

# Lexico-Semantic Field and Conceptual Feature of the Concept "АҚЫЛ/Mind"

Narkozy Kartzhan<sup>1</sup>, Sabira Issakova<sup>1</sup>, Kalbike Yessenova<sup>3</sup>, Gaukhar Alimbek<sup>3</sup>, Assylymay Issakova<sup>4</sup>, & Karakoz Tilesh<sup>3</sup>

<sup>1</sup> Department of Kazakh Philology, K. Zhubanov Aktobe Regional University, Aktobe, Republic of Kazakhstan

<sup>2</sup> Department of Kazakh language theory and methodical teaching, Abai Kazakh National Pedagogical University, Almaty, Republic of Kazakhstan

<sup>3</sup> Department of Practical Kazakh Language, L.N. Gumilyov Eurasian National University, Astana, Republic of Kazakhstan

<sup>4</sup> Department of Kazakh Philology, Caspian University of Technologies and Engineering named after Sh. Yessenov, Aktau, Republic of Kazakhstan

Correspondence: Sabira Issakova, Department of Kazakh Philology, K. Zhubanov Aktobe Regional University, Aktobe, Republic of Kazakhstan.

Received: December 3, 2023

Accepted: April 4, 2024

Online Published: May 17, 2024

doi:10.5430/wjel.v14n5p194

URL: <https://doi.org/10.5430/wjel.v14n5p194>

## Abstract

Linguoculturology, a branch of linguistic science, faces challenges in identifying and describing types of cultural concepts. A systematic analysis and a comparative description of the concept "ақыл/mind" in the Kazakh and English languages have not yet been carried out. A comprehensive investigation of the linguoculturological and cognitive specifics of this concept in the linguistic consciousness of Kazakh and English speakers is needed. The current study analysed the lexical and semantic field of the concept "ақыл/mind" and the conceptual specificity of the lexicographic sources of the Kazakh and English languages. Using the logical-semantic method, the study determined the etymology and synonymous fields of the concept "ақыл/mind". The conceptual component of the concept "ақыл/mind" was analysed based on lexicographic sources to determine the core and periphery of each lexeme given its definition given in a dictionary entry. The study then illustrated the similarities and peculiarities of the verbalisation of the concept "ақыл/mind" and investigated the distinctive features of national and cultural characteristics.

**Keywords:** concept, lexico-semantic field, national and cultural specificity, linguistic consciousness, linguistic worldview, conceptual component

## 1. Introduction

In recent years, there has been an interest in studying the national and cultural features of the linguistic consciousness of different ethnic groups. An ethnic group perceives the real world through its daily activities and communication process and reflects its surrounding reality in its language. Particular attention has been paid to the reflection in human consciousness of the phenomena of the reality perceived in activity and communication processes of specific ethnic groups. Moreover, research has also focused on, causal relationships between objects and phenomena, and important moments of space and time for certain ethnic groups. "Language is closely connected with the spiritual development of mankind, at every stage of its development language participates and reflects culture" (Humboldt, 1984). Therefore, the study of a fixed image of the world in a person's mind, done via assessing language, allows researchers to identify the peculiarities of the worldview of particular people. The linguistic worldview is "multi-layered, multifaceted, and each part of it must be carefully considered and comprehensively studied" (Zametalina, 2002).

This study was devoted to a comprehensive analysis of the names included in the concept of the "ақыл/mind" in Kazakh and English languages. The linguistic worldview is explained as a study of the description of the phenomena of language from the standpoint of a cognitive and communicative approach. Such an approach considers various aspects of the national image of the world, the lexico-semantic field, and their components. The object of analysis was a lexico-semantic field representing the lexeme "ақыл/mind" and a set of related linguistic units in the Kazakh and English languages. The lexico-semantic field is one of the pillars of the worldview of the Kazakh and English languages, as "ақыл/mind", a concept associated with the human soul, "is important in creating a picture of the world of a certain culture" and has a national and cultural specificity (Lotman, 1999). A systematic analysis and comparative description of the concept "ақыл/mind" in the Kazakh and English languages have not yet been carried out. Thus a comprehensive investigation of the linguoculturological and cognitive specifics of this concept in the linguistic consciousness of Kazakh and English speakers is required.

The semantic components of the concept "ақыл/mind" are reflected in various dictionaries, encyclopaedias of the Kazakh and English languages, in literary texts and folklore, and in the information and value space of the Internet sites. Thus, they have become an integral part of the linguistic worldview. The historical and cultural experience of the Kazakh and English peoples has left its imprint on the semiotic content and specifics of the concept "ақыл/mind", i.e., on the surrounding reality of the representatives of these ethnic groups. Linguoculturology is tasked with identifying the conceptual nature of the reflection of the human soul, thinking, intuition, and everyday

life in their spoken language. Therefore, researchers are interested in studying and describing the conceptual nature of the borrowed languages' worldview.

Previous studies ought to be evaluated from a conceptual standpoint to determine which lexical units verbalise the concept "ақыл/mind" in Kazakh and English. Such an evaluation can be done through a component analysis of the lexico-semantic field "ақыл/mind" in the Kazakh and English languages.

## 2. Materials and Methods

The scientific and methodological basis of the present research was based on the researchers' experiences dealing with the following problems: the general problems of linguistics (V. Humboldt 1984, Yu.M. Lotman 1999, Sh. Bally 1955), defining linguistics (J.A. Fodor & J.J. Katz 1964, G. Leech 1974, J. Lyons 1977, G. Stern 1931, St. Ullman 1970), linguistics and cultural studies (V.A. Maslova 2001, V.I. Karasik & G.G. Slyshkin 2001, V.V. Vorobyev 1997, Yu.E. Prokhorov & I.A. Sternin 2006, Z.D. Popova & I.A. Sternin 2001, 2010, S.G. Ter-Minassova 2000, N.I. Formanovskaya 2007, Sh.K. Zharkynbekova 2004, Zh.A. Mankeeva 2006, K.K. Karimova 2008, Z.K. Akhmetzhanova 2014), and cognitive linguistics (R.W. Langacker 2014, V. Evans 2009, E.E. Smith & D.L. Medin, 1981, W. Croft & D. Alan Cruse 2004, D.S. Likhachev 1993, S.H. Lyapin 1997, Ju. S. Stepanov 2001, E. Abakan 2000, M. Akhmetova 2013, B. Kaliyev, S. Issakova 2009, E. Orazalieva 2006).

The current research project employed a complex conceptual analysis approach that defines, explains, and investigates the conceptual system of language speakers. Conceptual research considers the way a concept is expressed in language and how it is perceived in the mind. The conceptual analysis method, which incorporates field analysis, definitional analysis, lexicographic research method, component analysis, word formation analysis, analysis of the internal form of the word, and comparative analysis, is thought to be a sophisticated and useful approach for studying concepts.

Field analysis is the most popular and effective approach for studying concepts in linguistics for two reasons. First, speakers of all languages consider the lexical-semantic field and the relationships between concepts within it fundamental knowledge. Second, the differences between the content and structure of a concept, which reflect the peculiarities of the linguistic image of the world, can shed light on the linguistic consciousness of different cultures. The interrelated semantic field and the conceptual system result from a specific perception of information specific to a particular language community. Therefore, the conceptual field is the foundation of the semantic field. As mental constructs, concepts adjust to societal, historical, cultural, and social contexts. The emergence of new symbols in concepts reflects global knowledge and the evolution of society. The lexical-semantic field is a concept study method used in cognitive linguistics and the analysis of the linguistic image of the world. By comparing lexical-semantic fields, one can ascertain the unique relationship between concepts and draw inferences regarding the linguistic consciousness and worldview of speakers of various languages.

The lexical-semantic field uses a variety of techniques. The lexical-semantic field is defined by psychophysiological, psycholinguistic, structural (distributive), logical-semantic, and statistical methods. In our work, we employed a logical-semantic approach. The logical-semantic method put forward by Sh. Bally is predicated on the identification principle which states that the first steps in differentiating a field are naming the lexical-semantic field and choosing its identifying words [Bally, 1955]. The common meaning of the lexical units included in a field is represented by an identifier word at the start of the lexical-semantic field. Semantic relationships between identified words were examined after the identifier was extracted from all unit dictionaries associated with the word.

The lexicographic research method was used in the present study. Studying the concept of mind in the Kazakh and English languages using explanatory dictionaries helped describe the meanings of supporting words and their associations and connotations, and the core and periphery of the perceived concept. Moreover, comparing dictionaries published in different years illustrated the dynamics of the content of each concept.

Component analysis was used to determine the meaning of each concept, its content, and the relationship between supporting concepts.

Word-formation analysis facilitated an assessment of the word-formation potential of each supporting concept and its lexical-semantic field. Several additional cognitive features of the studied concept were identified by analyzing word-forming activity of the supporting concepts and their etymology and determining the meaning of derived lexemes.

A comparative analysis was used to describe the similarities and differences between the linguistic image of the world represented by the concept of *akyl/mind* in the Kazakh and English languages. The comparative study of these conceptual structures was based on the work of M.V. Pimenova and Kondratyeva (Pimenova & Kondratyeva, 2011).

During the present study, 42 and 38 lexical units in Kazakh and the English language, respectively, were selected and analysed based on the concept *akyl/mind* from lexicographic sources of the Kazakh and English languages.

## 3. Results

Determining the lexical and semantic field of the concept "ақыл/mind" requires focusing attention on the synonymic series and etymology of these lexemes. However, the compilers of the dictionary of synonyms use different criteria for synonym distribution; so, there are variations in the synonymic series of different compilers. The creators of one dictionary may illustrate an obligatory sign of a synonymous relationship in one concept (Oxford Concise Dictionary of English Etymology, 2003). The authors of a second dictionary may use a synonymous series to replace one word (Longman Dictionary of Contemporary English, 2007). The compilers of a third

dictionary may use their understanding of the proximity in the lexical meanings of words as a main condition for synonymy (Large English-Russian dictionary, 2005).

When analysing the definitions and criteria given to synonyms and synonymic series in general linguistics, the following conclusions can be drawn. Authors consider the following signs as main signs of synonymy: proximity of meanings; belonging to the same class; classification based on certain semantic features; and interchangeability in a certain context.

The concept of the word "ақыл" is defined by the reference lexemes "ақыл"/"mind" and their synonyms. It is possible to determine the synonymic series of these named lexemes by putting them as a synonymic field guided by the dictionary of synonyms, explanatory dictionaries, and bilingual translation in the languages under consideration. A comparison of the synonymic field of the "ақыл/mind" lexemes showed that the two languages are similar as regards "ойлай алуқабілеті (the ability to think)", and close to the core of the "ақыл/mind". In the English language they are represented by consideration, mentality, and thought, and in Kazakh by –ақыл-парасат, сана, зерде, пайым.

Synonyms expressed by the meaning "зерде" occur in the synonymic field of both languages. In English, this series includes synonyms such as reason, intellect, intelligence, mentality, and in Kazakh – ақыл, ақыл-парасат. It is easy to notice that the lexemes данышпандық (wisdom), ақылдылық (wisdom), дангөйлiк (genius), кемeңгерлiк (wisdom), found in the synonymic field in the Kazakh language, do not only mean ақылды (smart), but are also expressed in the phrase "үлкен ақыл иесi (owner of a great mind)", i.e., ақылдықария (smart old man), ақылдықарт (smart senior), ақылды ақсақал (wise old man). Consequently, the lexemes akyldylyk (wisdom), dangoilik (genius), kemengerlik (wisdom) associated with a person's age and experience also contain the meanings of knowledge, mind, intelligence, wisdom (Figures 1, 2).

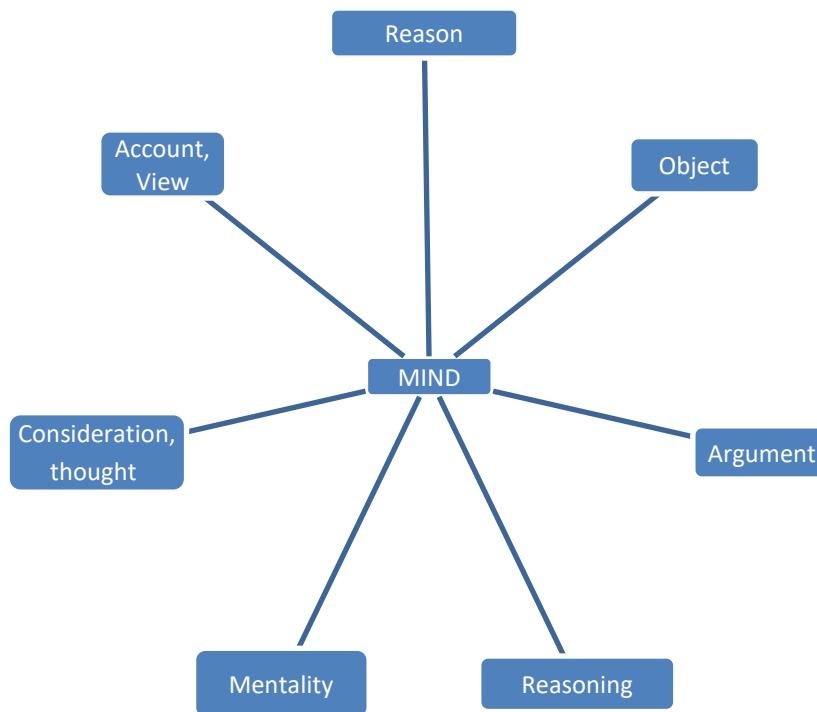


Figure 1. Synonymous field of the lexeme "mind" in English language



Figure 2. Synonymous field of the lexeme "ақыл" in the Kazakh language

*They: ақыл (ойлау қабілеттері) – mind (thinking abilities); ақылдылық, данышпандық, данагөйлік (үлкен ақыл иесі) – wisdom, (great mind); сана (ойлау алу қабілеті, парасатты пайым) – consciousness (the ability to think, reason); пайым (білімнің қалыптасу кезеңі, білімділіктің белгісі) – reason (the stage of knowledge formation, a sign of knowledge); зерде (жоғары таным сатысы) – reason (the highest level of knowledge); ақыл-парасат (ақыл, ойлау қабілеті) – reason (mind, ability to think); дұрыс ойлау (пайым, парасат, ақыл, ес) – correct thinking (vision, reason, intelligence, memory).*

In Kazakh and English there are several lexemes with common basic meanings: "the ability to think" and "ақыл" which correspond to "mentality" in English, and a synonym for "intelligence" in Kazakh. The semantic similarity of these lexemes lies in their etymology. The current study focuses on their etymological aspect.

The English lexeme "mentality" is formed from the adjective "mental" which originated in the 15th century. The meaning of the adjective "mental" is reduced to "ақылға қатысты (mind)"; a lexeme that originated from the Old French language where it is defined as "mental" and was in turn borrowed from the Latin language. The Latin word "mentālis" is formed from the words "mens", "mentis" (mind; thinking, mood, character; heart, soul; reason, judgment, understanding, thought; vigilance, courage; opinion, point of view; intention, plan). From this lexeme, the noun "mentality" is formed; a word English began to use in the 17th century. But the adjective "mental" has been used in English since the 18th century and has the meaning "to perceive directly" (Oxford Concise Dictionary of English Etymology, 2003).

The modern meaning of the noun "mentality" in English is: 1) in the plural – the system of the mind, the structure of the mind; the ability to think, evaluate, evaluate (Longman Dictionary of Contemporary English, 2007); 2) inspiration of the mind, inspiration of thought (Large English-Russian dictionary, 2005).

The lexeme "intellect" in the Kazakh language is an acquired word borrowed from the Russian language. The basis of the word is the root of the Latin word "intellectus", which in Latin means "cognition, comprehension, hunting", and in the Kazakh language has the meaning "ақыл (mind), пайым (consciousness), зерде (mind); адамның ақыл-ой қабілеттері (human mental abilities)" (A Short Dictionary of Foreign Words, 1977). In Russian, the term "intellect" also has similar meanings (Ushakov, 2006). In the Kazakh language, "intellect" is the mental ability of a person. Mental perception is associated with the cognitive activity of a person. If initially this term denoted the rational mental functions of the human psyche, it now includes all cognitive processes. Intelligence is the main form of human cognition. Intelligence is the cognitive activity of complex systems to purposefully process, regulate, and read information.

Functions of intellect include:

- the ability to learn
- the ability to actively assimilate the laws of the surrounding reality.

In several psychological concepts, intellect is equated to a system of mental operations. Theoretical and practical intellect is associated with the emotional and volitional characteristics of the individual. Types of intelligence include:

- abstract intelligence.
- adult intelligentsia.
- real intelligence.
- crystallised intelligence.
- elementary intelligence.
- animal intelligence.
- artificial intelligence.

The diagnosis of intelligence is carried out using the intelligence quotient (Biekenov & Sadyrova, 2007). Comparing Kazakh and English languages showed that the lexeme "mentality" in English and the lexeme "intelligence" in Kazakh are of Latin origin. But the two words are derived from two different etymologically unrelated Latin words. The two words are only similar in modern language use. The meaning of "ойлау қабілеті, ақыл-ой" is expressed and verbalised in the following synonyms of the English language: "consideration", "thought". The subsequent paragraphs describe the historical development of these words and findings from an analysis of the meanings of these words.

According to the etymological dictionary, the English lexeme "consideration" is formed from the verb "consider"; the noun "consideration" has been used in English since the 14th century. The input word "consider" comes from the Old French input word "considerer", which in turn comes from the Latin verb "considerare" that means "to look, to observe, to explore, to dig; to think, to hunt, to think, to weigh, to reason." The adjective "considerable" was first used in the 15th century (Oxford Concise Dictionary of English Etymology, 2003). The modern meaning of the word "consideration" is 1) to think carefully or ponder before making any important decision or official decision; 2) to take into account the fact of making any decision; 3) to understand the feelings and care of other people so as not to offend them; 4) to pay for anything, especially for services rendered (Longman Dictionary of Contemporary English, 2007).

Next, the study analysed the etymological characteristics of the English synonym "thought". whose meaning "an act of action or thinking, impatience, danger, fear, anxiety, concern" was used in English speech in the 13th century. The word "thought" was borrowed from the German language. Different languages refer to the meanings of the word "thought" in English as follows: in ancient English þōht; ancient Saxon language "githaht"; ancient Upper German – "gidāht". The word itself is formed from the root of the German language, i.e., from the base of "þanċjan" (thinking) (Oxford Concise Dictionary of English Etymology, 2003). Hence the English word "thought" originates from the German word "þanċjan" (thinking). The modern meaning of the English word "thought" is 1) what a person thinks, remembers or understands, i.e., an idea; 2) an idea, an opinion; 3) thoughtfulness; 4) an act of thinking; 5) caring about something; 6) intention; 7) a form of thinking (Longman Dictionary of Contemporary English, 2007).

#### 4. Discussion

Next, the study analysed the synonyms of the lexemes "сана (mind)", "ой (thought)", "ұғым (concept)", "таным (cognition)", "білім (knowledge)", "пайым (consciousness)" in the Kazakh language. In the Kazakh language, "сана" is not just a thought, but "толғантатын ой (exciting thought)". From the meaning of the word consciousness come stable expressions such as "санасы санға бөліну (separation of consciousness)", "санасы ояңды (awakening of consciousness)", "санамен сарғаяу (loss of consciousness)", used in modern literary language. However, the word "сана (mind)" is used to imply 1) "ой (thought)" and 2) "ақыл, ес (mind, memory)". R. Syzdykova concludes that the word "сана" is the common to Turkic-Mongolian languages (Syzdykova, 1994) as in the Kyrgyz language "сана" refers to – to think, in Altai – contemplation; in Buryat – thought, contemplation (Yunusaliyev, 1959). However, the use of the word "сана" as a psychological term differs in the Turkic languages. In Kazakh, Karakalpak languages, the consciousness is "сана", in Mongolian – "санаа", and in Kyrgyz – "аң-сезим", in Chuvash – "Ан", Bashkurt, Tatar – "аң". The modern meaning of the noun "сана" in the Kazakh language is as follows:

- 1) state in which a person can be responsible, accountable for themselves, for own actions and deeds.
- 2) thought, feeling, intuition.
- 3) ability to think and make mental conclusions, the property of the higher nervous system to determine a person's attitude to

environment.

4) pure mind and bright memory of a person, the ability to obey own actions and deeds and the ability to perceive the environment (Ushakov, 2006).

In the modern Kazakh language, the word "сана" is commonly used to mean "ой, ақыл, ес (thought, mind, memory)." In psychological science, "сана" is "the highest distinctive quality of the human psyche"; a term denoting the deep concept of "special properties of highly organized matter (brain) produced in the process of consciousness of a human being; that is, the fruit of the brain." In the system of terms of psychology, many new term phrases are created from the term consciousness. Examples include national consciousness, collective consciousness, social consciousness, ordinary consciousness, moral consciousness, religious consciousness, self-consciousness, group consciousness, individual consciousness, primitive consciousness, legal consciousness.

The pronunciation of the word "ой (thought)" in the conceptual sense began a long time ago. Asan, who lived in the 15th century, is in a state of agitation of grief said,

Таза мінсіз асыл тас

Су түбінде жатады,

Таза мінсіз асыл сөз

Ой түбінде жатады... (Magauin, 1993).

"Ой" in the meaning of "thought" is found in the dictionary by A. Iskakov in Abai's works (concept, opinion, concept of objective reality) (Iskakov, 1974). The word "ой" currently has extensive implications. Humanity's thought is constantly embodied and revealed in the word. Communication only takes place when a speaker fully conveys his point, a listener understands it and relationships are built. Thought, the highest form of reflection of the world around a person, also refers to a means of transmitting thoughts to another person. With the representation of thought through the word, humanity can preserve the previously accumulated experience and knowledge and pass them on from generation to generation.

In the Kazakh language there is a phrase "ой кеңдігі (breadth of thought)". A person who thinks freely and can solve any issue in his or her own way using novel means is referred to as a person with a broad outlook or a rich outlook. The phrase "ойдың ұшқырлығы (speed of thought)" is often found in the Kazakh language. For example, in a team, one person can easily visualize a problem better and find a solution faster than others. The characteristic feature of a person who takes his or her time and seriously ponders circumstances, is called a spark of thought. There has long been an opinion in Turkology that the word "ой (thought)" originates from the verb о – (ө – өг) in ancient Turkic writing (Yunusaliev, 1959). In the modern Kazakh language, "ой (thought)" is used in two ways: 1) in the sense of mind, consciousness, opinion, and utterance; 2) as a psychological term. In the first meaning of "thought" in the literary language, stable expressions are used in abundance: "ой бөлді (thought), ойға алды (thought), ойға багты (thought), ойға келді (came to mind), ой салды (thought)", etc. And in the second sense – it describes the most ambitious concept of psychological science, that is, "thought is the highest form of the image of the external world."

In the system of terms of psychology in the Kazakh language, there are many combined terms that include the term "ой (thought)": inference, sharpness of thought, foresight, clarity of thought, etc. In the explanatory dictionary of the Kazakh language, the word "concept" has the following interpretations: 1) the concept, the knowledge of a person on a certain subject, phenomenon; 2) the essence, meaning, importance (Abisheva et al., 2019). The fact that this commonly used conceptual word has become a term in psychological science can be traced to its definition: "a concept is a thought about the essential features of things and phenomena." If the words "concept" and "cognition" have a more terminological meaning, they give rise to the development of the term "knowledge". The etymology of the word "білік" comes from the verb бил/бил. The semantically differentiated power of this verb occurs in the form of билік – Tur.; билік – Alt.; билиг – Tuv.; білім – Kaz. The addition of the suffix -м to the noun билік in the Turkic languages generates another noun – "білім". There are phonetic differences as regards the term "білім" Turkic languages. The fact that the word knowledge has a long-standing association with the term character can be seen in the book by A. Iugineki "The Gift of Truth":

Ақыл-ойыңа салып, сөзімді аңда...

Білім бұлағы және жақсылықтың

[таусылмайтын] кені

Сүйекке май, адамға –білім [керек]

Білім қадірін адамға білім білдіреді (Iugineki, 1985).

While the terminal definition of the word knowledge is "teaching, cognition, understanding of truth", general vocabulary describes it as "reason, art, thinking". Kazakh researcher L. Rustemov (Rustemov, 1982) emphasizes that Arabic and Persian words in Kazakh mainly represent abstract concepts. Abstract concepts undergo ambiguous changes to sound different in the modern Turkic language confirming that they have reached neighbouring peoples (Rustemov, 1982). In Arabic, these terms were originally: fekr, hakyl, niyat. Among these related languages, Tatar sounds are like the original Arabic. Thus, Arabic and Persian words were gradually introduced through neighbouring peoples.

In Arabic, "hakyl" means "human thinking; consciousness; concept". The word "zhad" is also used as the equivalent of the word "ec". But they do not fully define "ақылдың". The word "mind", which entered the language in ancient times, has a wide range of applications: "ақылғой, ақылдас, ақылды, ақылшы". The word "mind" also resulted in the first series of double words: "ақыл-айла, ақыл-ой, ақыл-парасат, ақыл-сана, ақыл-сезім" (Issakova, 2008). The word "ақыл" in the Kazakh language in a variable meaning denotes "opinion, commandment, useful advice, correct decision". The term "mind" in psychology arose based on the first meaning of this word. The term "intellect" has not yet been translated into Kazakh, but when translated it is variously called mind, or vision. The Russian definition of the term "intellect", means the universal human mind, thinking ability, vision. The explanatory dictionary of the Kazakh language defines "intellect" as the ability to think, mind, memory. The term "reason" in the Russian-Kazakh dictionary means attention, memory, mind. Although the meanings of these concepts are closely related, they have no distinguishing features. An alternative of the term "reason" – "зерде", would be the complex term "ақыл-парасат" as an analogue of the term "intellect".

The Russian etymology of the word "рассудок (reason)" is as follows: the noun "рассудок" in Russian is formed based on the verb "рассуждать", which, in turn originates from the verb "суждать", which is also included in the Church Slavonic language (Fasmer, 1996). The verb "рассуждать" is formed from the noun "суд", which is the equivalent of the signified language, the Old Russian language. "суд, приговор" in Bulgarian is equivalent to the words "soud" in Czech, "súd" in Slovak, "súd" in Polish, "sud" in upper and lower Serbian. The word "sud" originates from the root "dhē" in Indo-European languages – send, put, hide, deal. The word "суд" includes the words of the ancient Indian language "samdh í, samdh" "consent, connection, association", the Lithuanian language "samdã – rent, "samdyti, samda ū" – rent (Issakova, 2001).

The modern meaning of the word "рассудок" is as follows:

- ability to think, allowing one to logically perceive the world.
- simple, normal state of human consciousness.
- generally formed correct thinking that determines human behaviour (Ushakov, 2006).

Comparative etymological analysis of synonyms of the lexeme "ақыл/mind" in Kazakh and English showed that some of them were borrowed from Latin but there is no link between them. However, in a significant range of these synonyms in both languages contain the semes "thinking, the ability to think" that are directly related to human thinking. A detailed comparative etymological and semantic analysis of synonyms of the concept "ақыл/mind" in English and Kazakh is expressed in the meaning of "mind". These include synonyms "mind, intellect, intelligence, mentality" in English, and synonyms "данышпандық, ақылдылық, интеллект, ақыл" in Kazakh. The English word "mind" in the meaning of "ақыл (mind), ec (memory), жад (memory); ой (thought), мақсат (goal), интенция (intention), менталды қабілет (mental abilities)" has been fixed in the named language since the 12th century. It originates from the roots men-, mon-, mn- in Indo-European languages, which mainly come from the German-speaking "zmun ōz", which means "thinking". The word "mind" is closely related to the words "gimunt" of the Gothic language and "gamunds" of an ancient higher German language belonging to the Germanic group (Oxford Concise Dictionary of English Etymology, 2003).

The English lexeme "intellect" which has been used in the English language since the 14th century, originates from the Old French language ("intellect") or the Latin language ("intellectus") (Oxford Concise Dictionary of English Etymology, 2003). Consequently, the words "intellect" in English and Kazakh, which are closely related and have one meaning, are also borrowed from Latin. The synonym "intelligence" akin to the meaning of "intellect" in the etymological dictionary, appeared in English in the 14th century; it is synonymous with the word "intellect" based on its origin. The lexeme "intelligence" is borrowed from ancient French and Latin. In Latin, "intelligens" means "түсінетін (understanding), білетін (knowledge)" (Oxford Concise Dictionary of English Etymology, 2003). "Данышпандық" in the Kazakh language is an inherent psychological trait that steadily, irrevocably, and wisely works to solve great problems for the benefit of all mankind. The origin of the word "данышпан" comes from the Persian word "данешмунд" (genius). But the synonym of "mind" in English and "данышпандық" in Kazakh have different origins and meanings.

In the current study, the English and Russian concept of "mind" form two etymologically related verbalised synonyms pairs: "consideration – сознание"; "intellect – интеллект". The meanings of the synonym "mentality" in English and "интеллект" in Kazakh are both synonyms of the Latin language. The rest of the analysed synonyms have single meanings and preserve the seme "thought, the ability to think" in them. The difference in synonyms of the lexeme "reason" in English is characterised by the presence of the lexemes account (opinion, assessment), view (point of view), reasoning (argument, reasoning, inference), argument (approval, confirmation), object (recognisable) in its semantic composition. In the Kazakh language, the synonymous series of the lexeme "парасат" includes the lexemes "mind – парасат, парасат – judgment".

Next, the study conducted a conceptual analysis to determine the conceptual component of the concept "ақыл/mind".

In the "Explanatory Dictionary of the Kazakh Language" by T. Zhanuzakov "ақыл" is:

- 1) human thinking; consciousness.
- 2) the concept of a key idea, useful advice; the concept of intelligence, consciousness, attention (Zhanuzakov, 2008).

In the "Explanatory Dictionary of the Kazakh Language" by A.Y. Iskakov two different definitions of the concept "ақыл" are proposed:

1. Human thinking, consciousness.

2. Key idea, useful advice (Iskakov, 1974).

In the dictionary of the Mukagali language, two main meanings of the word mind are analysed, the meanings of word combinations with the word mind are shown and proved by concrete examples (Kaliyev et al., 2019):

1. Thinking, human consciousness:
2. Key thoughts, useful advices, opinions.

The highest level of mental development is wisdom (a deep mind based on life experience). The transfer of some intellectual functions of a person to "artificial intelligence" – the widespread use of computers also denotes further improvement of mental abilities (Mazhitayeva et al., 2014). "Reason" is the highest stage of human cognitive activity; logical and creative thinking and reason are the opposite of feeling. Feeling opposes two main types of reason: the sceptical mind of the creator and the researcher. "Reason" is associated with such high ethical concepts as good and evil. "Mind" is a special trait that distinguishes a person from other beings. The mind dictates the world, in this sense it is consonant with the soul. Reason is associated with the philosophical statement that darkness makes light.

In determining the conceptual aspect of the concept "mind" in English, the authors turned to several lexicographic sources.

The English-Russian, Russian-English dictionary by W.K. Muller identifies several meanings of the word "mind" (Muller, 2015). For example:

1. Noun:

– mind, mental abilities, intelligence: *to be in one's right mind – to be sane; out of one's mind – to get lost in thoughts, insanity, crazy, fantasy; to live with one's own mind – to go your own mind; the great minds of the world – great personalities of humanity; on one's mind – in mind.*

– memory: *keep in mind – have in mind; bear in mind; remind – bring to mind; forget – go out of mind; pass out of mind.*

– opinion, thought, point of view: *to be of one/a mind (with) – reviews exit from one place; to be of the same mind: a) be like-minded, support one opinion; b) stay in your opinion; to speak one's mind – express your point; it was not to his mind – it was not his taste; to have an open mind – to be sincere, not to think before the day; to read somebody's mind – reading someone else's mind;*

– wish, desire: *I have a great/good mind to do it – I have a great desire to do it; to know one's own mind – not to be ambiguous, clearly know what is needed; to be in two minds – to be ambiguous, to be brave, to be unreliable.*

– spirit (soul): *deep in one's mind – in the heart, nearby; mind's eye many men, many minds, no two minds think alike – as many heads, so much mind; to make up one's mind – decision-making; to make up one's mind to smth. – to agree with something, to obey. Syn: brains, head, intellect, intelligence, reason, wits*

2. Verb:

– memory: *mind and do what you are told – do not forget to do what you were ordered to do.*

– take care, do something, look at something: *to mind the shop – take a look at a small store; please mind the fire, – please look at the fireplace.*

– caution: *mind the step! – careful, there's a ladder here!*

– in interrogative or implicit sentences, as well as with a painful answer, express the opposite opinion, object: *do you mind my smoking? – do you mind if I smoke?; I don't mind it a bit – no, I don't mind; yes, I mind it very much – no, I really mind it; I shouldn't mind – I don't mind; never mind – nothing, no matter, don't worry, no problem; never mind the cost/expense – stop before spending; to mind one's P's and Q's – be attentive to yourself, be attentive to your words, be careful, observe etiquette; mind your eye! Syn: see nurse.*

In the dictionary of the English language and culture, 16 synonymous series are proposed as a noun for the word "mind" as shown below (Longman Dictionary of English Language and Culture, 1992).

- 1) mind – *intelligence, intellect, wit, brain, wits.*
- 2) mind – *reason, intellect, understanding, sense, brains.*
- 3) opinion – *view, mind, belief, say, judgment.*
- 4) attention – *note, care, consideration, mind, regard.*
- 5) spirit – *mind, ghost, soul, wind, esprit.*
- 6) think – *thought, idea, mind, thought.*
- 7) soul – *spirit, heart, mind, psyche, inside.*
- 8) mind – *reason, intellect, intelligence, brain, brains.*
- 9) sight – *view, look, opinion, glance, mind.*
- 10) mind – *judgment, judgement, idea, opinion, view.*
- 11) memory – *storage, remembrance, mind, store, recall.*



- 12) intelligence – *intellect, mind, mentality, brains, reason.*
- 13) intention – *intent, plan, aim, purpose, mind.*
- 14) intelligence – *mind, capacity, brain, mentality, intellectual facilities.*
- 15) desire – *wish, will, want, aspiration, mind.*
- 16) memory – *recollection, flashback, remembrance, reminiscence, mind.*

The Longman Dictionary of English Language and Culture defines that the word mind as a verb with 12 meanings as shown below (Longman Dictionary of English Language and Culture, 1992).

- 1) mind – *object, object to, protest, contradict, retort.*
- 2) keep in mind – *bear in mind, have in view, have in mind, mean, mind.*
- 3) remember – *bear in mind, keep in mind, mind, think, have in mind.*
- 4) care – *concern, look after, fend, attend, mind.*
- 5) pay attention – *heed, point out, notice, note, mind.*
- 6) beware – *shun, watch out, guard, keep away, mind.*
- 7) mind – *pay attention.*
- 8) listen – *obey, be heard, mind, hold by.*
- 9) beware – *guard, be careful, guard against, take care of oneself, mind.*
- 10) look – *watch, view, see, look on, mind.*
- 11) do – *engage, engage in, be engaged in, practice, mind.*
- 12) bar – *mind.*

In this dictionary, the word "mind" contains two series of adjectives. For example:

- 1) soft – *mild, gentle, benign, bland, mind.*
- 2) weak – *weakly, low, feeble, faint, mind.*

The English word "mind" occupies the 444th position among the 500 most frequently used words according to the linguistic website World-English (World English, 2003). The analysis of dictionary entries in Kazakh and English showed the following meanings of the concept "ақыл/mind":

1. Human thinking; consciousness (ақылыбар, ақылынаайырбастау).
2. Key thoughts, useful tips (ақылына көнбеу, ақыл айтты, ақыл берді, ақылға келді/ келмеді, ақылға қонымды, ақылға салды, ақылдан жаңылды, ақыл иесі, ақыл (ақылы) кірді, ақыл қонбады, ақыл қосты, ақыл сұрады, ақыл тоқтатты, ақылы ауысты, ақылына жүгінді, ақылынан таңды, ақылын ат тепті, ақылын ашу жеңді (ашуға жеңдірді), ақылын сарып етті, ақылын тыңдады).
3. Judgment, reason.
4. Mind.

In English, "mind" refers to:

1. Noun: intelligence, mental abilities; memory, memory capacity; opinion; thought (point of view; stay in your opinion); intention, desire; spirit (soul).
2. Verb: to remember; to take care of, to do something; to look at something; to be careful, cautious; to express the opposite opinion, to object (in an interrogative or irreversible sentences, and with a painful answer).

In the explanatory dictionaries of the Kazakh and English languages, such definitions as intelligence; mental abilities; human thinking, and consciousness form the conceptual core of the concept "ақыл/mind".

On the other hand, the following features and characteristics form the peripheral core of the concept "ақыл/mind":

1. Noun: memory; opinion; thought; point of view; stay in your opinion; desire; spirit (soul);
2. Verb: to remember; to take care, to do something; to look at something; to be careful, cautious; in interrogative or irreversible sentences, and with a painful answer, to express the opposite opinion, to object; key thought, useful advice (ақылына көнбеу, ақыл айтты, ақыл берді, ақылға келді/ келмеді, ақылға қонымды, ақылға салды, ақылдан жаңылды, ақыл иесі, ақыл (ақылы) кірді, ақыл қонбады, ақыл қосты, ақыл сұрады, ақыл тоқтатты, ақылы ауысты, ақылына жүгінді, ақылынан таңды, ақылын ат тепті, ақылын ашу жеңді(ашуға жеңдірді), ақылын сарып етті, ақылын тыңдады).

Conceptual structures could be compared in different ways. First, comparing equivalent concepts in different languages allows the

identification of common and different features in the structure of equivalent concepts. Equivalent concepts are concepts in which knowledge about similar fragments of the world image is accumulated in different conceptual systems [Pimenova & Kondratyeva, 2011]. In the current study, the concept of mind in the Kazakh language wasequivalent to the concept of mind in the English language. We analyzed two meanings (action and culture) in the structure of these concepts. In the Kazakh and English languages «thinking» in the sense of «an action» (*oilу akyl, akylmenoilanu (thoughtful mind, thinking wisely); oi akylданzhyirikemes (thought is not as quick as the mind);* and «labor/work» (*Oi enbegi – mimen, akylmenisteletinenbek; intense application of mind; his mind works in a narrow groove*) are the same. In the sense of «Culture», the concepts «training» (*akyl-oi tarbiesi; training of mind and body*), «development» (*akyly tolysu; akylу kemeldenu; educated mind*), «education» (*akyl kopke zhetkizer ; oner kokke zhetkizer; akyl zhastan asyl tastan shygady; akyl–mynokudynbasy, akyl– oi men bilim , aradamnynsauleti; akyl – tozbaityn ton, bilim– tausylmaityn ken; puerile and half-educated mind*) have similar meanings.

Studies have shown that certain aspects of «action» are specific to a given language. For example, if «imagination» (*to have an imaginative mind*) and «idleness» (*idleness rusts the mind; torpid mind*) are only typical of the concept of mind in English, whereas «Action» (*to do with the mind; to solve with the mind; to put to the mind*) is a sign of the concept of mind in the Kazakh language. (Table 1).

Table 1. The «activity» and «culture» signs of the concepts *akyl/mind*

Signs	Akyl	Mind
«Activity»		
«Thinking»	<i>ойлы ақыл, ақылмен ойлану; ой ақылдан жүйрік емес</i>	<i>a deeply thoughtful mind</i>
«Work/labor»	<i>ой еңбегі – мимен, ақылмен істелемін еңбек</i>	<i>intense application of mind</i>
«Imagination»	-	<i>to have an imaginative mind</i>
«Idleness»	-	<i>idleness rusts the mind; a torpid mind</i>
«Action»	<i>ақылмен істеу; ақылмен шешу; ақылға салу</i>	-
«Culture»		
«Training»	<i>ақыл-ой тәрбиесі</i>	<i>training of mind and body</i>
«Development»	<i>ақылы толысу; ақылы кемелдену;</i>	<i>educated mind</i>
«Education»	<i>ақыл көпке жеткізер; өнер көкке жеткізер; ақыл жастан, асыл тастан шығады; ақыл – мың оқудың басы, ақыл – ой мен білім, әр адамның сәулеті; ақыл – тозбайтын тон, білім – таусылмайтын кен</i>	<i>puerile and half-educated mind</i>

A comparative study of conceptual structures permitted the identification of common and different characteristics of the concept of mind in the Kazakh and English languages. The common features could be attributed to the universal nature of the mind which is unique to humanity, and the fact that the mind is gradually developed through knowledge and experience. The distinctive features of the concept of mind could be explained by the peculiarity of each nation's perception of the world that varies based on a nation's worldview, attitudes, history, customs and traditions, religion, and national consciousness which is also reflected in the language.

**5. Conclusions**

The logical-semantic method was used to assess the lexical-semantic field of the concept "ақыл/mind" followed by analysis of the synonymic series and the etymology of the named lexemes. The concept of "mind" is transmitted through the reference lexemes "ақыл/mind" and their synonyms. A comparison of the synonymic field of the lexemes "ақыл/mind" showed that the meaning of "the ability to think" is characteristic of both languages. In English, the lexemes are represented by consideration, mentality, thought, and in Kazakh by – ақыл-парасат, сана, зерде, пайым. The synonyms expressed by the meaning "mind" occur in the synonymic field of both languages. In English, this series includes the synonyms reason, intellect, intelligence, and mentality, in Kazakh – ақыл, ақыл-парасат. The lexemes "ақылдылық, данғөйлік, кемеңгерлік лексемалары" found in the synonymic field in the Kazakh language mean smart; these lexemes are also found in the phrase "үлкен ақыл иесі", i.e., ақылды қария, ақылды қарт, ақылды ақсақал. Consequently, the lexemes "genius", "intelligence", "wisdom", associated with the age and experience of a person, contain the meanings of "knowledge", "mind", "intelligence", "wisdom".

An etymological analysis illustrated the similarity in the meanings of the lexemes with the common basic meanings in the Kazakh and English. Comparative etymological analysis of synonyms of the lexeme "ақыл/mind" in Kazakh and English showed that some of them were borrowed from unrelated Latin words. However, a range of these synonyms in both languages contain the semes "thinking, the ability to think" which are directly related to human thinking.

The conceptual aspect of comparing the concept "ақыл/mind" illustrated the following common features: a person's ability to think; consciousness; judgment, reason; reason; the ability of the mind. These features form the concept of "ақыл/mind" in English and Kazakh. The periphery of the concept "ақыл/mind" in the Kazakh language is a nodal thought, or useful advice: ақылына көнбеу, ақыл айтты, ақыл берді, ақылға келді/ келмеді, ақылға қонымды, ақылға салды, ақылдан жаңылды, ақыл иесі, ақыл (ақылы) кірді, ақыл қонбады,

ақыл қосты, ақыл сұрады, ақыл тоқтатты, ақылы ауысты, ақылына жүгінді, ақылынан таңды, ақылын ат тепті, ақылын ашу жеңді (ашуға жеңдірді), ақылын сарып етті, ақылын тыңдады. Examining the periphery of the concept "ақыл/mind" showed that the English language contains phrases such as memory; caring, doing something; looking at something; caution; (in interrogative or incoherent sentences, and in painful response) expression of the opposite opinion, opposition, reflection, attention, psyche. On the contrary, in the Kazakh language, such a periphery was not found in relation to the mind. In the Kazakh knowledge, the phrase "mind" is often used to refer to feeling, reasoning, thinking, education, insight, and experience. But for Kazakh cognition, the expression "ақыл" is priority in terms of feeling, judgment, thinking, education, foresight, that the mind accumulates experience. On the other hand, in English, ideas about the soul, spirit, intention, desire, memory, attitude, opinion, abandoning one's opinion, expressing the opposite opinion prevail alongside the previously mentioned concepts. Kazakh cognition, in general and for Muslim peoples, naturally contains these characteristics of intelligence that are absent in the English language because they correlate with concepts such as upbringing, family values, respect for elders, respect, intransigence, intransigence.

In both languages, "ақыл/mind" is a distinct trait that elevates human beings above other living beings based on their consciousness and feelings, thinking, judgment. A characteristic feature of humanity is its ability to think and thereby solve its problems, adapt to life, break the deadlock, and attain success.

### **Acknowledgments**

We greatly appreciate the valuable contributions of our Republic of Kazakhstan advisory committee members. We would also like to thank the Department of Science of Aktobe Regional University. K. Zhubanov and each team member who took the time to participate in this study.

### **Authors contributions**

Dr. S.S. Issakova and doctoral student N.E. Kartzhan were responsible for the design and revision of the study. Professor K. Yessenova wrote the methodological part of the manuscript and determined the research methods. Associate Professor G.R. Alimbek was responsible for data collection. Associate Professor A. Issakova prepared a draft of the manuscript, and Associate Professor K. Tlesh edited it. All authors read and approved the final manuscript. All authors contributed equally to the study.

### **Funding**

This research is funded by the authors.

### **Competing interests**

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

### **Informed consent**

Obtained.

### **Ethics approval**

The Publication Ethics Committee of the Sciedu Press.

The journal's policies adhere to the Core Practices established by the Committee on Publication Ethics (COPE).

### **Provenance and peer review**

Not commissioned; externally double-blind peer reviewed.

### **Data availability statement**

The data that support the findings of this study are available on request from the corresponding author. The data are not publicly available due to privacy or ethical restrictions.

### **Data sharing statement**

No additional data are available.

### **Open access**

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).

### **Copyrights**

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

### **References**

A Short Dictionary of Foreign Words. (1977). *Moscow: Russian language.*

Abakan, E. (2000). *Cultural philosophy of language.* Almaty: Aikos.

Abisheva, K. M., Nagimzhanova, K. M., Aykenova, R. A., Kapanova, A. K., Koldasbayeva, Z. S., Kanapyanova, A. D. (2019).

- Cross-cultural Competence of Communicators as a Way to Create a Positive Eco-informational Environment. Space and Culture, 7(2), 76-88.* <https://doi.org/10.20896/saci.v7i2.460>
- Akhmetova, M. (2013). *The history of the term "concept" and the place of study.* Retrieved from <http://nblib.library.kz/elib/library.kz/journal/Axmetova.....2....13.pdf>
- Akhmetzhanova, Z. K. (2014). *Language in social, cultural and communicative aspect.* Almaty: Yeltanyam.
- Bally, S. H. (1955). *General Linguistics and Questions of the French Language.* Moscow: Foreign Literature.
- Biekenov, K., & Sadyrova, M. (2007). *Explanatory Dictionary of Sociology.* Almaty: Sozdik-Dictionary.
- Croft, W., & D. Alan Cruse. (2004). *Cognitive Linguistics.* Cambridge University Press. <https://doi.org/10.1017/CBO9780511803864>
- Evans, V. (2009). *How Words Mean: Lexical Concepts, Cognitive Models and Meaning Construction.* Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780199234660.001.0001>
- Fasmer, M. (1996). *Etymological Dictionary of the Russian Language.* St. Petersburg: Azbuka.
- Fodor, J. A., & Katz, J. J. (1964). *The Structure of Language: Readings in the Philosophy of Language.* Prentice-Hall.
- Formanovskaya, N. I. (2007). *Speech interaction: communication and pragmatics.* Moscow, IKAR.
- Humboldt, V. (1984). *Selected Works on Linguistics.* Moscow: Enlightenment.
- Iskakov, A. (1974-1986). *Explanatory Dictionary of the Kazakh Language.* Almaty: Dike-Press.
- Iskakov, A. Y. (1974). *Explanatory Dictionary of the Kazakh Language.* Almaty: Nauka.
- Issakova, S.S. (2001). *Linguistic Problems of Psychology Terms in the Kazakh Language.* Retrieved from <https://termincom.kz/assets/pdf/6592824946c56d608c2c9eb07284b7f2.pdf>
- Issakova, S.S. (2008). *Kazakh Terminology: Lexical Structure, Methods of Creation, Pragmatic Function.* Almaty: SSK.
- Iugineki, A. (1985). *The Gift of Truth.* Almaty: Nauka.
- Kaliyev, B. K., Tumbabayev, Zh. H., Kurmanbayuly, S. H., Issakova S. S. (2019). *Dictionary of the Mukagali Language.* Almaty: Sardar.
- Kaliyev, B., & Issakova, S. (2009). *Cognitive Kazakh language.* Almaty: M-style.
- Karasik, V. I., & Slyshkin, G. G. (2001). *Linguocultural concept as a unit of study. Methodological problems of cognitive linguistics.* VSU, Voronezh.
- Karimova, K. K. (2008). *Transformation of linguistic cultures in the novel by M.O. Auezov "Abai Zholy" with direct and indirect translation.* Dissertation for the degree of candidate of philological sciences. Almaty.
- Langacker, R. W. (2014). *Investigations in cognitive grammar.* Mouton de Gruyter Berlin New York.
- Large English-Russian dictionary. (2005). Minsk: AST – Harvest.
- Leech, G. (1974). *Semantics,* London: Penguin.
- Likhachev, D.S. (1993). *Conceptosphere of the Russian language.* Izv. AN. Series literature and language.
- Longman Dictionary of Contemporary English. (2007). London: Pearson Education.
- Longman Dictionary of English Language and Culture. (1992). Oxford: Oxford University Press.
- Lotman, Y. M. (1999). *Inside the Thinking Worlds.* Moscow: Languages of Russian culture.
- Lyapin, S. H. (1997). *Konceptologija: k stanovleniju podhoda // Koncepty. Vyp. I. Arhangel'sk.*
- Lyons, J. (1977). *Semantic.* Cambridge University Press.
- Magauin, M. (1993). *Literature of the Kazakh Khanate.* Almaty: Native language.
- Mankeeva, Z. A. (2006). *Ethno-cultural content and synergy of the word.* Tiltanyam.
- Maslova, V. A. (2001). *Linguoculturology: Textbook. aid for students higher schools, institutions.* - Moscow: Publishing center "Academy".
- Mazhitayeva, S., Tazhikeyeva, A., Khan, N., Ayazbaeva, B., Tuite, E., Nygmetova, N., & Kenzhagaliyev, S. (2014). *Lexicon and National Realias: Borrowed Words, Loan Words, Exoticisms, Anglicism. Life Science Journal, 11(6), 122-128.*
- Muller, W. K. (2015). *English-Russian. Russian-English Dictionary.* Moscow: AST.
- Orazalieva, E. (2006). *Cognitive linguistics: formation and development.* Almaty: AnArys.
- Oxford Concise Dictionary of English Etymology. (2003). Oxford: Oxford University Press.
- Pimenova, M. V., & Kondratyeva, O. N. (2011). *Conceptual studies. Introduction: textbook.* -Moscow: Flinta: Nauka.
- Popova, Z. D., & Sternin, I. A. (2001). *Essays on cognitive linguistics.* Voronezh, Istoki.
- Popova, Z. D., & Sternin, I. A. (2010). *Cognitive linguistics.* Moscow: AST: Vostok – Zapad.

- Prokhorov, Y. E., & Stermin, I. A. (2006). *Russians: communicative behavior*. Moscow: Flinta, Science.
- Rustemov, L. (1982). *Arabic-Persian Keywords in Modern Kazakh Language*. Almaty: Shkola.
- Smith, E. E., & Medin, D. L. (1981). *Categories and concepts*. Harvard University Press. <https://doi.org/10.4159/harvard.9780674866270>
- Stepanov, J. S. (2001). *Konstanty. Slovar' russkoj kul'tury*. Moscow. 2nd edition, corrected and expanded "Academic Project".
- Stern, G. (1931). *Meaning and change of meaning with special reference to the English language*. Göteborg: Elander.
- Syzdykova, R. (1994). *Words Speak*. Almaty: Sanat.
- Ter-Minassova, S. G. (2000). *Language and Cross-Cultural Communication*. Moscow: SLOVO.
- Ullmann, S. T. (1970). *Semantics: An introduction to the science of meaning*. Oxford&Blackwell.
- Ushakov, D. N. (2006). *Big Explanatory Dictionary of the Modern Language*. Moscow: Alta-Print.
- Vorobyev, V. V. (1997). *Linguoculturology: (Theory and methods)*. Moscow: Publishing house Ros. Peoples' Friendship University.
- World English. (2003). Cambridge: University Press.
- Yunusaliev, B. M. (1959). *Kyrgyz Lexicology*. Moscow: Irbis.
- Zametalina, M. N. (2002). *Functional-Semantic Field of Beingness in Synchrony and Diachrony*. Volgograd: Change.
- Zhanuzakov, T. (2008). *Explanatory Dictionary of the Kazakh Language*. Almaty: Pisatel.
- Zharkynbekova, S. K. (2004). *Language conceptualization of color in the Kazakh and Russian languages*. Doctoral dissertation, Al-Farabi Kazakh National University. Almaty.