

COGNITIVE ASPECT OF PHRASEOLOGICAL ANTONYMY INVESTIGATION (CASE STUDY: ARABIC AND RUSSIAN LANGUAGES)

MAMEDOVA F. Z

Assistant Professor, Department of Philological Sciences, University of Foreign Languages and
Business Career, Almaty, Kazakhstan

ABSTRACT

This article is dedicated to the cognitive aspect of investigation of phraseological antonymy of Arabic and Russian languages. It is known that the main procedure of the cognitive analysis is considered to be the objects categorization on the basis of the available knowledge on the surrounding world. Such categorization applicable to antonymy is connected to opposition and contrast of linguistic signs and their relatedness with objects of the external world. In this article antonymic oppositions have been examined within phraseological units which are studied in anthropocentric and axiological aspects. Herewith, anthropocentric phraseological units are studied within the scope of cultural code, axiological as a result of evaluation. When researching phraseological units in an axiological aspect is used the notion of axiological phraseological dyad which represents unity of two blocks: 1) PU, semantics which is correlated with conventional values; 2) PU, semantics which is correlated with conventional counter values.

Connecting cultural semantics of phraseological units and involvement of antonymy in categorization of objects of reality is an important cognitive factor. Antonyms within phraseological dyads denote spheres of linguistic world image which are kept in perception for a long period of time forming categories of objects of reality.

KEYWORDS: Phraseological Antonymy, Concept, Cognitive-Semantic Analysis, Axiological Aspect, Anthropocentric Paradigm

1. INTRODUCTION, BASIC BACKGROUND, AND RELATED WORK

The result of a cognitive activity of a person is conceptualization which lies in comprehending information and formation of separate conceptual structures and conceptual systems at large. Each natural language sees the world in its own way. The articulation of the surrounding world is a means of its conceptualization. The conceptualization of knowledge is a process of formation of cognitive basis of lexical and phraseological semantics. Its reflection in a language is defined by means of conceptual analysis.

The conceptual analysis is perceived as an analysis of words which are crucial for that cognitive space, that culture. Semantic history is important for that. The original idea of the concept implies its importance for the ethnos and community, the original content is included in national perception and influences native speakers' world-view. However under ever changing conditions of life a linguistic unit in conversation acquires pragmatic meanings for revelation of which extended context is used: cultural, verbal. In technique of conceptual analysis the essential things appear to be not only description, but also contrast of original meaning (inner form), relevant meaning and pragmatics.

This means that a special importance does investigation of lexical environment of a key word, its compatibility have. In different styles and genres diverse results are expected. Word forming connection of the given word also takes to a new conceptualization of a concept. A special importance is given to its interpretation by different social groups. All this defines the boundaries of the concept field [1, c. 26-27]. It is formed by basic, initial perception of an object of reality. All elements of the field are united around it. Among them are certainly concepts opposed to each other on the basis of updated semantics. Herewith it is needed to take into consideration that content (acquisition) of concepts differs by the speaker and listener. For a speaker the sequence of an action draws up as a thinking process while for a listener it is a reverse sequence: utterance – linguistic process – thinking process.

The world structure is revealed by opposing its objects. Therefore antonymy in a language and speech is an important indicator of a cognitive process and its result.

In the nominative field of concept we distinguish cases of their univerbal identification and meaning reflection in phraseological combinations and paroemia. «With the help of antonymic signs peculiar distinction, delimitation and limitation of «continuums», «semantic space» (temperature, colour, time, aesthetic and ethical evaluation) of different kinds occur in a language» [2, c. 5]. Thus, antonyms facilitate categorization of objects of the surrounding world in the language. Each member of antonymic pair is a sign that reflects certain attributes of the concept or concept in total. However, the uncertainty of the issue about the concept range makes the interpretation of let us say the concept «wealth» controversial: should we see the single concept «wealth» which includes opposing notions «wealth» and «poverty» or are there two concepts «wealth» and «poverty»? It is evident that concept and semantics cannot be clearly delimited. The cognitive-semantic analysis in this article will be conducted on the example of phraseological units concerning a human's characteristics.

Section 1 discussed the world categorization in which fields of actual objects names, field of subjective-estimative categories and field of mythical category stand out. Further, vocabulary in these fields is distributed according to micro systems. In the next stage of categorization inter-word connections of a separate lexical unit are established on three axes of semantic space coordinates: paradigmatic, syntagmatic and derivative. In the given typology presented by O.A.Kornilov there is enough potential for further detailed divisions.

If lexical antonyms are more or less well researched and their paradigms are defined, phraseological ones need such an examination. The consideration of phraseological units from the point of view of reflection concepts in them requires a number of questions: how to correlate a situation reflected in a phraseological unit with a concept? Can a phraseological unit be correlated with several concepts? Does the phraseological antonymy transfer lexemes to another semantic field? The parameters of PU paradigmatic organization are needed. G.A.Bagautdinova separates a group of phraseological units under the principle «person in a language».

The involved group is examined by her in anthropocentric and axiological aspects. Correspondingly, anthropocentric phraseological units are investigated within the scope of cultural code, as for axiological ones, they represent assessment. This paper is organized as follows. Section 1 introduces the basic definition and background. In section 2 we propose the main point of this paper and the proposed solution. Section 3 presents the conclusion of this paper.

2. MAIN RESEARCH POINT AND THE PROPOSED SOLUTION

Anthropocentric Paradigm of PU includes seven phraseological thematic groups under quite reasonable criteria:

- Sensation and acquisition;
- Memory;
- Thinking;
- Imagination;
- Emotions and feelings;
- Will;
- Individual features.

A phraseological-thematic group expresses the category of the world that is unity of concepts relevant for ordinary perception. Within each phraseological-thematic group there are phraseological-semantic groups and subgroups.

When researching phraseological units in an axiological aspect is used the notion of axiological phraseological dyad which represents unity of two blocks: 1) PU, semantics which is correlated with conventional values; 2) PU, semantics which is correlated with conventional counter values. [3, p. 4; 4, p. 132]. The notion of axiological phraseological dyad is universal: it can be complemented with phraseological units of different languages. Application of the dyad allows us to consider phraseological semantics as opposed or not opposed to semantics of another phraseological unit. This method is advantageous for sequencing the classification of generalized meanings of phraseological units as the dyad reflects positive and negative content of phraseological units.

Values/counter values are studied in different levels: at physiological, material, social, spiritual, moral, intellectual, emotional, etc. In this article we will examine only three levels of values: spiritual, physiological, (the example of life-death), material level.

- Spiritual level of values can be presented by the axiological dyad «**kind, generous – mean, greedy**».
1) Arabic اليدين مبسوط (literally. *Simple hand*, that is *generous*), أجود من حاتم (*more generous than Hatim* (*Hatim – proper name, name of Arabic poet who possessed noble features and was very generous*); أبيض اليد (literally *white hand*, that is *generous person*); يده مفتوحة (literally *his hands are open*, used in relation to a generous person); Russian *щедрой рукой* (*with a generous hand*), *от щедром своих* (*out of one's generosity*);
2) Arabic جمدت يده (كفه) (literally *his hand hardened*, stands for *he is greedy*); لا تسقط الخردلة من يده (literally. *no grain falls from his hands*, that is *pinchpenny*); كز اليدين (literally *hand dryness*, used towards greedy); غُتَّتْ يده إلى عنقه (literally *his hands are tied up to his neck*, that is *he is mean*); Russian *зимой снега не выпросишь* (*you can't get snow from him even in winter*), *дать от жилетки рукава* (*give sleeves instead of a waistcoat*), *от мертвого осла уши* (*ears from a dead donkey*), *он большой скряга* (*he is a pinchpenny*).

Interestingly enough, meaning of generosity or its absence in Arabic phraseology is conveyed by the metaphor of a hand. In Russian as analogue can serve the combination «щедрая рука» (generous hand). But it is not used for the opposite meaning which is greed. In Russian the concept «greed» is conveyed with the meaning

«give away the unnecessary»: *зимой снега не выпросишь* (*you can't get snow from him even in winter*), *дать от жилетки рукава* (*give sleeves instead of a waistcoat*), *от мертвого осла уши* (*ears from a dead donkey*). The lexeme «generosity» in «Phraseological dictionary of Russian language» edited by A.I.Molotkova is contained in two phraseological units: *щедрой рукой* (*with a generous hand*), *от щедрот своих* (*out of one's generosity*). The lexeme «kind» is used in combinations: *от доброго сердца* (*from a kind heart*), *к добру* (*to good things*), *в добрый час* (*in a kind time*), *помянуть добрым словом* (*mention with kind words*).

E.V. Kuhareva wrote about these identity characteristics of the following: «Inalienable features of a person any Arab is proud of and which found reflection in Arabic paroemia are nobility and generosity. The lexeme which denotes these notions also covers the meaning «dignity, nobleness» as well as «honour, prestige».

Great heartedness and generosity are the laudable features, however at times they might turn into unrestrained squander. These facts have also found a reflection in proverbs and sayings. Moreover Arabs from pre-Islamic times have condemned greed, meanness, cupidity exalting generosity.

Generosity and dignity are sacred duties for Arabs, first of all in hospitality. However, generous Arabs in nature yet think that cordiality and hospitability are not interchangeable with the unlimited right for that. Negative opinion might be established about the person who abuses that right.» [5, p. 16]. The generous person is held in respect and esteem, memory about him can live longer than himself. If a person is generous, any his faults can be forgiven. Hospitality is regarded as expression of generosity.

Greed is presented as one of condemned features, as reflection of all faults. The Arabic perception identifies greed, meanness, infamy. The greedy person is Allah's enemy.

- **The Material Level** of the opposite can be presented by the pair «**wealth-poverty**». This is a universal opposition, but it always has cultural connotations. That is where we expect significant discrepancies.

The level «wealth-poverty» includes the phraseological units: 1) Arab. *ولد و في فمه ملعقة من الذهب* (literally *he was nearly born and in his mouth was a golden spoon*); *عايش عيشة الملوك* (*he lives a king's life, literally he lives as a king*); *عامر الجيب* (*with a thick pocket*); *وَتَقَّ اللهُ حِزَامَهُ* (*the almighty fastened his belt* – *حزام – belt, waist belt*); Rus. *денежный мешок* (*sack with money*), *как сыр в масле кататься* (*to roll like cheese in oil*), *бешеные деньги* (*insane money*), *делать бизнес* (*do business*), *жениться на деньгах* (*to marry money*), *грести деньги лопатой* (*rake money with a spade*), *денег куры не клюют* (*hens do not peck money*), *денег без счета* (*money uncounted*), *полная чаша* (*full cup*), *золотой телец* (*golden calf*); 2) Arab. *يقاسي ضيق العيش* (literally *he has neither sheep, nor a camel*); *هو أنظف من الصينية غسله* (*he is cleaner than washed tray*); *لا يملك شروى نقير* (*he does not even have a notch on a dates bone, that is he has no penny*); Rus. *беден как Иов* (*as poor as Job*), *голь перекатная* (*poverty without hope*), *лаптем щи хлебать* (*slurp baffle with a bast shoe*), *кот заплакал* (*even a cat cried*), *перебиваться с хлеба на квас* (*get on from bread to kvas*), *ветер свистит в карманах* (*wind is blowing through his pockets*), *как церковная мышь* (*like a mouse in a church*).

The differences in representativeness of concepts under examination are explained by theocentric trend of Arabic language perception. The color metaphor, wealth symbol are used: *золотая ложка* (*golden spoon*), *толстый карман* (*thick pocket*), *королевская жизнь* (*royal life*). On the other hand poverty, absence of wealth is

compared to a clean tray. In Russian phraseology the concept is presented figuratively when value of money quantity or its absence is conveyed by comparison.

3. CONCLUSIONS

From the point of view of cognitive interpretation these attributes represent the concept «human» all round: this is a character as well as information content and evaluation attributes which create the interpretation frame [6, p. 104-115]. The splitting of antonyms considered above is a universal cognitive classification which can have different levels of fractionality. The important conclusion can be made here about virtual and relevant contents of concept. Antonym types which can be correlated with walks of life represent quality features which demonstrate antonyms reflecting features of a person particularly well.

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