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e-mail: ardaksar2016@gmail.com**THE CONCEPT OF CHARACTER (BEHAVIOR)
IN THE POEMS OF ABAI**

The article discusses the concept of behavior and character of a person reflected in the poetry of Abai. There are many significant research works devoted to the term of the concept in its various aspects in modern domestic, foreign linguistics and literary criticism, but the concept of personality behavior in the context of poetics has not yet become the object of comprehensive analysis and study. The very concept of the character and behavior of an individual is a complex phenomenon that includes manners of action and conversation, moral education that begins with the individual and forms a stereotype of the behavior and character of the whole nation.

The poetry of Abai is one of the valuable sources of information showing the essence of the character and behavior of a person of his time at a conceptually poetic level. The descriptive and evaluative conclusions of the poet, starting from universal human virtues and misdeeds to the behaviors and actions of certain sections of society (tore (special class of people in Kazakh Khanate), bai (rich people), common people) are relevant to this day. Therefore, in this article, the character and behavior of a person in the poet's poetry is considered as a set of actions and moral attitudes, interpreted at the level of thick and thin concepts. The poet almost never calls a person simply good and bad, he masterfully conveys everything with a detailed description of the manner and actions of the individual. Abai does not use "subtle" obvious concepts, his poems reflect complex author's concepts that originate from the depths and provide information about the human essence of an entire people of a certain historical period.

Key words: concept, behavior, character, poetics, culture.

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e-mail: ardaksar2016@gmail.com**Абай өлеңдеріндегі мінез-құлық
(қылық) концептісі**

Заманауи отандық және шетелдік лингвистика мен әдебиеттану ғылымдарында концепт ұғымына көптеген елеулі ғылыми зерттеу еңбектері арналғанымен, адамның мінез-құлқы поэтикалық мәнмәтінде концепт деңгейінде жеткілікті түрде қарастырылмаған. Мінез-құлық ұғымының өзі – тұлғаның жүріс-тұрысы, іс-әрекеті, қылығы, тәлім-тәртібі, сөйлеу мәнері тәрізді адам болмыстарының бірлігінен көрінетін күрделі құбылыс. Жалпы, мінез-құлық, адамның өзін-өзі ұстауы жеке адамнан басталып, бүтіндей бір ұлттың стереотиптік сипатын көрсетеді.

Абай Құнанбаев поэзиясы өзі өмір сүрген уақыттағы қоғамға тиесілі адам болмысын, мінез-құлқын концептуалдық және поэтикалық деңгейде көрсететін құнды дереккөздердің бірі. Ақынның жалпыадамзаттық қасиеттерден бастап, жеке-жеке қоғам өкілдерінің қылығы мен іс-әрекетіне (төрелер, байлар, қара халық) дескриптивті, бағалау, сын тұрғысынан берілген тұжырымдары әлі күнге дейін өзекті. Сондықтан осы мақалада ақын өлеңдеріндегі мінез-құлық адам болмысын білдіретін түрлі іс-әрекеттердің жиынтығы ретінде сараланып, моральдық философиядағы соңғы он жылдықтарда жиі талқыға түсіп келе жатқан «жуан» (thick) және «жіңішке» (thin) концептілер деңгейінде қарастырылады. Ақын ешқашан адамды жақсы немесе жаман деген, міндетті түрде әрбір қылығын, іс-әрекетін ашып сипаттайтын сөз өрімдерін қолданып, тұжырым жасап отырған. Яғни, үнемі судың бетінде ғана қалқыған жіңішке концептілер емес, тереңнен бастау алған, бүтіндей бір тарихи уақыттағы халықтың болмысы жайында мағлұмат беретін күрделі авторлық концептілер дейгейінде көрініс тапқан.

Түйін сөздер: концепт, қылық, мінез-құлық, поэтика, мәдениет.

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Концепт характера (поведения) в стихотворениях Абая

В статье рассматривается концепт поведения (характера) человека, описываемый в поэзии Абая. В современной отечественной, зарубежной лингвистике и литературоведении можно назвать целый ряд фундаментальных научных работ, посвященных исследованию понятия концепта в разных аспектах. Однако концепт поведения личности в контексте поэтики до сих пор не становился объектом всестороннего анализа и изучения. Само понятие характера и поведения личности представляет собой сложное явление, включающее в себя особенности поведения и разговора, нравственное воспитание, которое начинается с процесса формирования личности и формирует определенную модель поведения и характера целой нации.

Поэзия Абая Кунанбаева является одним из ценных источников информации, показывающим сущность характера и поведения человека своего времени на концептуальном и поэтическом уровне. Дескриптивные и оценочные заключения поэта, начиная с универсальных человеческих достоинств и проступков до поведения и действия отдельных слоев общества (торе (белая кость), баи (богачи), простой народ), актуальны по сей день. Поэтому в данной статье характер и поведение человека в поэзии Абая Кунанбаева рассматриваются как совокупность действий и моральных установок, интерпретируются на уровне «толстых» (thick) и «тонких» (thin) концептов. Поэт почти никогда не называет человека просто хорошим или плохим, он мастерски передает характер путем подробного описания особенностей поступков и поведения личности. Абай не использует «тонкие» очевидные концепты, его стихи отражают сложные авторские концепты, которые берут начало из глубин и дают информацию о человеческой сущности целого народа определенного исторического периода.

Ключевые слова: концепт, поведение, характер, поэтика, культура.

Introduction

The concept “human behavior”, which is not enough studied in modern linguistics and literature, should be attributed to the concepts of culture, since it is relevant for such humanities as ethics, cultural studies, ethnography. The study of this concept is important, firstly, because “the behavior of an individual belonging to a certain linguistic community can reveal the cultural and moral values existing in this society, national ideas about the norms of relationships with others” (Popova, Sternin, 2001: 53). That is why a person’s behavior receives a social assessment from others (sometimes self-assessment), taking into account its compliance with legal or moral standards established in society. Therefore, we can say that the analyzed concept has a pronounced ethnocultural specificity and can be qualified as an object of linguoculturology. Secondly, the study of the concept “human behavior” is also relevant because it helps to better understand the motivation of the actions and actions of an individual, their conditionality not only by his belonging to a particular cultural ethnic group, but also by his social status, material condition, marital status, relationships with others, intellect, life experience, character traits, upbringing, way of life, as well as emotional or physical state at a certain moment. Therefore, it is necessary

to talk about the direct connection of the concept human behavior with such components of the universal concept sphere as culture, nationality, social status, material state, family, interpersonal relations, intelligence, life experience, character of a person, education of a person, life, emotional and physical state of a person.

And the novelty of the recent research is that it attempts to discuss the concepts of behavior in the poetry of Abai. Behavior is the most fundamental characteristics of culture, the main guidelines for human behavior. In addition, the values of society, which are clumps of meanings (concepts) and permeate all spheres of life of a particular society, play a decisive role in culture. Value orientation is the material on the basis of which this or that ethnic culture is formed. There are various types of behavior (individual, micro-group, macro-group, ethnic, universal, etc.). From a linguistic point of view, the most interesting are those phenomena that are recorded in the language, namely in the meanings of lexical and phraseological units, in the paremiological fund and literature. And the poems of Abai are an important and rich information carrier of the behavioral qualities and values of the individual, which in general show the entire linguocultural community. It is still relevant to make conceptual analysis of human behavior in the poetry of the poet since they reveal universal values.

He conveys the most important moral truths about a person and for a person: do not be soulless, do not spend time aimlessly and thoughtlessly, do not live against conscience. In an intense search for a way out to the truth, Abai comprehensively presented the national makeup of his people, determined the full depth of his tragic fate. He believed that honest people, interested in activities for the benefit of the people, should be elected to the position of rulers. Like many, he saw the main force capable of overcoming this evil in science and enlightenment. The flourishing of science can be achieved only by constantly working and acquiring knowledge. At the beginning of the third millennium, when many values were lost, the problems that Abai raised in his works are especially relevant today.

The concept of behavior includes mainly linguistic units, real and abstract notions, syntactic expressions that reflect the author's personal style. Since the basis of Abai's works is character, we will analyze the concept of behavior in detail.

Methodology

The peripheral zone of the concept "Human Behavior" includes attitudes that express certain recommendations that are important for representatives of a particular culture. For example, in Kazakh they can be explicated, in particular, by paremiological units: "strike while the iron is hot" ("do not waste time, use favorable circumstances"); "choose the lesser of two evils" ("choose the less difficult of two unfavorable circumstances"), etc. Both attitudes, apparently, interpret the main cognitive features: the first is "the way a person acts," the second is "the way a person lives."

In order to deeply study the structure of the cultural concept, it is also necessary to use diachronic and synchronic approaches. The first one has meaning not only for determining the visual-sensory image of the concept. With its help, it is possible to identify an outdated layer of the concept, which contains the features of the perception of behavior characteristic of people of past centuries. Over time, in the process of changing historical conditions, social structure, some forms of human behavior lose their relevance, as a result of which the language units that call them become obsolete. So, in the eyes of a modern person, behavior based on the manifestation of mercy is no longer considered very important for the present moment, understood as "favor, complete trust, disposition towards someone lower on the part of the higher (obsolete)" (Karasik, 2004: 19).

The synchronic approach to the study of the concept, due to modern ideas of people about behavior, is closely related to the diachronic one (which is proved by the example of past and present attitudes towards behavior based on the manifestation of mercy). Thanks to the use of both approaches, it is possible to detect the birth in society of certain forms of behavior that form a new layer of the concept (as opposed to the outdated one) and are explicated by neologisms. (Karasik, 2004: 20).

The structure of the concept "Human Behavior" can also be considered taking into account the "width" of its content. In this case, it is advisable to present it as a system of micro-concepts, each of which corresponds to a particular type of behavior (Miller, 2013: 67). Therefore, we can say that it is formed by a set of micro concepts reactive behavior, demonstrative behavior, moral behavior, immoral behavior, pro-social behavior, deviant behavior. To identify and interpret these notions in a poet's poems we have used methods of contextual and conceptual analysis in the frames of diachronic and synchronic approaches.

Literature Review

The concept is a set of notions intertwined with human cognition, combined with the author's knowledge, life experience, national cognition and become the core of the life (Roberts, 2013: 678). The concept is the only tool that defines the linguistic image of the world and reflects the author's own style. L.V. Miller represents four types of concept. The first is the concept of the sense; each nation has its own system of psychological cognition and character, and the units that represent the ethnocultural values that express these feelings are called the concepts. The second concept, defined by national and social system, includes notions that represent the nation, such as yurt, personal history and personality. The third type is axiological, artistic and emotional concepts. The fourth is the ethnocultural concept (Miller, 2000: 42). These concepts are mixed in the work and artistic-emotional, ethnocultural concepts are very similar. In this regard, notion and concept should not be confused. The notion includes the meaning of the words and linguistic units that express real objectivity. The scope of the notion is narrow; and the concept "is recognized not in the context of individual words, but in the volume of key words, sometimes large and small texts, which define a particular cognition" (Nurdauletova, 2011: 204); "The concept provides encyclopedic information, it has a wide meaning. Notion means the result

of scientific knowledge; concept is a multi-layered structure that, in addition to the meaning of the word in the dictionary, accumulates a very compact form, leaving only the original form (etymology) and the main historical features” (Biyazdykova, 2012: 212).

In a foreign literature the concept of behavior is considered in relation to psychology and called *psychonarratology*: *Psychonarratology: Foundations for the Empirical Study of Literary Response* (Bortolussi, Dixon, 2003). Cognitive approaches were chronologically described in *On the Origin of Stories: Evolution, Cognition, and Fiction* (Boyd, 2009) and in *Language of Stories: A Cognitive Approach* (Dancygier, 2012). Another theory used in our article on thick and thin concepts have been thoroughly discussed in *Introduction: Thick and thin concepts* (Kirchin, 2013) and in *Thick Concepts and the Moral Brain* (Abend, G. 2011). And the basic of notion of character traits that explain behavior was taken from Harman Vs. Virtue Theory: Do Character Traits Explain Behavior? (Trucker, 2004: 137).

Discussion and results

Now let us give an example from the poet’s verses, define and analyze the conceptsphere of the concept of behavior.

In the poem «Қайтсе жеңіл болады жұрт билемек?» (How easy would it be to rule the people?) Abai criticizes the negative behavior of the country rulers and leaders. The elements, that define the concept of behavior, can be clearly seen in the whole system of poems. In this poem, translated from Lermontov, poet openly describes the paradoxical nature of each nation and reflects our national identity with the value of our native language:

Қайтсе жеңіл болады жұрт билемек?
Жұрты сүйген нәрсені ол да сүймек.
Ішін берік боп, нәпсіге тыюлысып,
Паңсымай, жайдақсымай, ірі жүрмек (Abai, 2002: 61).

Interlinear translation (by author):

How easy would it be to rule the people?
He will love what his people love.
Mortifying the flesh, abstaining
Not proud, modest, will be worthy of his title

In this poem, poet has grouped the characteristics that play an important role in ruling over people. In the line, defining the concept of character, “жұрты сүйген нәрсені ол да сүймек” he shows the first quality of a patriotic citizen – he loves what his

people love. In general, it will be easier to rule your country if you do not pay attention to whether your people love the good or bad. The verses in the poem form a conceptual chain of human traits, such as apathy, indifference, selfishness.

If we look in the context of “Паңсымай, жайдақсымай, ірі жүрмек” (Not proud, modest, will be worthy of his title) we see that it is the unit that defines the concept of behavior, which forms the conceptual atmosphere of the syntactically packaged character of the human such as pretending, faking.

Сасқаныңды көрсетпе ешкімге бір,
Сүйтсе де ірісімен кеңесіп жүр.
Кейбірін хауіптендір, мінін тауып,
Кейбірін жылы сөзбен көңілдендір (Abai, 2002: 61).

Interlinear translation (by author):

Don’t show anyone that you’re confused
However, take advice from significant people.
Force some people to beware by finding a flaw
Cheer someone up with a warm word

All the poems of the poet are based on the character, proclaiming the good character of humankind as an example, criticizing the crooked character and listening to the voice of the heart, which worked hard to correct it. “Сасқаныңды көрсетпе ешкімге бір”: a character when a person pretends to be different from his nature; “Сүйтсе де ірісімен кеңесіп жүр”: flattery, greediness; “Кейбірін хауіптендір, мінін тауып”: vainglory, arrogance; “Кейбірін жылы сөзбен көңілдендір”: pretending, fake gentleness. The notions that make up this conceptual sphere of behavior are abstractly stored in our minds as a part of our national identity. At the same time, each line of the poem gradates the conceptual chain of negative human traits. This is a skillful transformation of the reality of life at that time into the artistic reality by adding to the negative behavior of an incompetent leader:

Көрінбе ел көзіне әсте қорқак,
Жанды жан демейтұғын жан шығып бақ,
Анда-санда құтырған жаман емес,
Оныңды жиі қылмай және бол сақ (Abai, 2002: 61).

Interlinear translation (by author):

Don’t show yourself to people so cowardly
Take care of your life with all your might
Periodic playfulness is not bad
And don’t do it often and be careful.

If we look thoroughly, the lines of the poem combined to form the conceptual basis of the fake heroism and superiority character, found in a person, and increased its cognitive nature. It is not difficult for Kazakh to understand the essence of this poem. The concept is a broad term that is born in the mind and expressed in language. Consequently, it depends on the author's understanding and experience, environment he was born and raised, and his knowledge.

Кісімі қайда жүрсең олжаға тоқ,
Шоқыма халық көзінше қарғаша бөк.
Жұрт – жас бала, ешнәрсесін тартып алма,
Білдіртпей ептеп алсаң залалы жоқ (Abai, 2002: 62).

Interlinear translation (by author):

Show off wherever you are happy with the booty (luck),
Do not throw bad words in the eyes of the people like
a crowd.
The people are like little children; don't take anything
from them,
But there is nothing wrong with taking little
by little without being noticed.

The lines of the poem are conceptual chain meaning such sick traits as arrogance, greediness, selfishness and disrespect for other's labor. If we put these words in verses, the meaning of the poem will remain the same. Even it has changed stylistically; thoughts and meaning will remain the same.

Жат елге жадағайда сөйле шәрғез,
Тар жерде тайпалудан танба әр кез.
Жатты жау деп еліңді үрпитіп ап,
Жауға жабдық деп жиып, пайда қыл тез
(Abai, 2002: 62).

Interlinear translation (by author):

To an undefended foreign land, speak openly,
In a narrow place, always try to find a way out.
Calling a stranger an enemy, frightening people,
Collect equipment as for the enemy and benefit
from it faster.

The thought in the verse continues the generalized notions mentioned in the above verse; imposes a cognitive meaning, and reflects the conflicts in the bad leader's character. It forms the conceptsphere of humiliation, cowardice and the main disease of the leader – greediness. As mentioned above, it seems that the poet's works are created only for

presentation of behavior. One of the main features of cognition is that it is understood by consciousness and generalized by perception. Therefore, it serves as a determinant of the linguistic image of the world, the motto of the nation, the individuality and national character.

Let us analyze the poem "To Abdrakhman" dedicated to his son:

Орынсызды айтпаған,
Түзу жолдан қайтпаған,
Жақсылық қылар орында
Аянып бойын тартпаған (Abai, 2002: 87).

The lines of the poem begin with a reference to the good character of the human being. "Орынсызды айтпаған": he was straight, fair, and serious; "түзу жолдан қайтпаған": about honesty, justice, boldness; "Жақсылық қылар орында, аянып бойын тартпаған": means the concepts of kind, compassionate behavior. Each verse in this poem is gradually added to each other to manifest good behavior. Thus, the lines of the poem form a conceptual atmosphere of metaphorical behavior in context. For a Kazakh who is familiar with poetry, it is not difficult to see and feel the concentration of human qualities and religious characters in the lines of this poem. Because of the presence of national cognition, any cognitive notions quickly find their system.

Ортасында кәпірдің
Арамынан татпаған.
Өмір бойы талпынып,
Ғылым іздеп, жатпаған (Abai, 2002: 87).

Interlinear translation (by author):

In the midst of the unbeliever,
he did not taste the haraam.
All his life he tried
Searched for science continuously.

Each line of the poem does not give only one meaning or concept. Behind these verses, there are important values as great story, history, education, upbringing, personality. Thus, it has a wide range of cognition. There is a need to identify its conceptsphere from different angles. V.G. Zussman defines the aspects of this concept, as "Literary concept is such an image, symbol or motive, which has a "way out" of geopolitical, historical, ethnopsychological moments lying outside the artistic work" [5, 14]. Abdrakhman studied at a

specialized school in Tyumen and St. Petersburg. The Russians dominated at that time. The poet Abai's longing for his son, who did not succumb to bad behavior among other nations and kept his soul and body clean, is evident from his heart. "*Ортасында кәпірдің, арамынан татпаған*": disciplined, educated, faithful; we see various metaphors of good character in the whole system of poems, giving the cognitive notions of hard work, knowledge, patience in "*Өмір бойы талпынып, ғылым іздеп, жатпаған*". At the same time, notions reflected in any of our minds, depending on the character, can be a concept. They achieve clarity through language and become objective through words.

Түрленіп төре болдым деп,
Есерленіп шатпаған.
Жүз мың теңге келсе де,
Махаббатын сатпаған (Abai, 2002: 87).

Interlinear translation (by author):

He was not proud that he had become a rank.
Although a hundred thousand tenge
(Kazakh currency) came,
He didn't sell his love.

Each of the two lines in the poem gives the same idea but two different meanings and concepts. General notions, meanings, words, syntactic phrases can form a conceptsphere in various changes in language units, and even in the context inherent in the theory of literature. Thus, it is possible to say that the two lines of the poem combine to form a sentence and give a clear idea. He formed the conceptual atmosphere of such characters as humbleness, restraint, and free from contempt in "*Түрленіп төре болдым деп, есерленіп шатпаған*"; boldness, conscientiousness, contented in "*жүз мың теңге келсе де, махаббатын сатпаған*".

Жүйріктікпен шалқымай,
Тура сөзді жақтаған.
Бала айтса да хақ сөзді,
Бұрылмастан тоқтаған (Abai, 2002: 87).

Interlinear translation (by author):

Without regard for grip
He was on the side of the truth.
Even if the child told the truth
Stopped without thinking.

This phrase entirely is a conceptual chain of justice, which is very important and rare in human

behavior. At the same time, the line "*жүйріктікпен шалқымай*" reveals the basic nature of the concept of justice and fairness expressing simplicity in man.

Өтіріксіз турашыл,
Еш сөзі жоқ таппаған.
Сыйласарлық кісіге,
Түк қалмайтын сақтаған (Abai, 2002: 88).

Interlinear translation (by author):

Straightforward without lies
There is no word for him not to find
To the one with whom mutual respect
He kept the most valuable.

The first two lines in the verse continue and clarify the idea expressed in the previous stanza and reveal the essence of the concept of justice; define the conceptsphere of the concept of justice as straight, honest and truthful. He associates the patterns of artistic character in the minds of readers by giving the notion of generosity, unselfishness and magnanimity. It is no exaggeration to say that each line of the poet's poem is a concept in itself and a defining tool of that concept. Because in any work of the poet we find a life of character, a masterful combination of human nature and creation, intertwined with words.

Білдіруші ең үндемей,
Істі қылған жақпаған.
Ағайын мен туғанды
Тірілікте мақтаған (Abai, 2002: 88).

Interlinear translation (by author):

You let us know silently
If that did not suit.
Brothers and relatives
He praised when alive.

This phrase is a continuation of the conceptual notions mentioned earlier. When we read the verses, we see images of flawless features in our minds such as trustworthiness, sociability, and compassionate-ness. Although the lines of the poem in general are composed of different actions and tell different stories, the essence of the poem is the same. It is character. Character, being a conceptsphere, is associated with its consciousness, thoughts, and generalized notions become concepts and form a conceptual chain as a linguistic unit. Accordingly, all these conceptual chains are the only tools that make up the conceptsphere.

Let us analyze the poem “*Малға достың мұңы жоқ малдан басқа*” (One who is friends with cattle has no grief except for cattle):

Малға достың мұңы жоқ малдан басқа,
Аларында шара жоқ алдамасқа.
Табысына табынып, қалтаң қағып,
Тойғанынан қалғанын берсе алашқа (Abai, 2002: 13).

Interlinear translation (by author):

One who is friends with cattle has no grief for cattle,
When he takes there is no choice but to cheat.
Worshipping earnings, shaking,
If he gives the rest of the meal.

As the name suggests, the main theme of this poem is materialism and greed. The whole system of poetry carries a cognitive burden, giving a conceptual chain of the worst human traits. In the verses of this poem, we can see the conceptual atmosphere of characters such as miserliness, deceit, greediness and self-interest.

Мал жияды мақтанын білдірмекке,
Көзге шұқып, малменен күйдірмекке.
Өзі шошқа, өзгені ит деп ойлар,
Сорпа сумен, сүйекпен сүйдірмекке (Abai, 2002: 13).

Interlinear translation (by author):

Gathers cattle for boasting
To envy pokes it.
Himself a pig, but the other thinks a dog.
To make others love with soup and bones.

The thought in the sentence is a logical continuation of the previous one. It is also a cognitive manifestation of boastfulness and arrogance.

Ақылды деп, арлы деп, ақпейіл деп
Мақтамайды ешкімді бұл күнде көп.
Осы күнде мал қайда, боқ ішінде,
Алтын алсаң, береді боғынан жеп (Abai, 2002: 13).

Interlinear translation (by author):

Smart, conscientious, kind,
No one praises like that these days.
Where is the cattle today, in the hay,
Take the gold, start talking nonsense.

In addition to a true and precise determinant of characteristics as careerism, bribery, greed, in the general lines of the poem, we can see the events

of the poet’s time, people and the psychological situation at that time. “*Еңбекті сат, ар сатып неге керек?*” is the poet’s answer to the biggest issue of transformation of diseased human traits into the good ones. The poet’s works are valuable for revealing the facets and secrets of human nature. Therefore, the poet’s heritage is an immortal treasure.

So, we recognize the poet through the general concept, because the concept is a sign of any writer’s idiosyncrasy, language resources and features of word formation, sentence construction, and life experience. In addition, the components of the concept are the phenomena that occur because of cognitive thinking and cognitive balance. It is not difficult to know what the concept is when the national consciousness and knowledge are common for both the writer and the reader. Thus, the concept and cognitive learning can be seen as a linguistic image of the world (Zussman, 2001).

Conclusion

As a result of analysis, we can conclude that every work of the poet in a whole reflects the destiny and life of a nation, social and psychological portrait of a person of different status and positions, the author’s personal image, the author’s idea. At the same time they reveal poet’s life ideals, creative goals and personal principles.

It is no exaggeration to say that the only sign of the poet Abai’s idiosyncrasy is the conceptual atmosphere of character. The basic principle of the poems of the poet is the character and behavior, typical for all human beings living on Earth; it is found in any of the poet’s works, and it brings the author’s name immediately to our mind without any mentioning. To be noted that the behavior in the works of Abai speaks of the behavior of all humankind, the good and bad qualities, and explains the shortcomings of our national character with clear reason. He also compares human behavior with animals (Himself a pig, but the other thinks a dog), who try to make themselves fall in love with the help of ‘food’. Abai also criticizes that people began to measure others not by intelligence and humanism, but by the wealth that he or she has. It means that poet’s works are valuable for introducing the common problems of humanity and its qualities. Therefore, no matter how many years and how much time has passed, it has not lost its power and significance; it has been preserved from generation to generation, and even acquired a new character and refined in accordance with the times. His works were translated into many languages and still serve the interests of humanity.

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