Thus, it may be said that conceptualisation as a terminological unit of cognitive linguistics encompasses the cognitive processing which includes a number of speakers' conventions with respect to (shared) experience to endow it with meaning, that is to render it meaningful. Langacker describes the process of conceptualization as a process based on the principles of abstraction and creating hierarchies of conceptual complexity.

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CONCEPT VS NOTION: DEFINITIONS AND ANALYSIS

The problem of analysis, definition and correlation between the concept and the notion is one of the basic terminological problems in cognitive linguistics.

Olga Zaichenko rightly observes that "We observe the problem of conceptualization even in Humboldt in his works on language and culture" [2, p. 78]. Askoldov-Alekseev was one of the first researchers of conceptualization. He was the first who used the word "concept" in 1928 to denote the semiotic function of a verbal sign; that is, the function of substitution, and called the concept a mental formation that in the process of thought stands for many objects that represent the same genus, real objects, their individual aspects and real actions [2, p. 78].

Thus, the concept acts as a multi-level informational structure of consciousness, a unit of memory organized in a certain way, containing verbally and non-verbally expressed knowledge about the object of knowledge, acquired through the interaction of the conscious and unconscious [3, p. 410]. O. Zaichenko also agrees with this opinion, adding that the concept is the basis of the structure of speech, which plays a significant role "in the depth and significance of our communication" [2, p. 81].

An important aspect of concept research is making a distinction between a concept and a notion. The concept is traditionally understood as a general notion. In this case, the core of the concept is declared to be a notion, which is interpreted as the meaning of a word or knowledge about the object. Another interpretation of the concept is the awareness of the concept as a named ideal object that reflects a person's culturally determined knowledge of the real world. Accordingly, the distinction between notion and concept (despite the fact that for a long time they

were considered identical) occurs, as O. Zaichenko observes, "because the concept is a construction for general concepts in people's communication, and concepts exist by themselves, are reconstructed by people, are realized in concepts" [2, p. 79]. However, the concept is not just a notion, its main function is to reveal the denotative and connotative meanings of the word and to reflect ideas about this culture, about objects, phenomena, language elements associated with it.

Despite the fact that notion and concept have the same internal form in their etymology and are often used as synonyms, however, they are fundamentally different according to their status. In terms of its content, the concept is broader than the notion as it combines not only descriptive and classification elements, but also includes volitional, sensual and figurative components. The concept is an element of consciousness, and therefore is a synthetic linguistic and cultural formation, which cannot be attributed exclusively to the linguistic or cultural spheres as arising at their intersection, the concept appears as a set of ideas, which is the result of the historical development of language and culture, which makes it a mental unit and an ideal tool of human thinking, or as O. Zaichenko observes: "Concepts are the subject of emotions, likes and dislikes, sometimes conflicts and disputes, they allow a person to think, understand and worry" [2, p.79].

The fundamental difference between a concept and a notion is the dynamic variability of the concept and the static normativity of the notion. They differ by their very functional nature: the notion is static, while the concept is dynamic [e.g., see 4, p. 188].

Also, the notion and the concept differ in their scope as the notion has a simple structure, while the structure of the concept is complex. Moreover, the notion is a necessary component of the concept as its core, central component, but the concept cannot be reduced to the notion, since it includes also "a cultural and ethnic component that reflects the linguistic picture of the world of its speakers" [1, p. 62].

Thus a conclusion can be drawn of all said above that the main difference between the notion and the concept: first, it consists in simplicity of the former, and complexity of the latter; second, a concept is necessarily includes a notion as its main component that endows the concept with meaning, rendering it meaningful.

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