым жоқ,
Өз бойынан ұялмас
Laziness - carelessness,
Negligence is ignorance.
They are born from each other,
The hills are beautiful and human,
A fool can't walk cleanly.
He can't wash his clothes.
No action, no science,
He is not ashamed of himself [14].*

In his works, Shakarim strongly criticizes laziness as disease that leads to destruction. The poet, who knew that a lazy person wanders the country in vain, looking for a trick, gets flattered, gathers gossip, is a thinker who made a philosophical conclusion to prevent this disease through his poems. Shakarim gives the meaning field of the concept of “hard work” through language units that say, “With work and expression, if art fills the mind, if the heart is filled with joy, life is full, and

the teachings of Ar are read" According to Shakarim's teachings, "honourable citizen" is a person who deeply understands the difference between good and bad, upright in speech and action, fair, and honourable, and all life activities of this noble person are only thanks to honest work through the concepts of "honor", "honour", "conscience". he was reaching his perfection. Viewing the lexical-phraseological system of the language in close connection with the external world, real life is one way to gain a deeper understanding of the facets and secrets of the object we are considering. Through this system, it is determined that the language world is a duplicate of the external world [16].

The poet paid special attention to the working conditions among the people, and in his works, he sang that work is one of the noblest and most necessary characteristics of a person. He was able to see that hard work is the most important quality of the human being, not only for the individual, but for the historical significance in the development of the entire humanity [17].

The impudent one saves his life by dishonesty, the honest one earns his living by pure labour, and does not sell humanity for his life. From this passage, the concepts of diligence and laziness in Shakarim's knowledge are confused with the words honest and impudent.

When talking about the national traditions and customs of the Kazakh people, folk psychology, including the expression of the human soul in the language, the regular phrases that summarize the knowledge obtained from various aspects of life, especially characteristic of the Kazakh people, are of great importance. Phrasemes, which are considered the most powerful and fertile forms of artistic speech, are a universal phenomenon that stands out with their unique features that underline the idea, convey an image-visual, impressive, melodious-rhythmic, melodic. Its function is to reflect the reality of life, the whole being. "At the same time, phraseology is not only a means of conveying thoughts and information, but most importantly, a special linguistic structure, expression, emotion and emotionality, which is used more for pragmatic purposes, is its main tool" [18].

The Kazakh phraseological ideas that have preserved the history of mankind, knowledge of the world, way of life, and national culture are clearly reflected, the new direction of cognitive phraseology has the opportunity to deeply consider the semantic features and pragmatic-discursive nature of phraseology.

When we talk about the phraseological units that describe the concepts of diligence/laziness, the first phrase that comes to mind is Adal worked hard. He spent his energy on abusing others, doing useless things, and doing business. When you are young, a smile is a blackness, a beautiful girl with a smile. First of all, if it is possible to search for art, then at least we will earn money with hard work [19]. It is the work of a brave person to lie down quietly, blindly, without begging anyone, and to search for wealth with honest work. (Abai) Honest fee, sweat of the forehead, sole fee, income earned by honest work, payment in kind.

He gave a helping hand and helped. His work is lively. Step forward; he was lucky, his work progressed, his work was rewarded. Your work is burning, here is your harvest, Your work is bruised, You are like a farmer. If the bad one is tempted every day, the soul says, the good soul sometimes eats a stick. No matter how many rebellions he makes in a day, a person who is passionate about his work will not be happy [20]. And now, these permanent expressions, which are ingrained in our daily life with hard work, K. This is reflected in Kaziev's works: "Желкемізден бір атты көрінді. Күнқағары тікірейіп, бізге қарай тура тартты"/A horse appeared from behind us. Kunkagari straightened up and headed straight for us.

– Бригадир келе жатыр, аға/"The foreman is coming..."

Hedid not recognize me.

– Оу, еңбек ретті болсын, жігіттер!./Oh, let the work be orderly, guys!..

Кіренқұл барып қолын алды»/Kirenkul went and took his hand [21]. Еңбек ретті болсын! (Жамб.,:Мойын.,Луг.) еңбек жансын, жұмыс сәтті болсын!/

Keep up the good work! Let the work live, let the work be successful! is a phrase used by Kaziyeu to refer to people who are mowing grass and taking care of winter. Excerpt from Kaziyeu's story "Іманжыпырак". As you read further, you will notice many regular phrases used by the writer. For example:

“Нағыз кемелді сәті қазіргі кезең. Орылудың тағы бір озық жері – ыстық, суықтан таса. Бір тап, бір қалыпта сақталуы – сөгін жоймайды. Сол күйінде күйіс қайырған малдың жүні үрпип, жоны жығылмайды. Кекірік аздырмас күрең сүрің осы./*The real perfect moment is the present period. Another advantage of harvesting is that it is hot rather than cold. Staying in the same class, in the same position, does not eliminate the reproach. In such a state, the hair of the grazing cattle does not fall off. This is the red color that will not reduce the burp.*

– Қыр шөбі қалай?/*How is the field grass?*

– Мұны жақсы айттың. Қыр шөбіне деген қырсыздық күрмеулі күйінде. Жер мойнының қашықтығы — қалыпты сылтауы. Телегей шалғынның шалғайдағы шашыранды шабылуы, шындығын айтқанда, *шымбайға батып* жүрген жәйт. Бүйрек майдай бүрлері білеуленген үлпершек от сол араныкі ғой. Осындай қып орып алса, *ортасы ойылмас кен көзіне кенелер едік*. Ол жағына әлі тіс батқан жоқ. *Шешуі табылмаған шиелі түйіннің бірі*. Бүгінгі жиында жабыла айтарымыз осы болар. Қолға алмайынша, *қашаннан зәру шаруаның зердесінен шығу – құр кеуде қазарлық...*”// *You said it well. The indifference to the field grass is in a state of disrepair. The distance of the neck of the earth is a normal excuse. The scattered mowing of the full meadow in the distance is, to be honest, something that is drowning. The fluffy fire with kidney-like lice is that bee's. If we cut it like this, we would hit an ore source with an unremarkable middle. That side has not sunk in yet. It is one of the knots for which no solution has been found. This is what we will say at the end of today's meeting. Until you get hold of it, it is necessary to leave the peasant's mind - empty chest...*” [21]. In this passage, he solved the tangled knot - he found a system of the tangled affairs, he was in a state of indolence - he was shrivelled, he fell into the mud, he fell into the middle, we were ticks on an incalculable ore source - to get rich on grass, to be drowned in abundance, to get out of the farmer's mind when necessary - to fulfil the needs of the farmer, empty chest It is used in the sense of working in vain. Such abundant phraseological units reflect the level of education and worldview of an ordinary working man. Writers often use regular expressions as stylistic tools in works depicting the reality of a certain time. Any work in Kazakh literature cannot be written without phraseology. If we say that language is the blood and soul of the beating heart of the work, among them, phraseological units and proverbs, proverbs, sentential usages, and metaphorical phrases with a variable meaning take place among the artistic methods that give a special tone to the work. Almost all the figurative words in the text try to depict the step-by-step life of a peasant and the labour relations associated with harvesting grass.

As a result of our research, during the analysis of Abai's works on the concepts of hard work and laziness, it is not difficult to understand that the act of perfection in relation to the human being continues with intelligence, and it finds its height thanks to hard work. Abai also prefers virtues from the heart to virtues originating from the mind and considers justice and love to be the highest level of moral maturity. «Based on the cognitive analysis of the Abai language, it is possible to recognize the image of the world in the mind of the Kazakh people as a whole, as well as the language personality Abay, and the existence and behaviour of the surrounding environment as a whole» [22]. When studying the cognitive features of the concepts of diligence and laziness within the framework of the Shakarim language, the semantic aspects of language expressions reflecting knowledge and intuition based on national interests were determined. In the course of the conceptual analysis of these language units, a comprehensive consideration of the integrity of language and knowledge is considered to be an urgent problem of today's linguistic science. In the course of the research work, a model of a new analysis outside the traditional direction was presented in the study of expressions of the concepts of diligence/laziness marked in the language.

The national nature of the concepts of diligence/laziness in Shakarim's poetry was revealed, the main cultural markers were shown, and the content of the universality of these concepts in recognizing the linguistic image of the universe was determined.

We have proven that the roots of the decorative visual tools in Kaziev's works are the development and formation of the nation, as well as the linguistic units formed by the formation of its own culture, history, and mentality of the people. In conclusion, the diligence/laziness conceptual structures given by the means of decoration in the writer's works show the special impression of the people, the game, the attitude and are used as a formative evaluation of the people.

Conclusion

To summarize our thoughts, the verbalization of the concepts of *diligence / laziness* in poetic texts with a figurative understanding means the mastery of the thinker's mind based on the image. These concepts are summarized in poetic texts within the framework of metaphor, regular phrase, and paremic units. Work, which is the guarantee of a happy life, motivates a person, leads him forward, and brings him to his goal. In the Kazakh worldview, the concept of a blessed family, a happy life, good health, the love of loved ones, and *diligence*, which is the main key to achieving one's goals, spiritual and material success, has a global concept that has passed through centuries of life experience [23].

In the study of knowledge and understanding based on national interest, it allows to study the linguistic image of the world in a wide cognitive channel through language units related to the concepts of “*diligence and laziness*”. We are convinced that the concepts of “*diligence and laziness*” with cultural and spiritual significance have a special structure that informs about the cognitive nature of the Kazakh ethnic group over the centuries

Language plays an important role in the formation of national culture. Through the language of artistic works, it is possible to understand the ethno-cultural consciousness of those people, the manifestation of their national culture. In describing the life of the artist, which is depicted with the truth of his time, the student left works that make it ideal to be satisfied and endure the demands of time. K. Through the works of Kaziev, there are a lot of stable phrases, proverbs, and linguistic units that show the worldview, traditions, customs, customs, daily life and labor relations of the Kazakh people.

We have proven that the roots of the decorative visual tools in Kaziev's works are the development and formation of the nation, as well as the linguistic units formed by the formation of its own culture, history, and mentality of the people. In conclusion, the *diligence/laziness* conceptual structures given by the means of decoration in the writer's works show the special impression of the people, the game, the attitude and are used as a formative evaluation of the people.

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