COGNITIVE LINGUISTICS: BASIC CONCEPTS

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ABSTRACT

Cognitive linguistics outlooks linguistic cognition as indivisible from general cognition and therefore search for clarification of linguistic phenomena according to general cognitive strategies, such as metaphor, metonymy, and blending. Grammar and lexicon are considered as divisions of a continuum and accordingly predicted to be focus to the same cognitive strategies.

Keywords: cognitive linguistics, lexicon, linguaculturology, concepts, linguistic cognition

INTRODUCTION

An important achievement of modern linguistics is that language is no longer considered "in itself and for itself". He appears in a new paradigm from the point of view of his participation in cognitive activity.

Language is the verbal treasury of a nation, a means of transmitting thought, which it "packs" into a certain linguistic structure. The knowledge used in this process is not just knowledge of the language. This is also knowledge about the world, about the social context, knowledge about the principles of speech communication, about the addressee, background knowledge, etc. None of these types of knowledge can be considered a priority, only the study of them in combination and interaction can bring us closer to understanding the essence of language communication.

METHODOLOGY

Published in recent years, the works and individual articles of N. D. Arutyunova, E. S. Kubryakova, Yu. S. Stepanov, V. N. Teliya and other researchers contain important theoretical provisions on the question of how our knowledge about the world is stored, how it is structured in language in the process of communication. Cognitive linguistics deals with this range of problems.

As you know, logic, philosophy, physiology, and psychology have long been concerned with human intelligence and the laws of thinking. So, in philosophy there is a whole section-epistemology-dealing with the theory of knowledge. Therefore, it can be argued that cognitivism has a huge tradition, the roots of which go back to antiquity. But within the framework of cognitive science, old questions are treated in a new way.

Was, for example, that different nature of reality (things, phenomena, events) causes their different appearances in consciousness: one is presented in the form of visual images, some as naive concepts, and others – in the form of symbols.

In cognitive science, we study not just observed actions, but their mental representations (internal representations, models), symbols, and strategies of a person, which generate actions based on knowledge. The cognitive world of a person is studied by his behavior and activities that take place with the active participation of language, which forms the speech-thinking basis of any human activity-forms its motives, attitudes, and predicts the result.

So, in the second half of the XX century, the need for the study of language in terms of its participation in human cognitive activity was identified. The information obtained in the course of subject-cognitive activity comes to a person through different channels, but the subject of consideration in cognitive linguistics is only that part of it that is reflected and fixed in language forms.

RESULTS

Therefore, the goal of cognitive linguistics is to understand how the processes of perception, categorization, classification and understanding of the world are carried out, how knowledge is accumulated, which systems provide various types of information activities. It is language that provides the most natural access to consciousness and thought processes, and not at all because many of the results of mental activity are verbalized, but because "we know about the structures of consciousness only thanks to the language that allows us to report on these structures and describe them in any natural language" [Kubryakova, 1997].

The turning point in the consciousness of many modern linguists came with the emergence of a number of new disciplines that showed the inadequacy of the approach to the language system, ignoring the activity nature of language and its involvement in the processes of human and social life. Psycholinguistics, ethnolinguistics, sociolinguistics, cognitive linguistics, and linguoculturology were among these disciplines that emerged at the intersection with linguistics.

Recently, a large number of works have appeared on this issue. Russian Russian linguists refer to it: for example, Yu. S. Stepanov published the work "Constants: A Dictionary of Russian Culture", which provides relevant concepts for a native speaker of the Russian language and provides their detailed commentary. N. D. Arutyunova's research "Language and the Human World" is aimed at studying universal cultural terms extracted from texts of different languages.times and peoples.

The subject of the study of V. N. Telia and itsschools are phraseological units,

and the goal is to describe them cultural and national connotations and identification of "characterological features of mentality".

All this had an impact on linguistics itself: there was a change in value orientations, there was a desire to study thought processes and socially significant human actions, linguistics was humanized. At the turn of the century, linguistic research focused on the processes of obtaining, processing, and storing information. It has been proved that, when receiving new information, a person correlates it with what is already available in his consciousness, while generating new meanings.

Cognitive linguistics is associated with new accents in the understanding of language, opening up broad prospects for its study in all the diverse and diverse relationships with man, his intellect, and all cognitive processes. Cognitive linguistics goes beyond the scope of linguistics itself, coming into contact with logic, psychology, sociology, and philosophy, which makes it extremely attractive to work in this field.

Thus, cognitive linguistics is "a linguistic direction, in the center of which is language as a general cognitive mechanism, as a cognitive tool-a system of signs that play a role in the representation (encoding) and transformation of information" [Kubryakova, 1996]. Therefore, the central problem of cognitive linguistics is the construction of a model of language communication as a basis for knowledge exchange. Without recourse to the language can not hope to understand such cognitive abilities as perception, learning and processing of linguistic information, planning, problem solving, reasoning, doctrine, and the acquisition, representation and use of knowledge. Cognitive linguistics, according to E. S. Kubryakova, studies not only language, but also cognition (cognition, thinking, knowledge): at the basic level of categorization . ".. The categories are not the fundamental and "highest" associations in the hierarchy, but the associations in which the most relevant properties for everyday consciousness are concentrated" [Kubryakova, Dictionary, 1996, p. 14].

All human cognitive activity (cognition) can be considered as a developing ability to navigate the world, and this activity is associated with the need to identify and distinguish objects: concepts arise to provide operations of this kind. To distinguish a concept, it is necessary to distinguish certain features, object actions with objects, their final goals, and the evaluation of such actions. But knowing the role of all these factors, cognitive scientists still cannot answer the question of how concepts arise, except by pointing to the process of meaning formation in the most general form.

The study of the nature of concepts in cognitive linguistics is of paramount importance. Any attempt to understand the nature of the concept leads to the realization of the fact of the existence of a number of related concepts and terms. First of all, it is a concept, a concept and a meaning.

The problem of their differentiation is one of the most difficult to solve and controversial in the theoretical linguistics of our days. This is due to the fact that the analysis of the concept takes into account the essence of the content plan, which is not given to the researcher in direct perception, and it is possible to judge their properties and nature only on the basis of indirect signs.

In solving this problem, as many researchers – almost as many points of view. Back in 1990, Yu. S. Stepanov wrote: "The concept (concept) is a phenomenon of the same order as the meaning of a word, but considered in a different system of connections; the meaning is in the system of language, the concept is in the system of logical relations and forms, studied both in linguistics and in logic."

Over the past ten years, much has changed in the understanding of this issue. Concepts are intermediaries between words and extralinguistic reality, and the meaning of a word cannot be reduced exclusively to the concepts that form it [Cruse, 1991].

It is the concepts and ideas that are relatively independent of the language. It is no accident, therefore, that only a part of them finds their linguistic objectification.

Separating these terms (concept, meaning, concept), it should be emphasized that the term "meaning" goes to the periphery of linguistic research, giving way to another "concept", without fully clarifying the relationship with it.

In its internal form in Russian language the word concept and ponyatiyami: kontsept is a tracing-paper Latin conceptus"concept" from the verb "to conceive", i.e., literally, means "a notion, conception". However, now the terms "concept" and "concept" have become quite clearly differentiated, because these are, although one ordinal, but not equivalent concepts. If a concept is a set of known essential features of an object, then a concept is a mental national-specific formation, the content plan of which is the whole set of knowledge about this object, and the expression plan is a set of linguistic means (lexical, phraseological, paremiological, etc.). Concepts are not any concepts, but only the most complex and important ones, without which it is difficult to imagine a given culture ("maybe" Russians, "order" Germans, etc.).

In addition, the number of lexical units that are concepts is limited, because not every name-designation of a phenomenon is a concept. The concept is only those phenomena of reality that are relevant and valuable for a given culture, have a large number of linguistic units for their fixation, are the subject of proverbs and sayings, poetic and prose texts. They are a kind of symbols, emblems, definitely indicating the text that gave rise to them, the situation, the knowledge. They are the bearers of the cultural memory of the people.

Yu.S. Stepanov rightly considers the concept and the concept to be terms of different sciences; the concept is used mainly in logic and philosophy, while the

concept is a term in mathematical logic, and recently it has also become entrenched in the science of culture (culturology) and linguistics [Stepanov, 1997].

Usually, the term "concept" refers to the content of the concept, considering this term ("concept") as a synonym for the term "meaning". A synonym for "concept" is the term "meaning". That is, the meaning of a word is the object or objects to which this word is correctly applied, in accordance with the norms of this language, and the concept is the meaning of the word.

It is in cognitive linguistics that the seemingly paradoxical conclusions are obtained that the meaning of a word in a dictionary entry is presented as "insufficient, narrow, far from cognitive reality, and even inadequate" [Langacker, 1987].

In modern linguistics the term "concept" is used widely to describe the semantics of the language, because the meaning of linguistic expressions is equivalent expressed concepts to conceptual structures: this view is the hallmark of the cognitive approach in General[Gachev, 1992].

In the last 15 years, the concept of the concept has been undergoing a period of actualization and reinterpretation. Different definitions of the concept allow us to distinguish its following invariant features:

- this is the minimum unit of human experience in its ideal representation, verbalized with the word;
- these are the basic units for processing, storing, and transmitting knowledge;
- the concept has the mobile borders and concrete functions;
- the concept is social, its associative field determines its pragmatics;
- this is the main cell of the culture.

Consequently, concepts represent the world in the human mind, forming a conceptual system, and the signs of the human language encode the content of this system in the word.

The lack of a single definition is due to the fact that the concept has a complex, multidimensional structure, which includes, in addition to the conceptual basis, a socio-psycho-cultural part, which is not so much thought by a native speaker as experienced by them, it includes associations, emotions, assessments, national images and connotations inherent in this culture.

Therefore, the following can be taken as a working definition of the concept:
A concept is a semantic formation marked by linguistic and cultural specifics and in one way or another characterizes the bearers of a particular ethnic culture. The concept, reflecting the ethnic worldview, marks the ethnic linguistic picture of the world and is a brick for the construction of the" house of being " (according to M. Heidegger). But at the same time, it is a quantum of knowledge that reflects the content of all human

activity. The concept does not arise directly from the meaning of the word, but is the result of the collision of the dictionary meaning of the word with the personal and popular experience of a person [Likhachev, 1997]. It is surrounded by an emotional, expressive, evaluative aura.

Therefore, the concept is multidimensional, it can distinguish both rational and emotional, both abstract and concrete, both universal and ethnic, both national and individual-personal.

Concepts in the human mind arise as a result of activity, an experienced comprehension of the world, socialization, or rather, they consist of:

- his direct sensory experience – the perception of the world by the senses;
- subject activity of a person;
- mental operations with concepts already existing in his mind;
- from language knowledge (the concept can be communicated, explained to a person in a language form);
- by conscious cognition of language units [Popova, Sternin, 1999].

Concepts as the results of mental activity must be verbalized. But can they be fully described? Yu. S. Stepanov states that "in all spiritual concepts, we can only bring our description to a certain point, beyond which lies a certain spiritual reality, which is not described, but only experienced" [Stepanov, 1997].

Recently, the question of the number of concepts has been discussed. If A. *Vezhbitskaya considered only three concepts fundamental to Russian culture ("Fate", "Longing" and "Will"), while Yu.S. Stepanov believes that their number reaches four to five dozen.* These are "Eternity", "Law", "Iniquity", "Word", "Love", "Faith", etc. The conceptual system is based on the existence of these primary concepts, from which all the others develop [Kubryakova, Dictionary]. The spiritual culture of the people also consists of operations with these concepts. And Z. I. Kirnoze argues that the determination of the exact range of national concepts – the problem is unsolvable.

DISCUSSION

For the formation of a conceptualIt is necessary to assume the existence of some initial, or primary, concepts, from which all the others then develop [Pavilenis, 1981]. Concepts as interpreters of meanings are constantly subject to further refinement and modification. They are realizable entities only at the beginning of their appearance, but then, being part of the system, they fall under the influence of other concepts and are themselves modified. For example, a sign such as "red"that, on the one hand, it is interpreted as a sign of color, and on the other hand, it is divided by indicating its intensity (scarlet, magenta, purple, **dark red, transparent, etc.) and is enriched with**

others characteristics. Moreover, the very ability to interpret different concepts in different ways indicates that the number of concepts and the amount of content of many concepts are constantly undergoing changes. "Since people are constantly learning new things in this world and since the world is constantly changing," writes L. V. Barsalou, "human knowledge must have a form that quickly adapts to these changes" [Barsalou, 1992]. Therefore, the basic unit of transmission and storage of such knowledge should also be quite flexible and mobile.

So, the concept is "a concept immersed in culture" (Pont.D. Arutyunova and V. N. Teliya). It has emotivity, connotations, is axiological in nature, has a "name" / "names" in the language. The subject of research in cognitive linguistics is the most essential concepts for the construction of the entire conceptual system – those that organize the conceptual space itself and act as the main headings of its division [Arutyunova, 1976].

The central concept in cognitive linguistics is also the category of knowledge, or the structure of knowledge, the problem of the types of knowledge and the ways of their linguistic representation. Language is the main means of fixing, storing, processing and transmitting knowledge.

Knowledge – the possession of experience and understanding, which is correct both subjectively and objectively, and on the basis of which it is possible to build judgments and conclusions that ensure purposeful behavior. Knowledge dynamic functional education is a product of processing verbal and nonverbal experience, forming a "picture of the world". The conceptual picture of the world is much richer than the linguistic picture of the world: "The picture of the world-the way a person imagines the world in his own image-is a more complex phenomenon than the language picture of the world, that is, the part of the conceptual world of a person that has a "link" to language and is refracted through language forms" [Kubryakova, 1988].

The picture of the world can be represented using spatial (top-bottom, right-left, east-west, far - near), temporal (day-night, winter-summer), quantitative, ethical, and other parameters. Its formation is influenced by language, traditions, nature and landscape, upbringing, training, and other social factors. The picture of the world can be complete - such are the mythological, religious, philosophical, physical pictures of the world, but it can also reflect some fragment of the world, i.e. be local. The linguistic picture of the world reflects the national picture of the world and can be identified in the language units of different levels.

Since language serves as the main way of forming and maintaining human knowledge about the world, it is language that is the most important object of research for cognitive scientists. The totality of this knowledge, captured in a linguistic form, is

what is called in various concepts as a "language intermediate world", then as a "language representation of the world", then as a" language model of the world", then as a"language picture of the world". Due to the greater prevalence, the latter term should be chosen.

There are different types of knowledge representation structures: schema, frame, script, script, etc. They are united by the fact that they are all a collection of information stored in memory, which provides adequate cognitive processing of standard situations. Much depends on the type of concept. So, if the vocabulary of the interpretation provide guidance on the contours, the lines forming the object, its shape, it means that they point to the diagram. An example of this interpretation: "slingshot" - a wooden fork in the shape of the letter Y.

CONCLUSION

The list of details that make up the content, which gives a frame of a movie, is a frame. A frame in its basic definition (according to M. Minsky) is a data structure for representing a visual stereotypical situation, especially when organizing large amounts of memory. This is the organization of representations stored in memory, the structure of knowledge, information about a certain fragment of human experience (for example, a birthday celebration). This knowledge includes:

- lexical meaning;
- encyclopedic knowledge of the subject;
- extra-linguistic knowledge

A frame is organized around a certain core and therefore contains information associated with that core.

The description of the process, the action, with its most important stages is a scenario. It is produced as a result of the interpretation of the text.

The term scripts is also widely used in cognitive linguistics, which is defined as "a set of expectations about what should happen next in a perceived situation" and which "allows us to understand not only the real or described situation, but also a detailed plan of behavior prescribed in this situation" [Demyankov, 1994].

Thus, having considered the basic concepts of cognitive linguistics, we found out that language, being a mental phenomenon, becomes one of the ways to encode various forms of cognition. It is the linguistic picture of the world that determines the communicative behavior, understanding of the external world and the inner world of a person.

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