

Peculiarities of Mental Space in Modern Linguistics

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Abstract

The article considers the principles of intellectualism and anthropocentrism, correlating to the classical approaches of G.W.F. Hegel, W. Humboldt, I. Kant, Plato, A. Potebnja, G. Shpet and developed by M. Mamardashvili, N. Chomsky. Mental space is characterized by a specific systematicity for which some dominant areas, mental spheres, mental phrasemes verbalized at lexical, semantic and structural levels are essential. The author's bilingual consciousness is capable of forming grammatically correct structures including a feedback to an initial intention and assessing of an obtained result by its content while respecting the scientific traditions of the theory of denoting. Such mental space usually systemically artistically reveals both differences between the world of language and the world of soul, the world of consciousness and their unity. It is noted that a bilingual consciousness operates a special set of syntactical structures (elliptical sentences) enabling the recipient to conjecture some information; thus, this cognitive process is a creative and positive one, moulding a personality. Relevant stereotypes are also characterized by a special interrelation between verbalization and semantization, which acquire a language form through etiquette formulas, various stable cognitive combinations and proverbs. The bilingual consciousness creates a fragment of reality in a special way in the mental space, reflecting the specific national verbal and non-verbal behaviour of a certain ethnos and specific standards of the creation and perception of speech forms adopted in a certain culture. In this connection, a bilingual consciousness can be regarded as a way of reflecting the linguistic consciousness of an author, which is national in the ways of its expression.

Keywords: intellectualism, anthropocentrism, mental space, bilingual consciousness, verbalization, semantization, in-depth meaning, dominant areas, mental spheres, mental phrasemes.

1. Introduction

In modern linguistics, mental formations are attracting more and more attention due to the development of the anthropocentrism principle, which made it possible to show in details a connection between the essence of a text and its understanding. It is justified to consider understanding as a multilevel interpretation system with the interpretation focus being at the level of concepts constituting a system of opinion as part of the conceptual system. This leads to reviewing the fundamentals of linguistics and scientific systematicity in general: thus, based on mental phenomena, they define "national language as a system of recording, storing and reflecting mental constants" (Buyanova, 2005; Syromyatnikova, 2007) (hereinafter, all quotes from the reference sources in Russian are given in the version of the translator of this article apart from specially indicated cases). One of structural components of linguistic formations is a mental sphere existing in the mental reality of a person as a body of knowledge and information on actual and possible state of affairs in the real world within a context of activities, actions, assessments, perceptions, and emotions. The comprehension of a mental formation, a conceptual sphere and its dominants allows reconstructing the mental world of a bearer of the conceptual system and recreate his/her ethnic and mental characteristics. So far, linguists have not used this method to study the bilingual consciousness of authors of Adyghe texts. Yet, this method harmoniously synthesizes traditional and very unusual mental connections.

2. Materials and Methods of the Research

The article considers the main research approaches in the process of formation of specific features of a mental space in the bilingual consciousness of the author. For the analysis of theory and actual materials, the contextual, situational, semantical, distributive, comparative analysis methods were used as well as the methods of linguistic deduction and induction and selection of key dominants.

3. Findings and Discussion

Verbal linguistic units can describe any conceptual spheres in a language and shape relations between them. Such linguistic units moulding the consciousness of an author can be words, word combinations, sentences, micro texts, texts. Studying fragments of reality in the conceptual sphere is mainly constructing information about a certain world or worldview. Indisputably, the contents of conceptual spheres are much bigger and cover the entire area of ideography, including different names for the 'generic' notion. An obvious connection between ideographically organized linguistic expressions and a conceptual system allows us considering the verbal ideographic organization as a representation of the conceptual sphere, containing the entire knowledge and value-based experience accumulated by a particular society.

3.1 Peculiarities of explication of a mental space

Mental space is characterized by a specific systematicity for which some dominant areas, mental spheres, mental phrasemes are essential. Dominant areas in the mental space of author's bilingual consciousness are verbalized at the lexical, semantic and structural levels of a literary work. The key explication markers of a text's conceptual structure can be key works and figures of speech, reflecting the standards and stereotypes of a national language consciousness. Directions and mechanisms of forming text structures and their conceptual essence enable drawing conclusions about the full reflection of author's linguistic consciousness and language worldview in them. The ability to convey information and meaning in a literary text of the author's bilingual consciousness shapes mental spheres for mastering an external world. A close link between the language and the bilingual consciousness of the author determined by indirect nature of reflection with the help of signs is obvious, yet a system of its specific manifestations requires a dedicated analysis. This connection with the language in the works of a writer is considered within the context of changes that introduce this indirectness with the help of words in the process of reflection. The language of author's bilingual consciousness creates an additional layer of reflection, which makes it possible to go beyond the direct perception, to overcome blending with the external world, to include common experience into a subjective worldview. An author's consciousness not simply copies the reflected reality, but also distinguishes features and characteristics essential for the consciousness and constructs them into ideal spheres of reality expressed in the meaning of a word. These processes are determined in terms of linguistic, mainly semantic, systematicity. In the centre of a mental space, there are those phenomena that represent an essential linguistic pattern: "...language essentially does not create a new material element for new meanings, but establishes new interrelations and, thus, introduces already existing elements into the new system of relations, giving them a new semantic load" (Bersirov, 2001).

The widely quoted statement of Lev Vygotsky that "thought is not expressed but completed in the word" shows a real genesis of conceptual thoughts as a movement from a motivating sphere, 'mental sphere' (Akhidzhakova, 2007) of a consciousness to its verbal expression, as "a thought itself is born not from another idea, but from the motivating sphere of our consciousness, which comprises our inclinations and demands, our needs and motives, our passions and emotions" (Vygotsky 1982).

In this article, the basis for a linguistic study of the nature of consciousness, which is a matter of interest for us, is the postulate on interrelation between organic and cognitive functions of author's bilingual consciousness. An attempt to explain the development of cognitive processes out of organic ones, by analogy with relations between "metabolism" and "information exchange" (Tembrock, 1977), makes a basis for genetic interpretation of author's bilingual consciousness: the evolution of consciousness is a result of a continuously intensifying mechanism of information exchange, which is subject to certain rules of operation. By studying the rules and mechanisms of information exchange shaping the mental space of a bilingual consciousness, in this article we assume that human consciousness is an intra-organic constructing reality, a specific potency of an active brain.

The peculiarity of denoting processes described in author's bilingual consciousness is that there words acquired in the previous spiritual tradition are used but they are used for new objects as the real world is multiform and diverse and language cannot produce a separate name to reflect the linguistic worldview. It should be noted that author's bilingual

consciousness is innovative in selecting verbal means to express the effective intention among a great number of existing options. Using known words to convey new contents makes an act of denoting productive. An entire set of words suitable to express an effective intention that has not been verbalized yet is selected in a verbal network. An author formulates a thought with the help of lexical units in accordance with grammatical rules by creating syntactic structures. It is remarkable that the author's bilingual consciousness is capable of forming grammatically correct structures including the feedback to an initial intention and assessing an obtained result by its content while respecting the scientific traditions of the theory of denoting.

3.2 *Main scientific approaches to the functions of language and thinking*

It is worth mentioning that scholars have made various attempts to consider a system of signs (including language) as a certain projection of consciousness. As noted by M. Mamardashvili, Plato thought neither in terms of objects, nor in terms of humans. Though his theory can be considered the first semiotic concept, it was also one of the first theories of consciousness: Plato's ideas are not signs but symbols of consciousness, which makes objects signs of ideas, their denotation. For Plato, the notion of idea symbolizes "consciousness and, first of all, distinction of spiritual (conscious) structures, and, in principle, transcendental ones from material structures. He understood one very important thing: from the very moment we 'are' conscious, we have a strengthening of our usual psychic apparatus of reflection by transcendental conditions of consciousness" (Mamardashvili, Pyatigorskiy, 1997).

In the context of the above problem, symbols are considered as the representation of not objects and events, but effects of consciousness. Classical philosophy recognizes correlation of any method of studying reality with the symbolization of consciousness. According to Kant, our cognition of the world is indirect through the cognition of categories: we cognize everything through ourselves and through this indirectly cognize nature. Considering I. Kant's doctrine on human understanding as a transcendental process, A. Schopenhauer noted that before Kant the head was in the world, after Kant the world happened to be in the head. In the transcendental meaning, the cognitive world is a product of our consciousness (Oeser, 1995).

For instance, a conscious objective world of a bilingual consciousness can be fixed as a mental world of a person existing on the basis of a natural sound language. The bilingual consciousness treats a problem of development of a language and thinking specifically in the light of genetically national, general human and common nature of the process. The fact that the bilingual consciousness anticipates the language can be interpreted in different ways, yet the recognition of this anticipatory nature does not destroy the unity of language and thinking.

As scholars agree, it was Kant who finally formulated relations between the function of thinking (categories) and forms of judgments and (though without specific statements thereabout) showed a way from forms of judgement to forms of language. While Aristotle considered forms of language as expression of some realities of an actual world or as "meaningful realities of consciousness", Kant sees "through it" [language] only a "pure form" of judgement and notion: "If we abstract all the content of a judgement, and consider only the intellectual form thereof, we find that the function of thought in a judgement can be brought under four heads, of which each contains three momenta... By the word function I understand the unity of the act of arranging diverse representations under one common representation..." (Kant, 1965, as cited in The Project Gutenberg EBook of The Critique of Pure Reason). As the researchers note, by extracting his categories from 'text', which means from a linear organization of a statement — a judgement, Kant seeks to a rigid systematicity, considering both the internal structure of a category and its relations with neighbouring forms, thus, virtually anticipating of the start of the structural approach to semantics. But if "Kant's classification of the types of judgements happened to be successful and is widely used today, his system of categories in general is not successful, contradictory in details and inefficient in general; it is hardly used in practical studies.... In contrast, Aristotle's system of categories is flexible; it is such as language reveals it as far as it penetrates in it... Aristotle's system draws to a no-contrast theory of meaning" (Stepanov, 1998).

Language reflects the cognition and understanding of a certain fragment of reality and its relations with other elements of the reality. Thus, multiple languages existing in the world are different ways of spiritual acquisition of reality, which are based on similar principles of human thinking. Practical mastering of the world can naturally be built only on the physical perception of an object and phenomenon, on the basis and in accordance with their internal laws, but theoretical acquisition also takes into account these internal laws. Thus, the linguistic form of the mental space of a bilingual consciousness performs the function of material recording of an ideal consciousness, but organized by laws that form the true understanding of the world. "...Language rather reflects reality in its forms than transforms it. External conditions, material reality determine the consciousness of people and their behaviour, which finds reflection in grammatical forms and vocabulary of a language. The logic of human thinking, objectively reflecting the external worlds, is common for all

people regardless what language they speak" (Mechkovskaya, 1993).

As noted by Hegel, language is "the clearest revelation of the individual, of his temperament as well as his aims" (Hegel 1968-1973, as cited in The Project Gutenberg eBook of Hegel's Philosophy of Mind). But language not only "reveals the temperament and aims of the individual", but also "obscures" the essence of individual's actions if it is directed oppositely to the flow of thoughts, which Hegel indicated later saying that language "subject to serve both for concealing and revealing human thoughts" (Hegel, 1959). Thus, each time concrete relations are established between elements of thought, elements of language and the world of objects, which indicates a specific nature of the reflective function of language.

National scholars, whose traditions are used in the analysis of bilingual consciousness, follow the historical approach to language, thinking and consciousness, which tends to reveal a hierarchy in the realization of speech and thinking processes. Under an obvious influence of ideas of Kant, Hegel, Humboldt, Feuerbach and others, national scholars have formed a specific concept of worldview, relations between language and consciousness and other linguistic and philosophic problems. This concept correlates with an artistic perception of the world fixed in the verbalized mental space of bilingual consciousness. This mental space is typically characterized by a systemic artistic revelation of distinctions between the world of language and the world of soul, consciousness as well as their unity.

The systematic development of an issue of language and consciousness in Russia starts with A.A. Potebnja (1835–1891), who, the same way as W. Humboldt does, distinguishes the constituting role of language in relation to thinking. Specifying a number of statements of W. Humboldt, A. Potebnja postulates the common origin of reflex movements and movements creating sounds of speech trying to prove a connection between 'articulation of speech' and anthropological characteristics of humans, at that paying special attention to the nature of word meaning. Studying the development of language, A. Potebnja defines it as the comprehension by an individual of the meaning of a word the individual puts into it.

We should give credit to A. Potebnja for his persistence to promote the idea that the meaning of a word is primarily motivated by sensory images, but due to verbal fixation, they acquire the quality of intersubjectivity... Then there happens the phenomenon, which A.A. Potebnja names "oblivion of the internal form of a word" (Potebnja, 1989). You cannot resolve the issue of correlation between objective, subjective and human factors in the bilingual consciousness by naming similarities or differences of individual language elements. If to agree with Potebnja's interpretation of this feature, all peculiarities of semantic, lexical and grammatical units of language fit into a universal cognitive system in the bilingual consciousness. Thus, instead of becoming barriers for a common and universal process of objective understanding that takes place in a linguistic form, semantic peculiarities of language units participate in its creation.

A.A. Potebnja follows W. Humboldt by considering the subjectivity of language and speech. Speech, aimed at conveying some contents to a communicant, also includes some self-comprehension, reflection, which relates only to "some instances of consciousness" controlling the realization of this conscious action, which, according to A.A. Potebnja, reveals a certain contradiction between subjective and objective aspects.

Analysing a problem of interrelations between language and consciousness, it could be argued that bilingual consciousness constitutes a single and objective human factor in relation to the objective world. The humanness of author's bilingual consciousness reveals itself in contraposition, which puts the individual on the same level with all other objects of the material world. This duality would remain in the sphere of material objects if bilingual consciousness did not serve also as a self-actualising subject aimed not at the world but at the mental space – the individual himself – which creates a specific factor, which can be called a subjective factor. The human factor in author's bilingual consciousness manifests itself especially in countless judgements, assessments, impacts, etc., which creates certain difficulties during the analysis of linguistic means. The highest level of manifestation of the human factor in bilingual consciousness can be at the moment when a subject matter of a statement is the linguistic personality of an author when all author's evaluations double.

Bilingual consciousness plays an efficient role as a means of expression of a cognizer, who in this case is the author himself as part of the world. The human factor in bilingual consciousness is only a factor of the specific nature of the subject; moreover, the specific nature is complicated by not only unique features of the individual as simultaneously a material and spiritual creature, but also by the specificity of cognition seemingly aimed at itself, the inner world.

Potebnja's thesis on impossibility of existence of a ready idea before its expression in a word raises a new problem of relations between language and thinking. Bilingual consciousness shapes the worldview as a mind-set in a sense determined by a level of understanding of objective laws.

Integrating "a multitude of words that can combine", bilingual consciousness uses inner speech and interim language as similar phenomena, at that in author's mental space, inner speech creates individual links in the common interim flow created by linguistic units. The next phase of integration covers "grammatical space": each word connects to

another or several other words creating the whole with a certain dynamics of inflexion. This model reflects the regularity of binary integration of words in the grammatical space: a stock of applicable words in accordance with class (part of speech) is marked by forms in such a way as to ensure their compatibility by form. The network distribution of information in the grammatical space, suggested by N.I. Zhinkin, is of certain importance for clarifying a mechanism of speech perception, as, in his opinion, "mastering the grammatical space can significantly reduce time for receiving information, compress zigzags of grammatical steps and discover an idea... The grammatical analysis was conducted a long time ago when the brain was producing a grammatical structure... Grammar is a spring-board to be used to jump into the sphere of a thought" (Zhinkin, 1982).

If to take into account Zhinkin's concept, it becomes clear why in bilingual consciousness, a network distribution of information in the grammatical (mental) space is indeed formed thanks to notional integrity, which is achieved due to other elements of intermediate language. At that, elements of inner speech in bilingual consciousness are in relations of complementarity; and, the author, as a bearer of knowledge connected with his/her accumulated things, his/her contents, already acts as a bearer of an entire semantic set of linguistic means in mental space.

In the mental space, bilingual consciousness reproduces a certain fragment of reality in a special way, fixing the national specificity of verbal and non-verbal behaviours of representatives of a particular ethnos and peculiar standards of creation and perception of speech products accepted in a particular culture. In this connection, bilingual consciousness can be considered as a way of recording of a language consciousness of the individual, which is national by ways of its expression. According to G.G. Shpet, language consciousness is an ideal embodiment of meaning as meaning "can exist in any ontological forms but it should be conceived in the forms of a word – a notion the nature of which can be expressed as a nature of an active, creating, energetic, synthetic and uniting principle" (Shpet, 2010).

This thesis of G.G. Shpet helps explain why the notion of a word for author's bilingual consciousness is not a result of a special network of notions in each language. The lack of specific material objects in a certain mental space can also explain the lack of respective notions for linguistic denotation of objects in the worldview of the mental space under analysis. The notion of a word in bilingual consciousness is related to reality, i.e. it is related to the same united world the integrity of features of which is reflected in different meanings of individual words or word combinations in different languages (Russian and Adyghe languages). The world consisting not from objects is created by the language of author's bilingual consciousness. The language of author's artistic works reflects the historical experience of each people to master 'uniting world', to define specific objective means determined by culture within the framework of which such objects operate. "If I am not included in a particular culture, do not operate means of communication accepted there, I cannot reveal a meaning content objectified in objects—mediators" (Lektorskiy, 1980). Furthermore, the author's bilingual consciousness focuses on standards of Adyghehood — a society institute combining moral and judicial norms developed by the ethnos over thousands of years. Modern Adyghe culture is a particular expression of the general cultural process within which the process of modernization of cultural norms refracted in bilingual language consciousness takes place.

3.3 *Functional capabilities of bilingual consciousness in mental space*

The integrity of accumulated knowledge about the world reveals itself in mental space; moreover, innovative linguistic structures strengthen the functional capabilities of text spaces. This is supported by a special polyphony — the capability to record events through voices of their participant and eyewitness, gifted with the skill to acutely perceive and remember the surroundings. This leads to the capacity to transform a text into reality for everybody who enters into the world created by the text, filled with true passions and ideas. The polyphony is secured by such features of verbalization that are accompanied by multiplicity of viewing an object. That is why the reader's 'projection' of an alien culture text is inevitably connected with overcoming linguistic cultural and pragmatic lacunarity. This determines the utilization of national cultural stereotypes of Adyghehood in the mental space for representation of mental spheres. The key representation among them is humanity. It is also remarkable that bilingual consciousness, construction of its syntactic structures (elliptical sentences) allows a recipient to conjecture information. The respective cognitive process is a creative and positive one moulding the personality. The above-mentioned stereotypes are characterized by special interrelations between verbalization and semanticization. Such stereotypes, including mental phrasemes, are verbalized by etiquette formulas, different stable cognitive combinations and proverbs. Their typical semanticization is the revelation of specific communication situations and behaviour of characters. Thereby, for verbalization of mental space, a mental phraseme is important. It has the functional range: it is used in all dominant areas of the system of texts under analysis, which is explained by the internal systematicity of mental space. Furthermore, it usually serves to distinguish rhythmic and intonation rises and falls and realize in-depth meanings. The conceptual world and methods of expression of the world in

mental space of author's bilingual consciousness demonstrate deep unity of the material and ideal worlds. For author's bilingual consciousness, the main problem with reflecting of mental spaces is finding an adequate "elementary particle" in the language, the main functional unit of language to be subordinated to its rhythm of living and functional possibility of representing its real world. Thus, to reflect in-depth meaning of the moral and ethical norms of the Adyghe, which have been formed over thousands of years, bilingual consciousness skilfully uses 'mental phrasemes' (Akhidzhakova, 2007) as one of the system units of contents of language distinguished by the author along with other linguistic units and defined as a set of forms and in-depth meanings of language consciousness shaping the mental-set of the speakers of this language. *"A lot has changed in people while she has been growing. And here is he, uncle Aytek... with his enlightened face, like no one other, could keep his feelings under control and maybe saw this as his only commendable feature: not to show either a beaming smile or an absolutely livid countenance. He always followed the rules, rules that appeared God knows when and rules he learned from books, but always for the same purpose: Lord forbid him, Garun Aytekov, fall out from the first row of men!"* (A. Yevtykh. *Glotok rodnikovoy vody* (A draught of spring water)).

The in-depth meaning of the mental phraseme "...not to fall out from the first row of men" in the quotation promotes the formation of national consciousness and culture of people. One of the principles, established moral and ethical, behavioural standards of the Adyghe is "not to fall out from the first row of men" — the in-depth meaning of this Adyghe expression can be interpreted as "to have your own stable place in society".

Equally eye-catching is the mental phraseme "let my chairs contend with yours", which is represented within the context of the mental space of the bilingual consciousness as follows:

"All was played out, all was written down long time ago and better than in those plays that they sometimes bring here and act hastily, stumbling and not always sincere while here everything fits well, matches accurately, and this is the play where Khatazhuk Shkhalakhov is the author, and the director and the main character.

"Wait a minute," Ustok asks. ...A moment ago he was demanding something, threatening even with something unspoken yet, but already prepared, and was looking straight proudly, and now, something has faltered in his voice, some light has faded in his eyes ... "Wait a minute," Ustok asks, not wanting yet to give in, "it is late already", he is also slightly manoeuvring. "while tomorrow I am inviting you to visit me and see all that decoration. Let my chairs contend with yours."

Some voices are rustling, but when you listen to Unarok, Izmail Tokhm, Biby Mustafovny and people are silent, and may be contend with what has happened..." (A. Yevtykh. *Dveri otkryty nastezh* (Doors Wide Open)).

In the quoted text, the mental phraseme "let my chairs contend with yours" performs two functions: on the one hand, the phraseme serves to distinguish a rhythmic and intonation change in the context. The exclamatory affirmative construction of the above phraseme is skilfully used by the author to relieve the intonation tension in the developing semantic conflict in the first part of the above abstract. On the other hand, only in-depth meaning of this 'mental phraseme', meaning "the ability to be responsible for a contact, dialogue, communication with the interlocutor being very concrete in expressions" explains the use and functioning of such linguistic units in the mental space.

This is related to the hypothesis of N. Chomsky on people having innate in-depth (verbal) structures. His hypothesis of such innateness includes "information on the place and role of individuals in social world, natural, conditions of activities, structure of human actions, will, selectiveness, etc." Nevertheless, as N. Chomsky sums up, the origin of in-depth structures most probably will remain a mystery (Chomsky, 1972).

Here it should be mentioned that the relations of a subject and an object of reality are relevant only in an epistemological aspect as ontologically, the subject itself – human consciousness expressed by the verbal language of in-depth structures – is part of the objective world, the laws of the organization of which we represent in this article as mental spheres rising to the general laws of the mental space of bilingual consciousness to reflect the real world.

4. Results

The mental space of bilingual consciousness is characterized by a specific systematicity, determining for which are dominant areas. The systematic nature of the mental space manifests itself also in mental spheres and mental phrasemes. The dominant areas of the mental space in the language of literary texts of bilingual consciousness are represented by various forms of verbalization. Dominant areas are verbalized at the lexical, semantical and structural levels of a literary work. An essential feature for the verbalization of the mental space is a mental phraseme. It is used in all dominant areas of the system of texts under analysis. Systemic use of phrasemes leads to the justification of the conceptual structure of an object and its explication. The main explication markers of the conceptual structure of texts of bilingual consciousness are key words and idioms, which records the models and stereotypes of national language

consciousness. The systemic nature of mental space also reveals itself in the functioning of and interrelations between subsystems.

The main subsystem is mental sphere. It is characterized by the dynamics of general and specific aspects. Mental spheres are formed due to the specific representation of information, which relates to the capability of mental spheres bear meaning in mental space where some fragments of reality are reproduced in a special way fixing the national specificity of verbal and non-verbal behaviour of representatives of a specific ethnos and specific standards accepted in a particular culture. In this connection, mental space can be regarded as a way of fixating author's bilingual consciousness, which is national by forms of its expressions. The observed features of the verbalization of mental space are partially related to the specific bilingual consciousness of an author, which is capable to adequately and originally convey the architecture of speech of the Adyghes and their national form of narration in the Russian language.

Thus, we have identified the main condition for this very specific phenomenon — a special verbalization of such subsystem of the mental space as national flavour. Bilingual consciousness can reproduce and describe national flavour to sufficient extent equally in two languages (the Adyghes language and the Russian language) and reflect the realities of its people in Russian.

5. Conclusions

The specific features of the mental space of bilingual consciousness confirm that the conceptual sphere of the twentieth century to a certain extent retains the notions of moral and positive discourses. Their retention in the mental space is motivated by two laws. Firstly, the language space under analysis in the literary works of the author, as the highest level of thinking intellectualization, reflects not only a field of information, but also specific peculiarities of the traditional standards of bearers, thus "giving the language form" to the mental consciousness of the Adyghes. Secondly, the active contents of the author's consciousness reveal personal meanings, which are brought in order and verbalized in accordance with the laws of the language system used in the act of speech.

Such laws are specifically related to the predictive power of the verbalization of the mental space, thanks to which the mental space indicates social and mental reference points also for modern readers.

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