

**LINGUISTIC UNITS OF THE CONCEPT „HEART” IN THE
WORLD LINGUISTIC IMAGE (ON THE MATERIAL OF
KAZAKH AND ENGLISH LANGUAGES)**

**Aigul A. SULTANGUBIYEVA¹, Raushangul A. AVAKOVA²,
Zhanargul Ye. GABDULLINA¹, Shinar IBRAGGIMKYZY¹,
Saltanat Zh. IMANGALIEVA¹**

¹**Department of Translation Studies and Foreign Languages,
Kh. Dosmukhamedov Atyrau University, Atyrau,
Republic of Kazakhstan**

²**Department of Kazakh Linguistics, Al-Farabi Kazakh National
University, Almaty, Republic of Kazakhstan**

Abstract: *This paper is considered expressive-semantic colors in the poetic language, expression of new concepts, including contextual, sometimes occasional concepts, combined with the syntax combination of words are enriched the vocabulary as one of the linguistics research subjects on the basis of the heart concept. The heart concept, which is a figurative thinking that gives information about the linguistic image of the world, enriches the lexical fund of any language. That is why many phrases, proverbs and sayings have been developed from heart concept in the Kazakh and English languages and have increased the art of the language. When analyzing the semantic groups of the heart component, most of the materials, collected in Kazakh and English languages were phraseology.*

Keywords: phraseology, conceptual sphere, poetic language, syntax combination of words, extra-linguistic reality.

The features of extra-linguistic reality that are relevant to the culture bearers who use this language, on the other hand, mastering the language, in particular, the meaning of words, the native speaker begins to see the world through the picture that is being built native language, and gets used to the conceptualization of the world, which is characteristic of the culture concerned.

The national specifics of the components of spiritual culture are not limited to those features that are conditioned by the linguistic mode of expression. However, as a component of spiritual culture, language occupies a special place in it, as a necessary acting condition for the formation, development and functioning of other components of culture. It is about the role of language in the implementation of continuity in the development of spiritual culture. The mechanism of continuity can be explained by analyzing the linguistic picture of the world.

Speaking of “language”, usually mean a natural language, although the meaning of this word is not so unambiguous. Following M.M. Mamardashvili and A.M. Pyatigorsk¹, we respond to the need to change the view of the

¹ M.M. Mamardashvili, A.M. Pyatigorsk, *The symbol and consciousness. Metaphysical interpretations of consciousness, symbolism and language*, Yazyki russkoy kultury, Moscow, 1999.

language in the development of a new conscious experience. Using a certain language (the language of science, the language of culture, the language of art), one must internally imbue with the idea that the same thing can be represented in a completely different way.

This idea can lead a person to the next stage in the psycho technical order, when it begins to understand that any language any knowledge of this language is only a language. That is the language in some way which does not mean anything. Of course, not any dictionary entry gives a complete understanding of the meaning of the lexeme language. The situation is somewhat different in other studied languages: Kazakh and English, where there is no terminological coincidence across the entire paragraph.

In Kazakh language “tongue” is as a part of the body, which is denoted by the concept “language”, as a system of verbal expression of thoughts. In English, the terms tongue (as part of the body) are also used. The meanings of the concept language lead to non-verbal languages: sign language, facial expressions, language of signals, signs, symbols.

The appearance of the term “concept” in the linguistic tradition is associated with the name S.A. Askoldov². In the last century, he developed the theory of the concept, which was separated into an independent branch of science as conceptology by the end of the millennium. Currently, there are two main views on the content of the term “concept”: cognitive and linguocultural.

We support the linguistic and cultural understanding of the term “concept” and adopt the definition of V.V. Kolesov³, who understands the concept as “conceptus” (conditionally translated as “concept”), “conceptum” is “germ, grain” from which all meaningful forms manifest their embodiment (i.e. image, concept and symbol).

The concept is more complicated than the corresponding word – the “name” of the concept: it contains semantic additives, which determine the specificity of the national perception of the concept. The concept as a linguistic cognitive phenomenon is a unit of “mental or psychic resources of our consciousness, the information structure, which reflects the knowledge and experience of a person; operative content unit of memory, mental lexicon, conceptual system and language of the brain, the whole picture of the world reflected in the human psyche”. From the standpoint of cognitive linguistics, the concept is understood as a substitute concept, as a “hint at a possible meaning” and “response to the previous language experience of a person”⁴.

² S.A. Askoldov, *Concept and word*, Academia, Moscow, 1997.

³ V.V. Kolesov, *Philosophy of Russian words*, YNA, Saint-Petersburg, 2002.

⁴ O.V. Chetverikova, D.A. Kovalchuk, A.A. Bezrukov, N.L. Fedchenko, L.V. Alexandrovich, “The poetic text as a form of language objectification of the semantic sphere of the word-painter” in *Astra Salvensis*, 2019, no. 1, p. 91-99.

In the opinion of V.P. Neroznak⁵, we can talk about the concept of national culture in the event, when translating into another language, there is no literal equivalent of the corresponding concept: “the equivalent vocabulary, or what is commonly called untranslatable in translation”, that lexicon on the material of which should be compiled lists of national and cultural concepts. At least three aspects are distinguished in cultural concepts: image, concept and value.

Materials and methods

In general, we can say that the semantics of the linguistic sign is placed at the center of research in the concepts of regularity. The meanings of words are the most important constituents of consciousness: it is in them that the ideal form of existence of the objective world, its properties, connections and relations, transformed and collapsed in the matter of language.

Analysis of the dictionary reflection and the embodiment of the concept is necessary, since the system of definitions in dictionaries gives the researcher of cultural concepts, the path to knowledge of the essence of popular consciousness, the specifics of the picture of the world. Interpretation of vocabulary definitions allow to identify a generalized prototype of the concept, its content minimum, which creates a basis for further study of the concept on the basis of other techniques.

Each language forms a certain set of ideas about the surrounding reality, not to coincide or partially coinciding with the world vision of the carriers of another language, representatives of a different culture. Otherwise, the complex of ideas can be called a picture of the world. “If the world consists a person and environment in their interaction, the picture of the world is the result of processing information about the environment and man”⁶.

It would be unfair to say that only the language system participates in the formation of the picture of the world of each individual person. First of all, it is personal experience, knowledge, upbringing, and education, tradition existing in the society and other social factors, as well as the world around us (the natural world).

However, all these factors are refracted in a certain way, passing through the prism of the language, the system of images passes into the system of meanings in the human consciousness. Thus, it is necessary to talk about the language picture of the world. An important property of it is the science, naivety, because it does not coincide with the scientific picture of the world,

⁵ V.P. Neroznak, *Russian literature. From literary theory to structure text. Anthology*, Moscow, Academia, 1997.

⁶ M.M. Mamardashvili, A.M. Pyatigorsk, *The symbol and consciousness. Metaphysical interpretations of consciousness, symbolism and language*, Yazyki russkoy kultury, Moscow, 1999.

but precedes it. At the same time, it is capable of supplementing objective knowledge about reality, since it is in the language that universal and national experience is consolidated.

The conceptual picture of the world changes faster than the language, but it is language that directs changes in conceptual representations. On the other hand, the linguistic picture of the world forms and reflects the system of thought images, representations about objects of reality, created both by objective and subjective factors, or, in other words, the conceptual system⁷.

Results and discussion

The concept is one of the key concepts in modern linguistics. In Yu.S. Stepanov's⁸ opinion, in general terms the concept can be defined as "a clot of culture in the mind of a person; then, in the form of which culture enters the mental world of man ... then by means of a person enters culture himself, and in some cases influences it ... that "bundle" of concepts, knowledge, associations that accompanies the word".

Historically, the doctrine of the concept as Pierre Abelard (1079-1142), who viewed the concept as a form of "grasping" meaning, as "a collection of concepts closed in the soul that perceives the speech", "linking statements into a single point of view on a particular subject at the determining role of the mind, transforming the utterance into a thought which clings to God". As the main feature of the concept, P. Abelard singled out its constitution by the individual consciousness, which formed the basis for interpreting the concept as a subjective form of the meaning⁹.

In modern science the concept is considered as a philosophical and as a linguistic concept. N.D. Aryutyunova¹⁰ interprets the concept as a concept of everyday philosophy, which is the result of the interaction of a number of factors, such as national tradition, folklore, religion, ideology, and life experience, images of art, sensations and values. Concepts form "a kind of cultural layer, mediating between man and the world"¹¹. Considering the concept from a linguistic point of view, scientists mean ideal mental entities, units by which we think about objects of reality, not words or sets of their meanings, but to create in the consciousness a generalized image of the word.

⁷ M.M. Mamardashvili, A.M. Pyatigorsk, *The symbol and consciousness. Metaphysical interpretations of consciousness, symbolism and language*, Yazyki russkoy kultury, Moscow, 1999.

⁸ Yu.S. Stepanov, *Constants. Dictionary of Russian culture. Research experience*, Akademicheskii proyekt, Moscow, 2001.

⁹ V.V. Kolesov, *Philosophy of Russian words*, YNA, Saint-Petersburg, 2002.

¹⁰ N.D. Aryutyunova, *Logical analysis of language. Cultural concepts*, Nauka, Moscow, 1991.

¹¹ V.P. Neroznak, *Russian literature. From literary theory to structure text. Anthology*, Moscow, Academia, 1997.

S.A. Askoldov is one of the first in national linguistics to turn to the study of concepts, or “general concepts”, calls them “the content of the act of consciousness” and sees their main function in substituting a number of objects or some of their sides, as well as real actions¹². M. Kushtaeva remarked that “the concept exists not for the word itself, but for each basic (dictionary) meaning of the word separately” and suggested that it is considered “an algebraic expression of the meaning that native speakers operate in spoken and written speech”¹³.

According to linguoculturalist A. Vezhbitskaya¹⁴, the concept is an object from the world “Ideal”, which has a name and reflects certain culturally conditioned man’s ideas about “reality” the world. In the framework of cognitive linguistics, the concept is interpreted as the “operative content unit of memory, mental lexicon, conceptual system and language of the brain ... the whole picture of the world reflected in the human psyche ... as a quantum of knowledge”¹⁵.

The question of the obligatory representation of the concept by language means is the subject of discussion among cognitivists. G.I. Berestnev¹⁶, believes that a complete material representation of the concept is impossible, because it is a “relatively structured” and “categorical mental representation” that stands behind the synonymous series as a whole; it does not have its own plan of expression, since the meaning of a single word of a synonymic series is an elementary part of the concept that does not reach the whole”.

In A. Vezhbitskaya’s¹⁷ work, the terms “word” and “concept” are interchangeable: “The minimum concept is an incomplete possession of the meaning of a word inherent in an ordinary native speaker. The maximum concept is full knowledge of the meaning of the word”.

E.V. Medvedeva¹⁸ outlined the following important features of the concept: 1) the constancy, or duration of the existence in culture; 2) the universality of concepts considered as something universal; 3) the ability of concepts to develop their dynamic nature, and it is conditioned by historical existence; 4) a multicomponent concept, due to both diachronic (historical components) and synchronic (semantic representations) of their development.

¹² S.A. Askoldov, *Concept and word*, Academia, Moscow, 1997.

¹³ M.T. Kushtaeyeva, *The semantic structure and linguocultural content of the “millet” concept*, Nauka, Almaty, 2005.

¹⁴ A. Vezhbitskaya, *Semantic universals and language description*, Yazyki russkoy kultury, Moscow, 1999.

¹⁵ E. Orazaliyeva, *Cognitive linguistics: formation and development*, Arys, Almaty, 2006.

¹⁶ G.I. Berestnev, “Linguistics new reality”, in *Philological Science*, 1997, no. 4, p. 47-55.

¹⁷ *Ibidem*, 1999.

¹⁸ E.V. Medvedeva, “Advertising text as a translation problem”, in *Bulletin of Moscow University – Series 19: Linguistics and intercultural communication*, 2003, no. 4, p. 23-42.

The universality of concepts can be considered relative, since they exist both in the collective consciousness of the language group and in the individual consciousness of the language personality. Collective concepts form common for a given language group representations, images, expectations, knowledge. Individual concepts are more rich and diverse, since “collective consciousness and experience is nothing but a conditional derivative of the consciousness and experience of individual enters the collective”¹⁹.

This derivative is formed by reducing all unique in personal experience and taking into account coincidences, individual concepts can include a much larger number of elements. The concept is “the national, class, professional, family and personal experience of the person using the concepts”²⁰.

Linguo-specific concepts represent the image minds of language users and bases the foundation. It is derived from the concept of ethnic “support” in the world linguistic image. As a result of research of the world linguistic image, it can be determined the national and cultural consciousness laws of one language and the language users, as well as it can reveal the language fund of the creation and the world division principles and its learning impact in the categorization and conceptual process.

In the research, the linguistics analysis of the concept “heart” has allowed us to overcome the phraseological composition of the language. The semantic range of the concept is wide, which has discussed from the point of linguistic-culturalization of “heart” concept in the world linguistic image of the Kazakh and English. And there are a number of research works, which were written in the field of phraseology. Such as, R. Avakova²¹, Sh. Kurmanbayeva²², G. Sagidolda²³, K. Sarekenova²⁴, K. Sarbasova²⁵, S. Satenova²⁶, G. Smagulova²⁷, K. Ryspaeva²⁸ and others, as well as the great works of scientists.

The “heart” is the symbol of emotion and feeling, and their wide spread during join each other on the base of linguistic world image of Kazakh and English languages. When analyzing the semantic groups of the “heart”

¹⁹ A.P. Babushkin, *Types of concepts in the lexical and phraseological semantics of the language*, Voronezh State University Publishing House, Voronezh, 1996.

²⁰ N.D. Aryutyunova, *Logical analysis of language. Cultural concepts*, Nauka, Moscow, 1991.

²¹ R.A. Avakova, *Phraseological semantics*, Kazakh University Press, Almaty, 2002.

²² Sh. Kurmanbayeva, *Comparative analysis of verb phraseology in Turkish and Kazakh languages*, Nauka, Almaty, 1995.

²³ G. Sagidolda, *Ethno-cultural content of poetic phraseology*, Nauka, Almaty, 2004.

²⁴ K. Sarekenova, *Stylistic differentiation of Kazakh phraseology*, Nauka, Almaty, 2001.

²⁵ K. Sarbasova, *Lexico-semantic character of verb phraseology in the Kazakh language*, Dike-Press, Almaty, 1999.

²⁶ S. Satenova, *The linguistic and poetic nature of double-phrase phraseology in the Kazakh language*, Nauka, Almaty, 1997.

²⁷ G. Smagulova, *National Cultural Aspects of Synonymous Phraseology*, Gylym, Almaty, 1998.

²⁸ K. Ryspaeva, *Kazakh tili kulttik frazeologizmderi*, Nauka, Almaty, 1995.

component, most of the materials, collected in three languages were phraseology. As R. Avakova²⁹ says, phraseology is to mark environment and phenomena on the base of linguistic, also by describing it shows us those people's mentality, views, worldview. These linguistic units keeps from generation to generation, which were preserved in the material and spiritual cultures of that nation.

Thematic group is the content of regular expressions in one area, which they are classified into several groups and concentrated, grouped according to themes. Based on this classification, words related to "heart" concepts can be used in more details in the areas of spiritual and cultural life, in the different sphere and various reasons.

The "heart" concept, which is a figurative thinking that gives information about the linguistic image of the world, enriches the lexical fund of any language. That is why many phrases, proverbs and sayings have been developed from "heart" concept in the Kazakh and English languages and have increased the art of the language³⁰.

Linguistic units in the concept of "heart" of the world linguistic image in Kazakh and English languages are considered their similarities and differences in the following lexical semantic groups, such as "fear", "sorrow", "joy", "emotion", "love", "mood", "goodness" and others. Based on the scientific concepts presented in the theory of the lexico-semantic group, the lexico-semantic groups of units are based on "heart" concept, which were analyzed. The materials collected from the concept of "heart" and they were divided into the following lexico-semantic groups:

1. "Hope" in Heart Concept

Жүректегі үміт оты өшпейді, жүректе үміт оты тұтанды, жүрегім сезеді can be classified. In the linguistic world of English "hope" is supported the heart:

If it were not for hope, the heart would break – "if there was no hope, the heart would split it"³¹.

2. "Strength, courage, heartiness, bravery, inspiration" in Heart Concept

The heart is not merely an expression of emotion, but it also means "power, stubbornness, courage, courage, and inspiration". In Kazakh: *қасқыр жүректі* is "bold, destructive, and absorbing in his heart". For example: *Қазақтың жүректісі айтқанына тұрғыш, бойын жамандықтан тез жиып алғыш, көптің соңынан итше ере бермей, адасқан көптің атының басын бұрып алуға жараған жүректі емес, қасқыр жүректі деген сөз. Жүрегінің тәгі бар (шыққан)* – hero, the man with the brave heart, a man of good

²⁹ R.A. Avakova, *Phraseological semantics*, Kazakh University Press, Almaty, 2002.

³⁰ R.A. Avakova, A.A. Sultangubiyeva, *Contactology: World Linguistic Image*, Kazakh University Press, Almaty, 2018.

³¹ R. Ridout, K. Witting, *English Proverbs Explained*, Lan, Saint-Petersburg, 1997.

courage and as hard as nails. For example: Сөзге шешен би болса да, жүрегінің түгі шыққан батыр болса да, төтеп беру керек. Түгі бар жүрегінде кере қарыс, жасынан кеудесінде жанған намыс. Ер болды Аманкелді айдыны асқан, жігіттің бір сырттаны жас жолбарыс³².

In the linguistic world of the English language, the “heart” is inspired strongest, power: *give heart to smb (put heart into smb)* – “to approve, to accept, to entertain, to give a break, to refresh, moral support to someone” (word-for-word translation: give heart);

Shut one’s heart to (steel one’s heart against) fear (pity, etc.) – “fear, try not to panic (regret, worry); fear, fearless” (word-for-word translation: shut one’s fear heart)³³;

Take heart – “Man’s dignity, self-esteem, spirit of lifting” (word-for-word translation: to take heart); for example: ... *take heart*, – *You’re a brave fellow ... – You are a very kind person, do not cry ... I wish you to have a good, strong heart*³⁴ (word-for-word translation: take your heart).

You can either help a person with genuine, or heartfelt empathy. If it is necessary to keep it “carefully”, there is nothing impossible. For example: *he seemed “to lose heart” in the business after that*³⁵, (word for word translation: жүрегін жоғалту, сенімін жоғалту).

3. “Thinking” in Heart Concept

In particular, the concept “heart” incorporates to thinking group in the Kazakh language. Thinking processes occur with not through the head, but through the heart. *Жүрегі оянды* “to appear an emotion”. For example: *Жауған қармен бірге кел араласып, жүрегімнен оянды бала ғашық. Жүректің соғуы* “to have feeling, thinking”. For example: *Алты жүрек бақытты болу үшін, ұйқы көрмей соғады өз жүрегім. Жүрекке қаяу түсу* “thought, dream” Мысалы: *Көзім де ояу, бұл сыртқы кейпім де ояу, түсірмеймін жүрекке кей күн қаяу.*

To lay smth to heart in English “to get closer to the heart; conscious delivery of something; try to think” (word-for-word translation: put something in your heart) The tendency to think is often related to the heart, but it is not entirely compatible with the concept of “thought” and “think”.

Read people’s hearts – “only heart is feeling people’s very important thought”³⁶ (word-for-word translation: read people’s hearts). Not only thoughts are kept in the “heart”, but more important thoughts.

4. “Memorization” in Heart Concept

³² A. Kunanbayev, *Complete collection of two volumes, Volume I: poems and translation*, Zhazushi, Almaty, 1995.

³³ A.V. Kunin, *English-Russian phraseological dictionary*, Russkiy yazyk, Moscow, 1984.

³⁴ H. Stowe, *Uncle Tom’s Cabin*, Palmira, Moscow, 2017.

³⁵ J.K. Jerome, *Three men in a boat*, Palmira, Moscow, 2017.

³⁶ A.V. Kunin, *English-Russian phraseological dictionary*, Russkiy yazyk, Moscow, 1984.

In Kazakh language: *Жүрегімнің* бойына терең бойла, Мен бір жұмбақ адаммын оны да ойла³⁷. In the world picture of the English language is similar to Kazakh language, “learn by heart”:

by heart – “read the recitation, remember (from the heart)”.

Keeping people in mind it means staying in their heart:

be enthroned in the hearts – “forever in the heart”.

The world image of the English language, as in Kazakh language could not be attributed the mental differences with only heart.

5. “The importance of the spiritual nature of the individual” in Heart Concept

In Kazakh: *жүрегі жұмсақ* – “kind-hearted, good-hearted, honest, gracious”. For example: *Жүрегі жұмсақ* білген құл, шын дос таппай тыншымас, пайда, мақтан – бәрі тұл, доссыз ауыз тұшымас³⁸.

English is also a required to this solution:

whole-hearted – “honest” (word-for-word translation: with full heart);

open-hearted – “open-hearted, clear heart, kind-hearted” (word-for-word translation: open heart); *heartly* – “heartly, honest; friendly atmosphere; strong, energetic”.

The world’s image of the English language, brazen faced is described as follows: *hollow hearted* – “unfaithful, disgusting” (word-for-word translation: hollow heart). The warm words in English are evaluated by the following units: *a kind* (soft, sympathetic, warm) heart – “kind heart, good heart” (word-for-word translation: kind, sympathetic, beloved, warm heart);

“My daughters are plain, disinterested girls, but their *hearts are in the right place*”³⁹, word-for-word translation: Менің қыздарым қарапайым, құлығы жоқ қыздар, бірақ олардың *жүректері* мейрімді...

In the English language, a generous man (a vivid creature) is said to be a “spacious” person. The closest, the loved one, is closer to your heart. Also, the spiritual life of a person is characterized by “heart” in the linguistic of world image of the Kazakh, English languages. “Pleasure”, “open”, “full”, “kind”, “gold”, “good”, “broad”, “warm” can be found by hearts in the person’s favor. You can see the dislikes of a person with “gross”, “cold”, “heavy”, “suffering”, “stone”, “strong”, “black”, “bad”, “double”. However, which it has shown all semantic groups are not similar in the research of languages.

6. The Concept of Heart in the “Religious world”

One of the key concepts that defines the inner self-mastery of a person is the use of heart and linguistic units in the religious world. For example: *жүрегі таза; жүрегі кірлі (қара); жүрегі дертті, міні бар; Қара жүрек, қара жүректі*.

³⁷ A. Kunanbayev, *Complete collection of two volumes, Volume I: poems and translation*, Zhazushi, Almaty, 1995.

³⁸ *Ibidem*.

³⁹ W. Thackeray, *Vanity Fair*, Palmira, Saint-Petersburg, Moscow, 2017.

A person's belief in religious is hard in the Kazakh mentality, unit to Allah, belief to Allah, clear heart to Allah is *heart in Allah*⁴⁰. In English, many reactions to the concept of "heart" are shown: for example, *байғұс, сорлы* – "poor heart".

However, the largest peculiarities of religious nature are surprised: for example: *Have a heart!* – "Аяушылық етіңдер! Рақым етіңдер!";

Love your heart = Lord love your heart! – "Құдай алдында, сұра!";

For my heart – "Өлтірсең өлтір, маған бәрібір"⁴¹;

Dear heart! (God/Lord bless your heart!) Cross one's heart – "Құдайым-ай! сүйіктім; ант ішу, құдай алдында ант ішу (*жүректі шоқындыру*)";

Bless my heart and soul – "Тәңірім! Құдайым! Шын сөзім!".

In the Bible, the "heart" and "soul" are sometimes replaced by one another. As V.P. Vysheslavtsev⁴² showed, the "heart" is considered as a member of religious grief. "There is a person with a heartless and unconscionable person, but it leads to cruelty at the end of uncertainty". Further, the author states that the "heart" is a member, which takes God's words and the presents of the holy spirit, and they say it gives love of God. There it shows the person's center of dignity.

7. "Body Names" in the Heart Concept

Heart is the main organism located on the left side of the chest cavity. It is the "heart" basic scheme. It is also used in terms of heart words. For example: *Ет жүрек өртеңді, от боп жанып, жалын шашып ішіме*⁴³; *Соны ойлап сыздап жүрегім, жынданып кете жаздадым; Қатыгез жан дірілдеген жүрекпен сыр ұғышпа?*⁴⁴.

Heart – eye

In Kazakh: *Жүректің көзі ашылса, haқтықтың түсер сәулесі*⁴⁵.

In English: *What the eye doesn't see the heart doesn't grieve over* – "көзің нені көрмесе, жүрегің соған қайғырмайды". But the main difference between eye and heart "eye" is the "inner view"⁴⁶.

Heart – soul

Here is an importance of "heart":

Your *heart* is wherever, your *soul* is there⁴⁷.

⁴⁰ B.K. Momynova, *Language of Shakarim Poetry*, Arys, Almaty, 2008.

⁴¹ A.V. Kulin, *English-Russian phraseological dictionary*, Russkiy yazyk, Moscow, 1984.

⁴² V.P. Vysheslavtsev, "Heart in Christian and Indian mysticism", in *Questions of Philosophy*, 1990, no. 4, p. 62-88.

⁴³ A. Kunanbayev, *Complete collection of two volumes, Volume I: poems and translation*, Zhazushi, Almaty, 1995.

⁴⁴ E. Orazaliyeva, *Cognitive linguistics: formation and development*, Arys, Almaty, 2006; G. Sagidolda, *Ethno-cultural content of poetic phraseology*, Nauka, Almaty, 2004.

⁴⁵ Ibidem.

⁴⁶ A.G. Chuchalin, *English-Russian medical encyclopedic dictionary*, GEOTAR, Moscow, 1995.

Heart – foot

When you worry, you do not have to walk. Your feet do not want to go to where your *heart* is.

In other words, the “heart” is the power of physical force.

Heart – lips – mouth

In English happening of “heart” is expressed by mouth:

When the heart is a fire, some sparks will fly out at the mouth – “жаның ауырғанда ешнәрсені жасыра алмайсың” (word-for-word translation: жүрегің жанған кезде, аузыңның айналасынан ұшқындар ұшады). Everything here is more sensitive than information.

Heart – tongue (part of the body)

In Kazakh: Тіл тәтті, ал жүрек таза емес; Тілі тәтті, бірақ жүрегі қара.

*Жүрек шіркін сайран тұр, Құдай тілді байлап тұр*⁴⁸.

In English: What the heart thinks the tongue speaks “жанына не батса, тілінде сол тұрады” (direct translation: жүрек нені ойласа, тіл соны айтады).

The process of thinking in English is written in “heart”. In contrast, “heart” thinks, and the tongue delivers it. The research explores the various emotional aspects of “heart” concept. There is no doubt that in these languages, the heart is a symbol of emotion and feelings. Emotions and feelings are reflected by the heart. It is also formed in the heart. Analyzed materials of heart features are common in these languages.

Conclusions

Modern linguistics is increasingly pushing the boundaries of language learning. The result of the integration of linguistics related to disciplines, first of all with culturology, ethnology and ethnography, there was the formation of *linguo-culturology*. Comparison of different cultures leads to the formulation of a problem of a nationally specific one in language and culture. Concept is treated as an individual meaning, in contrast to a collective, vocabulary and fixed meaning. The totality of concepts forms the conceptual sphere of the people and, correspondingly, the language, which is directly related to the linguistic picture of the world.

“Heart” is recognized as a basic centre of mystic literature, religious research and poetry of all people. Although the “heart” is primarily a member of the body’s sense of belonging, but it has different senses from the religious

⁴⁷ L.B. Abdullina, G.R. Abdullina, A.N. Bakhtiyarova, A.G. Sagitova, N.A. Lasynova, “Influence of Arabic language and ArabIslamic philosophy on the formation of Bashkir philosophical language”, in *Astra Salvensis*, 2020, no. 1, p. 423-435.

⁴⁸ I. Kenesbayev, *Phraseological dictionary of the Kazakh language*, Kazakh University Press, Almaty, 1977.

point of view. Also, not only the feeling, emotions of heart, but also the various activities of human knowledge are regulated, such as think, self-determination, feeling, appearance of love, honor and dignity, etc.

In this paper, lexical and semantic groups have been identified and the linguistic units, and figurative words separated from the fiction. In addition, the various compositions have been analyzed by the conceptual approach on the base of the “heart” component in Kazakh and English languages. We are convinced that the linguistic units and figurative words of most commonly used by “heart” concept in our language.