

## CONCEPTUAL SYSTEM AND WORLD MODELS

Науковий вісник Ужгородського університету. Серія: Філологія.

Випуск 2 (50)

УДК 81'37'+81'23+159.955:811(100)

DOI:10.24144/2663-6840/2023.2(50).367-373

Полужин М. Conceptual System and World Models; кількість бібліографічних джерел – 12; мова англійська.

**Abstract.** The article deals with the problems of mentality and correlation of conceptual and linguistic representations in present-day linguistics. The units of mentality system are concepts of different complications, designating nearness, remoteness, contiguity, union, disunion, scope, etc. The most convincing, in our opinion, is differential understanding of concept as a fragment of reality that foresees singling out rational, abstract and concrete components. Objective reality is reflected in a human brain in the process of thinking as accumulation of the disposition and scope of knowledge about a certain reality, represented in materially expressed language units, which enable a person to operate appropriate verbal structures of thinking. One of the components of structures, that mediates this process is concept. Its vocation is to serve the performance of the function of «an intermediate language thought» in mental constructions.

The basic disposition of concept in this treating is its transforming into different systems of ideas, knowledge and stereotypes of behavior in the sphere of mainly notional (science), mainly figurative (arts) and mainly activities (everyday life). Conceptual system is the mental level or organization in which the totality of all concepts available in human consciousness and their well-regulated association is concentrated in the form of human mentality.

One of the central problems of modern cognitive linguistics is the correlation of conceptual and linguistic representations. The integral, global world image in the shape of its model, formed in human consciousness is created by him or her in the process of versatile getting to know and knowledge about surroundings and perceived as universality including the speaker together with other people. It is a thorough layer of world-view as it arises and is formed in a human being in the acts of world outlook and helps people to effectively orient themselves in the surroundings.

Conceptual representations are cognitive structures, which fix and keep knowledge obtained as a result of the experience in human consciousness or memory in the form of certain structures. These are concepts organized as schemes that enter the conceptsphere of culture.

Linguistic (verbal) and non-verbal representations render concepts through language and non-language expressions. As it is known, then is no direct approach to the study of conceptualization. It may be obtained through language, as it is accepted to believe, that linguistic and other semiotic types of behavior explicitly code and render conceptual information. Thus, linguistic representation is defined as a result of objectivizing conceptual world model in a language. It a conceptual world model is represented with a totality of concepts, a language world model is available in the form of meaning of language units, forming a «semantic language scope».

**Keywords:** concept, mentality, conceptual world model, linguistic world model, mediate.

**Problem statement.** The problem of mentality occupies the leading place in present-day cognitive linguistics. Basic, primary concepts form conceptual system from which all the rest have been developed. It has been defined by the quality and extent of its background knowledge, ethnical and social surroundings, the whole valuable experience accumulated by a linguistic and cultural community that is given over from generation to generation. It is just the conceptual system that is responsible for planning the contents, and way of thinking which are later verbally embodied in a certain information. The definition of a concept is consolidated at a certain level of consciousness. A human brain herewith operates with concepts of different complication (concepts designating nearness, remoteness, contiguity, union, disunion, scope, etc. Hence, it becomes evident that concept is a world fragment, formed with a cognitive structure that is most often in the form of a group of concepts, which in their turn, in a language sign, function in the role of word meanings.

Modern approach to solving the problem of sense forces the investigators to completely scrutinize the subject and tasks of linguistics. The following most important features of the present-day cognitive semantics are:

1) a new approach to meaning interpretation, connecting it with knowledge and defining through concep-

tual structures (concepts reproduced with in writing);

2) the support of the body experience of human communication with the world around, the endeavor to establish significance and concrete disposition of categorizing things that a person receives during immediate world perception;

3) advancing to the forefront the whole member of notions in cognitive semantics, concerning modes and ways of the following structurization: frames, prototypes, scenes, the notion of a figurative scheme, etc.), which demonstrate what man thinks and how language helps in it.

Another central problem of modern cognitive linguistics is the correlation of conceptual and linguistic representations. It acquires methodological disposition due to the fact, that correlation of conceptualization and verbalization side by side with non-verbal implication takes the part of cognitive basis for the study of common and distinguishing features between language and culture. Such a correlation has in isomorphic disposition with a broad field of interpretations. This problem so far has not become solved, though the community of views is expressed in some affirmations. The recognition of this fact, in particular, belongs to them that, firstly, man must be imparted with the internal representation of a language knowledge he or she

would not be able to communicate and live in general. Secondly, there is objection that a person acquires, puts in good order, keeps and conveys information about surroundings by language means. Thirdly, a generally accepted in cognitive linguistics is the affirmation that language codes are relevant for a speaker sense-distinctive features of extra-linguistic reality.

Conceptual representations are cognitive structures, which fix and keep knowledge obtained as a result of the experience in human consciousness or memory in the form of certain structures. These are concepts, organized as schemes that enter the conceptosphere of culture.

Linguistic (verbal) and non-verbal representations render concepts through language and non-language expressions. There is no direct approach to the study of conceptualization. It may be obtained through language as it is accepted to believe that linguistic and other semiotic types of behavior explicitly code and render conceptual information.

The description of common and distinctive features of these two representations as world modes is the subject-matter of consideration in the article.

**Analysis of the previous research.** The issues considered in the article are related with the studies by C. Levinson who stated that semantic and conceptual representations will never meet, but after all they are necessarily correlated. A similar opinion was also expressed by E. Pedersom writing about the relationship between language and conceptualization. Semantic Generality and the language of Thought was in the Centre of attention by J. Atlas.

Language and Conceptualization was also studied by McNeill. R. Tomlin investigated of mapping conceptual representations into linguistic representations. Language Specific preferences in the conceptualization of Spatial Relations were traced by M. Carrol. Complex Cognitive Study of English Idioms: a Case of Eye Units was investigated by S. Potapenko; The Nucleus, Centre and Periphery of Ukraine Zoophrases were compared by A. Romanchenko, Meaning-Making and its interpretation in the perspective of cognitive paradigm and autopoiesis were considered by A. Gurochkina and I. Shchirova.

**The objective of the article** is to describe is to describe mentality system and correlation of conceptual and linguistic representations in two world models – English and Ukrainian on the one hand, coincidences and distinctions – on the other.

**Methods** of the research – phraseological identification, descriptive, confrontation, dictionary definitions, contrastive and conceptual analysis.

#### **Presentation of the basic material.**

##### **Conceptual System**

By the beginning of the 21st century linguists had arrived at conclusion that language speakers are at the same time the medium of certain conceptual systems. Concepts are mental (thinking) essences as in each of them substantially important knowledge for man about the world had been brought together as a whole. At the same time insignificant ideas had been omitted.

Explication (scholarly explaining) of the process

of conceptualization and the contents of a concept are easily understood only by this linguist who is a native speaker.

Nowadays the fact has become evident that the problem of mentality occupies the leading place in present-day linguistics. Basic, primary concepts form conceptual system from which all the rest have been developed. It has been defined by the quality and extent of its background knowledge, ethnocultural and social surroundings, the whole valuable experience, accumulated by a linguistic and cultural community that is given over from generation to generation/ It is just the conceptual system that is responsible for conceptual system that is responsible for planning the contents and way of thinking which are later verbally embodied in a certain information. Concept is consolidated at a certain level of consciousness. A human brain herewith operates with concepts of complication (concepts designating nearness, remoteness, contiguity, union, disunion, scope, etc. Hence, it becomes evident that concept is a world fragment, formed with a cognitive structure that is most often in the form of a group of concepts, which in their turn, being embodied in a language sign, function in the role of word meanings.

Modern approach to solving the problem of sense forces the investigations to completely scrutinize subject and tasks of linguistics. The distinction of verbal expressions and confronting them with real situation is performed by means of a certain system of human ideas about the world, its conceptual system, moreover, the sense of language expressions turns out to be «interlaced» into a certain conceptual system that reflects the perceptual experience of its native speaker. The essential result of this approach is revealing the necessity of referring to the factor of conceptual systems during the analysis of the sense of language expressions. Such a reference is extremely important for ascertaining the connection of language and the world, the determination of criteria of giving a meaning to language expressions, disclosure of correlation of thought and knowledge and the transition from one to another during the formation of world model. Taking into consideration the factor of conceptual system as a constant context of using and giving a meaning to language expressions is essential for the accomplishment of many practical tasks of modelling mental processes.

The interpretation of reality fragment in conceptual system reflects the priority of a certain concept or a certain structure as they, expressing the judgement of a language speaker, serve the orientational basis of this connection with reality. In this connection it is necessary to note that if the correlation with a concrete language expression is interpreted in its many concepts it means, that this expression is considered by a language speaker as data medium of a certain conceptual system. Herewith one language expression may obtain several interpretations in a conceptual system, that is, to be interpreted with different conceptual structures, which may «choose» the interpretation that corresponds to the intuition of a language speaker. Such an approach to solving the problem of sense gives grounds for revision of the subject and task of linguistics. This definition of

concept confirms the cognitive nature of language and gives grounds to treat this term as a certain neutral information that combines subjective and objective factors.

According to its nature human thinking foresees, on the one hand, the availability of independent on him or her the material world, reflected in their consciousness, and on the other one – verbal means of its reflection. Natural language, being a means of revealing the structure of thinking inherent its language speaker essentially gives the key to the reconstruction of his or her consciousness. Objective reality is reflected in a human brain in the process of thinking as accumulation different ideas according to the disposition and scope of knowledge about this or that reality, represented in materially expressed language units, which enable a person to proceed to the level of operating appropriate verbal structures of thinking. One of the components of such structures, that mediates this process is concept. Its vocation is to serve the performance of the function of an intermediate «language thought», the language of mental constructions. It exists in mental sphere of a person (his or her consciousness) as the totality of knowledge and information about the actual and probable state of affairs in real world in the context of emotions, experiences, associations, etc. Understanding it as a mental formation not only enables the reconstruction of mental world, of the exponent of the conceptual system, the world of his or her psychic composition and the reproduction of its ethnocultural image, its ethnocultural disposition.

In other words concept is a fragment of ethnocultural constituent in human mental world. In the interpretative regime the system of verbal meanings correlates with socio- and ethnocultural competence of a language speaker, the conceptual filling up of which is one the determinant features of human mentality, as it is in the language, in the system of stereotypes characteristic of it, images, standards, represented world outlook and conception of the world of language speakers that are understood by them in the context of socio- and ethnocultural traditions.

By means of different combinations language expressions in the form of words and word combinations may reflect any concepts and relations among them. A word in a human brain is a concept and senses put into it reflect a boundless set of properties, phenomena or objects of the real world. Thus, verbalized knowledge is the unique way of concept expressions. Besides, every verbalized concept has its own structure that is characterized by ethnocultural stipulation, as all the connotative, modal, emotional, expressive, pragmatic and other evaluations are expressed in it. The diversity of verbal expressions and confronting them with real situations is realized by means of a certain system of human ideas about the world, its conceptual system that reflects perceptual experience of its data medium. The interpretation of reality fragment in conceptual system is, first of all, a designing information about a certain world or its model.

Designing conceptual system reflects the priority given in it certain concepts or their structure, as they, expressing judgement of a language speaker, is the

orientational basis of his or her attitude to reality. The contents of concepts are interpreted in the context of structure of a language speaker's thinking as their ethnocultural representation. The positive proof testifies to the fact that practically any concept may be translated from one language into another and represented in another verbal «package». The following most important features of the present-day cognitive semantics are: 1) a new approach to meaning interpretation, connecting it with knowledge and defining through conceptual structures (concepts reproduced with signs in writing); 2) the support of the body experience of human communication with the world around, the endeavor to establish significance and concrete character of categorizing things that a person receives during the immediate world perception; 3) advancing to the forefront the whole number of notions, in cognitive semantics concerning modes and ways of this structuring: frames, prototypes, scenes, the notion of a figurative scheme, etc.), which demonstrate what man thinks, and how language helps in it.

The most important distinctive feature is through a detailed analysis of language forms and the description of analogy devices, data output, and conclusion, the study of regular polysemy and the role of conceptual metaphors, metonymy, etc. to come to understanding how a human mind works. As a unit of national mentality enters the structure of the original knowledge and is close to all the representatives of one community, concept is an ideal psychic formation, a unit of informational structure designated by a word. Thus, in many works of art in each individual case of a prose writer or a poet, concepts may be represented, which are united with a variant personal sense that expresses the thought and knowledge of an individual about a certain reality of surroundings. Such invariants of personal senses may be considered as sense universals of a certain conceptual system. The study of art convincingly proves that one word or any language expression may actualize different senses, that is fragments of transformation into different systems of images, knowledge and stereotyped of behavior.

Thus the most convincing is differential understanding of concept that foresees singling out rational, emotional, abstract and concrete components in it. The basic disposition of concept in this treating is its transforming into different systems of ideas, knowledge and stereotypes of behavior in the sphere of mainly notional (science), mainly figurative (arts) and mainly activities (everyday life).

In cognitive linguistics meaning is studied as a cognitive phenomenon and is put on

the same footing as conceptualization, that is giving a meaning the information that comes to man and leads to concept formations, conceptual structures and the whole conceptual system in a human. Conceptualization includes both new and already fixed ideas, sensory, kinetic and emotional experience, taking into account social, physical and linguistic contexts.

An important thing herewith is coming into use of the «umbrella» term *concept*, that includes at the same time adjacent subject branches of cognitive linguistics.

tics, linguistic psychology and linguistic culturology. The present splashing of research interest in concept is caused by the interest of scholars in the idea of the reconstruction (the establishment of («embryonic truth»)) of those essences with which language speakers come across in everyday life without a moment's thought of their true sense.

Thus, concepts are subdivided into *cognitive* and *cultural*.

*Cognitive concepts* are individual contents of mental formations that reconstruct surroundings.

*Cultural concepts* are collective contents, mental formations that fix the originality of the appropriate culture. Revealing and description of the properties of cultural senses that are regularly expressed in language are in the centre of attention of linguocultural conceptology which is the subject branch of linguistic culturology, studying cultural senses, regularly expressed in a certain language.

Thus, **conceptual system** is the mental level or organization in which the totality of all concepts available in human consciousness and their well-regulated association is concentrated. The necessity of this study is caused by the fact that for some past a sharp turning occurred from investigation of the meaning as a certain set semantically interpreted syntactic objects to the analysis of natural language as a conceptual system, that is a certain knowledge of a language speaker about the world. At the same time further rapprochement of linguistics with the theory of knowledge and these humanities, which are to some extent concerned with the study of ripe problems of cognitivism, psychology, sociology, linguistic culturology, etc. Therefore modern approach to ascertaining ripe issues of sense and meaning of a language sign fundamentally differs from traditional semantic theory. According to the latest tendencies that concern the consideration of these terms in linguistics the sense of a language sign is a component of the conceptual system.

#### **World Model Representations**

One of the central problems of modern cognitive linguistics is the correlation of conceptual and linguistic representations. It acquires methodological disposition due to the fact, that correlation of conceptualization and verbalization side by side with non-verbal implication takes the part of cognitive basis for the of common and distinguishing features between language and culture. Such a correlation, has an isomorphic disposition with a broad field interpretations. This problem has not become monosemantic in its solution so far, though the community of views is expressed in some affirmations. The recognition of this fact, in particular, belongs to them that, firstly, man must be imparted with the internal representation of a language knowledge, otherwise, he or she would not be able to communicate and live, in general. Secondly, there is also no objection, that a person acquires, puts in good order, keeps, and conveys information about surroundings by language means [Pederson, Nuyts 1997]. Thirdly, a generally accepted in cognitive linguistics is the affirmation that language codes relevant for a speaker sense-distinctive features of extralinguistic reality. Language consciousness here-

with gives a meaning to and categorize essential features that become basis of nomination taking into consideration social, informative and functional – stylistic adequacy of a name.

Proceeding from the indisputable fact that each language immediately influences the peculiarities of world outlook by its native speakers, man is sure to adapt himself or herself to understanding culturally motivated ways of world conceptualization. Hence, a conclusion is made that a speaker is imparted with the ability to be a data medium of conceptual knowledge and experience directed at comprehending a certain fragment of reality. This takes place on the basis of the information, which comes from all canals, open for a person at his or her getting to know the world around.

The notion of knowledge may also be treated as «semantic contents of mental representations» and sometimes is used as synonymic to such terms as: «information» and «data obtained».

The integral, global world image in the shape of its model, formed in human consciousness, is created by him or her in the process of versatile getting to know and knowledge about surroundings and perceived as universality including the speaker together with other people. It is a thorough layer of world-view as it arises and is formed in a human being in the acts world outlook and helps people to effectively orient themselves in the surroundings. World model may be treated as an ideal representation of the whole interconnection of objective things and processes.

The global world model as a complicated multi-lateral phenomenon one may imagine as an extremely complex frame, in which the results of the perceptual experience have been interlaced and accumulated by mankind. Therefore it is acceptable to distinguish a world model of an individual, as a separate group, united within a community according to different parameters: professional, ethnic, age, sexual, a world model of a separate nation and common to mankind world model.

It is important here to emphasize the fact a world is formed in the process of appraisal the results of knowledge about the surroundings. Within one community four levels of values are singled out: 1) general social (general significant, which often coincides with common to mankind, e. g. the value of life, health, success, etc.); 2) class values, which are immediately connected with the interests, of separate classes of the society and form their ideology riches; 3) local group values, that reflect the e. g. spiritual priority of this or that social group, e. g. youth values; 4) individual and personal values of man.

*Conceptual representations* are cognitive structures, which fix and keep knowledge obtained as a result of the experience in human conscious or memory in the form of certain structures. These are concepts organized as schemes that enter the conceptosphere of culture.

*Linguistic (verbal) and non-verbal* representations render concepts through language and non-language expressions. As it is known, there is no direct approach to the study of conceptualization. It may be

obtained through language as it is accepted to believe that linguistic and other semiotic types of behavior explicitly code and render conceptual information. The analysis of studies in cognitive linguistics enabled revealing several points of view as to linguistic and conceptual representations.

One of such points of view makes no difference between semantic and conceptual representations. Thus, e.g. for R. Jackendoff terms «semantic structure» and «conceptual structure» mean one level of representation [Jackendoff 1993, p. 95]. Writing about the availability of only one level of mental representations under the title «conceptual structure» with linguistic, sensory and motive information, R. Jackendoff suggested a theory according to which semantic structures may be subsets of conceptual structures – that is those structures which appeared to be verbally expressed [ibid, pp. 17–18]. According to this theory affirmation is made that ruled of correspondence draw a direct connection between syntactic and conceptual structures and the rules bringing out and pragmatism are the maps of conceptual structures, formed on their basis. This point of view is shared by R. Langacker [1987] and E. Sweester [1997].

Another group of scholars keeps to the quite opposite opinion that conceptual and linguistic representations simply cannot coincide [Lang 1991, p. 138]. They insist on the clear, cut division of these two notions affirming that conceptual and linguistic structures are the units of different phenomena and levels.

Worthy of note in this respect is the point of view of a psychologist – cognitivist Miller who rightly noted: «the thing that is retained in memory, is not kept in a linguistic form. Perhaps the thing, that is retained, is a mental representation of the very episode – representation which is not linguistic, though it is nevertheless adequate for espousing linguistic representations with or without deictic terms later on (cited from) [Levinson 1997, p. 14].

The third group is a representative of a broadly disseminated group about close interconnection of linguistic and conceptual representations. S. Levinson drew a conclusion that, on the one hand, semantic representations cannot be identical with conceptual, however, on the other one, they cannot be far from conceptual representations, especially when the question is about extraordinary properties of an event.

The fourth rather convincing idea about correlation of linguistic and conceptual representations is reduced to the fact that they are isomorphic, but not identical, taking into consideration that:

a) any distinctions are limited by the fact, that different processes occur with different introductions, functioning in different ways;

b) the processes of a child's development presume the thought that it has a genetically laid ability to language and conceptualization. This is confirmed by the fact that mastering a concrete language depends on a child's linguistic environment, and conceptual development is formed with a cognitive environment, which includes: cultural, social and educational circumstances;

c) linguistic and conceptual development are not simply parallel but closely interlaced on all stages of properties. All three arguments testify to the availability of correlation of linguistic and conceptual representations as isomorphic [Werth 1997, p. 84–115].

Basic but still not yet cleared up questions remain the ways of transformation (mapping) of conceptual representations into linguistic. Till nowadays different opinions are expressed as to connecting link between conceptual and linguistic representations. Cognitologists presume the availability of a certain intermediate link, a special unit of keeping knowledge in a human head. This role, in their opinion, is most often played by propositional structures (representations) which established connections among different cognitive systems and modalities (sight, hearing, etc.) and language expressions [see, e. g., Potapenko 2020, p. 276–281].

Current is the idea about the availability of cognitive matrices, which explicate background cognitive processes that base themselves on semantic operations [Bickel 1997, p. 66]. The notion of cognitive matrices as the totalities of «cognitive domains» was introduced by R. W. Langacker that corresponds to the notion of «idealized cognitive models» [Lakoff 1982]. Cognitive matrices specify how information is transformed into conceptual structures that define semantic relevant concept. Cognitive matrices, in B. Bickel's opinion, give information for lexicalization or grammaticalization of operations. On the basis of the connection with cognitive models one may draw a conclusion that properties of linguistic phenomena are the results of non-linguistic cognition, but not a non-motivated or conditional invention.

According to R. Fowler's opinion, such an intermediate link are the structures, organized around a certain formal logical relations of the type: confrontation, addition, inclusion and equivalence. These structures are fixed in mental lexicon, that is the representation of experience and values coded by language as a highly effective form of coding [Fowler 1991, p. 54].

Summing up the set forth above, we shall indicate the availability of isomorphism between linguistic and conceptual representations which have a vast field of intersection. However, it is important herewith to pay attention to the doubtless fact that language representations reveal those ideas about concepts, which are results of conceptualization and are formed in a certain culture. The device of connection among conceptual, linguistic and non-linguistic representations mediated by the perception in the broadest understanding, the organization of which by means of a scheme helps to transform cognitions, obtained as a result of experience, into conceptual representations, and the latter, in their turn, are transmitted into linguistic and non-linguistic. Concept is the basic is the basic building unit of the conceptual world model, correlated with a language one, which in cognitive terminology is a language conceptsphere.

Generally accepted and based on principle today is the separation of two world modes: conceptual and language.

Under *conceptual* (immediate, direct primary, cognitive, meatal) world model or conceptsphere we

consider model having been formed as a result of immediate knowledge (perception, giving a meaning) to the world by man and includes both contents, conceptual knowledge about the surrounding and the totality of stereotyped ideas (mental stereotypes) of people, who motivate understanding certain phenomena of reality by them and define their behaviour in certain stereotyped situations. Conceptual world model is the reflection in consciousness formed by integration of knowledge, received both in verbal and non-verbal ways. This fact means that it is more complicated and richer than a language one.

*Language* (mediated, secondary, secondary world model) is a part of a broader and integral conceptual one, in a specific for a certain language community

scheme of accepting a fixed up reality. It is defined as a result of objectivizing a conceptual world model in a language. If a conceptual world model is represented with a totality of concepts, a language world model is available in the form of meaning of language units forming a «semantic language scope». A language world model is not put on the same footing as a conceptual one, and is only its part as a language expression its part as a language expression obtains far from being whole contents of conceptsphere, but only those its concepts which have a communicative significance and correspondingly, cultural value for a certain nation.

Proceeding from the above mentioned, we shall illustrate different levels of representing conceptsphere and language world model in Table 1.

Table 1

Comparative confrontation disposition of conceptsphere and language world model

	Conceptosphere	Language World Model
1.	Conceptosphere is correlated with reflection of the surroundings to the degree of manifesting national specificity of available concepts in it.	Language world model is the result of interaction of interaction of all means of language system.
2.	Conceptosphere advances to the fore from the mental aspect – the mental aspect – the totality of mental essences, reflected in the vocabulary of language in general or its individual data medium.	Language world model stresses the language aspect of the phenomenon under consideration.
3.	Conceptosphere correlates with the activity aspect, it is a culturological data medium within the limits of which language speakers of one and the same national and cultural community.	Language world model is the reflection of links of the surroundings by means of systemic use of lingual units that belong to different levels.
4.	Conceptosphere is a necessary condition of communication realization. It occupies mental – information limits, within which language speakers effectively interact. In thin plan conceptsphere correlates with global vertical context – background (common, joint) knowledge, that is, mutual basis.	Interlocutors do not interact within the limits of a language world model, which is a systemic abstract. This term correlates with a language, which is a logical or intellectual formation which can be considered as an approximate synonym of a notion.

**Conclusions.** Conclusion not meaning but the knowledge consolidated mainly in the content of meaning is the mediator or a «connecting link» between conceptual and language world models. In other words, in studying a language and through it conceptual world model «meaning» is considered in broader sense – as the while totality of «living knowledge» about «the des-

ignated» available in the consciousness of sociocultural community and fixed up by means of a language form.

The subject-matter of further research in this direction may be studying the units of conceptual analysis on the material of different other languages as well as the description of conceptual and language world models in comparative aspect.

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## КОНЦЕПТУАЛЬНА СИСТЕМА ТА КАРТИНИ СВІТУ

**Анотація.** У статті йдеться про проблеми ментальності та концептуальні й лінгвістичні репрезентації в сучасній лінгвістиці. Одиницями ментальної системи є концепти різної складності на позначення більшості, віддаленості, сумлінності, з'єднання, роз'єднання, задуму і т. ін. Найбільш переконливим, на наш погляд, є диференційне розуміння концепту як фрагмента дійсності, що передбачає виділення раціональних абстрактних і конкретних компонентів. Об'єктивна реальність відображена в мозку людини в процесі мислення як нагромадження різних уявлень відповідно до характеру й обсягу знань про певну реальність, представлену в матеріально вироблених мовних одиницях, які дають змогу людині оперувати відповідними вербальними структурами мислення. Одним із компонентів таких структур, що займає проміжне становище в цьому процесі, є концепт. Його призначення полягає в тому, щоб виконувати роль функції у проміжній «думці мови» ментальних конструкцій. Основні характерні ознаки концепту в цьому трактуванні полягають у наявності уявлень, знань і стереотипів поведінки у сфері переважно смислової (наука), переважно образної (мистецтво), переважно діяльній (буденні справи). Концептуальна система є ментальним рівнем або структурою, в якій сукупність наявних концептів у свідомості людини і їхнє упорядкування зосереджено у вигляді менталітету людини.

Однією з основних проблем сучасної когнітивної лінгвістики є кореляція концептуальних і лінгвістичних репрезентацій. Цілісне, глобальне уявлення про світ функціонує у вигляді моделі, що сформувалася у свідомості людини, створеній нею у процесі ознайомлення й пізнання навколишнього середовища й усвідомлення його як всеосяжності. Це значний пласт світогляду, оскільки виникає й формується в людині, в актах її світогляду, й допомагає їй ефективно орієнтуватися в навколишньому середовищі.

Концептуальні репрезентації – це когнітивні структури, які фіксують і зберігають знання, отримані внаслідок набутого досвіду або пам'яті у вигляді певних структур. Це концепти, упорядковані у вигляді схем, що входять до складу концептосфери культури.

Як відомо, безпосереднє значення концепту відсутнє. Його можна отримати тільки через мову, оскільки прийнято вважати, що лінгвістичні та інші семіотичні типи дій точно кодифікують і передають концептуальну інформацію. Отже, лінгвістична репрезентація визначається як результат об'єктивації концептуальної моделі світу в мові. Якщо концептуальна модель світу представлена сукупністю концептів, то мовна картина світу наявна у вигляді значень мовних одиниць, що утворюють семантичну сферу в мові.

**Ключові слова:** концепт, ментальність, концептуальна картина світу, мовна картина світу, мова-посередник.

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**Михайло Положин** – доктор філологічних наук, професор, завідувач кафедри прикладної лінгвістики Ужгородського національного університету, Ужгород, Україна; mykhailo.poluzhyn@uzhnu.edu.ua; <https://orcid.org/0000-0002-2962-9350>

**Michael Poluzhyn** – Doctor of Philology, Professor, Head of the Applied Linguistics Department, Uzhhorod National University, Uzhhorod, Ukraine; mykhailo.poluzhyn@uzhnu.edu.ua; <https://orcid.org/0000-0002-2962-9350>