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**ANTONYMS AND CONVERSIVES IN THE RUSSIAN LANGUAGE:
LINGUOCOGNITIVE ASPECT**

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INTRODUCTION

Antonymy as a linguistic universal consists in the functioning of words with opposite semantics in languages; it is recognized that antonymy, or "oppositeness in meaning", and conversion are important categories of semantic relations.

In Russian linguistics, the problem of antonymy began to be actively studied in the 50s of the last century. A significant number of works have been devoted to antonymy, revealing various aspects of understanding the boundaries of antonymy. The fundamental characteristics of antonymy were studied by such researchers as L.A. Vvedenskaya, N.P. Kolesnikov, L.A. Novikov, M.R. Lvov, E.N. Miller, N.M. Shansky, V.N. Klyueva, and others. The typology of antonyms is presented in the works of L.A. Novikov, Yu.D. Apresyan, O.S. Akhmanova, E.N. Miller, M.R. Lvov, and others. The works of some scientists working in other fields of science (philosophy, sociology, psychology) who made a major contribution to the study of opposite relations (Aristotle, G. Hegel, etc.) also turned out to be important for our study.

L.A. Novikov, Yu.D. Apresyan, A.M. Gilburd, O.G. Ilyinskaya, and others wrote about conversives and the essence of conversion in close connection with antonymy.

At present, there is a need to study antonymy and conversion based on the linguocognitive approach.

The relevance of the research topic. Antonyms are an integral part of the vocabulary system; they are important in communication and mastering linguistic competencies. In any language, the basis of various stylistic devices and linguistic phrases is the use of antonyms, which create unlimited possibilities for expressing specific national phrases. The role of antonyms in the lexical structure of the language has long been recognized by linguists, but even now there is no single standard for defining antonyms in the Russian language, linguists have different attitudes toward the concept of the boundaries of antonymy and the structure of antonyms.

Conversives are similar to antonyms in that they include opposing semes, that is, they mutually determine each other, but conversives express the ideas of "reverseness" in a different way. Conversives have relatively recently attracted the attention of linguists. V.I. Kabysh notes: "Conversives became the subject of detailed scientific analysis in the 50-70s of the 20th century with the appearance of works by Z. Harris, M. Masterman, Zholkovsky, Melchuk, Lyons" [Kabysh 2011: 23]. In the following decades, it was shown that conversives can belong to any part of speech (verbs, nouns, adjectives, adverbs, prepositions) and have different semantic types (for example, presence and absence, acquisition, etc.). However, research is hampered by the fact that at the moment, there is only one dictionary of conversives in Russia: "Concise Dictionary of Russian Conversives" [Gilburd 2002].

In general, antonymy can be considered to be one of the sources of conversion. Therefore, conversion mechanisms can be used to form binary concepts that are in opposite relations. In the process of language teaching, antonyms are one of the key parts of lexicology, which necessitates the expansion and deepening of scientific ideas about antonymy.

With the development of language, antonyms also actively change and develop. In recent decades, the dictionaries aimed at recording and grouping antonyms have been published, for example, The "Dictionary of Russian Antonyms" [Lvov 1984], The "Dictionary of Russian Antonyms" [Vvedenskaya 1995], The "Dictionary of Paronyms and Antonyms" [Kolesnikov 1995], The "Dictionary of Synonyms and Antonyms of the Modern Russian Language" [Gavrilova 2014], and so on. The presence of a codification base allows to analyze antonyms from different points of view. However, there is still no special research on antonyms representing the most important Russian language concepts (especially, in the context of the Russian language as a foreign language (hereinafter — RFL)), which is a significant gap in modern linguistics, since the concept is recognized as the main means of expressing the mentality of the people. According to Yu.S. Stepanov, the concept is "the main cell of culture in the mental

world of humans" [Stepanov 2001: 43].

V.V. Kolesov in the "Dictionary of Russian Mentality" (hereinafter DRM) points out that "mental differences and similarities of cultures" are reflected through the analytical description of concepts [DRM 2014, vol. 1: 2]. Prof. V.V. Kolesov believes that language is "the keeper of concepts, the substantive forms of which preserve mentality in time and space" [Kolesov 2004: 72]. The concepts that underlie the language shape meaning and influence the Russian mentality. One of the most important works of V.V. Kolesov is undoubtedly the "Dictionary of Russian Mentality" created in collaboration with D.V. Kolesova and A.A. Kharitonov. The authors describe their dictionary as a "synthetic historical-semantic" [DRM 2014, vol. 2: 4]. The structure of the dictionary entry of the DRM shows a synthesizing approach that helps to find data that best reflects the meaning of the conceptum [Donina 2021: 392]. A conceptum is a term introduced into science by V.V. Kolesov, meaning a seed of original meaning, from which the substantive forms of a concept grow (image–notion–symbol) [Kolesov 1999: 81]. This dictionary serves as the main research material for this dissertation, since it objectively recreates the national characteristics of the Russian material, spiritual, and cultural environment based on the statements of authoritative writers, philosophers, and public figures.

In this dissertation research, the description of antonyms and conversives is carried out in the aspects of conceptology and lexicology. To reveal these aspects, empirical material is used that can show important ideas about the semantic content of concepts and the nature of the use of antonyms expressing them in speech, which is necessary for the scientific description of antonymy and conversion, for the practical mastery of the Russian language and for understanding Russian culture by Russian and foreign students.

All of the above determines the relevance of the topic of this research.

The aim of the study: to identify the essential characteristics of the phenomena of antonymy and conversion based on the description of the oppositional relations between words representing the most important Russian

concepts; to synthesize the linguocognitive and lexical-semantic approaches to the study of antonymy and conversion.

In accordance with the set goal, the following **tasks** are put forward:

1. to identify the features of antonymy and conversion as part of systemic relations in vocabulary;

2. to study the linguocognitive aspects of the analysis of antonymic relations;

3. to select from the DRM all pairs of concepts between whose representatives there are relations of antonymy and conversion;

4. to describe and systematize antonyms and conversives representing concepts in the Russian language;

5. to analyze the frequency of use of pairs of antonyms and conversives representing concepts;

6. to determine the criteria for classifying antonyms as part of the nuclear zone of the antonymic system of the Russian language, to compile a list of units included in it;

7. to identify the relationship between the type of concept and the ability to express oppositional relations;

8. to establish the nature of the differences in the semantic constants of opposed concepts represented by antonyms and represented by conversives;

9. to determine the degree of constancy or variability of frequent antonymic concepts by comparing their constants constructed on the basis of the DRM and on the basis of the texts of the Russian National Corpus (hereinafter — RNC) of the last 10 years;

10. to study problems in the use of antonyms by Russian schoolchildren, to identify difficulties in understanding and using antonyms of the Russian language by foreign students based on the analysis of the results of their survey; to evaluate the possibilities of using the method of conceptual analysis to study antonymy.

The subject of the research is the cognitive and semantic aspects of the relations of antonymy and conversion.

The object of the study is antonyms and conversives recorded in the

dictionaries of antonyms, the "Concise Dictionary of Russian Conversives" and the DRM.

The hypothesis of the research is based on the assumption of the existence of the following regularities:

— oppositional relations are more common among substantive concepts than among mental and constructive concepts;

— oppositions are expressed in different parts of the semantic constants of concepts represented by antonyms proper, antonyms-conversives, and proper conversives, which determines the differences between these classes of words in the linguocognitive aspect.

Research methods and techniques: the methods of continuous and targeted sampling of language material, the method of conceptual analysis, the method of component analysis, the method of distributional analysis, the descriptive method, the method of comparative-contrastive analysis, general empirical methods (observation, comparison, classification, analysis, synthesis), the corpus approach, the questionnaire method, methods of mathematical statistics (analysis of distribution function, the method of descriptive statistics).

The theoretical and methodological basis of the dissertation research is:

— works devoted to the lexical and semantic characteristics of words in antonymic and conversives relations: Yu.D. Apresyan 1995, O.S. Akhmanova 2004, L.A. Vvedenskaya 2002, N.S. Vovchenko 2018, R.S. Ilyasova 2019, V.I. Kabysh 2011, V.N. Klyueva 1956, V.N. Komissarov 1957, N.A. Lavrova 2017, O.N. Likhacheva 2006, E.N. Miller 1990, V.A. Mikhailov 1987, L.A. Novikov 1973, 1982, 2001, 2007, N.V. Solovieva 2019, N.S. Trubetskoy 2000, N.M. Shansky 1972, and others.

— works on cognitive linguistics: foremost, V.V. Kolesov 1999, 2000, 2002, 2004, 2012, 2013, 2017, 2018, 2019, 2021; V.V. Kolesov, M.Vl. Pimenova 2012, 2017; as well as T.V. Bulygina 1968, E.I. Gureeva 2007, V.Z. Demyankov 2001, O.A. Dmitriev 2019, L.N. Donina 2021, 2022, V.A. Efremov 2009, A.A. Zalevskaya 2001, A.M. Kamchatnov 2017, V.V. Krasnykh 2003,

V.B. Kryachko 2016, D.S. Likhachev 1993, A.F. Losev 1993, V.F. Novodranova 2009, M.Vas. Pimenova 2007, M.Vl. Pimenova 2013, Z.D. Popova, I.A. Sternin 2005, 2007, Yu.S. Stepanov 2001, 2009, R.M. Frumkina 1999, L.O. Cherneyko 1997, and others.

— works in the field of RFL: N.G. Baryshnikova, T.A. Golovina, V.F. Stenina 2018, L.E. Vesnina 2018, V.A. Voyskovskaya, E.V. Guskova 2011, L.N. Golub, S.A. Medvedeva 2022, B.A. Zhigalev, N.V. Makshantseva 2019, L.S. Kryuchkova, N.V. Moshchinskaya 2017, E.A. Makarova 2008, N.V. Makshantseva, S.B. Koroleva 2019, G.E. Makhanova 2021, N.L. Mishatina 2009, K.E. Sotnikova 2017, 2018, D.N. Tamonova 2019, T.L. Esmantova 2011, T.V. Yarovenko 2018, and others.

The material for the study is the data of the DRM (1065 units out of 2850 surveyed were accepted for analysis), as well as dictionaries of antonyms, the "Concise Dictionary of Russian Conversives", the Frequency Dictionary of the Modern Russian Language, other types of linguistic dictionaries, in addition, the materials of the RNC, the results of a survey conducted by us among foreigners (126 participants), etc.

The scientific novelty of the study is determined by the fact that the method of conceptual analysis developed by V.V. Kolesov and the methods of lexical-semantic analysis, which were used for the first time to study the relations of opposition in pairs of antonyms and conversives representing Russian concepts, are combined to study the phenomena of antonymy and conversion. In particular:

— the essence of the cognitive nature of antonyms and conversives was revealed using the method of conceptual analysis;

— the definitions of the terms *antonym* and *conversive* were clarified, the criteria for distinguishing between the phenomena of antonymy and conversion were identified based on the analysis of the opposites in different parts of the semantic constant of the concepts they represent;

— the quantitative dependence of the antonymic pairs available in the Russian language on the types of concepts they represent (mental, constructive,

substantive) was established;

— a cognitive classification of antonyms and conversives was developed, the criteria of which take into account whether both units of the pair are representatives of concepts or only one antonym (conversive) represents the concept (according to the DRM data);

— the nuclear zone of the Russian antonymic system was determined, including antonyms reflecting concepts significant for the Russian mentality (according to the DRM) and showing a high frequency of use according to the frequency dictionary and the RNC;

— the effectiveness of the conceptual analysis method for studying oppositional relations in general and individual pairs of antonyms and conversives has been proven.

The theoretical significance of the research lies in the fact that its results significantly deepen the scientific understanding of antonyms and conversives in the Russian language, allow us to identify a group of antonyms that make up the nuclear zone of the antonymic system of the Russian language, and demonstrate the possibilities of using the conceptual analysis method developed by Professor V.V. Kolesov to study the essence of the phenomena of antonymy and conversion.

The practical significance of the study is due to the fact that its findings and materials can be used in describing Russian vocabulary, creating teaching aids and dictionaries, and in teaching, in particular, in teaching Russian as a foreign language. The results of the study are significant for the practice of intercultural communication.

The structure of the work is determined by the research goals and tasks. This work consists of an introduction, three chapters, a conclusion, a list of references, a list of dictionaries and sources, and three appendices.

Approbation of the research results: theoretical principles and the results of the research were discussed at postgraduate seminars of the Department of Russian as a Foreign Language and Methods of its Teaching and presented in the form of reports at the following scientific conferences:

1. International Scientific and Practical Conference "New and Traditional in the Practice of Teaching Russian as a Native and Foreign Language at Non-Philological Universities" (St. Petersburg, May 2022).

2. LI International Scientific Philological Conference named after Lyudmila Alekseevna Verbitskaya (St. Petersburg, March 2023).

3. International Scientific Conference "Cognitive Linguistics in the Context of Modern Science" (Chelyabinsk, September 2023).

4. International Scientific and Practical Conference VI Firsova Readings "Modern Languages and Cultures: Variability, Functions, Ideologies in the Cognitive Aspect" (Moscow, October 2023).

5. I International Linguocultural Forum "Linguocultural Studies and Communicative Reality of the XXI Century: New Challenges — New Understanding" (Moscow, October 2023).

6. LII International Scientific Philological Conference named after Lyudmila Alekseevna Verbitskaya (St. Petersburg, March 2024).

The main provisions and results of the dissertation research are published in 11 publications, including 5 articles in peer-reviewed scientific journals, in which the main research results of the dissertation for the Candidate degree should be published (List of the Higher Attestation Commission):

1. Antonymy relations in the context of cognitive linguistics // Modern Science: Actual Problems of Theory and Practice. Series: Humanities. – 2022. – No. 12-2. – P. 139–144. (b)

2. Cognitive approach of antonymy analysis // Cognitive Studies of Language. – 2023. – No. 4(55). – P. 841–845. (b)

3. Opposition and antonymy in the context of logic and philosophy // Philological Sciences Bulletin. – 2023. – Vol. 3. No. 6. – P. 148–153. (c)

4. Classification of antonyms according to the cognitive approach in RFL (based on the "Dictionary of Russian Mentality") // Cognitive Studies of Language. – 2024. – No. 1-2(57). – P. 415–418. (a)

5. Conceptual analysis of antonyms-conversives representing concepts

// **Modern Humanities Success. – 2024. – No. 5. – P. 64–72. (d)**

Other publications:

6. Working with antonyms representing national concepts in the process of teaching Russian as a foreign language // New and Traditional in the Practice of Teaching Russian as a Native and Foreign Language at Non-Philological Universities: Collection of Scientific Articles of the International Research and Practice Conference, St. Petersburg, May 27, 2022. – St. Petersburg: St. Petersburg State University of Architecture and Civil Engineering, 2022. – P. 58–78. (a)

7. Lexicographic description of antonyms representing national concepts in the aspect of Russian as a foreign language // LI International Scientific Philological Conference named after Lyudmila Alekseevna Verbitskaya, March 14–21, 2023, St. Petersburg: Collection of Abstracts. – St. Petersburg State University, 2023. – P.474–475. (a)

8. Describing the relation of antonyms-concepts in the aspect of RFL (based on the "Dictionary of Russian Mentality") // Lingvoculturological readings: collection of articles from the International Scientific and Practical Conference held within the framework of the I International Linguocultural Forum "Linguocultural Studies and Communicative Reality of the 21st Century: New Challenges — New Understanding". Moscow, RUDN University, October 19–20, 2023. – Moscow: RUDN, 2024. – P. 207–210. (c)

9. Identification of thematic groups of substantive concepts in oppositional relations // Scientific Aspect. – 2024. – Vol. 24. –No. 2. – P. 3057–3061. (b)

10. Study of antonyms in the course of RFL using the conceptual analysis method // Collection of abstracts of the LII International Scientific Philological Conference named after Lyudmila Alekseevna Verbitskaya, March 19–26, 2024. – St. Petersburg: Publishing house of St. Petersburg State University, 2024. – P. 1376–1377. (e)

11. (Co-authored with L.N. Donina) The relationsphip of opposition between concepts of different types (constructive, mental, substantive) // Collection of Abstracts of the LII International Scientific Philological Conference

named after Lyudmila Alekseevna Verbitskaya, March 19–26, 2024. – St. Petersburg: Publishing house of St. Petersburg University, 2024. – P. 1009–1010.

The main scientific results obtained during the research:

1. The complex character of the linguistic nature of antonymy, which is an effective means of understanding the world around us, is analyzed. An overview of current trends in the field of studying antonymy is presented (in particular, approaches to classifying antonyms according to various features) [Ren 2022, b: 139–144: https://elibrary.ru/item.asp?id=50451578].

2. The parameters of binary opposition as the basis of antonymy are investigated, and the substantive aspect of the concepts of *anti-concept*, *antonymic concept*, *concept-opposition*, and *synonymic-antonymic group* is considered [Ren 2023, b: 841–845: https://www.elibrary.ru/item.asp?id=54777988].

3. The concepts of the opposite in philosophy and logic are summarized and applied for a more qualitative and profound understanding of linguistic antonymy. The essential characteristics of antonymy and its differences from negation are revealed, classifications of antonyms based on various criteria are developed, and their significance is determined in a comparative way [Ren 2023, c:148–153: https://www.elibrary.ru/item.asp?id=54224882].

4. The method of conceptual analysis developed by V.V. Kolesov was first applied to the study of antonymy and conversion, which allowed describing the nature of phenomena from a cognitive point of view. The opposition relations in each group of concepts represented by antonyms and conversives were analyzed [Ren 2024, a: 415–418: https://elibrary.ru/item.asp?id=65640162].

5. It is shown that the concepts represented by conversives-nouns of the type *husband–wife* are opposed on the base of a semantic constant, but have common goals, reasons, and conditions [Ren 2024, d: 64–72: https://elibrary.ru/item.asp?id=68498674].

6. Various approaches to working with antonyms are considered, which are based on the idea that oppositions play an important role in the semantic constant of concepts. The method of conceptual analysis is used to analyze antonyms

representing Russian concepts. It is proposed to build the study of antonyms in the linguocognitive aspect, which will also contribute to a better understanding of Russian culture [Ren 2022, a: 58–78: https://www.elibrary.ru/item.asp?id=49742438].

7. Thematic groups of antonymic pairs representing substantive concepts are presented (according to the classification of Professor V.V. Kolesov). Pairs of concepts that are in oppositional relations are identified, then the antonyms are classified according to the criterion of belonging to a certain topic [Ren 2024, b: 3057–3061: https://elibrary.ru/item.asp?id=65584044].

8. The possibilities of the linguocognitive approach to studying the problem of the opposite, represented in national concepts, in the aspect of RFL, in particular, when compiling a vocabulary for an educational dictionary of antonyms, are investigated [Ren 2023, a: 474–475: https://dspace.spbu.ru/handle/11701/41498].

The following main **theses to be defended:**:

1. Antonyms (including antonyms-conversives), representing concepts, are contained in all three groups of concepts (in accordance with the typology of V.V. Kolesov: mental, substantive, and constructive). Antonyms representing concepts are most often found among substantive concepts (up to 97%). Mental concepts can also contain opposites, but the proportion of antonyms representing these concepts is significantly smaller. Antonymous pairs (including antonyms-conversives), representing constructive concepts, are found in isolated cases. Conversives represent only substantive and constructive concepts. This ratio explains the composition of thematic groups of vocabulary, into which antonyms and conversives are distributed.

2. The relations of contrary and complementary antonymy in concepts represented by antonyms are presented by oppositions in all parts of the semantic constant of each of them. This pattern is not characteristic of antonyms-conversives, which creates the basis for a clear distinction between antonyms proper and antonyms-conversives.

3. The opposition relations of antonyms-conversives depend on their type

and on the part of speech affiliation. Thus, concepts represented by conversives, naming specific participants of one situation, are opposed on the base of a semantic constant, but have common goals, reasons, and conditions. Antonyms-conversives, representing the same action in different, opposite directions, on the contrary, have a common base of a semantic constant, but are opposed on other components of the conceptual square. Proper conversives, in the presence of a strong interconnection, enter into relations of opposition, and not into relations of oppositeness.

CHAPTER 1. RELATIONS OF ANTONYMY AND CONVERSION IN THE LIGHT OF COGNITIVE LINGUISTICS

1.1. Antonymy and conversion as part of systemic relations in the vocabulary

When describing systemic relations in a vocabulary, two types are usually distinguished: paradigmatic and syntagmatic. For this research, paradigmatic relations are of particular importance, within the framework of which the intraword and interword paradigms are considered. At the level of the interword paradigm is where the lexical and semantic relations function, which can be represented as a synonymic row, an antonymic pair, conversives, paronyms, meronyms, etc. [Vovchenko 2018: 174]. At the same time, antonymy occupies a special place in this system, expressing the relationship of oppositeness.

1.1.1. Antonyms as an expression of the category of oppositeness

Lexical antonymy is considered as one of the manifestations of systemic relations in vocabulary. The basis of antonymy is the idea of oppositeness within one entity. J. Lyons identified three types of opposite relations: complementarity relations, antonymy, and converseness relations [Lyons 1978: 485–496]. In his opinion, complementarity relations differ from antonymy by the absence of gradation. The principle of binarity underlies all three types of oppositeness.

There is no single definition of antonyms in linguistics, but there is a fundamental notion — oppositeness. L.A. Novikov understands oppositeness as "an essential difference that can be expressed in language both by means of special nomenclatures and by special words — antonyms" [Novikov 2007: 6–7]. E.N. Miller defines oppositeness as "a difference of one essence developed to the limit" [Miller 1990: 12].

The definitions presented above address the true nature of oppositeness based on the concept of "difference". Since any object can be defined by means of certain differences (both internal and in comparison with other objects of the surrounding world), it seems logical to assert that opposites can arise in any units

of text that reflect different objects of reality. However, there is another point of view. "Not all oppositions of text units are able to express the opposite semantics" [Moiseeva 2011: 297–298]. Thus, V.N. Komissarov argues that opposition in speech is possible only if antonyms share the same sphere of lexical compatibility [Komissarov 1957: 56].

V.A. Mikhailov analyzes in detail the role of negation in the theory of antonymy. He notes that the process of turning a simple contrast into an opposition involves the transformation of a weak negation into a strong, absolute one expressed in the form of a contradiction "A – not A" [Mikhailov 1987: 9–10]. Antonyms in the "Xinhua Antonym Dictionary" (in Chinese) are classified according to the type of opposite they reflect: the first type is when one is affirmed, the other is necessarily denied, and when one is denied, the other is necessarily confirmed, and there is no third party, for example, *death–life*; the second type is when one is affirmed, the other must be denied, and when one is denied, the other does not necessarily have to be affirmed. There is also a third party, for example, *big–small* [Xinhua Antonym Dictionary 2003: 1. Our translation — R.C.]. O.N. Likhacheva also notes that negation is characteristic of all antonyms, however, it becomes a defining feature only when everything else in the generic set not mentioned by this antonym is negated. Antonymic negation allows negative and positive moments to "coexist" in the content of the second (or first) component of the opposition the meaning of which it denies [Likhacheva 2006: 30–31].

An expanded understanding of antonymy makes it possible to consider antonyms not only as words with opposite meanings, but also as words opposed to each other in the role of correlatives [Vvedenskaya 2002: 19].

L.A. Novikov and Yu.D. Apresyan consider such concepts as "opposite" and "inconsistency" in combination with "inversion" [Moiseeva 2011:297].

Thus, the problem of logical definition of antonymy is relevant and important in contemporary linguistics. Antonymy in semantics is associated with the use of words of opposite meaning and expresses the category of opposite. The words opposite in meaning reflect the structured perception of the world.

1.1.2. Philosophical understanding of opposites represented by antonyms and conversives at the linguistic level

The problem of antonymy is one of the most striking manifestations of how closely linguistics and philosophy are connected. Antonyms are an integral part of speech and thinking activity, playing the role of a means of transmitting the philosophical categories of "oppositeness" and "negation" into the language system through lexical units. The category of oppositeness, as the most significant for antonyms, has logical and philosophical foundations. Even the philosophers of the ancient world (Plato, Aristotle) used opposites in their works as a tool for understanding the world. Philosophers of the New Age focused on an approach based on opposites to understand the world around us, which is based on oppositions. Their points of view can be distinguished as follows:

— by nature, opposites can themselves represent a genus, or belong to different or to the same genus [Aristotle 1978: 86].

— "opposite definitions of the same essence, differences of one essence at the highest stage of its development" [Marx, Engels 1955: 321].

— opposites reflect each other's differences, that is, they are essentially varieties of difference [Lenin 1969: 120]. "Development is the struggle of opposites" [Ibid.: 317].

— opposites reflect each other's differences. "The progressive movement from bare difference to opposite" is encountered [Hegel 1974: 275].

If we talk about the stages of philosophical understanding of opposites, the following stand out among them (Table 1) [Solovieva 2019: 8–11].

Table 1. An overview of philosophical understanding of opposites

Stage	Understanding of opposites
Ancient History	The ideas of dialectics, initially aimed at studying the objective world, find their further development in the philosophical concepts of Plato and Aristotle, where they are applied not only to the external world, but also to thinking as a way of knowing reality, and also themselves become an object of knowledge.
The Middle Ages	Opposition is considered symbolically as the opposition of God and the devil, good and evil, hell and heaven. Two aspects are distinguished in man — essence and existence, matter and form. Individuality of form is achieved through its property, inherent in quantitatively limited materiality.
The Renaissance	The ideas of N. Kuzansky about the interaction of opposites, the philosophy of G. Bruno, based on the universal power of nature, also include ideas about the coincidence of opposites.
The Age of Enlightenment	I. Kant's works are based on the idea that attraction and repulsion as the two forces of matter interact with each other; Hegel's dialectical contradiction is the bifurcation of a single unity into mutually exclusive and mutually presupposing opposites.
The Modern Era	The opposition of the objective world and the world within the limits of our knowledge reduced to our idea of it, in the works of A. Schopenhauer; the opposition of individual consciousness and cosmic consciousness by E. Hartman.

Many scientists (V.N. Komissarov, L.A. Novikov, Yu.D. Apresyan) argue that opposites are not mediated — they become so only in the context of their understanding by the subject of language, which largely reveals the philosophical meaning of this category. The main idea in this case is that "the opposite of meaning in antonyms is not related to the peculiarities of the phenomena they reflect" [Podbereznaya 2009: 99], since such opposition is "inherent in the meaning of the word and does not depend on the specific context" [Komissarov 1957: 58].

The idea that antonyms simply refer to phenomena or objects that are opposite in relation to each other can be considered erroneous. This is clearly seen in the case of antonyms related to one part of speech. So, the antonyms *cold* and *hot* indicate changes in temperature, the antonyms *loud* and *quiet* reflect changes in sound level, etc. It follows from the above that objects and their properties are not

opposed as such and do not have an opposite denotative (concrete-objective) meaning — their opposition is the result of "verbal comprehension, evaluation, inclusion in the language system, in groups of words denoting the same quality, property, attitude, etc." [Novikov 1973: 56].

Yu.D. Apresyan emphasizes that the commonality of antonyms is based not on the real properties of the phenomena or things they designate, but on their common semantic properties [Apresyan 1995: 284]. For example, the words *small* and *big* enter into antinomic relations when they characterize a certain object. However, objectively, any such object cannot have the meaning of absolutely *large* or absolutely *small*. Consequently, the opposite properties of an object emphasize visible differences only in a certain context of their perception by the subject of language, and do not designate real opposite properties that exist in themselves.

This thesis allows us to conclude that antonymy in linguistics can be both objective and subjective (relative, relational) and manifests itself only in the limited semantic context of the functioning of antonyms.

But it is important to note the presence of such antonyms which really name objects and phenomena opposite in meaning, opposite in nature. A typical example is *condensation* and *evaporation*. These antonyms denote physical phenomena recognized by science as unambiguously inverse. Therefore, this pair of words really denotes the natural opposite of phenomena which remain so regardless of the context of their use and human perception of these phenomena. And while the antonyms *small* and *large* are relative, the antonyms *condensation* and *evaporation* have the same meaning regardless of the situation of their use. Thus, these opposites are objective in nature.

It is necessary to pay attention to another important philosophical aspect of opposites as properties of antonyms — the dialectical one. Formally speaking, words that are opposite in meaning are incompatible and exclude each other. However, from a philosophical point of view, the nature of things has dialectical properties: opposite things cannot exist without each other (for example, *light without darkness*), they always presuppose each other — they are always mutually

conditioned and reflect an assessment of the same essence, just from different viewpoints, an assessment of the same essence in different states.

At the same time, apart from the philosophical aspect of antonymy, there is also the logical one (the opposite of notions of different types) and the psychological one (contrasting associations that arise in a person in the process of understanding antonyms). Thus, the problem of opposite in general and antonymy in particular, complicated by the logical and philosophical aspects, requires the identification of cause and effect relationships inherent in the nature of the human mental activity, in a person's subjective perception of the surrounding reality through the category of opposite. A person's ability to detect opposites and represent knowledge about them is an integral component of the cognition, comprehension of being. This also manifests itself at the level of specific language environments: it is obvious that their specificity can also be comprehended by operating with opposites reflecting the concepts most significant for this language environment. In other words, there is the possibility of formalizing the mental and conceptual system of language through the prism of antonymy as the most important component of the lexical system.

1.1.3. Approaches to the study of antonymy

The history of the study of antonymy and different approaches to the problem are partially described in the author's published article: Ren Chunyan. Antonymy relations in the context of cognitive linguistics // Modern Science: Actual Problems of Theory and Practice. Series: Humanities. – 2022. – No. 12-2. – P. 139–144.

Antonyms in the most general sense are words with opposite meanings. N.A. Lavrova believes that if we analyze the notion of antonyms based on the prototypal approach, then antonyms should be understood as pairs of words that belong to the same part of speech and have a semantic feature, which she calls the "extreme pole", with opposite or incompatible meanings. Also, this pair of words

contains a common semantic component, which is on the same hierarchical level and belongs to the neutral register [Lavrova 2017: 62–63].

N.M. Shansky considers antonyms to be "words that sound differently and express opposite, but correlative notions" [Shansky 1972: 64]. E.N. Miller suggests that "antonyms are nominative units of language that are mutually opposite in meaning and serve to designate mutually opposite, consubstantial phenomena of objective reality" [Miller 1990: 203].

We will also present some other features of antonyms that have become widespread in the Russian linguistic tradition:

(1) the representation of antonyms as words that have not only opposite meanings but also a correlative relationship:

— antonyms are "the opposition of a word to another word that is an expression of the separateness of the corresponding notion" [Klyueva 1956: 83];

— "antonyms are words opposed to each other as correlatives" [Akhmanova 2004: 50];

(2) representation of antonyms taking into account the differentiation of language and speech aspects:

— antonymy is a property of the language system that is used in a specific speech situation but can be neutral in other speech situations. Therefore, antonymy cannot be a given and immanent property [Mikhailov 1987: 77].

One of the classic approaches to the study of antonymy is the position of structuralism. F. de Saussure established that each language is a unique system of relations [F. de Saussure 1977], in which words receive their meanings from their relationships with other words within the same language system. Language is considered as an autonomous, self-sufficient system of paradigmatic and syntagmatic relations between words.

J. Lyons uses the notions of language system and language behavior respectively [Lyons 2004: 19], and mainly focuses on paradigmatic relations such as antonymy, synonymy and hyponymy. Using this approach to study antonyms, we note its static nature as a disadvantage, since it describes fixed meanings of

words.

The cognitive approach to the study of antonymy and opposite relations in general is one of the most relevant in the system of linguistic knowledge. Cognitive linguistics is currently a separate branch of linguistics [Tyler 2012: 56]; the approach to the study of antonyms within the framework of this science has the advantage that "antonymic relations are also considered in the aspect of studying the linguistic picture of the world" [Voronina, Cherkasova 2018: 10]. Researchers believe that opposites, binary structures take part in the structuring and cognition of phenomena of reality [Novikova 2010: 11].

Addressing the problems of antonymy, cognitive linguistics analyzes the patterns of human perception of reality, the methods of identifying the main entities (meanings) in the perceived external world, their subsequent typification and change of structure. In other words, cognitive linguistics focuses on the study of the subject's volitional impulses reaching linguistic forms, as well as the flow of information generated and controlled by human consciousness.

Important in this context is the issue of using various sign systems for encoding and decoding knowledge, which is necessary for the subsequent description of the mechanisms of "language acquisition" taking into account the unconscious context of the use of linguistic symbols, "in the 'anamnesis' of real communication" [Demyankov 2021:70]. Cognition is considered as a process of reflecting reality in consciousness when constructing a model of this reality in the process of purposeful mental activity (understanding) for subsequent transformation into experience. Indexing of knowledge takes into account the dependence of the subject of cognitive linguistics on the presence of certain semantic cores — concepts — in its structure. Without the presence of these concepts, the interpretative function of language as a whole can be lost. Concepts are mental supports characteristic of language, the "conceptual halo" of speech acts (since speech is used to express information). It is interesting that it is precisely the relations of opposition that form the conceptually substantiated information structure of the surrounding world. Moreover, according to many linguists,

conceptual oppositions set by consciousness should be considered as the basis of an individual's worldview, and therefore as the starting point for the formation of a sign system, since antonymic oppositions by the nature of phenomena permeate the entire problematics of human consciousness, as a result of which they generate paired couplings of concepts (*good–evil*, *life–death*, *light–gloom*) [Nevinskaya 2006: 21].

In essence, opposition (or negation), i.e. the change of one state (object, action, being) by another, is a necessary condition for development; moreover, development is characterized by the incompatibility of phenomena (cf. me-on). It is this associative connection based on the feature of opposition "(presupposing at the same time the presence of similarity in some respect) that underlies the distinction between antonyms — words with opposite meanings" [Bulakhovsky 1953: 44].

Antonymy provides a stable connection between the meaningful reality and a specific language system. In other words, deep semantic codes that connect antonymous pairs are built not only taking into account linguistic norms and speech traditions, but also based on the laws of logic, even if they are not always obvious. True, one should also take into account the differences in the logics themselves — classical Aristotelian and Chinese. Further, logic, logical relations, etc. will mean Aristotelian logic.

There are logical relations of "contrary", "contradictory" applied to antonymy [Podbereznaya 2008: 100], hence the multidirectionality of actions when combining antonymic pairs.

Antonymy is one of the main ways of establishing a coordinate system when constructing an image of reality in the human consciousness, as if defining the "extreme points" of its possible perceptual zones, which, in turn, form the order and vector of the cognitive process itself.

The practical meaning of antonyms depends on their understanding in everyday communication situations. Their incorrect use can cause misunderstandings or cultural clashes.

Antonyms in the speech activity of native speakers with developed linguistic competencies are used intuitively in all spheres of life; therefore, it is logical that the study of antonymy is given special attention in several areas of research, such as linguistics, psychology, psycholinguistics, literary criticism, language teaching methods, etc. Antonyms are used to express binary oppositions in all modalities and registers of communication, both in oral and written speech, in facts as well as in fiction, in both official and unofficial use of language.

Studies of language acquisition processes have shown that antonyms are remembered from childhood. It has been documented that children from an early age tend to perceive the concept of opposition. When a child learns the word *up*, he also learns the word *down*, and immediately after the meaning of the word *good*, he also learns the meaning of the word *bad*. This may be due to the "tendency to dichotomy" [Satvaldiev, Solizhonova 2021: 215] or simply be a learning strategy used by children as part of the general mechanism of language acquisition.

The semantic differences between antonyms allow them to perform opposite functions in discourse. S. Jones identifies 8 main functions of antonyms, two of which are dominant: coordinating and auxiliary [Jones 2002: 45–103]. The coordinating function is expressed through antonyms on both sides of the conjunction; what is true for one side is also true for the other (He took success and failure in his stride) [Borovykh 2007: 44]. Auxiliary antonymy occurs when the opposition of one pair of antonyms is used to create or enhance the contrast of the second pair (I love to cook but I hate doing the dishes) [Ibid.: 43].

The psychologism of antonymic relations, which is closely related to associative series, plays a special role in research. Antonymy allows for the integration of new experiences (phenomena, objects, and actions) into existing knowledge systems.

In our study, the cognitive approach to the study of antonymy was chosen as the main one. Antonymy allows creating an image of reality in the consciousness of an individual. Therefore, antonymy creates the order of the cognitive process occurring in the consciousness of a person. The cognitive approach to the study of

antonymy helps to deeply reveal its essence.

1.1.4. Classification of antonyms from different points of view

This section analyzes various points of view on the nature of antonymy and the corresponding classifications of antonyms. Philosophical and logical approaches to the phenomenon of opposite are described in the article: Ren Chunyan. Opposition and antonymy in the context of logic and philosophy // Philological Sciences Bulletin. – 2023. – Vol. 3. No. 6. – P. 148–153.

Antonyms are classified in linguistics according to a variety of criteria. According to the structural criterion, antonyms are divided into single-root (the opposition is achieved by opposite semantic prefixes, such as "не-" ("im-"), "без-" (without) "анти-" ("anti-") etc.) and those that have different roots (opposition is expressed by different bases). Note that scientists disagree about antonyms with the negative prefix "im-". For example, L.A. Bulakhovsky believes that only words with different roots can be considered antonyms, and, therefore, the negative prefix "im-" is not an attribute of the antonym [Bulakhovsky1953: 44–45]. The reason for this is that the negative prefix "im-" expresses a simple negation and does not express opposite, which is the base of the antonymy. According to other scientists, such as D.N. Shmelev and L.A. Novikov, antonyms with the prefix "не-" (analogous to the English prefix "im-") do exist. M.Kh. Shkhapatseva and L.M. Pazova note that antonyms-euphemisms are formed using the prefix "im-", expressing the semantics of the opposite in a restrained and soft manner [Shkhapatseva, Pazova 2015: 92]. For example, *polite–impolite.*

According to the way of expressing antonymy, root, prefixal, suffixal, compound and complex, compound, and abbreviated antonyms are distinguished. A characteristic feature of affixal antonyms is negative affixes in the composition of the word. Affixal antonyms are similar to compound and complex ones — their common feature is that opposition is expressed in opposite stems, which are part of the word. As for root antonyms, opposition is expressed by the meaning of the root

of the word and does not use any morphological means. The same features are characteristic of antonyms with different structures.

Based on the semantic classes, L.A. Novikov identifies the following groups (Table 2) [Novikov 1982: 251–253]. The first group consists of contrary antonym which includes antonyms that express the qualitative opposite of phenomena. Such antonyms are based on gradual opposition (*hot–warm–cool–cold (горячий–теплый–прохладный–холодный)*). Other types of antonymy imply only two members of the opposition: these are complementary antonymy and vectorial antonymy.

Table 2. Types of antonymy by semantic classes in the classification of L.A. Novikov

Types	A characteristic feature	Levels of opposition	Example
Contrary antonymy	Qualitative opposition of phenomena	Gradual opposition	*white–black, initial–final*
Complementary antonymy	Complementarity	Lack of gradation (only two members)	*life–death, lie–truth*
Vector antonymy	Opposite orientations	Directionality when designating the opposite; Absence of gradation	*freeze–thaw (замерзает–оттаивает), unbend–bend (разгибает–сгибает)*

This classification, based on the type of relationship between opposites, manifests itself in the context of logic and philosophy.

Vector antonyms, expressing opposite directions of actions, characteristics, properties, are in most cases represented by verbs that are characterized by a pronounced opposite direction. For our study, it is important to take into account the differences between vector antonyms and conversives. Unlike conversives, the producer of actions in sentences with vector antonyms is the same person [Novikov 2001: 256]. Examples of vector antonyms: *go up–go down*, *open–close*. One action does not imply another actant, as in the case of conversives. In addition, some nouns with verb roots, as well as adjectives, adverbs and prepositions, can also refer to vector antonyms [Likhacheva 2006: 66]. Examples are the words

ascent–descent, *integration–disintegration*, *back–forth*, *to–from*, and so on. In a thematic context, these antonyms are more diverse than the conversives ones. They reflect natural phenomena, movement, displacement, human characteristics, social phenomena [Novikov 2001: 258–262]. Since vector oppositions provide a variety of directions, antonyms in this case can express symmetric, asymmetric and cyclic relationships. For example, *assemble–disassemble (собирать–разбирать)*, *bend–unbend (сгибать–разгибать)*, *hurry–delay (спешить–медлить)*, *fall asleep–sleep–wake up–stay awake* (*засыпать–спать–просыпаться–бодрствовать*).

According to the type of opposition, the most numerous type of antonyms is the gradual one. These are mainly high-quality words most widely represented in the Russian language. These antonyms are called stepwise. Members of the gradual opposition are characterized by varying degrees of manifestation of one or another feature — that is, gradation. The extreme members of the opposition have the maximum or the minimum degree of opposition to each other, characterized by the greatest or least manifestation of a feature [Trubetskoy 2000: 80]. For example, *smart–not smart–not stupid–stupid, cold–not cold–not hot–hot*. There is a certain kind of intensification in these relations. O.M. Luntsova, using the example of the gradient concept friendship–peace–enmity, showed that these conceptual relations are built in the form of a gradient opposition [Luntsova 2012: 327]. We see that this opposition is characterized by the presence of a middle, intermediate member, and often not one but several ones. It should also be noted that this element gives a set of characteristics of the first and second members of the opposition. For example, *easy–difficult*, *initial–final*. There may be descriptive components between these oppositions — for example, *not very simple*, *median*, *average*, and so on. Gradual antonyms are based on functional similarity and are characterized by the same notional categories. It should be emphasized that it is in the context of gradual oppositions that the degree of antonymy determines whether antonyms are complete or incomplete. The extreme members of this paradigm are complete antonyms, and the intermediate elements are incomplete antonyms. This classification of antonyms in modern Russian is based on the degree of opposition

they express: complete antonyms are "an antonymic pair or extreme meanings of some words denoting the same concept," and incomplete antonyms are "antonymic pairs with different connotations, that is, with different shades of meaning depending on the specific stylistic coloring or degree of expression" [Ilyasova 2019: 85]. All of them have certain properties, among which independence, interchangeability, belonging to the same semantic field, opposite semantic nests, and a high frequency of occurrence in speech. It seems important to pay attention to the intermediate members of antonymic oppositions, which reflect stepwise oppositions. Also note that antonyms can be coordinate, for example, *north–south–east–west*, *present–past–future*, *winter–spring–summer–autumn*. They belong to gradual, stepwise antonyms, since their opposites are opposed gradually.

The next category of antonyms are complementary antonyms, classified according to the type of opposition. These can be adjectives, nouns, adverbs. The essence of these antonyms lies in the fact that their opposite aspects combine to form one concept. For example, *alive–dead*, *true–false*. These units complement each other and exclude the existence of any element between them. The lexical unit of the type *true–lie* contains a semantic opposition, which in this case is characterized by the completeness of antonymy. The question of antonyms expressing a sexual characteristic (physiological qualities, properties, features) seems very interesting. In them, complementarity is manifested in the full meaning of this word, brightly and vividly.

Yu.D. Apresyan, who has made a great contribution to the development of knowledge about antonyms, distinguishes symmetric and asymmetric antonyms. The former ones mean completely opposite notions. They reflect direct and reverse actions, processes, states, and signs (for example, *to warm–to cool*). In the latter case, one of the words has a higher or lower degree of manifestation of a feature (for example, *low–high*) [Apresyan 1995: 302–304]. In addition, Yu.D. Apresyan identifies the main types of semantic relations between opposed words: 1) the *to start–to stop* type; 2) the type of *action – destruction of its result*; 3) the type *P–not P*; 4) the *more–less* type [Ibid.: 288–297].

Foreign linguists distinguish antonyms using the criteria of lexical compatibility. Within this classification, antonyms can be canonical (prototypical or canonical) and non-canonical (peripheral or non-canonical). Canonical antonyms are characterized by lexical compatibility, identity of style, and opposite meanings of words, whereas non-canonical ones, with the presence of opposite meanings, differ in lexical compatibility or style [Jones 2002: 11].

Based on the context, antonyms can be pragmatic and logical [Lavrova 2017: 66]. For pragmatic antonyms, the context is important; the opposition in such antonyms is contextually conditioned, whereas the logical opposition inherent in logical antonyms does not need context (a typical example is the opposition of red and green traffic lights which are opposed only in a traffic situation whereas outside this context red and green are not antonyms) [Ibid.: 66–67].

N.S. Trubetskoy proposed a detailed classification of opposition based on their relation to the language system and the nature of the interaction between the members (elements) of the opposition. He distinguishes several types of opposition [Trubetskoy 2000: 80].

1. Privative or binary opposition: this opposition is based on the presence or absence of a certain feature between the two elements.

2. Gradual or stepwise opposition: in this type of opposition, the elements differ in the degree or intensity of the same feature.

3. Equipolent or equivalent oppositions: here the elements are considered logically equivalent.

V.V. Kolesov continues this tradition and points out that there are three ways of identifying features using opposition: these are equipollent, gradual, and privative oppositions [DRM 2014, vol. 2: 530].

Antonymy is closely related to philosophy and logic, since it is an extrapolation of opposites into language. According to this category, all types of antonyms characteristic of all languages are distinguished, since philosophy and logic are universal.

We take L.A. Novikov's classification as the basis for the description of

antonymy, but at the same time, we take into account the types of opposition described by V.V. Kolesov in the DRM. Based on L.A. Novikov's classification of antonymy, from the viewpoint of philosophy and logic and according to the type of opposition, there are contrary, complementary, and vector antonyms [Novikov 1982: 251–253].

1.1.5. Definition of the terms *conversives* and *antonyms-conversives*

Conversives are widely used in various languages to create contrast or clarify context by showing the relationship between ideas through their opposite.

There are many approaches to the definition of the term *conversives* in the literature.

It is important to note that there is a conversion opposition in logic. Conversion is a kind of converting (Latin Conversio), a direct inference in which the subject and predicate change places [Ivin, Nikiforov 1997: 237]. A converted judgment involves a change in the direction of judgment, in which the positions of the antecedent and consequent change places [Likhacheva, Orlov 2015: 48]. Conversives imply differences in logical stress. Examples: *victory–defeat*, *loss–acquisition*, *take–give*, etc. Thus, conversion can be considered as opposite actions in the same situation. It should be noted that "the semantic basis of a conversive opposite is the presence of a two-way implicational connection between the meanings of lexical units" [Zhilyaev 1991:14].

Aristotle highlights the key feature of conversive relations in his famous work "Categories": "All relatives have correlatives: by the term slave we mean the slave of a master, by the term master, the master of a slave..." [Aristotle 1939: 20]. J. Lyons treats the term *converseness* as "a semantic relationship that is often described in terms of 'opposites' — it is the relationship that takes place between the verbs 'to buy' and 'to sell', or between the nouns 'husband' and 'wife'. We will call this relationship converseness" [Lyons 1978: 493]. So, we use the term *converseness* to refer to these relationships. Conversives are based on the

opposition of actants and the unity of the denotation, showing the philosophical essence of the lexical-semantic category under study [Ilyinskaya 2006: 48].

L.A. Novikov considers conversives as "a linguistic reflection of inverse relations which uses different words (lexical-semantic variants), the opposed semes of which allow such words to express subject-object relations in reversed statements (sentences) denoting the same situation, that is, having the same denotation" [Novikov 1982: 214].

I.E. Ivanova believes that conversives "represent an independent idea of linguistic reciprocity inherent in scientific and philosophical cognition in general and express the semantic opposition of lexemes in contrast to antonyms which are designed to emphasize their qualitative opposite" [Ivanova 2015: 79].

Conversives allow one to look at one denotation from different points of view; they can also shift the "focal point" making it possible to emphasize different things. Therefore, conversives express the idea of reciprocity in philosophical cognition [Podkorytova 2019: 115–116]. Taking into account the above definitions of conversives, the identities of characteristics are presented — reciprocity (subject-object constructions) and opposition.

"In grammar and lexicography", conversion is defined as "a way of expressing subject-object relations in sentences equivalent in meaning <...> In grammar, conversion manifests itself in the voice (in the correlative structures of active and passive constructions)..." [LES 1990: 234]. Thus, conversives can be divided into lexical conversives and grammatical conversives. Grammatical conversives are parts of pairs that are the grammatical form of one word: Workers are building a house. — The house is being built by workers [Zherebilo 2010: 411]. Lexical conversion is based on the opposed semantics of different words. For example, the relationship between a teacher and a student: "L.V. Shcherba — a teacher of V.V. Vinogradov" and "V.V. Vinogradov — a student of L.V. Shcherba" [Great Russian Encyclopedia: https://old.bigenc.ru/linguistics/text/2088449]. J. Lyons, "analyzing the basic semantic relationships of lexical units, considers conversion (converseness) as one of the varieties of lexical opposition in the broad

sense of the word" [Novikov 1982: 214].

L.A. Novikov distinguishes the following semantic types of lexical conversives : "transfer", "acquisition–loss", "composition", "presence and possession", "filling of volume, content", "absorption, immersion", "juxtaposition of bodies in space and time", "dependence", "cause and effect", "action and object", "multidirectional in relation to actants", "their specific properties (conversives in themselves)", etc. [Novikov 1982: 217–220].

Conversives of different structural types are distinguished, including conversives-verbs (*to win–to lose*), conversives-nouns (*inventor–invention*), conversives-adjectives / adverbs (*older–younger*), and "the most extensive type, which can be divided into a number of varieties, is formed by verb conversives" [Zhilyaev 1991: 11].

A separate category consists of quasi-conversives, the name of which is derived from the Latin quasi — "imaginary, unreal". Quasi-conversives differ from the actual conversives in that they are "approximate, not completely coincident in meaning conversives, partial differences of which can be neutralized in a given context or be insignificant for a given text" [Novikov 1982: 220]. Therefore, quasi-conversives are separate from actual conversives.

In addition, there is another meaning of the term conversion. A.I. Smirnitsky writes that conversion is "a special type of word formation, in particular, word production (i.e., not word composition)" [Smirnitsky 1956: 76]. T.V. Zherebilo also identified word–formation conversives as a special type of conversives: win–lose [Zherebilo 2010: 411]. At present, most scholars agree that the definition of this type of word formation can be considered as the creation of a new word by including the productive base in another paradigm [Yushkova 2014: 116]. Conversion is classified as a morphological-syntactic method of word formation [Ismailova 2006: 113].

A.M. Gilburd believes that conversives are not a type of antonym, they are in themselves [Gilburd 2002: 6]. Although the conversion and antonymy in Russian are different phenomena, many modern linguists note the possibility of

their "intersection". So, L.A. Novikov identifies a separate group of words called "antonyms-conversives" [Novikov 2001, vol. 1:254]. Schematically, this overlap is shown in the Scheme 1.

antonyms-conversives
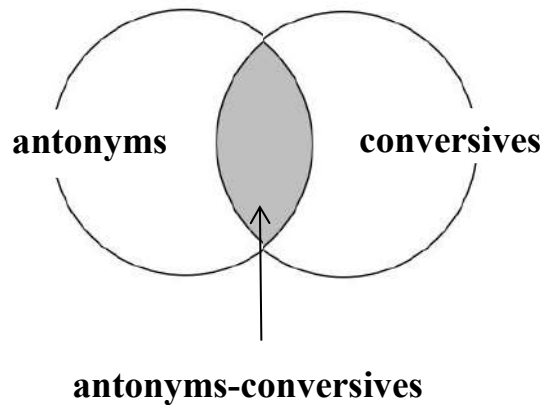
Scheme 1. Schematic representation of word group "antonyms-conversives"

In the cited work, L.A. Novikov introduced the term *antonyms-conversives*. In accordance with this scheme, we add two more terms to his classification: *proper antonyms* and *proper conversives*.

O.N. Likhacheva and A. Orlov agree that antonyms-conversives should be distinguished as words expressing the relationship of opposite in the original (direct) and modified (reverse) statements in language [Likhacheva, Orlov 2015: 49]. L.A. Novikov notes that antonyms-conversives "describe the same situation (action, attitude) from the points of view of different participants" [Novikov 1982: 254], and by their lexical and semantic nature, they do not constitute a separate pair of antonyms but only represent an event or phenomenon from different points of view. They arise due to the special use of semantic antonyms and represent notions of objects, phenomena, qualities, and actions that are close in meaning and reverted [Ibid.].

L.A. Novikov writes that conversives-verbs can be considered antonyms only if they denote the same action from different points of view [Novikov 1973: 202]. This theory is valid for such types of antonyms as vector correlates and conversives verbs. However, there is a difference between conversive verbs and vector antonyms, which lies in the nature of their origin: conversives describe the

same event from the point of view of the actants. Also, vector antonymic verbs can refer to the same person, which is impossible in case of conversives [Likhacheva 2006: 66].

It should be noted that antonyms-conversives can be represented in different lexical and grammatical groups of words.

Both antonyms and conversives can reflect various aspects of linguistic opposites. Antonyms express a direct opposition of qualities or properties. Antonyms usually refer to the same part of speech and represent two extreme points of the same quality or continuum. Conversives usually express mutual but opposite processes or relationships and are often associated with different viewpoints about the same situation. For example, *buy* and *sell*, *teacher* and *student*. Unlike antonyms, conversives reflect dynamic relationships between subjects or objects.

The main differences are: 1) the type of relationship: antonyms express direct opposite in properties or qualities, while conversives reflect contrasting relationships or processes; 2) dynamics and statics: conversives imply more dynamic relationships, while antonyms more often express static opposites.

Interdependence: conversives often imply interdependence between the opposite elements (for example, a purchase cannot exist without a sale), whereas antonyms can exist independently of each other. When considering conversives, it is also worth pointing out that both conversives and antonyms display logically incompatible (opposite, complementary) concepts and are closely related to each other. The main difference between conversives and antonyms is the impossibility of monovalence. Conversives can be at least divalent and manifest themselves in subject-object relations of various kinds [Novikov 1982: 216].

S.A. Dobrichev points out that "Intersecting and correlating with the notions of antonymy and synonymy, converseness occupies its own 'niche' in the language system" [Dobrichev 2005: 41]. Understanding the differences between antonyms and conversives is important for a deep understanding of language, since it helps to better understand the structure and dynamics of linguistic relations.

Taking into account the above, it can be noted that conversives as a lexical-semantic category include such characteristics as reversibility (expression of subject-object relations) and opposition. Conversive opposite is expressed by antonyms-conversives, which have the characteristics of antonyms and conversives.

Conversives can be useful in teaching, literature, rhetoric, and in everyday speech for a more accurate and expressive description of situations or objects. To date, conversives have become an object of scientific interest for many domestic and foreign scientists. However, it should be recognized that the notion of conversion has not been sufficiently studied and requires further research. The study of conversives within the framework of the cognitive approach is represented by a small number of works; this topic is discussed in the articles "Features of the cognitive nature of lexical conversives" by A.V. Podkorytova [Podkorytova 2019] and "Conversion in modern English" by E.S. Kubryakova, V.A. Gureev [Kubryakova, Gureev 2002], the dissertation "Linguistic nature of conversion and types of conversives in modern Russian and English languages" by O.G. Ilyinskaya [Ilyinskaya 2006], and some others.

It is necessary to agree with O.G. Ilyinskaya that cognitive analysis should be used to analyze conversives, which makes it possible to study them using opposition and to present conversion as semantic relations of syntactic constructions or lexical units that describe different points of view of participants on the same events [Ilyinskaya 2006: 60].

As many researchers note, Russian philosophy is thoroughly antinomic [Uvarov 1998: 83–124]. The problem of opposites in general and antonymy and converseness in particular, due to the complexity of the logical-philosophical aspect, requires the identification of the cause-and-effect relationships inherent in the very nature of human intellectual activity, in the subjective perception of the surrounding reality through the category of opposites. In our work, we study antonyms and conversives, combining lexical-semantic methods and the method of conceptual analysis.

1.2. Conceptology as a branch of linguistics

The essence of the phenomena of antonymy and conversion, reflecting the fundamental relations of opposite and opposition for human cognition, can be deeply revealed when studying the phenomena in the linguocognitive aspect. It would be logical to begin such a study with the characteristics of the basic notion of cognitive linguistics — the *concept*.

1.2.1. The concept as a basic notion in cognitive linguistics

Conceptualization, along with categorization, is a key process in cognitive linguistics. At the heart of this process is the concept, a complex and multifaceted notion. According to E.S. Kubryakova et al., a concept is an operational, content unit of memory of the "mental lexicon, conceptual system and language of the brain (lingua mentalis), the entire picture of the world reflected in the human psyche. The notion of the concept reflects the idea of those meanings that a person operates with in the processes of thinking and which reflect the content of experience and knowledge, the content of the results of all human activity and processes of cognition of the world in the form of certain 'quanta' of knowledge" [Brief Dictionary of Cognitive Terms 1996: 90]. Modern ideas about the term *concept* are described in more detail in the terminological dictionary edited by T.V. Romanova [Project Dictionary-Reference Book of Cognitive Terms 2022: 88–97]. In the aspect of cognitive linguistics, concepts are units of storage of human knowledge. At the same time, the concepts themselves are presented in the form of complex discrete units of consciousness, which are used in the course of the thinking process [Popova, Sternin 2005: 55]. According to Z.D. Popova and I.A. Sternin, "*Through the analysis of linguistic semantics into the sphere of concepts — this is the main idea of cognitive linguistics*" [Popova, Sternin 2007: 27].

"In aggregate, the potentials revealed in the vocabulary of an individual, as well as the entire language as a whole, we can call conceptual spheres" [Likhachev 1993: 5]. This term was introduced into science by D.S. Likhachev. According to

the academician's observations, the conceptual sphere is closely connected with culture, science, folklore, fine arts, and the history of the people [Ibid.]. V.V. Zavatskaya clarifies that "the conceptual sphere is the cognitive base of thinking, the mental model of reality reflected in the language of a particular native speaker" [Zavatskaya 2021: 41]. Consequently, the conceptual sphere of a language reflects the culture and mentality of its native speakers.

The most controversial issue in this case is whether the conceptual sphere can be not only common to the people, but also individual. Most researchers tend to believe that the conceptual sphere functions at both the individual and mass levels. It is also emphasized that "the basic stereotypical core of knowledge, or the cognitive base of the people <...> is distinguished from individual conceptual spheres as a certain part of them, equally appropriated by all members of the linguacultural community" [Popova, Sternin 2007: 37].

Thus, both the concept and the conceptual sphere are mental entities that cannot be observed in the direct sense of the word. Modern scientific research confidently confirms the existence of the conceptual sphere and concepts, at least in their manifestation in the form of images, by the fact that there is non-verbal (figurative) thinking that does not necessarily depend on words.

Today, there are several approaches to understanding concepts in linguistics.

The linguocognitive approach itself is the most widespread. Its founders can be considered E.S. Kubryakova, N.D. Arutyunova, Z.D. Popova, I.A. Sternin, V.V. Kolesov, A.P. Babushkin, and others. A concept is considered as a phenomenon that models and generalizes the results of an individual's cognitive activity, that is, it is presented as a mental formation.

From the linguistic and cultural point of view, a concept expresses precisely the differences in the content of lexical units of different cultures. Yu.S. Stepanov believes that a concept is an intermediary between man and culture. At the same time, under certain conditions, the concept can influence the culture itself. Thus, the concept is a representation of culture in the consciousness of an individual [Stepanov 2001: 43].

A. Vezhbitskaya defines a concept as "an object from the world of 'Ideal', which has a name and reflects certain culturally conditioned ideas of a person about the world of 'Reality'" [cited in Telia 1996: 97]. Hence, the concept has both a logical and a sublogical component connected by syntagmatic relations [Cherneyko 1997: 314].

The psycholinguistic approach defines a concept as a dynamic unit, perceptual, cognitive, and affective, functioning in the communicative and cognitive activity of a person [Zalevskaya 2001: 39]. A concept implies specific figurative knowledge in the human psyche (for example, auditory, visual), and the conceptual sphere is "a set of discrete mental units, ordered in consciousness, representing the information base of thinking" [cited in Efremov 2009: 99].

Representatives of the linguo-philosophical approach interpret concepts as categories of applied philosophy that arise as a result of the integration of various spheres of human activity. Concepts form a cultural layer between the larger world and man as an individual [Efremov 2009: 100].

The linguocognitive approach is aimed at studying the concept as a unit of thought reflecting the mentality of a nation, through the analysis of linguistic units that verbalize the concept.

For this study, it is important to determine the difference between the *concept* and related notions such as *word* and *notion*.

Several fundamental works by Professor V.V. Kolesov are devoted to the issues of the "philosophy of the Russian word". In the context of semiotics and cognitive linguistics, the difference between the terms *concept*, *word*, and *notion* is of fundamental importance. A concept is a unit not only of language but also of thinking. This term refers to the deep essence embodying the semantic base on which words and definitions are built. Concepts are cognitive structures that include both the thought formed in a person's mind and the verbal expression of this thought. Prof. V.V. Kolesov writes about the concept as follows: "a similar meaning that has not taken shape; it is an essence manifested by the flesh of the word in its substantial forms: in constructive forms — by an image and a symbol,

and in structural ones — by a notion" [Kolesov 2004: 23]. The word serves as a tool for verbalizing a concept, that is, for expressing it in a linguistic form. The word represents a concept making it accessible for communication and understanding. A notion acts as a bridge between the linguistic structures and the real world, allowing a person to organize and systematize his or her experience. The study of notion systems is key to understanding how language contributes to the formation and transfer of knowledge in cultural contexts.

The specifics of understanding the image, the notion, and the symbol in V.V. Kolesov's theory are as follows: "the image is the relation of a word (sign) to an idea, that is, an imaginary object at the level of consciousness represented in its entirety by signs" [Kolesov, Pimenova 2012: 38–39]. A "notion" is "the relation of an idea to the subject, that is, an idea <...> understood is at the level of cognition, a verbal meaning logically supplemented with an objective meaning <...> This is the logical removal of a thought notion from the manifested images..." [Ibid.: 39]. "An image is the look of a thing, its look-alike, whereas a notion <...> is the idea of a thing" [Ibid.: 57]. "A symbol is a general cultural component of a verbal sign that determines the mental field of consciousness" [Kolesov 2002: 42]. In general, "a concept is broader than a notion in terms of volume (it consists of an image, a symbol, and only then a notion), but already a word in terms of content (meaning)..." [Kolesov 2012: 123].

The linguistic image as a substantial form corresponds to a logical condition while the notion is a logical reason expressing a thought or a phenomenon. A symbol in its turn is the connection between the sign and the object and represents the symbolization of the object by replacing it with a sign. This represents a level of knowledge expressed by a complete sense. Unlike an image and a notion, a symbol is a cultural construct is formed by combining an image and a notion [Kolesov, Pimenova 2012: 39]. An image is individual, a notion is universal, and a symbol is national.

Thus, a concept is a fundamental unit of thought expressed by words. A word is a sign that represents a concept, and the notion is a logical reason

expressing a thought or phenomenon. In this triad, a word becomes a bridge between an abstract concept and its linguistic expression allowing the concept to take shape and become part of the communicative process.

The relationship between the concept, conceptum, word, and notion can be visually represented in the form of a conceptual square (Figure 1).

	R	–R
D	2	1
–D	3	0

	R	–R
S	II	III
–S	I	0

Figure 1. V.V. Kolesov's conceptual square [Kolesov 2004: 17]

As noted by V.V. Kolesov, "in narrowly linguistic terms that incorporate linguistic and logical content: "the designation S (verbal meaning) and denotation D (objective meaning) of the referent R (the corresponding thing)" [Kolesov 2013: 49–50]. "Designation — from English 'to designate', 'to design', denotation — from 'to denote' (something), referent — from English 'reference'. Sometimes the referent is confused with the denotation, but this is inaccurate: a denotation is a reference to a thing and not the thing itself, it is the signified; whereas a designation is a signifier (using another terminology)" [Kolesov, Pimenova 2012: 31].

Both form and meaning are changeable and stable at the same time. Each specific form has its own unique meaning, and each meaning manifests itself in a specific form. This peculiar combination of Plato's teaching on "ideas" and Aristotle's teaching on "forms" is due to the innate property of the concept that functions as a form in the presence of the conceptum, a repository of meaning [Ibid.: 31–32]. Consequently, conceptology considers the logical and the linguistic as genera D and S, respectively, in the context of the diversity of concept types [Kolesov 2013: 50].

Turning to the conceptual square allows us to say that the conceptum and the concept are to each other as the essence and the phenomenon. It is the conceptum

that occupies cell 0 of the square. The notion is not a permanent element of meaning, therefore it requires connection with the deep conceptum. Thus, the main difference between a concept, a notion and a word lies in the complication of mental phenomena.

If we take into account that a concept reflects the meaning given to the word not just by one person but by all native speakers, then the deep meaning of a concept can be associated with the mentality of a people. Let us consider an example. In different cultural and religious systems, the *apple* becomes a symbol that has a special meaning apart from fruit. In the Christian tradition, the *apple* is associated with the story of original sin: Eve, seduced by the serpent, tastes the fruit and gives it to Adam, which leads to his expulsion from the Garden of Eden. Therefore, the *apple* becomes a symbol of the fall [Chapaeva 2022: 190]. But the meaning of this symbol is not limited to the religious context only.

In various cultures, an *apple* can symbolize health, sin, temptation, or even national identity. These multiple symbolic meanings are not concepts since a concept includes a wider range of cognitive content and formal attributes; but they are closely related to the conceptum, which represents a deeper semantic and ideological structure underlying the notion and its symbolic use in language and thought.

Conceptualization as a process associated with the linguistic picture of the world is also accompanied by mentality relations. Mentality in this case is defined by the collective cognitive space, by which V.V. Krasnykh understands "a certain structured set of knowledge and ideas that all individuals who are part of a particular society possess" [Krasnykh 2003: 61].

Hence, the very worldview as a broader scientific category is directly associated with mentality. Researchers claim that the structure of meanings reflects native speakers' worldview. The worldview is also influenced by mentality, the social status of a person, self-identification, and culture [Frumkina 1999: 8].

Within the framework of the theory of the worldview, each language reflects a way of thinking about the surrounding reality, that is, it produces a

"conceptualization of the world" [Dmitriev 2019: 84].

As a result, a system of views peculiar to all native speakers is formed, otherwise called "collective philosophy" or "mentality". Consequently, the linguistic worldview can be represented as a derivative of national mentality (Scheme 2).

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┌─────────────────────────────────────────────────────────────┐
│                     Linguistic worldview                      │
│   ┌─────────────────────────────────────────────────────┐    │
│   │  Language as a tool for conceptualizing ideas about   │    │
│   │                     the world                         │    │
│   └─────────────────────────────────────────────────────┘    │
│                            ↓                                  │
│        ┌───────────────────────────────────────┐             │
│        │      The process of conceptualization    │             │
│        └───────────────────────────────────────┘             │
│                            ↓                                  │
│              ┌───────────────────────────┐                   │
│              │          Concepts          │                   │
│              └───────────────────────────┘                   │
└─────────────────────────────────────────────────────────────┘
                            ⇩
        ┌───────────────────────────────────────────────┐
        │  Mentality as a system of views peculiar to     │
        │              native speakers                    │
        └───────────────────────────────────────────────┘
```
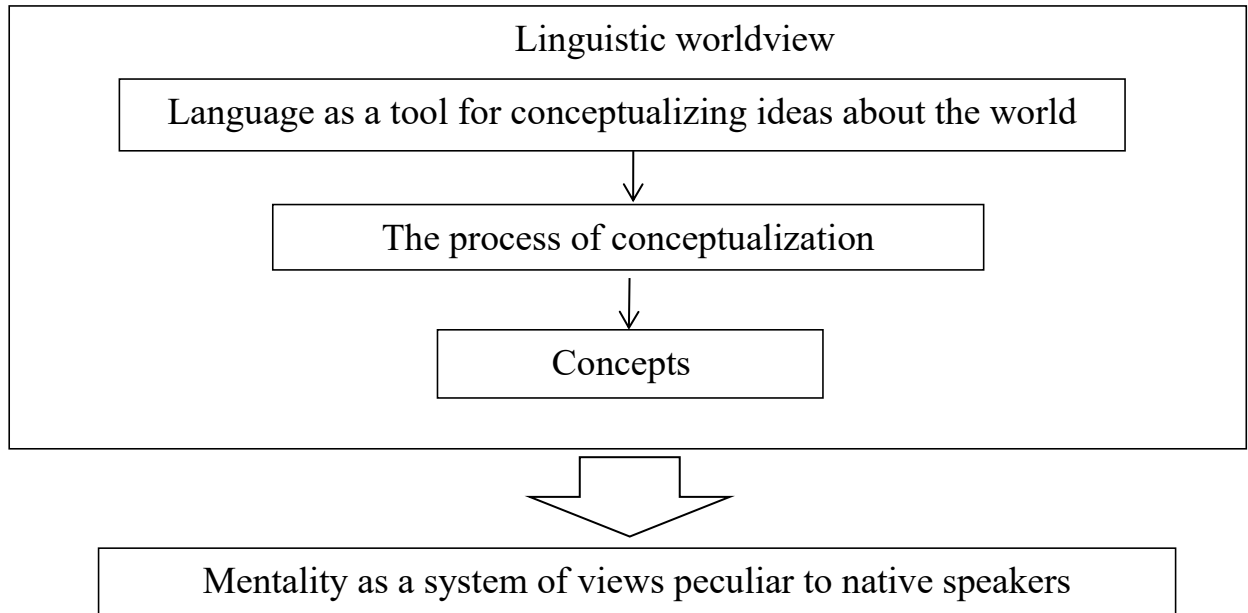
Scheme 2. Relations between the categories of mentality and linguistic worldview

Having established the relationship between mentality and conceptualization, we will now clarify how they relate to antonymy as part of systemic relations in vocabulary.

In modern cognitive linguistics, such directions as cultural, linguacultural, logical, semantic-cognitive, and philosophical-semiotic are distinguished. For the study of antonyms, the most suitable is the semantic-cognitive direction, which involves the study of lexical (and grammatical) semantics as a means of expressing and understanding concepts, a means of modeling the conceptual sphere.

Concepts that are characteristic of a particular people (that is, focused on the level of a certain linguistic environment) are expressed by lexical units that can participate in antonymous relations. In scientific literature conceptual antonymy is considered to be a relation of divergence between units at the conceptual level,

manifested in speech, or discourse, while these units may not have a fixed status of antonyms in the language [Nagovitsyna 2019: 391].

In other words, pairs of lexemes with opposite meanings can be formed in relation to concepts. Therefore, in this sense, it is necessary to introduce into the circulation of this study such a term as *anti-concept*.

"The 'concept–anti-concept' relationship is a broader opposition, and one of the ways of expressing it is linguistic antonymy" [Gureeva 2007: 17]. An anti-concept is described in scientific literature as:

— a category derived from the concept;

— a lexical unit that develops, completes, and compares the content of a concept with its opposition;

— a product of conceptual derivation [Buzheninov 2017: 167–168].

It is important to note that one concept can have several anti-concepts at the same time. This is due to the fact that the conceptual space of vocabulary is much broader: anti-concepts are not antonyms in the classical meaning of the term. For example, for such a concept as "love" there are numerous anti-concepts in the Russian language: *hatred*, *cruelty*, *treason*, etc. [Otina 2017: 286].

Different authors and schools of cognitive linguistics base the classification of concepts on various features, depending on what types of concepts are distinguished, which are presented in Table 3.

Table 3. Classifications of concepts in linguistics

Criterion of classification	Types of concepts	Author
Based on the opposition between cognitive and cultural aspects	Cognitive	S. A. Askoldov [Askoldov 1997]
	Literary	
Mechanism of concept formation	Framework concepts	Yu.S. Stepanov [Stepanov 2001: 76]
	Concepts with a dense core	
Specialization (within linguacultural approach)	Specialized	V.I. Karasik [Different mentality 2005: 9]
	Non-specialized	
	Universal	
According to the form	Mental pictures	A. P. Babushkin [Babushkin 1996: 43–67]
	Schemes	
	Frames	
	Scenarios	
	Kaleidoscopic concepts	
	Logically structured concepts	

Levels of functioning in the linguistic picture of the world	Basic	M.Vl. Pimenova [Pimenova 2013: 129]
	Descriptor concepts	
	Concepts-relatives	
Levels of internal organization	Single-level	I. A. Sternin [Sternin 2001: 59–60]
	Multilevel	
	Segmental	
By type of relationships in the conceptual sphere	The concepts of linguistic personality proper	G.G. Slyshkin [Slyshkin 2004]
	Metaconcepts	

All the classifications presented in the table classify concepts on various grounds and therefore do not contradict but complement each other and can be used for the in–depth study of the conceptual system of a language.

V.V. Kolesov in the book "Conceptual Field of Russian Consciousness" proposes to distinguish constructive, mental, and substantive types of concepts [Kolesov 2021: 609–611].

1. Constructive concepts. They relate to the fundamental principles and models that underlie thought processes and are the framework for building knowledge. Constructive concepts act as cognitive schemas that allow a person to structure his or her experience and information by arranging them in accordance with internal logical and abstract structures.

2. Mental concepts. These concepts represent internal mental representations of the world that are used for understanding and interpreting reality. Mental concepts are the product of mental activity, they reflect the individual and collective cognitive maps by which we navigate the world of ideas and objects.

3. Substantive concepts. Concepts of this type encompass a specific content that can be expressed in language and culture. Substantive concepts fill the structure of representations provided by constructive and mental concepts, concrete meanings, ideas, beliefs, and knowledge that are shared by a cultural or linguistic community.

As noted in a review of this book, "the novelty of the reviewed monograph is that the idea of the field implies that concepts are connected" [Donina, Khalikova 2022: 115], which makes it possible to apply the theory presented in the

monograph to the analysis of systemic relations of lexemes representing concepts related to each other, in particular, to the analysis of antonyms.

That these types of concepts are not isolated but interact with each other forming a complex and dynamic network of thought processes reflected in language and culture. Therefore, concepts are the mechanisms through which cultural and linguistic meanings are embodied in individual and collective consciousness.

The classification of concepts that make up a conceptual system proposed by M.Vl. Pimenova [Pimenova 2013: 129] is useful for the analysis of antonymic concepts. Language acts as a way to actualize this system.

All concepts presented in the language can be divided into three classes.

1. Basic concepts include those that underlie language and form the overall picture of the world.

2. The second type of concepts are descriptor concepts used to characterize basic concepts. This category includes:

1) dimensional concepts that describe various aspects of measurements (size, volume, depth, height, weight, and others); 2) qualitative concepts that reflect qualitative characteristics ("heat"–"cold", "integrity"–"partitivity"); 3) quantitative concepts that express quantity ("one", "many").

3. The third category includes concepts-relatives that describe types of relationships. These include:

1) assessment concept ("good"–"bad", "right"–"wrong"); 2) position concepts ("against", "close"–"far"); 3) privative concepts ("us"–"them", *take–give*). This classification makes it possible to divide antonyms representing concepts into different thematic groups, taking into account the cognitive aspect.

The use of different approaches to the study of concepts allows us to present the subject of research in a more multifaceted way. In this work, we are guided, first of all, by the theory of Prof. V.V. Kolesov. In particular, in understanding and defining the concept, we apply the method of conceptual analysis developed by him, the typology of concepts presented in his works, we use graphic methods of

presenting the substantive forms of the concept, such as the conceptual square and the semantic constant.

The concept is generally considered to be a basic notion in cognitive linguistics, and for the study of antonymy and conversion, it is especially important to note that some concepts are related to other concepts by opposite relations.

1.2.2. Application of the conceptual analysis method developed by Prof. V.V. Kolesov to the description of antonymic relations

V.V. Kolesov made a significant contribution to the development of scientific and methodological bases for learning concepts, which, as our study shows, are applicable to the description of antonymic relations from the cognitive point of view. Concepts, according to V.V. Kolesov, "represent a supporting network of indigenous concepts of national culture that exists outside of time and space" [Kolesov 2012: 5]. In his theory, a concept is a basic unit of mentality. Thus, the concept reflects national characteristics: spiritual, cultural, and intellectual. A concept also reflects the "worldview" of the language [Kolesov 2004: 15].

A person's will manifests thought. Thought is influenced by the character of the individual; it finds its source in the mind and receives a way of expression in the word [Kolesov, Pimenova 2012: 25]. A word has an ontological status, since the word is defined as an essence. A "Concept" is also "analyzed as a synthesis of the signified (meaning and concept), the signifier (linguistic sign), and the designated (denotate and referent)" [Pimenova 2007: 12].

The concept can be considered in a constructive form — an image and a symbol, and in a structural form — in a notion [Kolesov 2004: 23]. This interpretation of the concept is connected with the synthetic approach to the concept of the word. The forms of verbal expression of the concept (substantive forms) combine form and content: "In reality, we are dealing not with bare ideas, not with bare matter, but with their absolutely indestructible identity, which is the real reality" [Losev 1993: 806].

From the point of view of the material component, it would be safe to assume that the concept is an analogue of the "inner form of the word". The essence of the concept manifests itself in a consistently used verbal root and contains an idea of an essential feature that determines the meaning of the word [Kolesov 2018: 443].

V.V. Kolesov introduces the term conceptum — the seed of the first meaning. The researcher believes that the concept conceptum is the initial one in the chain of concepts *conceptum–concept–conception*. In this case, the *concept* is defined as "the thoughtful essence of the content of a verbal sign". And the notion of *conception* represents a whole system of views [Kolesov 2019: 430]. V.V. Kolesov's judgments are illustrated in the example of the category of "causality": "According to the judgment of Russian philosophers at the turn of the XIX–XX centuries, 'causality' is broader than the concept of 'cause'; causality includes a condition, a reason and a goal..." [Kolesov, Pimenova 2012: 23].

V.S. Yurchenk introduces a new type of opposition in linguo-philosophical theory for modeling semantic constants with the number "four". Thus, the "linguistic constant" in the formula "1 + 3" is such a constant that is a "semantic constant" in speech and text [Yurchenko 2000:23]. For example:

$$\text{Verb} \Longleftarrow \begin{cases} \text{noun} \\ \text{adjective} \\ \text{numeral} \end{cases}$$
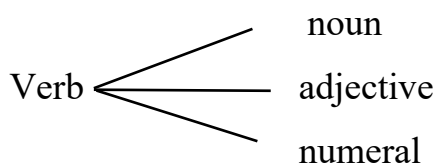
At the semantic level, the linguistic constant is expressed in relation to the base as the initial general meaning in the first sense and consequences [Kolesov 2019: 156]. The stability of the semantic constant is guaranteed by the conceptual base. The semantic constant presents the distinctive features of the concepts of base in human consciousness.

Speaking about V.V. Kolesov's conceptual analysis method, we can briefly say that "all definitions are formulated as semantic constants. The base is predicate features extracted from the metatext that are reduced to denotation and distributed into the groups of bases, conditions, reasons, goals. The composition of the causal

series corresponds to the substantial forms of the concept (the bases correspond to the concept, the conditions correspond to the image, the reasons are related to the notions, the goals are related to the symbol)" [Donina 2022: 448].

The method of describing a concept consists of three main stages (according to the book "Conceptual Field of Russian Consciousness") [Kolesov 2021].

The first stage is to identify the minimum predicate contexts that allow to build a complete set of designations and denotations. Adjectives are extraced from texts as expressions of designations;

The second stage includes the distribution of denotation according to the four components of Causality (Aristotle's "four causes") of the mental paradigm; the base as a conceptum (what?), the condition as an image (how?), the reason as a notion (why?), and the goal as a symbol (with what Goal?). The resulting sum of denotations makes up the semantic constants that define the described concepts.

Base — conceptum 〈 condition — image
reason — notion
goal — symbol

	R	–R
D	Notion (=Reason)	Image (=Condition)
–D	Symbol (=Goal)	Conceptum (=Base)

Figure 2. Semantic constant and conceptual square

The third stage is the combination of these denotations and designators, which makes it possible to build operational notions ("image notions"). They form a general idea of concepts and their use in a communicative situation.

Features expressed in the form of adjectives can be of three forms: typical, real, or figurative. Typical features express the main property of a symbol, for example, iron will, etc. A real feature creates an actual concept, for example, iron road, etc. The figurative feature forms a metaphorical and individual way of

representing a thing: iron heart [DRM 2014, vol. 1: 8]. According to V.V. Kolesov, "designator features express the substantial forms of the concept and can only be of the four kinds: a typical feature is associated with expressing a symbol (white light); a deep feature is associated with a notion (white chalk), an intense one is associated with an image (white brotherhood), a long one is associated with the 'first meaning' of the conceptum" [Kolesov 2017: 391–392]. Their ratio is shown in the Figure 3.

	R	-R			R	-R
D	Notion (=reason)	Image (=condition)	**S**	Deep feature	Intense feature
-D	Symbol (=goal)	Conceptum (=base)	**-S**	Typical feature	Lasting feature

Figure 3. Interpretation of the elements of notion within the conceptual square [Kolesov 2019: 300].

The application of the conceptual analysis method of Prof. V.V. Kolesov, presented above, to the description of antonymic relations includes two main stages:

1. conceptual analysis of each lexeme: it is proposed to study each word in the pair of antonyms separately. Conceptual analysis helps to identify the deep meanings and associations associated with each of the antonyms;

2. pairwise comparison of concepts. The next step is to compare the concepts represented by each of the antonyms in the pair under study in their invariant forms, such as base, condition, reason, and goal.

This approach makes it possible to gain a deeper understanding of antonymy and to identify how exactly antonyms represent opposing concepts in language and thought.

In order to identify the types of concepts in the relation of opposition, DRM by V.V. Kolesov, D.V. Kolesova, A.A. Kharitonov was used in the dissertation.

When creating a lexicographic description of a word, it is important not only to identify semantic features that will help distinguish interpretations, but also systematically describe associative complexes that add "semantic nuances" to the meaning of the word and reveal both universal and culturally specific components in its semantics [Bogdanova 2022: 31].

Apparently, the main goal of including a word in the dictionary is to reflect the peculiar national vision of the object shared by native speakers of this language in a specific cultural context which perfectly confirms the principle laid down by Prof. V.V. Kolesov in the DRM created under his guidance in 2014.

The DRM is the product of many years of thinking about the peculiarities of the nature of words and takes into account the results of various lexicographic studies solving some new problems. The boundaries of concept expansion are explored by analyzing the derived words, and in this process a full range of data is presented, covering both synchronic and diachronic aspects (including information from etymological and historical dictionaries). Not only literary language is investigated but also all the other varieties of the national language. For this goal, special techniques were used such as synergistic triads, the conceptual square, and the semantic constant, as well as various algorithms that were adopted from "the other schools of cognitive linguistics (Volgograd, Voronezh, Kemerovo, Moscow and Ural schools)" [Donina 2021: 393].

The combination of these methods allows for a deeper understanding of the relationships between contrasting concepts and the revelation of hidden semantic aspects, which is the key to understanding the language structure and cultural characteristics, allowing one to get closer to the description of the concept.

1.2.3. Terminological apparatus: *anti-concept, antonymic concept, concept-opposition, synonymic-antonymic group*

The description of the terms *anti-concept*, *antonymic concept*, *concept-opposition* and *synonymic-antonymic group* was partially presented in the article:

Ren Chunyan. Cognitive approach of antonymy analysis // Cognitive Studies of Language. – 2023. – No. 4(55). – P. 841–845.

At the moment, there is no single point of view on the definition of the concept of binary opposition in the cognitive approach. From the standpoint of cognitive linguistics, opposition is expressed through the following concepts: anti-concept, antonymic concept, concept-opposition, and synonymic-antonymic group. An anti-concept is an antonym of the name of a certain concept.

In the work of M.B. Larina, an anti-concept is presented as a semantic dynamic structure, associated with the concept, forming "with it a single being of the meta-concept, which has multidirectional vectors of value dominants in the zones of the concept and anti-concept" [Larina 2011: 18]. The English-language concept of "magic" and the choice of "glamour" as an anti-concept are possible thanks to the meta-concept of "spiritual values". At the same time, the concept studied by M.B. Larina implies the subordination of the material to the moral, while the anti-concept, on the contrary, implies the subordination of the moral to the material [Larina 2011: 48].

Yu.S. Stepanov considers an anti-concept as "a concept opposed to some other concept" [Stepanov 2009: 24], as a denial of some concept and the affirmation of this negative concept as an independent cultural phenomenon [Ibid.: 26]. There is also an approach according to which anti-concepts are considered as a result of the repression of concepts (linguistic repression) [Kryachko 2016: 93].

Summarizing the above definitions, we come to the conclusion that an anti-concept is an opposite or contrarian element to a certain concept. It is a negative or antonymous category in relation to a certain notion.

For a better understanding, let us look at an example. Suppose there is a concept called "freedom", which represents the idea that a person or group of people have the right to act or express their thoughts without restrictions. In the context of this concept, "restriction" or "dependence" can be considered as its anti-concepts, since they represent the opposite idea — the idea of the absence of freedom or the presence of restrictions.

Thus, the anti-concept helps to clarify and supplement the concept by representing its opposite side. Both notions, *concept* and *anti-concept*, often interact and complement each other, which contributes to a more complete and accurate expression of thoughts and ideas in human thought and language. This concept is an important tool in cognitive linguistics and allows researchers to more deeply understand the organization and structure of linguistic information in the human psyche. The analysis of anti-concepts helps to identify oppositional relations and specific aspects of the semantic system of language.

Linguists speak about the obligatory presence of common cognitive features in the members of a binary opposition. In particular, N.S. Trubetskoy expressed the idea that an opposition contains not only features that distinguish the members of the opposition from each other, but also features that are common to both members of the opposition [Trubetskoy 2000: 72]. In turn, T.V. Bulygina, relying on achievements in the field of philological sciences and supplementing them with her own observations, notes that opposition takes place when the relations between its two members are conditioned by the presence of at least one common integral feature [Bulygina 1968: 188].

Along with the notion of *anti-concept*, let us also turn to such terms as *antonymic concept* and *concept-opposition*.

The notion of *antonymic concept* is a special type of opposition in cognitive linguistics, which is based on semantic antonyms. An antonymic concept is associated with antonymic pairs of words, in which one word reflects a direct or opposite semantic connection with another word. These notions form opposite categories within the semantic structure of language and thinking.

Examples of antonymic concepts:

— "big"–"small" (size);

— "good"–"evil" (character);

— "open"–"closed" (state).

Differences between the notions of *antonymic concept* and *anti-concept*:

— the basis of opposition. Semantic antonyms, that is, words with opposite

meanings, are the basis of the antonymic concept. Anti-concept, as described earlier, is an element opposite to a certain concept without an obligatory connection with the antonym. V.F. Novodranova emphasizes that "antonyms reflect one of the types of the relationship 'concept and anti-concept', which is revealed within the framework of conceptual analysis" [Novodranova 2009: 142].

— semantic connection. In an antonymic concept, two words or expressions are directly related to each other by semantic opposition. In an anti-concept, the connection between notions may not be so obvious, and the anti-concept may represent a wider range of meanings, and not just opposite.

— the main emphasis. The antonymic concept focuses on the study and analysis of semantic relations in pairs of antonyms and their interrelationships within the framework of language and thought. The anti-concept is primarily aimed at studying contrasted concepts in the context of a broader conceptual system and their role in the structure of memory and the psyche.

Thus, the term *antonymic concept* focuses on antonymic paradigms of language, while the term *anti-concept* can include various forms of opposition that are not necessarily related to antonyms.

A concept-opposition "originates from binary opposition" [Samofalova 2018: 20]. This term reflects the opposition of two or more concepts that are linked by oppositional relations within a certain semantic field. These concepts are in diametrically opposed positions to each other and form a special dichotomy or duality within this field. A concept-opposition clarifies the meanings of notions and their relationships in the context of interaction with each other. Differences:

— semantic connection. In the concept-opposition, duality or dichotomy in the semantic field is achieved on the basis of the opposition of concepts. The anti-concept may not be related to other notions in the context of the semantic field.

— analysis of the semantic system. The concept-opposition helps to study the structure and organization of the semantic system within a certain area or topic, identifying the features and interaction of opposing concepts in this context. The anti-concept, although it has its significance, focuses mainly on the opposition of

one concept to another without the obligatory analysis of the semantic system.

In general, *anti-concept*, *antonymic concept*, and *concept-opposition* are terms for different types of opposition in cognitive linguistics. Concept-opposition, in turn, reflects the opposition of concepts within semantic fields and allows us to understand the structure and organization of the semantic system in the context of a certain area. The term *concept-opposition* is defined as a mental unit reflecting the multi-vector axiological load of two opposite fragments of reality and marked by linguocultural specificity. Anti-concept simply denotes the opposite element to a certain concept, and an antonymic concept focuses on the analysis of antonyms and their semantic relations. In this paper, we analyze pairs of antonyms representing the Russian concept, so we will mainly use the term *antonymic concept*.

From the point of view of cognitive linguistics, the conceptual oppositional model is the leading one in the interpretation of social relations. Traditionally, cognitive binary oppositions are understood as two-member formations, the left component of which is positively marked, the right one is negatively marked. Conceptual binary oppositions are characterized by asymmetry, the presence of a common integral feature, belonging to one conceptual field, natural axiology, a binary type of relations at the notional, figurative and value levels.

The conducted analysis of the terms *anti-concept*, *antonymic concept* and *concept-opposition* demonstrates that binary opposition as a means of conceptualizing the surrounding reality is a promising direction of cognitive research.

It is also important for this study to consider such a concept as a *synonymic-antonymic group*. Experts pay great attention to the study of antonymy in close connection with synonymy. Thus, L.A. Vvedenskaya proposed the term *synonymic-antonymic paradigms*, which characterizes individual the groups of words in a language [Vvedenskaya 2002: 393]. Such groups include two synonymous series that are opposed according to one of their characteristics, which leads to the formation of antonymy [Dzhalashova 2004: 7]. These groups contain one or more synonymous-antonymous pairs. The asymmetry that arises during the

comparison of antonyms and synonyms is the main feature of the level of development of semantic classes [Gaseneger, Mukhin 2022: 42]. This asymmetry manifests itself in almost all languages of the world, which encourages the emergence of new types of dictionaries based on synonymous-antonymous complexes [Babenko 2020].

Synonymic-antonymic relations and synonymic-antonymic groups are phenomena associated with the relationships between words or expressions in a language. Synonymic-antonymic relations (also known as semantic relations) arise between words or expressions that have similar or opposite meanings. They show the degree of semantic closeness or opposite between lexical units in a language.

Synonymic-antonymic groups are complex lexical units that combine words with similar and opposite meanings within the same thematic or semantic area, for example, the group: *fun–sorrow*, *fun–sadness*; *joy–sorrow*, *joy–sadness*; the group: *luck–failure*, *happiness–unhappiness*; the group: *pain–joy*, *pain–happiness*, *pain–pleasure*; *torment–bliss*, *torment–happiness*.

There are examples in the scientific literature of describing concepts by forming antonymic pairs. A number of dissertations are devoted to antonymic concepts: "friend"–"foe" [Balyasnikova 2003], "individual"–"group" [Vasilieva 2001], "life"–"death" [Novikova 2003], etc. However, it must be acknowledged that scientists' interest in describing concepts by means of antonymy has not yet received due development in the applied aspect, that is, for the possibilities of language teaching. In particular, this concerns the course of RFL, for which such a consideration of concepts may be of particular interest. The possibilities of the cognitive approach to the description and analysis of antonymic relations in teaching RFL are considered in more detail in the following paragraph of the dissertation.

1.3. Presentation of antonyms representing Russian concepts in Russian language courses

1.3.1. The place of the topic "Antonyms" in the system of teaching the Russian language

Antonyms are present in all languages of the world, they concern many areas of human activity and knowledge of the surrounding world. The method of conceptual analysis allows us to find new approaches to the study of antonymy in the Russian language [Ren 2022, a: 77].

In the context of the global development of world integration processes, many foreigners are interested in studying the Russian language for the purpose of subsequent study in Russian educational institutions and teaching it to their compatriots; in many countries, Russian has been introduced for teaching as a second language in secondary schools and universities.

The acquisition of basic linguistic knowledge becomes not only a means, but also an instrument for the formation of communicative, cultural and other competencies of students [Kryuchkova, Moshchinskaya 2017: 92]. The basis of linguistic competence is the active possession of vocabulary, because it is the word that expresses the realities of the material and mental levels of consciousness, determines the relationships between them [Ibid.: 124]. From this point of view, E.I. Zinovieva, A.V. Khrunenkova indicate that vocabulary is the most important component of any version of the practical course in Russian as a foreign language [Zinovieva, Khrunenkova 2015: 9]. Antonyms, which are part of the lexical system and act as components of a person's logical perception of the world, can be used very actively already at the initial stage of learning Russian as a foreign language [Kryuchkova, Moshchinskaya 2017: 126]. Researchers name the formation of semantization skills, namely the use of antonyms, synonyms, interpretations, etc. in speech, as a key goal of developing the lexical side of students' speech [Golub, Medvedeva 2022: 65]. Consequently, familiarization with antonyms can be considered one of the means of mastering Russian vocabulary. The importance of antonyms for the Russian as a foreign language course is largely based on the

previously identified philosophical foundations. Opposite relations are fundamental for any culture, while they are represented differently in different linguistic pictures of the world. Consequently, it is important for students in the RFL course to understand the specifics of opposites in the language they are studying.

The study of antonymic relations in the Russian as a Foreign Language course ensures:

— the formation of students' ideas about important lexical pairs based on the opposite meaning, which is intuitively understandable due to the fundamental significance of the opposite as such;

— a more active expansion of vocabulary due to the fact that, while studying certain lexical units, students can immediately study their opposites. Practice shows that it is easier for foreign students to master words in antonymic pairs than to memorize each word separately, without connection with other words [Yarovenko 2018: 140].

Taking into account the above conclusion that antonymic relations are revealed much more fully and widely at the level of concepts, it is important to consider how concepts are presented in teaching Russian.

1.3.2. The doctrine of the concept as a unit of cognitive linguistics in teaching RFL

One of the basic principles of teaching Russian as a foreign language is that the study of Russian vocabulary should be aimed at expanding foreign students' understanding of the lexical and semantic field of the Russian language and at forming and developing background knowledge. It seems that this goal can be achieved within the framework of the linguocognitive approach, for which, according to researchers, the following three aspects are important: any lexical unit that a student of Russian as a foreign language becomes familiar with is not just a concept or connotative meaning, but also entire complexes of images, feelings, and

emotions; a word that has a particular definition, in addition to it, can reflect more complex mental phenomena associated with the collective consciousness of Russian speakers and their linguaculture; hence, the methodology of teaching Russian as a foreign language requires the perception of a word not as a definition, but as a name for a concept [Makshantseva, Koroleva 2019: 232–233].

Teachers of RFL, based on their experience, argue that thanks to the conceptual approach to teaching Russian as a foreign language, students, comprehensively mastering the system of the language being studied, learn to take into account the situational rules for using certain linguistic units in real communication, extralinguistic factors and types of linguistic behavior, which helps them to function confidently in the Russian cultural environment [Makhanova 2021: 95–96]. B.A. Zhigalev and N.V. Makshantseva, studying the cognitive approach to the formation of the Russian as a foreign language teaching program, come to the conclusion that the active inclusion of concepts in the educational process corresponds to a number of trends in modern language education [Zhigalev, Makshantseva 2019: 153].

The study by D.N. Tamonova shows that the process of learning Russian as a foreign language can be considered as a way of immersion into the conceptual sphere of the Russian mentality. This means that in the process of mastering the Russian as a foreign language course, students in one way or another come into contact with the conceptual sphere, studying various lexemes, their meaning, and perception [Tamonova 2019]. In this light, the Russian mentality operates with various forms of lexical relations, including antonymous ones. N.G. Baryshnikova and co-authors believe that the inclusion of concepts in the Russian as a foreign language course ensures that students develop concepts that are absent in their native language or have a different meaning due to different linguistic pictures of the world. Concepts ensure the formation of images and emotional perception, which allows them to successfully communicate with native speakers of the language being studied [Baryshnikova, Golovina, Stenina 2018: 35].

The acquisition of concepts by students studying in Russian as a foreign

language courses usually occurs in a certain sequence. The algorithm for acquiring Russian concepts was proposed by N.L. Mishatina in the context of linguoconceptology: establishing a lexical word (using dictionaries); establishing the "internal form" of a word; establishing the conceptual meaning of a word (using encyclopedic dictionaries); establishing the derivational (word-forming) connections of a word; analyzing the combinability properties of a word; collecting key features of the word-name of a concept and its connections with other concepts [Mishatina 2009: 5–6].

The presented algorithm can be used in the process of teaching RFL, but it is not the only correct one — on the contrary, the process of mastering concepts is variable, its specific stages depend on many factors. However, these stages show the most significant steps in understanding concepts, due to which they will be partially used to achieve the goals of this study.

When we study concepts and their connections with other concepts, we can note that an important connection is made by a concept and an anti-concept. Concepts paired with anti-concepts, when they enter into antonymic relations, can make up antonymic concepts. Anti-concepts reflect the dynamic essence of a concept, are a means of its interpretation, which allows us to comprehend the concept from the point of view of its belonging to various spheres. Teaching a course in RFL in terms of vocabulary can be based on conceptualization as a mechanism of cognitive linguistics. In this case, the assimilation of vocabulary by a student of the Russian as a foreign language course occurs from the point of view of comprehension and construction in the perception of the linguistic picture of the world of Russia — he must understand it, feel it, comprehend it, and assimilate it. In turn, the linguistic picture of the world as an object of comprehension is represented by concepts — basic units; however, in the proposed approach it is assumed that the student's acquaintance in the course of Russian as a foreign language with the linguistic picture of the world will be more effective if the concepts of the Russian language are transmitted to him or her based on antonymic relations, that is, in a pair with anti-concepts. As a result, an antonymic concept is

formed as much more complete, reflecting this or that layer of mentality more widely, more variably, which is necessary for successful comprehension of the Russian language picture of the world.

Conclusions

Summing up the theoretical part of the study, the following conclusions can be made.

1. In linguistics, there is no consensus on the definition of antonyms, but all interpretations contain the fundamental notion of opposition. From the point of view of philosophy, a person's ability to detect opposites and represent knowledge of them is an integral component of cognition and understanding of being. Antonyms are classified in linguistics according to a variety of features (structural feature, way of expressing antonymity, feature of semantic classes, etc.). This dissertation uses the classification of opposition types presented in the DRM: privative oppositions, gradual oppositions, and equipollent oppositions (see also the theory of oppositions by N.S. Trubetskoy). To achieve the goals set in the dissertation, the classification of L.A. Novikov is adopted, according to which antonyms are divided into the contrary (gradual), complementary, and vector. Conversives based on opposition express inverse relations. L.A. Novikov identifies a special type of antonyms-conversives, describes its formal and semantic properties. Based on L.A. Novikov's theory, we add the terms *proper antonyms* and *proper conversives* to clarify the classification, the middle position of the intersection between which is logically occupied by the term *antonyms-conversions*.

2. Since antonyms and conversives make it possible to cognize objects and phenomena of objective reality based on their opposition, the cognitive approach is one of the highest priorities for studying the essence of antonymy and conversion. The concept is one of the main components of cognitive linguistics, which reflects the result of linguistic conceptualization. The set of concepts inherent in a nation is called the conceptual sphere. Understanding concepts is variable in science and is based on different approaches. A brief overview of various classifications of

concepts is presented, which makes it possible to take into account different aspects of concepts and give their multifaceted description. The concept reflects the mentality of native speakers, therefore conceptualization contains mentality relations. The linguistic picture of the world is presented as a derivative of the national mentality. From the point of view of cognitive linguistics, binary opposition as the basis of antonymy is manifested by the notions of *anti-concept*, *antonymic concept*, and *concept-opposition*. The product of conceptual antonymy is an anti-concept, which can be described as a category derived from a concept, a unit that develops, completes, and compares the content of a concept with its opposition. In this paper, semantic relations in pairs of antonyms are analyzed, we use the notion of the antonymic concept.

3. The possibilities of using the linguocognitive approach to the description and analysis of antonymic relations in the process of teaching Russian as a foreign language have been studied. It has been established that the study of antonymic relations in the cognitive aspect ensures the formation of students' ideas about important lexical pairs based on the opposite meaning, which is intuitively understandable and comprehended by the student due to the fundamental significance of the opposite as such. Active expansion of vocabulary takes place due to the fact that, while studying certain lexical units, students can immediately study their opposites, and such pairs of lexemes, closely related to each other in meaning, are much easier to remember. The anti-concept reveals new features of the concept, which naturally expands the paradigm of scientific knowledge about lexical relations, the assimilation of which is necessary for productive teaching of the Russian as a foreign language course. On the basis of antonymic relations, that is, in a pair with anti-concepts, an antonymic concept is formed. Antonymic concepts play an important role in the formation of linguistic competence and deep understanding of the culture and language of a country, as well as the linguistic picture of the world of native speakers. The theoretical foundations considered allowed us to select pairs of antonyms representing the most important Russian concepts from the two-volume DRM and antonym dictionaries, analyze their

relationships, and consider the types of antonyms in the language from a new perspective.

4. Researchers' interest in using antonymy to analyze concepts has not received sufficient development in the applied aspect. This is especially relevant to the course of Russian as a foreign language, where such an approach can be extremely useful. The use of antonymic pairs representing concepts in teaching can not only deepen the understanding of the language, but also contribute to more effective acquisition of vocabulary, expanding the horizons of students in the perception of various meanings and their opposites. The above determines the relevance of further conceptual research of antonyms in the context of RFL.

5. The advantage of V.V. Kolesov's scientific methodology for describing antonyms representing concepts is that a structured generalized difference and oppositeness of concepts as a single whole is presented in the form of a relationship between the compositions of antonymic concepts. Thus, in this work, for a more in-depth understanding of antonymic relations, we applied the method of conceptual analysis developed by V.V. Kolesov when describing antonyms and conversives representing concepts.

CHAPTER 2. ANTONYMS AND CONVERSIVES IN THE RUSSIAN LANGUAGE

2.1. Linguocognitive analysis of oppositional relations between concepts of different types (constructive, mental, substantive)

Concepts are the key elements used to present material in the field of cognitive linguistics. In his work "Fundamentals of Conceptology", V.V. Kolesov notes that concepts are represented as mental entities that exist in parallel with the material world. They are cognized intuitively and perceived by all carriers of a given culture in a similar way [Kolesov 2019: 25]. It is the concept that determines all thought processes in a word, its development and enrichment in the process of communication between people [Kolesov 2000: 56]. It can be thought that the most important feature in determining antonyms — the opposite of meaning — is embedded in the relationship between concepts, the representatives of which are antonyms, therefore the study of antonymy in the linguocognitive aspect necessarily involves the study of concepts represented by antonymic pairs.

The concept is connected with everyday consciousness and common sense, playing an important role in the intuitive desire to understand the truth, which is quite distant from the usual consciousness, which is more interested not so much in the *fact* but in the *truth* [Pogrebnaya 2006: 12].

According to V.V. Kolesov, a concept is part of the system of national speech and thought, that is, it is part of the collective thinking and cultural context of the people [Kolesov 2012: 5]. However, V.V. Kolesov also noted that a concept is open in nature and can be influenced from outside [Kolesov 2000: 57]. Unlike successive series of expressions and words, a concept always appears as a hierarchical system that penetrates consciousness and deepens its semantic prototypes — archetypes. A concept strives for symbolic meaning and receives its rooting in a word only when a word is filled with symbolic meaning. V.V. Kolesov emphasized that it is concepts that generate cultural symbols, fixing their meaning in a word [Ibid.]. That is, concepts are not words, concepts are the essence of words. The essence of such categories of words related to opposition, to which

antonyms belong, can be revealed through the opposition of those concepts that are represented by antonyms. Concepts are a unit of not only language, they are a unit of thinking. A concept includes both a thought that is in our head and a word that conveys this thought. Conceptualization is a process of human cognition that ascends from the perceptual space to the rational. A concept abstracts and summarizes the general essential characteristics of perceived things. A concept is an expression of self-knowledge and forms a notion. The linguistic form that expresses concepts is a word or phrase. The linguistic form that expresses opposed concepts is antonyms and conversives.

The content of the concept covers not only the semantic components that are actually perceived and used in communication, but also includes features that reflect the general information base of a person. This information base includes encyclopedic knowledge about an object or phenomenon that may not be directly manifested in a person's speech and may not be perceived by him or her at the first appearance of the corresponding word. However, this knowledge is the result of personal or collective experience. Thus, the concept contains not only the linguistic components associated with the word, but also deeper concepts and knowledge that are formed on the basis of a person's experience and education. The final point in the development of meaning is the consciousness of a modern person. An important aspect in this process is the potential value of significance [Kolesov 2000: 57].

V.V. Kolesov treats the concept as the "internal form" of meaning, which in each cultural environment reproduces its substantive forms in the system of cultural relations. In the history of the development of each individual word in the folk spiritual context, a sequence of increase in meanings can be traced: "the existence of concepts lies in their constant manifestation and emergence; the concept (constant) goes from a psychological representation of an image through the logical removal of a notion to a symbol in a given culture" [Ibid.].

Antonymic concepts are also enriched with new meanings and become elements of the linguistic picture of the world. In individual conceptual structures,

they acquire additional meanings because they not only include concepts, but also intersect with other concepts at the level of conceptual systems [Pogrebnaya 2006: 19]. Antonymic concepts develop and manifest themselves through the use of opposites. The essence of conceptualization lies in the formation of its own space for each component of the core. This core can include words related to different parts of speech. I.A. Sternin described this in the following words: "The linguistic expression of this concept, existing at the deep level of human consciousness, is carried out by several units of the Russian language system, related to different parts of speech and differently concretizing the concept in relation to the communicative function performed by a given lexeme" [Sternin 1999: 71].

To study the essence of antonymy, to understand why antonyms are concentrated in some thematic groups of vocabulary, while not characteristic of others, it is extremely important to understand what types of concepts allow representation by antonymic and conversion expressions. In Chapter 1, we presented a classification of three types of concepts: constructive, mental, and substantive, which V.V. Kolesov described concepts as fields (with fundamental differences between the conceptual field and the semantic one); he also allows for a real synergistic connection of concepts, hierarchy, and the presence of certain logical relationships [Kolesov 2021: 609–611].

Constructive concepts, which are "presented as part of the semantic triangle and conceptual square" [Kolesov 2019: 659], are examined in detail in the first chapter of V.V. Kolesov's monograph "The Conceptual Field of Russian Consciousness". Constructive concepts are represented by the basic terminology that is necessary for an accurate description of complex phenomena. The author includes the following among them: *concept*, *conceptum*, *basis*, *cause*, *condition*, *consequences*, *goal*, *thing*, etc. [Kolesov 2021: 11–100].

It is possible to single out the antonymic pair *cause–effect*, which is found in the "Dictionary of Paronyms and Antonyms" [Kolesnikov 1995: 457], this pair is also described as belonging to conversives [Gilburd 2002: 132], but the majority of constructive concepts, according to our observations, cannot enter into oppositional

relations. Constructive concepts are the basis, the foundation for the formation of mentality, serve as a tool for human cognition, description of the picture of the world [Donina, Ren 2024: 1010]; however, concepts of such a level of abstraction may not be perceived in the course of the thinking process, it is difficult even to imagine an antonym for the term *conceptum*.

Mental concepts "are associated with the designation of mental actions" [Kolesov 2019: 659–660]: "subconsciousness — "consciousness" — "cognition" — "knowledge"; "intelligence" — "mind" — "sense" — "wisdom", etc.

For opposition, the presence of a certain feature or aspect of an object or, conversely, the absence of this aspect is necessary. Therefore, there are antonyms representing some mental concepts. Most often, these are lexical and grammatical antonyms, for example, *consciousness–unconsciousness*; *meaningfulness–meaninglessness*. Such antonyms express contradicting, contradictory relations [Donina, Ren 2024: 1010].

Substantive concepts express causal relationships between concepts that are close in meaning [Kolesov 2019: 660]. This group includes such concepts as: "light"–"gloom", "good"–"evil", and others. Each of these concepts, even in a separate and isolated form, vividly characterizes folk thinking.

The network of representations of these concepts creates an idea of the collective unconscious, which, in the most objective form, helps to understand the foundations on which national culture is preserved and developed.

Based on the description of substantive concepts, it can be assumed that they will contain the largest number of antonymic concepts, since one of the varieties of causal relations is the contra-causal relations (characteristic of antonyms). First of all, it is necessary to pay attention to the contra-causal relations, which represent the comparison or contrast between two statements, while the truth of the first statement is not refuted by the subsequent statement [Mironenko 2013: 555]. It should be emphasized that the substantive concepts have different types of opposition: contrary (gradual), complementary, vector, and conversion (see the analysis in Chapter 1).

Let us consider the substantive antonymic concepts of "good" and "evil". Good and evil are the most general concepts for the moral evaluation of people or events. Good refers to actions or events that correspond to certain moral principles and norms. Evil refers to actions or events that violate certain moral principles and norms. The concepts of "good" and "evil" are applied to human relationships, to certain behaviors, or to opinions about the morality or immorality of a particular event. Thus, the basis of the pair of concepts "good" and "evil" is the basis of ethical systems and worldviews, and they are often used to identify and distinguish between right and wrong behavior.

Another example of meaningful concepts is "light"–"gloom". Light in people's minds is associated with brightness (in the literal sense of the word), as well as with positive qualities of people or phenomena (in the metaphorical sense); depending on the context, light can symbolize knowledge, truth, and goodness. At the same time, gloom denotes the absence of light and is often associated with negative aspects: ignorance, uncertainty.

Since pairs of antonymic concepts were compiled on the basis of a continuous sample from the DRM and on the basis of fixing their representatives in any of the antonym dictionaries (or in the dictionary of conversives), pairs of contrasting concepts that did not belong to the same type came into our field of view. Thus, pairs of concepts were found, one of which, in our opinion, is mental, and the second is substantive: "consciousness"–"existence". In essence, consciousness is a state of functioning of the human brain. Consciousness is a state that we can be aware of. Consciousness is mainly responsible for the use of sensory organs to communicate with the outside world, to receive or send information, as well as to recognize the information received and think about it (logical thinking, analysis of reasoning, language, calculation, etc.). Existence is "the totality of conditions of the material life of society" [Kolesnikov 1995: 319].

During the study, a separate group of concepts was identified, represented by conversion lexemes, which represent interrelated concepts with opposite meanings, expressing processes or actions from the point of view of different participants:

"cause"–"effect" (this pair refers to constructive concepts), the pair *give– take* (close to substantive concepts).

Thus, we can conclude that antonyms representing concepts are related to all three groups of concepts in accordance with the typology of V.V. Kolesov. Thus, antonyms-conversives *cause–effect* represent constructive concepts. An example of antonyms representing mental concepts can be the antonyms *consciousness-unconsciousness*. Antonymous concepts are most often found among substantive concepts; by their definition, it is substantive concepts that are connected with each other by causal (including contrarian) relations. Most antonyms belong to their representatives: *good-evil*, *light-gloom*, etc.

2.2. Cognitive classification of antonyms and conversives representing concepts

This section analyzes antonyms and conversives, which are names of concepts of Russian mentality, the list of which, as was indicated earlier, was compiled by us on the basis of the DRM using the continuous sampling method. The cognitive classification of units proposed here was partially published in the article: Ren Chunyan. Classification of antonyms according to the cognitive approach in RFL (based on the "Dictionary of Russian Mentality") // Cognitive Studies of Language. – 2024. – No. 1-2(57). – P. 415–418.

A concept is a most profound and multifaceted notion that reveals semantic aspects and relationships in various cultural and social contexts; however, the description of the meaning of the concept often requires a more contextual understanding than an explanatory dictionary can provide. The vocabulary material referring to the concepts of national mentality has a special value since it combines literal meaning of words with their symbolic meaning [Kolesov 2000: 57].

In order to categorize concepts that are in opposition relations, the DRM of V.V. Kolesov, D.V. Kolesova, A.A. Kharitonov was used. One cannot but agree that the compilation of new types of dictionaries is preceded by the development of

fundamental theories, and this is what happened with the DRM. The theoretical bases of the DRM rooted in the field of cognitive linguistics became more understandable to the scientific community after the publication of the monograph "Fundamentals of Conceptology" in 2019 [Donina 2021: 392], repeatedly cited in this dissertation.

Lexicographic publications are based on cognitive methods that combine information about language categories and forms, and are dedicated to the native speaker and not to the problems of the structure or functioning of the language [Donina 2021: 392]. A.M. Kamchatnov defined the goal of the DRM as an attempt to "explain what the Russian soul is, to explain first of all to ourselves, and then to everyone who wishes it" [Kamchatnov 2017: 153].

A dictionary entry containing all the information about a concept, its full characteristics, has a synthesizing character [Donina 2021: 393]. Synthesizing analytical data from many types of dictionaries (explanatory, construction dictionaries, phraseological, synonyms dictionaries, etc., see the list of sources), the dictionary itself has become a new source of research, which strengthens the influence of the St. Petersburg school of conceptualism [Ibid.]. The synthetic nature of the dictionary is reflected in the selection of quotations from the works of Russian philosophers, writers, publicists and foreign thinkers. The texts of the dictionary contain descriptions of concepts by linguists, which, as it were, includes them among the authors of the dictionary and makes conclusions more objective [Donina 2021: 392–393]. The peculiarity of the DRM is expressed in the apophaticity of the conceptum in the following: "this is not a reference book in relation to which the reader takes a passive consumer position; it requires reader to make a reciprocal creative effort to reconstruct the conceptum, offering him all (or almost all) necessary linguistic and textual material to do this" [Kamchatnov 2017: 150]. As for the structure of the dictionary entries of the DRM, it presents:

a) the conceptual meaning of the title word (a definition and texts commenting on the definition);

b) the etymology of the word;

c) permanent epithets of the word;

d) metonymic displacements and metaphorical substitutions of the word in modern usage (modern interpretation);

e) illustrative material;

f) the authors' comments on the development of the concept. Linguistic works that convey the author's interpretation of the term are included [DRM 2014, vol. 1: 13–17], and sometimes texts by foreign authors.

The synergy of authors and readers contributes to the re-creation of the concept. Thus, the amount of the user's knowledge has a direct impact on the depth of their perception and understanding of the dictionary material. Only in such a synergistic way is it possible to acquire new knowledge.

In addition to the DRM, we used in the present research dictionaries of antonyms and conversives: L.A. Vvedenskaya 1995; L.A. Vvedenskaya 2002; L.A. Vvedenskaya 2010; A.S. Gavrilova 2014; A.M. Gilburd 2002; N.P. Kolesnikov 1972; N.P. Kolesnikov 1995; M.R. Lvov 1978, 1984; M.R. Lvov 2021; N.I. Shilnova 2023.

With the help of the DRM of V.V. Kolesov, D.V. Kolesova, A.A. Kharitonov, antonymic dictionaries, and the dictionary of conversives, we compiled a list of antonyms and conversives representing the concepts of Russian mentality. Based on the theoretical provisions of Chapter 1, their classification was developed, proper antonyms, antonym-conversives, and proper conversives were identified.

The DRM dictionary contains 2850 words and phrases that are independent concepts. The dictionary for our study was compiled using the intersection principle. Each word that has an antonym and a conversive, i.e. included in at least one dictionary of antonyms and conversives, was checked against the DRM. The units found in both databases were taken into consideration in this study. The number of such units is only 1065, which is 37% of the DRM glossary.
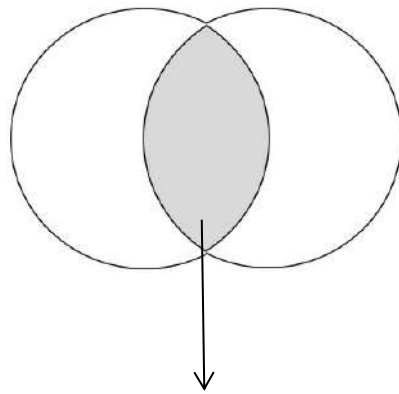
Units found in both databases (37%)

Scheme 3. Units found in both databases (DRM + dictionaries of antonyms and conversives)

The cognitive classification of antonyms and conversives that we have developed includes three types of antonym pairs and conversive pairs, the members of which are represented differently in the DRM. It is illustrated in the following scheme (see Scheme 4).
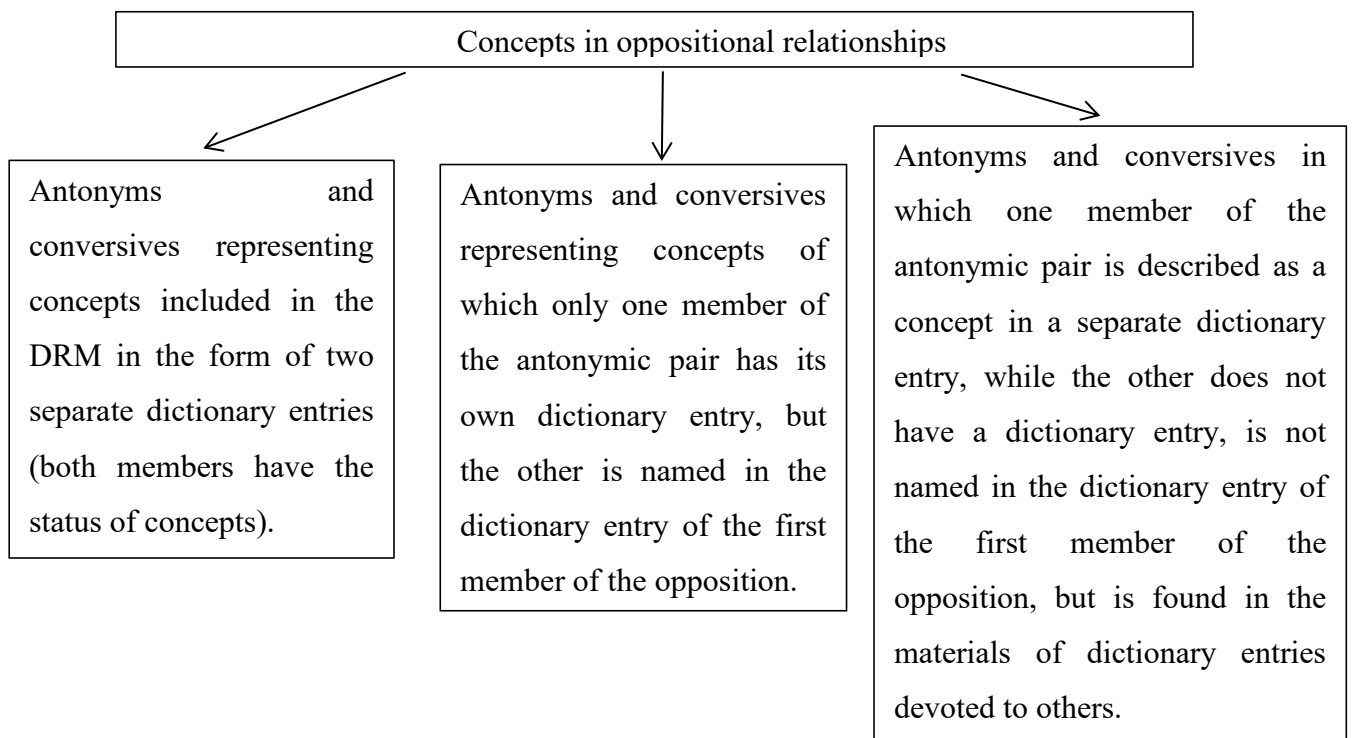
Scheme 4. Cognitive classification of antonyms and conversives representing concepts

Four oppositional thematic groups were identified, containing antonymic concepts present in the DRM in the form of separate dictionary entries: social status, activity, higher phenomena, and relations between people [Ren 2024, c].

The classification identifies the following types of antonyms (not including antonyms-conversives) representing concepts.

Type 1. Antonyms representing concepts described in the DRM of V.V. Kolesov, D.V. Kolesova, and A.A. Kharitonov. There is a separate dictionary entry for each member of the antonymic pair. Starting from the first word *A* in the DRM, we searched for the word in all the dictionaries of antonyms at our disposal, and if we did not find it, concluded that it did not have an antonym; then the word *Авось (maybe)*, *Ад (hell)* and so on, up to the 2850th word Yat (*Ятъ*). The lexeme *hell* was found in dictionaries of antonyms, its antonym *paradise (рай)* was given; in such cases we returned to the DRM to search for this second concept, and if we found it, we included the pair into the scope of our research. Further classification is determined by the place of the second component of the antonymic pair: the first type was made up of antonymic pairs, both members of which are representatives of opposed concepts, each concept is represented in the DRM by a separate dictionary entry.

Examples:

— "misfortune"–"happiness";

— "idleness"–"business";

— "poverty"–"wealth", etc.

The first type includes 443 pairs of antonyms representing concepts. We can note that most of the antonymic concepts of the first type are multi–rooted. However, there are single–rooted ones formed with the addition of:

— prefixes and suffixes: "measure"–"immensity", "business"–"idleness", "mind"–"madness", etc.;

— negative prefixes: "consciousness"–"unconsciousness", "gratitude"–"ingratitude" (regarding the last pair, it should be added that in dictionaries of antonyms, the words *gratitude–ingratitude* are clearly recorded as antonyms; in

DRM, both of these concepts "gratitude" and "ingratitude" are presented; however, the authors of the DRM note that a different relationship is characteristic of the Russian mentality: ingratitude "is opposed not to gratitude, but to beneficence" [DRM 2014, vol. 1: 498]).

Among the considered pairs of antonymic concepts, no constructive concepts were identified. Only 14 pairs (3%) are mental concepts: "madness"–"intelligence", "stupidity"–"mind", "mind"–"feeling", "intelligence"–"feeling", "knowledge"–"ignorance", "meaningless"–"meaning", "madness"–"mind", "stupidity"–"wisdom", "unconsciousness"–"consciousness", "unconsciousness"–"awareness", "will"–"spinelessness", "nonsense"–"meaning", "intelligence"–"stupidity", "meaninglessness"–"meaning", to which the verb pair of key words of Russian culture "forget"–"remember" is close.

The absolute majority — 95% of all pairs of concepts of the first type — are substantive concepts. Among them are such pairs of antonymic concepts as "hell"–"paradise", "greed"–"selflessness", "angel"–"devil" (бес), "fun"–"boredom", etc. In total, such concepts represent 420 antonymic pairs.

A separate small group (2% of the antonymic pairs of the first type) consists of representatives of concepts, the relationships between which are based on the opposition of mental and real. We included 8 antonymic pairs in the group, one antonym of which represents a concept of the mental type, the other — of the substantive type: "mind"–"heart", "awareness"–"existence", "intelligence"–"heart", "sense"–"heart", "sense"–"passion", "fiction"–"reality", "consciousness"–"chance", "nonsense"–"reality".

The structure of antonymic concepts of the first type is shown in the Diagram 1.
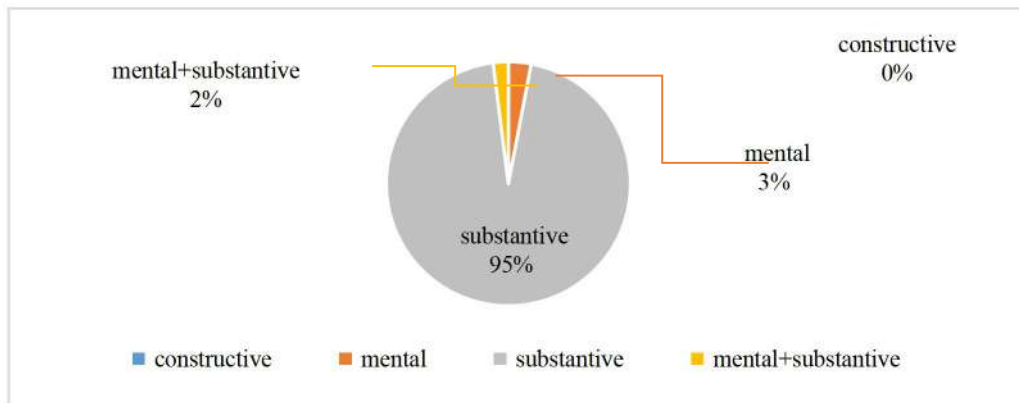
Diagram 1. Cognitive structure of antonyms of the first type

Type 2. One element of the pair is a concept, and the second unit is not described as a separate concept, but is included by Prof. V.V. Kolesov and his co-authors in the dictionary entry of the first concept as a necessary element for its description. Thus, the DRM has an entry devoted to the concept "angel". The word representing it is also found in dictionaries of antonyms: *devil* and *demon* are presented as antonyms to it. The lexeme *devil* represents the corresponding concept and has a separate dictionary entry in the DRM, therefore we classify the antonymous pair *angel–devil* as antonyms of the first type. The pair *angel–demon* is among the antonyms of the second type, since the lexeme demon does not have a separate dictionary entry, but is found in the dictionary entry "Angel". It should be noted that the inclusion of the lexeme demon in the entry "Angel" is not accidental. These antonyms are closely related in the minds of most people, including Russians. In Russian poetry, angel and demon are often contrasted with each other:

— "In the doorway of Eden, a gentle angel shone with a drooping head, and a gloomy and rebellious demon flew over the infernal abyss" (A.S. Pushkin);

— "And the Angel looked with stern eyes at the tempter <...> And the defeated Demon cursed his insane dreams" (M.Yu. Lermontov) [Lermontov 2024: 153–154].

In religious and spiritual texts, angels and demons are symbols of the eternal struggle between good and evil. Angels are divine beings who symbolize kindness, love and protection in various religious and spiritual beliefs. Demons are evil creatures associated with evil, chaos, destruction in many cultures and religions.

Thus, an angel and a demon have a contrasting relationship with each other; however, in the DRM, the word *demon* does not have a separate entry, therefore we include the antonyms in the second type.

Antonyms of the second type are characterized by the fact that dictionaries of antonyms do have them in their composition, the DRM also considers these opposed units, but the second unit of the pair is not considered by the latter to be a separate concept.

Examples:

— "mediocrity"–"talent" («бездарность»–«талант»);

— "authentic history"–"tall tale" («быль»–«небылица»);

— "taste"–"dowdiness" («вкус»–«безвкусица»), etc.

The list of antonymic concepts of the second type includes 127 pairs. Among the concepts that have separate entries, there are lexemes formed in a prefix-suffix way (for example, *mediocrity*). Most of them are actually lexical antonyms.

Almost the entire group of antonymic concepts of the second type are substantive concepts (125 pairs). Only the antonymic pair reason–instinct can be assigned to the group of mental ones, to which the verbal pair of key words of Russian culture *remember– forget* (*помнить–забывать*) is close. The structure of the second type of concepts is reflected in Diagram 2.
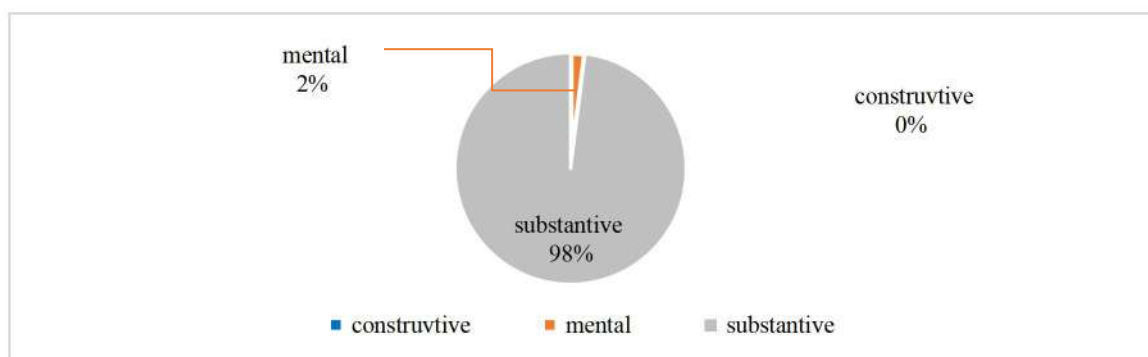

Diagram 2. Cognitive structure of antonyms of the second type

Type 3. The DRM describes one element of the antonymic pair as a concept, and the second element of the pair is not included in it as a separate entry for a

separate concept, and is also not included in the entry about the first concept but it is found in other articles of the DRM. For example, dictionaries of antonyms include the antonymic pair *hell–paradise*, both members of which are described as concepts in separate dictionary entries in the DRM, and this is the first type; but *hell* , according to dictionaries of antonyms, is included in another antonymic pair: *hell–Eden (ад–эдем)*. The lexeme *Eden* is not included by V.V. Kolesov in the Russian concepts and is not described in a separate entry, nor is "Hell" mentioned in the dictionary entry. However, it is found in the dictionary entry "Paradise" and, as its synonym, forms an antonymous pair of *hell–Eden* (of the third type), and is also mentioned in literary examples for the entries "Angel" and "Swamp". Let us try to understand why V.V. Kolesov did not include *Eden* in the dictionary entry "Hell". Eden is a heavenly garden. The garden is not a direct contrast to hell, even if it is heavenly. In the minds of Russian people, as a rule, these concepts do not have such a close connection that the mention of Eden is necessary to understand the essence of hell (the concept of paradise is enough). At the same time, in the antonym dictionaries, *hell* and *Eden* are represented as an antonymic pair. The idea of *Eden* is connected with paradise and the angels who inhabit it, so *Eden* is included in the entry "Paradise" and mentioned as an example in the entry "Angel". As for the mention of Eden in the entry "Swamp" ("Болото"), here too an opposition is possible: a swamp is a very unkempt place, Eden, on the contrary, is a very well-kept place ("The Sumerians made Eden out of Mesopotamia, and the Arabs neglected everything so much that now it's a swamp again" (L. Gumilev)); however, this contrast is not noted in dictionaries of antonyms. In general, the antonymic pair *hell–Eden* reflects the opposite aspects: suffering and pleasure, sin and sanctity, darkness and light imbued with the symbolism of religion.

Examples of the third type of antonymic concepts:

— "infinity"–"finiteness" («бесконечность»–«конечность»);

— "meeting"–"parting" («встреча»–«расставание»);

— "main"–"secondary" («главный»–«второстепенный»);

— "kindness"–"malice" («доброта»–«злобность»), etc.

The third type includes 410 pairs of antonyms. 402 pairs include substantive concepts, 6 pairs include mental ones ("knowledge"–"ignorance", "understanding"–"misunderstanding", "feeling"–"insensitivity", "sensitivity"–"insensitivity", "meaninglessness"–"meaningfulness", "reasonableness"–"unreasonableness"; 2 verb pairs of key words of Russian culture are close to them: *forget–remember* (*забыть–запомнить*) and *forget–recall* (*забыть–вспомнить*).

The structure of the second type of antonyms is shown in the Diagram 3.
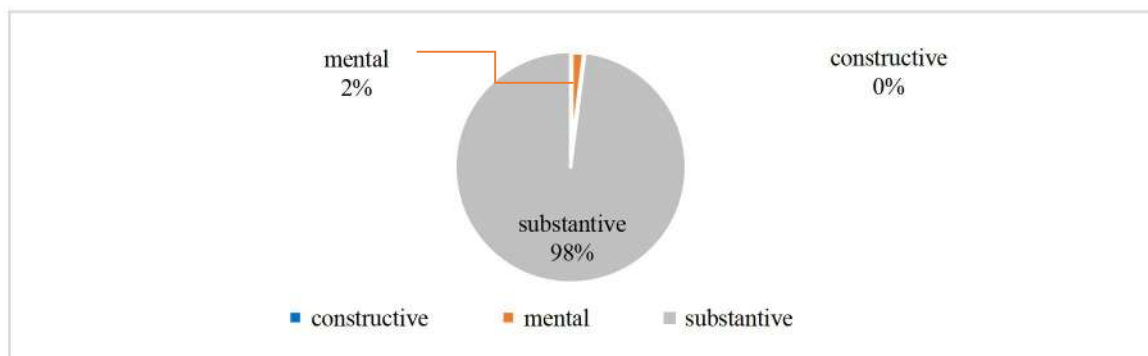

Diagram 3. Cognitive structure of antonyms of the third type

The selection of antonym pairs "at the intersection" of two types of dictionaries — the dictionary of concepts and the dictionary of antonyms — revealed large discrepancies between them. In the dictionaries of antonyms there are many antonym pairs, both components of which are not described in the dictionary of V.V. Kolesov, D.V. Kolesova, A.A. Kharitonov. This can be explained by the impossibility of covering the entire conceptual sphere with lexicographic means or by the fact that the authors did not consider them concepts. On the other hand, according to the dictionaries of antonyms, a number of concepts do not have antonyms. Perhaps many antonyms are not concepts but "notions", i.e. according to V.V. Kolesov, they represent one of the substantial forms of the concept ("the concept is not a notion but the essence of the notion <...> The notion is an approximation to the concept, it is the manifestation of the concept in the form of one of its substantial forms") [Kolesov 2004: 19–20]. The notion was created by people to understand each other, artificially designed to help "find a common language." Concepts, on the other hand, exist autonomously. People experience some difficulties when

reconstructing concepts [Demyankov 2001: 45]. V.V. Kolesov points out that "the most commonly used term 'concept' is easily confused with 'notion' <...> The notion is the most short-lived element of meaning, which is why it needs to be constantly 'defined', defining its relation to the deep conceptum" [Kolesov, Pimenova 2012: 44], "For deep within speech there is a hidden meaning that can only manifest itself as the deep basis of meaning and immediately disappears as soon as it is given some form of expression" [Gadamer 1991: 65], but "only realists were able to realize that a concept as an actual manifestation of a conceptum is constructed through the scientific decoding of a high symbol (figurative concept) in its everyday image" [Kolesov 2019: 425].

The conducted analysis shows that the allocation of three types of antonyms representing concepts effectively solves the problem of reflecting the Russian mentality: antonymic pairs expand theoretical ideas about concepts; from the point of view of practical application, we can talk about the usefulness of this knowledge in teaching Russian and compiling educational dictionaries. We analyzed 2850 words and phrases from the DRM. Among them, we identified 980 antonymic concepts (excluding antonyms-conversives), which we distributed into three types (see Appendix A).

1. Both antonyms in a pair represent concepts, each of the pair of contrasted concepts is described in the DRM (443 pairs);

2. One element of the antonymic pair represents a concept, and the second element, for some reason not having a separate dictionary entry in the DRM, is included by the authors in the dictionary entry of the first concept as a necessary component of its description (127 pairs);

3. The first member of the antonymic pair is presented as a concept, and the second element of the antonymic pair is not included in the DRM either as a separate entry or as a component of the entry about the first concept, but is found in the DRM text (410 pairs).

The significance of the first type from the point of view of conceptualism is higher than the second and third.

In each type, there are antonymic concepts with either the same or different roots, and one of the words is formed by adding a prefix and a suffix to the base of the other, or only a negative prefix (без- (without), не- (im-) and like that).

Among all the studied pairs of antonyms, substantive concepts represent the absolute majority (97%), and mental concepts — about 2% (see Diagram 4).
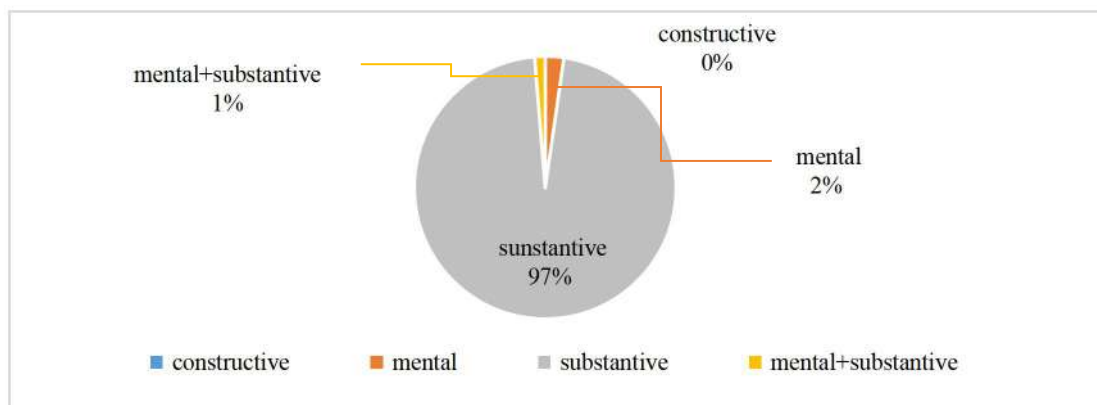
Diagram 4. Cognitive structure of antonyms of all three types

The above diagram illustrates an important conclusion: substantive concepts most often enter into relations of opposition since they reflect more specific and opposite aspects of human experience, emotions, and sociocultural phenomena. Substantive antonymic concepts make up 97% of the entire sample.

Mental concepts can also be found in the relationship of opposites, but their share is much smaller — only 2%.

Similar methods were used to analyze antonyms-conversives. Since there is only one dictionary of conversives, to identify antonyms-conversives we additionally took into account some scientific articles, for example, "Features of the cognitive nature of lexical conversives" by A.V. Podkorytova [Podkorytova 2019].

We have identified 12 pairs of antonyms of the first type: *father–son*, *wife–husband*, *wife* (*баба*)*–husband* (*мужик*), *guest–host, speak–listen, take–give* (*брать–давать*)*, victory–defeat*, *submission–domination*, *acquisition–loss*, *descendants–ancestors*, *master–slave*, *cause–effect* (*причина–следствие*). 11 antonyms-conversives are substantive, and only 1 pair (*cause– effect*) represents

constructive concepts.

To the second type, we attributed 5 pairs of antonyms-conversives, one member of which represents a concept, and the second conversives antonym of the pair is mentioned in the dictionary entry describing the first concept: *give–take (дать–взять)*, *parents–children*, *bride–groom*, *boss–subordinate (начальник–подчиненный)*, *uncle–nephew*. All of these antonyms-conversives also represent substantive concepts.

The third type includes two pairs of antonyms-conversives representing substantive concepts *upstairs–downstairs* (*сверху–снизу*), *mother–daughter*.

Thus, in addition to antonyms, we studied 19 pairs of antonyms-conversives. 18 of the pairs belong to substantive concepts.

The analysis shows that all pairs of antonyms representing concepts can represent different types of concepts. Constructive concepts, as a rule, are very rarely expressed by direct antonyms due to their structuring nature. Mental concepts express mental actions; antonyms representing them are rare. The relation of opposition is most common for substantive concepts, so most of the antonyms and antonyms-conversives represent this category of concepts.

The conversives proper (not including antonyms-conversives) were analyzed: 66 pairs in total. We assigned 6 pairs of conversives to the first type, 12 to the second, and 48 pairs to the third. All the studied pairs of conversives of the first and second types express substantive concepts. Among the pairs of conversives of the third type, only one pair (cause–result) represents constructive concepts [Gilburd 2002: 132]; all the others represent substantive concepts. Thus, conversives represent constructive concepts and substantive concepts, and no conversives were found among the lexemes representing mental concepts.

The most productive acquisition of antonyms representing concepts is achieved under the condition of their differentiation into oppositional thematic groups. In other words, antonyms representing concepts can be combined into groups of different themes (let us note in passing that they are important for students of RFL in terms of immersion in the Russian picture of the world). In this

study, 9 thematic groups are identified as the most important: emotions, character traits and behavioral features, society, characteristics of objects, phenomena, events, time and space, culture and religion, nature, and abstract concepts. These groups reflect the specifics of the mentality of the Russian language picture of the world [Ren 2024, b].

It seems that when selecting antonyms to be considered in our study, it is also necessary to take into account the occurrence frequency coefficient of specific Russian antonyms.

2.3. Using the method of Prof. V.V. Kolesov for analysis of concepts represented by proper antonyms

In this paragraph, we will conduct a conceptual analysis of the concepts represented in the language by antonyms according to the methodology described in paragraph 1.2.2. of this work.

The concepts represented by pairs of antonyms and conversives are selected for analysis based on a number of factors. First, in the DRM, a separate dictionary entry is devoted to each individual concept from the selected pair (proper antonyms, antonyms-conversives, and proper conversives); second, lexemes expressing these concepts are defined in the dictionaries of antonyms and conversives as antonyms and conversives and also relate to different parts of speech; third, they belong to a variety of thematic groups of concepts that are in the relationship of opposition and also belong to different parts of speech; antonyms actually represent different thematic groups: emotions and feelings (*torment–happiness, torment–bliss, pain–happiness*); characteristics of objects, phenomena, and events (*white–black*); time and space (*first–last*); culture and religion (*death–life*), society (*city–countryside*), abstract notions (*lie–truth, beginning–end*); antonyms-conversives: society (*husband–wife*), space (*take–give*); conversives proper: society (*owner–property*) [Ren 2024, b].

Based on the classification of concepts proposed by M.Vl. Pimenova

[Pimenova 2013: 129], "torment"–"happiness", "torment"–"bliss", "pain"–"happiness", "death"–"life", "husband"–"wife", "city"–"countryside", "owner"–"property" belong to the basic concepts, and the following concepts belong to the descriptor concepts: 1. qualitative concepts, for example, "white"–"black", 2. dimensional concepts, such as "first"–"last"; to the concepts-relatives: a) evaluation concepts: "lie"–"truth", b) position concepts: "beginning"–"end", c) privative concepts: *take–give*. Thus, the concepts selected for analysis demonstrate different types of opposition and contrast in which they are found.

2.3.1. Concepts represented by antonyms with relations of gradual opposition

Gradual opposition of antonyms implies not only a direct opposition of meanings, but also their gradual transitions from one concept to another. To study the concepts represented by pairs of antonyms that enter into relations of gradual opposition, the following examples were chosen: "white"–(gray)–"black", "first"–(second ...)–"last", "beginning"–(middle)–"end".

2.3.1.1. Analysis of antonyms representing the concepts "white"–"black"

Let us analyze the dictionary entry "White" according to the DRM [DRM 2014, vol. 1: 36].

Based on the corresponding dictionary entry, a number of definitions can be drawn up that are closely related to the concept of "white": immaculate, sinless, light, clear, good, pure, colorless, transparent (glitter), light-skinned, white-faced, isolated.

Depending on the time period, *white* indicates: the color itself (since 1113), 'not tonsured as a monk' (XIV century.), chastity (since XV century.), 'freed from feudal duties' (1579), purity (since 1583), light, clarity (1594). All symbols expressed through the white color refer to the conceptum of transparency and isolation. Thus, the color white has always been associated with privilege and

highness (moral and social). In the dictionary entry itself, there is the opposition of the concepts of "white" and "black".

Let us highlight the predicates presented in the dictionary entry of the DRM and group them into four categories.

1. Bases: *...brilliance and purity*; *devoid of its own color...*; *"White light" is only a designation of light as such, a proper analytical emphasis on its integrity* (Florensky).

2. Conditions: *...("black will not stick to white")...*; *White is the opposite of black ...*; *Black with white, without a single color spot ...* (Tsvetaeva).

3. Reasons: *...'transparent brilliance'*; *...keeping clean...*; *... good (about life)...*; *The neighborhood disappeared into a murky and yellowish haze through which white flakes of snow flew... Such has been the white world since ancient times!* (Pushkin); *I returned home at four o'clock, on a white, bright St. Petersburg night* (Dostoevsky); *...a black deed is being done on the whiteness of the snow...* (Tsvetaeva); *On white nights it [Petersburg] is charmingly airy. This is a living, deeply feeling city* (Gorky); *Now let us turn to the history of the white epithet. First, we note that the proper meaning of this word is the same as the word red, i.e. beautiful, bright* (Buslaev).

4. Goals: *...it testifies to high quality (white bread, white hut), belonging to high society (white bone)*; *Brings joy to the world and is sometimes associated with a miracle ...*; *White color is an emblem of brilliance and is assigned to the monarchical power* (Bekhterev); *Whiteness is a symbol of beauty, and on this basis the swan is a symbol of a woman and mostly a girl* (Potebnya); *White is a characteristic sign of supernatural beings, but for Russians it is also the traditional color of mourning (shroud, etc.), the color of death* (Kosharnaya).

We can distinguish the following denotations:

1. bases: designation of light (transparent glitter); devoid of color.

2. condition: opposed to black.

3. reasons: light, clean, serves as the notion of light, purity, chastity, transparency, good, etc.

4. goals: it is a symbol of something sublime, isolated (monarchical power) as well as supernatural, brings joy to the world, the color of death.

Based on these denotations, we distinguish the following semantic constants:

glitter, light
- opposed to black
- light, clean
- a symbol of something sublime, isolated, supernatural, death
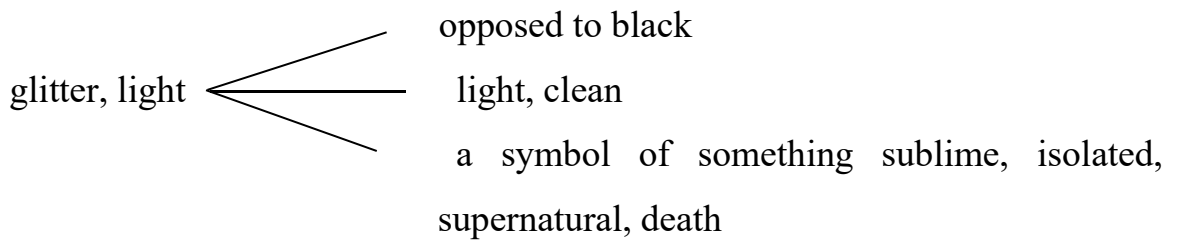
Read: White is a color that preserves light and glitter; contrasted with black; light and pure; a symbol of something sublime, isolated, and supernatural.

light, glitter
- opposed to black
- transparent, good
- brings joy to the world

Read: White is a color that preserves light and glitter; contrasted with black; transparent and good; brings joy to the world.

devoid of color
- opposed to black
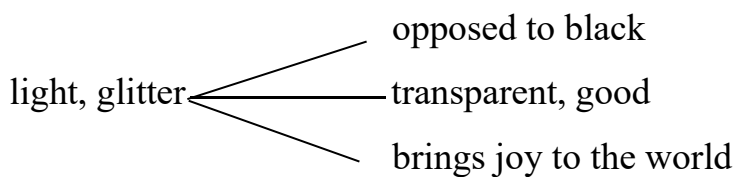- clean, good
- a symbol of high quality
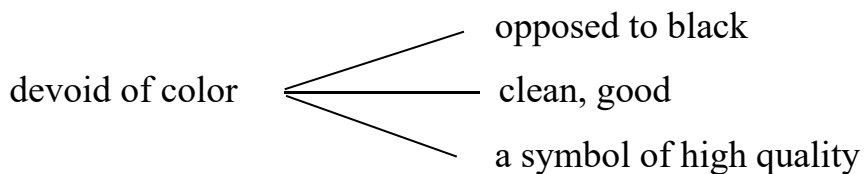
Read: White — devoid of color, opposed to black, clean and good, a symbol of high quality.

Based on the corresponding dictionary entry, we conclude that the concept of "black" [DRM 2014, vol. 2: 485] is closely intertwined with the following definitions: dark (power), dark (color), thickening, swarthy, black-haired, dark-skinned, simple, not noble, draft, ratable.

Depending on the time period, *black* indicated: the color itself (since the XI century), the common people, the unprivileged (since 1136), a man with dark skin (XII century), 'draft, ratable' (1462), 'chevage tribute imposed by the Tatars' (1456). The dictionary entry contains a direct indication of the opposition of the concepts of "black" and "white".

We will group the predicates presented in the dictionary entry of the DRM into four categories:

1. base: *Black thickens the color, white thins it.*

2. condition: *Opposed to white light...*

3. reasons: *...'simple, not noble'...; 'about dark–skinned and black–haired', 'dark'; ...dark power, the color of darkness, gloom and dirt; ...but he did not want to dirty his hands in the menial work of sowing it on Russian soil* (Klyuchevsky).

4. goals: *Black color is likened to the darkness of the grave and thus represents the emblem of death and terror* (Bekhterev); *Black color comes from fire, has the meaning of ugliness, hatred, sadness, death, opposite to the figurative meaning of light... in general, black and dirty* (A.A. Potebnya).

The following denotations can be distinguished:

1. base: thickens the light.

2. condition: opposed to white.

3. reasons: dark color, dark power, the color of darkness, gloom and dirt.

4. goals: symbol of hatred, death, terror, ugliness, sadness.

Based on these denotations, we distinguish the following semantic constants:

thickening color
- contrasted with white
- dark, gloomy
- a symbol of hatred, death, and sadness
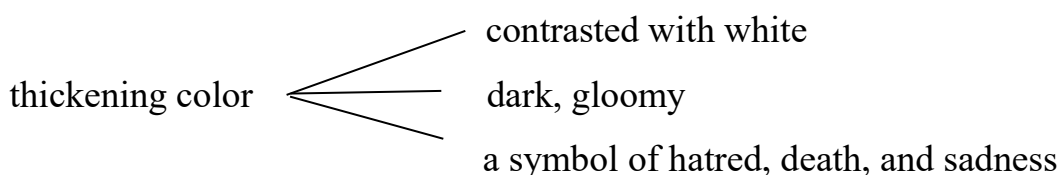
Read: Black is a thickening color, contrasted with white, gloomy and dark, a symbol of death and sadness.

thickening color
- contrasted with white
- dirty
- a symbol of ugliness
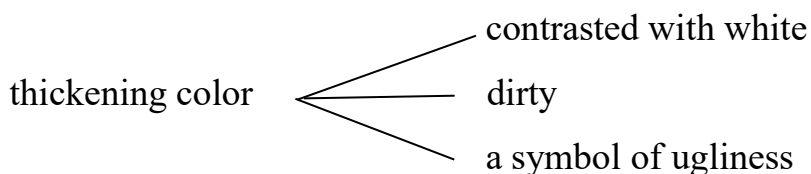
Read: Black is a thickening color, contrasted with white, dirty, a symbol of ugliness.

Let us compare the concepts considered in pairs.

(1) Bases. White and black are colors but white is devoid of color, and black, on the contrary, thickens it. Thus, it is noted that *white–black* include the opposition of the *any–none* components in their semantic structure.

(2) Conditions. White is opposed to black, black is opposed to white.

(3) Reasons. Dark and light are characteristics of colors but not the colors themselves. In absolute terms, white is light, and black is dark.

(4) Goals. Black and white mostly have opposite symbols. In Russian culture and language, the pair of antonyms *white–black* carries not only the literal meaning of colors but also a deep symbolic and metaphorical load. These colors express opposing concepts and emotional states, reflecting cultural and philosophical ideas about good and evil, purity and mystery.

Let us consider which nouns are combined with adjectives of color semantics in the Russian language: white–black (according to the "Dictionary of Epithets of the Russian Literary Language" [Gorbachevich, Khablo 1979]).

White: shaft, voice, day, smoke, smell, back of the head, frost, swan, ice, forest, forehead, honey, bear, month (moon), nose, snow, sleep, twilight, work, fog, etc.

Black: hell, pine forest, evening, enemy, eye, year, horizon, oak, smoke, snake, reed, forest, bear, snow, sleep, shame, work, fog, hour, etc.

It can be pointed out that the adjectives *white–black* have different characteristics when defining different objects. For example, white light, white day and black day are typical combinations and have symbolic use. Deep features characterize notions, they are a part of terms: a black hole or a white dwarf in astronomy, white ice (floating ice that exists for no more than one winter), a black bear (Baribal). Intense features are peculiar to an individual figurative representation of a thing: white smell, black shame, and so on.

We will conduct an analysis based on the RNC. We will study the pair "black"–"white" based on materials from the last 10 years, including 368 texts, 870 examples, in which the antonyms black and white are named in the same context.

Based on the examples of the RNC, we can find the interrelationships of the concept of "white" with the following adjectives: *good*, *kind, faded*, *dazzling*, *ceremonial, silvery*, *pure*. The concept of "black" is used in general contexts with the adjectives *bad*, *evil*, *dark*, *thick*, *elegant*, *magical*, *burnt*. It can be noted that

with the help of the antonyms *good–bad*, *kind–evil*, we can better understand the opposition of the concepts of "white"–"black".

From the examples presented in the RNC, we have selected the predicates and grouped them into four categories.

1. Base: *By that time the black dial had become completely unusable — it had faded almost to white and rusted through* (M.B. Baru. Castle with music // "Volga", 2013).

2. Conditions: *A white hole is in some sense the opposite of a black hole: if nothing can fly out of the black one, nothing can get into the white one* (Andrey Zheleznykh. The adventures of information, the next series ... // "Knowledge - Power", 2011); *Stopped near an oblong black pit sharply outlined against the background of dazzling white snow, among the randomly protruding heads of monuments drowned in the snowdrifts* (R.B. Akhmedov. Flashes (2011) // "Belsky Landscapes"); *The color composition of the painting is based on intense contrasts of black and white tones shaded by rare red–brown spots* (T. Akimova. National Gallery Prague (2011)).

3. Reasons: *...the moon filled the snow-covered roofs and the pure white hill behind the river, edged with black forest, with blue light; here and there columns of smoke from the chimneys rose above the houses* (Roman Amosov. Climbing the Hill // "Ark", 2012); *Valka's arms and shoulders were black, but under his T-shirt his body, despite the dirt, remained white* (Roman Amosov. Climbing the Hill // "Ark", 2012); *Below, the water flowed, foaming and noisy, going around the boulders, and on the other bank, under a willow, stood and shone in the black foliage an uneven light spot, similar to a white shirt* (A.M. Tavrov. Stories about Stech // Volga, 2013).

4. Goals: *The third one — black, mourning, trimmed with white feathers - was the most captivating and worth any overture* (Dina Rubina. Copper Box (2011-2015)); *But is there still "we"? — blinking with a swollen nose, the Jackdaw whispered, and instead of a black mourning scarf she tied her head with a white grandmother's kerchief...* (Svetlana Kreshchenskaya. Black swan, white

swan ... // "Ark", 2014); *Love does not instantly turn into hatred, rain turns into snow gradually, greed does not become generosity in a second, black becomes white through gray* (N.V. Nesterova. Grezietka (2013)); *He divides the world into good and evil, good and bad, black and white (Tatyana Khrulyova. What will the civil ideological war lead to* (13.07.2017) // 2017); *The same thing happens to us: the experience of death's sleep destroys in us the illusions about the sweetness of sin, clearly shows where is black and where is white...* ((priest Sergiy Kruglov. Lazarus Saturday: Awakening of the Soul (04.04.2015) // Orthodoxy and the World (pravmir.ru), 2015)).

The gradual opposition "white"–"black" is expressed in the following texts: *...the whites turned gray from fatigue, and the blacks turned purple from drunkenness* (M.K. Kantor. An honest Englishman, (2011)); *That's right, not white and not black, but gray,bought from the conductors of the Matani for twenty-four rubles* (Kim Balkov. Balalaika // "Siberian lights", 2013).

Based on the analysis carried out earlier, we note that the designations and denotations are similar to those that V.V. Kolesov wrote about, which generally speaks in favor of the stability of the analyzed concepts. The main difference is that modern authors more often note the gradual opposition of black and white, placing gray between them. Since the denotations remain unchanged, we will omit the construction of semantic constants according to the RNC and directly proceed to comparing the constants of the "white"–"black" concept pair.

Table 4. The general invariant of the semantic constant of antonymic concepts.

"White"	"Black"	
Glitter, light, devoid of color	Thick color, thickening color	Base
Opposed to black	Contrasted with white	Condition
Bright, clean	Dark, gloomy, dirty	Reason
A symbol of the sublime, the supernatural, high quality, joy, death	A symbol of ugliness, the unprivileged, as well as sadness, death	Goal

Let us compare pairwise the representations of the concepts in their invariant forms.

(1) Bases. White and black are colors but white is colorless; black, on the contrary, thickens it.

(2) Conditions. They are opposite to each other.

(3) Reasons. Here clean–dirty, light–dark are antonyms. Light and dark are are characteristics of colors but not the colors themselves. In absolute terms, white is light, and black is dark.

(4) Goals. Black and white mostly have opposite symbols. However, they have one common symbol — the symbol of death.

In addition, it should be noted the type of opposition of antonymic relations: "black becomes white through gray" which reflects the gradual opposition: black–gray–white, through the presence of the intermediate stage (gray) between the extreme points. When analyzing the concept pair "white"–"black", we have analyzed the opposition in all parts of the semantic constants of each of their concepts.

2.3.1.2. Analysis of antonyms representing the concepts "first"–"last"

Let us analyze the *first–last* pair according to the DRM.

The dictionary entry "First" [DRM 2014, vol. 2: 13] points out to the connection with the following adjectives: best, leading, senior, first, main, most important, leading, front, initial, preferred, richest, excellent, ancient, former.

We have grouped the predicates presented in the DRM into four categories.

1. Bases: *advanced in thought...*; *initial in a row.*

2. Conditions: *The first one is rushing ahead, clearing the way for the second, others, the last (the trailblazer)*; *The first duty and the first honor of the Cossack is to observe comradeship* (Gogol); *...to prevent a person from taking the first step...* (Izv., 2009, 34); *it can become the main, the most important, the fundamental.*

3. Reason: *what precedes the rest.*

4. Goals: *The first one can acquire the properties of the best or preferred*

because there is nothing to compare it with; *it can become the basic, most important, main one*; *It is possible to be the first only where stereotypes are possible* (Gavrilin).

As a result of the reduction of the predicates, we can distinguish the following denotations:

1. base: initial, what is ahead.

2. condition: the most important, leading, main.

3. reason: previous.

4. goal: best, preferred.

Based on these denotations, we have the following semantic constant:

the initial one — the most important and the main

what precedes the rest
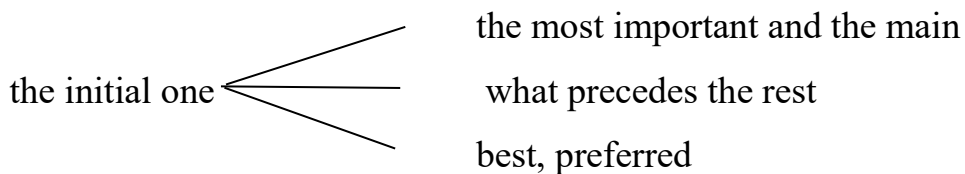
best, preferred

Read: The first one is what is at the very beginning, the most important and precedes the rest, the best, and preferred.

Based on the dictionary entry "Last" [DRM 2014, vol. 2: 66], we note that the concept is associated with the adjectives: least important, low, bad, closing, finite, marginal, subsequent, recent, tardy, late, final.

We will group the predicates presented in the dictionary entry of the DRM into four categories.

1. Bases: *the highest degree, limit and end (of everything); ....in time it is recent.*

2. Conditions: *the least important...*; *The last one is the one who follows the trail.*

3. Reasons: *extreme at the end, closing a number of close and even equal ones*; *"Repeat" — he whispered as soon as the last chord sounded* (Turgenev).

4. Goals: *the last shall be first, and the first shall be last*; *not at all implying finality; even low, bad*; *last in quality*; *"The Last Times" will seem so terrible for this reason, they will seem so incredibly horrible* (Rozanov).

The described texts make it possible to distinguish the following denotations:

1. base: finite.

2. condition: least important.

3. reason: what closes the row.

4. goal: not final.

Based on the selected denotations, the following semantic constant will be built:

finite
- least important
- what closes the row
- not final
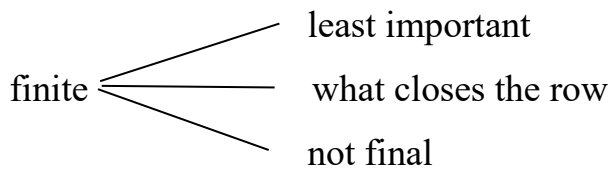
Read: The last one is finite, at the end of the row, including in value (the least important), but not the final one.

In addition to the basis — final, in the DRM another base is given — recent, but for this basis in the DRM the whole causality is not found.

In the Russian linguistic and cultural tradition, the pair of antonyms *first–last* carries a deep mental and symbolic load. *First* is often associated with the beginning, initiative and leadership, while *last* symbolizes the end, completion and outcome. These concepts not only reflect a linear understanding of time and sequence but also embody the deep meanings of beginning and ending in life cycles and processes.

Let us conduct an analysis based on the RNC. We will study the pair based on the materials of the last 10 years, which present a total of 424 texts, 665 examples. We will highlight the features associated with the concept of "first": main, basic, leading, front, initial, early. The following features are associated with the concept of "last": least important, closing, final, late.

We have selected predicates from the RNC texts and grouped them into four categories.

1. Base: *To come to any event first, to leave last, to perform any task flawlessly* (Inna Kalabukhova. Reflections on Nikolay Skryobov // "Ark", 2015).

2. Condition: *Not the first person in the theatrical world, but not the last* (Iosif Goldfain. Moscow — an incubator of talents // "Knowledge - power", 2012).

"Assa" was not the first and not the last film whose creators used the interest of the perestroika era in rock culture (Assa Novikova. "Assa" forever. Why the main film of Russian rock is still relevant and loved (2019.03)).

3. Reason: *In short, if the proletarians of the first decades <...> then in last years ...* (A.Yu. Kolobrodov. Igor Talkov, "Tender May" and other historical events // "Volga", 2011); *The first house went for one and a half million, the second for three million, the last for four and a half* (M.K. Kantor. The dissident of the autumn draft (2011)); *The eyes give the first — and often the last — assessment* (Vladimir Veshchunov. Perekat // "Far East", 2019).

4. Goal: *...ready to beat the first (and competently) and laugh the last (and sincerely) ...* (Vadim Apletaev. Civil finishing // "Russian Reporter", No. 37 (215), September 22, 2011); *But on the other hand, if the last became the first, then the first should become the last, right?* (V.M. Nedoshivin. Walking through the Silver Age. St. Petersburg (2012)); The *first day, the last day The last day is not like the first* (K.V. Arutyunova. Stones have time (2013) // "Volga", 2015).

The system of denotations is shown in the following semantic constant:

1. bases: what happens at the very beginning — what happens at the very end.

2. conditions: the most important — the least important.

3. reasons: the preceding one — the closing one.

4. goals: the earliest — the late, not final.

As in the previous case, we can note the stability of denotates, and, consequently, the semantic constants of concepts.

On the basis of the following texts, we can note the gradual opposition: *It's not that he wasn't the first but that he was never the last, and most often the second* (L.A. Danilkin. Yuri Gagarin (2011)); *Historical gossip will not tell Where the dusty winds shook them. Only the first year is known and the last. Everything else is a black hole* (A.M. Gorodnitsky. Secrets and myths of science. In Search of the Truth (2014)).

From what has been said, it can be concluded that a pair of opposite

characteristic meanings of the concepts of the "first"–"last" is oppositional, in the *second* examples, the *second* indicates their intermediate values: the first stage — the second stage — the last stage; *...the first ranks enjoy the Divine light directly, the second through the first, and the last one through these mediators are illuminated by the light of the Deity* (Protodeacon Konstantin Markovich. Historical origin and theological interpretation of the custom of serving the Divine Liturgy by priests with the royal doors closed // "Current issues of modern science", 2018). In addition, the antonyms *first–last* serve to describe the same phenomena and objects. In the RNC, the *first* one has some stable use in a figurative sense, for example, the *first important role and the first deputy prime minister, the first deputy head* (the first — the 'main').

Table 5. General invariant of the semantic constant of a pair of antonymous concepts.

"First"	"Last"	
Elementary	Finite	Base
Most important	Least important	Condition
Previous	Last one	Reason
Earliest	Late, not final	Goal

Let us compare pairwise the representations of the concepts in their invariant forms.

(1) Bases. The first one is associated with the beginning of a certain series of events or objects, the last one is associated with its end.

(2) Conditions. The first one forms the image of something of the most important, the highest quality ("first grade", "first class"), the last one, on the contrary, the least significant (the last man in the theatre world), etc.

(3) Reasons. The first and last, respectively, precede a number of objects and close this series, which indicates their gradual opposition.

(4) Goals. The first and the last symbolize what happens first and, accordingly, later.

As a result of the analysis, it can be argued that the bases, conditions and goals of the "first"–"last" concepts are in opposition. In particular, the concepts of the "first"–"last" reflect the opposition of features, properties of spatial and

temporal coordinates. It is proved that if the goal and meaning of cognition are manifested in the qualitative characteristics of objects, gradation is represented as an instrument and a method of cognition [Mechkovskaya 2005: 59–60]. The "first"–"last" concepts reflect different degrees of manifestation of the intensity of the axiological feature on the gradation scale: initial, first, second, third <...> last, final. In addition, the connection between the"first"–"last"concepts is expressed in the following: "the last will be the first, and the first will be the last" [DRM 2014, vol. 2: 66]. It should be pointed out that the concept of "last" expresses Russian optimism: the last is thought of as finite; however, this does not imply finality.

2.3.1.3. Analysis of antonyms representing the concepts "beginning"–"end"

Let us analyze the concepts of "beginning"–"end" according to the DRM.

Based on the dictionary entry "Beginning" [DRM 2014, vol. 1:495–496], we distinguish the following designations:

typical — fundamental, basic;

deep — light, deep;

intense — innocent, good, happy, pure, absolute, most, last, leading, beginningless, original, vital, different;

lasting — eternal.

We will group the predicates presented in the dictionary entry of the DRM into four categories.

1. Bases: *'base, appearance'*; *One cannot exist without the other, for the beginning is such only because it produces such and such an action or generates such and such a thing* (Chaadaev); *Everything in reality is either a beginning or comes from a beginning* (Aristotle).

2. Conditions: *Opposite to end (word of the same root)...*; *This super–worldly and world–encompassing light is at the same time an eternal beginning* (Franck); *And everywhere is sound, and everywhere is light, And all the worlds have one beginning* (A.K. Tolstoy).

3. Reasons: *the starting point...*; *Every view presupposes a point of view, every act of thinking is the starting point* (Samarin); *The beginning remains; it lives and seeks new and new, more and more subtle types of enslavement* (Gilyarov); *...the beginning, the new is relative. Its position is moderate and mobile* (Arutyunova).

4. Goals: *Only the Beginning is beautiful and divine — the dawn of an innocent world, always warm from the hand of the Creator* (Vizgin).

We can distinguish the following denotations:

1. base: the basis of everything, the foundation.

2. conditions: bright, clean; opposite to end.

3. reason: the starting point.

4. goal: symbol of the dawn of the world.

Based on the selected denotations, we will build a semantic constant:

$$\text{basis of everything} \nwarrow \begin{array}{l} \text{bright} \\ \text{the starting point} \\ \text{symbol of the dawn of the world} \end{array}$$
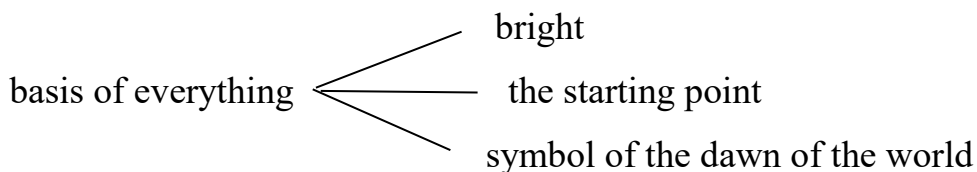
Read: The beginning is the basis of everything, which is bright, is the starting point of the development of the world, symbolizes the dawn of the world.

$$\text{basis of everything} \nwarrow \begin{array}{l} \text{opposite to the end} \\ \text{the starting point} \\ \text{symbol of the dawn of the world} \end{array}$$
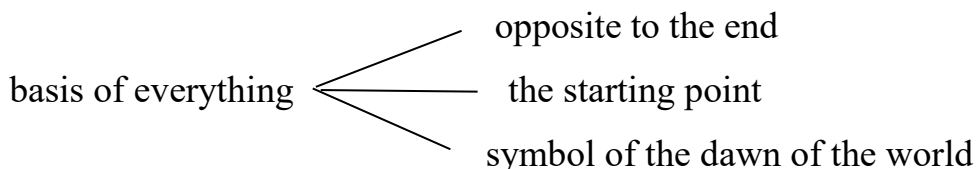
Read: The beginning is the basis of everything, opposed to the end and is the starting point of the development of the world, symbolizing the dawn of the world.

The dictionary entry "End" [DRM 2014, vol. 1: 376–377] makes it possible to identify the following features of the designation:

typical — boundless, terrible;

deep — near, distant;

intense — dull, wishful, intentional, sharp, full, earthly, universal, inevitable, none;

lasting — timeless.

We group the predicates shown in the dictionary entry of the DRM into the following categories:

(1) base: *the limit of sequential development*; *And the laws will follow each other until the End comes* (Shulgin).

(2) condition: *The end is the edge opposite to the beginning...*; *Believe me, the end is always monotonous, incomprehensible to anyone and solemnly simple* (Blok).

(3) reasons: *The end appears to be the final result*; *In order to protect the ends of his possessions from attacks, he had to contain a Large army* (Pushkin).

(4) goals: *[He] sat over him [dying] for a long time, waiting for the end* (L. Tolstoy); *The circle of life is coming to an end, the beginning of my life converges with the end* (B. Shergin); *Death is the End* (Nalimov).

Based on the predicates, we distinguish the following denotations:

1. base: the limit of development.

2. conditions: unknown, terrible; opposite edge to the beginning

3. reason: final result, boundaries.

4. goal: symbol of death.

Based on the selected denotations, we will build a semantic constant:

limit of development ⟵ unknown / final result, boundaries / symbol of death
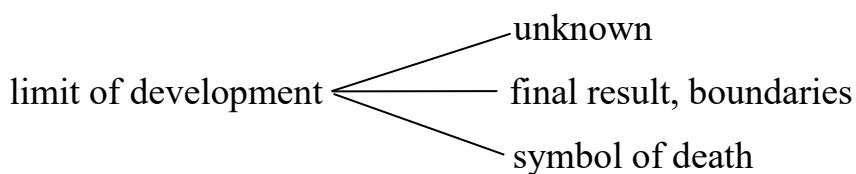
Read: The end is the limit of development, unknown and incomprehensible to man, the final result, a symbol of death.

limit of development ⟵ opposite to the beginning / final result, boundaries / symbol of death
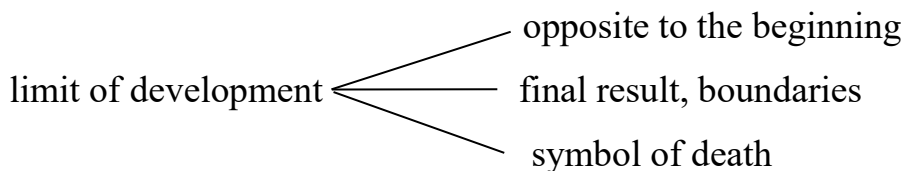
Read: The end is the limit of development, opposed to the beginning, and is the final result, a symbol of death.

We will conduct an analysis based on the RNC. We will study antonyms based on materials from the last 10 years, which present a total of 583 texts, 1130

examples.

The following features of the designation are distinguished:

"End":

deep — near;

intense — the most, endless, happy, human, different, ours;

typical and long — not found.

"Beginning": there are only intense features — harmless, rational, new, higher, enticing, dramatic, worthy, human, ours, one's own, all, the most.

We will group the predicates into four categories.

1. Bases: *Nevertheless, it is quite obvious that a person (without marginal cases) is young at the beginning of his life, and old at the end* (A.A. Botev. Limitrophic man // "Volga", 2014); *The beginning of the future of a new world <...> and the end of the future as it seemed to the conquered civilizations* (Daniil Zhaivoronok. Spirits of the future, hip-hop and flying saucers. How Indians and African Americans are Reinventing the Future (2019.03)).

2. Conditions: *The spill of the beginning of the century was defeated — the fire of the end of the century turned out to be stronger* (V.O. Avchenko. Fadeev (2017)); *The beginning of the material is a fragment from an interview with the publishing house "Zapashnyy vyhod" in the summer of 2005, the end is from an interview with the publishing house "Dirizhabl" in the summer of 1990.* (Nikolay Arzhanov. And higher, and closer, and further… // "Volga", 2011); *The beginning and the end merged. It became unclear what followed what* (Valentin Berdichevsky. Apples // "Far East", 2019).

3. Reasons: *...then play from beginning to end by heart at the same selected tempo* (T.D. Gabdrakhmanov. The outline of an open lesson on the topic "The development of an artistic image in the process of working on a piece of music in a guitar class" (2021)); *For example, when studying the topic <...> at the beginning of the lesson <...> or at the end, to consolidate the educational material* (N.V. Nebolsina. The use of digital educational resources (DER) in biology teaching (2021)); *There is a "Beginning of movement" = essence, a source of*

potential energy; there is a "movement" — actualization of the potency of the source, "middle" — energy; and there is an end of "movement" = result of actualization, activity of the essence = "energem", the phenomenon (L.F. Shekhovtsova. The "forces" of the soul and the "power" of the spirit // "Topical issues of modern science", 2018); *In space: he has a beginning, he has an end* (Maxim Krongauz. Without borders // "Russian Life", 2012).

4. Goal: *The memorial service teaches the living that the source of man is the Highest Principle, Which is Alpha and Omega, which means that the end of man is his beginning* (N.S. Vakulenko. Thesaurus of the Memorial Service // "Topical issues of modern science", 2018).

Table 6. The general invariant of the constant of the pair of antonymic concepts

"Beginning"	**"End"**	
Basis of everything (lack of development)	Development pushed to the limit	Base
Light, Opposed to the end	Unknown, terrible, dark, Opposed to the beginning	Condition
Starting point	Final result	Reason
Symbol of birth, dawn of the world	Symbol of death	Goal

Let us compare pairwise the representations of the concepts in their invariant forms.

(1) Bases. The beginning appears as the basis of everything that exists, the starting point where no development exists yet. The middle is represented directly by development, and the end is represented by development pushed to the limit, completion, the end result.

(2) Conditions. The beginning acts as something light, alive, the end, on the contrary, as something dark, unknown, sometimes frightening; they are opposite to each other.

(3) Reasons. The beginning is the starting point, the end is the result of development.

(4) Goals. The beginning symbolizes God, the creation of the world, birth. The end is destruction, death. It should be noted that the beginning and the end are not constant: the beginning becomes the end, the end becomes the beginning.

Thus, we see that the opposition relations of concepts represented by antonyms in gradual opposition are represented by oppositions in all parts of the semantic constants of each of the concepts. At the same time, the gradual opposition is manifested in cases when the antonyms are not absolutely opposite but there is a certain degree of transition from one concept to the other. For example, the pair of words *beginning–end* is an example of the gradual opposition since there is an intermediate state "middle" between them which is clearly reflected in the predicates we selected for analysis both according to the DRM and according to the texts of the RNC over the past 10 years. Gradual antonyms make it possible to express not only a clear contrast of two opposites but also different degrees of quality or properties.

2.3.2. Concepts represented by complementary antonyms

2.3.2.1. Analysis of antonyms representing the concepts of "life"–"death"

First, we will conduct an analysis of the pair of concepts "life"–"death" based on the DRM material.

Based on the corresponding dictionary entry "Life" [DRM 2014, vol. 1: 264–267], we will distinguish the following features of the designations:

typical — spiritual, mental, immortal;

deep — bright, marvelous, free, holy, intimate;

intense — cultural, personal, real, complete, actual, Russian, marital, private, material, human, plant, all, graceful;

lasting — eternal, short, long, former.

The word *life* (жизнь) is derived from *live* (жити) which came to mean "otherworldly existence" (eternal life), life 'the age of man', 'way of life'.

We will group the predicates presented in the dictionary entry of the DRM into four categories.

1. Bases: *formally physical existence (life and living)*; *The existence of the*

spirit is opposed to the existence of the soul; *Life appears as the development of an individual in the world and society*; *Life is an expansion, deepening of spiritual consciousness* (L. Tolstoy); *Truth is life, the existence of the existing* (Berdyaev).

2. Conditions: *the meaningfully spiritual side of existence*; *...and the presence of flesh (body)...*; *The Black Death does not attack the bright Life from the outside, but life itself conceals an inexorably growing core of death in its depths* (Florensky).

3. Reasons: *We always identify life with progress, death with stagnation* (Tkachev); *Movement, of course, is life, and the more of it, the more life* (Shelgunov); *Life is efficiency, creativity, spontaneous flowering and maturation from within, from its own depths ...* (Franck).

4. Goals: *the whole meaning of life is in this future, and today does not count for life ...* (Franck); *And in me this madness of faith and hope remains the last word of my life* (Bakhtin); *Life is freedom* (Grossman); *The Goal of life of every being is the realization of the perfect fullness of existence...* (Lossky); *The whole house seemed to be boiling with life and overflowing with fun* (Turgenev); *From a significant number of words it is clear that, according to the look of the language, life (contentment, wealth, happiness, health) and wakefulness are light, fire, and, conversively, death (misfortune, poverty, illness) and sleep or drowsiness is darkness (flickering, weak light)* (Potebnya).

We can identify the following denotations:

1. base: existence.

2. conditions: light, life can be perceived as physical, the presence of the flesh (body), or it can be perceived as a spiritual life, the spiritual side of existence.

3. reasons: constant development and progress of life, movement, effectiveness.

4. goals: the symbol of the future, hope, freedom, happiness, light; the realization of the perfect fullness of existence.

Based on the selected denotations, we obtain the following semantic constants:

existence
- physical and spiritual, light
- development, progress, movement
- symbol of the future, hope
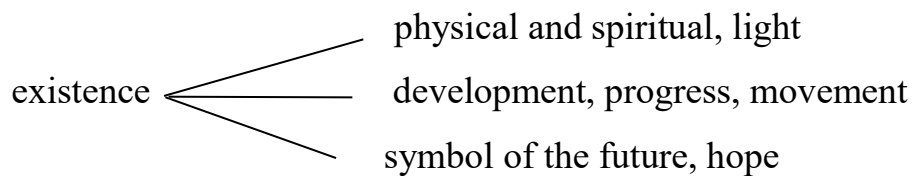
Read: Life is light existence, both bodily and spiritual, presented in the form of constant progress and movement, can be both the symbol of the future and the hope.

existence
- physical and spiritual, light
- effectiveness
- the realization of perfect completeness of existence
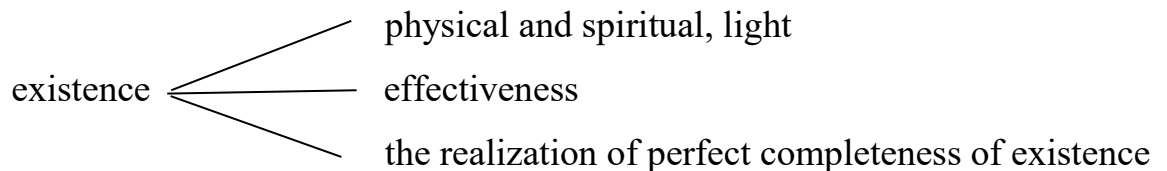
Read: Life — light existence, both bodily and spiritual, due to its effectiveness, can realize the perfect fullness of existence.

Based on the corresponding dictionary entry "Death" [DRM 2014, vol. 2: 267–269], we will distinguish the following features of the designation:

typical — physical, black;

deep — inescapable, natural, unexpected, inevitable, sudden (внезапная), imminent, sudden (скоропостижная), irrevocable;

intense — heroic, formidable, coming, real, cruel, fierce, ridiculous, shameful, glorious, painful, true, terrible, hard, horrible, spectacular, merciless;

lasting — untimely, instant, long-lasting, premature, fleeting, transient.

It should be emphasized that the deep features are features of death: inevitability, suddenness.

We will group the predicates presented in the dictionary entry of the DRM into four categories.

1. Bases: *the irrevocable death of an organism, an idea, or thing...*; *Death is the cessation of consciousness in its former form...* (L. Tolstoy); *and death is going beyond this world, losing the ability to communicate with it* (S. Bulgakov); *But what is death? That minute in the whole existence of a person in which he ceases to see himself in the body ...* (Chaadaev).

2. Conditions: *At the same time, since death is inevitably accompanied by decay and stench (except for a few exceptions — incorruptible saints, especially*

those who are revered) ...; *Black Death does not attack a light Life from the outside* (Florensky); *Death can only be corporeal*(Lossky); *Death is an explosion, revolution, destruction. Birth is silence, peace* (Shpet).

3. Reasons: *When the loss does not return to the body, death befalls a person* (S. Maximov); *Death is a transition. And only* (V.D. Ivanov).

4. Goals: *therefore causes sorrow*; *In death — the beginnings of renewal and resurrection ...* (Kavelin); *It is death that is the last and most fatal result of sin* (Askoldov); *Along with sin, death entered the world as a beginning hostile to existence, destroying it...* (S. Bulgakov); *Death was put at the end of life in order to prepare for it more conveniently* (Kozma Prutkov).

The denotations are determined based on the predicates obtained.

1. Bases: the death of an organism; the death of an idea.

2. Conditions: black, accompanied by decay, exclusively physical; explosion, revolution, destruction.

3. Reasons: losses are not returned to the body; transition.

4. Goals: a corpse, the result of sin, a symbol of sorrow; the beginnings of renewal and resurrection.

Based on this, we present the following semantic constants:

death of the body
- accompanied by decay, only physical
- losses are not returned to the body
- a corpse and a symbol of sorrow
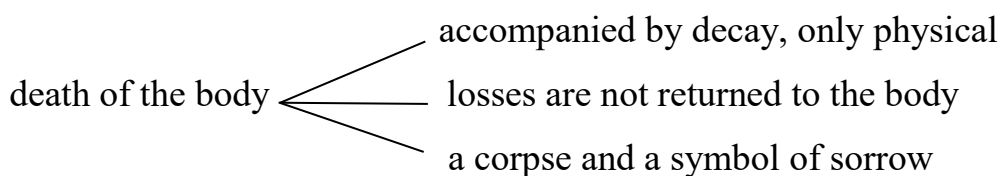
Read: Death is the death of an organism, accompanied by decay, losses are not returned to the body, which turns into a corpse, a symbol of sorrow.

the death of the idea
- explosion, revolution, destruction
- transition
- beginnings of renewal and resurrection
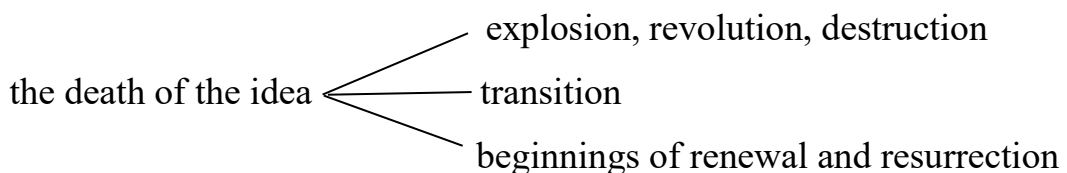
Read: Death is the death of an idea, accompanied by an explosion, revolution, destruction, due to the transition, it became the beginning of renewal and resurrection.

We will conduct an analysis based on the RNC. The materials for the last 10

years present a total of 401 texts, 925 examples corresponding to the search conditions.

Based on the examples, we will distinguish the following designations:

"life":

typical — simple, immortal, spiritual;

deep — holy, past, alive;

intense — normal, personal, earthly, new, plant, strong, separate, any, other, own, broken, best, human, future, all-conquering, established, afterlife, terrible, shameful, any, lived, good, real, family, habitual, afterlife, second, true, valiant, none, worldly, human, the only, unique, student, artistic, marital, posthumous, adult, mechanical, affective, sensual, full-fledged, stupid, labor, internal, dull, colorless, public, one's own, all, church, etc.;

lasting —short-lived, eternal, long.

"death":

typical — corporeal, physical;

deep — imminent, sudden (скоропостижная), inevitable, natural, sudden (внезапная), inescapable;

intense — beautiful, tormented, unpredictable, sweet, wonderful, terrible, tragic, first, real, perfect, virtual, human, strange, universal, joyful, faceless, natural, general, real, future, bad, worthy, heavenly, ordinary, separate, literal, terrible, painful, the most, one's own, last, second, etc.;

lasting — premature, early, eternal.

1. Bases: *Chudakov's life can be traced from birth to death but along with logic there is the utmost involvement of the author's intuition* (Anna Safronova. With his back to the "round table" // "Volga", 2014).

2. Conditions: *He was an incredibly hard-working man who left behind a huge legacy despite his short life <...> and not this sudden death* (M.P. Petukhova. The Slavophil–Westernist dispute in the memoirs of D.N. Sverbeev // "Church Theology history", 2020); *Life after death is endless. Our path in the afterlife is long, but we inevitably lose something along the way* (Maksim Tikhomirov.

National Demography (2014)); *...where she finds herself in her past lives, which certainly death in martyrdom — at the stake, by hanging and beheading, and so on* (Alexandra Dobryanskaya. Victory of the incomprehensible // "October", 2013); *...the glowing red tone is a symbol of the Resurrection and eternal life, and the dull dark, almost black, is a sign of death and non-existence* (T. Akimova. National Gallery Prague (2011)).

3. Reasons: *If life itself, the life—giving ocean of life, is called death, then death is also life, its end and a new beginning* (V.O. Avchenko. Crystal in a transparent frame. Stories about water and stones (2015)); *They have several lives behind them, of which at least one has already ended in death* (Anna Russkikh. Go to the right... you will go to the left // "Ark", 2015).

4. Goals: *He experienced the shock of his mother and sisters' deaths in childhood, saw his father's despair, and understood that love and happiness in the family are the most important things in life* (V.G. Glushkova. Journey from Moscow to Yaroslavl. Moscow — Sergiev Posad — Pereslavl-Zalessky — Rostov the Great — Yaroslavl (2015); *He does not create a fiery scene, but embodies in concrete and recognizable images the clash of such eternal categories of human existence as heat and cold, movement and rest, life and death* (T. Akimova. The Museum of the History of Art. Vienna (2012)); *I listened to the life in your stomach, but I heard what was growing under my heart — gloom, silence, death* (S.V. Solovyov. Barka // "Volga", 2012). *Behold, I offer you now life and blessing, or death and sorrow.* (The Bible. Modern Russian translation of the Books of the Holy Scriptures of the Old and New Testaments Canonical. Old Testament. The Fifth Book of Moses. Deuteronomy (2011)).

The denotations are distributed as follows:

"life":

1. base: the period from birth to death.

2. conditions: life is viewed from two points of view: both physical (finite) and spiritual (infinite). In any case, life is long in time.

3. reason: development.

4. goals: the symbol of warmth, blessing.

a period starting from birth ⟨— both physical (finite) and spiritual (infinite)

development

to death — the symbol of warmth, blessing

"death":
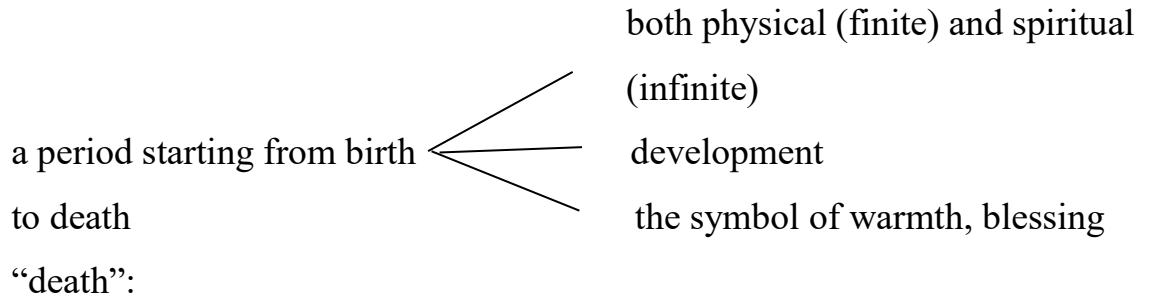
1. base: the moment of the end of life.

2. conditions: only physical, not long-lasting, black.

3. reasons: end of life, cessation of development.

4. goals: symbol of gloom and silence, cold, sorrow, as well as resurrection.

The moment of the end of life ⟨— only physical, not long-lasting

the end of life, the cessation of development

symbol of gloom and silence, sorrow
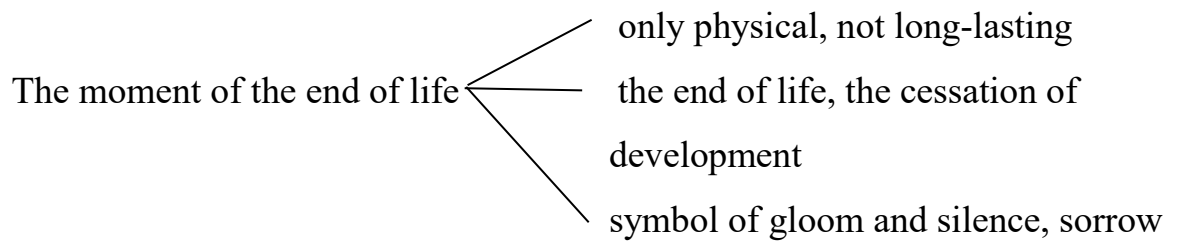
As can be noted, in the modern texts (for over the last 10 years) that we have studied, there is an expansion of symbolic use. In this way, the meaning of the concepts of "life"–"death", as well as their oppositions, can be the most fully revealed.

Table 7. The general invariant of the constant of the pair of antonymic concepts

"Life"	"Death"	
Existence	Termination of existence	Base
Long-lasting; Physical and spiritual; Light	Instant; Only physical; Black, dark	Condition
Development over time	Stagnation, cessation of development	Reason
Symbol of warmth, light, happiness, love, holiness	Symbol of cold, darkness, sin, grief, sorrow	Goal

As a result of the above analysis, it can be noted that the antonyms *life* and *death* affect fundamental philosophical and psychological concepts. *Life* and *death* are extreme notions, completely opposed to each other. Life represents a state of existence, activity, development, fun, hope. It symbolizes endless possibilities,

growth, and movement, which reflects a semantic feature: life values. On the other hand, death represents the end of life, the cessation of all processes, and the departure from the world of existence. It is associated with finiteness, loss, tragedy, and grief. According to the DRM dictionary entry, death can also symbolize transition or change, renewal, and resurrection.

According to V.V. Kolesov, a typical feature associated with the expression of a symbol reveals the symbol as an expression of its main property [Kolesov 2017: 391–394], for example, *spiritual life*, often capable of forming nominal synonyms [Kolesov 2021: 520]. For example, the *spiritual life* — the *life of the spirit*. A deep feature is connected with the notion and creates an actual notion and is referred to as a real feature, for example, *bright life.* The typical differs from the deep one in that the typical feature comes from the very objectivity whereas the deep one comes from the outside, although both features are related by their constancy in the defined word [Kolesov 2021: 420]. An intense feature is associated with the image. Intensive definitions are primarily subjective and express a metaphorical image, it presents the essence of the category subjective assessment [Kolesov 2017: 392], for example, *Russian life*, *cultural life. Russian life* reflects a philosophical notion, including external and internal life, where there is a Russian soul and way of thinking, the worldview of the Russian people. Different people understand it differently. In addition, *cultural life* contains spiritual values but different peoples have their own spiritual values and culture since they have subjective understandings. The lasting feature correlates with the conceptum expressing an extra–spatial–temporal category. Lasting features are rare [Kolesov 2021: 420], for example, *eternal life, long life, endless life, short life, etc. Spiritual life*, *bright life*, *cultural life* and *eternal life* are combined, which allows us to form image notions (spiritual happiness, bright development, cultural spirit and eternal existence). Intense features express such a life as *Russian*, *cultural* or *marital*, and the deep features of the concept of "death" emphasize that it is inevitable, sometimes sudden; intense features explain what kind of life an individual describes: glorious, ridiculous. In the definitions of the concepts "life"

and "death", antonyms are used: *spiritual–materia*l, *instant–long-lasting*, to reveal the two sides of the object and their essence. Thus, these designation features help to show the similarities and differences between the antonymic concepts "life"–"death" and contribute to a deep understanding of their oppositional relationships.

The relations of antonymy between words representing concepts with complementary opposites are also represented by oppositions in all parts of semantic constants. In addition, "the privative opposition returns our thinking to binary opposition, when one of its members bears a property and the other is deprived of it" [DRM 2014, vol. 2: 530]; therefore, life and death are privative opposition: life is existence, and death is the cessation of existence; for example, *There is life but there is no death at all* (F.M. Dostoevsky) and *death is put at the end of life in order to prepare for it more conveniently* (Kozma Prutkov). Thus, life and death are not only opposed but are closely related to each other.

2.3.2.2. Analysis of antonyms expressing the concepts of "lie"–"truth"

The concepts of "lie"–"truth" are key in Russian culture. They are opposites that help to identify and distinguish information based on its relevance to reality.

Let us analyze the concepts of "lie"–"truth"according to the DRM.

The word *lie (ложь)* comes from the word *tell a lie (лъгати)* in the meaning of 'deceive' and entered the Russian language as a 'known untruth'.

Based on the dictionary entry "Lie" [DRM 2014, vol. 1: 416–417], we will distinguish the following designations:

typical — hidden, secret, cunning;

deep — generally accepted, inevitable, shameless (бессовестная), vile;

intense — harmless, outrageous, rude, impudent, sophisticated, small, terry, petty, brazen, impudent, low, rabid, vile, slender, subtle, poisonous, deliberate, shameless, official, all sorts, conscious, everyday, recognized, internal, inconspicuous;

lasting — not found.

We will group the predicates presented in the dictionary entry of the DRM into four categories.

1. Base: *A lie not in the sense of deception and not in the sense of a mistake – no, but in the sense of insincerity first of all (*K. Aksakov); *Inconsistency with the laws of nature* (Shulgin)*.*

2. Conditions: *A liar says yes where he should say no, and vice versa* (Saltykov-Shchedrin); *A lie is also truth, only one-sidedly understood or put in the wrong place* (Lamansky).

3. Reasons: *The birth of a lie can be traced. It is born out of pride, fear, greed, vanity, verbosity, lust, vanity, insensibility, avarice, jealousy, envy, malice* (Shakhovsky).

4. Goals: *But conscious lie is a recognition of one's weakness and the superiority of the enemy* (Lossky); *Lie, unlike outwardly attractive flattery, evokes a feeling of dislike by deliberately distorting the truth...*; *Lie is the most modern and relevant form of evil — the extreme variety and subtlety of its forms* (Bakhtin).

The following denotations are presented:

1. bases: deliberate insincerity.

2. conditions: relative, subjective.

3. reasons: pride, fear; is associated with negative manifestations of personality.

4. goals: weakness, sin, vice, evil; it causes people to dislike.

Based on these denotations, we have the following semantic constant:

insincerity
- relative, subjective
- is associated with a negative image
- a symbol of weakness, depravity, evil
  it causes hostility
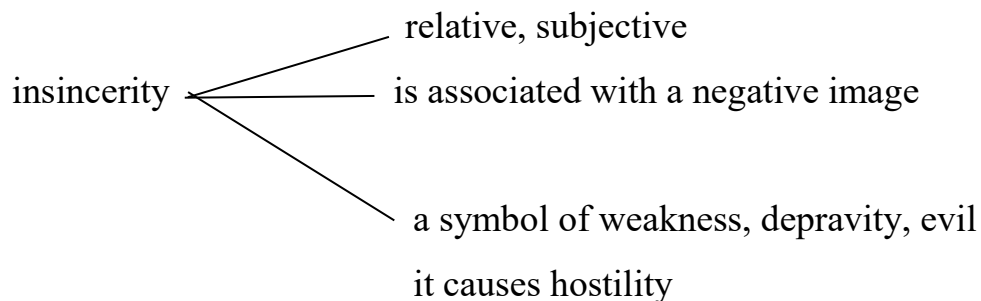
Read: The lie is a deliberate insincerity, relative, subjective, which is associated with a negative image, causes hostility and is a symbol of weakness, depravity, evil.

The word *truth (правда)* (Old Slavic *правьда*) means 'justice' and has developed many other meanings, derived from the common Slavic right 'правъ'.

Based on the dictionary entry "Truth" [DRM 2014, vol. 2: 82–85], we will distinguish the following designations:

typical — true, genuine, bright, real, divine;

deep — great, deep, supreme, rough, cruel, naked, complete, terrible, horrible, real, big, common;

intense — absolute, merciless, impartial, national, ideal, universal, everyday, ineradicable, imperishable, unfading, obvious, real, Russian, priceless, severe, pure, clear, internal, unfulfilled, dual, human;

lasting —eternal, short, temporary.

We will group the predicates presented in the dictionary entry of the DRM into four categories.

1. Bases: *Verity is correctness or truth, and "truth", according to the meaning of its ancient root, is justice* (Kasyanova); *The wisdom of the simple Russian word truth is in the two–fold sense of "truth is verity" and "truth is justice" (or "legality") ...*(Franck).

2. Conditions: *The truth is always objective, subjective is only that consciousness of people which makes up a different degree of approximation to eternal truth ...* (Berdyaev); *The truth is a subjective and inexpressible feeling* (Galkovsky); *Back then they thought: the truth is one, and there are many ways to it, therefore people have many truths*(Anninsky).

3. Reasons: *The truth consists precisely in giving everyone their due...* (Chicherin); *The truth is higher than the sun, higher than the sky, higher than God: for even if God began with untruth, he is not God* (Rozanov).

4. Goals: *...Beauty, truth and goodness are concepts that express only the harmony of relationships in the sense of truth, beauty and goodness* (L. Tolstoy); *"Justification of the Good" — to show the good as the truth ...* (Vl. Solovyov); *Truth–verity lives in peace and harmony with truth–justice* (Shestov); *Truth is the highest good, perfection, fullness of satisfaction ...* (Franck); *Truth itself is verity —*

a light that illuminates itself (Franck); *The real, uniform and obligatory Truth will appear; it will come and the whole world will shine* (Saltykov-Shchedrin).

Based on predicate features, we distinguish the following denotations:

1. bases: justice, truth.

2. conditions: can be absolute, objective (the same for everyone) and relative, subjective (each person has their own).

3. reasons: religious, associated with a positive image.

4. goals: a symbol of goodness, beauty, light, a sense of harmony.

Based on the selected denotations, we will build a semantic constant:

justice, truth

- can be absolute, objective, relative and subjective
- religious, associated with a positive image
- the symbol of goodness, beauty, light, a sense of harmony
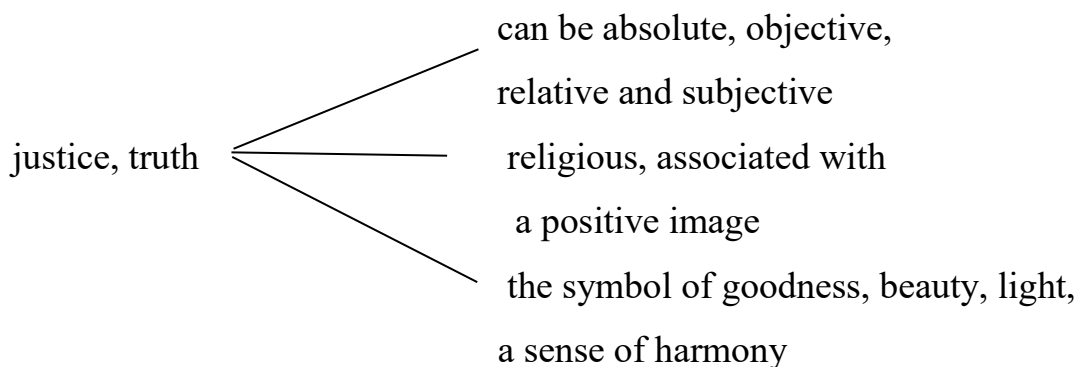
Read: Truth — justice and truth, absolute and relative truth are distinguished, can be religious, always associated with a positive image, is the symbol of goodness, beauty, light, and harmony.

We will conduct the analysis based on the RNC. We study the antonymic pair based on materials from the last 10 years.

Let us single out the following features of the designation:

"lie":

only intense features are found — legalized, monstrous, literary, outright, purest, first, beautiful, real, small, the largest;

"truth":

only intense features are found — criminal, unsaid, any, incomplete, absolute.

From the 67 examples presented, we selected predicates and grouped them into four categories.

1. Bases: *Here's how to figure out: where is the truth, and where is the lie,*

where is the legend, myth, gossip, and where is the reality, – this was a kind of super task of my, alas, of course, imperfect and unfinished work ... (V.M. Nedoshivin. Walking through the Silver Age. St. Petersburg (2012)).

2. Conditions: — *Yes, yes, that's what we do — we tell a beautiful lie that contains more truth than anyone else* (L.A. Danilkin. The Black Booker (2016)); *And it's a lie because no one is allowed to know about the truth* (Evgeniya Nekrasova. Lie-youth. The Twin Stories // "Volga", 2016); *It was the purest lie, but a lie in the name of goodness and truth* (V.V. Shchigelsky. Underground workers // "Volga", 2014); *There are those who can lie so naturally that you can't tell a lie from the truth* (Arkady Matsanov. Womanizer // "Ark", 2012); *Once the legalized lie grew, crossed all visible and invisible barriers and began to claim the title of truth* (L.A. Danilkin. Yuri Gagarin (2011)); *Incomplete truth, which lacks a tiny detail, is steeper than the most notorious lie* (Alexandra Marinina. The Last Dawn (2013)).

3. Reasons: *The attempt to answer this question is complicated by the considerations that the demon as the "father of lies", in principle, cannot tell the truth, besides, knowledge about the future is inaccessible to evil spirits* (A.S. Kashkin. King Saul and the Enchantress of Endor: an analysis of exegetical concepts // "Topical issues of Modern Science", 2018). *You, the embodiment of lies and shamelessness, the son of the devil, the enemy of all truth!* (The Bible. Modern Russian translation of the Books of the Holy Scriptures of the Old and New Testaments Canonical. New Testament. Acts of the Holy Apostles (2011)).

4. Goals: *...Lie pretended to be the truth, and chaos pretended to be harmony* (I.N. Virabov. Andrey Voznesensky (2015)); *Isn't it a lie in itself to realize the worthlessness of your efforts and pretend that you are ready to suffer for some truth* (Alan Cherchesov. A random snapshot (2012) // "October", 2013).

The first thing we can note is that in the studied texts of the RNC the boundaries between *truth* and *lie* become blurred. The blurred boundaries are obviously a complex and pressing issue in the modern world. Many authors point out that lie and truth are not simply opposed, but complementary.

Table 8. General invariant of the semantic constant of concepts represented by antonyms:

"Lie"	"Truth"	
Fiction, insincerity	Reality, justice, verity	Bases
Always relative	It can be both relative and absolute (the same for all)	Condition
Associated with a negative image	Associated with a positive image (religious)	Reason
A symbol of weakness, depravity, evil, chaos	A symbol of goodness, beauty, light, harmony	Goal

Thus, *lie* refers to the deliberate presentation of incorrect information*,* in order to deceive or conceal the true facts. *Lie* has negative consequences, violates moral principles, and is associated with a negative image, both from the point of view of religion, society, and morality. *Truth*, on the contrary, is connected with the verity, the correspondence to reality. *Truth* is a symbol of goodness, beauty, light, harmony. At the same time, unlike lies, the truth can be absolute, that is, the same for all people.

Thus, we see that concepts represented by antonyms in complementary opposition also have oppositions in all parts of semantic constants.

2.3.3. Analysis of antonymic pairs including concepts expressed by different lexemes or grammatical forms (using the example of "city / grad"– "countryside")

During the research, we paid attention to a number of dictionary entries of the DRM, which are devoted to a concept expressed by different lexemes or grammatical forms, a total of 31 concepts, which make up 1% of the total number of dictionary entries:

"Nonsense / meaninglessness / meaningless" («бессмыслие / бессмысленность / бессмыслица»); "branch / embranchment" («ветка / ветвь»); "enmity / hostility" («вражда / враждебность»); "head / leader" («голова / глава»); "city / grad" («город / град»); *give* (*давать / дать*); *move* (*двигать /*

двинуть); "double" («двоение / двойность»); *reach* (*достать / доставать*); "borrow / loan" («заем / займ»); "snake / serpent" («змея / змий»); "source / resoure" («исток / источник»); "cunning / craftness" («коварство / коварность»); "beauty / krasa" («красота / краса»); "moment / instant"(«миг / мгновение»); "worldview / outlook" («мировоззрение / миросозерцание»); "backwards / prone" («навзничь / ничком»); "thread" («нить / нитка»); "underground / dungeon" («подполье / подземелье»); "thinking / thought" («помышление / помысл»); "honour / honors" («почет / почести»); "salutation / greeting" («привет / приветствие»); "swearing («ругательство / ругань»); "self" («сам / сама / само»); "filth" («скверна / скверность»); "cattle" («скот / скотина»); "Middle Ages" («средневековье / средние века»); "Old Believers" («староверие / старообрядчество»); "yours" («твое / твой / твоя»); "cold / hlad" («холод / хлад»); "sliver/ woodchip («щепа / щепка»).

The city–countryside are indicated as an antonymic pair in the "Dictionary of Paronyms and Antonyms" by N.P. Kolesnikov [Kolesnikov 1995: 351].

Let us analyze the dictionary entry *"City (Город) / Grad"*(град) [DRM 2014, vol. 1: 169–170] using the method of conceptual analysis developed by Prof. V.V. Kolesov.

In the entry, a general description is proposed for the concept expressed by the words *city / grad*: "the residence of people separated from the outside world with clear boundaries" [DRM 2014, vol. 1: 169].

The word *city* and *grad* comes from the common Slavic **gordъ* (the same root as a жердь (a pole)). This root is associated with the concept of a *fence (ограда)* and denotes a protected place or a separate space (*city, fortress*).

Based on the dictionary entry, we will distinguish the following designations:

typical — regional, fenced;

deep — free, old, big;

intense — stuffy, earthy, port, industrial, commercial, all, world, unique, the most beautiful, Russian, stone, first, earthly, flying, sparkling; lasting — eternal.

We will group the predicates presented in the dictionary entry of the DRM

into four categories.

1. Bases: *place city of the urban population*; *So, the space of the city is characterized by all the properties of the sacred space: there is a sacred center, periphery, sacred fence* (Gurin).

2. Conditions: *In terms of meaning these are various forms of common origin, distinguishing features of a settlement — spatial (neutral style)*; *All this makes it possible to neutralize within the existing Russian mentality the differentiation between physical and spiritual forms of staying in the world (city (городе)) and on the earth (in the grad (в граде)), between physical attachment to a place (city registration)*; *You will come another time to the city — well, brother, there's an abomination and a stench that even turns the soul away!* (Saltykov-Shchedrin); *The city opposes an open place, i.e. a boundless and unstructured, inhuman space — a symbol of chaos and death* (Gurin).

3. Reasons: *The city arises on the border, guards the borders and forever remains a metaphysical border...* (Gurin).

4. Goals: *...A city is isolation and shelter, protection and safety of a person in a hostile world... It is difficult to resist countless temptations and sins of the city, it carries a curse and destruction ... On the other hand, the first city was built by Cain, the evil of the world gathers in the city, all the evils and diseases of civilization manifest themselves... The city implements the idea of organizing human habitation space, including various forms of corporeality: the person himself and external corporeality (dwellings, communications)* (Gurin).

As a result of the reduction of the predicates, we can distinguish the following denotations:

1. base: the place of residence of the urban population.

2.conditions: a city opposed to an open space; physical attachment to place.

3. reason: it has clear physical boundaries.

4. goals: the symbol of progress, security, sin, and temptations.

Based on the selected denotations, it is possible to construct a semantic constant:

the place of residence of the urban population
- opposes an open place
- has clear physical boundaries
- a symbol of progress, security, sin
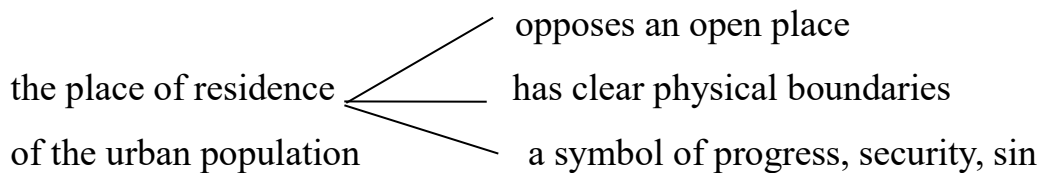
Read: A city (город) is a place of residence of people that opposes an open place, has physical boundaries, and is a symbol of both security and sin.

Let us analyze the contexts in which *grad (град)* is used in the same dictionary entry [DRM 2014, vol. 1: 169–170].

Denotational elements are distinguished as follows:

1) base: people's place of residence.

2) conditions: "Grad of God" («Божий град»), "heavenly grad" («небесный град»), a spiritual form of being "on the earth (in the grad (граде)) ".

3) reasons: delimits the "socially important" signs of settlement.

4) goal: gives a person spiritual freedom (civil right) (гражданское право).

the place of residence of people
- the spiritual form of stay of people
- delimits the "socially important" signs of settlement
- gives people civil right
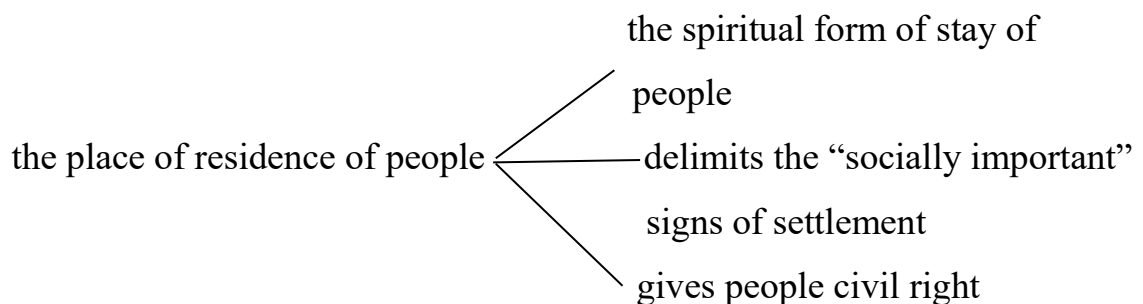
Read: The grad (град) is a spiritual (not physical) place of residence of people that distinguishes the "socially important" signs of settlement and gives people civil right.

At this stage, to separate variants of the concept "city" and the "grad", we indicate that the inhabitants of cities are citizens (горожане), the inhabitants of grads are citizenries (граждане) [DRM 2014, vol. 1: 169–170]. Turning to world history, we note that only "citizenry" were considered free residents while not all "citizens" (residents of city-states) had rights. Currently, from the point of view of law, all people are equal, so we can note that "grad" is an obsolete lexeme, but not equivalent to gorode. Accordingly, grad and gorode are different versions of the concept.

The DRM has a dictionary entry for "Village" ("Деревня") [DRM 2014, Vol.

1: 199], which contains examples indicating the opposition of the concepts of "city" and "village" (деревня), for example: "*It was not the bourgeoisie and the proletariat that were the main antagonists in the drama of history during the period of capitalism, but the city and the village (деревня)...*" (Shafarevich). However, the dictionaries of antonyms that we study in this work contain precisely the opposition of the words *city–countryside*. Therefore, within this work, we will explore the relationship of oppositions in the pair of concepts represented by the antonyms *city–countryside* (*город–село*), taking into account that *countryside* (*село*) is not the only antonym of the *city* (*город*). The distinction between countryside (село) and village (деревня) has changed in the course of historical development in different localities "but the general property of a countryside (село) is always recognized as its size (larger than the village (деревня)), openness to all, the presence of administrative authority and a church parish" [DRM 2014, vol. 2: 232].

Let us analyze the dictionary entry "Countryside" («Село») [Ibid.].

The word *countryside* in the Old Russian language carried significant concepts related to arable land, field, and settlement. Initially, the word was used in the sense of 'field, arable land (also figuratively)' (1057), later it began to serve to designate the place of residence of people (1097) and possessions with a land plot.

Based on the corresponding dictionary entry, we will distinguish the following designations:

deep — vast, huge;

intense — all;

typical and lasting features were not found.

The predicates presented in the dictionary entry of the DRM are grouped into four categories.

1. Bases: *a purified clean space* ...; *...a place where one can live (settle)...*; *It is easy to determine the sequence of metonymic transfers in the semantics of the word by derivatives: rural (сельный) — sowing (посевной) (countryside here — 'field': "rural flower") and rural (сельский) — 'related to the countryside'*

(countryside (село) — 'settlement' (поселение)) (V. K.).

2. Conditions: *... openness to all.*

3. Reasons: *...but the general property of a countryside is always recognized as its size (larger than the village) ...; The field is free (clear field).*

4. Goals: *necessary for rural work ...; Frost. The countryside smokes gray smoke into the cold* clear sky — people are warming up *(*Shukshin*); The river is crying, the meadow is swimming — Pain is everywhere and around. I am a hamlet, I am a countryside, Our field is overgrown* (Zavolokin).

The following denotations are defined:

1. base: a large space for people (rural population).

2. conditions: open to all.

3. reason: spacious, free, with a less developed structure compared to the city.

4. goals: necessary for rural work, a symbol of national culture, nature, cleanliness.

Based on these denotations, the following semantic constant is as following:

place of residence   an open place
rural population   loosely structured, free
   required for rural work, symbol of nature
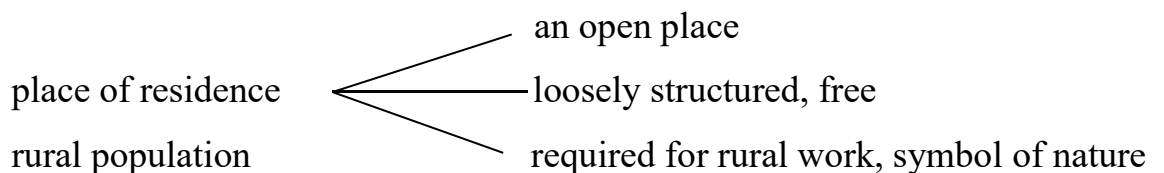
Read: A countryside is a place of residence of the rural population, open, free, with a weak structural organization, and is necessary for rural work and a symbol of nature.

Table 9. Semantic constants of antonymous concepts "city / grad"–"countryside":

"City" («город»)	"Grad" («град»)	"Countryside"	
The place of residence of the urban population (citizens)	Place of residence of citizenry	The place of residence of the rural population	Conceptum
The city opposes the open place, the physical form of residence	A spiritual place	An open place	Image
Clear-cut physical boundaries	Differentiates "socially important" signs into citizens and citizenry	Free, almost limitless	Notion
Symbol of progress, security, sin	Spiritual freedom, civil rights of people	A symbol of nature, purity	Symbol

As we see, the city is associated with limited, urban life, while the village is associated with rural, large-scale life. The grad and the village have no oppositions in the constants of the represented concept, so we cannot consider them antonyms. Accordingly, within this work, we explore only one pair of antonymic concepts "city" («город»)–"countryside" («село»).

However, there are also such pairs in which both words express a single concept and are synonymous. For example, *beauty* (*красота*) / *krasa* (*краса*) [Gavrilova 2014:146]. According to V.V. Kolesov, in this case, there is a single meaning: "a set of properties and qualities perceived as a miracle because it testifies to the possibility of finding harmony (assonance, concord) in the surrounding reality" [DRM 2014, vol. 1: 384]. Common predicates are marked in the dictionary entry for these lexemes.

On the basis of denotational features, the mental matrix of the concepts we study is drawn by V.V. Kolesov in the form of the conceptual square in **Table 10**:

Notion City (Город)	Image Fortress (Крепость)
Symbol Grad (Град)	Conceptum (*gordъ 'fence' (ограда))

Let us analyze the antonymic pair based on materials from the RNC of 2011–2022.

Let us distinguish the following elements of its designations:

"city" («город»):

typical — native;

deep — large, medium, big, small, minor, district, little, main, Volga, numerous, , small, Moscow region;

intense — destroyed, liberated, ,different, fortified, nearby, moving, real, whole, growing, modern, rest;

lasting — ancient, eternal.

"countryside" («село»):

typical — native;

deep — small, medium, small, little, Volga, numerous, Tsarskoe, Detskoe,

Podmoskovnoe;

intensive — neighboring, destroyed, liberated, modern, suburban, rich, Russian, nearby, deserted, former, Dagestani, each, different;

lasting — not found.

From the 224 examples presented in the RNC, we selected predicates and grouped them into four categories.

1. Bases: *... both teachers and school principals, especially in countrysides and small cities, were well aware of the family circumstances of their students* (Islands of Utopia. Pedagogical and social design of the post-war school (1940s-1980s) (2015)); *Well, the third is a settlement (smaller than a city, but more of a countryside), tied to some industrial enterprise, transport communications (airfield, railway station, port point), military facility* (Alexey Kiselev. A man on the Murman: a chronicle of development // "Science in Russia", 2014).

2. Conditions: *A lot of people in camouflage uniforms were wandering around the city — after the countryside it was especially striking — in groups and alone* (Sergey Shikera. Egyptian metro // "Volga", 2016); *About forty refugees are asking for work in the capital or in cities since there is no work in the countryside where they were assigned* (Vladimir Emelianenko. The master is a gentleman // "Russian Reporter", 2014); *Reforms should start not from the city, but from the countryside, in order to feed and clothe the people as quickly as possible, to push back poverty, and to allow millions of people to experience the concrete benefits of them* (V.V. Ovchinnikov. Reflections of a Wanderer (2012)).

3. Reasons. *It's time for us to go to the city of Kuvshinovo which became a city only in the thirty-eighth year of the last century, and before that for almost three hundred years it was the countryside of Kamenka in the Rzhevsky country* (M.B. Baru. Lyubov Alexandrovna's second dream // "Volga", 2015); *At that time, this countryside (it became a city only in 1917 by decree of the Provisional Government) was under the jurisdiction of the sovereign's court...* (Olga Bazanova. Reserve of provincial modernism // "Science in Russia", 2012).

4. Goals: *...For human dignity remains the enduring value of the middle*

classes both in the city and in the countryside (Alexander Nikulin. The middle-class peasants, the outspoken collective farmers, the average peasants: one hundred years of changes in the middle strata of rural Russia // "Knowledge- power", 2013); *City life was a completely ordinary matter for me, like breathing, and then I came to the countryside – and suddenly everything was unprecedented!* (Oleg Lukyanchenko. Rereading Vladimir Fomenko // "Ark", 2012); *The city differs from the countryside in human relations, it is a world of strangers, alienated from each other people* (Vitaly Leybin, Grigory Tarasevich. Novosibirsk 24 // "Russian Reporter", No. 45 (223), November 17, 2011); *"the whole concern of the city for the countryside and agriculture is to instill the vices of the city in the countryside"?* (To the Russian city — the *countryside* birth rate! // "Knowledge - power", 2011).

We distinguish the following elements of denotations:

"city":

1. base: a large place of residence.

2. condition: a lot of people, a higher level of employment and standard of living of the population.

3. reason: based on a formal document, based on the unification of several *countrysides* (село) (villages (деревня)).

4. goal: the symbol of vice is combined with the symbol of human dignity.

"countryside":

1. base: a small place of residence.

2. condition: fewer people, employment and the standard of living of the population are lower than in the city.

3. reason: free.

4. goal: the symbol of human dignity, nature, and agriculture.

It should be noted that some authors contrast the city and the countryside not through complementary opposition but through a gradual one, placing a "settlement" ("поселок") between them. Modern texts focus on such differences as the size of a city and a countryside, the number and standard of living of the population. The city is still perceived as a symbol of vice, and the countryside as a

symbol of nature and spirituality.

Table 11. General invariant of the constant of opposed concepts:

"City" («город»)	"Countryside" («село»)	
Large or small place of residence of the urban population	Small place of residence of the rural population	Base
Industrial jobs, higher levels of employment and population; Opposes an open place	Work in the fields and arable land, small population; Open to all	Condition
Fenced, clear physical boundaries	Free, weak organizational structure, practically unlimited	Reason
Urban life, the symbol of progress, security, sin, vice	Village life, the symbol of purity, nature and spirituality, agriculture	Goal

Thus, the *city–countryside* opposition reflects different types of settlements with their specific features. The city and the countryside differ in size, infrastructure, social environment, and lifestyle of the population. The city is characterized by a high number of population, developed infrastructure, and employment opportunities. The city usually has a higher level of economic development and technological progress. The countryside, on the contrary, is a smaller settlement located in rural areas. Rural life is often associated with agriculture, traditional pursuits, and proximity to nature. The infrastructure in the countryside is less developed than in the city. Thus, the city and the countryside represent different living environments.

When talking about concepts that are represented by antonyms in complementary opposition, we mean that antonyms are represented as opposites within this opposition, their meanings complement each other.

Thus, the relations of antonymy in complementary opposites are conditioned by the opposition of meanings at all levels. In other words, the opposition between antonyms is manifested in all possible semantic aspects of each of the notions of this pair, antonyms are opposed not only in individual contexts but also at all levels of the meaning of the concepts they represent.

2.3.4. Synonymic-antonymic groups representing concepts (for example, "torment"–"bliss", "torment"–"happiness", "pain"–"happiness")

Some of the antonymic pairs we have identified have synonymous relationships with each other. We can say that synonymic-antonymic complexes are groups of concepts that are related to each other as synonyms or antonyms. Let us consider an example of a synonymic-antonymic group of three pairs of concepts: "torment"–"bliss", "torment"–"happiness", "pain"–"happiness". All of these pairs belong to the first type, that is, each individual concept in the pair is included in the DRM as a separate dictionary entry.

Synonyms with a positive connotation: bliss, happiness.

Synonyms with a negative connotation: torment, pain.

Let us analyze each of the concepts using the conceptual analysis method.

The word *bliss* [DRM 2014, vol. 1: 50] in the Old Russian language, the word was used to mean 'blessing' (XI century.), 'mercy' (XII century.) along with the synonym *bliss* (*блаженствие*). In modern language, it is used to express a high level of happiness, pleasure, and inner satisfaction, describes a state of mind or an immensely favorable situation.

Based on the corresponding dictionary entry, we will distinguish the following designations:

deep — high;

intense — desired, exact, any, whatever;

lasting — eternal.

From the predicates presented in the dictionary entry of the DRM, we will distinguish and group denotations into four categories.

1. Base: feeling of pleasure and satisfaction.

2. Conditions: curbing passions, connected with spirituality.

3. Reason: result of good works, spiritual attainment, reward for goodness.

4. Goals: finding bliss in truth; satisfaction and happiness.

Based on the identified predicates, the following semantic constant can be distinguished:

the feeling of pleasure ⟨ connected with spirituality, control of passions

the result of good works, rewards for goodness

goodness, happiness, in truth, satisfaction
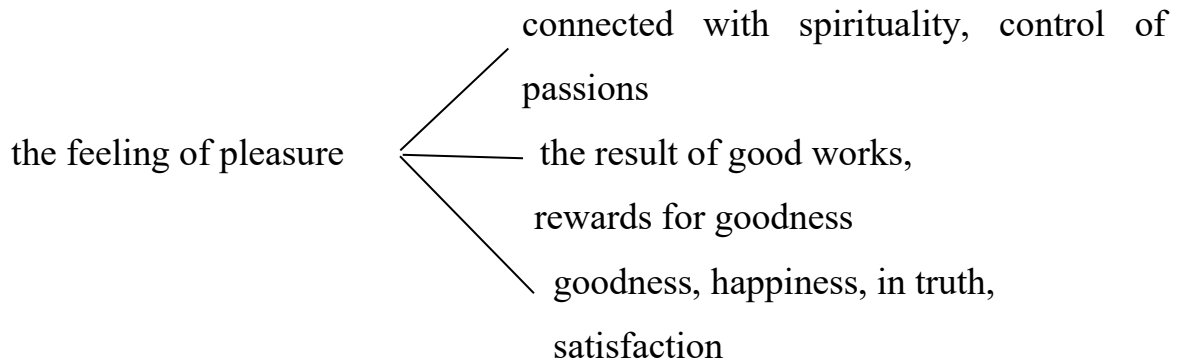
Read: Bliss is a feeling of spiritual pleasure when the passions are curbed, due to good works, spiritual understanding and as a reward for goodness, a person can receive satisfaction and happiness, and find it in the truth.

Based on the dictionary entry "Happiness" [DRM 2014, vol. 2: 363–367], we will distinguish the following designations:

typical — unsteady, fragile, crazy, shaky;

deep — all, high, huge, peaceful, great, enormous, full, light, bright, earthly, one's own, ours, big;

intense —desired, precise, universal, changeable, mutable, real, unexpected, unexpected, fragile, unreliable, deceptive, ghostly, capricious, secret, surprising, immeasurable, cloudless, distant, blind, true, sweet, such, human, lost, relative, personal, higher, bourgeois, any, true, own, most;

lasting — eternal, endless, long-lasting, short, fleeting.

The Russian word *счастье* (*happiness*) has ancient roots. In Slavic languages, *счастье* originally meant "a good share" or "a good lot", although it could also mean "joint participation" — an etymology inherent in the Late Church Slavic *involved (причастный)* [Fasmer 2003: 816]. Nowadays, is associated with well–being, joy, success, and positive emotions.

Predicates described in the dictionary entry of the DRM.

1. Bases: *a state of supreme satisfaction*; *dial. happiness, lesser happiness*; *Happiness is correctly deciphered only in Russian: co-participation. Give, share, co-participate — you will be happy* (M. Zadornov); *...happiness is the possession of the good...* (Kalaidovich).

2. Conditions: *Lack of faith and persistent pursuit of earthly happiness...*

(Leontiev); *We all strive for happiness and want to be happy* (Ukhtomsky); *The Epicurean gives one ideal of happiness ...* (Tkachev); *Does not almost every one of us count more on his happiness than on his work, and on more or less favorable circumstances...* (Leskov).

3. Reasons: *Happiness is given completely for free to someone who sets some goal and achieves it after a lot of work* (Prishvin); *... Everyone demands happiness without having done anything to acquire it...* (Chaadaev); *Happiness is won and worked out but it does not come ready–made from the hands of a benefactor* (Pisarev); *Those who are in the elements — "in action" — they are happy. Because happiness is an "activity"...* (Remizov).

4. Goals: *'success'*; *Happiness is joy, and joy is in beauty... Just like grace, happiness is a timid bird. It is easy to drive away a wave of happiness* (Roerich); *Modern utilitarianism sets human happiness as the highest goal — the greatest amount of pleasure and the smallest possible amount of suffering* (S. Trubetskoy).

Based on the identified predicates, a number of semantic constants can be distinguished:

$$\text{the feeling of satisfaction} \begin{cases} \text{pursuit, goal} \\ \text{is conquered and developed} \\ \text{satisfaction, success, joy} \end{cases}$$
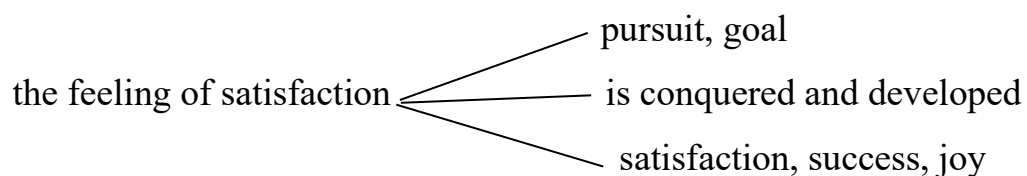
Read: Happiness is a state of contentment associated with aspirations and goals, after the goals are achieved, a person can get satisfaction, joy, and success.

$$\text{co-participation} \begin{cases} \text{related to goals} \\ \text{achieving goals in activities} \\ \text{success, satisfaction and goodness} \end{cases}$$
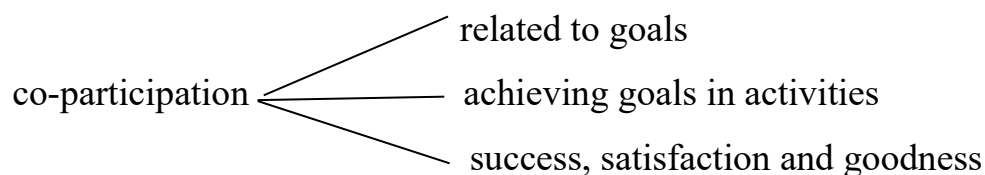
Read: Happiness is a co-participation associated with goals, when achieving goals in activity brings success, goodness and satisfaction.

So, we can note that although *bliss* and *happiness* are connected by synonymous relationships (they express the desire for satisfaction), they have their own semantic features. For example, bliss is associated with a higher, spiritual level of happiness, suggesting deep inner joy and satisfaction from something

meaningful. People often strive for bliss through the spiritual pursuit of their values. Happiness, in turn, is associated with a more general state of joy, satisfaction, good luck, and well-being, or obtaining this state through activity. This can be caused by both external circumstances, material achievements, and internal, spiritual ones.

The word *torment* was originally used in the meaning of 'to press', 'to crush'. In Russian, it means physical or moral suffering, agony or excruciating pain.

Based on the dictionary entry of "Torment" [DRM 2014, vol. 1: 468–469], we will distinguish the following designations:

typical — spiritual, mental, bodily;

deep — boundless, deep, great, vital, difficult, tormenting, agonizing;

intense — hellish, insane, exhausting, bloody, hopeless, dull, burning, inhuman, evil, unbearable, mortal, hellish, hopeless, bitter, voluntary, cruel, most cruel, godmother's, fierce, unbearable, inexpressible, inescapable, unconscious, unheard of, unbearable, inhuman, moral, desperate, jealous, heartfelt, strong, strongest, sweet, terrible, secret, horrible, special;

lasting — endless, eternal.

From the predicates presented in the dictionary entry of the DRM, we have identified denotations which can be grouped into four categories.

1. Base: suffering.

2. Conditions: spiritual and physical.

3. Reason: the torment tormented the old man; it presses on the soul, tormenting it, and tortures the body, exhausting it, it is difficult to bear.

4. Goals: hellish torments; suffering of complete and final loss of life; brings new knowledge ("without torment there is no science").

Using the highlighted denotation, we construct the following semantic constant:

suffering
- spiritual and physical
- crushes the soul, tortures the body, it is difficult to bear
- symbol of hell, loss of life
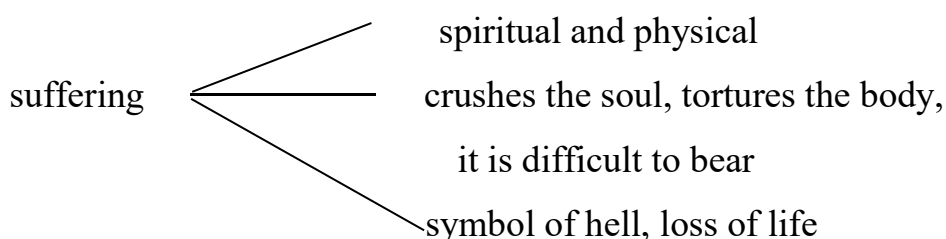
Read: Torment is spiritual and physical suffering, it presses on the soul, tortures the body, is difficult to bear, is a symbol of hell, loss of life.

suffering
- spiritual and physical
- it is difficult to bear
- brings new knowledge and development
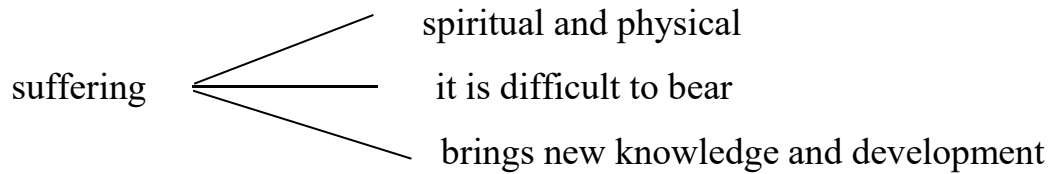
Read: Torment is the suffering of the soul and body, it is difficult to bear, but it brings a person new knowledge and personal development.

Initially, the word meant sadness, sorrow, suffering or displeasure, and in a broader context, any unpleasant feeling or condition.

Let us highlight the features of the designations of the concept "pain" based on the corresponding dictionary entry [DRM 2014, vol. 1: 59]:

typical — mental;

deep — head, tooth, burning, painful;

intense — crazy, sharp, nervous, heartfelt, terrible, cruel, dull, chest, slightest, convulsive, continuous;

No lasting features were found.

From the predicates presented in the dictionary entry of the DRM "Pain", we will distinguish and group the denotations into four categories.

1. Bases: the suffering, a feeling of something alien.

2. Conditions: aggravating physical feelings; the heart was tearing; the heart hurts.

3. Reasons: does not depend on the will of a person (sent by an outside force); with mental or heartfelt experiences; endure by willpower with hope.

4. Goals: making the signs of illness obvious; new knowledge about oneself and the world: real art will be born out of pain.

Possible semantic constants:

the feeling of something alien
- sharpens the physical senses, heart is breaking
- does not depend on the will of a person
- makes the signs of the disease obvious
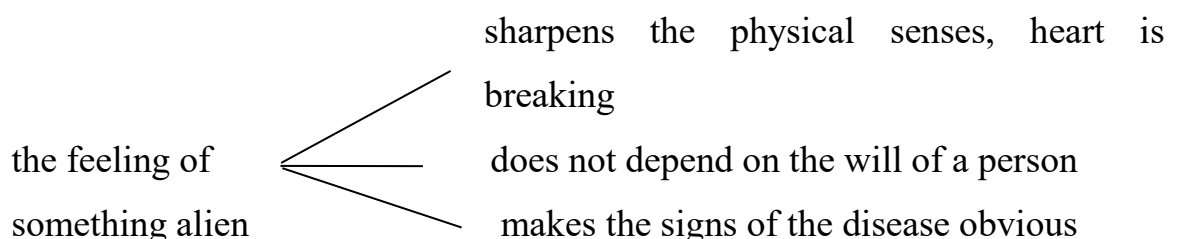
Mental formula: Pain is the feeling of something alien, characterized by an exacerbation of physical feelings, associated with mental or heartfelt experiences, and does not depend on the will of a person, which makes the signs of illness obvious.

the feeling of suffering
- the heart was tearing
- must be endured with hope
- new knowledge about yourself and the world
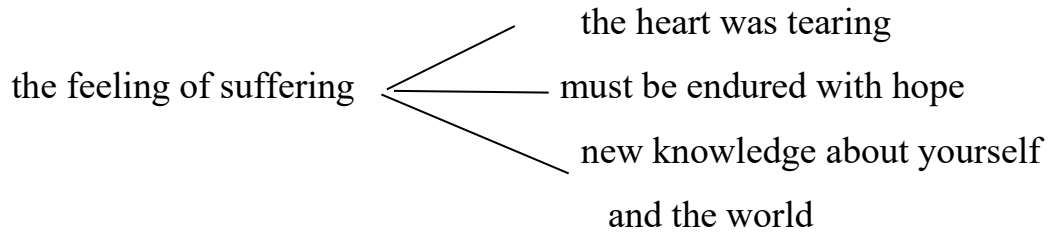
Read: Pain is a feeling of suffering, in which the heart breaks, but if a person is supposed to endure it with hope, then such a feeling brings new knowledge about oneself and the world.

By combining concepts with positive connotations and concepts with negative connotations, we present generalized constants (Table 12):

Table 12. Generalized semantic constants:

"Bliss", "happiness"	"Torment", "pain"	
Feeling of satisfaction	The feeling of suffering	Base
Only the spiritual	Spiritual and physical	Condition
Earned by a person, achieve it in business and activity in business and activity	Does not depend on human will hard to bear	Reason
Positive symbols: luck, goodness, satisfaction	Negative symbols: hell, illness, loss of life	Goal

Thus, we can assert that there are synonymous groups in the list of pairs of concepts represented by antonyms. We have considered the example of "torment"– "bliss", "torment"–happiness", "pain–happiness". All couples are absolute opposites. *Torment* and *pain* denote suffering, anxiety, sadness, and a difficult condition, while *bliss* and *happiness* reflect the highest state of joy, harmony, and satisfaction. As we noted above, synonymous concepts have semantic differences. For example, "Bliss is the highest degree of happiness" (Buslaev). In general, the presented pairs can be considered as synonymic-antonymic groups of concepts.

During the analysis, it was revealed that the relation of oppositions in

synonymic-antonymic groups of concepts can be expressed in various substantial forms of the concept: in the bases, conditions, reasons, and goals.

2.4. Analysis of concepts represented by antonyms-conversives, according to the methodology of V.V. Kolesov

2.4.1. Analysis of concepts represented by the conversives-nouns (concepts "husband"–"wife")

The analysis of antonyms-conversives representing Russian concepts was published in the article: Ren Chunyan. Conceptual analysis of antonyms-conversives representing concepts // Modern Humanities Success. – 2024. – No. 5. – P. 64–72.

The "husband"–"wife"pair was chosen for the analysis as concepts represented by a pair of conversives. The choice is determined by a number of factors. First, in the DRM, a separate dictionary entry is devoted to each individual concept from the selected pair, thereby confirming that both members of the pair are concepts; second, the lexemes *husband* and *wife* expressing these concepts in a formal form are defined in the "Concise Dictionary of Russian Conversives" by A.M. Gilburd [Gilburd 2002: 59] as conversives, in the "Dictionary of Paronyms and Antonyms" by N.P. Kolesnikov [Kolesnikov 1995: 374] as antonyms; third, the use of the *husband–wife* pair in speech is characterized by high frequency: in accordance with the RNC, we have identified 16,210 examples of their joint use.

The first stage of the analysis of the "wife" concept was carried out on the basis of the DRM by V.V. Kolesov, D.V. Kolesova, and A.A. Kharitonov [DRM 2014, vol. 1: 256–257]. The selection of predicates was carried out by the method of continuous sampling according to the corresponding dictionary entry.

Wife (жена) — ancient Russian 'woman' (женщина) (XI century): originally a female person, of mature age, giving birth; wife is opposed to her husband (*man*) in general; 'spouse' (1452): as a result of the allocation of a

separate concept of a *woman*, the main conceptual feature of "wives" became *being married*.

We can note that first of all the word wife, and later the word woman, meant 'the one who gives birth to children'. This can be confirmed by referring to the etymology of the word: *wife* is a word of an Indo–European character, of the same root as genetics, Latin 'genus'. The original **gena*; wife (жена) after changing <г> (g) to <ж> (ҙ) before the vowel of the front row. The meaning of 'spouse' is secondary [Shansky's Etymological dictionary: https://gufo.me/dict/shansky/жена].

The dictionary entry of the DRM shows that a wife is opposed by gender to a man, and by age to a girl, a young woman. In this work, we are interested in the opposition of the first type (by gender) — *husband–wife* and their relationship.

By analyzing the corresponding dictionary entry, we will highlight the features of the designation.

typical — husband's, giving birth;

deep — young;

intense — immaculate, jealous, first, kind, evil, weak.

lasting — did not meet.

The idea of the concept of "wife" based on a dictionary entry from the DRM is as follows:

1. bases: *'spouse'*; *woman...*; *'a cohabitant who is helped financially' ...*; *a companion of her husband...*; *'the wife of the first law (the first wife chronologically)'*.

2. conditions: *...having reached adulthood...*; *An Evil Wife is one of the greatest misfortunes ("God protect us from fire, from flood, from an evil wife!")*; *That the face of the wife is like the paradise Promised by the Creator* (N. Gumilev); *And the young wives who loved us!...* (Pushkin); *("a good wife makes a man honorable")*; *The aging and sick husband still loved his wife passionately, but his wife did not love him* (M. Bulgakov); *[Olga] took control of the helm of the state and through her wise rule proved that a weak wife can sometimes be equal to great men* (Karamzin).

3. reasons: *...married to him*; *...'being married' as the main wife...*; *...forming a couple with him....*

4. goals: *...able to give birth to children and thus continue the family line*; *...integral (by marriage) half of the husband ...*; *And their life very soon became hell* (M. Bulgakov); *The wife is also the mother* (Berdyaev).

We can distinguish the following denotations:

1. bases: female: woman in general, the husband's companion, cohabitant, spouse.

2. conditions: mature, kind, evil, the object of ridicule;

3. reasons: being married.

4. goals: continue the family line, an integral half of her husband; hellish life.

Based on these denotations, we distinguish the following semantic constants:

a woman ⟵
- as a rule, of mature age
- married
- capable of procreation, half of the husband
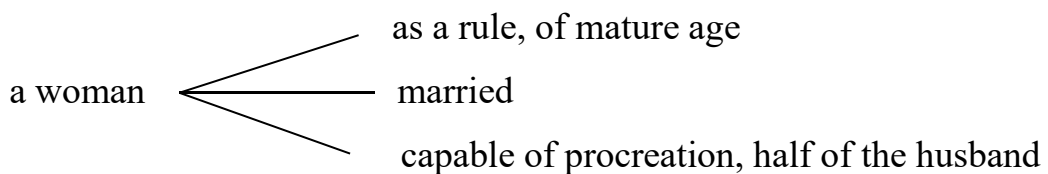
Read: The wife is a woman, usually of mature age, married, capable of bearing children, and is the other half of her husband.

A positive view of the wife:

female spouse ⟵
- kind
- married
- an integral half of the husband
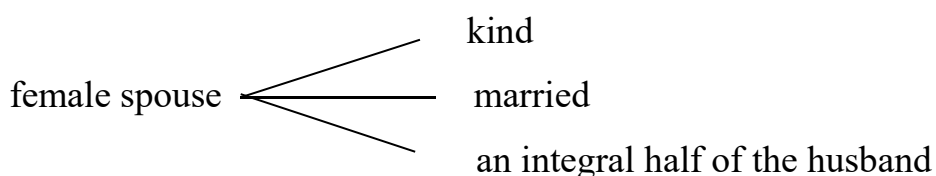
Read: A wife is a good spouse who is married and is an integral part of her husband.

A negative view of the wife:

female spouse ⟵
- evil, the object of ridicule
- married
- life has become hell
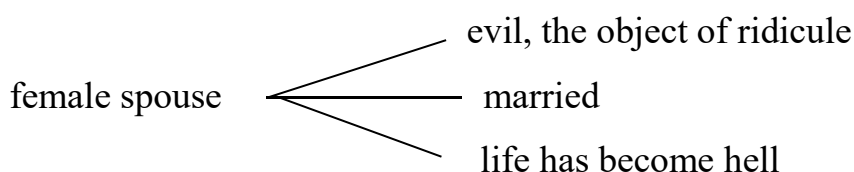
Read:The wife is an evil spouse, married to her husband, but their life has become hell.

In addition, there is another base — a cohabitant, another reason — they help each other financially, but there are no denotations for the condition and goal.

Let us analyze the concept of "husband" based on the dictionary entry of the DRM [DRM 2014, vol. 1: 465].

Originally, the husband meant a 'person' (1018). Next, it was a 'male person' (1057). As a result of the formation of the separate concept of "Man", the main conceptual feature of the concept "husband" was 'being married' (1115).

A husband as a man is opposed to a woman, and as a man who has reached physical and spiritual maturity — to a young man and a boy. By social status, a husband is opposed to the peasant, the serf, the slave.

In this work, we will consider the concept of "husband" in contrast with the concept of "wife".

Let us distinguish some elements of the designation according to the DRM:

typical —prudent, worthy;

deep — old;

intense — perfidious, domineering, menacing, ideal, sweet, real, exemplary, jealous, independent, boring, passionate, sensitive, unworthy, loyal, smart, honest, serious, beloved.

The predicates presented in the dictionary entry of the DRM are grouped into four categories.

1. Bases: *the original designation of a male person in the series husband – man (мужик)...*; *...the first meaning of the word husband is 'man' <...> The shade of this meaning is 'spouse'... The oldest meaning of the word 'husband' was the designation of a full–fledged feudal lord... Etymologically, it is the 'first person'* (Larin).

2. Conditions: *...a mature independent person...*"; *"...a 'free man'...*; *... unlike a legally dependent peasant, serf, slave*; *Finally, I hear the speech not of a boy but of a husband* (Pushkin); *Be husbands!* (Berdyaev); *The words husband, Mann, man in the ancient Indian correspondence of which manu is especially clearly connected with the power of thought, meaning, understanding, mind*

(Bibikhin).

3. Reasons: *...forming a couple*; *...connected by family and domestic relations (spouse) with the woman he loves (wife) ...*; *...married.*

4. Goals: *A husband for a woman, like a cross for the church* (A. Platonov); *The source of the wife's health is the husband. The source of a wife's beauty is her husband. The source of the wife's youth is her husband* (Rozanov).

We can note that in the DRM the concept is considered from three points of view:

— as a free man (primary meaning);

— as a man in general;

— as a spouse in a neutral connotation.

In explanatory dictionaries, attention is drawn to the meaning of 'public figure':

— "A scientific or public figure" [Efremova 2000: https://www.efremova.info/word/muzh.html];

— "... also a figure in some public field" [Ozhegov 2019: 558].

These definitions do not relate directly to our research but we consider it important to note another denotation of the concept "husband".

One can get the following denotations based on the dictionary entry of the DRM:

1. bases: human; male: man, spouse.

2. conditions: free, connected with the power of thought, who has reached physical and spiritual maturity, a mature independent person.

3. reasons: connected by family and domestic relations (spouse) with a woman, married.

4. goals: a full-fledged member of society, a source of health, beauty and youth of the wife, family.

Let us construct the following semantic constants based on the denotations identified by the DRM:

person —
- free, he who has reached physical and spiritual maturity
- opposed to dependent people
- a full-fledged personality
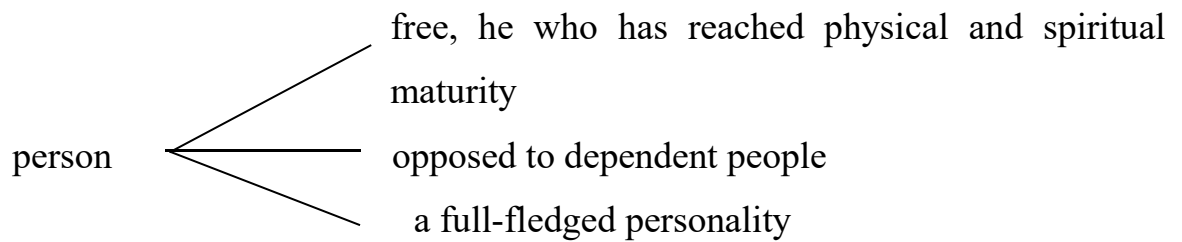
Read: The husband is a free person who has reached physical and spiritual maturity, independent, opposed to dependent people, a full-fledged personality.

the man —
- mature man
- married to a woman
- the source of health, beauty of the wife
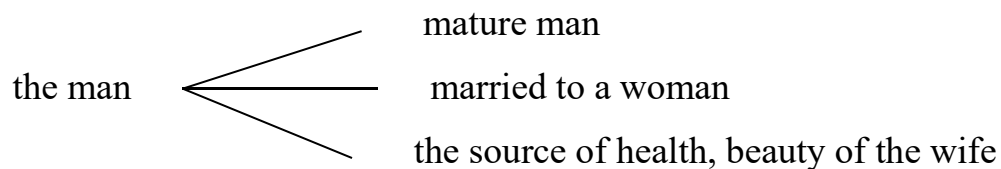
Read: A husband is a man as a mature human married to a woman, is a source of health, beauty of his wife.

Based on the above analysis, we can see that the choice of the base dictates the content of the causal series.

In the texts of A.P. Platonov and V.V. Rozanov, the emphasis is on the fact that the husband is very important for the wife as a pillar of the family; metaphors (a husband for a woman like a cross for the church, the source of health and beauty of the wife is a husband) are used separately to express the irreplaceability of the husband, at the same time to show the relationship between husband and wife.

We will conduct an analysis based on the RNC. We will study the husband-wife couple based on materials from the last 10 years, which contain a total of 306 texts, 802 examples depicting a *wife* and *husband* in one sentence. According to V.V. Kolesov, "the authors of texts express thoughts hidden in the substantial form of concepts that they use in their statements" [Kolesov 2017: 390]. Based on the examples, we will distinguish the following designations:

The design features of the concept "wife":

typical — pregnant, husband's, legal, own;

deep — fat, working, young, youthful, old, civilian;

intense — Russian, lively, disgusting, ex, elegant, average, devoted, amazed, beloved, first, second, sixth, jealous, dumped, drunk, desired, hysterical, half-dressed, lazy, beautiful, downtrodden, clumsy, faithful, abandoned, exemplary,

barren, future, respected, ideal, dazzlingly beautiful, unfaithful, new, lost, lecherous, grieving, kind, evil, not bad.

Lasting features were not found.

As we can see, there has been a significant expansion of the intense features of the concept. There were positive connotations: faithful, ideal, etc.; negative ones: lazy, clumsy, etc. Many significant properties are associated with divorce: sixth, second, new, betrayer, abandoned, ex, etc. At the same time, the primary concept is preserved (the wife giving birth). The typical and deep features of the concept are also stable.

Similar conclusions can be made for the concept of husband. New intense features have appeared: dull, lazy, abandoned, average, snoring, jealous, ineradicable, drunk, smoking, second, deceased, sulking, exemplary, third, unfaithful, abandoned, modern, loving, first, laid to rest, future, Japanese, missed, needed, crazy, scampish, deserted, dying, Caucasian, new, powerless.

typical — official, legal, own;

deep — average, unemployed, young, civilian.

The following circumstances attract our attention:

1) We can notice that the concepts "wife"–"husband" have many of the same features: the definitions *pious*, *new*, *offended*, etc. describe the concepts "husband" – "wife" together in one sentence.

2) Only the concept of "wife" has the feature of pregnant, married, which is associated with typical signs. The married wife reflects the inverse and subject-object relations, as well as the opposed relations, which can manifest subject-object relations in expressions equivalent in meaning.

3) There are no lasting features of the concepts "husband"–"wife" in the RNC over the past 10 years. The RNC contains 49 examples of the use of the combination eternal husband, related to earlier periods, usually having direct or indirect references to the story by F.M. Dostoevsky and often a negative meaning. Let us add the context of 2024 from the Internet: The story "Eternal Husband" is not the first time that it has been transferred to the stage. Earlier in St. Petersburg,

director Pyotr Shereshevsky presented his version at the Priyut Komedianta Theater (https://gorbilet.com/spb/actions/spektakl-vechnyj-muzh-v-teatre-na-vasilevskom-so-skidkoj-30/). An example of the use of the *husband-wife* pair in one sentence with a common lasting feature of *eternal* can be given: *In court, the spouses present arguments as to why they can be considered an eternal husband and wife, and why they can be an eternal dad and mom* (Natalia Cheraneva Immortal Future. Solutions for All Humanity. 2017).

4) When describing the concept of "wife", contrasting deep and intense features are used, for example, *young* and *old*, *faithfu*l and *unfaithful*, *good* and *evil*, etc. This may indicate that native speakers find two groups of evaluative characteristics in the conversion.

Let us consider the predicates based on selected texts from the RNC.

1. Bases: *They went out, and two women — two wives of the same husband ...* (Masha Traub. We should go out next week (2011)); *... the husband of the head of the family should be responsible for everything but for that...* (Forum: Dr. Spock (2012.11)); *...each woman has one husband, each man has several wives...* (Salavat Vakhitov. The torn heart of Adele // "Belsky expanses", 2013); *They called themselves husband and wife <...> the status of official spouses is comical in its seriousness* (Vadim Bogdanov. Life should not end // "Belsky expanses", 2018).

2. Conditions: *...although cheating in this marriage, where the husband looked like a novice weakling, and the wife was a temperamental fox, it would be fitting for her, not for him* (A.N. Buzuluksky. She ran away // "Volga", 2011); *And they loved each other so much that one day they became husband and wife* (Yuri Perfilev. Prediction of dreams, etc. // "Ark", 2012). *The kind wife of her husband loves and indulges him in everything, and the evil wife of her husband hits her back mercilessly* (Valery Lobachev. "*A wife is a* crown for her husband" // "Science and Religion", 2011); *With the help of overhead flowers, it is shown that all the way to the death of his wife was strewn with flowers, that is, her husband loved her very much and pleased her with constant attention* (Alexandra Marinina. The Last Dawn (2013)); *a wife who abandoned her husband and child about two*

years ago... (Yuri Kashkin. Valyukha–goryukha // "Ark", 2013); *And since she firmly decided to leave her husband for her lover ...* (A.A. Bushkov. Come closer, banderlogs! (2016)).

3. Reasons: *It is not to ruin love with everyday life, but on the contrary - to strengthen the love and attraction of the wife to her husband with incredible caresses* (G.M. Artemyeva. Veil on a tree (2012)); *From then on and until old age, these husband and wife lived in love and peace, in peace and harmony* (Vadim Baevsky. Table–talk // "Znamya", 2011); *her marriage turned out to be unsuccessful, and the last two months, after her husband was fired from his job, simply unbearable* (Sergey Shikera. Egyptian metro // "Volga", 2016).
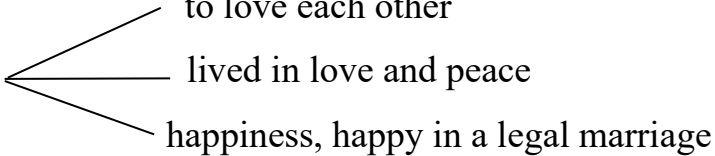
4. Goals: *After all, according to contemporaries, Jan Vermeer was happily married ...* (Alla Lerchik. Pearls of tears and roses of laughter // "Mirror of the World", 2012); *Here they are, husband and wife, sitting near the samovar, drinking tea, and they feel good, happy, talking to each other — this is happiness ...* (Anatolii Genatulin. Kolchak's Gold // "Belsky expanses", 2013); *The magnificent merchant's daughter. Divorced husband and wife* (I.N. Virabov. Andrey Voznesensky (2015)); *His wife officially divorced him, brought a new husband to the apartment, also an official, legitimate one* (O.A. Slavnikova. Long jump (2014–2016)).

We can note that based on the texts from the 2011–2022 RNC, both concepts acquired both positive and negative connotations, reflecting the objects of thought. Let us generalize the semantic constants.

Positive connotations:

the official male spouse (супруг)
— love his wife and please her with constant attention
— lived in love and peace
— happiness, happy in a legal marriage
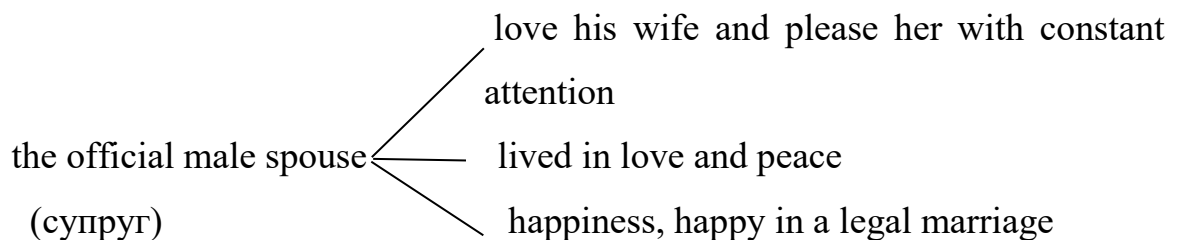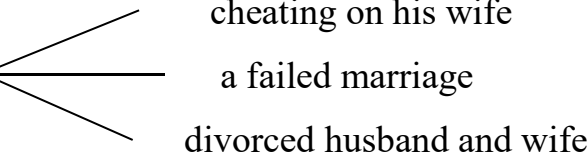
Read: A husband is an official male spouse who loves his wife, lives in love and peace, happy in a legal marriage.

the official female spouse ⟨ to love each other / lived in love and peace / happiness, happy in a legal marriage
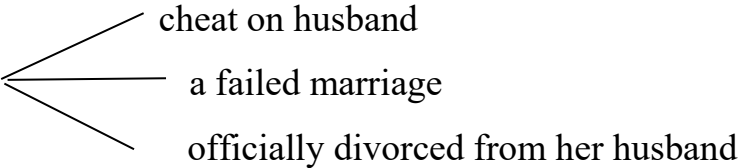
(супруга)

Read: The wife is an official female spouse, she and her husband love each other and live in love and peace, happy in a legal marriage.

Negative connotations:

the official male spouse ⟨ cheating on his wife / a failed marriage / divorced husband and wife

(супруг)

Read: The husband is an official male spouse, is in an unsuccessful marriage, is cheating on his wife, which leads to a divorce.

the official female spouse ⟨ cheat on husband / a failed marriage / officially divorced from her husband

(супруга)

Read: A wife is an official female spouse who cheats on her husband while in an unsuccessful marriage, which will lead to divorce.

We can note that when describing the relationship between a wife and a husband, the RNC emphasizes the sign of fidelity–infidelity and its consequences.

Table 13. General invariant of the constant of concepts represented by conversives *husband—wife*

"Wife"	**"Husband"**	
Woman, spouse	Man, spouse	Base
Mature age	Mature age	Condition
Married	Married	Reason
Family, an integral half of the husband	Family, the source of health, beauty of the wife	Goal

Let us compare pairwise the representations of the concepts in their invariant forms.

1. Bases. Husband and wife represent opposite sex roles. A husband is a man and a spouse, a wife is a woman and a spouse. The base is contrasted by gender. Therefore, a husband is understood as the opposite of a wife. At first, there was a

difference between the husband and wife by gender; based on the RNC we noticed that the "супруг–супруга" (male spouse–female spouse) pair is often used.

2. Conditions. Husband and wife are mature adults. They can love each other or not love each other (cheat on each other). There is no opposition.

3. Reasons. Husband and wife are related to each other by marriage, there is no opposition.

4. Goals. Husband and wife have a common goal — to create and maintain a happy family. There is no opposition. In this part, the DRM and the RNC emphasize the importance of the husband.

Several valid signs are revealed by contrasting real things: this is an equipolent, gradual, and privative opposition. Equipolence is a pagan principle of balance in the equivalent opposition of things and phenomena: *light–gloom*, *day–night*, *right–left*, *woman–man*, etc. [DRM 2014, vol. 2: 530]. Based on the analysis carried out above, it can be noted that the concepts of *husband–wife* denote a man and a woman, which is characterized by a balance of opposite signs and is realized logically by equal members. For the "husband"–"wife" concepts, none of them is a negation of the other.

All of the above gives us the opportunity to draw the following conclusions.

1. An additional number of antonyms appear in the descriptions, for example, *супруг–супруга*, *woman–man*, which is of great importance for the in-depth insight into the essence of the "husband"–"wife" concepts, into their meaning and, therefore, makes it possible to understand each of them better.

2. The features of the designations of the "husband"–"wife" concepts based on the RNC are mostly the same, their features often overlap, but there are features of *wife* such as *husband's*, *pregnant* and *giving birth*, which show different designations features of the concepts "husband"–"wife". These features reveal the content of the conceptum and the concepts revealed in the notions. The analysis of the concepts "husband" and "wife" uses the opposition of deep and intense features. Thus, after comparison, we noted that the content of the notions husband and wife reveals two sides of the object and their essence. Through the analysis of the DRM

and the RNC, we noted that the designations of the concepts "husband"–"wife" are concentrated in the following aspects: family status (for example, legitimate (законный), legitimate (законная), civil (гражданская), civil (гражданский), and so on), anthropological and physiological characteristics (for example, average, young (молодой), young (молодая), old, etc.), mental abilities (educated, smart, etc.), moral qualities (worthy, unworthy, kind, evil, etc.), character traits (powerless, weak, etc.). Moral qualities are associated with intense features.

3. We can note the connection and differentiation of the concepts "husband"–"wife".

Differentiation: the category of reflection of antonymic relations is expressed: opposition by gender, social, marital (in marriage), and property status. The difference in the aspect of the function of husband and wife in the family is reflected in the proverb: "The husband is the head, the wife is the soul" [Proverbs of the Russian People 1989, vol. 1: 326].

The connection is reverse, two–way: the husband is the wife's spouse, the wife is the husband's spouse. The concepts "husband" and "wife" express bilateral relations, denote the same action, relationships, etc. in the marital union and the family in the form of "reverse" situations correlated with two opposing participants. For example, in the proverbs: "A wife with her husband is good. Without a husband, there is no wife" [Proverbs of the Russian People 1989, vol. 1: 324]. In addition, the typical features of a husband's wife and own wife, own husband reflect the sign of "belonging to someone".

Thus, conversives-nouns (antonyms-conversives) are such concepts that are opposed on the base, but have common goals, reasons, and conditions, that is, they are connected by a common situation.

2.4.2. Analysis of conversives-verbs (using the example of the pair *give–take*)

It should be noted that the pair *give–take* reflects both the conversion and vector opposites.

The concept of *give* (*давать / дать*) is analyzed on the basis of the dictionary entry of the DRM [DRM 2014, vol. 1: 186–187].

The predicates presented in the dictionary entry "Give" («Давать / Дать») of the DRM are grouped into four categories.

1. Base: *Becker calls the concepts of objective relations the concepts of action directed at a known object and unthinkable without this direction. Here are three pairs of opposites: to give and to take...*(Potebnya).

2. Conditions: to hand over (*Well, give me your hand! I forgive you for upsetting me* (Gogol)); to allow, to permit (*You often from early morning until late at night do not give rest to the whole house with your shouting and running* (Bunin)); to carry out (*His father lived in debt, / And gave three balls annually And finally squandered* (Pushkin)).

3. Reasons: to bring (*Dear Jean, thank you for remembering and giving a message about yourself* (A. Chekhov)).

4. Goals: *to hand over things for a long time, supplying things, giving them freedom or right, providing an opportunity or time for action.*

Using predicates, we define the following denotations:

1. base: directed action.

2. conditions: used in the sense: to 'hand over', to 'allow', to 'permit' and to 'carry out'.

3. reason: to bring ("they gave me a message about themselves").

4. goals: to provide an opportunity or time for action.

Based on these denotations, we distinguish the following semantic constants:

directed action ⟵ to hand over, to allow, to carry out

bring

provide an opportunity or time for action
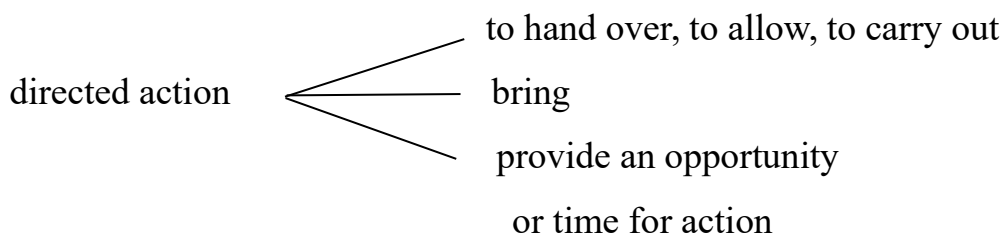
Read: to give (давать (дать)) — an action aimed at a specific object, used in the sense: to hand over, to permit, to carry out, to bring something, to give an opportunity or time for action.

The predicates presented in the dictionary entry "to take" of the DRM [DRM 2014, vol. 1: 63] are grouped into four categories.

1. Bases: directed action (*'to get, to receive'; dial. 'to pick mushrooms, berries', 'to dig', 'to embroider, to weav'*).

2. Conditions: *...starting from the initial ('carry'), becoming a bundle...*; *Denoting all the successive stages of alienation of property...*; *The general meaning of alienation by force is connected with the following obligation to bear.*

3. Reasons: *overcoming obstacles (to take by force), successfully (takes 'it goes well') to seize (take captive) and hold (take precedence) in order to appropriate (take on)...*; capture (*... take them prisoner* (Karamzin)); *The wind, or something, the eyes cry, Trembling takes hold, there is no power in his hands* (Pushkin); *Among the various human hunts, there is also a humble hunt to walk looking for mushrooms, or take mushrooms* (S. Aksakov).

4. Goals: *...the obligation to bear all responsibility on yourself, for yourself and in yourself...*; *...to appropriate (take over), and taking with us...*; *We, poor, nervous, sick people, do not know how to take just from life its joys* (Kuprin); *What did he take? With his soul, that's what he took* (Sholokhov); *It's wonderful that in our common language, the verb to take already implies bribes* (Vyazemsky).

The following denotations are distinguished:

1. bases: a directed action ("... to get, to receive ...", "... to dig ...").

2. conditions: binding, alienation by force, alienation of property.

3. reason: to capture.

4. goals: implies bribes, to appropriate, take with oneself, associated with responsibility.

Based on these denotations, we distinguish the following semantic constants:

directed action ⟨
bundle of alienation by force
capture
appropriate, taking with oneself, responsibility
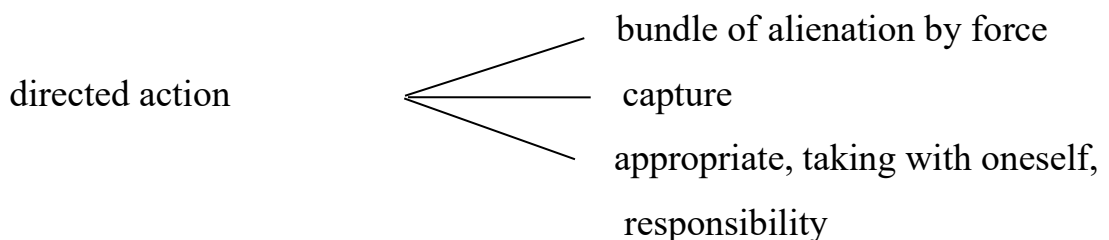
Read: To take — an action directed at an object reflects such characteristics

as binding and alienation by force, to seize in order to appropriate, and to take with oneself, as well as an action related to responsibility.

Denotations of *give–take* from the RNC texts for the last 10 years are similar to those shown on the basis of the DRM materials.

Table 14. The general invariant of the constant of the pair *give–take*

Give	Take	
Directed action	Directed action	Base
To hand over	alienate (pick up)	Condition
Denotes the action of transferring, granting, transferring the right to something else, bring	The act of acquiring, seizing, receiving something from another person, capture	Reason
Provide an opportunity or time for action	Appropriate, take with oneself, responsibility	Goal

The antonyms-conversives *give–take* (*давать–дать*) reflect the opposition expressing the actions of transferring an object. The pair *give–take* (*давать–брать*) is related to actions and processes that can be interchanged. Thus, *give* is a verb denoting the action of transferring, granting, transferring the right to something to another. Take, on the contrary, denotes the action of acquiring, seizing, receiving something from another person. The pair *give–take* is an example of conversives that express the mutually exclusive actions of transmission and reception. In the context of exchange or interaction between people, these conversives help clarify the role of each party and its actions in the exchange process. At the semantic level, the converbs *give–take* reflect the common feature of conversives and vector opposites: the opposition of directed actions, movements, attributes, and properties. The difference between them is that the conversive opposition emphasizes the same action from the positions of its two opposed participants.

So, the conversives-verbs (*give (давать)–take*), representing the same action in different, opposite directions, differ from the conversives-nouns which are different objects but function within the same situation (*husband–wife*) have a

common base but are opposed in other components of the semantic constant.

2.5. Concepts represented by lexical proper conversives (pair *owner–property*)

The pair *owner–property* is recorded in the "Brief Dictionary of Russian Conversives" [Gilburd 2002: 176] as proper conversives. Conversives express various relationships and interactions between people or objects, for example, he is the owner of the store, the store is his property. The pair of conversives *owner–property* is relevant and important in the Russian language, since it reflects the socio-cultural and psychological aspects of human relationships, property, and responsibility.

Let us analyze the dictionary entry "Property" [DRM 2014, vol. 2: 282–284] according to the DRM:

Let us distinguish some elements of the designation:

typical — personal, private;

deep — complete, extensive;

intensive — exclusive, inalienable, inviolable, state, none, national, foreign, developed, mine;

lasting features are not found.

We group the predicates selected on the basis of the materials of the dictionary entry of the DRM into four categories.

1. Bases: *belongings, ideas or other results of work that are in personal ownership on the rights of freedom to use and dispose of them at will*; *'right of ownership'*; *Belongings is a fact, property is a right* (Katkov).

2. Conditions: *By property in the first sense, of course, not the right of ownership and not its object are meant, but the feeling of ownership — attachment to it, greed, covetousness, the selfishness that manifests itself here in a peculiar way, separating a person from other people and from God, the spiritual captivity of one's own property* (S. Bulgakov); *Property by its nature is a spiritual principle, not a material one* (Frank).

3. Reasons: *belongings, ideas, or other results of work that are in personal ownership...*

4. Goals: *...where human hands are not idle, there is occupation, where there is occupation, there is fruit as a result, and where there is fruit, there must inevitably be property (proprietas)?...* (Saltykov-Shchedrin); *I insist on the main point: it is absolutely necessary that property is based not only on material interest but also determined by the relationship of debt between a person and a poor world...* (Berdyaev); *The Russian mentality approves of the only source of property — one's own labor, and not predation over the land (K. Aksakov), slaves (S. Bulgakov), or capital (Girenok)*; *In Russian, the possession of property and the desire to obtain it are evaluated negatively in association with an excessive desire for power (owner)* (Concepts).

Denotations are defined as follows:

1. Base: belongings, the right of ownership.

2. Condition: material or spiritual (captivity of property).

3. Reason: in personal ownership.

4. Goals: symbolizes labor and the results of labor, duty, and responsibility to the people, the desire for power and greed.

Based on these denotations, we have the following semantic constant:

belongings   <   material or spiritual (captivity of property) / in ownership / a symbol of work, responsibility, and power
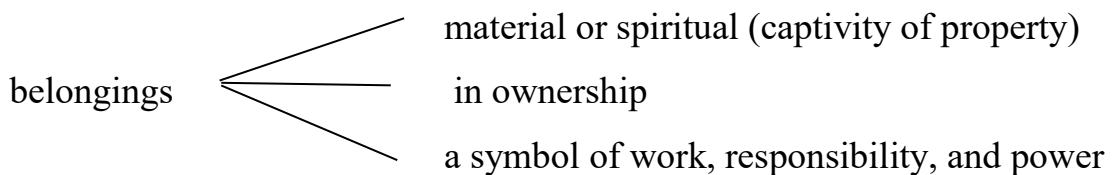
Read: Property is the belongings that is material or spiritual in ownership, in reality associated with work, responsibility, and sometimes with the desire for power.

Based on the dictionary entry "Owner" [DRM 2014, v. 2: 456], we will identify typical features: omnipotent, sovereign, full-fledged; deep features: rich, domestic; intense features of the designations are associated with the appearance and character traits of a person, for example, young, old, courageous, hardworking, hospitable, independent, etc.; there are no lasting features.

We group the predicates extracted from the illustrative material of the dictionary entry of the DRM into four categories.

1. Bases: *the owner and administrator of personal property; the owner of the farm, who is involved in his business (the owner of the situation).*

2. Condition: *...he had the right to whip his guests, which was not allowed with respect to the ordinary owner* (Saltykov-Shchedrin); *...be responsible for everything that happens* (Tabakov).

3. Reasons: *The owner enjoys absolute power, is accountable to no one, his power is absolute (the owner is a 'bear').*

4. Goals: *they have a rich owner and a good man — synonyms* (Gogol); *An owner, a protector, a smart builder, a kind healer for her!* (Rasputin); *Indeed, a brownie is the ideal of an owner, as a Russian person understands him: he sees every little thing, constantly fusses and takes care that everything is in order ready* (A.N. Afanasyev).

We can distinguish the following denotations:

1. base: the administrator of personal property.

2. condition: limited by decency, responsible for what happens to his property.

3. reason: absolute power in the disposal of property.

4. goals: a symbol of wealth, is an intercessor, hardworking, takes care of his property.

Based on these denotations, we have the following semantic constant:

responsible for the property

the administrator ⟵ has absolute authority

a symbol of wealth, care, work, fussiness

Read: The owner is the manager of the property, is responsible for its use, has absolute power in managing the property and is caring, hardworking, troublesome, a symbol of wealth.

We will conduct the analysis based on the RNC. Let us explore the pair based on materials from the last 10 years.

The following designatum features are identified:

"owner":

only intense features are found — faithful, personal, true;

"property":

typical features — private and personal;

intensive features — seized, none;

deep and lasting features are not found.

From the 13 examples provided, we selected predicates and grouped them into categories.

1. Base: *...the owner of this almost seized property already knew the future* (Alexander Snegirev. Concrete // "New World", 2014).

2. Conditions: *...the owner is not considered the personal owner of his estate, but the manager of the Property of God, given to him for temporary use in this life* (Marina Ulybysheva, Sergey Sharapov. Orthodoxy and entrepreneurship // "Expert", 2013).

3. Reason: "*... the cooperation of the owner and the employee, without changing the property relations...*" (I.M. Chubarov. Collective Sensuality: Theories and Practices of the Left avant-garde (2014)). *...then the complex was bought and made private property, and recently the owner converted it into an albergue for pilgrims going to Santiago* (Roman Romanov. Bom caminho, or Pilgrims on the Way of St. James // "Far East", 2019).

4. Goal: "*After the Bolsheviks came to power in the same year, all this became the property of the state, which Ivan Dmitrievich considered for the good: "The transition to a faithful owner, to the people of the entire factory industry..."*" (Olga Borisova. The owner of polygraphy // "Science in Russia", 2011).

In general, we can note that the predicates in the RNC are similar to the predicates in the DRM, that is, the owner is the one who owns the property, has absolute power (to rebuild the property at his discretion).

Table 15. General invariant of constant of the concepts "owner"–"property":

"Owner"	"Property"	
The administrator of the belongings	Belongings	Base
Responsible	Material or spiritual	Condition
Absolute power	Personal ownership	Reason
A symbol of wealth, care, work, fussiness	A symbol of work, responsibility, and power	Goal

Thus, the pair *owner–property* refers to conversives (not antonyms); the units of the pair interact in such a way that the designation of one of them implies the presence of the other. The owner is associated with the concept of *property*, that is, the property that he owns (see also the dictionary entry "Own" [DRM, vol. 2: 223]). There is an interrelation between these two concepts, and they are often used in a pair to fully describe the relations of property and possession. However, one can note that conversives themselves, in presence of a strong interrelation, are linked by relations of opposition (Administrator of the belongings and Belongings).

Conclusions

1. Antonymous pairs (including antonyms-conversives) are contained in all three types of concepts identified in accordance with the classification of V.V. Kolesov. Most often, antonyms representing concepts are found among substantive concepts, since by their definition, they are substantive concepts that are linked by causal (including contrastive) relations. These include such pairs as *good–evil*, *light–gloom*, and others. In the course of the study, a separate group of concepts was identified, represented in the language by lexemes-conversives. As an example, we can cite the pairs "cause"–"effect" (constructive concepts) and *give-take* (substantive concepts). These relations emphasize the lexical connection between words with opposite meanings in the context of specific actions or processes.

2. There are no antonymic pairs (not including antonyms-conversives) among lexemes representing constructive concepts. In contrast, the prevalence and number of antonyms among words representing substantive concepts is influenced by the quantitative predominance of such concepts in the Russian language and the

fact that they reflect objects of thought. Substantive concepts that are in oppositional relationships are represented by various thematic groups: emotion, character traits and behavioral features, society, characteristics of objects, phenomena, events, time and space, culture and religion, nature, and abstract concepts. These antonymic pairs representing substantive concepts account for 97% of the whole sample. Some mental concepts are also in opposite relations, but their share is much smaller — only 2%. Pairs in which one concept is mental, and the second is substantive are given singly. In addition, it was found that each type contains both heteroroot and single-root antonyms. Among the latter, single-root antonyms with the negative prefix "not-" and with the prefix "without-" are often encountered, which express contradictory and contradictory relations.

3. 66 pairs of proper conversives were studied. 65 pairs of proper conversives represent substantive concepts, and the pair *cause–result* (*причина–результат*) represents constructive ones. It was also found that there are no conversion pairs among the lexemes expressing mental concepts.

4. The relations of antonymy between concepts are manifested by gradual opposition in all parts of the semantic constants of each of them. We should note that the concepts we study are stable, and according to the texts of the RNC for the last 10 years, the denotations are similar to those found in the materials of the DRM. Since the denotations remain unchanged, we have omitted the construction of some semantic constants according to the RNC.

5. Concepts represented by proper antonyms, in gradual and complementary opposition, are highlighted by contrasting in all parts of the semantic constants of each of the concepts. We have studied the opposition relations of these types using the example of the pairs *white–(gray)–black*, *first–(second…)–last*, *beginning–(middle)–end*, *life–death*, and *lie–truth*. So, in our opinion, in the linguocognitive aspect, antonyms (gradual and complementary) are words that represent concepts that are opposed in all parts of semantic constants.

6. Having studied the concepts of "husband" and "wife" using the conceptual analysis method of Prof. V.V. Kolesov, we have found that the

concepts *husband–wife* are opposed on the base but have common goals, reasons, and conditions, that is, they are connected by a common situation. This feature is, from our point of view, distinctive for conversives and proper antonyms since in the semantic constant of antonymic concepts with relations of gradual and complementary opposition (not including antonyms-conversives), the opposition is revealed in all parts of the semantic constant. Partial opposition manifests itself differently in conversives belonging to different parts of speech. Conversives-nouns describe one situation from the point of view of different participants, therefore, in the semantic constant, their bases are opposed. Conversives-verbs (*take–give* (*брать–давать*)) representing the same action in different, opposite directions have, on the contrary, a common base but are opposed by other components of the semantic constant. In the linguocognitive aspect, antonyms-conversives (one common situation from the point of view of different participants) are words representing concepts that are characterized by oppositions based on the semantic constant, but have common conditions, reasons, and goals. Antonyms-conversives (the same action in different, reverse directions) are words expressing concepts that are distinguished by oppositions based on conditions, reasons, and goals, but which have common bases of the semantic constant.

7. Proper conversives in the presence of a strong relationship enter into relations of opposition (противопоставление), but not into relations of oppositeness. Proper conversives-nouns have relations of opposition only in the base, and conditions, reasons and goals are not opposed in the parts of semantic constants. It can be argued that in the linguocognitive aspect, proper conversives are words representing concepts that are in oppositional relationships in one part of the semantic constant, but not in opposite relationships.

8. During our research, we identified 31 dictionary entries in the DRM that describe concepts expressed by different lexemes or grammatical forms (for example, "city" / "grad" («город» / «град»), *reach / dostavat* (достать / доставать), etc.). In total, we identified 31 unique concepts, which is 1% of the total number of dictionary entries in this dictionary. This small but significant

material demonstrates the diversity of approaches to representing concepts in the language and their connection with the cultural and mental characteristics of the Russian people. It turns out that there are antonymic concepts city (город)–countryside (село), which are opposed in all parts of the semantic constants, and grad (град)–countryside (село) cannot create antonymous pairs, since they are not represented by oppositions in any parts of the semantic constants. However, there are also pairs in which both words express a single concept and are synonyms (beauty / krasa (красота / краса)).

9. Using the conceptual analysis method of Professor V.V. Kolesov, we studied synonymic-antonymic groups representing concepts (not including antonyms-conversives), such as torment–bliss, torment–happiness, pain–happiness, and came to the conclusion that the relations of opposite in such groups can manifest themselves in various substantive forms of the concept: in the bases, conditions, reasons, and goals.

10. The analysis showed that antonyms are one of the forms of manifestation of the conceptum ("grains of the original meaning", according to V.V. Kolesov), and the conceptum can be revealed on the basis of a comparison of antonyms. Opposition is found in the semantic constant — as a condition, reason, goal, or base. Based on this position, we can conclude that understanding the cognitive essence of the phenomenon of antonymy contributes to understanding the concepts and keywords of the Russian mentality [Ren 2022, a: 75]. The expediency of using the method of conceptual analysis developed by Prof. V.V. Kolesov, both for the theoretical study of concepts and for the analysis of antonymy and conversion, is proven. Below, we will consider in more detail the practical significance of our analysis of the relationship of opposite, in particular, in the field of deepening the knowledge of the Russian language and understanding the Russian mentality by students in the process of mastering linguistic disciplines.

CHAPTER 3. CONCEPTUAL ANALYSIS OF THE NUCLEAR ZONE OF THE ANTONYMIC SYSTEM

3.1. Determining the list of the most common antonyms representing concepts in the Russian language

3.1.1. Analysis of the frequency of use of antonyms representing concepts

The analysis of the frequency of use of antonyms representing concepts in the Russian language provides useful information on the ratio of their uses and shows how exactly they are used in the language to express opposite meanings or notions. In order to study the functioning of antonymic pairs in the speech activity of native Russian speakers, this work proposes the use of a corpus approach, which analyzes large collections of texts and identifies the frequencies of use of antonyms representing concepts (excluding antonyms-conversives). To study the features of the acquisition of antonyms by foreigners, experimental methods were used, in particular, the analysis of the results of the survey.

The first stage. The RNC was used as a source of data to determine the frequency of use of each pair of proper antonyms by Russian-speaking authors at the first stage of the study. In total, 980 pairs of antonyms were analyzed, identified by the methods described earlier (see Appendix A). The total number of examples of their use within one context (usually one sentence) is 728,348. The frequency of use of antonyms representing concepts varies from 0 to 28,765 examples of use. Word order is not taken into account, i.e. examples of the use of the most frequently occurring pair of antonyms *yes–no* include sentences in which the word *yes* is used first, *no* is used second, and vice versa.

Based on the list of antonym pairs sorted by frequency, they were assigned ordinal numbers (in accordance with the frequency rank). The frequency distribution of antonyms representing concepts is presented in Diagram 5.
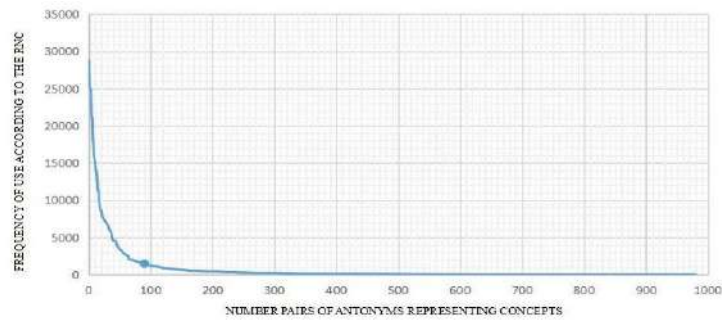
Diagram 5. Distribution of the frequency of use of antonyms representing concepts, according to the RNC data

Thus, at this stage of the study, those pairs of antonyms representing concepts whose frequency in accordance with the RNC exceeds 1500 examples of use are considered significant. There are a total of 89 such pairs in total, with the total frequency of use according to the RNC amounting to 581,534 examples of use. These examples of use make up 79.84% of the use of all antonyms representing the concepts that we identified earlier.

The absolute majority of the most significant (core) antonyms representing concepts are antonyms that in our classification belong to the first type, i.e. those in which both units of the antonymic pair are represented by separate dictionary entries in the DRM, which confirms their attribution to important national concepts. Their total number is 54 out of 89 selected pairs, with the total frequency of use according to the RNC amounting to 396,939 examples of use. In total, the most significant antonymic concepts of the first type cover 54.50% of all examples of the use of antonymic concepts in accordance with the RNC.

Such a high prevalence of antonyms representing the concepts of the first type in the list of the most significant, in our opinion, can be explained by the fact that the authors of the DRM also devoted separate dictionary entries to those concepts that most reflect the Russian mentality, and their names are highly widespread among the Russian people. Frequency analysis confirmed that the most significant in the language (and therefore in the RFL course) are the proper antonyms of the first type.

Antonyms of the second type amount to 21 pairs. The total frequency of use

is 121319 times, and examples of their use make up for 16.66 % of all examples of conceptual antonyms in the RNC. Antonymic concepts of the third type amount to 14 pairs. The total frequency of their use is 63,276 times, and examples of their use make up for 8.69 % of all examples of conceptual antonyms in the RNC.

The second stage. It should be noted that the results of such an analysis can vary from one corpus to another, depending on their size and composition, as well as on the specific use of the language in various contexts. Therefore, to complete the research, we will analyze the frequency of antonyms representing concepts in accordance with data of the frequency dictionary [Lyashevskaya, Sharov 2009].

In the frequency dictionary, each word has its own occurrence frequency. The question is how to calculate frequency for antonymic pairs correctly. In this research, we formulate the following definition: the frequency of pairs of antonymic concepts is the frequency of use of a pair of concepts in a language corpus; the unit of frequency is the use of a separate antonym included in a pair within a single corpus. This is exactly the approach we used earlier when analyzing the RNC.

Thus, to calculate the frequency of pairs of antonyms representing concepts according to the frequency dictionary, we can use the following method:

— as a sum of the two members of the antonym pair;

— as the minimum frequency of the individual antonyms that make up the pair.

1. To calculate the frequency of an antonymic pair, we summarized the frequency of each member of the pair; at the same time, we took into account their correspondence, that is: if the frequencies of the individual antonyms have a high degree of discrepancy, in our opinion, this indicates a low degree of correlation between the antonyms. In other words, in this case they are most likely used as separate semantic elements rather than as a pair of antonyms. For example, the pair *us–them* (*свой–чужой)* has a maximum frequency of 366,629 units. At the same time, the unit of *us* has a frequency of 351,946 units, and *them* has a total of 14,683 units, respectively, so the range of variation in this pair is:

H_{var}=351,946 – 14,683 = 337,263

The minimum deviation of the H_{var} from the frequency of one of the lexemes is: 337,263/351,946 = 95.8%, that is, the deviation is in fact close to the frequency of the concept with the maximum frequency, which in our opinion is unacceptably high and suggests that the sum of the frequencies of each of the concepts does not reflect the functioning of units as an interconnected pair. These data once again confirm the high explanatory power of the DRM, in which the concept "us" has a separate dictionary entry, and *them* is not singled out as an independent concept but is found in the DRM in the description of other concepts (an antonymic pair of the third type).

This approach to frequency calculation can be used to analyze the occurrence frequency of members of an antonymic pair in order to determine which one of the antonyms has a higher frequency. This makes it possible to determine which antonym is more often used or more common in texts and consequently should occupy the first place when writing the antonymic pair (the word order *us–them* should be recognized as the correct one, while *them–us* is the incorrect one). However, this task is not related to the goal of our research, so let us consider the second method of using a frequency dictionary to determine the occurrence frequency of the pair of antonyms representing concepts.

2. It is logical to assume that the occurrence frequency of a pair of antonyms cannot exceed that of its individual member; therefore, we will revise the resulting list of frequencies of antonyms representing concepts and present the frequency of the pair as the minimum frequency of the individual concepts that make up the pair. Let us denote this value as the maximum possible occurrence frequency of an antonymic pair in the frequency dictionary. For example, for the *us–them* pair, its maximum possible frequency will be equal to the frequency of the *them* concept – 14,683.

To decide whether a pair of antonyms representing concepts belongs to the list of the most significant concepts, we use the criterion we discussed earlier: the proportion of all examples of their use is close to 80%. As a result, our list of the

most significant concepts in accordance with the frequency dictionary includes 169 pairs of antonyms representing concepts, which makes up for 79.99% of all examples of usage.

97 pairs of antonyms representing concepts out of 169 most significant according to the frequency dictionary are antonyms of the first type (both antonyms represent concepts presented by separate dictionary entries of the DRM). This group, as in the previous case, is the most widespread among the concepts with the highest frequencies. The total frequency of use is 1341516.4 times, and the share of coverage of all examples of the use of antonyms representing concepts is 44.33%.

The antonyms of the second type amount to 28 pairs. Their total frequency of use is 530131.6, the proportion of all examples of the use antonyms representing concepts is 17.52%. 44 pairs representing the most significant antonymic concepts belong to the third type. Despite their prevalence, their frequency is lower than the frequency of antonymic antonyms of the first type. Their total frequency of use is 548853.6, the proportion of all examples of the use of antonymic concepts is 18.14%.

In this way, we formed preliminary lists of the most significant antonyms representing concepts, based on the data of the RNC and the frequency dictionary. Using mathematical statistics and distribution function analysis, we established a criterion for classifying a pair of antonyms representing concepts as significant or core: the proportion of coverage of all examples of the use of antonyms representing concepts tends to 80%. This indicator is close to the Pareto principle, according to which the most important objects cover 80% of the sample. This approach seems to be scientifically sound and optimal for further analysis.

At the last stage of determining the list of the most common antonyms representing concepts in the Russian language, we compared the obtained lists and left only those pairs of concepts that are present in both lists, compiled using the RNC and the frequency dictionary, respectively. The result is the list consisting of 79 main pairs of antonyms representing concepts, which is presented in Appendix

B. (This list is sorted by frequency of use based on the RNC). The List of Antonyms compiled based on the results of our research is important for the theoretical study of the structure of the antonymic system, making it possible to single out the core and peripheral fields of this structure using objective methods; it can also be used in the practice of lexicography (for example, as the Glossary for compiling a small dictionary of antonyms that will include units of the nuclear zone of the antonymic system of the Russian language, reflecting concepts that are significant for the Russian mentality and are widely used), as well as in teaching Russian lexicology, including in the aspect of RFL.

3.2. The research of difficulties in using antonyms in the Russian language

The nature of the use of antonyms in the speech of native Russian speakers can be understood both from the dictionaries involved in the analysis (the sphere of fixation) and from the RNC (the sphere of use). Numerous scientific articles [Anshakova 2021; Arteshina 2008; others] and dissertations [Chernega 2005; others] have been written about the difficulties that Russian schoolchildren face when mastering the antonymic system of language. Thus, E.N. Chernega considers antonymy in linguistic and linguocognitive aspects, using the speech of primary school students as material. Naturally, not all the problems mentioned in the dissertation are characteristic of the speech of foreign students, but common shortcomings are manifested "in the presence of gaps," "occasional antonymic paradigms," which is especially noticeable "in the area of intersection of antonymy with such lexical-semantic categories as polysemy and synonymy" [Chernega 2005: 7]. We will also pay attention to what the author considers "a feature of the lexical-semantic antonymic field formed on the basis of the speech of primary school students, … the free filling of the periphery of the field, i.e. the contextual composition of the field" [Ibid.: 163]. Errors in filling in the peripheral zone of the antonymic system, as it seems to us, are less critical for foreigners than errors in the use of core antonymic pairs. The principles of identifying the core of field

structures, such as a concept, are presented, for example, in the monograph by Z.D. Popova and I.A. Sternin, in which they indicate a distinction between the core, the near, far and extreme periphery [Popova, Sternin 2007: 115]. As shown in our study, among the thousands of antonyms of the Russian language recorded in antonymic dictionaries, only a small part are representatives of concepts, i.e. are associated in their meaning with significant units of Russian mentality (see the list in Appendix A). We consider this criterion to be the most important for classifying an antonymic or conversion pair as the core of the system. The second criterion is the high frequency of use of these pairs. These two criteria correspond to the opinion of Z.D. Popova and I.A. Sternin that the core of the field is formed by lexemes that have a high frequency of use and represent the most universal lexemes in terms of their meaning [Ibid.: 180].

Antonyms that meet both features of the core field, that is, those remaining after "sifting" the entire array of lexemes according to both these criteria, we propose to call nuclear, belonging to the core of the system of antonyms of the Russian language (see the list in Appendix B).

An objective idea of the development of linguistic competence in the field of antonymy in foreign students can be formed experimentally, by obtaining and analyzing data on how well they use lexemes of the nuclear zone.

According to the described methodology, we have compiled a list of the most frequent Russian antonyms representing concepts (according to the frequency dictionary and RNC) in order to conduct a survey among foreigners. The goal of the survey was to identify the difficulties foreigners face when using Russian antonyms. In view of this goal, we formed a questionnaire containing a specific set of tasks (see Appendix C).

A total of 126 foreign students and graduates aged 18 to 43 years took part in the survey (4 respondents did not indicate their age). The age of the majority of our respondents was in the range from 21 to 26 years old. 77 respondents (61.1%) were women, and 47 respondents (37.3%) were men. The gender of 2 respondents was not indicated. Most of the respondents were students of higher education

institutions, which complies with our task within this dissertation research. Almost all of the respondents were Chinese citizens (119 people, or 94.4% of the sample), 4 people were Korean citizens (3.2% of the sample), and 3 people were citizens of Thailand, Turkey, and Iran, respectively (0.8% each). The respondents were asked to assess their level of Russian language proficiency. The majority of our respondents rated their level as average (B1) or above average (B1-B2, B2). 24 people rated their language proficiency above the B2 level.

So the sample was mainly made up of students from China aged from 21 to 26 with an average or above average level of language proficiency.

The main method of analyzing the results was the method of descriptive statistics, which implies systematically analyzing and processing empirical data. The results of the research had some absolute and relative values. The absolute values show the number of students who completed the task. The relative values express the ratio between quantitative characteristics, namely, the ratio between the number of respondents who completed the task and the total number of all respondents as a percentage. All the results obtained were sorted according to the criterion of error rates of respondents answering the questions.

The questionnaire (see Appendix C) consisted of 18 tasks and questions. The first 17 tasks required respondents to select one or more antonyms for a given word. Four or six antonyms, conversives, and synonym-antonym groups were offered as answers. The distribution of respondents' answers is presented below in the form of column charts (see Diagrams 6–23). The highest answer accuracy rate — 92% — was demonstrated in relation to the antonym pair *man–woman*, the lowest — *girl–woman* (5.6%). A specific analysis is provided below.

It can be noted that the respondents collectively failed to cope with only one pair. Thus, only 56 respondents were able to select the antonym *feeling* (*чувство*) for the word *mind* (*ум*) [Lvov 1984: 239], and only 30 (less than a quarter of the respondents — 23.8%) were able to select the antonym *heart* (*сердце*) for the word *mind* (*ум*) [Lvov 2021: 332] (Diagram 6).

Diagram 6. The distribution of answers to the task "Choose the antonyms for the word *mind* from the suggested options".

The majority of respondents correctly chose antonyms for the word *death*: *life* [Lvov 2021: 126] and *birth* [Ibid.: 345]. However, their number was not so high: 72 (57%) and 77 (61%) respondents, respectively, which may indicate the difficulty of perceiving concepts by foreigners (Diagram 7).
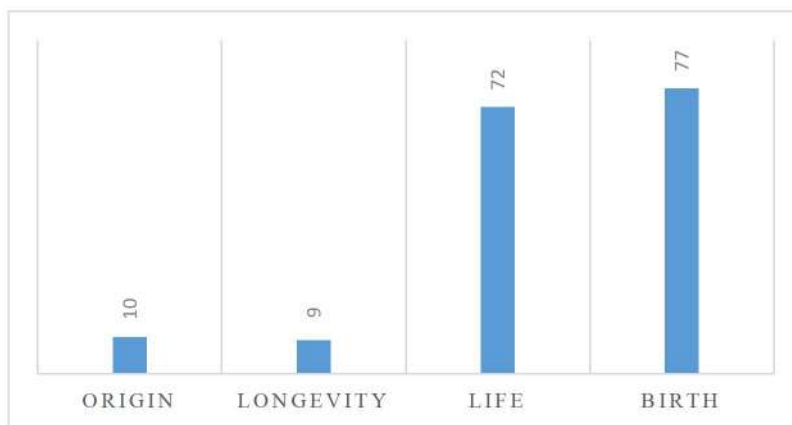
Diagram 7. Distribution of answers to the task "Choose the antonyms for the word *death* from the suggested options"

Similarly, the majority of respondents correctly chose antonyms for the word *then* (question 11): *now* — 83 respondents (66%), and *currently* [Ibid.: 335]— 59 respondents (47%) (Diagram 8). But the number of wrong answers was also high.
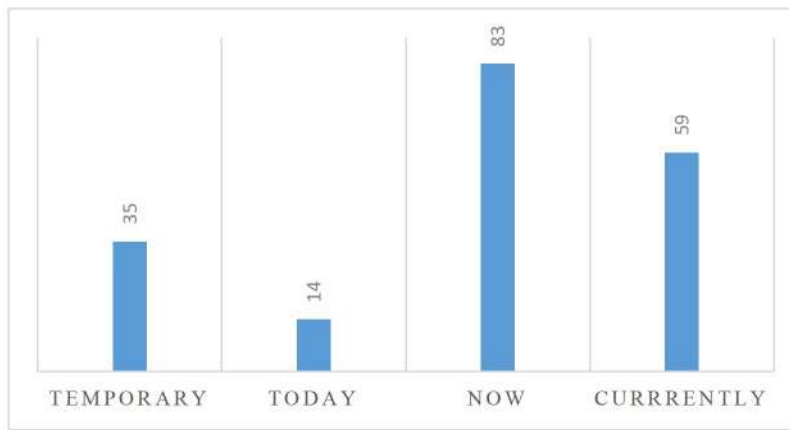
Diagram 8. The distribution of answers to the task "Choose the antonyms for the word *then* from the suggested options".

The majority of respondents (but again not everyone) correctly chose antonyms for the word *there*: *herein* — 77 respondents (61%), and *here* [Ibid.: 146] — 85 respondents (67%) (Diagram 9).
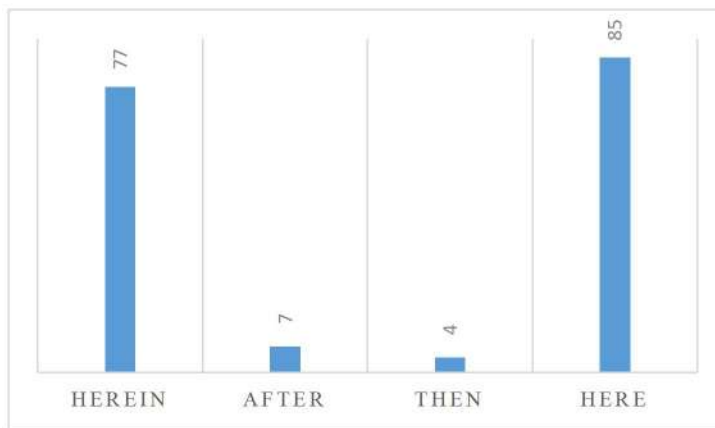
Diagram 9. The distribution of answers to the task "Choose the antonyms for the word *there* from the suggested options".

The choice of antonyms for the word *today* caused the greatest difficulties (Diagram 10).

Diagram 10. Distribution of answers to the task "Choose the antonyms for the word *today* from the suggested options"

Only 70.6% of the respondents chose the antonym *yesterday* for the word *today* [Ibid.: 75], and only 44.4% chose another option that is also the antonym — *tomorrow* [Ibid.: 74]. More than 25% of the respondents mistakenly chose the words *today* as an antonym for *future* and *past*.

The same holds true for selecting antonyms for the word *now* (Diagram 11).
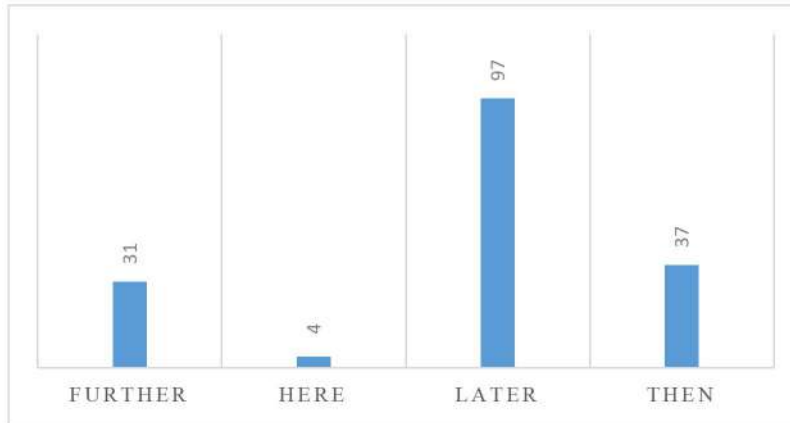
Diagram 11. Distribution of answers to the task "Choose the antonyms for the word *now* from the suggested options"

In this task, there are two correct answers according to the "Explanatory Dictionary of Russian Antonyms": *later* (*потом*) [Ibid.: 400] and *then* (*тогда*) [Ibid.: 335]. 97 (77%) of the respondents chose *later* while *then* was chosen only by 29% of the respondents. Moreover, 25% of the respondents mistakenly chose the option *further*.

Most of the respondents correctly completed the task of associating the *body* (*тело*)–*soul* (*душа*) antonyms but many did not understand the difference between the concepts of *soul* and *spirit* (*дух*) [Ibid.: 115–116]. This shows that many people cannot navigate antonymous relationships because they do not understand the difference between the concepts of "soul" and "spirit" (Diagram 12).
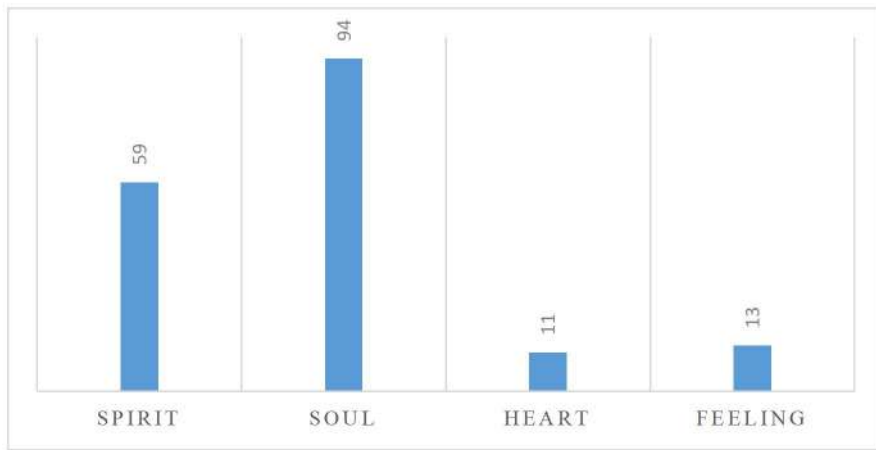
Diagram 12. Distribution of answers to the task "Choose the antonyms for the word *body* from the suggested options"

The next question involved choosing an antonym for the word *earth* (Diagram 13).
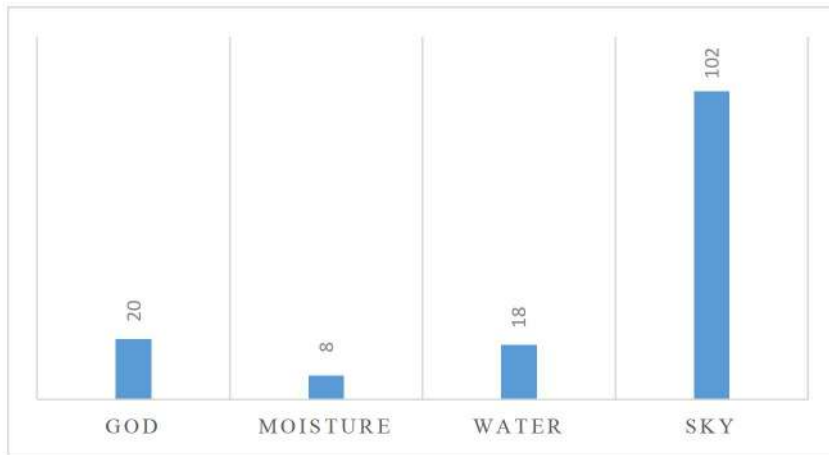
Diagram 13. The distribution of answers to the task "Choose the antonyms for the word *earth* from the suggested options"

102 participants (80.9% of the respondents) successfully completed the task by choosing the answer *sky*. However, the *water* option, which can also be considered an antonym for the word *earth*, was chosen only by 18 respondents (14%).

Dictionaries of antonyms record the antonymic pairs *earth–sky* [Ibid.: 148] and *earth–water* [Kolesnikov 1995: 333]. The concept of earth is included in the opposition to the concept of "sky" as *bottom–top*, and to the concept of "water" as *land–water*.

In the next task, it was suggested to choose antonyms for the word *speak*. The distribution of responses is shown in Diagram 14.
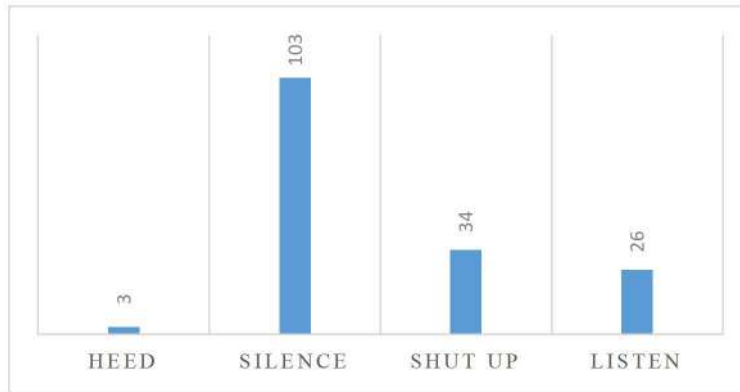
Diagram 14. Distribution of answers to the task "Choose the antonyms for the word *speak* from the suggested options"

Diagram 14 shows that, in general, respondents understand the meaning of the word *speak* and can choose the correct antonym *silence* [Lvov 2021: 84]. 26 respondents also chose the option *listen*, although *listen* is a conversion in relation to the verb *speak* [Gilburd 2002: 153], but these are also antonyms [Kolesnikov 1995: 349].

Next the participants were to choose antonyms for the word *girl*. The distribution of responses is shown in Diagram 15.
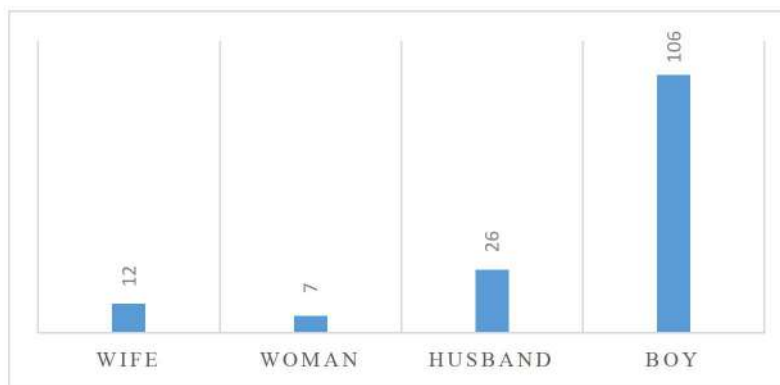
Diagram 15. Distribution of answers to the task "Choose the antonyms for the word *girl* from the suggested options"

106 respondents (84.1%) opposed the *girl to the boy* [Ibid: 356–357], that is, the opposition was based on gender, while the age contrast (*girl–woman*) was practically not noticed. *A girl* and a *woman* as antonyms are shown in the" Large Dictionary of Russian Synonyms and Antonyms" [Shilnova 2023: 740]. The

woman option turned out to be the least popular, chosen only by 7 people (5.6%).

In the first task, it was suggested to choose antonyms for the word *white* (several answers were allowed). The list includes a complex variant of the antonymic pair *white–red* [Lvov 2021: 343] for words in a figurative meaning. The distribution of responses is shown in Diagram 16.

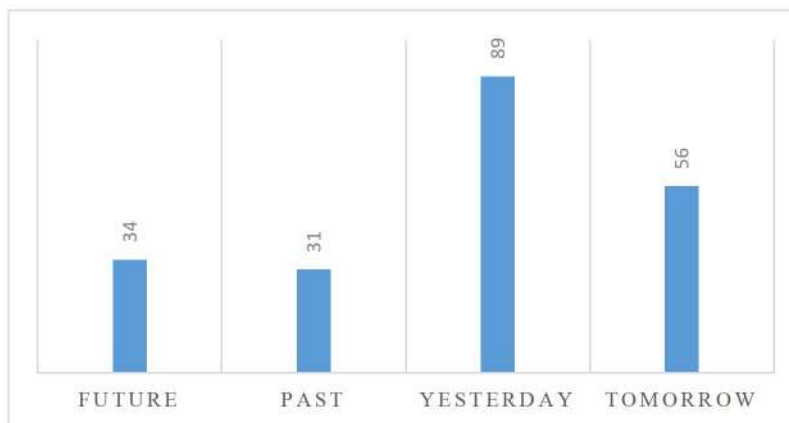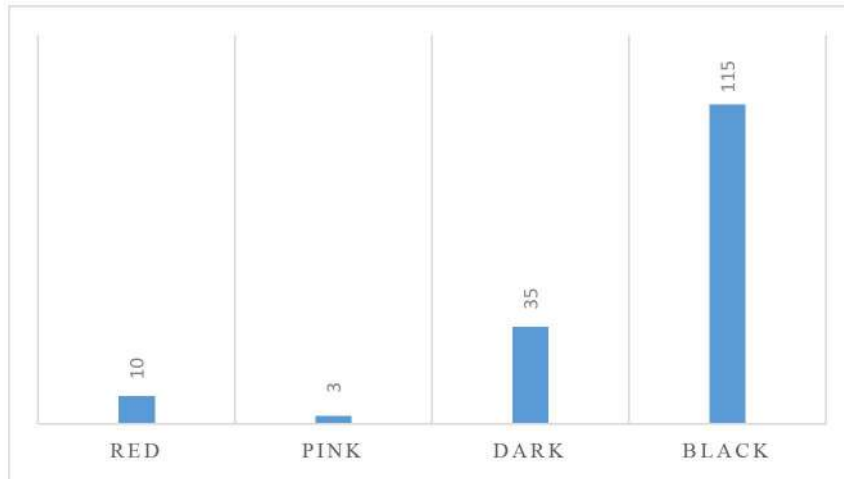**Diagram 16.** Distribution of answers to the task "Choose the antonyms for the word *white* from the suggested options"

115 respondents (91.3%) correctly chose the *black* antonym [Vvedenskaya 2002: 45], which generally suggests that studying a pair of *white–black* antonyms does not cause problems. However, it should be noted that many (35 respondents) did not see the difference between the words *dark* and *black* so they defined *dark* as an antonym for *white*, which should also be taken into account when studying the *dark–light* antonymic pair. About 8% of the respondents (10 people) noted that the antonym of *white* is *red*. In some cases, *white–red* can actually enter into a relationship of opposition, for example, when it comes to the Russian Civil War of 1917–1922 (The White Army — the Red Army). The *white–red* pair is included in the dictionary of antonyms [Lvov 2021: 343]. Professor V.V. Kolesov and his co-authors in the DRM note the opposition of the concepts "white"–"black", and when describing the concept "red", they indicate that they found this opposition in the political vocabulary.

The distribution of responses to the task "Choose from the suggested options antonyms for the word *woman* is shown in Diagram 17.

GIRL 11 BOY 18 MAN 116 OLD MAN 3
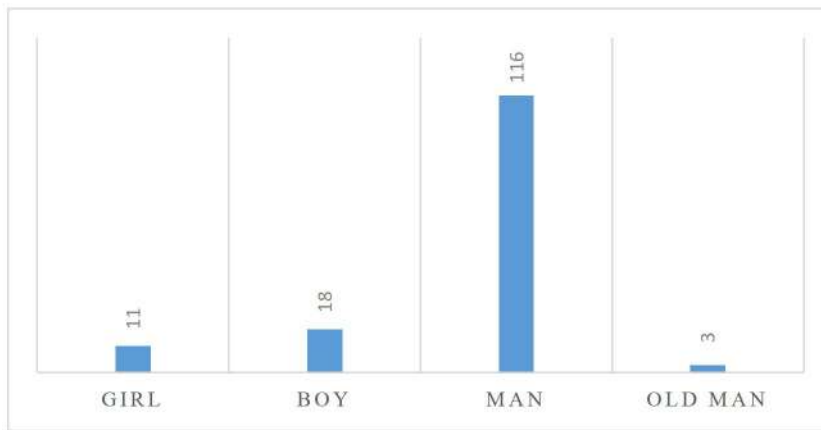
Diagram 17. Distribution of answers to the task "Choose the antonyms for the word *woman* from the suggested options"

92% of the survey participants opposed *man* to *woman* [see Ibid.: 125] (using the criterion of gender). As for the criterion of age (*girl–woman*), only 11 respondents (8.7%) noted this opposition, which suggests that foreign students and university graduates do not always notice all kinds of oppositions. When choosing a pair of antonyms, the respondents took gender as a basis rather than social characteristics (*married–unmarried*) or age.

Tasks 13–17 were more difficult. They asked to select synonymic-antonymic complexes.

When completing task 13, respondents mostly correctly selected the antonyms *formerly–after* (*прежде–после*) [Ibid.: 334], but less than half noted other correct options *formerly–later* (*прежде–потом*) [Ibid.] and *formerly–currently* (*прежде–теперь*) [Ibid.: 335] (Diagram 18).

TEMPORARY 12 AFTER 87 LATER 61 TODAY 19 CURRENTLY 32 THEN 20
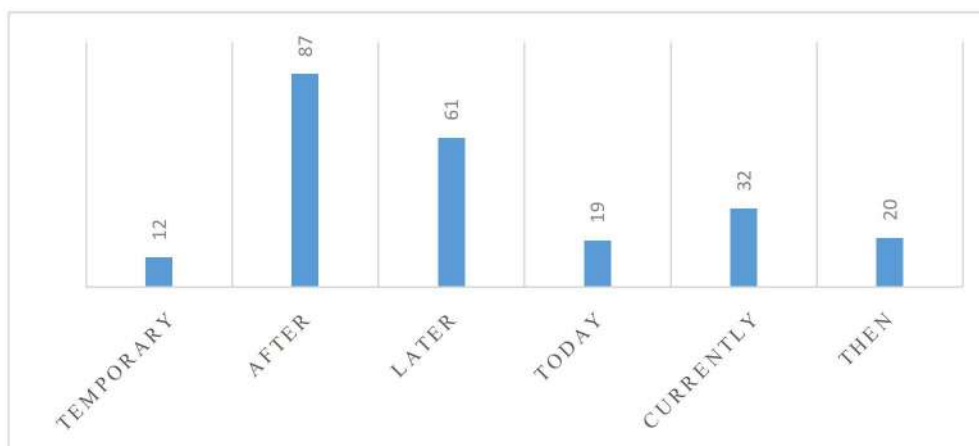
Diagram 18. Distribution of answers to the task "Choose the antonyms for the word *formerly* from the suggested options"

When completing task 14, the respondents correctly selected antonyms for the word *light–darkness* (*свет–темнота*), while not many of them noted the other correct variants *light–shadow* (*свет–тень*) and *light–gloom* (*свет–тьма*) contained in the "Explanatory Dictionary of Russian Antonyms" [Lvov 2021: 348–349] (Diagram 19).
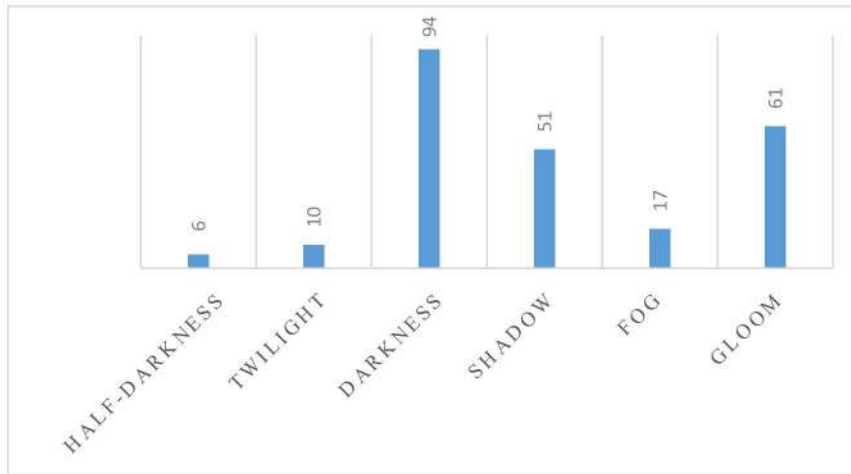
Diagram 19. Distribution of answers to the task "Choose the antonyms for the word *light* from the suggested options"

The students did not cope with the selection of antonyms for the word *currently*. Less than half of the respondents chose the correct options: *later* [Ibid: 400], *formerly*, and *then* [Ibid: 335] (Diagram 20).
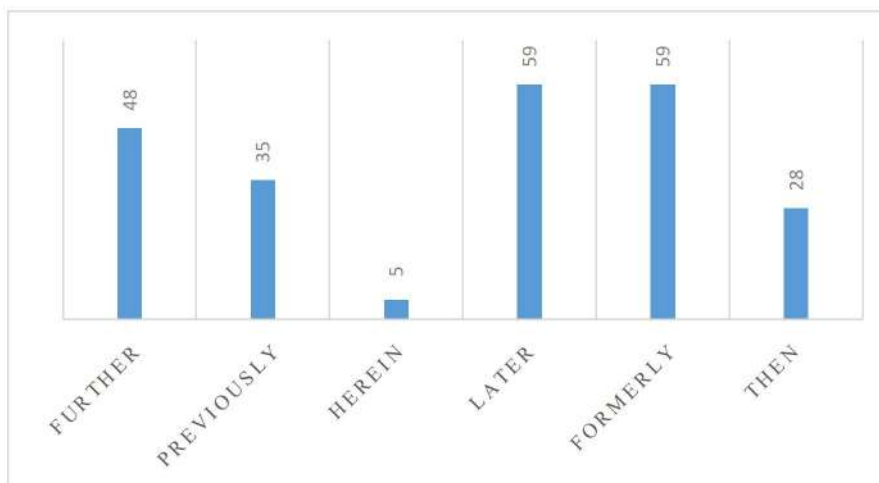
Diagram 20. Distribution of answers to the task "Choose the antonyms for the word *currently* from the suggested options"

The same holds true in case of the word *later* (Diagram 21).
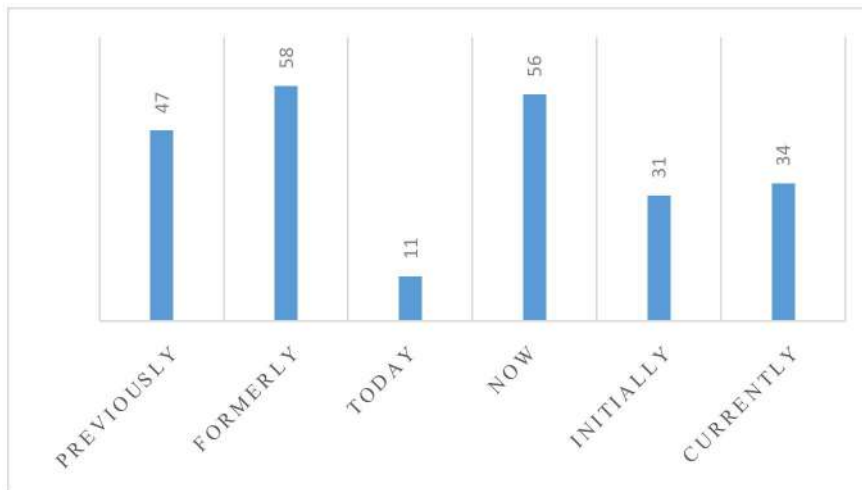
Diagram 21. Distribution of answers to the task "Choose the antonyms for the word *later* from the suggested options".

It is worth noting that antonyms from the thematic category of *time* are much less familiar to students than from categories denoting concrete objects or phenomena. There were many errors in these tasks.

When completing task 17, most respondents correctly selected the antonyms *stand–lie* (*down*) [Shilnova 2023: 771], which suggests that antonymy among the categories of states does not cause serious problems in learning. However, many respondents did not select the correct options *stand* and *move*, *stand* and *walk*, recorded in the Dictionary of Paronyms and Antonyms [Kolesnikov 1995: 391] and [Ibid: 468] (Diagram 22).
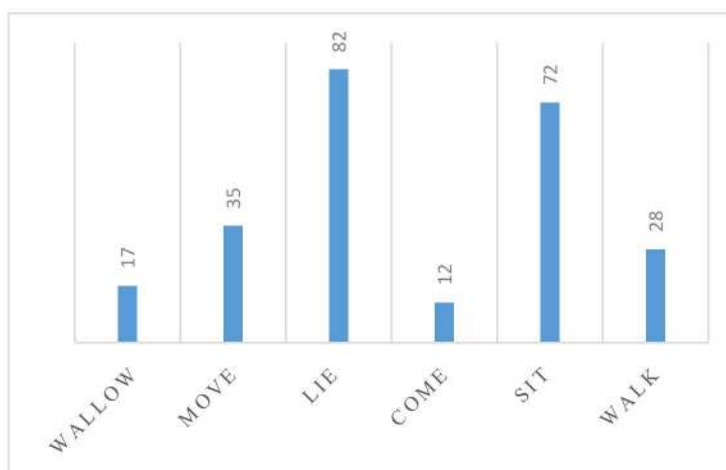
Diagram 22. Distribution of answers to the task "Choose the antonyms for the word *stand* from the suggested options".

In task 18, we asked respondents to choose pairs of antonyms that need

detailed explanation. The results are shown in the Diagram 23.
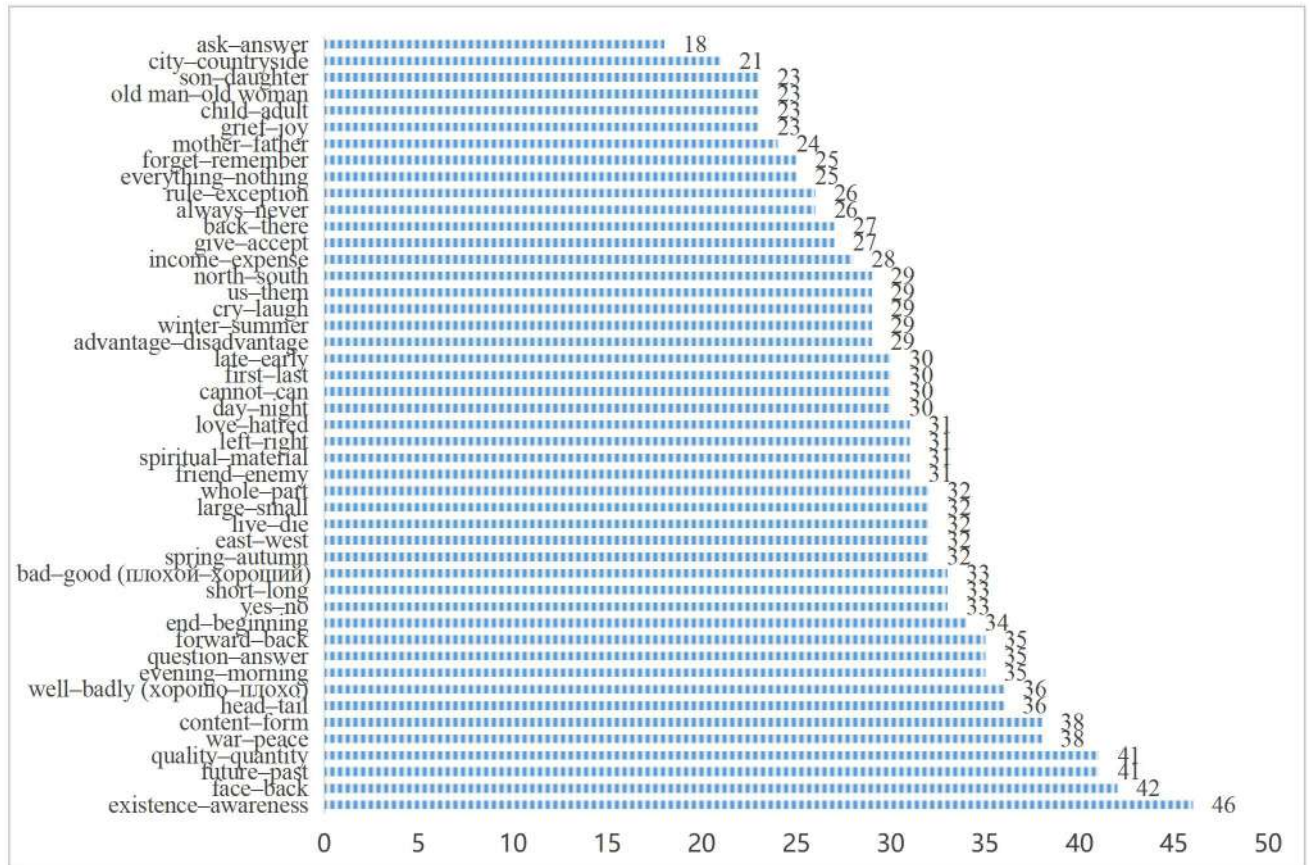
Diagram 23. Antonymic pairs that, according to the respondents, need detailed explanation

We can note that, according to our survey participants, among the pairs of antonyms representing concepts requiring detailed explanation, there are abstract ones (*existence–consciousness* (*бытие–сознание*), *yes–no*), especially those that relate to time (*future–past*). The *a*ntonyms *give–accept* (*дать–принять)* turned out to be more or less understandable: only 27% of the respondents considered them to be difficult.

As a result of our analysis, we identified a number of difficulties that foreign students and university graduates face in understanding antonyms:

1. Foreigners correctly defined antonyms but confused the meanings of the following words: *white–black (dark), body–soul (spirit)*. Foreigners had difficulty distinguishing the nuances of meaning.

2. Foreigners did not always notice the relationship of opposition, for

example, they defined oppositions by gender (*man–woman*) and not by age or social status (*woman–girl*). Based on the results of the analysis, we can note that this was the most common shortcoming.

3. The most difficult for the foreigners were antonyms representing mental concepts ("feeling"–"mind") and abstract antonyms, primarily characterizing temporal oppositions (*then–currently, formerly–currently*, etc.).

4. For polysemous words having several antonyms in accordance with their meanings, foreigners often noted some one antonymic pair; it was difficult for them to cover all the meanings of such synonymic-antonymic complexes.

The analysis conducted leads to the conclusion that studying only the semantics of words does not always allow students to master the relations of opposition well. We think that for a better understanding of the essence of the phenomenon of antonymy, it is necessary to acquaint students of Russian lexicology with those concepts whose representatives are antonyms.

3.3. Application of the conceptual analysis method in the RFL lessons devoted to the study of antonymy

3.3.1. The relations of antonymy between words representing the concepts ("white"–"black")

The concept "white"–"black" is one of the most striking oppositions in the Russian language picture of the world. In general, this opposition is understandable for most people since it is universal in many languages; however, the use of this antonymic pair in Russian has its own characteristics and difficulties for international students, which we will describe below.

The analysis of the survey described in the previous paragraph reveals that, in general, foreign students can cope with the *white–black* contrast: more than 90% of the respondents completed the corresponding task correctly. However, we also found that not everyone understood the difference between the antonymic pairs

white–black and *dark–light.* In particular, 27.5% of our participants thought that *white–dark* were antonyms.

At the same time, the study of color adjectives such as "black–white" is included in the language learning programs as a source of understanding the linguistic picture of the world and the symbolism of these colors in national cultures. *Black–white* are two primary colors that have deep cultural and symbolic meaning in the Russian language.

As the analysis of the methodological literature has shown, various antonyms are studied as part of different topics. At the B1 level, many oppositions are given in the topic "Adjectives" (according to the textbook series "5 elements" [Esmantova 2011: 14–27]), which in general may be due to the fact that many oppositions are expressed in Russian by adjectives. The names of the colors are also studied within the framework of this topic. The textbook contains a lot of exercises aimed at gaining new knowledge about colors and consolidating this knowledge.

At the stage of familiarization with the new vocabulary, the author cites the expressions: "color≠not color (*black–white*)", *white, black, gray...* [Esmantova 2011: 26]. On the basis of these expressions, it is already possible to explain to students that black and white (as well as gray) are achromatic colors (without pigment and accordingly without shade), that is, unlike others, they are "not color". From the point of view of antonymic relations, these colors constitute a gradual opposition *black–(gray)–white*). As our survey shows, students successfully master this material. However, within the same topic, the antonyms *light–dark* are given, and many students begin to confuse these two pairs with each other.

In the "Russian Vocabulary for Life" (B1+ level) by V.A. Voyskovskaya and E.V. Guskova, colors are presented in the section "Shapes, colors, patterns" [Voyskovskaya, Guskova 2011: 109]. An important feature of this manual is that, in addition to the vocabulary itself, ways of using it in the form of phraseological units are also presented. Phraseological units play an important role in understanding Russian mentality. They are a special kind of expressions that

contains cultural values, traditions, and the way of thinking of the people. Phraseological units convey the peculiarities of national character, mentality, and historical experience, expressing certain notions in vivid images. The manual presents and explains the phraseological units *white envy* (*белая зависть*) , *black envy* (*черная зависть*) . These are two different types of envy, which have their own characteristics and manifestations. White envy is most often associated with a sense of admiration for another person's achievements or qualities and a desire to achieve similar results. On the contrary, black envy is associated with aggressive and negative feelings towards the object of envy. So these phraseological units already help to form images of colors for foreign students: a bright, kind image of white and a dark, gloomy, evil image of black. However, as we revealed earlier in paragraph 2.3.1.1., these colors have a more complex meaning. The concepts behind these antonyms are more multifaceted and symbolic for Russian people.

L.V. Arkhipova also suggests using figurative expressions with the *black–white* antonyms in Russian lessons for a foreign audience. The researcher cites expressions such as *white as snow*, *a white cloud*, *a black cloud*, that which develop students' imaginative thinking. Imaginative thinking makes it possible perceive information not only abstractly but also through specific symbols, which contributes to a better understanding of the texts and a deep analysis of the works [Arkhipova 2016].

Generally, it can be noted that as a rule, the study of colors does not involve the study of oppositions (and vice versa). T.V. Yarovenko, for example, has devoted a detailed article to this topic: "Explaining the meaning of Russian words using antonyms as a means of developing speech in Russian as a foreign language lessons" [Yarovenko 2018]. However, in this work, T.V. Yarovenko does not even mention the topic of colors; among the recommended topics are:"'Acquaintance', 'My family', 'Hobbies', 'Spare time', and 'Weather'" [Yarovenko 2018: 143].

This can be explained by the fact that antonyms represent objects that are opposite to each other in our perception and understanding. Colors belong to the same semantic group and are perceived at about the same level. Nevertheless,

colors that have become cultural symbols can form pairs of antonyms: white (symbolizing the good) — black (associated with the bad).

Although existing textbooks in the field of Russian as a foreign language pay attention to the study of colors, including the adjectives white–black, the survey showed that this is not enough. In support of these words, we will cite the statement of a modern researcher E.A. Makarova: "A naive picture of the world captures collective stereotypical and standard ideas of everyday consciousness, which finds its objectification in language, therefore the main access to the reconstruction of the concept "Color" is the analysis of the linguistic means that represent it" [Makarova 2008: 169]. Conceptual analysis provides new opportunities for understanding and studying concepts, including those that are in opposition.

According to V.V. Kolesov's theory, the concept is expressed in its substantial forms — as an image, a notion, and a symbol. An image reflects the individual, the notion — the universal, and the symbol — the national. So it is necessary to pay attention to the symbolic meanings of concepts when learning Russian as a foreign language. Consequently, we can teach foreign students the topic of contrasting colors *white–black* with the use of national symbols. Therefore, in our opinion, it is correct to distinguish antonymic pairs using conceptual analysis.

It cannot be argued that the opposition between black and white is in the nature of color: outside of human perception of these colors, they relate to each other in the same way as any other colors, for example, yellow and purple. *Black–white* are opposed only insofar as a person associates them with additional meaning: *gloom–light, evil–good*, etc. Moreover, by their nature, such words are rather units of the same kind since they denote different versions of the same phenomena that belong to objective reality.

A conceptual analysis of the *white–black* antonymic pair is given in paragraph 2.3.1.1. of this work. The analysis showed that in the semantic constants of these concepts, the goals are opposite, that is, the antonymic relations are

expressed in a symbol, a substantial form of the concept. The symbolic content of the *white–black* antonyms reflects national mentality. The symbolism of *white–black* has different meanings in different cultures and languages. Based on the analysis of the concepts, we can conclude that in Russian culture, white is often associated with purity, chastity, light, and peace. It symbolizes something sublime: joy, a bright future, and hope, as well as something privileged, for example, related to the monarchy of the Russian Empire. Black color can represent gloom, emptiness, evil, and mystery. Black in Russian symbolizes death, as well as something simple, devoid of prestige and status: a black job, a black day, a black person (in terms of status, not about skin color).

It is very important to explain all of this to international students. When comparing the antonymic concepts "white" and "black", we found that in Russian and Chinese mentality, the basic concepts of "black" and "white" turn out to be the same: they have the archetypal meaning of the two colors that are opposite to each other — it is just the color of a certain object. This may be due to the fact that cognitive abilities, the mechanism and processes of human thinking, the way of generalizing human experience, etc. are mostly common for all people. Physical and psychological synesthesia forms a universal way of human cognition, that is, the transition from the cognitive domain of one sensory category to the cognitive domain of another sensory category, and it is an important means of human cognition of the world and expression of thoughts and is becoming a common phenomenon of human language [Zhao Yanfang 2001: 43]. It is on this basis that the antonymic concepts of "black"–"white" share common features in terms of the notion and image. However, this does not mean that in Russian and Chinese languages, *white* and *black* do not have specific differences associated with culture, history, and, to a lesser extent, mentality, which is expressed, in accordance with the theory of V.V. Kolesov, in such a substantial form of these concepts as a symbol. For example, let us consider the symbolic meaning of these colors in these languages. In Chinese linguistic consciousness, white symbolizes sadness and mourning. Traditionally, it is customary in China to wear white clothes during

mourning and funerals. White can also be associated with death. The roots of this tradition go deep into the history of Ancient China during the Zhou Dynasty. Black, on the other hand, is associated with justice, solemnity, and selflessness; for example, this works in the art of creating a facial expression with the help of different colors. In Chinese opera, black is often used to denote noble qualities, such as justice and selflessness of historical figures (for example, Bao Zheng who was a famous Chinese historical figure and judge in the Song Dynasty era). This symbolic meaning remains to this day, and in modern Russian culture, white is associated with the bright side of life and joy, goodness, while black, on the contrary, is associated with sadness.

In general, the symbolism of *white–black* can be different in different cultures, and a conceptual analysis of these antonyms will allow foreign students to better understand Russian culture, to grasp the subtleties of using color nominations.

3.3.2. Antonymic pairs representing the concepts of space and time

Spatial representations are collective mental representations of the world that is formed on the basis of visual, tactile, and kinesthetic perceptions. Ideas about the spatial organization of the world are a set of understandings of shapes, sizes, location, and movement of various objects in space in relation to each other and to our own bodies. These ideas play a key role in a person's orientation in the environment, helping to interact effectively with the material world.

The study of spatial representations in RFL lessons is an important aspect of the learning process. These ideas are an integral part of the language and culture and allow students to better understand and perceive the world around them through the prism of the Russian language. The lessons on the spatial representations include learning vocabulary about the location of objects and various types of the spatial relationship. As we have revealed earlier, among the pairs of antonyms representing concepts it is the abstract ones (*yes–no, future–past*)

that are the most difficult to learn, especially those that relate to time and space.

It should be noted that the topic of "space" in the study of RFL is quite fully developed. For example, K.E. Sotnikova devoted her dissertation research "Activation of spatial constructions in the Russian speech of English-speaking students" to this topic [Sotnikova 2018]. She has developed a set of exercises for studying space categories in RFL lessons.

In addition, K.E. Sotnikova published an article on this topic: "Teaching foreign students spatial constructions of the Russian language" [Sotnikova 2017]. This article identifies the main types of spatial semantics and the corresponding lexico-semantic groups of verbs. Much attention is paid to the complex sentence with a subordinate clause, and it argues for the need to include this in the educational material. The author emphasizes the importance of studying various aspects of spatial semantics and location in Russian as a foreign language since this will allow students to immerse themselves more deeply into the context and express their thoughts and ideas more accurately and effectively. Having studied this work, we have found that despite the volume of work, the antonymous relations between the categories of space and time are almost not illuminated.

Much attention in RFL lessons is paid not to the concepts of space organization itself but only to spatial prepositions. L.V. Dobina's works are devoted to this topic [Dubina 2014], as well as those by N.V. Laguta and T.V. Samoylenko [Laguta, Samoylenko 2015]. L.E. Vesnina argues for the inclusion of the study of spatial representations at the A2 level in the topic "City and transport" [Vesnina 2018]. The author suggests studying the following vocabulary within the topic: *far*, *close*, *not fa*r, *herein*, *there*, here, *next to*, *to the right*, *to the left*, *on the righ*t, *on the left*, *straight*, *back*.

In the course of this study, we have identified a number of concepts whose verbal representations had multiple meanings. For example, in DRM the concept "ближний" (near, close) is given as a noun that (means "connected with someone by family or friendly ties, a friend or an ally in a common cause" [DRM 2014, vol. 1: 51]) an adjective. For the word *ближний* (near, close), one can choose the

antonym *дальний* (far, faraway) [Lvov 2021: 23] that determines the degree of remoteness of objects or people from each other, including in space: The Middle East – Far East; these antonyms can also be used to indicate time. M.O. Avanesyan provides in his work an explanation of the notion "a distance of far and near time" [Avanesyan 2020: 278]. Let us analyze these concepts using the conceptual analysis method of V.V. Kolesov.

In the "Dictionary of Epithets of the Russian Literary Language", the word *ближний* (near, close) as an adjective occurs only once. The example given in this dictionary is *a fight at close quarters* (ближний бой). On the contrary, the concept "дальний" (far, faraway) is more common. "Дальний" (far, faraway) is mentioned there five times. The concept "дальний" (far, faraway) is used in the following examples: *far shore*, *far edge*, *far horizon*, *far thunde*r, *far explosion*. In these examples, the concept "дальний" (far, faraway) is referred to as a deep feature.

In the process conceptual analysis of the antonyms *near* and *far* based on the dictionary entry of the DRM, definitions of the dictionaries of the MAS, BTS, and the dictionary entry of the Explanatory Dictionary of Antonyms of the Russian Language (Citation sources *near* [DRM 2014, vol. 1: 51], [MAS 1985: 98], [BTS 2000: 83] and [Lvov 2021: 23]; Citation sources *far* [DRM 2014, vol. 1: 187], [MAS 1985: 363], [BTS 2000: 238], [Lvov 2021: 23]), we obtain the features reflected in their semantic constants in the Table 16.

It should be noted that there is a difference between these sources — dictionaries of antonyms, explanatory dictionaries, and DRM. The DRM can reveal the essence of antonymous lexemes more completely. Analysis and comparison of materials from different types of dictionaries can be useful in studying the Russian language. This approach leads to a deeper understanding of the semantic aspects of the language, an increase in vocabulary, a variety of vocabulary, and improved literacy [Ren 2024, e].

Table 16. Features of relations between antonymic concepts: «ближний»–«дальний» (near, close–far, faraway)

Position 1 (noun)	Position 2 (adjective)	Position 3 (adjective)	
Close in terms of kinship, relationships, faith, and beliefs — distant in the degree of kinship or distant in terms of beliefs, opinions	Close spatially — distant, far away spatially	Nearby in time – distant, far away in time	Materials for the Conceptum
Kinship or friendship ties — related by weak ties or by no kinship or close personal relationships	Immediate proximity — remote from someone, something in relation to someone, something	Located nearby — located far away	Image
Near (at hand) — opposite of "ближний" (near, close)	Located nearby — having a long width	Connected by proximity — the opposite of (near, close)	Notion
To become friends, allies, acquaintances — a stranger, an unfamiliar person	shortest in distance — located at a far distance	Close —long-lasting	Symbol

Thus, the concept of *"ближний"* (near, close) (noun) combines the idea of not only physical proximity between objects but also spiritual closeness between people, the presence of friendly or family ties. For this concept, there are antonyms *ближний–дальний* (*close–far*), *ближний–отдаленный* (*near–far, distant*). Antonyms representing the concepts *ближний–дальний* (*near–far*) focus on the degree of physical, spatial, or temporal separation between objects or people. *Ближний* (near) indicates a close or immediate distance, and *дальний* (far) implies a significant distance or remoteness. The concepts *ближний–дальний* (near–far) reflect the importance of spatial and kindred (friendly) proximity in Russian thinking and culture and the peculiarities of perception and evaluation of distant objects or phenomena. Russian folk proverbs serve as a good example: *Близкий (Ближний) сосед лучше дальней родни (A close (near) neighbor is better than a faraway relative)* [Proverbs of the Russian People 1989, vol. 2: 258]. In this example, pair of antonyms "ближний–дальний" (near–far) is used to denote both kinship and the spatial relationship of objects. The opposition in example helps to perceive human relationships. So the close one has a positive connotation, and the far one has a negative one. The following examples also illustrate the above shades

of the antonymic pair "ближний–дальний" (near, close–far): *Люби ближнего, как себя* (*Love the neighbor (literally "the close one") as you love yourself*); *Love your brother as you love yourself* [Ibid., vol. 1: 104]; *Не бери дальнюю хваленку, бери ближнюю хаянку (Do not take a distant thing that is praised, take a near one that is scolded)* [Ibid.: 285].

It is also important to note the paronymic variability of the antonyms *near–far* (*ближний–дальний, близкий–далекий*), which are close but not identical in meaning. For example, in proverb above, A close neighbor is better than a faraway relative, there is a complete synonymous substitution of lexemes. However, in the phrase close people, such a substitution for *near people* is impossible.

Thus, we can say that a word can express different concepts and enter into different antonymic pairs. For example, with different grounds for opposition of concepts: "woman"–"man", "woman"–"girl". The conceptual analysis of notions such as *ближний–дальний* (*near–far*) plays an important role in the process of learning Russian, since these concepts have the meaning of not only physical distance but also the metaphorical and conceptual content that affects communication and perception of the world. Learning these concepts helps learners express spatial relationships and describe different subjective and cultural notions of closeness and distance in relation to different objects.

When studying these concepts in RFL lessons, it is also important to take into account cultural peculiarities and warn students in advance about possible misunderstandings. In addition, it is advisable to conduct a comparative analysis with the similar notions in students' native language for a more complete understanding of semantic differences and similarities. The cognitive approach makes it possible to find an alternative way to study antonyms. Thus, in cognitive linguistics, the concept is presented as the main element of linguistic conceptualization [Ren 2023, a: 475].

The obtained results can be further applied in practical application in creating a teaching dictionary of antonymic concepts. The possibility of lexicographic description of antonyms representing Russian concepts is considered

in the article [Ren 2023, a].

Conclusions

1. The frequency analysis of antonyms representing concepts in Russian provides useful information about the extent to which certain antonyms are common and how exactly they are used in the language to express opposite meanings or concepts. To analyze antonymic concepts in Russian, we used a study of their frequency of use. Using the material of the RNC and the frequency dictionary, we analyzed 980 pairs of antonyms, applying mathematical statistics methods to assess the significance of antonyms. The criterion was to achieve 80% coverage of usage examples.

2. As a result of our research, a list of 79 pairs of antonyms was formed, representing the substantive and mental concepts, which are at the same time the most commonly used according to the RNC and frequency dictionary data. These pairs constitute the central or nuclear zone of the antonymic system. The predominant part of the nuclear antonymic pairs representing Russian concepts belongs to the first type according to the cognitive classification of antonyms formulated in the dissertation (49 pairs). These are the antonymic pairs, both components of which are presented by separate articles in the "Dictionary of Russian Mentality". Among the antonymic pairs of the second type, 18 pairs turned out to be frequent, and 12 pairs of the third type. Mastering the topic of antonymy will be more effective if the students' attention is focused on studying the core antonymic pairs, which are the most significant from the point of view of cognitive linguistics and frequent, rather than on studying more or less subjective set of antonyms from dictionaries of antonyms, which usually contain from 2000 to 5000 antonymic pairs.

3. We interviewed foreign students and university graduates based on a list of 79 pairs of antonyms of the nuclear zone that we compiled in order to identify their difficulties in understanding the antonyms. As a result, we have found out that the main problems of students the consist of the lack of the awareness of the cognitive foundations of antonymy, inability to navigate in the synonymic-

antonymic group, a lack of understanding of the specifics of antonymic relations between polysemantic words and in the interpretation of abstract antonyms. The study of concepts, in particular, those connected by opposite relations and accordingly represented by antonymic pairs, can help eliminate the identified shortcomings in understanding the essence of antonymy.

4. We considered the possibilities of using the conceptual analysis method in RFL lessons in order to study antonymic relations using the examples of the pairs *white–black*, *near–far*. Since a symbol as a form of representing a concept reflects the national mentality, conceptual analysis of these antonyms enables foreign students to better understand Russian culture, grasp the subtleties of using certain lexemes, and expand their vocabulary.

5. In the course of teaching RFL, the use of a cognitive approach to studying antonymy improves the quality of the educational process. This approach allows for a better understanding of how opposition shapes the picture of the world, so the use of the conceptual analysis method in the preparation of materials for RFL becomes a necessity. Conceptual analysis plays an important role in RFL lessons for students with a proficiency level above the basic level (A2) in accordance with the Russian state testing system (TRKI), since concepts have figurative, conceptual, and symbolic content that affects the perception of the world and the nature of communication. When studying vocabulary in the RFL lessons, it is also important to take into account cultural characteristics and warn students in advance about possible misunderstandings. Sometimes it is advisable to compare with concepts in the students' native language.

CONCLUSION

In modern linguistics, there are different approaches to understanding antonyms and conversives. The classification of antonyms proposed in our work is based on the linguocognitive approach to understanding the essence of the opposition of contrasts. The cognitive approach is a priority method of scientific study of the essence of antonyms, which can also be used in the educational process. From the point of view of cognitive linguistics, a concept is the main unit of mentality expressing national and cultural specificity. For the study, the method of conceptual analysis developed by Prof. V.V. Kolesov was used, which includes several stages. First, it is necessary to establish denotations and designations, define the notion using predicates and epithets. Second, it is necessary to reconstruct antonymic concepts. For this stage, it is necessary to combine features of denotation and designation. Their semantic constant is created. At the last stage, modeling of the conceptum of antonymic concepts is formed. Also at this stage, it is necessary to compare the general invariant of semantic constants obtained on the basis of the dictionary entries of the DRM and the texts of the RNC. The method used makes it possible to determine the essence of antonyms and conversives using their generalized definition.

In cognitive linguistics, some terms such as *anti-concept*, *antonymic concept*, *concept-opposition*, *synonymic-antonymic group* are distinguished, which is important for linguocognitive analysis of the studied antonyms. An anti-concept is a lexical unit that expands, clarifies, and compares the content of a concept with its opposition. It is a derived category arising from a concept as a result of conceptual antonymy. One of the ways of expressing the anti-concept is linguistic antonymy. So, paired with anti-concepts on the basis of opposite relations, the antonymic concepts are formed. Antonymic concepts (excluding antonyms-conversives, representing concepts) with relations of gradual and complementary opposition are pairs of words that are opposite to each other in figurative, conceptual, symbolic meaning and reflect various aspects of reality. They are part of the lexical wealth of language and record various opposition that exist in the world. The analysis of

antonymic concepts allows us to understand the semantic relations between their representative antonyms and at the same time to discover deep oppositions associated with the culture, mentality, and values of the people whose language is being studied.

To classify antonyms and conversives representing concepts in opposition, the dissertation primarily used the DRM material. The choice of the source of material largely determines the representativeness of the sample and the reliability of the research results. The creation of dictionaries is often considered to be an applied area of lexicology, but the development of fundamental theories can lead to the compilation of new types of dictionaries, which include DRM. The use of new types of dictionaries, in turn, contributes to the emergence of studies that shed new light on linguistic phenomena. DRM contains 2850 units representing the Russian mentality, each of which was analyzed by us for the presence of a concept with opposite parts of the semantic constant. As a result, 999 pairs of antonymic concepts were identified. They are expressed in the language by antonymic pairs, the composition of which is confirmed by recording in antonym dictionaries. This number also includes 19 pairs of antonyms-conversives, the status of which is recorded in the dictionary of conversives.

Based on the relationship of antonyms with the mentality units presented in the DRM, we divided the antonymic pairs into three types and will show them in descending order of importance for expressing mentality:

№1. Antonyms represent concepts, for each of which there is a dictionary entry in the DRM (455 antonymic pairs, both elements of which represent significant concepts of Russian mentality); these pairs consist mainly of antonyms proper, they represent mainly substantive concepts, therefore antonyms of this type cover a large part of thematic groups of vocabulary in which antonymy is possible; it is no coincidence that antonymic pairs of the first type turned out to be among the most commonly used and, accordingly, became the basis of the nuclear zone of the antonymic system of the Russian language.

№2. Antonymous pairs, one element of which represents a concept

described in a separate DRM entry, and the second, for some reason, does not have its own dictionary entry, but is mentioned in the dictionary entry of the first concept, i.e. it is necessary for its understanding (132 antonymous pairs, one word of which represents a concept, and the second is not presented as a separate concept, but is necessary for understanding the first due to their relationship).

№ 3. One element of an antonymous pair represents a concept that has a separate dictionary entry, and the second element is found in the DRM text, but is not included in the DRM glossary and in the dictionary entry for the first concept (412 pairs of antonyms, one of which represents a concept, and the second does not).

It has been determined that all types of concepts — constructive, mental, and substantive, according to the classification developed by Professor V.V. Kolesov — can be represented by antonymic pairs, including antonyms-conversives. Constructive concepts due to their structuring character are often hidden from human consciousness and are usually not expressed by direct antonyms. We have identified and studied one pair from the whole research sample: *cause–effect*. Most often, the relations of opposites arise between substantive concepts (accounting for 97% of the whole sample). This is due to the fact that they reflect specific aspects of human experience, emotions, and socio-cultural phenomena, which can be characterized as opposed and expressed by antonymic pairs such as *good–evil*, *light–gloom*, and so on. As for the third type of concepts, mental, they are represented by antonyms more often than constructive ones, but much less often than substantive ones. Of the entire study sample, only 2% of pairs were identified; an example of opposite mental concepts could be the pair "unconsciousness"–"awareness" («бессознательность»–«сознание»). The same pattern was found for conversives. The work examined 19 pairs of antonyms-conversives, 18 of which represent substantive concepts. In addition, 66 pairs of proper conversives were analyzed, most of which also express substantive concepts. No correlation with mental concepts was noted in any of the types of conversives. Thus, the conducted analysis proved that antonyms and conversives can represent concepts of different

types, but there are significant differences in the quantitative and qualitative characteristics of antonyms and conversives depending on the type of concepts they represent. From the point of view of the lexical-semantic approach, it can be observed that antonyms and conversives may not be present in all thematic groups of vocabulary. The linguocognitive approach explains this by the fact that the overwhelming majority of antonyms are representatives of substantive concepts, each of which, unlike mental and constructive ones, reflects objects of thought, specific aspects of social structure ("war"–"peace"), personal qualities ("pride"–"modesty"), spatiotemporal relations, etc., which can easily be contrasted with each other.

V.V. Kolesov's conceptual analysis method revealed that units of antonymic pairs are opposed to each other in all parts of semantic constants: by base, goal, conditions, and reasons (this rule does not apply to antonyms-conversives). The work includes a detailed description of the analysis of 6 pairs of concepts represented by antonyms (gradual: "white"–"black", "first"–"last", "beginning"–"end"; complementary: "life"–"death", "lie"–"truth", "city / grad"–"countryside"), which proved that the identified tendency is true for antonyms with both gradual and complementary opposition. The analysis of the relations of opposition in synonymic-antonymic groups, such as *torment–happiness*, *torment–bliss*, *pain–happiness*, showed that different meaningful forms of the concept are opposed. At the same time, it is obvious that one member of the opposite characterizes the positive aspect of the perception of the phenomenon, the second — the negative, which reflects the logical connections in the Russian consciousness.

The method of conceptual analysis makes it possible to draw clear boundaries between the phenomena of antonymy and conversion. Unlike concepts with an antonymic relationship, concepts represented by antonyms-conversives and proper conversives do not have a single position of opposition in the semantic constants (this determines the difference between types of conversives). Pairs of the concepts expressed by conversives-nouns characterize the single situation (and therefore have common goals, reasons, conditions in the semantic constant), but

from different points of view (and therefore are opposed by the base). Conversives-verbs represent vector opposition and represent the same action (and therefore, the concepts they represent are connected by a common base) in different (reverse) directions (in this regard, the conditions, reasons, and goals in the semantic constant of the concepts are opposite). Conversives proper, in the presence of a strong relationship, are in opposition relations.

One of the results of our work was the confirmation of the stability of concepts over time. The features of denotations identified on the basis of the DRM material, which collected and generalized predicates up to 2014, turned out to be in many ways similar to those that we constructed on the basis of the conceptual analysis of the RNC texts over the past 10 years. At the same time, it is worth noting the increase in the number or diversity of intense features of concepts.

In addition to the presented qualitative characteristics, in order to determine the relationship and hierarchy of antonymic pairs representing concepts, we considered it important to determine the frequency of their use by native Russian speakers. As a result of studying the data of the frequency dictionary and the RNC using quantitative analysis methods, we formed a list of 79 antonymic pairs, first, the most significant in terms of reflecting mentality and, second, frequently used, which, in accordance with these criteria, can be attributed to the nuclear zone of the antonymic system. The core of the antonymic system demonstrates the most striking signs of oppositions and provides material for describing the cognitive and linguistic nature of this category.

In our opinion, foreign students of different levels of language proficiency should begin their acquaintance with antonymic relations in Russian vocabulary from the nuclear zone of the antonymic system. This list formed the basis of the questionnaire for conducting a survey among foreign students. Analysis of the survey results revealed specific problems of foreigners when using some types of antonyms of the Russian language, which, as research by scientists shows, are comparable with the problems of Russian students and can be partially solved by introducing the method of conceptual analysis into the process of studying

antonymy as a supplement to the lexical-semantic approach. In addition, antonymic concepts of the Russian language can be compared with the concepts of the students' native language, the comparison can be started with such a meaningful form of the concept as a notion that usually has a common character for different mentalities, and completed by acquaintance with national symbols. The linguocognitive approach allows students to expand their vocabulary in an intuitive and meaningful way by studying antonymic pairs that are related to each other by opposite relations.

In concluding this stage of our research, we would like to emphasize that the method of conceptual analysis developed by Professor V.V. Kolesov was first applied to study the phenomena of antonymy and conversion and made it possible to obtain new scientific results, to reveal the essence of opposite relationships and logical relationships between antonymic concepts.

The allocation and description of the nuclear zone of the antonymic system will find practical application in compiling a training dictionary of antonymic concepts, which we see as our next task. In this regard, the possibility of a lexicographic description of antonyms representing Russian concepts was studied. The glossary now and dictionary in the future can be considered as a tool that will help students master the antonymic diversity of the Russian language and its application in real communication, revealing not only the lexical meaning of antonyms, but also their role in the language environment and culture, offering a linguocognitive interpretation of antonymic concepts from the point of view of the mentality of native Russian speakers.

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APPENDIX A. COGNITIVE CLASSIFICATION OF ANTONYMS REPRESENTING CONCEPTS (FULL LIST OF PAIRS OF PROPER ANTONYMS)

The first type (both antonym in a pair represent concepts, each of the pair of opposed concepts is described in the DRM)

1	yes–no	32	later–now	62	harm–benefit	93	reality–dream
2	day–night	33	light–gloom	63	depth–surface	94	poverty–wealth
3	everything–nothing	34	spirit–body	64	virtue–vice	95	give–take away
4	woman–man	35	forward–back	65	near–far	96	liberty–prison
5	mother–father	36	spring–autumn	66	yesterday–tomorrow	97	difference–similarity
6	question–answer	37	whole–part	67	truth–lie	98	being–death
7	life–death	38	light–shadow	68	hell–paradise	99	enemy–ally
8	white–black	39	face–back	69	health–disease	100	old man–young man
9	first–last	40	quality–quantity	70	natural–artificial	101	anger–mercy
10	evening–morning	41	live–die	71	friend–adversary	102	sorrow–joy
11	end–beginning	42	love–hatred	72	before–after	103	error–truth
12	earth–sky	43	mind–feeling	73	misfortune–happiness	104	happiness–suffering
13	soul–body	44	existence–awareness	74	joy–suffering	105	freedom–prison
14	war–peace	45	formerly–later	75	good–evil	106	joy–sorrow
15	tomorrow–today	46	grief–joy	76	death–resurrection	107	opponent–supporter
16	red–white	47	light–darkness	77	being–non-being	108	absence–presence
17	good–evil	48	head–tail	78	slavery–freedom	109	movement–rest
18	formerly–currently	49	lie–truth	79	hope–despair	110	joy–melancholy
19	yesterday–today	50	forget–remember	80	silence – noise	111	law–arbitrariness
20	water–earth	51	advantage–disadvantage	81	dream–reality	112	immortality–death
21	east–west	52	spirit–flesh	82	grief–happiness	113	strength–weakness
22	winter–summer	53	strength–weakness	83	rest–work	114	powerlessness–strength
23	always–never	54	birth–death	84	soul–flesh	115	failure–luck
24	move–stand	55	intelligency–heart	85	failure–success	116	stupidity–mind
25	earlier–now	56	sadness–joy	86	weekdays–holiday	117	reason–heart
26	heart–mind	57	darkness–light	87	pain–joy	118	badly–well
27	north–south	58	top–bottom	88	death–salvation	119	negation–affirmation
28	later–currently	59	leisure–work	89	good–bad		
29	future–past	60	mind–feeling	90	youth–old age		
30	city–countryside	61	there is–no	91	dream–reality		
31	friend–enemy			92	edge–middle		

120	old age–youth	156	light–haze	185	shout–whisper		disadvantage
121	heat–cold	157	eternity–instant	186	madness–mind	218	heat–cold
122	sense–reason	158	ice–fire	187	feat–crime	219	beauty–ugliness
123	peace–dispute	159	enemy–ally	188	separation–rendezvous	220	loyalty–betrayal
124	sadness–joy	160	reason–passion	189	poverty–luxury	221	softness–hardness
125	pleasure–suffering	161	certainty–doubt	190	chance–necessity	222	luxury–poverty
126	misery–joy	162	mother–stepmother	191	dirt–cleanliness	223	benefit–damage
127	death–salvation	163	reward–punishment	192	angel–devil	224	shame–glory
128	sun–darkness	164	meaningless–meaning	193	perdition–salvation	225	calmness–excitement
129	delight–horror	165	life–stagnation	194	silence–thunder	226	similarity–difference
130	joy–torment	166	knowledge–ignorance	195	dignity–vice	227	ignorance–education
131	man–youth	167	peace–quarrel	196	falling–rising	228	bliss–torment
132	motherland–foreign land	168	destruction–creation	197	failure–success	229	shame–honor
133	wealth–poverty	169	labor–idleness	198	destruction–creation	230	pride–shame
134	excess–deficiency	170	enmity–friendship	199	oppression–freedom	231	reconciliation–quarrel
135	enmity–love	171	freedom–prison	200	business–idleness	232	union–break
136	truth–deception	172	memory–oblivion	201	regularity–randomness	233	stupidity–wisdom
137	misery–happiness	173	refusal–consent	202	laziness–labor	234	sunset–dawn
138	light–twilight	174	silence–rumble	203	peace–discord	235	storm–peace
139	childhood–old age	175	simplicity–complexity	204	silence–shout	236	century–instant
140	imitation–real	176	happiness–torment	205	pain–pleasure	237	movement–stagnation
141	future–past	177	source–outfall	206	contempt–respect	238	pride–humility
142	freedom–dependence	178	fever–chills	207	loss–gain	239	joy–torment
143	virtue–sin	179	madness–mind	208	delight–despair	240	bitterness–sweetness
144	meeting–separation	180	regret–happiness	209	meeting–farewell	241	rise–decline
145	silence–hum	181	equality–inequality	210	fiction–reality	242	freedom–yoke
146	crying–laughter	182	ignorance–enlightenment	211	release–imprisonment	243	backside–front
147	ture–fairy tale	183	bliss–suffering	212	benefit–harm	244	greatness–insignificance
148	idleness–business	184	bitterness–joy	213	work–idleness	245	eternity–instant
149	ugliness–beauty			214	calm–anxiety	246	prohibition–permit
150	curve–line			215	wealth–need	247	peace–strife
151	ignorance–science			216	lies–truth	248	century–moment
152	pain–happiness			217	virtue–		
153	deception–truth						
154	front–backside						
155	pride–humility						

249	meaninglessness–meaning	279	fun–sadness	310	fun–boredom		cowardice
250	pleasure–aversion	280	cruelty–mercy	311	discord–agreement	337	darkness–clarity
251	reason–stupidity	281	nobility–meanness	312	torment–pleasure	338	friendship–dislike
252	drunkenness–sobriety	282	bliss–torment	313	avarice–generosity	339	meanness–honesty
253	delight–indignation	283	height–lowland	314	responsibility–irresponsibility	340	creation–destruction
254	work–idleness	284	kindness–malice	315	simplicity–sophistication	341	darkness–clarity
255	freedom–oppression	285	dependence–independence	316	disease–recovery	342	sympathy–schadenfreude
256	calmness–anxiety	286	ease–difficulty	317	courage–cowardice	343	weakness–power
257	excitement–peace	287	abundance–deficiency	318	ignorance–education	344	light–darkness
258	lightness–heaviness	288	scolding–praise	319	penalty–reward	345	freedom–servitude
259	novelty–antiquity	289	courage–cowardice	320	vigor–fatigue	346	glory–shame
260	health–ailment	290	peak–lowland	321	abundance–need	347	nobility–baseness
261	pleasure–torment	291	kindness–cruelty	322	politeness–rudeness	348	timidity–courage
262	merriment–melancholy	292	condemnation–praise	323	delight–disgust	349	extravagance–avarice
263	dispute–agreement	293	idleness–labor	324	wisdom–ignorance	350	shame–shamelessness
264	sobbing–laughter	294	senselessness–meaning	325	liberation–oppression	351	failure–luck
265	legality–arbitrariness	295	pride–modesty	326	wealth–squalor	352	turmoil–tranquility
266	sunset–sunrise	296	prosperity–need	327	cruelty–compassion	353	narrowness–wideness
267	old age–infancy	297	delirium–reality	328	simplicity–cunning	354	unconsciousness–consciousness
268	fear–bravery	298	crying–laughter	329	greatness–insignificance	355	admiration–disgust
269	fullness–emptiness	299	similarity–opposite	330	sobbing–laughter	356	hardness–softness
270	joy–sorrow	300	praise–blasphemy	331	silence–noise	357	cunning–sincerity
271	agreement–contradiction	301	loyalty–betrayal	332	noise–silence	358	might–nothingness
272	blasphemy–praise	302	will–willlessness	333	Immensity–measure	359	modesty–vanity
273	hunger–satiety	303	affection–severity	334	tolerance–intolerance	360	variability–constancy
274	trouble–luck	304	rudeness–tenderness	335	guilt–righteousness	361	future–past
275	heat–frost	305	fool–sage	336	courage–	362	hostility–love
276	strength–weakness	306	strength–weakness			363	prosperity–poverty
277	justification–condemnation	307	fatherland–foreign land			364	cunning–naivete
278	fear–fearlessness	308	failure–victory			365	reconciliation–discord
		309	pleasure–pain				

366	fame–unknown
367	sincerity–hypocrisy
368	laziness–diligence
369	abundance–scarcity
370	rudeness–affection
371	trust–suspicion
372	man–young man
373	softness–sharpness
374	reward–retribution
375	joy–despondency
376	pretentiousness–simplicity
377	rudeness–delicacy
378	honor–contempt
379	speed–slowness
380	extravagance–avarice
381	rudeness–courtesy
382	greed–generosity
383	isolation–sociability
384	harmony–quarrel
385	indecency–decency
386	dryness–dampness
387	gratitude–ingratitude
388	credulity–suspicion
389	cruelty–humanity
390	softness–severity
391	frankness–secrecy
392	openness–isolation
393	simplicity–trick
394	exactingness–condescension

395	frugality–extravagance
396	lad–discord
397	mediocrity–talent
398	unselfishness–self–interest
399	exultation–sorrow
400	honor–shame
401	consent–discord
402	unconsciousness–consciousness
403	fearlessness–cowardice
404	frailty–eternity
405	courage–timidity
406	health–ailment
407	sincerity–secrecy
408	sorrow–joy
409	breaking–creation
410	mediocrity–giftedness
411	greed–unselfishness
412	sharpness–dullness
413	determination–timidity
414	praise–swearing
415	top–inside
416	significance–insignificance
417	slowness–haste
418	softness–callousness
419	beggary–luxury
420	mind–folly
421	chastity–licentiousness
422	fearlessness–

	timidity
423	greed–unselfishness
424	frugality–extravagance
425	importance–nothingness
426	importance–insignificance
427	prosperity–scarcity
428	obedience–obstinacy
429	clarity–gloom
430	fun–gloom
431	baseness–decency
432	decency–vulgarity
433	honor–shame
434	avarice–unselfishness
435	dimness–brightness
436	generosity–miserliness
437	sincerity–duplicity
438	humans–non-humans
439	slowness–impetuosity
440	responsiveness–indifference
441	mediocrity–talent
442	chance–consciousness
443	mat–gloss

The second type (one element of the antonymic pair is a concept, and the second element, for some reason, does not have a separate dictionary entry, but is included by the authors in the dictionary entry of the first concept in the DRM)

№		№		№		№	
1	later–initially	34	remember–forget	67	in depth–in breadth	98	taste–bad taste
2	left–right	35	present–former	68	mediocrity–talent	99	relative–absolute
3	herein–there	36	present–past	69	orthodoxy–catholicism	100	holiday–weekdays
4	currently–then	37	profit–loss	70	barbarism–culture	101	decline–rise
5	bad–good (плохой–хороший)	38	order–disorder	71	to be saved–to perish	102	stink–aroma
		39	present–past	72	right–lawlessness	103	desire–reluctant
6	here–there	40	reality–fantasy	73	slavophilism–westernism	104	frivolity–seriousness
7	son–daughter	41	saint–sinner			105	thaw–frost
8	child–adult	42	sleep–wakefulness	74	riddle–solution	106	innocence–guilt
9	content–form	43	faith–unbelief	75	present–future	107	overkill–shortage
10	width–length	44	holy–sinner	76	poison–antidote	108	moderation–immoderation
11	ask–answer	45	defense–offense	77	harvest–crop failure		
12	future–present	46	possibility–impossibility	78	fool–clever	109	leisure–non-leisure
13	bad–good			79	peace–discord	110	composure–hotness
14	speak–silence	47	single–married	80	perfection–imperfection	111	credulity–distrust
15	woman–girl	48	angel–demon			112	pity–ruthlessness
16	well–badly	49	reason–instinct	81	true–lie	113	to confuse–to unravel
17	income–expense	50	success–failure	82	peace–anxiety	114	stench–fragrance
18	spiritual–material	51	motion–stillness	83	steep–sloping	115	old–young
		52	truth–falsehood	84	leading–ignorance	116	laughter–tears
19	rule–exception	53	law–lawlessness	85	glory–infamy	117	swear–praise
20	back–there	54	hold–release	86	change–immutability	118	honesty–dishonesty
21	cry–laugh	55	justice–injustice	87	science–pseudoscience	119	mediocrity–giftedness
22	woman–girl	56	satisfied–dissatisfied	88	mediocrity–genius	120	turbidity–transparency
23	uncle–aunt	57	freedom–bondage	89	honey–wormwood	121	sociability–unsociability
24	stand up–sit down	58	sleep–insomnia	90	weather–bad weather		
25	spiritual–physical	59	pleasure–displeasure	91	memory–forgetfulness	122	past–future
26	true–false	60	freedom–non-freedom	92	charm–disappointment	123	faithfulness–wrongness
27	fool–clever						
28	sea–land	61	dusk–dawn	93	far–near	124	meeting–seeing off
29	spirit–matter	62	barbarism–civilization	94	purity–impurity	125	take–give
30	present–future	63	advanced–backward	95	skill–inability	126	descendants–ancestors
31	useful–harmful	64	faith–unbelief	96	true–not true	127	similarity–dissimilarity
32	cold–warm	65	retreat–offensive	97	earth–heaven		
33	spiritual–bodily	66	command–obey				

The third type (the first member of the antonymic pair is presented as a concept, and the second element of the antonymic pair is not included in the DRM either as a separate dictionary entry or as a component of dictionary entry about the first concept, but is found in the DRM text)

#	Term	#	Term	#	Term	#	Term
1	us–them	35	to take–to give		ignorance	100	throw–catch
2	then–first	36	action–inaction	69	joy–sorrow	101	forget–remember
3	late–early	37	get up–fall	70	superfluous–necessary	102	to live–vegetate
4	cannot–can	38	order–chaos			103	spiritual–animal
5	now–then	39	bad–good	71	give–select	104	saint–sinful
6	stand–lie	40	frost–warmth	72	start–end	105	denial–recognition
7	large–small	41	bitter–sweet	73	old man–baby	106	boom–fall
8	formerly–after	42	to give–to deprive	74	dusk–dawn	107	real–imaginary
9	give–accept	43	main–secondary	75	steep–gentle	108	benefit-disadvantage
10	short–long	44	superfluous–necessary	76	frost–heat	109	to live– to die
11	stand–walk			77	definite–indefinite	110	creation–destruction
12	boy–girl	45	to die–to be born	78	disappearance–appearance	111	scoundrel–honest
13	old man–old woman	46	forward–reverse			112	understanding–misunderstanding
14	then–at the beginning	47	sunset–sunrise	79	artificial–natural		
		48	short–long	80	useful–useless	113	meeting–parting
15	forget–remember	49	westernizer–slavophile	81	income–loss	114	input–output
16	give–receive			82	danger–safety	115	to die–to resurrect
17	then–long ago	50	rain–fine weather	83	cry–laugh	116	bottom–lid
18	consumption–production	51	nowhere-everywhere	84	throw–pick up	117	son–stepson
		52	sleep–stay awake	85	order–anarchy	118	to give–to take away
19	before–now	53	fall asleep–wake up	86	departure–arrival	119	natural–unnatural
20	native–alien	54	far–near	87	love–dislike	120	give–deprive
21	spiritual–secular	55	side–main	88	true–false	121	hero–coward
22	supply–demand	56	clean–impure	89	consent–disagreement	122	crazy–normal
23	absence–presence	57	cold–heat			123	punishment–encouragement
24	ascent–descent	58	friend–foe	90	praise–blame		
25	big–small	59	fall–ascent	91	appointment–dismissal	124	blessing–calamity
26	direct–indirect	60	defense–prosecution			125	hope–hopelessness
27	tomorrow–today	61	young–elder	92	real–fake	126	conclusion–introduction
28	back–forth	62	spiritual–carnal	93	straight–oblique		
29	now–after	63	hope-disappointment	94	acquittal–accusation	127	benefit–loss
30	get up–lie down	64	good–bad	95	last–beginner	128	heat–cool
31	water–land	65	real–fake	96	heads–tails	129	honesty–dishonesty
32	clean–dirty	66	action–counter	97	reality–dream	130	punishment–reward
33	will–nilly	67	give–take away	98	father–stepfather	131	reality–myth
34	start–end	68	knowledge–	99	indifference–interest	132	short–infinite

133	good–bad	166	near–distant	199	tension–release	230	gratitude–reprimand
134	trust–distrust	167	whistling–applause	200	tension–relaxation	231	stallion–gelding
135	decline–flourishing	168	conclusion–termination	201	hateful–cute	232	sincerity–pretense
136	chatter–silent	169	need–contentment	202	straight–roundabout	233	climb–get out
137	bad–goodly	170	ability–inability	203	assistance–counteraction	234	loss–finding
138	activity–inaction	171	laughter–cry	204	surplus–deficit	235	love–anger
139	short–long	172	riddle–clue	205	correctness–incorrectness	236	order–disorder
140	short–long-lasting	173	straight–sinuous	206	opponent–like-minded	237	discord–harmony
141	dream–vigil	174	good–bad	207	response–ask	238	stepmother–stepfather
142	similarity–difference	175	destruction–construction	208	infinity–finiteness	239	confidence–uncertainty
143	profit–loss	176	to die–to revive	209	femininity–masculinity	240	loss–gain
144	slave–free	177	consent–objection	210	help–hindrance	241	act–counteract
145	fall–rise	178	speak–silence	211	straight–curved	242	health–illness
146	permission–prohibition	179	liberation–enslavement	212	motion–statics	243	natural–tense
147	natural–unnatural	180	to cry–to rejoice	213	sage–foolish	244	fake–original
148	subtract–add	181	marriage–divorce	214	opennes–closeness	245	activity–inactivity
149	connection–separation	182	artificial–true	215	conscience–unscrupulousness	246	trouble–pleasantness
150	spacious–cramped	183	loss–gain	216	to act –not to act	247	fall asleep–wake up
151	conclusion–introduction	184	laughter–cry	217	reality–fiction	248	feeling–insensitivity
152	heat–coolness	185	get up–lie down	218	disadvantage-surplus	249	legality–illegality
153	mediocrity–talent	186	die–respawn	219	marriage–wifehood	250	ignorance–scholarship
154	birth–death	187	to throw–to lift	220	enemy–supporter	251	opponent–comrade-in-arms
155	near–far	188	loyalty–infidelity	221	reality–fiction	252	doredom–cheerfulness
156	punishment–reward	189	direct–hidden	222	truth–falsity	253	bad–not bad
157	heat–cold	190	mediocrity–genius	223	dislike–sympathy	254	discontent–contentment
158	absence–existence	191	life–deadness	224	mercy–disgrace	255	ordinary–sublime
159	wind–windlessness	192	verdant–ripe	225	fullness–incompleteness	256	consciousness–spontaneity
160	disappearance–emergence	193	condemnation–approval	226	to die–to be born	257	difference–sameness
161	fool–clever	194	verdant–mature	227	appointment–withdrawal	258	short–long
162	calmness–anxiety	195	end–origin	228	certainty-uncertainty	259	hatred–adoration
163	infatuation–disappointment	196	connection–disconnection	229	old man–young man	260	obedience–disobedience
164	moral–immorality	197	dryness–humidity				
165	convenience–inconvenience	198	constipation–diarrhea				

261	concentration–distraction	292	knock down–raise	323	caution–carelessness	354	depth–shallowness
262	humiliation–exaltation	293	unity–disunity	324	poison–antidote	355	slumber–wakefulness
263	friend–enemy	294	mobility–immobility	325	mediocrity–genius	356	spirituality–lack of spirituality
264	dislike–affection	295	worker–lazy	326	reasonableness–irrationality	357	dexterity–clumsiness
265	obedience–disobedience	296	clarity–uncertainty	327	eternity–transience	358	love–malevolence
266	adversary–supporter	297	sunrise–sunset	328	brightness–pallor	359	strength–weakness
267	patience–impatience	298	motion–stillness	329	fake–real	360	modesty–conceit
268	clarity–obscurity	299	habit–unaccustomed	330	abundance–scarcity	361	avarice–extravagance
269	reconciliation–quarrel	300	sweetness–acid	331	Christian–non-Christian	362	sympathy–indifference
270	self-assertion–self-negation	301	creator–destroyer	332	hell–eden	363	thinness–thickness
271	cowardice–heroism	302	worker–slacker	333	powerlessness–omnipotence	364	luck–bad luck
272	respect–disrespect	303	coldness–hotness	334	nobility–ignobility	365	abundance–scarcity
273	harvest–sowing	304	sensitivity–insensitivity	335	faithfulness–error	366	unselfishness–greed
274	cruelty–humanity	305	meaninglessness–meaningfulness	336	taste–tastelessness	367	brevity–verbosity
275	sincerity–insincerity	306	doer–contemplator	337	head–legs	368	gloom–cheerfulness
276	fall–ascent	307	kindness–malice	338	move–stop	369	education–lack of education
277	usefulness–harmfulness	308	beauty–ugliness	339	surplus–shortage	370	neatness–untidiness
278	punishment–impunity	309	reward–censure	340	dexterity–awkwardness	371	order–bedlam
279	cannot–can	310	usefulness–uselessness	341	limitation–unlimited	372	truthfulness–falsehood
280	dislike–disposition	311	worker–parasite	342	simplicity–intricacy	373	beautiful–ugly
281	lowland–hill	312	cleansing–contamination	343	grayness–talent	374	accident–premeditation
282	work–inactivity	313	decency–dishonesty	344	cowardice–heroism	375	condescension–exactingness
283	paradise–underworld	314	worker–lazy	345	humanity–inhumanity	376	composure–fervor
284	sleep–wake	315	loss–find	346	hostility–friendliness	377	truth–lie
285	spiritual–unspiritual	316	mediocrity–genius	347	rudeness-correctness	378	superfluous–missing
286	relativity–absoluteness	317	variability–immutability	348	limitation–limitlessness	379	talent–lack of talent
287	health–morbidity	318	artificial–innate	349	beautiful–bad	380	poverty–wealth
288	sincerity–falsehood	319	homogeneity–heterogeneity	350	miser–spendthrift	381	sincerity–deceitfulness
289	beauty–ugliness	320	belief–unbelief	351	accident–intentionality	382	exterior–interior
290	peace–discord	321	probability–improbability	352	gloom–gaiety	383	trifle–large
291	obsolete–beloved	322	bitterness–sweetness	353	addiction–equanimity		

384	morality–depravity	392	discord–consonance	400	extravagance–hoarding	406	distinctness–vagueness
385	mobility–immobility	393	materiality–immateriality	401	power–weakness	407	advanced–lagging behind
386	obedience–disobedience	394	smile–tears	402	indecency–decency	408	sympathy–indifference
387	right–guilt	395	calming–disorder	403	one-sidedness–versatility	409	union–disunity
388	rightness–guilt	396	cunning–ingenuity	404	one-sidedness–diversity	410	clarity–fuzziness
389	beautifull–disgusting	397	fame–obscurity	405	courage–timidity		
390	beautiful–disgusting	398	excess–insufficiency				
391	beautiful–ugly	399	weasel–terror				

APPENDIX B. ANTONYMS INCLUDED IN THE NUCLEAR ZONE OF THE ANTONYMIC SYSTEM OF THE RUSSIAN LANGUAGE

	Frequency of use based on the RNC	Total share, %	Share of cumulative total coverage, %
yes–no	28,765	3.949348388	3.949348388
day–night	25,502	3.501348257	7.450696645
later–initially	24,883	3.41636141	10.86705805
everything–nothing	24,868	3.414301955	14.28136001
man–wowan	21,306	2.925250018	17.20661003
mother–father	21,048	2.88982739	20.09643742
question–answer	18,475	2.536562193	22.63299961
life–death	17,617	2.418761361	25.05176097
us–them	16,055	2.204303437	27.25606441
left–right	15,326	2.10421392	29.36027833
white–black	14,501	1.990943889	31.35122222
first–last	14,008	1.923256465	33.27447868
evening–morning	13,515	1.855569041	35.13004772
end–beginning	12,489	1.714702313	36.84475004
herein–there	11,313	1.553241033	38.39799107
earth–sky	11,277	1.548298341	39.94628941
soul–body	9564	1.313108569	41.25939798
war–peace	9093	1.248441679	42.50783966
tomorrow–today	8655	1.18830559	43.69614525
currently–then	8609	1.181989928	44.87813518
red–white	8264	1.134622461	46.01275764
bad–good (плохой–хороший)	7756	1.064875581	47.07763322
here–there	7507	1.030688627	48.10832185
son–daughter	7321	1.005151384	49.11347323
formerly–currently	7096	0.974259557	50.08773279
yesterday–today	6989	0.959568778	51.04730156
late–early	6931	0.951605551	51.99890712
earth–water	6646	0.912475904	52.91138302

east–west	6638	0.911377528	53.82276055
cannot–can	6234	0.855909538	54.67867009
winter–summer	6172	0.847397123	55.52606721
always–never	5964	0.818839346	56.34490656
move–stand	5867	0.805521536	57.15042809
heart–mind	5226	0.717514155	57.86794225
child–adult	4890	0.671382361	58.53932461
north–south	4660	0.63980405	59.17912866
now–then	4563	0.62648624	59.8056149
content–form	4548	0.624426785	60.43004168
later–currently	4534	0.622504627	61.05254631
future–past	4533	0.62236733	61.67491364
city–countryside	4380	0.601360888	62.27627453
stand–lie	4044	0.555229094	62.83150362
friend–enemy	3982	0.546716679	63.3782203
later–now	3733	0.512529725	63.89075003
light–gloom	3523	0.483697353	64.37444738
ask–answer	3370	0.462690911	64.83713829
spirit–body	3342	0.458846595	65.29598489
large–small	3257	0.44717635	65.74316124
forward–back	3058	0.419854245	66.16301548
spring–autumn	2968	0.407497515	66.570513
whole–part	2927	0.401868338	66.97238133
light–shadow	2836	0.38937431	67.36175564
formerly–after	2720	0.373447857	67.7352035
give–accept	2679	0.36781868	68.10302218
face–back	2604	0.357521405	68.46054359
speak–silence	2579	0.354088979	68.81463257
woman–girl	2528	0.347086832	69.1617194
short–long	2487	0.341457655	69.50317705
quality–quantity	2134	0.292991812	69.79616886
well–badly (хорошо–плохо)	2033	0.279124814	70.07529368
live–die	2015	0.276653468	70.35194715

love–hatred	2012	0.276241577	70.62818872
mind–feeling	1997	0.274182122	70.90237084
income–expense	1975	0.271161588	71.17353243
existence–awareness	1958	0.268827538	71.44235997
stand–walk	1914	0.26278647	71.70514644
formerly–later	1888	0.259216748	71.96436319
grief–joy	1874	0.25729459	72.22165778
light–darkness	1853	0.254411353	72.47606913
spiritual–material	1814	0.24905677	72.7251259
head–tail	1769	0.242878404	72.96800431
rule–exception	1730	0.237523821	73.20552813
back–there	1707	0.23436599	73.43989412
forget–remember	1690	0.232031941	73.67192606
cry–laugh	1671	0.229423298	73.90134935
boy–girl	1663	0.228324922	74.12967428
advantage–disadvantage	1616	0.221871962	74.35154624
old man–old woman	1554	0.213359548	74.56490579
birth–death	1538	0.211162796	74.77606858

APPENDIX C. SAMPLE SURVEY QUESTIONNAIRE

Hello! Please fill out the following questionnaire. The survey studies antonyms representing concepts with a high frequency of use in the Russian language. The questionnaire is anonymous. However, for the sake of completeness of the study, we ask you to provide the following data:

— age:

— sex:

— citizenship:

— level of Russian proficiency: (B1, B1–B2, B2, B2+)

Several correct answers are given to each task.

1. Choose the antonyms for the word "white" from the suggested options.

A. red B. pink C. dark D. black

2. Choose the antonyms for the word "speak" from the suggested options.

A. hear B. silence C. shut up D. listen

3. Choose the antonyms for the word "girl" from the suggested options.

A. wife B. woman C. husband D. boy

4. Choose the antonyms for the word "woman" from the suggested options.

A. girl B. boy C. man D. old man

5. Choose antonyms for the word "earth" from the suggested options.

A. god B. moisture C. water D. sky

6. Select the antonyms for the word "today" from the suggested options.

A. future B. past C. yesterday D. tomorrow

7. Select the antonyms for the word "now" from the suggested options.

A. further B. here C. later D. then

8. Choose antonyms for the word "death" from the suggested options.

A. origin B. longevity C. life D. birth

9. Choose antonyms for the word "there" from the suggested options.

A. herein B. after C. then D. here

10. Choose the antonyms for the word "body" from the suggested options.

A. spirit B. soul C. heart D. feeling

11. Choose the antonyms for the word "then" from the suggested options.

A. temporary B. today C. now D. currently

12. Choose antonyms for the word "mind" from the suggested options.

A. soul B. heart C. feeling D. emotion

13. Choose antonyms for the word "formerly" from the suggested options.

A. temporary B. after C. later D. today E. currently F. then

14. Choose antonyms for the word "light" from the suggested options.

A. half–darkness B. twilight C. darkness D. shadow E. fog F. gloom

15. Choose antonyms for the word "currently" from the suggested options.

A. further B. previously C. herein D. later E. formerly F. then

16. Choose antonyms for the word "later" from the suggested options.

A. previously B. formerly C. today D. now E. initially F. currently

17. Choose antonyms for the word "stand" from the suggested options.

A. wallow B. move C. lie (down) D. come E. sit F. walk

18. Choose from the following pairs of antonyms, those that you think need detailed interpretation.

future–past; existence–awareness; spring–autumn; evening–morning; war–peace; question–answer; east–west; forward–backward.; always–never; everything–nothing; head–tail; grief–joy; city–countryside; yes–no; give–accept; day–night; advantage–disadvantage; income–expense; friend–enemy; spiritual–material; live–die; forget–remember; winter–summer; quality–quantity; end–beginning; short–long; large–small; left–right; face–back; love–hatred; mother–father; impossible–possible; back–there; first–last; cry–laugh; bad–good (плохой–хороший); late–early; rule–exception; child–adult; us–them; north–south; content–form; ask–answer; old man–old woman; son–daughter; well–badly (хорошо–плохо); whole–part.