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ՌՈՒՍԱԳԻՏՈՒԹՅԱՆ ԱՐԴԻ ՀԻՄՆԱԽՆԴԻՐՆԵՐԸ

Գիտամեթոդական հանդես

ПРОБЛЕМЫ СОВРЕМЕННОЙ РУСИСТИКИ

Научно-методический журнал

MAIN ISSUES IN MODERN RUSSIAN STUDIES

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համալսարանի մասնաճյուղ

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«ՈՌԻՍԱԳԻՏՈՒԹՅԱՆ ԱՐԴԻ ՀԻՄՆԱԽՆԻՐՆԵՐԸ» գիտամեթոդական հան-
դեսի առաքելությունը ՀՀ-ում ռուսագիտության՝ որպես լեզվաբանության ճյուղի
մասսայականացումն է, ռուսաց լեզվի ուսումնասիրման նկատմամբ հետաքրքրու-
թյուն առաջացնելը, օտարերկրյա հետազոտողների ուշադրությունը հայ գիտնա-
կանների մշակումներին հրավիրելը, դրանով իսկ հայ ռուսագիտության մասսա-
յականացումն է, համատեղ ծրագրերի, դրամաշնորհների մշակման հնարավորու-
թյան ընձեռումը, մագիստրոսների ներգրավումը հետազոտական աշխատանքներին:


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АКТУАЛИЗАЦИЯ КОНЦЕПТА «ЗНАНИЕ» В АНГЛИЙСКИХ И АРМЯНСКИХ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦАХ

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АННОТАЦИЯ

Целью данной статьи является изучение фразеологизмов, выражающих концепт «знание» в английском и армянском языках. Анализируя приведенные примеры, в исследовании

раскрываются лингвокультурологические особенности двух языков, подчеркиваются сходства и различия национально-го менталитета носителей этих языков, основанные на их знаниях и опыте.

Ключевые слова: концепт, национальный менталитет, лингвокультурология, фразеологическая единица.

The development of humanitarian knowledge has put forward a dilemma to work out a new term that would adequately indicate the content of a linguistic sign, which would remove the functional limitations of traditional sense and meaning and which would organically merge logical-psychological and linguistic categories.

Linguocultural *concept* as a subject of study of linguoculture appears to the researchers as cultural, mental and linguistic education. Linguocultural concept is a mental unit aimed at a comprehensive study of language, consciousness and culture. Linguocultural concept differs from other units in its mental nature. Mentality is perceived as a guided collection of images and perceptions. Many scholars agree that the mentality is easier to describe than to define. Mentality of deeper thinking, standards of behavior represents the internal willingness of a person to act in a certain way. Linguocultural concept differs from other mental units by the presence of the value component. Value is always in the center of the concept.

«A linguocultural concept consists of distinct evaluative, figurative and conceptual components. The notional component of the concept is stored in the verbal form. The figurative component is non-verbal and can be described or interpreted» [6: 236]. «Language is one of the means to access the people's mind, their conceptual realm, the content and structure of concepts as units of thinking» [6: 241].

According to the Russian scientist Yu. Stepanov «a concept can be understood as bunch of culture in the consciousness of people; it is something in the form of which the culture enters the mental world. And, moreover, people through the concept enter the culture and affect it. Concepts are

not only contemplated, they are experienced. They are the subject of emotions, likes and dislikes, and sometimes collisions» [7].

So, language is a component of culture and its tool is the reality of our spirit, a cultural face; it expresses bared specific lines of national mentality.

The article is aimed at studying the ways of manifestation of the concept «**knowledge**» in English and «**գիտելիք**» in Armenian phraseological units and revealing the similarities and differences of both linguocultures. For this purpose the semantic meanings of the *lexemes* «**knowledge**» in English and «**գիտելիք**» in Armenian have been analyzed.

According to *Merriam-Webster Dictionary* the *lexeme* «**knowledge**» has the following meanings:

1. *the fact or condition of knowing something with familiarity gained through experience or association*
2. *acquaintance with or understanding of a science, art, or technique*
3. *the fact or condition of being aware of something*
4. *the range of one's information or understanding*
5. *the circumstance or condition of apprehending truth or fact through reasoning*
6. *the fact or condition of having information or of being learned*
7. *the sum of what is known: the body of truth, information, and principles acquired by humankind* [3].

According to «*Արդի հայերենի բացատրական բառարան*» by E. Aghayan the *lexeme* «**գիտելիք**» has the following meanings:

1. *մարդու՝ որևէ բնագավառի վերաբերյալ իմացածների, գիտեցածների ամբողջությունը*
2. *այն՝ ինչ որ պետք է անհրաժեշտ է իմանալ, ծանոթություն, տեղեկություն, տեղեկատվություն* [9: 240].

Having analyzed the definitions of the lexeme «knowledge» in English and «գիտելիք» in Armenian, it can be concluded that their core meanings are essentially the same, referring to information and experience gained through survey. However, English includes additional meaning such as «*circumstance or condition of perceiving the truth by reasoning*» which is not found in Armenian. Thus, in English knowledge is not only received information but a state in which a person grasps the truth or facts by using logical thinking to comprehend and make sense rather than just passively receiving it.

In order to clear up the space of the concept «*knowledge*» in English and «*գիտելիք*» in Armenian it is necessary to refer to the synonymic sets in both languages. Thus, according to Webster's Dictionary of Synonyms the noun «*knowledge*» belongs to the following synonymic set: *lore, science, wisdom* [3]. According to The Dictionary of Synonyms of the Armenian Language by A. Sukiasyan, the noun «*գիտելիք*» belongs to the following synonymic set: *տեղեկություն, ծանոթություն, գաղափար, գիտություն, մտկայություն* [13: 145].

The synonymic sets of both languages differ. Hence, in Armenian, the synonyms of the word «*գիտելիք*» mainly convey the meaning of «*information*», whereas in English, the synonyms of the word «*knowledge*» have a wider range, encompassing not just «*information*» but also «*wisdom*». This distinction means that in English, possessing knowledge implies not only being informed but also being intelligent and wise.

Our next step is to classify the phraseological units manifested by the lexeme «*knowledge*» in English and «*գիտելիք*» in Armenian into semantic groups.

Having analyzed a wide stock of phraseological units carrying out the concept «*knowledge*» in English and in Armenian we have classified them into semantic groups. Thus, in English there are **6** semantic groups, in Armenian **5** semantic groups, correspondingly.

1. **Desire for Knowledge**
2. **Knowledge is Timeless**
3. **Knowledge is Measured**
4. **Presence/ Absence of Knowledge**
5. **Knowledge is a Result of Experience**
6. **Knowledge is Means of Transfer**

As the surveys show in the Armenian culture, the concept «գիտելիք» is not manifested only in the semantic group «**Knowledge is Timeless**». This difference in expression of this concept can be ascribed to the distinct national perceptions of the two languages. English speakers believe that it's never too late to acquire knowledge, Armenians have a more restricted perspective regarding the timeframe for acquiring knowledge.

1. The semantic group expressing the meaning of «**Desire for Knowledge**» is evident in both English and Armenian languages, indicating the intrinsic value of knowledge and wisdom in both cultures. The phenomenon of curiosity, which stems from this desire for knowledge, is highly regarded in both English and Armenian societies. These phraseological units generally convey the idea that one must exert effort to acquire and possess knowledge if he/she desires it.

In English:

- **If you want knowledge you must toil for it**
- **No pains, no gains**
- **There is no royal road to learning**
- **Investment in knowledge pays the best interest**

In Armenian:

- **Գլխին զոռ տալ**

2. The semantic group «**Knowledge is Timeless**» is exclusive to the English language. The English units of this semantic group are classified

based on the timing of knowledge acquisition, highlighting the significance of acquiring knowledge in youth or childhood and throughout life. The phraseological units in this group emphasize the effectiveness of continuous learning throughout life.

In English:

- **As long as you live you must learn how to live**
- **Learn something new every day**
- **Live and learn**
- **Live and learn; die and forget all**
- **Never too old (late) to learn**

3. The semantic group expressing **Knowledge is Measured** is reflected both in the English and Armenian linguocultures, but the «ways» of measuring differ. So, both in English and Armenian knowledge is compared with one's property *purse, treasure, silver, gold* is used in English, *կրպակ, գրոշ* that means something to be worthless, cheap («չնշին արժեք, շատ էժան գին») [12: 478] in Armenian correspondingly. Knowledge is something that must be invested in in order to have profit in future.

In English:

- **If a man empties his purse into his head, no one can take it from him**
- **Knowledge cannot be stolen from us, it cannot be bought or sold**
- **Silver and gold tarnish away, but a good education will never die**
- **Knowledge is better than riches**
- **Knowledge is the treasure of mind**
- **Better the empty purse than an empty head**
- **Concealed knowledge is buried treasure**

In Armenian:

- Երկու գրոշի խելք չունենալ
- Կոպեկի խելք չունենալ/չունի
- Գլխում մի կոպեկի խելք չկա

In the Armenian linguoculture there is a phraseological unit with the component «Դավիթ». It is known that «Դավիթ» is the main character of an Armenian epic «*Sasuntsi Davit*». Davit is characterized as a person having supernatural power, but at the same time being a very naive person. As he believes Msra Meliq and falls into the trap [2]. This fact leads us to the assumption that in spite of being unearthly strong he was not witty enough. So, the phraseological units carrying the component «Դավիթ» accompanied by the word «clever» has some shade of ironic colouring. Besides, from the stylistic point of view «Խելացի Դավիթ» is a vivid example of *oxymoron*.

It should be noted that the Armenian associative field as to the measurement of knowledge is very rich. To asses knowledge such symbols as *ծով* (*sea*), *սատանա* (*devil*), *տերտեր* (*pastor*), *Սաղմոն* (*Sagmos*) are displayed.

In Armenian:

- Խելքի ծով
- Սատանա խաբող
- Սատանի խելք

In Armenian there are phraseological units composed with the word «սատանա». According to H. Acharyan Etymological Dictionary the word is borrowed from a Hebrew word «*satan*» which has the meaning of opponent or evil spirit («*հակառակ, դիմակաց, չար ոգի, դև*») [10: 179]. The association of a devil (*սատանա*) as an embodiment of nimble knowledge is fully revealed in S. Malkhasyants's Explanatory Dictionary, that is «*սատանա*» (devil) metaphorically means nimble and inventive («*ճարպիկ, հնա-*

բազման, աչքաբաց») [12: 188]. Namely, for being inventive a person needs knowledge and wit.

According to S. Malkhasyants «*տեղրտեղր*» is someone highly educated and possessor of good knowledge («*շատ ուղյալ է*») [12: 410]. So, in the Armenian culture «*տեղրտեղր*» symbolizes an educated person.

• **Տերտերի չափ բան գիտենալ**

According to S. Malkhasyants «*Սաղմոս*» is one of the books of *Old Testament* («*Հին կտակարանի գրքերից մեկը*»). As S. Malkhasyants states 73 chapters of the book were written by King and Prophet Davit and the other ones were written by Movses, Asap and others [12: 178]. It is known that the Armenian people give much significance to their religion and it is appreciated to know the Saghmos by heart. Thus, to be well aware of something is equal to know Saghmos.

• **Սաղմոսի պես գիտենալ**

In the Armenian linguoculture there are phraseological units denoting the concept «*knowledge*» with the component «*ծիտ*». According to H. Acharyan «*ծիտ*» is a very small bird «*նննդուկ*» [10: 458]. Assuming that being a small bird it has a small brain, it may have a negligible knowledge, wit or elementary understanding. So, ascribing this meaning to a human being, the whole phraseological unit acquires the meaning of «*little knowledge or elementary understanding*».

• **Ծտի խելք**

In the Armenian linguoculture «*lack of knowledge*» is compared with something unripe («*խակ*»). According to S. Malkhasyants this word has the meaning of «*immature*» that is «*շիսսսսսձ, տհաս*» [12: 230]. Namely, the concept «*knowledge*» being accompanied with the word «*խակ*» has the meaning of incompleteness of knowledge or inexperience.

• **Խելքը խակ**

In Armenian there are phraseological units implying the concept «*knowledge*» expressed by the word «*խնջան*». As H. Acharyan testifies the lexeme «*խնջան*» is borrowed from a Georgian word *ხნჯანო*, which had the generalized meaning of «*tie*» («*կապ*») [10: 394]. The borrowed word in Armenian kept the original meaning while acquiring a new meaning, which is «a tie of pants» «*վարտիքի կապ*» [10: 394], which was used in their daily life. In the Armenian language there is an idiom with a different component that is «*վարտիք*», which according to H. Acharyan means «*pants*», namely the word «*խնջան*» is part of «*վարտիք*». These units have the same meaning.

- **Խնջանը կապել չգիտե**
- **Վարտիք կապել չգիտենալ**

4. The semantic group **Presence/ Absence of Knowledge** is manifested both in English and Armenian linguocultures. Absence of knowledge comes from ignorance. Both in English and Armenian absence or presence is associated with presence or absence of such parts of human body as *head* (*գլուխ*) and *ear* (*ականջ*).

In English:

- **Nothing between ears**

In Armenian:

- **Գլուխ չունեցող**
- **Գլուխը դատարկ**
- **Էշի ականջում քնած**

In the Armenian linguoculture a phraseological unit implying the concept of «absence of knowledge» is associated with an empty pot (*կարաս*).

- **Դատարկ կարաս**

In Armenian there are phraseological units carrying a component *դրամ* (*pumpkin*). It is typical of the Armenian culture to name a person with this word, just because the person is not clever or does not have the ability to understand or is not capable of studying. As H. Acharyan states the word «*դրամ*» means «*dundama*» in Sanskrit [10: 644], which has the meaning of drum «*դարմակ*». The drum produces a blunt sound. When hitting the pumpkin with something tough it produces a sound as if there is nothing inside. It seems to be empty. Similarly, if a person does not have knowledge the Armenians consider the latter to be witless, namely, presume his/her head to be empty.

- **Գլուխը դրամ**
- **Դրամ գլուխ**

In the Armenian linguoculture there are some phraseological units denoting the concept «*absence of knowledge*» with the lexeme «*դարման*». According to S. Malkhasyants's dictionary it is a polysemantic word. One of the means food intended especially for animals («*խոշոր ընտանի անասունների կեր*») [12: 498]. So, «*դարման*» is associated with something useless, and phraseological units having the component «*դարման*» carry out the meaning «*little knowledge or absence of knowledge*».

- **Գլուխը դարմանով լիքը**
- **Գլուխը դարմանով լցնել**

In Armenian there are phraseological units denoting the concept "knowledge" having the component «*Վերնաստուն*». It is well known that «*Վերնաստուն*» was the first Armenian literary study club of the prominent Armenian writers Ghazaros Aghayan, Hovhannes Tumanyan, Avetiq Isahakyan, Levon Shant, Derenik Demirchyan, Nikol Aghbalyan of the early 20th century in Tiflis, Georgia [5]. The «*great heads*» of the Armenian nation are the carriers of knowledge. Thus, the meaning of the following phraseological units is quite evident.

- Վերնատունը դատարկ/տախտակ լինել
- Վերնատունը մարդ չլինել

In the Armenian linguoculture idioms with the component «*բոյն*» have their unique place. According to H. Acharyan this word derives from Sanskrit «*bhu*» which had the meaning of «*being*» or «*inhabiting*» that is «*լինել, բնակվել*» [10: 469]. In Armenian the word «*բոյն*» means «*a nest or a place where birds or beasts inhabit*» that is «*թռչունի բոյն*» [10: 468], the phraseological unit **Խելքի բոյն** acquires the meaning of «*presence of knowledge*».

5. The semantic group of **Knowledge is a Result of Experience** is manifested in both linguocultures. For both linguocultures knowledge and experience look mutually similar. Acquisition of knowledge comes through experience and practice.

In English:

- **Practice is the best master**
- **Practice makes perfect**

In Armenian:

- **Աշխարհ/ք/ տեսած**
- **Գարոց անցնել/կյանքի և այլն**

It should be noted that some phraseological units membering this semantic group have the components with the names of animals. In particular, in Armenian there can be found a phraseological unit with the animal name «*սողկա*» (*fox*) while in English the association of animals with an experienced person is richer, here can be mentioned the components «*dog*», «*horse*» and «*fox*».

In English:

- **An old dog will learn no new tricks**

- **You can't teach an old horse new tricks**
- **Old foxes want no tutors**

In Armenian:

- **Ծեր աղվես**

6. The semantic group **Knowledge as Means of Transfer** is reflected in both languages. Both in English and Armenian, the concept «*knowledge*» is directly associated and related to the concept «*teaching*», that is transferring possessed knowledge to others.

In English:

- **If you have knowledge, you should let others light their candles by it**
- **Tell not all you know, and tell only what you know right well**
- **Teaching others teaches yourself**

In Armenian:

- **Խելքին նստեցնել**

Conclusion: Based on the analysis of the linguistic material, the following peculiarities of the perception of the concept «*Knowledge*» can be singled out:

- Having analyzed the definitions of the lexeme «*knowledge*» in English and «*գիտելիք*» in Armenian, it can be concluded that their core meanings are essentially the same, referring to information and experience gained through survey. However, English includes additional meaning such as «*circumstance or condition of perceiving the truth by reasoning*» which is not found in Armenian. So, an Englishman is cautious while acquiring information uses critical thinking and rationality in trusting the facts.

- The synonymic sets of both languages differ. Thus, the synonyms of the word «գիտելիք» in Armenian mainly expresses the meaning of «*information*», but the English language has a broader synonymic implication, that is implying not only the meaning of «*information*» but also «*wisdom*». Therefore, in English to have knowledge doesn't mean only to be informed, but also to be clever and wise.
- Having analyzed a wide stock of phraseological units carrying out the concept «*knowledge*» in English and «գիտելիք» in Armenian we have classified them into some semantic groups. These are **Desire for Knowledge, Knowledge is Timeless, Presence/Absence of Knowledge, Knowledge is a Result of Experience, Knowledge is Means of Transfer**. Thus, in English there are **6** semantic groups, in Armenian **5** semantic groups, correspondingly, In the Armenian linguoculture the concept «գիտելիք» is not manifested only in the semantic group «**Knowledge is Timeless**». The English people think that it is never late to acquire knowledge. No matter a person's age, one can always get new skills and have personal growth.
- The Armenian language offers a richer array of symbols to represent the measurement of knowledge. Symbols such as *ծով* (*sea*), *սատանիս* (*devil*), *սեպուհի* (*pastor*), *Սաղմոս* (*Sagmos*) are used to assess knowledge. A stylistic oxymoron *Խելացի Դավիթ* is membering this semantic group, too.
- Both Armenian and English linguocultures express the concept «*knowledge*» using the components with parts of body such as *head, ear* and names of animals such as *dog, fox, bird*.
- The Armenian phraseological units expressing the concept «*knowledge*» comprise the elements of the lifestyle of people.

Among them are *վարտիք*, *խնջան*, *կարաս*, *դարման*, *դրում*. The English phraseological units are more general.

Any language is a component of culture and its tool is the reality of our spirit, a cultural face. It expresses bared specific lines of national mentality. These lines may coincide and diverse in different linguocultures, and phraseological units are best highlighters of this phenomenon.

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«ԳԻՏԵԼԻՔ» ՀԱՄԿԱՑՈՒՅԹԻ ԱՌԿԱՅԱՑՈՒՄԸ ԱՆԳԼԵՐԵՆ ԵՎ ՀԱՅԵՐԵՆ ԴԱՐՁՎԱԾԱՅԻՆ ՄԻԱՎՈՐՆԵՐՈՒՄ

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ԱՄՓՈՓՈՒՄ

Սույն աշխատանքի նպատակն է ուսումնասիրել «գիտելիք» հասկացույթ արտահայտող դարձվածային միավորները անգլերենում և հայերենում: Ընտրված օրինակների վերլուծությունը բացահայտում է երկու լեզուների լեզվական և մշակութային առանձնահատկությունները ընդգծելով տվյալ լեզվակիրների ազգային մտածելակերպի նմանություններն ու տարբերությունները՝ հիմնված նրանց գիտելիքների և աշխարհի մասին ունեցած փորձի վրա:

Բանալի բառեր՝ հասկացույթ, ազգային մտածելակերպ,
լեզվամշակույթ, դարձվածային միավոր:

**ACTUALIZATION OF CONCEPT «KNOWLEDGE»
IN ENGLISH AND «ԳԻՏԵԼԻՔ» IN ARMENIAN
PHRASEOLOGICAL UNITS**

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ABSTRACT

The article aims to study the phraseological units expressing the concept «knowledge» in English and «գիտելիք» in Armenian. Through the analysis of selected examples, the study reveals the

linguistic and cultural peculiarities of both languages, highlighting the similarities and differences in the national mentality of their speakers based on their knowledge and experience of the world.

Keywords: concept, national mentality, linguoculture, phraseological unit.

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