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Categorization and representation in the language of the lexico-semantic field of the concept of «space»

Lexeme analysis, including spatio-temporal definitions, indicates a universal process of categorizing human knowledge in objective reality. The article presents a synthesis of philosophical and linguistic approaches to the analysis of the category «space», via using encyclopedic, philosophical and cultural, metaphorical dictionaries for systemic and multilevel lexico-semantic research. Language confirms the existence in our heads of various structures of knowledge about the world, which are based on such a unit of mental information as a concept. Images, representations, concepts or their combinations pictures, gestalts, schemes, diagrams, propositions, frames are formed in the process of perceiving the world, they are created as a result of cognition, reflect and synthesize human experience and reality meaningful in different types of activity with the world. The components of thematic groups of spatial relationships have been described in details and various ways. Nominative-semantic groups of the linguistic implementation of the category «space» have also been examined and systematized.

Keywords: categorization, universality, relativity theory, lexico-semantic field, relational concept, nominative density.

Introduction

The «space» and «time» categories have always been the subject of close attention of researchers: philosophers and psychologists, logicians and theologians, literary scholars and linguists. This interest arises from the fact that firstly, spatial and temporal relations are a worldview, epistemological issue and, secondly, space and time as universal conceptual categories are logically initial parameters that construct their special model of the world in each culture. The modern perception of the world is directly reflected through the linguistic picture of the world, which is felt by sight, perception, then the incoming information is processed at the verbal level, taking into account a complex of individual traits and factors: the image of the character of the people, history, features of spiritual life, geographical location. All these features are objectified in the language through the nomination, in the system of grammatical means, in the implementation of the phraseological and paremiological fund. Hence — the originality and uniqueness of the ethnic linguistic picture of the world, which displays a specific national worldview, the image of the world inherent in this culture.

The development of a cognitive approach to the phenomena of language contributed to its understanding as a source of information on the conceptual or cognitive structures of our consciousness. Language confirms the existence in our heads of various structures of knowledge about the world, which are based on such a unit of mental information as a concept. Images, representations, concepts or their combinations pictures, gestalts, schemes, diagrams, propositions, frames are formed in the process of perceiving the world, they are created as a result of cognition, reflect and synthesize human experience and reality meaningful in different types of activity with the world. Language reveals, objectifies and verbalizes the world of the human mind, as it is refracted and categorized by consciousness. Each language unit and especially each language category may be considered as a manifestation of cognitive processes.

Being a cognitive phenomenon, consciousness, and as a result, linguistic consciousness is directly related to the perception of the human world and therefore anthropomorphic. It is created with the direct practical experience of an ethnos and is determined by the specific conditions of its life, historical past, and social experience. That is why the ethnic pictures of the world do not coincide, although they have common grounds, determined by the common biological and social essence of the age. And yet, despite the differences in race and nationality, the individual characteristics of the bearers of the picture of the world, its invariant is formed, which ensures mutual understanding between people and one society and in intercultural contacts.

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This becomes possible, as already noted, due to the commonality of the biological and social nature of a human and, accordingly, the presence of common, real, mechanisms for perceiving the world.

Experimental

Cognitive linguistics deals with the study of the process of perception and awareness of reality. The key terms of cognitive linguistics are mind, knowledge, cognition, categorization, picture of the world, concept, and concept sphere.

All these concepts are connected with consciousness, with active human activity. Intense activity may be defined as a cognitive process that processes information and creates special structures of consciousness.

Language has a special kind of cognitive function that categorizes and conceptualizes the world, systematizes all types of knowledge embedded in the semantics of language units. Language divides reality as our consciousness divides it into certain systems.

All human cognitive activity aimed at objective reality is carried out in the form of logical categories. In science, the term «category» is often used as «an extremely general, fundamental concept that reflects the most significant, regular connections, as a certain form and principle of thinking» [1; 301].

The category arose as a philosophical concept, which is focused not so much on properties, but on the laws of the development of the being. Categories represent the highest degree of abstraction, a distraction from the particular, individual. But the categories set the direction of the vision of the world in any of its forms — natural, social, spiritual.

The logical categories include the categories of the matter: qualities, quantities, measures; space and time; form and content; cause and effect; abstract and logical, etc.

An important object of study is the fundamental perception of reality, which is based on historically established, mental and conceptual systems. One of these conceptual categories is «space». The space expresses the structure and extent of the objects of being, is a socio-cultural, mental component of the individual and universal human life. As a result, space is not only objective knowledge, but also enters the area of emotional assessments and reasoning.

In this regard, it is advisable to distinguish three concepts of space: objective, perceived and linguistic. Objective space is the space of the world surrounding a human. Perceived space is subjective ideas of a human about objective space. Language space is a relative reflection of knowledge about space in natural language.

The most important property of our cognitive system is the ability to carry out a categorical classification of objects and phenomena of reality, i.e. distribute them to certain categories, groups or classes. The world surrounding a human consists of an infinite number of objects that differ in terms of their colour, shape, size or function, and yet all this diversity is structured. Even in the absence of clear boundaries between objects, a human makes judgments on the similarity of some and the difference between other realities and, following this, makes a classification. The categorization of perceived information is considered one of the main ways of systematizing and organizing knowledge in the human head.

Results and Discussion

The first ideas about space are given to us by the surrounding realities (toys, a room, a house), a superficial idea of the world arises, or rather, a utilitarian form of existence of space [1; 153]. Further, developing, a human gradually comprehends other forms of the presented complex category: geographical space and mythopoetic perception of space. The main characteristics of space are length, location and the coexistence of various elements — points, segments, volumes, also suggest the possibility of adding some next element to each given element.

Let's imagine some lexemes denoting a spatial characteristic: *city, house, place, world, side, field, forest, road, planet, earth, and even a measurement system — span, sazhen, cubit, verst.*

Being a complex mechanism for reflecting in human consciousness the naive perception of the world of space and time, their linguistic representation in each individual language reflects the natural-geographical, economic and economic conditions of life. Differences in spatial and temporal representations are reflected in a unique set of means for their implementation. Thus, semantic connotations contained in universal categories of culture of different ethnic groups will differ.

A modern native speaker is characterized by an awareness of space through the prism of physical and geometric knowledge. This understanding is laid down from birth, thanks to both culture, and scientific knowledge. Disputes about the objectivity and subjectivity of space with the development of science does

not stop due to the continuous expanding perception, increasing information about the reality surrounding us: the universe, Space. Due to the mobility of human knowledge and the desire to obtain new facts, the study of universal categories remains relevant. The only opinion in which scientists are categorical is that space and time are basic, universal entities.

Space and time are forms of the existence of things and phenomena, reflecting, on the one hand, their coexistence (in space), on the other hand, the processes of changing them with each other, the duration of their existence (in time). These categories are interrelated. The common characteristic features of space and time as attributes of matter are their absoluteness, objectivity and independence from human consciousness, inextricable connection with each other, quantitative and qualitative infinity. However, there are differences between them. Thus, philosophers attribute to the specific properties of space the extent and series of various elements, connectivity, continuity, manifested in the separate existence of material objects and systems that have certain dimensions and boundaries, three-dimensional (all material processes and interactions are realized in space in three dimensions). [1; 68.]. Local properties of space are also symmetry (asymmetry), shape and dimensions, distance between bodies, location, spatial propagation, boundaries separating different systems.

In classical scientific thinking, two approaches to understanding space have been formed. One understanding relies on the laws of mechanics, considering the category as a purely physical phenomenon; another view is more extensive and suggests the existence of not only physical and mathematical space, but also historical, social, mythological and artistic.

The understanding of space as the basic essence of being has changed throughout the development of philosophical and natural-scientific views. In natural science of the XVIII-XIX centuries, they considered space and time in isolation from each other as something independent, existing regardless of movement and matter. In this regard, until the 20th century, space was identified with emptiness, spreading everywhere equally and motionless, and time — flowing evenly. At the present stage, there is a different approach, based on the theory of relativity, which establishes the relationship between space and time. The general theory of relativity has proved that the passage of time and the length of bodies depends on the speed of motion of these bodies. So, from relational positions, time is a form of being matter, expressing the duration of existence and the sequence of changing states of various systems. And space is a form of being matter, expressing the structure and extent of various systems. [2; 222-285].

All modern studies on the study and description of the conceptualization of space are based on the specific characteristics of mythopoietic perception of space derived by V.N. Toporov. V.N. Toporov notes the following properties of the mythopoietic perception of space: the inseparability of space and time; space and time do not exist outside of things; besides to space and time «here,» there is “there” where Chaos and destruction; they are organized, combined by various elements (“pioneer”, “gods”, sacralized and mythologized objects) [2; 222-285].

Space is a category that interests specialists in various fields of science: philosophers (space as surrounding reality), psychologists (perception and display by a person of real reality), and linguists (mapping the category of space using language). In this regard, it is advisable to distinguish between three concepts of space: objective, perceived and linguistic.

Objective space is the space of the world around you.

Perceived space is subjective ideas of a person about objective space.

Language space is a relative reflection of knowledge about space in a natural language.

The first ideas about space give us the surrounding realities (toys, room, house), a superficial idea of the world arises, or rather, a utilitarian-everyday form of the existence of space [3; 153]. Further, developing, man gradually comprehends other forms of the complex category represented: geographical space and mythopoietic perception of space. The main characteristics of space is the extent, location and coexistence of various elements — points, lines, volumes, suggest also the possibility of adding to each given element some next element.

The process of perception and categorization of the world is reflected in language definitions, in language implementation at various structural and system levels. When analyzing ontological categories, the description and differentiation of the lexical foundation of the studied language remains relevant.

Considering the lexico-semantic field of the category of space, one can come to the conclusion that the components that make up it are extensive. The lexical field is characterized by many differential shades of values, since it is characterized by a diverse manifestation of relations.

An important point in analyzing the conceptual content of space is the isolation of individual values in it, which together make up its core. So, the total value of the extent includes the values:

- distance – distance between objects and phenomena (from... to, far, close, 20 meters);
- localization – location, correlation of objects in a certain measurement vector (side, back, in the steppe, in the city).
- direction – intention, orientation of action (from home to place).
- size – size reflecting spatial realities (width, height, area).

The nominative field of the space category covers all kinds of system associations, which include nominative units of the language, from single lexemes to phraseological units. Within the named field, a number of thematic groups can be distinguished: “sides of the world”, “elements”, “territorial units”, “cities”, “countries”, “location”, “units of length”, “method of movement”, etc. Space is defined by a set of differential shades of values, since it is characterized by a diverse manifestation of relations. The linguistic representation of the category space indicates the existence of a three-dimensional measurement of the reality surrounding us: length (metric system), width (right, left, around) and height (top, bottom).

Lexico-semantic level of category space is formed by the following lexemes: *there, here, over, under, through, the earth, the place, the street, the city, the village, the lane, the house, near, a hut, a tent, the party, the room, the steppe, the West, the East, the South, the North, meter, hectare, centimeter, short, long, the forest, a taiga, shop, school, stadium, the desert, height, width, the plane, vertically, horizontally, an entrance, an exit, the mountain, the plain, the Universe, space, the Galaxy, etc.*

Thus, as the examples show, the nominative density of the category «space» is very high. Considering the structure of the field, we highlight subcategories, spatial values: location, distance and direction. In addition to three values detailed analysis allows to distinguish semantic groups that have values: *size, area, volume of objects.*

It is necessary to mention, that in the language there are all kinds of combinations, secondary nomination tokens, metaphorical nominations reflecting spatiotemporal values:

Phrases: part of the world, checkpoint, border zone.

Secondary nominations: paradise, hell, hole, bedbug.

Metaphorical nominations: *road to nowhere, native nest, mouth of river, black hole.*

The «space» system is represented, firstly, by numerous separate nouns (*forest, yard, park, house, garden, etc.*); secondly, nouns in combination with prepositions (*to the door, in the theater, behind the field, to the ridges, to the north, etc.*); thirdly — adverbs (*away, up, at a time, here, away, to the left, etc.*); and, finally, adjectives (*treeless, distant, northern, extreme, etc.*).

The presented examples prove the relevance for the native speaker, the importance of differentiating of the meaning. In modern social society, there is a need to nominate not only real, visible phenomena, but also unreal entities, value components.

In order to confirm the density of the nominative field and also culturological value, we by means of the Dictionary of epithets of the Russian literary language presented compatibility of lexemes with value of space: *boundless, immense, infinite, wide, narrow, physical, economic, political, educational, ecological, symbolical* [4].

In addition, in recent years, the term «space» has received an extremely wide interpretation and use to denote various entities. Even a cursory look at computer sites with this keyword shows, what is said at this stage *about Earth, air, star, space, galactic, global, real and virtual, theatrical, perceptual, disk, vector, phase, open, closed, Euclidean, information, mythological, intellectual, Internet space, probabilistic space, semantic space, linguistic formulas of space, personal space, post-Soviet space, etc.* — there are about 90 different definitions attached to the word space.

The presented language units describe the main spatial parameters of modern society. The surrounding reality is perceived by designating the center — this is a certain *place*, and by contrasting with someone else's space — *the house, your house*. An important place is where we identify ourselves — *country, land*.

Both in the ancient era of human development and at the present stage, the definition of a man in the world around him remains important, the perception of reality through subjective and the preservation of the basic parameters of categorization of the world.

The individual data of the person affect the perception of the surrounding world, but in the process of education they are processed during the thought processes of categorization and conceptualization.

An opportunity to build the house from various materials, give the names of different types of the dwelling: *house, palace, log hut, dugout, tower, hovel, tent, temporary barracks, hut, shanty.*

All the above-mentioned types of space, both real and unreal, for cognitive linguistics present interest as various forms of reflection of a single entity — space, and therefore combined by features relevant for describing spatial relations, such as «observer position», «character and conditions of perception».

The category «space» is perceived by consciousness as an interconnected and comprehensive reality, which is reflected in the existing philosophical (relational) concept. There are no objects in human consciousness that go beyond space-time relations. Interpretation of spatial characteristics is directly related to a certain perception of the world, reflected in the process of categorization and segmentation of incoming information.

Each of the definitions has its lexical-semantic loading and systemic relations. Considering lexemes in a diachronic section, we can determine the modern interpretation of words and the semantic, associative content of the word paradigm.

The word «верста» (verst) has been known in Russia since the 10th century, but it functioned in a different meaning of «age». Hence the lexeme *сверстник* (*peer*) — of the same age. In the meaning of verst «measure of length» the word was recorded only in the 17th century.

The lexemes «город» (city) and «место» (place) are found until the 12th century, and the original meaning of the word «город» (city) meant «fence», «hedge», «fortification», and the lexeme «место» (place) comes from the Indo-European root *mei in the meaning «strengthen, enclosed place», *moi-ro «wooden structure». Subsequently, the etymologies diverged, leading, on the one hand, to the meaning «fortified place, city» (Czech mesto — a place, originally fenced settlement), on the other hand, to the meaning «place, location, space». That is, it was important for a native speaker to designate some space, to enclose it. In this case, we observe the opposition of our own, fenced space and someone else's, located outside the fence. The word «мир» («mir») is also associated with this semantics, which combines two meanings: мир (world) — the universe and мир (peace) — harmony, the absence of war. Yu.S. Stepanov in his work «Cultural Constants» indicates that the semantic proximity of the two words is noticeable even before the 11th century. And in ancient Russian culture, the concept of «мир» («mir») had the meaning of «a space hedged from the rest of the world, where they live, where harmony and peace reign». But later, the two meanings diverged and two words began to function: миръ — consent and мръ — universe [5; 108].

It is interesting to note that in the Old Russian language there was another word to denote the semantic meaning that the lexeme «миръ» is the word «гой» (goy). In the dictionary, I.I. Sreznevsky fixes it in the meaning of «peace, tranquillity» and next to it indicates the derivative *гоило* (*goilo*) «calmness». In the Old Russian language, two more words go back to the basis of «гой» (*goy*) — *iz-goy* «an exile from the world» and *гоило* (*goilo*) «life-giver», «male reproductive organ» [3; 212].

Thus, in the XI century the word «миръ» combines three semantic components: 1) a place, moreover, not just any place, but around us; 2) peace, consent; 3) life.

To designate space in the 10th century, the lexemes «land», «field», «house» were used. The etymology of the word «поле» (field) goes back to the Common Slavic root *polie meaning «wide and flat». The lexical content of the lexeme «земля» (land) was different and included the meanings: «world», «country», «people», «bottom», «estate». Until the 11th century, the word «дом» (house) meant: «dwelling», «household», «clan», «temple».

The word «планита» (planet), in the modern sense of «celestial body», began to be used in the 17th century, and in an earlier period it functioned in the sense of «heavenly body».

The «humanization» of space begins with the emergence of a socio-cultural space — the Christian world, the traditions of which require an understanding of history and the place of man in historical space. The Renaissance brings new ideas about the infinity of the world and the infinity of knowledge, so the length, physicality of space become the starting points of a new view of the world.

Time in consciousness was not divided and did not have a clear segmentation. In the archaic consciousness, there was no need to distinguish time so clearly into parts. It was enough to know when «good, bright» — day and «dark, evil» — night comes. The perception of cyclicity and repetition of time was important. Then, with the appearance of linear perception of time, the understanding of the «beginning» and «end», the past and the future, became relevant, gradually the human consciousness singled out significant phenomena and singled out certain periods. There was a need to fix certain dates and historical events.

The names of spatial characteristics that function in the language indicate the need to distinguish between one's own and someone else's space, preserved in the mind. For an ancient human, it was essential to designate himself and his territory, in connection with which, in the nominations, the main seme «fenced place», «one's place» may be traced.

The need for verbal expression of the concepts of time and space is determined by the actual material and social environment where human society lives and develops. It is no coincidence that the well-known philosopher A. Grünbaum emphasized the special role of language in human life, which is expressed in the fact that «etymology and the various meanings of words are closely related to the conditions of a human's life and to the level of his mental development (the latter is due to the processes of abstraction from the specific, given by categorization and conceptualization of sensory signals entering the human brain)» [6; 413].

XVI-XVIII centuries were the peak of geographical discoveries, sciences developed, trade and economic relations were strengthened. The idea of the world changed and with it the awareness of a human in it.

During this period, along with already functioning nominations, new designations of realities appeared in the language: *area, avenue, breadth, height, period*.

Simultaneously with the ancient measures of length (span, sazhen, cubit) from the end of the 15th century a new unit of length, the arshin, began to be used. *Arshin* is a measure of eastern origin. The appearance of this lexeme in Russia is associated with the development of trade and market relations with the East and Asia. In the XVI century, arshin was used to measure fabrics (cloth, taffeta, velvet, etc.) since it was this product that was imported for sale from the Far East.

Conclusions

Linguistic verbalization covers all system associations that include nominative units of the language: single lexemes, language expressions, metaphorical images, epithets and phraseological combinations. The analysis of the nominative field of the category «space» indicates a high nominative density of the object of study, which once again proves the statement about the universality, objectivity of perception and cultural significance of the category «space» in the conceptual picture of the world. The variability of the use of nominative lexes, the existence of various classifications, heterogeneous description systems, confirms the idea of the continuous and multifaceted development of the perception of the reality surrounding us.

An integrated approach to the study of basic categories of being makes it possible to distinguish the general and specific in the perception of space-time relations of carriers of a certain culture, allows you to reveal the entire range of lexico-semantic values and determine the figurative and value component of these universal phenomena, which can be used in the process of comparison with other cultures.

Linguistic verbalization covers all systemic associations that include nominative language units: single lexemes, linguistic expressions, metaphorical images, epithets and phraseological combinations. Analysis of the nominative field of the category «space» indicates a high nominative density of the object of research, that again proves the statement about the universality, objectivity of perception and cultural significance of the category «space» in the conceptual picture of the world. The variability of the use of nominative lexemes, the existence of various classifications, heterogeneous description systems, confirms the idea of the continuous and multifaceted development of perception of the reality around us.

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А.И. Шигабиева

«Кеңістік» концептісін лексикалық-семантикалық өрісінің тілінде категориялау және репрезентациялау

Кеңістіктік және уақыттық анықтамаларды қамтитын лексемаларды талдау объективті шындықта адам білімін сараптаудың әмбебап процесін көрсетеді. Тіл санада ұғым сияқты психикалық ақпарат бірлігіне негізделген дүние туралы білімнің әртүрлі құрылымдарының болуын растайды. Бейнелер, репрезентациялар, тұжырымдамалар немесе олардың суреттерінің комбинациясы, гештальттар, схемалар, диаграммалар, пропозициялар, фреймдер әлемді қабылдау процесінде қалыптасады, олар таным нәтижесінде пайда болады, адам тәжірибесі мен шындықты бейнелейді және синтездейді, яғни әлеммен әртүрлі іс-шараларда маңызды. Адам білімінің ұтқырлығына және жаңа фактілерді алуға ұмтылысына байланысты әмбебап категорияларды зерттеу өзекті болып қала береді. Ғалымдардың шешімді көзқарасы бар жалғыз пікірі — кеңістік пен уақыт негізгі, әмбебап бірлік. Мақалада «кеңістік» категориясы философиялық және лингвистикалық тәсілдер синтезі арқылы талданған, сонымен қатар жүйелі және көпдеңгейлі лексика-семантикалық зерттеу үшін энциклопедиялық, философиялық-мәдени, метафоралық сөздіктер қолданылған. Кеңістіктік қатынастардың тақырыптық топтарының компоненттері егжей-тегжейлі және әртүрлі сипатталған. Сондай-ақ, «кеңістік» санатындағы тілдік іске асырудың номинативті-семантикалық топтары қаралып, жүйеленді.

Кілт сөздер: санаттау, әмбебаптылық, салыстырмалылық теориясы, лексикалық-семантикалық өріс, реляциялық тұжырымдама, номинативті тығыздық.

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Категоризация и репрезентация в языке лексико-семантического поля концепта «пространство»

Анализ лексем, включающих в себя пространственно-временные дефиниции, указывает на универсальный процесс категоризации человеческого знания в объективной реальности. Язык подтверждает существование в сознании различных структур знаний о мире, которые основаны на такой единице ментальной информации, как понятие. Образы, репрезентации, концепции или их комбинации: картинки, гештальты, схемы, диаграммы, пропозиции, фреймы формируются в процессе восприятия мира, они создаются в результате познания, отражают и синтезируют человеческий опыт и реальность, значимые в различных видах деятельности с миром. Благодаря подвижности человеческого знания и стремления в получении новых фактов, исследование универсальных категорий остается актуальным. Единственное мнение, в котором категоричны ученые, — пространство и время — это базовые, универсальные сущности. В статье представлен синтез философского и лингвистического подходов к анализу категории «пространство», при этом использованы энциклопедические, философско-культурологические, метафорические словари для системного и многоуровневого лексико-семантического исследования. Подробно и разнообразно изложены компоненты тематических групп пространственных отношений. Рассмотрены и систематизированы номинативно-семантические группы языковой реализации категории «пространство».

Ключевые слова: категоризация, универсальность, теория относительности, лексико-семантическое поле, реляционная концепция, номинативная плотность.

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