

The Cognitive Nature of Lexical Units Having Opposite Meaning in Linguistics

*Sayan Zhirenov, Zhanat Dauletbekjva, Aiman Koblanova,
Zharinay Kokanova and Aitzhamal Rauandina*

Department of Kazakh Language & Literature,
Kazakh National Pedagogical University Abai, Almaty, Kazakhstan

Abstract: Lexical items with opposite value are some of the lexical systems of a language. Words that carry the opposite meaning in a language are called antonyms. However, the opposite values represent not only opposites. The language also has many conceptual categories conveying opposite meaning. They all ultimately serve to apply concepts from antonyms. These are words with opposite values that not only occupy a large place in Kazakh language system, it is a mechanism of knowledge in a linguistic world. Lexical units of language with opposite values are reflected in the lexical system and belong to a difficult Cognitive category, which occupies a special place in human thinking and world recognition. Linguistic units with the opposite meaning, as it is known, is a result of their opposition to each other through the study of the intercomparison of different qualitative properties of objects and phenomena of the world. Beyond the meaning and content of lexical units of a language with the opposite meaning is found a cognitive process. Opposite pairs appear in the language as antonyms, but originally they were for human cognitive linguistic information.

Key words: Lexical system • Antonym • Antinomy • Antithesis • Antiphrasis • Antonymy • Linguistic opposition • Contrast unit • Cognition • Cognitive

INTRODUCTION

The lexical layer forms the most part of linguistic nature. The lexical system in linguistics is the world having collected the complex linguistic phenomenon. «The vocabulary» in linguistics means (Greek “lexicos” – “word”) the general unity of the words in linguistics. It is the legitimate phenomenon, sometimes, the vocabulary is an individual linguistic image (in the works of poetic writers) have been used with the meaning as groups of words in the manner of speaking. According to general linguistic theory, the special sphere of linguistics – lexicology which researches the lexical layer divided into general lexicology (general/humane or national/lexicology) and individual lexicology (researches the lexical system of the language of definite nation). The theoretical legislation of common lexicology is used in the practice of individual lexicology, private legislation should have been used according to internal meaning (form). That is to say, that “Kazakh lexicology considers the modern developmental form, individual structural meaningful types, historical sources and layers, enrichment ways, the

expressive-stylistic meaning, the space of usage of the words in Kazakh language. So, it gives information about the modern condition of Kazakh lexicology (synchronic condition: Greek means syn - together, chronos-time) and historical formational condition (diachronic condition: Greek dia – through, chronos – time)” [1].

The nature of lexical system of the language would have been recognized by knowing the nature of its individual micro structures (microelements: the stock of vocabulary, the structure of vocabulary, word and meaning, word and comprehension, synonym, antonym, neologisms, etc) and the meaning of whole lexical system. The antonymous units form some part of lexical layer of the language. Antonyms take great place in lexical system. The antonymous units do not only take place in vocabulary system, also, they are a complex linguo-cognitive category that take place in cognitive world and through a system of a human being. It is definite that antonyms in linguistics are formed as a result of putting opposite of them to each other and comparing different adjectival quality of substances and phenomenon in the world. “The antonym is the word meanings which are

opposite to each other. Antonyms mean opposite concept which is different from each other, the relation to them is not the same in parts of speech, it differs from each other. One of the parts of speech is rich in antonym and others are poor, even some may lack antonyms. Antonyms mostly consists of adjectives in Kazakh language, sometimes the verbs, nouns and adverbs can be met. What about other parts of speech, antonyms cannot be met there" [1]. That is to say, that the introduction of antonyms in the language to the structure of parts of speech, active and passive quality in linguistic usage can be connected with logical, psychological and cognitive system. There should be a mutual connection with philosophical legislation before linguistic system.

MATERIALS AND METHODS

Antonyms in language have different stylistic, poetic and logical meaning in the way of portraying opposite meaningful concept. Generally, linguistic units such as antinomy, antithesis, antiphrasis, antonym and antonymy, take part in portraying opposite meaningful concept. In spite this, the mentioned units act to portray opposite meaningful concept, meaningful picture, linguistic usage, stylistic feature and the cognitive activity of each of them are different. The general meaning of units that mean opposite concept is to show the mutual opposition as a result of two big phenomenon, the separate activity isolates from meaningful picture and logical meaning in defining the interpretation of the shown phenomenon.

In common, antonyms in language and linguistic units that show the opposite meaning would arise stylish false meaning having had strong poetic activity by combining mutually and comparing opposite phenomenon to each other. From this side, linguistic units that show opposite meaning would often be met mostly in proverbs and lines of songs with poetic pictures. Keywords that mean opposite thought. "Antinomy in lexical layer of language is (Greek word, anti-opposite, *nomos* –law) – the oppositeness of two legislations, each of them cannot exist in spite of accepting the proof logically" [2]. Mostly, the phenomenon of antinomy is the linguistic conclusion that is shown in oppositeness between speaking and language, the side of its definiteness is shown from non-existence of the thought that have been told in one of the proverbs, or the usage of opposite motive. For example: the wise sayings can be such as "If a son speaks when his father speaks, he is an adult, if daughter speaks when her mother speaks, she is

marriageable"; "Why is the nephew is not a relative if he is calm, why is the sinus of the neck not food if one is fat" this has opposite motive to "When father speaks, son should not speak, when mother speaks, daughter should not speak"; "The nephew should not be a relative, the sinus of the neck should not be food". The above mentioned wise sayings, cannot be evaluated and considered as speech not having any reason and vice versa, it has the right motive and wise conclusion. The meaning of the above mentioned sayings is an axiom that does not need any comprehension to a "thoughtful person". Basically, it should be considered as a space in a cognitive system, with logical readiness that drives back systematically to each other in the phenomenon of antinomy of word system. The phenomenon of antinomy can be related to the line of linguistic phenomenon that is often met in Kazakh language. Because, it is definite from the history that Kazakh nation is a noble one and the people value the word as him that strikes while the iron is hot.

However, it is only "stupid people who cannot heed to wise words" and people who know the rightness of the word should heed. The process of antinomy in lexical layer of the language is the linguistic phenomenon that is often met in the stock of vocabulary, daily linguistic usage, proverbs and song of poets. That is to say, that antinomy is the process that consists of mutual oppositeness taking part in forming a word system of cognitive mechanisms and the readiness of human thought.

The process of antithesis also can take part in showing an opposite concept in linguistics. And, antithesis is a Greek word. (antithesis means opposite) the stylistic structures arose from the usage of opposite concepts and features to each other with the aim of increasing the manner and level of the word [2]. The phenomenon of antithesis in linguistics, measuring the substance and phenomenon with each other and bilateral feature of any phenomenon would often be met in Kazakh language as a result of comparing it in the mind of a human being (discussion of the cognition). For example: there should be seen from the meaning of proverbs given below such as ☐The brave death is better than terrible life; ☐The fresh mouse is better than dead lion; ☐If you are the boss, be kind; ☐Be the head of five, be the end of six; ☐It is better to wish life for yourself than wishing death to someone. This opposite phenomenon goes in the world as a result of putting together two big phenomena through language in the mind of a human.

Phenomena as humiliation and brevity, death and life, great and simple, midday and evening meal, beginning and end, life and death have feature-stylistic characteristics by being the support to paralogism in mentioned linguistic information. Also, opposite phenomenon in linguistic information are the modern processes that we meet in daily life taken from life. That is to say, that the unity of “language and cognition” comprises the nucleus of antithetic world feature. Therefore, the results of cognitive, poetic, educational, ethical-normative, axiological-evaluational, practical actions of ethnogenetic linguistic unity, visual or picture names, featural descriptions of typical situations in antithetic world feature have been signed as poetic image words (proverbs), they have been constituted and kept in linguistic system and as wise word «medal having two sides» would be given to the future generation.

The antiphrasis is related to the groups of words that mean the opposite in linguistics. «Antiphrasis (Greek ànti- opposite, phrasis- showing the opinion).

1) euphemism d.m.; 2) one of the types of words used with opposite meaning [2]. Antiphrasis units in linguistics are the lexical phenomenon made of feature words which have the opposite opinion in secret and perform an active action according to the situation in linguistic usage. These kind of lexical units are the poetic means that give an opposite opinion. And, if we analyze the peculiarity of the lexical system in giving opposite opinions, it is observed that the facts in linguistic phenomenon, is connected with the briefness of human opinion. This is the natural phenomenon that shows its own peculiarity of ethnic culture, which meets in internal development legislation of ethnic language. In common, all lexical phenomena in linguistics are closely connected with the life of society.

Generally, antonyms would be the main one in opposite meaningful lexical units. And, lexical units of developing the meaning of opposite significance (antinomy, antithesis, antiphrasis, antonym) can be related to the categories of developing the meaning of antonyms. Because, it can be observed the linguistic units which develop the meaning of logical - philosophical comprehension called “oppositeness” are the members of semantic area.

Antonyms are one of the problems being discussed in linguistics for many times, different definitions and opinions, conclusions given until this time and firstly, the nature of antonyms are not known fully according to the comprehension of antonym, secondly, this shows that it

is a complex and multi-sided linguo-cognitive phenomenon. Including the theoretical feature of antonyms in Kazakh language two opinions are living according to the combination of their meaningful content. One of them, according to the opinion of Z. Musin [3], an oppositeness of linguistic units directed to an oppositeness in definite logical order of comprehensions show the antonymic pair according to an antonymic pair. That is to say, that there is a category of comprehensions, which cannot be coincided in dialectical logics. They are:

- The opposite comprehensions. They are not signed A-A, they are signed as B-B. For example: large-is not large, earth – is not earth, water-non-water (not watered), animal-non-animal, say-not to say. The author calls them as negative category.
- Opposite comprehensions. The opposite comprehensions are the limited two members of definite logical order, there can be third member between them. They are not signed as A-A, B, B-B, they are signed as C. For example: good-not good –bad, unripe – immature –mature, in front of –in the middle – behind. They are shown as antonyms or antonymic category [3], secondly, according to the opinion of A. Zhumabekova [4], the combining system of antonyms is formed as a universal process based on logical, grammatical and psycholinguistic relations. According to the opinion of a scientist, it is not sufficient to investigate the antonyms from the logical point of view, also it is necessary to investigate them complexly, combining the philosophical, psychological and linguistic factors. While investigating this direction complexly, the scientist N.C. Trubetskoi takes the method of opposition considered in his research work called “The basis of phonology”. Relying on mentioned method researcher divided antonyms into gradual, privative and equipollent opposition.

The members of (GO) gradual (step, stair) oppositions show the level of definite quality, ability until the last limit. There can be the one more component (word) which combines meanings between them. This member is situated in the middle to measure scale of quality – ability, shows the normal situation between opposite poles of quality sign (large-middle-small, old-older – new (clothes), yesterday-today-tomorrow).

The volume of description comprehension of the members of private oppositions (PO) are the same, they bring to naught each other, but there is no middle element between them. For example, presence-absence, living-non-living, familiar-non-familiar.

Equipollent oppositions (EO) show the direction of oppositeness of actions, situation. For example, entering – exit, running – catching, being glad-being offended, etc.

The researcher also tells, the lexical units which cannot be the antonyms to each other in Kazakh language would be put oppositely to each other and make contextual antonyms, but, this problem would not have been considered yet [4]. Also, including the nature of antonyms in linguistics according to cognition of their meaning, professor B. Sagindikulu says: If the definite quality of substance and phenomenon has not been opposite to the quality and sign of second substance, antonyms cannot be formed which give opposite meaning in linguistics. For example, if there have not been long and short substance, the pair of tall-short have not been put oppositely to each other. However, the oppositeness of the meanings of the word has not come from their semantic qualities, this is – the phenomenon of objective oppositeness. Secondly, if we consider the social-cultural comprehension, belief, opinions of human being, putting oppositely is the work of consciousness in definite level. Human beings know the substance and phenomenon stepping gradually. For example, honey and poison are not the substances, which bring to naught each other. Human beings understood the quality of them firstly. Each of them evaluated differently because of their influence: bitter-sweet, good-bad, useful-harmful, etc. So, the basis of antonyms is the straight objective and subjective-pragmatic (feature) oppositeness. The meaning of opinion can be admitted, according to their origin, feature of their formation, antonyms are divided into two large groups such as: 1) antonyms, which mean objective oppositeness, 2) antonyms which mean subjective-pragmatic oppositeness [5]. The scientist explains the meaning of objective antonyms and subjective-pragmatic antonyms in this way: “The lexical meanings that had been put oppositely in direct way taken from true life are the antonyms which mean objective oppositeness” as called, “the lexical meanings that had been put indirectly in the consciousness of human being are the antonyms which mean subjective-pragmatic oppositeness” as called [5].

RESULTS AND DISCUSSION

That is to say, that in cognition of the nature of antonyms some of the oppositeness of the language in lexical system can be seen and the oppositeness arisen as a result of the mind of a human. It is definite that mentioned two sided oppositeness is not formed separately. The word, categories called between them “nature and human being”, “human being-nature-language” are taken part in them. And it can be noticed that the cognitive process would take part in the relation “human being-nature-language”. It is a legislative phenomenon that the linguistic categories (antonyms) lighted from taking part in units such as mind, consciousness, comprehension (semantic triangle) in formation of lexical units or concept categories in linguistics. That is to say, that dividing objective and subjective-pragmatic oppositeness in cognitive antonyms into categorical spaces, accepting, feeling, seeing, smelling, comprehensive processes by cognitive mechanisms (cognitive means) of environment. The world of humans are analyzed on a mental level, as a result, cognitive discussion is processed: by arising the cognitive categories such as the feature of the world – the linguistic feature of the world – the opposite meaningful feature of the world they would be formed as concepts (white-black, good-bad, death-life, etc.) in human consciousness.

Behind the meaningful content, the cognitive process can rely on lexical units having opposite meanings in linguistics. The opposite pairs in life are lighted as antonymic categories, initially, having had been the linguistic cognitive truth for human beings is true. From this point of view, the human mind accepts and analyzes the information and its significance. The opening process of information and result is realized by consciousness, it is of ideal and immaterial significance. It is not an aimed to fully process the information in human consciousness and vice versa, the information having the lowest meaning would be taken. “Clear” information does not have a priory meaning. In order to change into meaning, the information has to have motivational status. The information is divided into mental and conceptual information in cognitive linguistics.

The information in the society of human being is understood as the product of human consciousness. Two types of information can be mentioned: 1. the information which shows the environment; 2. the information which

human being can be the first source of it. The natural information can have objective feature and it cannot be connected with acceptance or non- acceptance of it [6]. That is to say, that the formation of antonyms in linguistics taken from life or the individual linguistic categories can be arisen as a result of considering the meaning of cognitive information in the real world. After describing the substance and phenomenon known by cognitive processes of the language, the world, which is dedicated to definite name (nominated/signed), can be changed to linguistic cognitive means. The name can be observed in unit, which is known as antonym in linguistics. So, “antonyms are (Greek *anti* opposite, *onyma* name) Russian antonym – words used in opposite meaning to each other keeping characteristic to quality features. The words having opposite meaning in mutual relation (useful-harmful, high-short, bitter-sweet, hot-cold), the words which mean the oppositeness of an action (opening-closing, divorcing-getting married, sunset-sunrise) are related to antonyms” [2].

The oppositeness in linguistics would be arisen from the oppositeness in mind. The contradictions according to white and black, death and life, good and bad, far and near, west and east, old and young appear as the antonyms in language. Also, the opposite meaningful linguistic units which do not have concrete antonymic feature, but showing the oppositeness of mind can be met. They can be related to the structure of antonyms or opposite meaningful words. That is to say, that any oppositeness of mind in linguistic usage brings to the oppositeness of the word. So, the usage of linguistic units having opposite meaning, influences on arising opposite meaningful lexical units.

The oppositeness in the mind of human being is not considered as opposite meaningful linguistic units, behind it, it has been observed that great cognitive, psychological, even philosophical elements can take part in it. For example, the death without life, black without white, bad without good, short without tall, body without soul cannot be, mentioned units are closely connected with each other and not living without each other is the general philosophical legislation. Mentioned units take place in situational features of linguistics according to definite situation in psychological and cognitive aspects. That is to say, that mentioned antonymic units have been considered opposite two elements in logical order, bringing into naught the natural quality in one phenomenon, also, there are qualities that need second

pair that cannot live without each other or pair. The philosophical content of antonyms can be searched in deepness of content bringing into binary pair as the pair of «yin» and «yang» in Chinese philosophy (in Confucius knowledge) or «man and woman».

«Man and woman opposition relates to the order of comprehension in the history of the origin of human being. The separation of an ancient work into sexual peculiarities gave predominance in daily life as proprietor (hunter, etc.) and gave possibility to become an absolute individual. The activities of men, in nature were obeyed by the women. They knew women as their second half (wife), they admitted her as second «I» that fills themselves and this comprehension is proved in precedent texts. In the opinion of philosophers, the development of social progress brought to sexual inequality. The tradition of substantiating the nature of the woman to child bearing and in this way it is not full and considering and knowing her as “half human being that has special activity” had been met in the works of Thomas Aquinas, M. de Montaigne, Erasmus of Rotterdam, H. Spencer and in the members of irrational direction admonishing the superiority of other values.

And the significance of the nature of the woman A. Schopenhauer considers in the sphere of sexual love. He considers that two sex take part in continuation of their generation in same level. However, the responsibility of giving birth to individual relates to the woman. In his opinion, generic instinct is directed horizontally in men and deeply in women. Schopenhauer explains the adaptation of man to instability and woman to stability. He understands the woman’s acceptance – as intuitive-irrational and man – as significant, rational comprehension of phenomenon of truth. The objective of the woman is straightly connected with sexual instinct; they show mostly common human desire. This means, that the natural quality of man is individual and the natural quality of woman is of a collective instinct. According to the opinion of these philosophers, natural qualities are that the men want to obey by understanding the significance of all phenomena; women want to have men according to their natural objectives [7].

According to F. Nietzsche, the source of woman has been the main one among men and this was the basis for formation of modern present values. The German philosopher knows «female» and «male» as not non-changeable opposition, he knows it as the sides that fill each other. In his opinion, each human being has woman

feature taken from his mother, it depends on respecting, hating or not considering the nature of woman [8]. F. Nietzsche says, that the consciousness – is the advantage of woman and the deepness of internal sadness and love is characteristic to men, according to eternal love, to this creation men consider the usage of cleverness than women [8].

And considering from theological point of view, that God created Adam and Eve (the resistance of the generation Abil and Kabil of Adam), the deepness of creating sun and night, soul and body, by linguistics, linguo-philosophical, linguo-cognitive, psycho-linguistic elements can be observed. In this way, the «conscious animal» had been created by God, that is to say, that an organism of “Human being” consists of oppositeness or mutual pair. It is seen that an oppositeness in the body of a human being consists of “external and internal” contradictions. Concrete opposite phenomena which is shown in the world including external appearance of a human, would be related to external contradiction. For example, most natural quality phenomenon such as right eye and left eye, the apple of an eye, the eternal fight of an angel on right shoulder and left shoulder, right step and left step, tall and short, fatness and thinness in the body of human, the silence of soul and the health of body, the collision of west and east, south and north and any external contradictions are influenced on formation of antonymic pairs in linguistics. Contradictory units arisen on the basis of spiritual and internal soul world of human being can be related to internal contradiction in the organism of human being. For example, it can be observed that antonymic pairs arisen from the soul world of human being have come from the result of internal contradiction of a human such as: bad and good, gladness and sadness, justice and injustice, humanity and illiteracy, courage and cowardice, edifying affair and gossiping action. So, from here, the concrete feature of problems can be seen as “the unity of language and human”, “the participation of language and cognition”. So, while saying one of the antonyms in linguistics the second pair of having come on the tip of the tongue is not sudden a phenomenon, there would be cognitive fibers which cannot be seen. So, antonymic contradictions based on the oppositeness of mutual comprehension related to linguo-philosophical order are straightly connected with cognitive elements.

The oppositeness in the science of philosophy until 70th years of XX century in the world of science is explained as: “the category which shows one side of oppositeness” [9], E. Miller concluded: “development is the difference of one significance until the limit” [10].

The oppositeness in substance and phenomenon, abilities of mutual similarity, closeness, dissimilarity arose in the oppositeness of their natural quality. The oppositeness in linguistic units is a legislative phenomenon that had been developed with the differences in word meaning.

While considering antonymic units in linguistics, it is not sufficient to explain only from linguistic (semasiological aspect) point of view. In cognizing the nature of antonyms, it is necessary to consider on the basis of linguistic, logic, philosophical, cognito-logical and psychological aspects. Because, antonyms are the complex universal phenomenon in nature, in understanding the internal meaningful content of antonyms and considering in the sphere of scientific aspects based on the cross basis, the content of internal meaningful gulf of antonyms can be understood. According to the content of antonymic paradigms and uniting the antonyms in Kazakh language A.R. Naimanbai divides antonymic oppositeness into “absolute and changeable”, the conjugation is explained by “external and internal” oppositeness. On the opinion of researcher, he explains “philosophers consider painting of two chairs into white and black colour as oppositeness, it does not depend on the chair, it is the necessary connection of internal unit of processes, external opposite sides, substances. So, we divide antonyms into absolute because their oppositeness is not changeable, free; also, changeable – its oppositeness is related to opinion and any concrete communicative situation” [11]. According to “internal and external” situation of antonyms considered by researcher “absolute and changeable”, can be accepted. His conclusion is not real according to the substance “presence-absence”. The problem is in the substance “presence” and its content of “absence” and “oppositeness” of the second feature is the philosophical legislation. So, any word in linguistics does not have an antonymic pair. And, the words having antonymic pairs, are not considered as the units of lexical source. It is necessary to consider the meaningful content of words having antonymic pairs from deep concept units. But, any antonymic unit is not considered as cognitive category having the load of concept, mainly antonymic pairs should coincide with the parameters being concept categories.

Some oppositional meaningful units in linguistics, oppositional or binary pairs in modern Kazakh linguistics are considered as conceptive units. For example, Z.M. Zhampeisova who investigated on cognitive aspect of the content of units as the colour of initial name of antonymic pair according to “white and black” told: the lexical units

“white” and “black” are used in straight and changeable meaning. Its mystery is the quality unobservable in simple time, that proclaims its strength and power, elegance and impressionable, changed to the tradition of usage, but formed with the culture of nation in long developmental history of language. While considering this quality relying on internal nature and own legislation of native language, the changeable meanings of “white” and “black” words are not the same. One of their groups is close to main nominative meaning of lexical units “white” and “black”, they have the meaning that has not destructed the lexical relation and initial semantic relation, one of them is the meanings that are far away from each other that cannot even be noticed, far from their meaning. If the legislations of metaphor, metonymy, synecdoche of linguistics had been the reason for the formation of meanings related to first group, the logical abstraction was the basis considered as the climax limit of cognizing comparatively-contrastively for arising the meanings of second group. From here, many additional meanings according to “white” and “black”, concepts would be formed [12]. Other lexical units united with antonymic pairs based on white and black colours as a result of comparing and contrasting are the conceptive category in antonymic meaning based on cognitive basis, drawing nearer or further relation of two phenomena with each other.

U.B. Serikbayeva considered the “white and black” problem from ethnolinguistic point of view in Kazakh language and talks about the content of “white and black” pairs: generally among the names characteristic to names of colour world the names of colour “white” and “black” with its communicative activity have their peculiarity formed in usage system and characteristic to its formation. The usage in mutual contrastive meaning relates to main one of them. The human being has the quality of describing and comparing of “two sides of one medal”, two phenomena and quality of close, meaningful substance and phenomena in social relations has been formed. She made a conclusion, the peculiarity and value of a phenomenon in the world can be known and observed by comparing-contrasting concretely, their most secret can be defined according to the names of colours “white” and “black” [13].

The researcher who investigated the national peculiarities in colours “white and black” in linguistics, did not pay attention to mental peculiarities including soft relation that cannot be seen between national world cognition and the world cognition of general human being of mentioned opposite pairs. Antonymic pairs as “white

and black” are the units meet in any languages, it can be seen that the mentioned antonymic units are connected with humane world cognition.

The oppositeness in linguistics and life is the philosophical categories arisen as a result of mutual comparing of them, desire of cognizing different phenomena of the real world. The oppositeness in language and life is given by the term of opposition in recent researches of linguistics. Generally, it can be observed that the term of opposition or antonym, an activity of them is common. On formed legislation of dialectics, objects of phenomenon and nature based on natural relation which cannot be separated and lived without each other, also need each other bringing into naught the world of nature and the social life, enter in communicative content by binary pairs, antonymic chains or oppositional categories in linguistics.

The opposite phenomenon in life is connected with straight philosophical legislations having opposite significance in language. In Soviet encyclopedic dictionary about this problem: “The oppositeness in philosophy is connected with denial category. The denial law is the philosophical category which means the relation of two sides of an object in a systematic way of development. Denial is the necessary stage necessary to developmental process. On the process of denying some elements (features) cannot be destroyed as term of changing the object, it is kept in new quality. The complex form of denying in philosophy is called the legislation of denial. According to this law, the development is realized by cycles, each of them consists of three stages (cycle): the initial condition of object, then the changing of its own oppositeness (denial), then changing of the oppositeness into its oppositeness (denial). Here the form of developmental process is in the form of spiral, each moment as a circle in the way of development and the spiral is shown as the chain of cycles”, -this kind of complex theoretical definition is given [14]. Actions of mutual denying and oppositions according to the substance and phenomena in the world would be lighted by opposite meaningful units. The units formed on oppositeness in linguistics are the legislative phenomenon taken from the opposition in life.

One of the social life situations – the social equal phenomena according to richness and poorness is the oppositeness in daily life, they are the oppositional pair or antonymic chains in linguistics. On the opinion of Z.T. Koshanova, who researched the mentioned antonymic oppositional pairs from conceptive point of view, the concept “Richness-poorness” in Kazakh language from

antonymic oppositional point of view, some of the oppositional linguistic units are related to gradual (step) antonymic oppositions that mean definite condition, quality. For example, if we say rich – poor, it means the two-sided limit of oppositeness of definite condition. Also, there are the mutual words that mean stepping the meanings of linguistic units, this is the word –middle. So, the stepping antonymic opposition of mentioned linguistic unit is seen as «rich – middle – poor».

And she makes a conclusion having social-cognitive meaning, the feature of some oppositional linguistic units in the concept of «Richness – poorness» is considered as equipollent oppositions which mean an equality and oppositeness of social situation, action [15]. The social complex problem is formed in daily social life as “richness – is the prosperity”, “poorness – is the poverty”. And the cognitive deepness of the mentioned problems in philosophy “the present world will not disappear, there is no presence from absence” – is seen by linguistic cognitive elements (proverbs-sayings, phraseological units, wise words, etc.) in mutual relation.

One of the ways of giving opposite meanings in linguistics is realized by an antonymic phenomenon. And “antonymy is the semantic oppositeness given by individual and helping words. For example: young-old, light-dark, early-late, until-after” - an individual meaningful pair is shown characteristic to each phenomena in the world [2]. It can be seen this is the linguistic category taking part in developing the meaning of opposite comprehension in linguistics mainly on theoretical and practical basis of antonymic phenomenon. The antonymic phenomena in linguistics is general a phenomenon characteristic to common human beings. Because, the oppositeness in life is the common process characteristic to human being. On the opinion of A. Zhumabekova [4], who considered specially the peculiarity of antonyms in Kazakh and Russian languages, antonymy is the semantic relation of lexical units having opposite meanings to each other. Antonymy is a universal phenomenon characteristic to all languages. The similarity of semantic and structural conjugation of antonyms in all languages is related to common structure of their opposite meaning.

CONCLUSION

Comparing and putting oppositely the consciousness of a human being and the comprehension about the substances and phenomenon in the world would be the basis of putting opposites to each other.

The logical-cognitive peculiarity is characteristic to antonymy. However, the volume of comprehension of the “logical oppositeness” and “linguistic oppositeness” coincide with each other in definite circle. The logical oppositeness describes the relations of comprehension that do not coincide with each other; this order has contrary (Latin. contraries – opposite) and contradictory (Latin *ñontradictorus* – oppositeness). The linguistic contrary arisen from logical contrary, from their consciousness point of view. The linguistic oppositeness had been arisen from logical oppositeness describes the significant differences in substances and phenomenon of an objective world from the point of their minds. These differences are shown in linguistic units coinciding and cannot be coincided according to comprehensions from logical point of view.

The psychological basis of antonymy is the opposite relations in the consciousness of human being. By this, antonyms would be used together in speech process and it is accepted in this way, they cannot be separated from each other [4]. The internal nature of antonymy phenomenon in linguistics is straightly connected with life situations. The main action of the language is according to lighting the mind of human beings, logical contradictions and contradictory phenomena in life had been the basis of opposite meaningful units in linguistics. Behind the oppositeness in linguistics, the logical validity can be seen. For example, the opposite significance in cognitive, meaningful, didactic meaning of wise words is obeyed to logical validity such as, □ a full man does not understand a hungry man, a full man does not think of being hungry; □traveller knows far and near, smeller knows bitter and sweet; □searching an easiness, evading difficulty; □not staying at the end, even not being the leader; □do not be the leader, it puts the evil eye on you, do not be at the end, the word comes for you; □bad truth is better than good lie; □variation is inside of human and outside of animal; □the misfortune of a falcon is better than the fortune of a frog; □the beginning of new, the ending of old. And logical validity is its own feature of life. That is to say, that the word feature (the linguistic picture of the world) in the life of human being is based on the feature of life (truth life). Any linguistic unit in linguistics can be accepted as an element of life given by word feature.

The opposite meaningful units in linguistics beginning from separate lexemes can be met in phraseological units, paremiologisms, precedent texts. The oppositeness in linguistics cannot be searched from the mutual oppositeness of lexemes (good-bad,

large-small, white-black). The oppositeness can be searched from unseen stream of internal meaningful significance of individual lexemes, phraseological units, paremiologisms, precedent texts.

In common, defining the meaningful oppositeness among the words M. Orazov takes these kind of terms:

- As the usage of the pair of antonymic order of the words, it is necessary to define in which meaning it is, straight (nominative) or changeable (context) meaning.
- He says that it must be paid attention to the structure of the words which can be antonym [16].

Also, the conclusion of S. Kassymova: "Putting oppositely the quality-feature of phenomenon, comprehension, substance takes great place as one of the methods of cognition and evaluation in the human world view" – should be considered [17]. In order to give the opinion clearly in the consciousness of the addressee in linguistic relation by using the lexical units that mean opposite comprehension opens the way to the reader. In common, as a result of comparing any substance and phenomenon in simple life, the nature characteristic to the nature of substance and phenomenon would be opened fully.

In common, the description of life feature characteristic to own quality and cognitive nature by giving their quality comprehensions (where there is good, there would be bad, the new can be old /older/); opposite pair of any substance and phenomenon and having the quality which brings each other into naught mutually, own feature or natural phenomenon (the life consists of death, the pair of gladness and sadness); any oppositeness in linguistics consists of mutual pair, by entering in stylistic picture (the saturation of expressive-emotional picture); one of the elements of linguistic cognitive in giving conceptual unit to human consciousness; the oppositeness in the world, entering in the oppositeness of opposite meaningful units in linguistics show the complex linguo-philosophical and universal quality of cognation of human beings and opposite meaningful units.

According to the meaningful content of opposite meaningful units in linguistics by knowing the semantic feature of it, it is shown that the elements such as logical (each antonymic pair is formed to logical), psychological (opposite meaningful linguistic units are in mutual relation with the psychology of human being), cognitological (the oppositeness in linguistics is formed to opposite

phenomenon of human world cognition, the cognitive possibility of compared quality would be easier in cognition of the nature of substance and phenomenon), philosophical (the picture of life based on the picture of the opposite world in linguistics can be connected with the pair «yin» іаі «yan» in the philosophy of Konfussi or the philosophical legislation), theological (the world, the substances and phenomenon consists of mutual pair with each other) would be participated. Generally, opposite meaningful units in linguistics are not the structural part of lexical layer, they are the complex linguo-philosophical category.

ACKNOWLEDGEMENTS

We express our endless gratitude to all domestic and foreign scholars, from Humboldt, who contributed to the development of the scientific staff of our research in general and in particular article on the anthropocentric paradigm in general linguistics. As in art, there are no boundaries and in the absence of any scientific boundaries is a proof that it is for the good of mankind. Therefore, we are grateful and express our respect to scientists and their research papers that have contributed to the development of a theoretical framework and practical content of our scientific research.

REFERENCES

1. Kaliyev, G. and A. Bolganbayev, 2006. The lexicology and phraseology of modern Kazakh language. Textbook. Almaty: Dictionary, pp: 264.
2. Kaliyev, G., 2005. The definition dictionary of linguistic terms. Almaty: Dictionary, pp: 440.
3. Musin, Z., 1984. The dictionary of antonyms of Kazakh language. Almaty: Mektep, pp: 176.
4. Zhumabekova, A., 2000. The dictionary of antonyms of Kazakh language. Almaty: Sozdik, pp: 183.
5. Sagindikylu, B., 2009. Selected works. Almaty: Ushkiyan, pp: 504.
6. Rysbergen, K.K., 2010. The linguo-cognitive and ethno-cultural basis of Kazakh toponymy, PhD Thesis, Linguistic institute named after A. Baitursynlu, Almaty.
7. Schopenhauer, A., 1991. Aphorisms and maxims, Moscow, pp: 195.
8. Nietzsche, F., 1990. Essay in two volumes, Vol. 2. Moscow, pp: 320-421.
9. Averianov, A.N., 1976. The dynamics of contradiction. The Questions of Philosophy, pp: 5.

10. Miller, E.N., 1968. The questions of vocabulary and phraseology of modern Russian language. Rostov-na-Donu, pp: 208.
11. Naimanbai A.P., 2006. Antonymic-synonymic paradigms. The messenger of NSA of KR. The Philological Series, 5: 96-100.
12. Zhampeisova, Z.M., 2005. Social meanings of “white” and “black” concepts. The messenger of KazGU, the Philological Series, 8(90): 40-45.
13. Serikbayeva, U.B., 2003. The ethno-linguistic feature of the names of colours “white” and “black” in Kazakh language, PhD Thesis, Linguistic institute named after A. Baitursynlu Almaty.
14. Soviet encyclopedic dictionary, 1982. Moscow: Soviet Encyclopedia, pp: 1600.
15. Koshanova Zh, T., 2009. The concept of «Richness – poorness»: opposition and activity. – The dissertation of candidate of philological sciences.: 10.02.02. Almaty: KazNPU named after Abai, pp: 147.
16. Orazov, M., 1991. The semantics of Kazakh language. Almaty: Rauan, pp: 216.
17. Kassymova, S.K., 2009. The national-cultural basis of different component proverbs, PhD Thesis, Astana.