

Concept “Heart” in the Language Picture of World

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Abstract: *It is considered the similar and peculiarities of concept heart in the language picture of world and the language units are divided into the following lexical-semantic groups, such as “fear”, sadness, emotion, love, mood, kindness in Kazakh and English languages. The language units of these languages have the same meaning; also Kazakh and English languages units are considered the usages of these languages.*

Keywords: *lexical-semantic groups, idioms, phraseological words, language picture of world*

1. INTRODUCTION

Concept can be termed as an abstract idea, a mental symbol, a unit of thought, associated with a corresponding representation in language, that denotes all of the objects in a given category or class of entities, interactions, phenomena, or relationships between them, formed by mentally combining some or all the characteristics of a concrete or abstract, real or imaginary object. Concepts exist in the mind as abstract entities independent of terms used to express them.

The meaningful contents of the key concepts determine national concept sphere, that demonstrates, guards, national cultural heritage. Through singling out the concept sphere and defining the linguistic means verbalizing concepts we can reveal peculiar national and cultural values perceived by this ethnos.

Concept *heart* is confirmed the existence and a certain relationship between these concepts in a linguistic cultures. The research of concept *heart*, as images of culture, forming the basis of the Kazakh and English national picture of the world and is one of the fundamental cultural concepts, helps to identify the ethnic peculiarities of thinking and spiritual life of these people.

2. DISCUSSION

Today the theory and practice of international communication attract more and more scholars, as it has become evident that the examination of their problems requires expertise from the different areas of study.

It's well known that misunderstanding can destroy the relationship between members of a family as well as interrelation between different communities of a modern multicultural world. The latter fact can lead to the inevitable fateful consequences even to the vanish of civilization due to an armed conflict. This evidence forces wide circles of scientific societies to develop acceptable means for improving the situation. In the light of it, it is no wonder that the tendency of integration, of various fields science-based knowledge become distinctive features of the contemporary studies.

At present there are reasonable grounds for supposing that studying of a foreign language barely, without supplying some cultural awareness is not enough to provide for mutual benefit in the international relationships. This foundation serves as a starting point for the origin of a new science. Consequently the appearance of linguoculturology is an appropriate result of developing of philosophic and linguistic theory.

Initially the proposition that there is a correlation between language and culture can be traced back to the views of Humboldt. In other words the better we make acquaintance with the culture of a nation the more successful we master the language.

The most distinctive areas distinguished in Russia and based on the interrelation of language and culture are as follows: Linguo-country study. The research in this area mostly has an applied character and is a valuable source of information, which reflects the interrelation of language and culture. [1]

According to the representatives of cultural linguistics (V. N. Teliya, V. V. Vorobyov, V. A. Maslova), this branch of linguistics has recently appeared “to the study and description of the correspondence of language and culture in their synchronic interaction”.

V. A. Maslova points out the following objects of cultural linguistics: 1) words and phrases, which have no equivalents in another language; 2) archetypes, rituals, beliefs, and superstitions reflected in a language; 3) there are proverbs and sayings; 4) idioms; 5) symbols and stereotypes; 6) metaphors and images; end the list stylistic of norms and speech behavior. [2]

In spite of the fact that the present state of linguoculturology research is characterized by a lack of general methodological foundations and common conceptual approaches; additionally there is no clear theoretical basis, commonly accepted terminology, fundamental assumptions, which would allow representatives of different directions and trends achieve mutual understanding.

What is more, opinions differ as to what should be seen as linguoculturology and some investigators ignore the fact that linguoculturology study is an independent area with its own system of notions and an impressive history of scholarly research; nevertheless linguoculturology has its own conceptual apparatus and the notion “concept’ which becomes the base of synthesis research.

Nowadays, cognitive-discursive paradigm has become traditional, and in the context of its priorities, the language has not already considered as something that exists “in itself and for itself”.

Today, the term “concept” has gained great popularity in science, which is the crystallization of thought. The image of concept is as bilateral unity of knowledge, on the one hand facing the language, the other is to the mental world of man [3].

Considering the concepts “a bunch of culture in human consciousness”, the researchers N.D.Arutiunova, Y.S.Stepanov, A.D.Shmelev, E.S.Yakovlev show the basic concepts that exist in each and actual for every person, however, they are not only universal, but also are nationally specific.

Concept *heart* bright and versatile represented in phraseology and is characterized by numerous signs. It is abstract in nature and is closely connected with the inner world of man: to express emotions, mood, character, feelings, for example: «*жүрегі тас төбесіне шықты, жүрегі ұшты*» /one’s heart leaped in to one’s mouth [throat]/ *душа в пяти ушло*.

The level of correlation of concept heart is in the part of phraseological units in Kazakh and English allow to trace the associative-shaped of concepts, possible convergence and divergence in the studied languages and accordingly in cultures.

A comparison of the lexical meaning of the nominative units *heart*, serving as semantically key word is allow to talk about coincidence of main seme: heart: 1. the central organ of the circulatory system, in the form of a hollow muscular bag that provides blood to the body; 2. organ, responsible for a person’s feelings, his emotions, moods, feelings, capacity for love and compassion *жүрек [көңіл, сезім] қылын шертті* /one’s heart warms towards her (him...), *open one’s heart to smb*[4].

Concept *heart* occupies a unique place in the worldview of Russian representatives of linguocultural community. The heart is identified with the personality of the man, his life, it is ethically valuable, special concept, so it is popular idea of “open”, “broad”, “mysterious” *heart*, so it is large number of phraseological units with a component of the *heart* in the Kazakh and English languages.[6]

We said that the concept of *жүрек/heart* is well represented in the phraseological fund of Kazakh and English languages. Phraseology, metaphors, proverbs and sayings are a valuable source of information about the culture of the mentality of the people, they are reflected the outlook of the people directly or indirectly. [7]

- Жүрек/ heart as the body responsible for the feelings of a man, his emotions, moods, feelings, capacity for love and compassion: *сұм жүрек\ with half a heart*.
- Жүрек/ heart is sorrow, misfortune, flour: *қара жүрегі қақ айырылды/ one's heart is breaking*.
- Жүрек/heart is fear, illness, anxiety: *жүрегі дір (зу) ете қалды (түсті)/ devour one's heart or eat one's heart out; жаны көзіне көрінді/ His heart was in his boots*.
- Жүрек / heart is joy, fun: *жүрегі жарылды, жүрегі жарыла жаздады/ a light heart*.
- Жүрек / heart is kindness, generosity, concern: *жүрек [көңіл, сезім] қылын шертті/ one's heart warms towards her (him...)*.
- Жүрек / heart is the beauty, sympathy, love: *ақ жүрек адам/ from the bottom of one's heart; жаны сұлудың тәні сұлу/ beautiful body a beautiful soul. жүрекке жақын қабылдау/ close to one's heart; жаны жадырап тұр/ the soul rejoices*.

In general, the concept *heart / жүрек* opens up a wide field of research, not only in the field of linguistics, but also psychology, anthropology and ethnoculturology. The concept *heart / жүрек* was helped to approach the culture and worldview of a people, who is to support the target language, as represent the look of a man inside.

3. CONCLUSION

It should be noted that the Kazakh language dictionaries offer from three to six dictionary definitions *heart*, while English dictionaries of more meanings. So, in addition to basic meanings, in English dictionaries present a definition of the word *heart (жүрек)* as a *mood or feeling (көңіл-күй немесе сезім)*, for example: *change of heart (көңіл-күйдің өзгеруі)*.

In both languages there is figurative use of words, the dynamics development of meanings. Nowadays, there are following main meanings: the inner psychic world of human rights, a man, the treatment [5]. As you can see in the Kazakh, Russian and English languages, the basic meanings are the same, but there is a difference in the semantic components.

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Sultangubiyeva Aigul was born on the 5th of 1976, in Atyrau city in Kazakhstan. She graduated from Kh.Dosmukhamedov Atyrau State University, in Atyrau city, Kazakhstan on the specialty Foreign Languages between 1993-1997. She defended her candidate dissertation work in 2009, now she is a candidate of philological science.

Sultangubiyeva started her work experience from 1997, she worked at school from 1997-1998 as ateacher, from 1998 to 2009 she worked at Atyrau Institute of Oil and Gas as a senior teacher, from 2009-2012 she worked as a head of the Theory and Practice of Translation Studies Department in Kh.Dosmukhamedov Atyrau State University, 2012-2013 she worked as a head of International Relations of the University. And from 2013 she works as a Head of Theory and Practice of Translation Studies Department.

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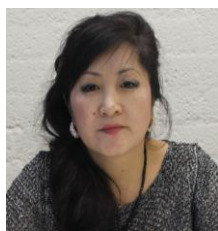
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Raushangul Avakova was born in the city of Almaty, Kazakhstan on 24th of April 1963. From 1981 to 1986 she studied at Al-Farabi Kazakh National University at the Department of “Kazakh language and literature” (Almaty), from 1988 to 1991 got doctoral degree at Al-Farabi Kazakh National University (Almaty), in 1991 defended her dissertation work “Semantic and morphological characteristics of verbal phraseological units in Modern Uigur language” on the specialty 10.02.02 - the languages of peoples of USSR (Moscow), in 2003 she defended doctoral thesis “Semantics of Kazakh phraseological units” on specialty 10.02.02 - Kazakh language (Almaty). The main science field – Turkic studies.

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Gulzhamal Kortabayeva was born in Mangistau region in 1962. In 1986 she graduated from Al-Farabi Kazakh National University (Almaty, Kazakhstan), with the qualification of philology, teacher of Kazakh language and literature. PhD in Philology. In 2007 she defended her dissertation work “Kazakh onomopoetics: the poetonyms in Kazakh satirical works” (Almaty, Kazakhstan).

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In 2009, for the strengthening of cooperation between two countries by the Embassy of the Republic of Turkey, Mrs. Kortabayeva got a gratitude, and in 2010 she was awarded with medal “Kosay ata”. For her contribution to science and education in 2010, she was thanked by the Minister of Education and Science, by the rector of the University of Foreign Languages and also by the rector of al-Farabi Kazakh National University.