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THE HUMAN MIND AT THE INTERSECTION OF LANGUAGE AND CULTURE: CONCEPTS AND LINGUACULTURAL CONCEPTS

This article focuses on the term “linguoculturology” and “concept” which is aroused at the junction of cultural studies and linguistics. The connection of linguoculturology with linguistics is due to the fact that linguoculturology investigates phenomena at the interface of language, communication and culture, and uses linguistic methods, among others. However, while linguistics aims to learn more about language, including information on the connection between language and culture, linguoculturology uses linguistic facts to learn how culture is organised and functions

Modern linguistics studies language for interpreting human culture. Linguistic and cultural studies reveal cultural symbols in the data of the national language, investigate its national-cultural agreement and identify its specific features. Also in modern linguistics, the linguocultural direction belongs to the field of general linguistics and has a particular scientific nature in relation to language and culture; its subject area is the sphere of interaction between culture and natural language. Linguoculturology as a direction, which deals with the analysis of the interaction between language and culture, language and consciousness, is the search for new research methods. This is explained by the fact that language is the key to the system of human thought, to the nature of the human psyche, it serves to characterise a nation. The tasks of linguoculturology include the study and description of the relationship between language and culture, language and ethnicity, language and national mentality. Therefore, at present, the study of the national language and national culture has led to a wide expansion of the field of linguistics, called linguoculturology.

Key words: culture, linguistic culture, concept, linguaculturology, phraseology, ehtnolinguistics.

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Тіл мен мәдениеттің қиылысындағы адамның ақыл-ойы: концепт және лингвомәдени концепт ұғымдары

Бұл мақалада лингвомәдениеттанудың тұжырымдамалық аппаратының негізгі термині болып табылатын «тұжырымдама» және «лингвомәдениеттану» терминдеріне баса назар аударылады. Оның іргелі, көп өлшемді зерттеулері ғалымдар әр түрлі зерттеу әдістерін қолдану арқылы тілдің әртүрлі деңгейлерін немесе деңгейлерін талдауға міндетті түрде жүгінеді деп болжайды.

Қазіргі тіл білімінде тілді адамзат мәдениетін түсіндірудің өнімді тәсілі ретінде зерттеу үрдісі байқалады. Лингвомәдениеттану бағытындағы зерттеулер ұлттық тіл деректерінің бойынан мәдени нышанды тауып, оның ұлттық мәдени уағдаластығын зерттеп, өзіндік ерекшеліктерін анықтайды. Сондай-ақ, қазіргі тіл білімінде лингвомәдени бағыт жалпы тіл білімінің саласына жатады және тіл мен мәдениетке қатысты ерекше ғылыми сипатқа ие; оның пәндік саласы мәдениет пен табиғи тілдің өзара әрекеттесу саласы болып табылады. Лингвомәдениеттану тіл мен мәдениеттің, тіл мен сананың өзара әрекеттесуін талдаумен айналысатын бағыт ретінде зерттеудің жаңа әдістерін іздеу болып табылады. Бұл тіл адамның ойлау жүйесінің, адам психикасының табиғатының кілті болып табылады, ол ұлттың сипаттамасы ретінде қызмет етеді. Лингвомәдениеттанудың міндеттеріне тіл мен мәдениеттің, тіл мен этностың, тіл мен ұлттық менталитеттің өзара байланысын зерттеу және сипаттау кіреді. Сондықтан қазіргі кезде ұлттық тіл мен ұлттық мәдениетті байланыстыра зерттеу тіл білімінің лингвомәдениеттану деп аталатын саласының кең қанат жаюына алып келді.

Кілт сөздер: мәдениет, лингвистикалық мәдениет, тұжырымдама, лингвомәдениеттану, фразеология, этнолингвистика

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Человеческий разум на пересечении языка и культуры: концепты и лингвокультурные концепты

Данная статья посвящена термину «концепт» и «лингвокультурный концепт» которые являются стержневым термином понятийного аппарата лингвокультурологий. Его фундаментальное, многоаспектное изучение предполагает обязательное обращение учёных к анализу самых разных уровней или ярусов языка посредством применения различных исследовательских методик.

В современной лингвистике наблюдается тенденция изучения языка как продуктивного способа интерпретации человеческой культуры. Лингвокультурологические исследования выявляют в данных национального языка культурную символику, исследуют ее национально-культурную договоренность и выявляют ее специфические особенности. Также в современной лингвистике лингвокультурологическое направление относится к области общего языкознания и носит частнонаучный характер по отношению к языку и культуре; ее предметная область – сфера взаимодействия культуры и естественного языка. В лингвокультурологии как направлении, обращенном к анализу взаимодействия языка и культуры, языка и сознания, заложен поиск новых приемов исследования. Это объясняется тем, что язык есть ключ к системе человеческой мысли, к природе человеческой психики, он служит для характеристики нации. В задачи лингвокультурологии входит изучение и описание взаимоотношений языка и культуры, языка и этноса, языка и народного менталитета. Поэтому в настоящее время изучение национального языка и национальной культуры привело к широкому расширению сферы языкознания, называемой лингвокультурологией.

Ключевые слова: культура, лингвокультурология, концепт, фразеология, этнолингвистика

Introduction

Linguoculturology as a direction in linguistics and a scientific discipline emerged in line with the anthropological trend in the humanities at the turn of the century, orienting the transition from positive to profound knowledge on the ways of holistic synthetic comprehension of language as an anthropological phenomenon. In theoretical phaseology and practice of phraseological descriptions, this is reflected in attempts to consider phraseological expressions in a broad linguocultural context - in the aspect of language's participation in the creation of spiritual culture and participation of spiritual culture in the formation of language.

The rapid development of linguistic and cultural studies in the last decade goes in two directions-theoretical and applied: 1) research of the disciplinary status of science, determination of its relation to such fields of knowledge as ethnography, philosophy, psychology, as well as work with the conceptual apparatus, the most detailed analysis of basic concepts; 2) solving specific linguistic problems on the basis of theoretical research. However, it should be noted that linguoculturology as a linguistic discipline is at the stage of formation, its conceptual apparatus, status in the circle of other linguistic sciences, its specifics are not yet fully defined, are at the stage of formation.

Literature review

The problem of linguaculturology was discussed by many scientists. Linguoculturology studies “the relationship and interaction of culture and language in the process of its functioning and the interpretation of this interaction as a single system integrity” (V.V. Vorobyov). The relationship between language and culture has been discussed in many works of Russian and foreign researchers (Yu.D. Apresyan, G.A. Brutyan, E.M. Vereshchagin, G.O. Vinokur, A.Ya. Gurevich, V.G. Kostomarov, E.I. Kukushkin, E.S. Markarian, V.Z. Panfilov, M.K. Petrov, A.A. Potebnya, V. von Humboldt, J.L. Weisgerber, E. Sapir, B. Whorf, etc.), whose works became the basis for the development of linguoculturology, anthropology, sociolinguistics and other interdisciplinary studies.

The logical consequence of the statement about the relationship between language and culture is that language “grows” into culture and, being a prerequisite for its development, expresses and forms an important part of its symbolic system. Language does not exist outside of culture, that is, outside of a socially inherited set of practical skills and ideas.

The object of linguoculturology is the interaction of language and culture. From our point of view, culture (in a broad sense) is a set of materi-

al and spiritual riches that are created in the process of transforming human activity in accordance with his needs. Language is the totality of all sign systems used by mankind. Language and culture have the following properties: super-naturalness, learnability, cumulateness, semiotics, integrity, changeability, activity character and goal setting, nationality and regionality (T.V. Smirnova, D. B. Gudkov,). The ratio of language and culture is considered as the ratio of a part and a whole, and is in interrelation, interaction and interdependence. In their mutual influence and interdependence, the human factor is important. Language and culture are not conceivable without a person (personality, nation) (language-a person (national personality) - culture is the central triad of linguoculturology (V.V. Vorobyov). Therefore, the main tasks of modern linguoculturology are to study the relationship between language and culture due to the fact that language is a system of cultural signs, language and culture are in constant change and development, the national spirit and mentality are reflected in the language. Its subject is both historical and modern linguistic facts. The specific subject of the study of linguoculturology is those units of language that have acquired a symbolic, reference, figurative-metaphorical meaning in culture and that generalize the results of the actual human consciousness-archetypal and prototypical, fixed in myths, legends, rituals, rituals, folklore and religious discourses, poetic and prose artistic texts, phraseological units and metaphors, symbols and paremias (proverbs and sayings), etc. (V. A. Maslova).

The most obvious connection between a person, language and culture is found in the works of V. Humboldt, who believed that language is the repository of the national spirit, culture, the united spiritual energy of the people, miraculously imprinted in certain sounds. The language always embodies the originality of the people, the national vision of the world, the national culture. Language plays an important role in the knowledge of reality, in the formation of a well-defined picture of the world, which is created under the influence of a particular language as a reflection of a certain way of representing extra-linguistic reality, that is, the national internal form of the language, the world-view of its people.

Linguoculturology is ideologically and theoretically more related to the Humboldtian approach in linguistics, but methodologically it is closer to the semiotic (Saussurean) approach, which allows to investigate the sign components of linguoculture.

According to V.I. Karasik, "linguoculturology is a complex field of scientific knowledge about interrelation and mutual influence of language and culture". G.G. Slyshkin notes that linguoculturology distinguishes two directions from a language unit to a culture unit and from a culture unit to a language unit. The traditional for linguistics view of the relationship between language and culture "is an attempt to solve linguistic problems using some ideas about culture" A.T. Khrolenko believes that linguoculturology is focused on revealing relations between language, ethnic mentality and culture, and any of the three phenomena can be the starting point of analysis - "the choice depends on the researcher's professional orientation".

Linguoculturology as a direction in linguistics and a scientific discipline emerged in line with the anthropological trend in the humanities at the turn of the century, orientating the transition from positive to profound knowledge on the ways of holistic synthetic comprehension of language as an anthropological phenomenon. In theoretical phraseology and practice of phraseological descriptions, this is reflected in attempts to consider phraseological expressions in a broad linguocultural context - in the aspect of language's participation in the creation of spiritual culture and participation of spiritual culture in the formation of language.

The main goal facing the linguocultural paradigm in phraseology, from the very beginning of its inception, was to identify the ways and means of embodying culture in the content of phraseological expressions. The methods of linguoculturology and metalanguage are organically intertwined with the methods and techniques of ethnolinguistics, since the latter both by the time of its formation as a special discipline and by the time section of its material predates the formation of linguoculturology, focused on studying the processes of cultural-language synthesis operating in the modern state of language.

Ethnolinguistics, on the one hand, studies the interaction of linguistic, ethnocultural, ethnopsychological factors in language development; on the other hand, using linguistic methods, - the semantics of culture, folk psychology and mythology regardless of the code of their manifestation (word, object, ritual, etc.).

In contrast to ethnolinguistics, turned to the reconstruction of cultural, folk-psychological and mythological representations in their diachronic movement, the linguocultural paradigm in phraseology explores the interaction between language and culture in the diapason of cultural and national con-

consciousness and its phraseological presentation; ethno-linguistics predates linguoculturology and is its theoretical and methodological foundation.

A.T. Khrolenko expresses a similar idea, when he writes that linguoculturology sums up all the information accumulated by ethno-linguistics. In his view, ethno-linguistics and linguoculturology are related in the same way as specific and general linguistics. According to A.T. Khrolenko, linguoculturology «corresponds to the status of general linguistics in the system of language sciences»; that the essence of linguoculturology is the philosophy of language and culture, that its subject of research is fundamental issues of «interaction, mutual influence of two fundamental phenomena - language and culture, which condition the phenomenon of man» (A.T. Khrolenko, 2005: 76).

Linguoculturology is facing fundamentally new tasks: identifying various culturally marked signals in phraseological units and establishing their correlation with this or that culture code and its «language»; clarifying the concept of cultural connotation and creating a typology of cultural connotations; refining methodological assumptions, which could be used as the basis for developing linguocultural meta-language, understood as key terms to solve new tasks: culture, culture attitudes, culture text, culture thesaurus, culture symbolarium, etc.

Speaking about the connection between language and culture, V.I. Karasik points out such categories as the world picture, concept, linguistic personality, linguistic consciousness, ethno-cultural communicative behaviour, ethno-cultural stereotypes, national-specific and universal parts of the dictionary, precedent texts and a number of other parameters, by which this connection can be revealed. All areas highlighted by V.I. Karasik are at the interface of linguistics and linguocultural studies and require going beyond linguistic methods for their research.

In the course of «building up» linguoculturology as a scientific direction in linguistics in general and phraseology in particular, the notion of cultural, or cultural-linguistic, connotation is central; the focus is on its separation from the general concept of connotation as an element of semantics, while the content and functions of this general concept continue to be clarified.

Thus, the role of connotation in the structure of lexical meaning is discussed. For example, I. B. Kobozeva understands connotations as «a set of (semantic) associations fixed in culture» (I.M. Kobozeva, 2000: 92)

Lexical meaning is understood as an infinitely complex, redundant structure, which includes not only conceptual content, but also the entire stock of linguistic and extra-linguistic information, associations, vague as if a priori perceptions and all 'additive meanings', called connotations.

Following V.V. Vorobyov, we believe that linguoculturology is a new linguistic discipline of a synthesizing type that arose on the basis of linguistics and cultural studies. Being one of the branches of linguistics, linguoculturology exists with other linguistic disciplines, each of which has its own object, subject, research methods, etc.

Results and discussion

Modern cognitive linguistics develops conceptual direction and conducts a comprehensive analysis of concepts, which includes such stages as: traditional semantic analysis - component and definitional; cognitive analysis, determining specific knowledge structures behind a language form; finally, conceptual analysis proper, establishing the conceptual structure behind a language form as gestalt operative units of consciousness.

The content of the concept is divided into linguistic meaning and culture sense. That is why it is often called a unit of knowledge, an abstract idea or a mental symbol (Encyclopaedia Britannica, 2008: 67).

Modern linguistics presents a great variety of methods and ways of describing the structures of individual concepts in different linguistic pictures of the world. Thus, on various approaches to the problem of the relation of a concept and its structure, a concept and a world picture, a world picture and its models, conceptualisation and categorisation of reality in various languages.

The problem of the concept in modern linguistics is considered by such researchers as J.S. Stepanov, I.A. Sternin, A. Vezbitskaya, P.M. Frumkin, G.I. Berestnev, V.I. Karasik, G.G. Slyshkin and others. Analyzing the history of the origin of the linguistic term "concept", Z.D. Demyankov investigates the process of its penetration into the Russian science, formation and establishment among linguistic terms. In modern linguistics there are several definitions of the concept "concept". Scientists dealing with this problem offer different variants. We consider the model of the concept offered by such researchers as S.G. Vorkachev, V.I. Karasik and G.G. Slyshkin to be the most acceptable for the given research as the object of their consideration is the linguocultural concept. The most valuable lin-

guocultural material, according to scientists, are the concepts presented through phraseological units, idioms, clichés, proverbs and sayings, aphorisms, due to which we learn about the specificity of worldview of this or that nation, about features of their cognitive experience.

Concept is a linguocognitive, linguocultural phenomenon, in cognitive linguistics and linguoculturology concepts are studied through their linguistic objectification. As a fact of culture a concept contains the original form, meaningful history, associations, evaluations. A concept has a socio-cultural meaning, verbally expressed through lexico-semantic paradigm.

Working in the linguocognitive direction, I.A. Sternin, for example, defines mental units - concepts and meanings - as facts of, respectively, cognitive consciousness, representing an information thesaurus of a person, ordered by concepts, and language consciousness, fixed by language signs reflecting reality, existing in the form of a set of ordered meanings of language signs (I.A. Sternin, 2005:139). Both the concept and the meaning are phenomena of cognitive nature, and, according to I.A. Sternin, the meaning acts as a part of the concept called by a language sign regularly used and reproduced in a given community and representing a part of the concept which is communicatively relevant for a given linguocultural community. The author introduces the notion of “psychologically real meaning of a word” and explains that it is the ordered unity of all semantic components, which are actually associated with a given sound envelope in the minds of native speakers... in the unity of all the semantic features forming it - more or less bright, core and peripheral. In other words, connotation is combined with the lexicographical meaning of a word, and this constitutes psychologically real meaning. I.A. Sternin includes in the concept “not only actual conscious and used in communication semantic components associated with the word, but also the information base of a person, his encyclopedic knowledge of a subject or phenomenon, which may not be detected in his speech” (I.A. Sternin, 2005: 137).

The attention of linguistics to culture can be explained by two main reasons. First, the very existence of culture is a result and manifestation of human cognitive abilities. Second, the cultural life of modern human communities encompasses all aspects of human life. Based on the works of such prominent scholars as W. von Humboldt, A.A. Potebnya, J.L. Weissgerber, we come to the conclusion that language and culture are complex, multifaceted, interrelated phenomena.

Representatives of the linguocultural approach look at the concept from the viewpoint of its place in the system of values, functions in human life, etymology, history, associations it evokes. The centre of the concept is always value, as the concept serves the study of culture, and it is the principle of value that underlies culture. Its content includes the results of any kind of mental activity, not only abstract or intellectual cognitive structures, but also direct sensory, motor, emotional experiences in a temporal retrospective. The concept is presented as a mediator, which carries out the interaction between man and culture. Scientists refer semantic formations reflecting mentality of a linguistic personality of a certain ethno-culture to the number of concepts. Linguocognitive concept is a direction from individual consciousness to culture, and linguocultural concept is a direction from culture to individual consciousness.

S. Stepanov writes: “A concept without such an extension is a subject of the science of logic, a description of the most general and essential features of an object, an indication of its nearest kind and distinction of its kind while a concept is a subject of another science --- cultural studies and a description of a typical cultural situation. A concept is “defined”, while a concept is “experienced”. (Y.S. Stepanov, 2007:19).

The concept includes not only logical signs, but also components of scientific, psychological, avant-garde-artistic, emotional and everyday phenomena and situations.

A concept triggers a “bundle” of perceptions, concepts, associations, experiences that accompany a word. Concepts, according to Y. S. Stepanov, can float over conceptualised domains, expressing themselves both in a word and in an image or in a material object.

A concept is an open, unstable, nonequilibrium, dynamic sign system including verbal and non-verbal components. A sign is conceptual in nature. At the heart of the sign is meaning, which is a holistic concept. The main thing in this concept is the formalisation of understanding, a certain constancy, the identity of the relation to reality.

In the developments of the group “Logical analysis of language” of this period, the concept is studied as a concept of everyday philosophy, including knowledge of national tradition, folklore, religion, ideology, etc., concepts are a kind of cultural layer, mediating between man and the world.

“Conceptosphere”, “conceptualised subject domain”, “conceptual background”, “linguocon-

ceptosphere” these and other concepts continue to develop the cultural-conceptual paradigm in linguistics.

Indeed, the concept is closely related to the cultural paradigm within which it functions and receives its interpretation. Each culture has a set of its components, which form a peculiar plane of refraction of general cultural meanings a peculiar diffusion of cultural concepts occurs both within the same system and between them. Some concepts are drawn into the sphere of culture and stay in it for a long time - they are constants. Others emerge from the sphere of active functioning. A cultural system is a multilayered intersection of different subcultures with complex internal relations, the focus is on cultural concepts that have been the subject of linguistic reflection and, as a consequence, are particularly developed in a given linguistic culture, which is particularly evident in stable, regularly reproduced combinations. The main aspect in this case becomes the naive-language picture of the world and the special linguistic worldview, the conceptosphere of a given language, enclosed in it.

About the naive-language picture of the world as a set of key concepts of culture and about the ways of representation in the language of those or other concepts Y.D. Apresyan, A.D. Shmelev, E.S. Yakovleva, G.G. Slyshkin, Anna A. Zaliznyak, A. Vezbicka, N.E. Sulimenko, S.G. Vorkachev and others.

Thus, according to N.E. Sulimenko, it is the picture of the world formed in culture that “filters” information and “reveals itself in controlling a person’s behavior, its own and that of others, in reflexion and selfreflexion” (N.E. Sulimenko 2005: 79).

The ways of verbal and nonverbal representation of the concepts are investigated. According to G.G. Slyshkin, “Every cultural-linguistic concept and every its aspect will not necessarily correspond to a concrete lexical unit. So, for example, to activate in consciousness of the Russian language speaker the concept ‘money’ one can use not only the lexeme, money’, but also ‘finances’, ‘capitals’, ‘coins’, ‘penny’, ‘baby’, ‘cabbage’, ‘money. It is also possible to appeal to the same concept by paralinguistic means: by a gesture of rubbing one’s thumb over the index and ring fingers” (G.G. Slyshkin, 2000:18).

The movement from the concept to the linguistic sign and from the linguistic sign to the concept gets its deep insight in phraseological studies as well.

These studies, carried out “in the spirit” of linguoculturology, combine different principles and methods of cognitive linguistics, conceptual anal-

ysis, traditional component analysis, ethno-linguistics and others.

At times, the semantics of phraseological expressions in the works of individual researchers, who have experienced the impact of all traditional and modern directions of linguistics, begins to be subjected to structuring, resembling a game of jigsaw puzzles.

See, for example, the work of M. I. Gritsko, who, relying on semantic analysis, inappropriately takes the figuratively motivated internal form of phraseology beyond meaning and relates it to co-meaning -- connotations. According to M. I. Gritsko, the connotative macro-component includes motivational (i.e. internal form), evaluative, emotive, expressive and stylistic components, “and most importantly, the ethno-cultural macro-component, reflecting the specificity of national perception of reality” (M.I. Gritsko, 2005: 7). The work treats national specificity “in the old way”: it is the language itself and its ethnonyms; cultural specificity consists of “language images in their correlation with situations characteristic of the given ethnos” (M.I. Gritsko, 2005: 11).

Conclusion

To summarise what has been said in this article, let us note the following. Linguoculturology emerged in the course of anthropological «turn» in the humanities at the turn of XX-XXI centuries, focusing on the in-depth study of the relationship between language and culture. The modern stage of linguoculturology is its self-definition as a scientific discipline.

In modern linguistics the linguistic and cultural studies area is a part of general linguistics, and has a particular scientific character in relation to language and culture, its subject area is the sphere of interaction between culture and natural language. Linguoculturology as a direction, which deals with the analysis of the interaction between language and culture, language and consciousness, is the search for new research methods. The linguocultural method is focused on maximum explication of the processes which take place in the consciousness of a native speaker.

Linguoculturology can only be regarded as an established trend when some scientific methods of empirical and theoretical research in the field of language and culture are systematically used. At present, linguoculturology is in the process of finding its «face» in linguistics.

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