NEOPHRASEMICS IN THE CONTEXT OF LINGUO-COGNITIVE SYNERGETICS

N.F. Alefirenko, L.Yu. Kasyanova

1Belgorod National Research University, 2Astrakhan State University (RUSSIA)
E-mails: n-alefirenko@rambler.ru, kasyudmila@yandex.ru

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1. INTRODUCTION

Since the last third of the 20th century European languages have been a subject to the influence of such a strong "neogenic" factor that a new science – neology – emerged, and as a part of it (due to neophraseological boom of the beginning of 21st century) – phraseological neology (Mokenko V.M., 2002: 63). Phraseological neology is to identify new phrasemes and their meanings, to analyze their usage in speech, as well as to structure phraseme-generating models and create phraseological neologics principles (Walter H., Mokenko V., 2001). Phraseological innovations are diverse in their forms as well as in their meaning that results in certain difficulties in defining neophrasemes, in differentiating them from other various innovations, which traditionally create a marginal zone of phraseographical neology (among them there are transformations, occasionalisms, hapax legomena – author's individual word use, etc.). However, upon strengthening of discursive-cognitive paradigm position in the modern linguistics the distinction between core and marginal phrasemes is fading, because the origination of a new phraseme within the discourse marginal zone is as informative, as the phrasemes semiosis within the language onomasiological system.

Application of cognitive onomasiology principles and categories to phraseological neology will allow determining the regularities of formation of new knowledge representation structures, finding out cognitive factors that promote origination of new phrasemes, which become "the most important means of the world's conceptual segmentation and viewing" (Kasyanova L.Yu., 2008: 99). Using this approach we should remember that (1) neophraseologization begins with pragmatics (within each constructional unit phrasematic semiosis represents an egocentrically-oriented mechanism that has a special designation: to serve and express communicative-pragmatic intentions of communicators); and (2) the main source of new phrasemes origination is linguocreative mind, based on the knowledge and experience, encoded by the language semantic system and socially and historically attached to appropriate language signs in a long-term memory of each member of an ethno-lingual society. Therefore, linguo-cognitive synergetics principles, which in their nature correspond to the essence of the phenomenon, provide a comprehensive understanding of phrasemes origination regularities as if from the inside, from the starting point of a phraseme origination.

Phraseme-Generating Concepts: Factors of Their Occurrence

While searching for an ontological character of the concepts, which create new phrasemes, we rely on the understanding of the phrasemes communicative-pragmatic designation. Their designation is rather to express an evaluative-notional attitude towards the subjects than to nominate them (Alefirenko N.F., 2004: 70). Thus speakers choose the phrasemes in order to express adequately an evaluative-emotive meaning, projected by our verbal and cogitative intentions, in the context of the relevant discursive situation. The discourse is a kind of «a melting pot», where a concept – a cogitative configuration that creates a phraseme – is casting, and evaluative-emotive, or mode, semantics is the content of the "pot". Consequently such a concept, resulting from a discursive activity for mode semantics presentation, needs not just a nondirect notation, but an indirect one. We call such an output of discursive mind as phrasemes-generating concepts of a discursive-synergetic nature.

One of the most important categorical features of the discourse is its ability to create a new meaning that is non-additive towards the semantics of its text components. This meaning-generating ability is determined by the fact that the discourse, unlike with an actual utterance, consists of the elements of the discourses expressed previously. Complicated semantic configurations, which are in need of various means of secondary notation, originate in the underlying layers of the discourse. It is there where under the necessary conditions the contradictions between the factors, which form the discourse structure, aggravate, and it results in the first sparks of linguocreative stimulation of the indirect derivative semiosis processes.

Cognitive structures, which formed again in our consciousness and which we call the phrase-generating concepts (among them there are the true concepts, frames, images and ideas), are the primary sources of phrasemes origination. The objective of a cognitive-onomasiological research on neophraseemics is determined by a reasonable necessity to trace the process (I) from the origination of a new cognitive structure in the course of learning blanks on the cognitive map or rethinking.
and redrawing of some fragments of the current world-image (extralinguistic factors) up to (II) neophrasemes origination in a certain discursive space and its acceptance by the language system (linguo-cognitive factors themselves).

The main extralinguistic factors of new phrasemes origination include:
1) socio-political events: wars, revolutions, rebellions, «perestroika» in post-soviet period (Arhangelska A., 2002: 217) lead to moral decadence, in this context the position of criminals and influence of their morality strengthen, legal conscience acquires criminal character, crime rate increases, the styles mix, the language democratizes. Semantic neophraseologization occurs. Compare primary and secondary meanings of the neophrasemes: горячая точка (literally a flash point) – 1) ‘the place of armed conflicts’ and 2) ‘any acute conflict situation’, снесло (literally to cut a gold chain) – 1) the lines from A.S. Pushkin’s poem «Ruslan and Ludmila» and 2) speaking about ‘nouveau riche’, обешьтать косками (literally to hang with cocks) – 1) cosine – ‘guilt, a measure of «bad» affairs’ and 2) ‘to bring many indictments’;
2) urbanization (spread of argotic expressions, their penetration into common national language are usually promoted by urban population increase; professional criminality centers in such criminogenic places as railroad stations, markets, restaurants, bars); compare: кнут на бабки (literally to scam in money affair) – ‘to get money by deceit’, кнут по сопочке (literally to cast a hundred) – ‘to drink 100 grams of alcohol’, кнут тачку (literally scam a car) – ‘to leave a taxi without paying for it’, кнут фишки (literally to toss a chip) – ‘to pull a stunt’;
3) legal and criminogenic (in prisons people exchange the argotic phrasemes, unprofessional criminals learn them, and subsequently, they transfer into conversational speech); царать на пианино (literally to play the piano) – ‘to have fingerprints scanned’, крошить батон, капать батон (literally to crumb a French bread, to roll a balloon) – ‘to treat somebody aggressively’;
4) cultural and educational (mass-media, actors, politicians demonstrate «a pyramid principle», when the argotic phrasemes are initially used at the top and then they lift down to the base and occur in use of people at large): азбука болезней (literally star sickness) – ‘superiority complex’, азбука пыль (literally star dust) – a new TV-project about Bohemian life and moral,peration кислород (literally to shut off oxygen flow) – ‘to limit access to livelihoods’;

The neophrasemes of a slang origin are used as the means of expressive self-realization rather than the signs of social affiliation (мономахий-метая) (literally to give a push to a horse vehicle) – ‘to inform’, фильтровать базар (literally to filter a bazaar) – ‘to watch one’s speech, to mince words, to guard one’s words’. For example: What do you say? Watch your mouth even for a little bit! – Watch your mouth and no hoicks (Bazap. 2001. No 9). In fact, the origination of the phrasemes of this kind is linked with the need in fashionable neology, the artificially high expression of which is usually made by a language game. Compare: Клаева, я вяяю (literally I’m lolling) – the expression of admiration, amazement; пореять как старую тряпку (literally to somebody like an old hot water bag) – ‘to cause offence’; проложить пути (literally to open a path) – ‘a failed plan’. As the language tends to moronic fadades over time, slang neophrasemes are aimed to «refresh» the language. For example, such neophrasemes as ба́ки (literally to beat into tanks), еопа вертить (literally to twist an ox) and etc. emerged in order to represent the concept «deceit».

The phrasemes originated on the basis of argot, are even much more expressive. Argot-based neophrasemes is more often characterized by the use of cynical and rude euphemism, aimed to cover criminal actions by commonly used lexical units: пошаривать пером (literally to scratch with a feather) – ‘to stab’, чистая работа (literally clean/nice job) – ‘a successful theft’. The cynicism of these neophrasemes, intrinsic to a criminal world, is usually at the back of the phrasemes lexical uni ts:

The cognitive-onomasiological ground the neophrasemes may be divided into four groups. Neophrasemes of the first group emerge in order to name realia and concepts, which have not existed in the people’s life before. The second group of neophrasemes are set up to name phenomena, which have already existed but have not got a name for whatever reasons, for example, due to ideological character. The third group includes the neophrasemes, defining realia, which do not exist in a real life, but are expected and may be dreamt about providing further scientific and technical development. The
forth group consists of the neophrasemes that duplicate the words with the same meaning. They may be full synonyms with equal meaning but with different expressive-stylistic connotations.

**Cognitive-Onomasiological Stimuli of Neophraseologization**

Lingvo-pragmatical analysis of neophrasemes presupposes identification of cognitive-onomasiological schemes, which stimulate the origination of words collocations on the basis of an appropriate associative-notional motivation (Kasyanova L.Yu., 2006: 97). The basis for such schemes is represented by the concepts, underlying phraseological nomination, because it is at the level of concepts where all the processes, linked with the formation of the whole unit meaning, run (E.S. Kubryakova). Therefore, the cognitive-onomasiological analysis of neophrasemes has its subject in defining the phraseeme-generating concept and reconstructing a cognitive-onomasiological mechanism of indirect derivative nomination of a cognoscible or reconsidered object.

The information that is potentially-important from the viewpoint of communicative pragmatics and considered as the subject of sensuous experience, usually needs expressive figurative notation, which would transmit axiological attitude towards this information of the cognition actor, both personal and collective, rather than objective and impartial notation. The signs of direct nomination cannot meet this communicative-pragmatic challenge. With the help of associative mind the language consciousness searches for new symbols (Georgieva S., 2002: 117) of indirect derivative character.

Representation of the knowledge on a primary denotative situation, which needs a communicative-pragmatic adaptation, initially acquires a frame structure that can act as an independent cognitively substrate of a phraseological meaning, transform into a kind of superconcept, a idea or image. Frame is the most typical cognitive structure for phraseological semantics, because the knowledge concentrates around a certain concept, with which the core, typical and potentially-important information associates (T.A. van Dijk). In this case the neophraseme structure gains a field organization: its nucleus correlates with the concept in its genetic source, while its periphery correlates with the frame. The phraseological meaning nucleus, correlated with the concept, is an intensional meaning, and the periphery, correlated with the frame, is an implicational meaning.

Thus, the meaning nucleus of the neophraseme железный занавес (literally an iron curtain) – the mask of inapproachability is the concept «impenetrability», generally representing a secondary denotative structure «to keep (to make) a straight face, concealing a person’s thoughts and mood». The implicational meaning (phraseological meaning periphery) – deliberately conceal something through particular behavior or a straight face – is genetically linked with the primary denotation. Two stable situations are its denotive correlates: a) «to build a strong, impenetrable barrier» and b) «an external policy of a closed society». It is these denotive situations that serve as afferent associative sources of the first-order phraseological connotation: «the mask, veiling the face» that associates with a famous image of an iron mask etc. Then the second-order phraseological connotations develop on the basis of inherent associations: a) «a reserved person, who manage to conceal his or her thoughts, emotions and feelings»; b) «effective concealment». Due to special notional connections (genetic, paradigmatic, epigetic) between the specified connotations they form a complicated implicational frame-typed structure.

The concept is a sense-generating source of the phraseological semantics, and the frame is a cognitive basis of the phraseological sign interpretant. Moreover, the concept and the frame correlate as the cognitive mechanisms of the neophrasemes neologization and understanding. Due to such a cognitive status they «have to» duplicate their structure in order to achieve common understanding, necessary for a communication.

Newly formed frame-structures, which are communicatively and pragmatically relevant, usually verbalize in phraseological neologisms. The neophraseme formulated in this way is based on a proposition or a complex of propositions. The frame structure consists of the complex of units and terminals, usually arranged in two levels. The frame-structure upper levels contain conceptual analogue of an intensional character, the lower levels (terminals) – variative information, confined to a certain communicative-pragmatic situation. The units, or the slots, as obligatory components are linguistically expressed and, thus, can be interpreted in the large number of ways. Compare the slots and the terminal of the frame «to deceive». 3 slots may be distinguished within its structure: a) the source – indication of the reason for deceit, b) the event – indication of the process itself and its characteristics (the way of deceit commitment, intensity, extension) and c) the result – indication of how the deceit influenced other people and the person who is subject to the deceit. These are obligatory components of the frame «to deceive». But as a rule, in a certain communicative-pragmatic situation they appear in different forms: забить муху (literally to kill a fly) – (1) to deceive, забить муху – «to deceive (for once)», забить муху (literally to ram/beat a horse vehicle) – «to tell tall tales», завешать мухо – «to deceive»; кинуть на бабку – «to get money by deceit», агнать пузду (literally to make a snowstorm—the same as «to speak through one’s hat») – (2) to deceive; агнать по ушам (literally to drive somebody’s ear off) – «to deceive and other.

The origination of neophrasemes in the language is connected with the structuring and integral composition of a «newly born meaning» that, according to G.G. Shpet, expresses the individual consciousness rooted in a personal existence of a human being (see: Zinchenko V.P., 1998: 70). Such a connection is necessary as linguistic signs, including the neophrasemes, link the personal consciousness, within which this new meaning emerged, with the social consciousness, the culture. In should be emphasized that our mind can make this link only with the help of a «living» sign such as the neophraseme. Only neophraseme, a real living sign, is able to realize the concept and the frame correlates as the cognitive mechanisms of the neophrasemes neologization and understanding. Due to such a cognitive status they «have to» duplicate their structure in order to achieve common understanding, necessary for a communication.
Thus, neophraseme as a real living sign of our language consciousness is the means to condensate the verbalized concept multiplex notional energy. If we rephrase P.A. Florensky’s idea about the word, the neophraseme, concentrating the living concept energy, will become the lightning «that tears the sky apart from the east to the west, presenting a materialized essence»: as the philosopher said, in the neophraseme «the accumulated energies come to the balance and to the integrity» (Florensky P.A., 1990: 292). Such a balance between sensuous objective and logic aspects in the neophraseme meaning can be achieved with the help of its ability not only to create an image, but also to form a concept, penetrating into the essence of the reflected and cognoscible objects. By its external form acoustically the neophraseme evokes in a person’s mind and extensive and intuitive image of the referent. Subsequently, the neophraseme, acting as the image of the referent, does not lose the link with the first signal system sensitive forms of thought. Condensation of an internal meaning (a signified sign) develops a vision. And in their asymmetrical dualism they (acoustical image and internal meaning) represent to our mind a concept as a cognitive category, naturally combining sensuous objective and everyday conceptual aspects. Particularly due to the neophraseme’s ability to define both a gestalt and a cognitive structure depending on the communication conditions and objectives allows it being the universal means in human discursive activity, because the expressions of particular and abstractive things are not autonomous. They are two synergetic wings, providing blue-sky discursive thinking.

Thus, contrary to the units of other (not natural language) sign systems, neophraseme not only fulfills the functions of replacement or defining: neophraseme is a discursive, active substance that transforms into a thing (O. Mandelstam). Its origination is connected with sensuous experience of analyzed and generalized features, qualities and characteristics of the cognoscible reality designated fragment, and with their further being wrapped in a certain cognitive package (a concept, a gestalt or a frame). In this analytico-synthesizing activity of the language consciousness we can distinguish the features, which are the most relevant for a particular discursive situation, and that may result in the neophraseme polysemyn: расхлелиться / раскнуть раму (to mix up something) – 1) ‘to explain something, to sort out someone’s relationship’; 2) ‘to think, to reflect’; 3) ‘to boost’; папиты моган (literally stew someone’s brain) – 1) ‘to do a brainwork’; 2) ‘to give too much information, to wear somebody down’. In accordance with L.S. Vygotsky’s conception, the language consciousness, which has numerous discursive characteristics, can be called a structural supersystem of the world image. Its accommodation and assimilation mechanisms help to finish the processing of sensuous perception of reality into a cognitive-pragmatic consciousness dominant. According to A.A. Uhtomsky’s neuropsychic doctrine, when our body reflects a certain fragment of the reality, a dominant excitation focus activates and takes the control over the whole system of the body’s reactions. Dominant principle, as per A.A. Uhtomsky, serves as physiological basis not only for attention, but also for objective mind. Therefore, each cognitive structure (a cultural concept, a vision or an idea) is the result of a dominant a person experienced once, and its aim is to distinguish important, currently relevant things and to inhibit secondary or even indifferent things. The dominants of that kind, standing between the ethnocultural consciousness and the world, project specific features of neophrasemes internal forms even in closely allied languages; these features, in their turn, determine the originality of the neophrasemes composition. A new image develops through the meanings accession (blending or combinatorics) around a presuppositional characteristic, which is more often objectified by a metaphor. It is it that is the neophraseme cognitive basis. Compare: обложка пробежал (literally oblomot has passed by) – (speaking about failure, using the contamination of the words oblom (a failure) and бегемот (a hippo) ‘unfulfilled plans’, парикмахер Комоевского (literally Kotovsky’s hairdresser) – humor, speaking about something non-existent’ (the presuppositional characteristic: Kotovsky, a Civil war hero, was bald).

Thus, the neophraseme initial cognitive substrate is a universal (representational) objective code (UOC). It is the neophraseme meaning structure objective framework, on the basis of which the neophraseme internal form emerges (more details: Alefirenko N.F., 2004: 75). UOC is a mediate scheme between the neophraseme and the subject of indirect derivative nomination; the objective framework is an amodal (impartial) image of some already occurred or a future objective action, a core element of a thought. In the course of discursive activity UOC and the objective framework transform into the neophraseme «living» internal form that gives rise to a significative (notional) nucleus and the new phraseme’s meaning connotations. Subsequently, in the motion (development) of the meaning some new basic components of the neophraseme semantic structure form: UOC – the scheme, localized in internal language; the objective framework includes the amodal image of the action, a motor program, a virtual reality. The objective framework gets a certain discursive meaning through the neophraseme. The internal form, based on UOC and the objective framework, fill the neophraseme semantics with energy and personal drive to cognition, thus, providing a verbalized meaning with a «living» motion. Actually, UOC and the objective framework to a certain extent serve as the earth (objective) gravity, as a mooring that fix the neophraseme with its denotation, without which the meaning becomes as elusive as the Firebird. At the same time, they act as the springboard for further conceptualization (semantic development). Having cognized the essence of the nominated object through the phraseeme-generation process, the consciousness matches a phraseological meaning with the relevant objective meaning, because particularly predicates form and distinguish significative meanings (N.D. Arutyunova, Yu.S. Stepanov). Using the springboard metaphor, G.G. Shpet writes: «Having pushed off from the springboard, the thought should not only overcome substantial resistance but also should use it as a supporting medium» (Shpet G.G., 1994: 397). It is the springboard of our emotional experience that actually gives rise to different neophraseme connotative meanings.

2. CONCLUSION

Since the neophrasemes generation is reasoned by the need in the signs of indirect derivative nomination, their formation, along with external factors, is under domination of the immanent laws of development, renewal, intrasystem transformation and language perfection, and among them there are main ones.

1. Generating function of synergetic opportunities ша the language system: (a) the actualization of the processes of dissipative structures self-formation, nonlinearity and instability of complicated dynamic systems evolution, (b) the application of bifurcations: bifurcation (bifurkatsiya, literally a splitting) – ‘to cut a bumptious person down to size’. Unlike traditional paradigms, the bifurcation of bifurcations is not as an accomplished fact, but as an obloym, in other words, it concentrates not on the neophraseme existence, but on its dynamics.
2. «Linguistic economy law», when in the context of cognitive-discursive activity the speakers create the expressive figurative units, which can efficiently replace the whole texts and laconically deliver eventive semantics. Compare: черна бедност (literally a poverty line) – the standard of living that presupposes consumption of material values at the minimum level; включить печеный станок (literally to turn on printing presses) – to mint money, not provided with the commodity production'.

3. The application of the law of the unity and struggle of opposites within the language. On the one hand, the tendency towards generalization and syncretism (indivisibility) is a rudiment of mythological consciousness. It allows the neophraseme to represent a denotative situation as the gestalt with all its characteristics and functions, including its nomination. On the other hand, there is the tendency towards the semiosis of the signs of indirect derivative nomination in order to express personal, discourse-determined meanings: дурное пьяное ежика (literally siller than a drunk hedgehog) - 'a very silly person', арматурой (literally to rattle reinforcing steel) - 'to be very skinny' (кожа да кости (literally skin and bones)).

4. The need of new emotional and expressive nominations for the phenomena of objective reality which already exist (see: Senko E.V., 2000: 24): стоять на страже (to be on the watch) – to guard, to watch over, to stay on alert, поймать кайф (literally to catch kaiф) – 'to enjoy'.

Thus, the neophrasemes are units of indirect derivative nomination of complicated semantic. Due to their derivative character they implicitly keep the links and relations between the language consciousness conceptual topics and the world image. Each neophraseme part is backed by a certain concept, so its phraseme originating structure allows to establish the connections between the frame conceptual units and to define their informative relevance. In our opinion, it determines heuristic potential of the phraseme-originating components in the linguistic reconstruction of the cognitive-synergetic mechanisms of neophraseme semiosis. The study of it is aimed at approaching to the still inconceivable mystery concerning the reflection of a renovated world's image dynamics in our consciousness through the identification of the correlations between «living» conceptual structures and semantic organization of new phrasemes.

NOTES
1. The work was carried out in the frameworks of realization of government order No. 241 of BelSU for the year 2015.
2. Neophrasemes differ from neologisms both in stylistic connotation and field of use. While lexical neologisms usually, with rare exceptions (клюшковать (to clone), дылор, (a dealer), инкатурация (an inauguration), кикбоксинг (kick-boxing)), are interstylistic, neophrasemes first of all refer to conversational (вешать папу на уши (literally put spaghetti on someone’s ears) – to mislead) and newspaper-publicistic styles (отмывать грязные деньги (literally to launder dirty money) – to disguise illegal source of money through banking manipulations). As for stylistic connotation the most of neologisms are stylistically neutral (with exception of such neologisms as коммунятица (scornful name for a member of a Communist party), паразит (member of financial pyramid), политмуховка (political clubbing set); neophrasemes mostly have decreased connotation.
3. Коски is a polysemantic word in Russian. One of its meanings in jargon is “mistake, failure, misfortune”.
4. Тенера – in Russian jargon also “written complaint, petitfogery, denunciation”
5. Базар – “chat” (in jargon).
6. Обломого is a combination of two Russian words облом (a wienie) and a flamingo
7. Баки – in Russian jargon also “watches”, вкопывать ваки – to deceive, mislead.
9. Пепо – a knife.
10. Ботать – originally has lots of meanings, among them “to ring, to move up and down, to toss and turn, to knock”
11. Стремка (jargon) meeting.
12. Originates from the railroad switch - a mechanical installation enabling railway trains to be guided from one track to another.
13. The same as “to have a bat in a belfry”.
14. The Russian language abounds with suffixes that add no meaning, but changes the register of the word.
15. Verbs can differ in aspect (perfective/imperfective) and presence/absence of prefixes. Муся is a jargonism.
16. Рамсы – name of a gamble. Another meaning is “information” in Russian criminals’ argot.
17. Позить кайф – to get high.

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