

LINGUISTIC AND CONCEPTUAL CENTRES OF PHRASEOLOGIZATION

Michael PoluzhynProfessor, PhD, Polonia University in Czestochowa,
e-mail: vennata2017@gmail.com, orcid.org/0000-0002-2962-9350, Poland**Natalia Venzhynovych**PhD, Uzhhorod National University,
e-mail: natalie.venzhynovych@uzhnu.edu.ua, orcid.org/0000-0002-0230-4118, Ukraine

Abstract. The article focuses on cognitive and linguoculturological approaches to concept investigation not only as an operational unit of consciousness, but also as a vividly exposed connotation, rendered by phraseologisms. Their description is based on the statement, declaring the availability of close interconnection of language and culture, in which phraseology is a reflection of peculiar national heritage of people. Nowadays the majority of scholars view concept as a part of information, verbally expressed, while an implied constituent is realized in a human mind only with with mental representations in the form of images, pictures, schemes, etc. Therefore the attention of the majority of researches today is concentrated, above all, on the verbally expressed concept, the exponent of which is a language sign, rendering its contents in the most adequate form. Simultaneously the ways of appealing to different concepts are taken into account. A conclusion is made that the notion of cultural connotation is determinant for linguoculturology – a new scholarly discipline, studying ways and means of implementing culture and mentality in a living material language. The proposed by the authors stratum phraseologism interpretation gives a chance to see in which concrete forms of different languages culturally determined concepts may be manifested and how communicants realize and use them. A conclusion is drawn that the research of conceptual and language world models cannot be complete without including phraseological and language stock in their studies.

Keywords: concept, phraseologization, linguistic culturology, linguoculturological connotation, language, culture.

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Introduction

Acquintance with the innovative achievements in the realm of phraseology convincingly proves that the majority of them have closely approached the ascertaining of cognitive and linguocultural comprehension of concept as an operational unit of consciousness. Its versatile analysis has been formed nowadays in the study of linguistic culturological language model as a trend that has acquired noticeable development in the publications of such renowned scholars as T. Dolhova (2009; 2010); V. Kononenko (2004), A. Martynyuk (2009), K. Mizin (2014), S. Oliynyk (2010), L. Shevchenko (2013), M. Poluzhyn (2011; 2012), N. Chernenko, I. Holubovska (2017); L. Yudko (2017), etc.

Language phraseological stock is the most distinctive as far as culture is concerned. Phrases are able to reflect and render those features of human cultural life in the most vivid form, which are characteristic for different language communities by means of linguistic

signs. Phraseological stability is closely connected with the property of phrases which act as culture constants, functioning in a linguocultural community.

Phrases are called upon to fix and pass a great deal of information, including cultural reflecting the experience gained by a particular nation. Each person is an exponent of a certain culture, a custodian of its historical experience. From the point of view of history national and cultural heritage is preserved within phraseological units, which concentrate spiritual and everyday empirical experience in themselves of a language community in general and an individual person in particular.

1. Functional and Cultural Concepts of Phrases

Studying phrases from the viewpoint of their ability to express cultural contents, one is to single out their basic functions according to which they differ from other language units. Firstly, it is an accumulative function due to which phrases are the means of fixating socially important experience. They are also able to accumulate and pass incomparably more extensive scope of information, than simple words, being a certain concentration of background knowledge at the same time. Secondly, a directive function is also singled out that explains the causes of accumulating experience and is a means of regulating the behaviour of members of a language community. A speaker attempts: to cause a certain reaction in the listener, stimulate his or her actions, amend and evaluate people's behaviour. These functions are especially vividly expressed in proverbs and sayings: e.g.: *English* *a stranger's heart is a deep well – it's too dark there to see well* – *Ukrainian* *чужа душа – темний ліс*; *English* *sink into somebody's memory* – *Ukrainian* *занасту в душу*; *English* *to one's heart content* – *Ukrainian* *скільки душі завгодно*.

Simultaneously the directive function intends to concentrate speaker's attention on themselves, i.e. phrases are used for motivating and justifying their own actions. Therefore observation of linguocultural functions of phrases under discussion enables "the entry" into concept by means of "interpreting" accumulated experience in them and retracing how the contents of the concept are reflected in language and can be modified under its influence.

The formation of a phrase is a deliberate secondary language conceptualization of reality in which the intellectual potential of a nation is revealed in the most explicit form. As far as concepts are concerned phraseological expression of their essence informs about the knowledge any culture possesses about them. In any language phrases fill in lacunae, formed as a result of inability of words to give definitions or characterize different phenomena. Besides, one and the same concept may be ambiguously expressed in phrases which every time reveal certain sides of an object, confirming the fact, that we deal not with the same concept, but with various conceptual variants and thus with different semantic structures.

The study of phraseological concept expression enables revealing the peculiarities of a nation in general, and ensures gaining reliable results from a comparative analysis of phrases that are members of a certain concept in different languages, provides the establishment of universal as well as peculiar characteristics not only in semantic, but, above all, in national and cultural plane. This evident fact gives every reason to apply cognitive and culturological approach for studying phrases, which consists in the analysis of language concept expression in the structure of phrases, on the one hand, and cultural peculiarities – on the other. The comparison of data of these two aspects is sure to lead to certain conclusions which directly join with the branches of ethnographic, religious and philosophical knowledge. Unlike cognitive science, called upon to unite and subordinate different scientific disciplines to

common aim, linguistic culturological approach enables studying natural culture and mentality of community members who are exponents of the same language, through their linguistic reflection of concepts underlying their world outlook. Despite the fact, that this trend in linguistics is relatively new the connection of an individual and cultural community as well as their language expression was marked in the opinion that different languages are not different designations of one and the same thing, but their different visions.

Side by side with all dynamic changes alterations in phraseology paradigm have also taken place. It has become evident that the classic structural and semantic paradigm gradually passed over to the linguocultural one against the background of modern cognitive approach in linguistics. Meantime the accent from a re-interpreted phrase meaning has shifted to the study of cultural connotation. Nowadays the researchers' attention is concentrated, above all, on the ways, with the help of which a phrase enables rendering a fragment of a people's conceptual world model by means of figurative metaphoric contents.

2. Antropocentricity and Multilayer Character of Phrases

One of the most conspicuous trends in the development of modern linguistics in general is its tendency to anthropocentrism, that is language learning not only for registration and description of pure linguistic regularities, but learning language phenomena concerning a human being. Some linguists even ascertain the formation of anthropological linguistics. Here current phraseology is not an exception, which is confirmed with rapid development of its two trends - ethnolinguistics and linguoculturology. Linguoculturology is oriented at a human being and more exactly at the cultural factor in language and the language factor in a human being. It means that linguoculturology is the acquisition of anthropological paradigm in language scholarship, the centre of gravity of which is the phenomenon of culture.

Phrases are characterized by anthropocentricity as they comprise some historical, social and cultural experience of a human being. Of late a great deal of attention is paid to the culturological language aspect due to the fact, that one cannot object to the availability of close intercommunication between language and culture. In this interconnection phraseology serves above all, the reflection of national and cultural heritage and, thus, advances linguocultural studies to the forefront. Phrasemes are the most suitable building material, "the cultural connotation" consists of a new term that came into being in works, dealing with the problems of phraseology. Figurative motivation serves its explanation. The notion of cultural connotation is basic for linguistic culturology, a discipline, studying the embodiment of a living national language in the material culture as well as mentality, and is revealed in language processes in their acting succession with ethnos, language, and culture. The attempts of treating phrases broadly from the viewpoint of creating spiritual culture, and its participation in language formulation testifies, that beyond linguocultural representation of language as a spiritual reality, the adequate interpretation of phrase sense is in principle inconceivable.

One more stage in studying phraseological language level is its consideration from the viewpoint of linguocognitology as well as culturological analysis in the course of which an attempt is made to imitate how information text of an idiom develops and with which layers of sociocultural knowledge it interacts.

As peculiar formation phrases draw attention of different researches. They are not only semantically and structurally complicated units but language entities with a certain cognitive organization. Within their composition the following blocks of information are singled out:

denotative, evaluative, figurative, motivative, emotive and stylistic. All of them are perceived and interpreted within the limits of cultural knowledge, possessed by a speaker and a hearer.

The process of such a cultural phrase interpretation is of a multilayer character. The first layer is based on the interpretative model and is a phrase perception in the light of basic cultural human knowledge, comprising archetypical forms of consciousness and world modelling, the most ancient mythological ideas, in particular: animism, fetishism, taboo, mythopoetical conceptions, sociocultural prescriptions or regulations of culture relating to ritual as well as etiquette observation, etc.

The second layer of cultural interpretation is correlation of phrase image with codes of culture, e.g. anthropomorphic, somatic, zoomorphic, artefactual and others. The sources re-interpreted in culture served the formation of the system of these codes: a human being and his or her actions, body, animals, plants, things, etc.

The third layer of cultural phrase interpretation is connected with defining the role acquired by a concrete language sign in the course of world perception and description; it may be the role of a symbol, standard, stereotype, etc.

This phrase interpretation of layers enables retracing the forms of cultural sense embodiment, how a speaker realizes and uses them. Linguocultural interpretation is not only an example of phrase analysis, but also a way of describing this cognitive process, which occurs during the reproduction and perception of phrases in speech. The completeness of interpretation depends on the scope of cultural competence of communicants and may occur both at the reflexive and non-deliberate level. This linguocultural approach serves the revelation of ways of cultural semantics in phrase contents – how cultural senses are conceptualized in language entities. The development of the metaphoric theory by modern native foreign linguists served the theoretical basis for realizing their methods.

3. Conceptual Phrase Analysis

Of late the study of phrases combined with the availability of semantically uniform component has become widely spread. This method helps to analyse phrases which are members of semantic fields and generate linguocultural concepts involving, e.g.: *soul, dwelling, truth, thought*, etc. From the point of view of cognitive approach to the study of phrases in different languages it will help to reveal peoples' social and cultural peculiarities, elucidate some topical linguistic problems. It is national and cultural connotation that has every reason for treating phrases in the course of analyzing linguocultural concepts.

The research of different concepts turns out to be the most advisable in its phraseological manifestation. It is the nature of phrases that helps to study specific features of concepts in every language most extensively. The evidence of this is based on three postulates, available in the research of cultural and national originality of phraseological stock. Firstly, it has been asserted, that the overwhelming majority of phrases including adaptive borrowings are characterized by cultural and national originality, e.g., English phrase *to turn up one's toes to the daisies* means "to die". To understand the meaning of this phrase out of context is rather difficult if one does not know that it was as early as the beginning of the 19th century in the English culture that daisies became a symbol of death as these flowers were abundantly grown in cemeteries. Secondly, opinions are also expressed that in the collective subconscious memory the intertextual connection of phrases with a certain code of culture is preserved. The third postulate is in the ability of phrases to appear in the role of

"culture constants" and take part in the formation of cultural self-consciousness in the process of language mastering.

As one of the ways of concept representation in language, phrases make up exact and simultaneously complicated world model of a certain speech. As phraseological units are independent spiritual values, they are key centres that set in motion figurativeness, accelerating thinking, and favour its compression. Phrases are able to fix and pass a great amount of information reflecting unique and unrepeated experience of different people and their generations.

The study of phrase together with the use of current methods of cognitive analysis extends the limits of device comprehension concerning cultural marking of idiom meaning, and ways of participating in decoding cultural interpretation as a procedure of informing the scope of cultural knowledge, embodied in a phrase the way of treating the world around and exposing attitude to what has been seen. It also reveals the role of social and cultural connotation – a special type of knowledge, emerging in the course of interpretation as correspondence between branches of language and sociocultural knowledge of native speakers. The way of realizing worldview may also be represented – as an information text, different senses of which go through the mentality filter of a speaker and hearer, and are interpreted in the sphere of social and cultural knowledge, that is activated by a speaker at the moment of communication.

Unlike lexical units, in which semantics is formed spontaneously according to a conceptual scheme, playing the role of a structural element of lexical meaning, the process of conceptualization in the course of idiom formation is based on the figurative idea, serving the source of its meaning. A living visual image is turned into gestalt – an integral structure formed in human consciousness while perceiving objects or their images which are later conceptualized and singled out. E.g.: *to be / get in low water – to be without money, in difficult position* the conceptual focus of phraseologization that turns out from empirical image experience into gestalt is the idea of *troubled motion at insufficient depth of a floating object*. The conceptual focus of phraseologization is predetermined by the meaning of the component *low*, not its superficial but deep semantic essence, in other words, conceptual basis of meaning *low* accentuating the idea of being at a lower than usual level, in a reclining position and, in consequence of this, in a worse state. Compare English *to lie low – to conceal oneself, keep quiet, not to pay attention to oneself; to be in low spirits – to be in bad (depressed) mood; low tide water – stagnation, depression; low visibility – bad (weak) visibility; low-life – the life of poor people; low tribes – underdeveloped tribes; low manners – vulgar manners; low fellow – an ill-bred fellow; low pulse – weak pulse; to be low in pocket – to be without money; to feel low – to feel depressed; to be brought low – to experience humiliation; in low-supply – deficient; in low water – aground, to be on the rocks*.

In the above mentioned examples not usual “everyday”, but language logic occurs, and the character of conceptualization of primary figurative idea is confirmed by the fact, that an attempt “to infer” the meaning of a phrase *to be/get in deep water – to be in good financial state, to flourish* on the basis of a simple opposition of superficial adjective meaning *low-deep* leads to a bad mistake. The real meaning of this idiom is “*to grieve, to mourn, to be disturbed (worried), to go (to run astray), to be in a difficult or dangerous state*” – is determined by a conceptual factor of phraseologization, stipulated with the meaning of adjective *deep*, associated with dipping into water and, thus, with danger (compare English *a deep one – a concealed, shy, dangerous man*).

The treatment of the role of conceptual basis in the process of stabilizing phraseological meaning turns out to be topical and to a great extent depends on the peculiarities of semantic signs of keywords – components that are conceptual centres of phraseological objectivization. Conceptual bases that participate in the process of phraseologization correlate with the meanings of the semantic structure of words as kernel components of phraseological units. The peculiarity of phraseologically related word meanings is in the fact, that their direction to extralinguistic set is always mediated with senses of key-words in a particular combination. By means of denotation of these words this sphere of reality is allegedly traced to the elements, which the figurative word meanings are applied, reflecting fragments of reality through the mediation of kernel names. At this one needs especially emphasize that conceptual bases correlate with the meanings of the principal lexemes within phraseological units, though they do not coincide with them because in one conceptual base it is possible to reveal the interaction and interconnection of several lexical and semantic variants of a corresponding lexeme.

Important for studying the role of key words of phrases that influence the process of phraseologization is the fact that a word-component of a phrase that is the nearest to the conceptual focus of phraseologization may be a word-component of other phrases and forms of other focuses of phraseologization. The nearer the conceptual focus of phraseologization to the surface lexeme semantics the lower the degree of reinterpretation e.g., *to be of low opinion about somebody – not to mean well about somebody; deep in debt – to be very indebted; deep in thought – plunged into meditation; deep inside – profound understanding.*

Examination of national and cultural peculiarities of English and Ukrainian phraseological range confirms that concept “lie” is phraseological in:

- 1) phrases of the human behaviour type, indicating the action of an agent / influence or interpreting occurrent action, e.g. *pull smb's leg – to decline, to cheat;*
- 2) phrases characterizing qualitative properties of a person, e.g., *all sugar and honey* while speaking about a sleek, insincere person;
- 3) phrases reflecting actional manifestation of person's properties, e.g., *to lie out of the whole cloth – to fib, to fudge suddenly, unexpectedly from beginning to end.*

The embodiment of the concept “lie” in phrases becomes possible in most cases due to the process of metaphorization, which as a result of simile, produces figurative and associative idea, stimulated by the modus of fictions nature “allegedly”.

The idea of hiding, concealment of information in English in its foundation has the idea of “covering” (“keeping a secret”) which combines some shielding and darkness in itself, e.g.: *to keep smb in the dark – to hide, to lead astray, to deceive, to delude, to mislead; draw a curtain on smth – to drop the curtain on smth, to keep silence; to cast a veil over smth – to throw a counterpane on smth, to pass smth by in silence.*

These above examples testify to the fact, that the research of specificity of phraseological meaning based on cognitive approach, enables a deeper penetration into its semantic range, on the one hand, and reveals the mobility degree or fastening of conceptual focuses as a phrase resultative sense, on the other, which to a great extent depends on conceptual organization of a certain class of phrases.

Classifying concepts according to their concrete ways of their language representation, the researchers usually single out lexical, grammatical, phraseological and syntactical varieties. The study of lexical concepts now is practiced on the largest scale. Significantly less degree of attention is paid to the research of phraseological concepts, though the majority of scholars emphasize the importance of phraseology for studying language and conceptual

world models. They single out lexical and phraseological concepts accentuating the lack of principal difference between these two types of entities from the view-point of their cognitive structure. It has been revealed that contexts underlying phraseological combinations do not principally differ from the concepts, objectivized by a word, as phrase combinations with their tendencies to forming common concept are realized in the form of the same cognitive structures as lexemes.

At the same time current scholars also single out some specific features of each of these phenomena. In their opinion, the specific feature of a phraseological concept is in its being formed only at a certain level of a human development and used by a speaker of a certain language. Up till this threshold period a child is unable to realize its two-facetedness and secondary nominative code. The signs of "culture language", embodied in idiom-signs, give the latter culturally marked semiotic meaningfulness. In such an embodiment the signs of "culture language" not subordinated to the regularities exclusively of their speech combination according to their sense and form allegedly "grasp" and fix their combinative lexico-semantic environment, subordinating it to their cultural sense. Therefore the description of conceptual and language world models cannot be complete without including phraseological language stock. The ethnic specificity of such models, to our mind, is observed in comparative study of structure and functioning of phrases that include lexis of one semantic range into inner form of different languages.

These both trends – linguistic culturology and ethnolinguistics endeavour to reveal and describe similarities and ways of penetrating "language of culture" into phraseological signs of a natural language and forms of presenting culturally significant information by them. Ethnolinguistic orientation of the research is aimed chiefly at historically reconstructive plan of revealing cultural layers in phraseology formation. Linguocultural analysis aims at studying the ability of phraseological signs to reflect modern cultural self-consciousness of a nation.

Conclusions

Language as a receptacle of information about culture and mentality of a people's community is in the centre of attention of linguistic culturology. Therefore the most promising object of study for it is lexico-semantic level of language system in general and phraseological corpora in particular. A phraseological corpus reflects both intralinguistic peculiarities and extralinguistic parameters, within which language is functioning. Phraseological units express common beliefs, and convictions, which, as a rule, are ascribed to all native speakers of a language community. The system of images consolidated in phraseological language stock serves as an original "niche" for cumulation of worldview and somehow or other connected with material, social and spiritual culture of a certain language community, and therefore may testify to its cultural and national experience as well as traditions. Phrases that reflect typical ideas, may play a part of standards, stereotypes of cultural and national worldview or indicate their symbolic character and in this quality appear as language exponents of cultural signs.

The key notion in language fact research from the point of view of linguistic culturology is a world model as a specific for a certain community scheme of reality perception, "a storehouse" of illustrative linguistic material for conformation of certain features of national character, on the one hand, and a source of knowledge about national character as well as mentality – on the other. As it is well-known, language develops gradually, its semantics reflects the experienced world model to a great extent. Therefore language world model is sometimes called naïve, though in this case naïve not a bit means

primitive, as *naivete* underlies the experience of a great number of generations, that is based on the reflection of everyday, usual order of things to counterbalance their scientific comprehension and explanation.

The constituents of the language world model may be both phraseological, and proverbial (saying). The study of the latter seems to be especially perspective because they enable to reveal concepts that are characteristic for the speakers of a certain language. Besides, proverbs and sayings form a sufficiently accessible for observation sphere of language system, enabling reconstruction of a world model fragment and its description in full and trustworthy enough aspect.

In phrase semantics and phraseological world model in general we come across the summary of cognitive and estimative activities of a human being, which in the long run forms the conception of the worldview. Common to mankind (universal) and national-specific elements are singled out in the contents of the phraseological world model. The availability of the first group elements is caused by common ontological, logical and notional basics of human perception, the availability of the second – interpretation of facts and phenomena of reality according to concrete peculiarities of cultural and historical development of a nation. Phrases do not describe the world around, they qualify any signs of a designated object. The available result of the researches demonstrate that the majority of phrases are concentrated on human virtue and vice, on events, related with actional manifestations of these properties, on approved and disapproved conduct, on social instructions of a person, on mental states and feelings.

Practical Recommendations

In compiling a phraseological ideographic dictionary for the description of phraseological world model as a fragment of a language one, the method of phrase families – phraseosemantic unifications may be used. A phraseological family that includes a certain amount of phraseological units, united by any centre may serve as the material for the description of a fragment of phraseological world model. Such a model is connected to a great extent with cognitive, culturological and language world model. In the language of culture one may single out common for them “spheres of conceptualization”, including their phraseological centres. This gives grounds to ascertain that phraseology shares common features both with natural language and “the language” of a speaker’s sphere of culture. It is the phraseological corpus that enables revealing basic concepts of culture, as phrases are always richer according to their figurative and motivational bases, than words, they are peculiar microtexts which, as a rule, implicitly and explicitly comprise all types of modality, characteristic for propositional signs and therefore appear as texts within a text. An addition to this, they usually have evident reference to a certain branch of culture.

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