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Conceptual sphere in the structure of consciousness

Annotation. *The article presents the results of research on the idea of «conceptosphere» in modern science. The main emphasis is placed on the semantic spheres represented by the meanings of words in the language. The authors conclude how much is the culture of a nation, its folklore, literature, science, fine art, historical experience, and religion is rich, so the concept sphere of the people is richer. In addition, the concept sphere of a person is a field of knowledge made up of concepts as its units. There are reflected the sources of the conceptual unit of ideas from which the world view of the language speaker is formed. The article analyzes the main trends of concepts that form the concept sphere, which enter into correlating relationships, hierarchies with other concepts by their individual characteristics. The specific nature of the system relations of concepts requires research, but the General principle of systematicity undoubtedly applies to the national conceptual sphere, as thinking itself presupposes the categorization of thought objects, and categorization presupposes the ordering of its objects. The article summarizes the conceptual system, which should be considered in terms of mental representations, mental lexicon, and the language of thought that are part of it. The term «cognitive space» also defines an individual cognitive space – a structured set of knowledge and ideas that has any lingual person, every speaker. In their work, the authors highlight the collective cognitive space, represented by a structured set of knowledge and ideas that must be possessed by all individuals belonging to a particular society. Attention is paid to the distinction between the concept sphere and the semantic space of the language. According to the authors' opinions, the concept sphere presupposes the existence of a mental sphere. The mental sphere consists of concepts that exist in the form of concepts, diagrams, gestalts, mental pictures, frames, scenarios. The semantic space of a language is that part of the concept sphere that is expressed by means of language signs. The semantic space of language is the subject of cognitive linguistics research due to the fact that most of the conceptosphere of the human ethnos is represented within the semantic space of language.*

Keywords: *conceptosphere, concept, semantic space, native speaker, conceptual system, society, cognitive linguistics, mental sphere, linguistic consciousness, research.*

Introduction. In contemporary science the term “concept” is understood ambiguously. Academician D.S. Likhachev had coined the term “conceptual sphere” in studies of the national science of language: “the conceptual sphere is a combination of the concepts of a nation; it is formed by all the potentials of the concepts of native speakers”. The conceptual sphere of the people is wider than the semantic sphere, represented by the meanings of the words: “the richer the culture of the nation is (its folklore, literature, science, fine art, historical experience, and religion), the richer the conceptual sphere of the people is” [1, p. 45].

According to I.A. Sternin, the human conceptual sphere is “a field of knowledge composed of concepts as its units” [2, p. 112].

It is also necessary to indicate that the conceptual sphere has the clear sequence of its structural components. Concepts that form the conceptual sphere can enter into correlating relations, relations of difference, hierarchy with other concepts according to their individual characteristics. The specific nature of the systemic relationships of concepts requires research, but the general systemic principle extends to the national conceptual sphere undoubtedly, since thinking itself involves the categorization of objects of thought, and the categorization involves the sequencing of its objects.

It is very important to distinguish between the conceptual sphere and semantic space in the field of cognitive linguistics research. I.A. Sternin and Z.D. Popova distinguish between the conceptual sphere and the semantic space of language: the conceptual sphere implies the existence of a mental sphere. The mental sphere is decisively constituted by concepts that exist in the form of concepts, schemes, gestalt, mental pictures, frames, and scripts. The semantic space of language is represented by that part of the conceptual sphere, which is expressed with the help of linguistic signs. The semantic space of the language is the subject of cognitive linguistics due to the fact that most of the conceptual sphere of the ethnic group is represented in the semantic space of the language.

Scientists have identified the relationship of similarities and differences: 1) the semantic space of the language and the conceptual sphere are homogeneous in nature, these are mental phenomena; 2) if the linguistic meaning is represented by the semantic space of the language, it is attached to the linguistic sign, then the

concept – an element of the concept sphere - is not connected by the linguistic sign. On the one hand a concept can be expressed as a combination of linguistic signs, on the other hand it is not verbalized in the language system, but exists in the form of alternative sign systems, such as gestures and facial expressions, music and painting, sculpture and dance, etc. [3, p. 4].

The conceptual sphere is the field of mental images, units of the universal subject code, which are structured knowledge of people, their information data. The semantic space of the language in its turn is the part of the conceptual sphere that has received expression (verbalization, objectification) in the system of language signs - words, phrase combinations, syntactic structures and formed by the values of linguistic units.

The linguist must understand that sememe and semes in the semantic space of the language are not the concepts themselves from the conceptual sphere; they are only their individual components, represented by one or another linguistic sign. Even the entirety of concept features obtained from the semantic analysis of many language signs does not represent the concept completely, because the imaginary world of a person never finds full expression in the language system. But a fairly large part of the conceptual sphere of the people is objectified in the semantic space of the language, and therefore the study of the semantics of the language is of great interest to cognitive linguistics [3, p. 6].

Scientists distinguish individual, group and national conceptual spheres. In the present study the explanation is relied on the concept of a national conceptual sphere, which allows identifying the national specifics of the conceptualization of similar phenomena by the consciousness of different peoples.

The attitude of scientists to the concept of “consciousness” is quite complex. The problem of consciousness is one of the central places in the research of many scientific disciplines. For instance, Z.D. Popova defines consciousness as “the highest, specifically human form of the psyche that arises in the process of social labor and assumes the functioning of the language” [2, p. 131]. He also distinguishes three main components in the structure of consciousness: the sensory fabric of the image, meaning and personal meaning. Description of the process elements of actual reality objects perception of non-linguistic nature. The scientist develops the doctrine of the structure of consciousness proposed, distinguishing two layers: the existential and the reflective layers of consciousness.

The knowledge of the world and the surrounding reality are stored, first of all, in the human mind. Knowledge gives information about an object, a subject or a phenomenon, therefore, knowledge manifests itself in consciousness as an inextricable link between the subject and the object [4, p. 90].

Nowadays the term “linguistic consciousness” becomes popular among modern cognitive scientist and is currently presented as a new object of psycho-linguistics that has been developing over the past 15 years [4, p. 91].

Many scientists in the works of recent decades distinguish between the concepts of “consciousness” and “linguistic consciousness”. Linguistic consciousness as a set of perceptual images of consciousness verbalized in speech using words, phraseological phrases, sentences, texts and associations [5, p. 39]. The scientist connects linguistic consciousness with images of consciousness, understood as “the entirety of perceptual and conceptual knowledge of a person about an object of the real world, which for its mental existence in a person requires familiarity, accessible to an outside observer. Appearances as an inter-subjective form of existence of images of consciousness can appear in the form of objects, actions, words that are necessary for the “transmission” of images of consciousness from one generation to another” [6, p. 86]. In the worldview, the recipient of knowledge is correlated with the perceived body of the sign.

It should be noted that the concept of linguistic consciousness has evolved in recent decades. I.A. Sternin and E.F. Tarasov indicate that the terms “consciousness” and “language consciousness” cannot be equated. The scientists have pointed out that linguistic consciousness is a part of consciousness that contributes to the work of the mechanisms of speech activity. The main functions of linguistic consciousness are the functions of generating, perceiving speech, and storing the language in the mind. Linguistic consciousness is the place of storage of linguistic units with their various meanings, and the study of the language system as a phenomenon of consciousness is the study of linguistic consciousness [2, p. 34].

Methods. The fundamental works on Russian linguistics (Z.D. Popova, I.A. Sternin, N.F. Alefirenko), on Kazakh linguistics (A.T. Kaidarov, Zh. Mankeeva, Sh.M. Mazhitaeva) were taken as the methodological basis of the study.

The motivational-comparative analysis was chosen as the main method – to identify the similarity and difference structure of consciousness; discrete analysis; transformation analysis, statistical analysis method.

Results. The system of linguistic meanings forms a linguistic consciousness, which, objectifying ideal images of the real world is almost a “brain center of culture”. N.F. Alefirenko examines the concept of “linguistic consciousness” as a special cognitive phenomenon. He believes that language is presented in the form of identification of a knowable subject and determination of its social significance. The scientist concludes that “linguistic consciousness is a testing ground, and linguistic signs are a means for meaningful activity in the process of solving cognitive tasks with the goal of developing the world around us” [1, p. 27].

According to the researcher, the main function of signs, as elements of linguistic consciousness, is to turn the external into the internal, i.e. “Rotation” of the received images from external objects into the existing neuro-brain activity. Due to the “rotation”, the images of the surrounding reality not only expand the cultural and semantic space, but affect the existing system of values, the conceptual system, and stimulate the development of

the human inner world. Thus, the language is not only “an external attribute of consciousness, but it itself acts as a real consciousness capable of advancing reflection of the naturally expected changes in the knowable world” [1, p. 34].

I.A. Sternin defines concepts as “units of thinking that, in their content and organization, can be very different while maintaining their basic functions — to structure knowledge and act as units of the thought process. A typology of concepts is possible and necessary due to the fact that the types of knowledge represented by concepts differ” [2, p. 94]. Scientists of various schools and directions consider the typology of concepts from their point of view, but basically all scientific schools distinguish traditional types of concepts: *presentation, scheme, concept, frame, script, and gestalt*.

A very significant step, according to Sh.M. Mazhitaeva, is an introduction to the description of the concept of “prototype” or gestalt structure. Under these concepts lies what has always been designated as representation, i.e. some more specific form of reflection than the concept (ideal formation) - something like a “picture” with omitted secondary details while maintaining the essential ones. Moreover, in the concept of psychologists - this view is a stereotype (for example, for the Russian consciousness a small bird is a sparrow, and for English - a redbreast. The concept of a prototype intersects with two concepts: what psychologists call a typical image (stereotype, standard), and the fact that linguists usually correlate with denotation, i.e. highlighted when nominating a “representative” of a class (or set) of objects. Cognitive scientists have shown how great the role of prototypes is in categorizing reality, while linguists have always had in mind by concept a certain entity that is “intermediate” between an extra-linguistic reality and a concept. It is enough to note that all dictionaries fix the value accurate to the class, and not to the referent [4, p.92].

Representatives of the linguistic-cognitive approach (Z.D. Popova, I.A. Sternin) distinguish the following types of concepts:

- representations are expressed in the form of generalized sensory-visual images of phenomena; the scheme is made up of concepts having a certain generalized spatial-graphic scheme;
- concept is a concept that consists of general, essential features of an object and phenomenon, the result of their rational reflection and comprehension. The concepts are verbalized by terminological and production vocabulary, as well as tokens of rational semantics of the type resident, client;
- frame – a multicomponent concept, volumetric representation, some set of standard knowledge about an object or phenomenon conceivable in the integrity of its components; a script expresses the sequence of several episodes in time;
- gestalt is a complex, integral functional mental structure, ordering the diversity of individual phenomena in the mind.

Scientists also propose a concept division:

- 1) according to the degree of stability: there are stable (regularly verbalized in the standard language form) and unstable (irregular or not verbalized at all) concepts;
- 2) according to the observability: concepts can be verbalized and non-verbalized. Verbalized concepts are concepts for which there are regular language means of expression in the system, non-verbalized, hidden - not verbalized or artificially verbalized only in conditions of a compulsory task (for example, in an experiment);
- 3) according to the degree of abstract content: concepts are divided into abstract and concrete [3, p. 5].

It is also necessary to indicate that the conceptual sphere has the clear sequence of its structural components. Concepts that form the conceptual sphere can enter into correlating relations, relations of difference, hierarchy with other concepts according to their individual characteristics. The specific nature of the systemic relationships of concepts requires research, but the general systemic principle extends to the national conceptual sphere undoubtedly, since thinking itself involves the categorization of objects of thought, and the categorization involves the sequencing of its objects.

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Scientists have identified the relationship of similarities and differences: 1) the semantic space of the language and the conceptual sphere are homogeneous in nature, these are mental phenomena; 2) if the linguistic meaning is represented by the semantic space of the language, it is attached to the linguistic sign, then the concept - an element of the concept sphere - is not connected by the linguistic sign. On the one hand a concept can be expressed as a combination of linguistic signs, on the other hand it is not verbalized in the language system, but exists in the form of alternative sign systems, such as gestures and facial expressions, music and painting, sculpture and dance, etc. [3, p. 6].

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of the conceptual sphere that has received expression (verbalization, objectification) in the system of language signs - words, phrase combinations, syntactic structures and formed by the values of linguistic units [6, p. 101].

The linguist must understand that sememes and semes in the semantic space of the language are not the concepts themselves from the conceptual sphere; they are only their individual components, represented by one or another linguistic sign. Even the entirety of concept features obtained from the semantic analysis of many language signs does not represent the concept completely, because the imaginary world of a person never finds full expression in the language system. But a fairly large part of the conceptual sphere of the people is objectified in the semantic space of the language, and therefore the study of the semantics of the language is of great interest to cognitive linguistics [6, p. 113].

Scientists distinguish individual, group and national conceptual spheres. In the present study the explanation is relied on the concept of a national conceptual sphere, which allows identifying the national specifics of the conceptualization of similar phenomena by the consciousness of different peoples.

Discussion. Nowadays the term “linguistic consciousness” becomes popular among modern cognitive scientist and is currently presented as a new object of psycho-linguistics that has been developing over the past 15 years.

Many scientists in the works of recent decades distinguish between the concepts of “consciousness” and “linguistic consciousness”. Linguistic consciousness as a set of perceptual images of consciousness verbalized in speech using words, phraseological phrases, sentences, texts and associations [2, p. 146]. The scientist connects linguistic consciousness with images of consciousness, understood as “the entirety of perceptual and conceptual knowledge of a person about an object of the real world, which for its mental existence in a person requires familiarity, accessible to an outside observer. Appearances as an intersubjective form of existence of images of consciousness can appear in the form of objects, actions, words that are necessary for the “transmission” of images of consciousness from one generation to another”. In the worldview, the recipient of knowledge is correlated with the perceived body of the sign.

It should be noted that the concept of linguistic consciousness has evolved in recent decades. The scientists have pointed out that linguistic consciousness is a part of consciousness that contributes to the work of the mechanisms of speech activity. The main functions of linguistic consciousness are the functions of generating, perceiving speech, and storing the language in the mind. Linguistic consciousness is the place of storage of linguistic units with their various meanings, and the study of the language system as a phenomenon of consciousness is the study of linguistic consciousness.

The system of linguistic meanings forms a linguistic consciousness, which, objectifying ideal images of the real world is almost a “brain center of culture”. The concept of “linguistic consciousness” as a special cognitive phenomenon. Language is presented in the form of identification of a knowable subject and determination of its social significance. The scientist concludes that “linguistic consciousness is a testing ground, and linguistic signs are a means for meaningful activity in the process of solving cognitive tasks with the goal of developing the world around us” [3, p. 9].

Conclusion. According to the researcher, the main function of signs, as elements of linguistic consciousness, is to turn the external into the internal, i.e. “Rotation” of the received images from external objects into the existing neuro-brain activity. Due to the “rotation”, the images of the surrounding reality not only expand the cultural and semantic space, but affect the existing system of values, the conceptual system, and stimulate the development of the human inner world. Thus, the language is not only “an external attribute of consciousness, but it itself acts as a real consciousness capable of advancing reflection of the naturally expected changes in the knowable world”.

Most researchers differentiate between “concept” and “meaning”, basing their conclusions on the fact that the concept is a more voluminous structure, and the meaning is narrower. By representing the concept not only verbal means are used but also sign language and facial expressions, sensual representations, patterns, pictures and even emotional states.

As rightly noted by Z.D. Popova and I.A. Sternin “... you cannot mix the meaning and the concept: the concept is the unit of the conceptual sphere, the meaning is the unit of the semantic system, the semantic space of the language”. Certain conceptual signs of meaning are transmitted in the course of analysis by system semes. The distinguished features that make up the concept cannot convey the holistic content of the concept [2, p. 188]. In turn, “the meaning is the system of connections that has been formed objectively in the course of the society history and which is behind the word. This is what unites various native speakers in the understanding of a particular nomination.

The linguistic and cultural concept can be considered on various grounds. Linguoculturologists classify concepts as national, civilizational, individual, micro-group, macro-group, universal. Researchers identify concepts that function in one form or another of discourse: pedagogical, political, medical. The culturological direction divides the study of concepts according to the theme of the concept: emotional, educational, and textual conceptual sphere.

Scientists also propose a concept division:

– according to the degree of stability: there are stable (regularly verbalized in the standard language form) and unstable (irregular or not verbalized at all) concepts;

- according to the observability: concepts can be verbalized and non-verbalized. Verbalized concepts are concepts for which there are regular language means of expression in the system, non-verbalized, hidden - not verbalized or artificially verbalized only in conditions of a compulsory task (for example, in an experiment);
- according to the degree of abstract content: concepts are divided into abstract and concrete.

The composition of the mental-psychonetic complex components are included: a verbalized component of thinking, including knowledge in the language, existing in the linguistic form, or in the form of textual, discursive information and representing any ways of describing the world (scientific, artistic, folklore), reflected in our conceptual model; non-verbalized component of thinking (experienced, figurative, mathematical knowledge, knowledge of culture, art, etc.); images (gestalt), which may have a non-verbal and verbal status; mental functions: feelings, sensations, intuition, transcendence, which correlate with thinking in cognitive-cognitive processes, including using language; reflexes in the mental-psychonetic complex, having archetypes of the collective unconscious.

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Сана құрылымындағы концептосфера

Бұл мақалада қазіргі ғылымдағы «концептосфера» ұғымының зерттеу нәтижелері берілген. Негізгі акцент тіл сөздерінің мәндерімен ұсынылған семантикалық салаларға қойылады. Сонымен қатар, авторлар тұжырымы бойынша егер ұлт мәдениеті, оның фольклоры, әдебиеті, ғылым, бейнелеу өнері, тарихи тәжірибесі, діні бай болса, халық концептосферасының тегеуріні бай дегенді көрсетеді. Бұдан басқа, адамның концептосферасы оның бірлігі ретінде концепттерден құрылған білім саласы болып табылады. Мақалада жеке белгілері бойынша басқа тұжырымдамалардың концептосфералық жиынтығының көздері көрсетілген, олардың ішінен тіл тасымалдаушысының дүниетанымдық көзқарасы қалыптасады.

Мақалада жеке белгілері бойынша басқа тұжырымдамалармен иерархия, корреляциялық қатынастарға кіретін концептосфераны құрайтын тұжырымдамалардың негізгі тенденцияларына

талдау жүргізіледі. Концептердің жүйелік қатынастарының нақты сипаты зерттеуді талап етеді, бірақ жүйеліліктің жалпы принципі, сөзсіз, ұлттық концептосфераға қолданылмайды, өйткені ойлаудың өзі ой заттарын санаттауды, ал санаттау оның объектілерін ретке келтіруді болжайды. Мақалада менталдық репрезентациялар, менталдық лексикон, оның бөлігі болып табылатын ой тілі терминдерінде қарастырылуы тиіс тұжырымдамалық жүйені жалпылауы берілген.

Сонымен қатар, когнитивтік кеңістік термині жеке когнитивтік кеңістікті шектейді, яғни ол әрбір сөйлеуші, кез келген тілдік тұлғаға тән білім мен ұсыныстардың құрылымынын жиынтығы болып табылады.

Авторлар өз зерттеуінде белгілі бір социумға кіретін барлық жеке тұлғалар бар білім мен ұсыныстардың құрылымдалған жиынтығымен ұсынылған ұжымдық когнитивті кеңістікке ерекше көңіл бөлді. Концептосферы және семантикалық тілдің кеңістігін ажыратуға көңіл бөлінген. Авторлардың пікірінше, концептосфера ойлау саласының болуын болжайды. Менталды сфераны ұғымдар, схемалар, геистальттар, ойлау суреттері, фреймдер, сценарийлер түріндегі тұжырымдамалар құрайды.

Тілдің семантикалық кеңістігі тілдік белгілердің көмегімен көрсетілетін концептосфера бөлігін білдіреді. Тілдің семантикалық кеңістігі, адам этностарының концептосферасының көп бөлігі тілдің семантикалық кеңістігінде ұсынылғандықтан, когнитивтік лингвистиканың зерделеу пәні болып табылады.

Түйін сөздер: «концептосфера» түсінігі, концепт, семантикалық кеңістік, тасушы тілі, тұжырымдамалық жүйе, социум, когнитивтік лингвистика.

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Концептосфера в структуре сознания

В статье представлены результаты исследования понятия «концептосферы» в современной науке. Основные акценты сделаны на семантические сферы, представленные значениями слов. Авторами делается вывод о том, что чем богаче культура нации, ее фольклор, литература, наука, изобразительное искусство, исторический опыт, религия, тем богаче концептосфера народа. Кроме того, концептосферой человека является область знаний, состоящей из концептов как ее единиц. Отражены источники концептосферной совокупности концептов, из которых складывается мировоззренческая точка зрения носителя языка. В статье проводится анализ основных тенденций концептов, образующие концептосферу, вступающие в коррелирующие отношения, иерархии с другими концептами по отдельным своим признакам. Конкретный характер системных отношений концептов требует исследования, но общий принцип системности, несомненно, на национальную концептосферу распространяется, поскольку само мышление предполагает категоризацию предметов мысли, а категоризация предполагает упорядочение ее объектов. В статье дано обобщение концептуальной системы, которая должна рассматриваться в терминах ментальных репрезентаций, ментального лексикона, языка мысли.

Термин «Когнитивное пространство» разграничивает индивидуальное когнитивное пространство – структурированная совокупность знаний и представлений, которыми обладает любая языковая личность, каждый говорящий. В своей работе авторы выделяют коллективное когнитивное пространство, представленное структурированной совокупностью знаний и представлений, которыми обладают все личности, входящие в тот или иной социум. Внимание уделено разграничению концептосферы и семантического пространства языка. По мнению авторов, концептосфера предполагает существование мыслительной сферы. Ментальную сферу составляют концепты, которые существуют в виде понятий, схем, геистальтов, мыслительных картинок, фреймов, сценариев. Семантическое пространство языка представляет та часть концептосферы, которая выражается с помощью языковых знаков. Семантическое пространство языка является предметом изучения когнитивной лингвистики вследствие того, что большая часть концептосферы человеческого этноса представлена в семантическом пространстве языка.

Ключевые слова: концептосфера, концепт, семантическое пространство, носитель языка, концептуальная система, социум, когнитивная лингвистика.