

**ABOUT THE VERBALISATION OF THE CONCEPTS  
„SOUL” AND „FATE” IN THE RUSSIAN LINGUOCULTURE\***

**Lyudmila M. BUZINOVA<sup>1</sup>, Olga P. RYABKO<sup>2</sup>, Mayya G. MERKULOVA<sup>3</sup>, Yelena G. KNYAZEVA<sup>4</sup>, Irina G. ANIKEJEVA<sup>5</sup>, Yanina I. SUKHAREVA<sup>6</sup>**

<sup>1</sup>Department of Foreign Languages and Speech Communication, Moscow International University, Moscow, Russian Federation

<sup>2</sup>Department of English Language for Humanities, Southern Federal University, Rostov-on-Don, Russian Federation

<sup>3</sup>Department of English Philology, Moscow City University, Moscow, Russian Federation

<sup>4</sup>Department of English Language, Military University of the Ministry of Defense of the Russian Federation, Moscow, Russian Federation

<sup>5</sup>Department of Linguistics and Theory of Translation, Moscow Aviation Institute, Moscow, Russian Federation

<sup>6</sup>Department of Humanities and Social Sciences, Branch ‘Strela’ of Moscow Aviation Institute, Zhukovsky, Russian Federation

**Abstract:** *This article is devoted to the research of cognitive potential of linguistic sign participating in the representation of concepts “soul” and “fate” in Russophone linguistic culture. Manners of lexical, phraseological, literature verbalisation of these concepts are being considered. There is the assumption that analysis of mechanisms of anthropological verbalisation of these concepts at the different levels of discourse realisation reveals additional essential characteristics of the Russian sphere of concepts in ethnocultural aspect. Obtained results may be used in lingo and cultural studies, courses on lexicology and intercultural communication, in teaching developments and researches on theory of modern Russian language. Prospects for the study of key concepts of a different type are being outlined.*

**Keywords:** sphere of concepts, conceptual signs, mentality, national character, linguistic persona.

Anthropological refocusing of study of language involves the research of language in direct connection with the persona. The essence of this approach is that scientific objects are being studied, first of all, by their role for the human, their purpose in human life activity, functions aimed at developing and improving human personality. This approach correlates with cognitive school<sup>1</sup>.

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<sup>1</sup> S. Mazhitayeva, Z. Kadina, B. Aitbaeva, M. Zhunusova, B. Sateeva, “Appearance of semiotics in Kazakh mentality”, in *Man in India*, 2016, vol. 96, no. 12, p. 5575-5584.

Relevance of research topic is determined by the rapid development of anthropocentrism and cognitive school in modern linguistics, aimed at studying the linguistic picture of the world, constituted by verbalized concepts. The views of C. Fillmore<sup>2</sup>, J. Lakoff<sup>3</sup>, T. van Dijk<sup>4</sup>, Yu.S. Stepanov<sup>5</sup>, A.E. Kibrik<sup>6</sup>, A.P. Sedykh<sup>7</sup>, N.N. Boldyrev<sup>8</sup>, Z.D. Popova<sup>9</sup>, N.V. Chizh<sup>10</sup>, M.R. Zheltukhina and O.A. Mikhailushkina<sup>11</sup> and others are taken into account when cognitive school of vocabulary is addressed.

The main focus of the study is to reveal essential signs of the Russian sphere of concepts basing on representation of key national concepts. The target has conditioned the selection of special methods and techniques of scientific analysis. Science and methodology include peculiar techniques of cognitive researches – conceptualisation of extralinguistic activity, frame structuration, cognitive case semantics<sup>12</sup>, etc. as well as methods of

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<sup>2</sup> Ch. Fillmore, "Frame semantics", in *Linguistics in the Morning Calm.*, Hanshin Publishing Co, Seoul, 1982.

<sup>3</sup> J. Lakoff, *Women, fire and dangerous things: what categories reveal about the mind*, University of Chicago Press, Chicago, 1987.

<sup>4</sup> T.A. van Dijk, *Language. Cognition Communication*, Progress, Moscow, 1989.

<sup>5</sup> Yu.S. Stepanov, *Constants. Dictionary of Russian culture. Research experience*, LRC publishing house, Moscow, 1997.

<sup>6</sup> A.E. Kibrik, *Constants and variables of a language*, Aletheia, St. Petersburg, 2003. Cf. Iuliu-Marius Morariu, *Landmarks of spiritual autobiography in the spiritual autobiographies from the Orthodox space in the 19<sup>th</sup> and 20<sup>th</sup> centuries*, Iassy, Lumen Publishing House, 2020, p. 453.

<sup>7</sup> A.P. Sedykh, *Russian-French dictionary: professional and everyday communication*, Flinta, Nauka, Moscow, 2010.

<sup>8</sup> N.N. Boldyrev, "Interpreting function of language", in *Bulletin of CSU*, 2011, vol. 33, no. 248, p. 11-16. Iuliu-Marius Morariu, "The Spiritual Autobiography in the Eastern space in the second half of the XIXth and XXth century", in *Astra Salvensis – Supplement No. 1/2015 – "New Approaches in Contemporary Theology"*, Salva, p. 169.

<sup>9</sup> Y.V. Popova, "Discursive practices as explicators of taboo speech", in *Scientific and Technical Gazette*, 2012, vol. 2, no. 148, p. 175-181.

<sup>10</sup> N.V. Chizh, G.G. Slyshkin, M.R. Zheltukhina, I.V. Privalova, O.A. Kravchenko, "Concept "Medical Museum" as a Sociocultural Phenomenon", in *International Journal of Environmental and Science Education*, 2016, vol. 11, no. 17, p. 10529-10538. Cf. Iuliu-Marius Morariu "Aspects of political theology in the spiritual autobiography of Nicolas Berdiaev," in *HTS Teologiese Studies / Theological Studies*, LXXV (2019), no. 4, a5316, p. 3.

<sup>11</sup> M.R. Zheltukhina, O.A. Mikhailushkina, "The individual author's concept of "love" in the artistic discourse of V.P. Astafieva (on the example of the story "The Merry Soldier")", in *Bulletin of the Moscow City Pedagogical University. Series: Philology. Theory of language. Language Education*, 2016, vol. 3, no. 23, p. 63-70.

<sup>12</sup> S.S. Isakova, "Semantic descriptions of proverbs and sayings with the component numbers (on the material of the Kazakh and French languages)", in *Voprosy Kognitivnoy Lingvistiki*, 2015, no. 2, p. 96-99. Aleftina Golovchun, Beibitkul Karimova, Maira Zhunissova, Gulaim Ospankulova, Kuralay Mukhamadi, „Content And Language

traditional linguistics – componential analysis, distributional description, lexical stratification, observation, transformation, etc.

Material of the study is lexical items qualified with one semantic component, which have been selected from lexicographical sources. In the analysis, they are accompanied by the examples of their use, highlighted by a continuous sample of the texts of original works of Russian fiction<sup>1314</sup>.

### **Features and analysis of concepts from the perspective of cognitive linguistics**

To explain the language and its use, it is necessary to go beyond the linguistic system itself and associate it with all that we know about perception, about memory, about human behaviour, etc. Within that system we cannot explain some formal connections between words, phonetic laws, etc. The advantage of the cognitive approach to the linguistic is that it not only develops our knowledge about laws of thought, reveals mechanisms of processing information incoming in brain and model structure of storage of obtained knowledge, but also defines means of reflection of objective reality. Considering from the perspective of representational function the correlation between the world and its reflection in the consciousness and language, we suppose that linguistic world is the representation of the conceptual world, which in its turn represent the real objective world<sup>15</sup>.

The main form of representation of knowledge about the world from the position of cognitive linguistics is concepts. They arise in the process of generation of information about objects and their properties, wherein this information may include both information about the real situation in the world, and information about the imaginary worlds and the possible situation in these worlds. These are information about what persona knows, supposes, thinks, imagine about the world's objects. At

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Integrated Learning In Terms Of Multilingualism: Kazakhstani Experience,” in *Astra Salvensis*, V (2017), no. 12, p. 300.

<sup>13</sup> R.B. Kamaeva, “National cultural specifics of representing dialecticisms in the fiction work translation”, in *Life Science Journal*, 2014, vol. 11, no. 10, p. 653-656.

<sup>14</sup> A. Afanasev, R. Mukhametshina, D. Tolbayeva, K. Nurgali, “Leo Tolstoy’s sphere of concepts in the development of women’s education”, in *Opcion*, 2019, vol. 35, no. 22, p. 906-920.

<sup>15</sup> S.S. Isakova, Z.A. Kusaiynova, S.K. Kenzhemuratova, A.B. Zhuminova, O.Z. Utegulov, A.R. Mukhtarullina, “Worldview within the terms of concepts, sphere of concepts and conceptualization”, in *Analele Universitatii din Craiova – Seria Stiinte Filologice, Lingvistica*, 2018, vol. 40, no. 1-2, p. 298-317.

present the notion “concept” does not have an unambiguous interpretation. There are some, which directly related to our research:

- The term that explain units of mental of psychic resources of our consciousness and the informational structure, which reflects knowledge and experience of human. This informative operative unit of memory, mental lexicon, conceptual system and language of the brain (*lingua mentalis*), the whole picture of the world reflected in human psychology<sup>16</sup>;
- Peculiar quants of information obtained as a result of experience<sup>17</sup>;
- Mental, culture carrying entity reflecting any fragment of the conceptual world and either verbalized in language or represented by mental representations of another type – images, pictures, schemes, etc.<sup>18</sup>;
- Cognitive psychic structure, features of organisation of which provide the possibility to reflect reality in the unity of different aspects<sup>19</sup>;
- Generalized and holistic cogitative unit, which codes culturally significant meanings in different configurations<sup>20</sup>.

We share the definition by G.V. Tokarev who defines concept as global multidimensional unit of mental level and gives it the following signs: historic determinism; wide extensionality; structuredness by intentions of scientific and everyday concepts, ideas, cultural attitudes, ideologies, stereotypes; heterogeneity of content manifesting in synthesis of specific and abstract, rational and emotional; diversity of types of signs representations<sup>21</sup>. That is exactly why in modern researches knowledge represented by lexical items is considered not as pile of information, but as logically organised structures<sup>22-23</sup>.

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<sup>16</sup> E.S. Kubryakova, V.Z. Demyankov, L.G. Luzina, Yu.G. Pankrats (eds.), *A concise dictionary of cognitive terms*, Publishing House of Moscow State University, Moscow, 1996.

<sup>17</sup> L.M. Romancova, *Conceptualization of procedural changes relative verbs in the modern German language*, Belgorod State University, Belgorod, 2005.

<sup>18</sup> A.S. Samigullina, *The concept of humanistically: fact or fiction. The fieldtheory in modern linguistics*, Izdatelstvo Bashkirskogo Universiteta, Ufa, 2002.

<sup>19</sup> M.A. Holodnaya, *Integrated structures of conceptual thought*, Izdatelstvo TGU, Tomsk, 1983.

<sup>20</sup> N.F. Alefirenko, *The poetic energy of the word. Synergetics of language, consciousness and culture*, Academia, Moscow, 2002.

<sup>21</sup> G.V. Tokarev, *The discursive faces of the concept*, Izdatelstvo TGPU, Tula, 2004.

<sup>22</sup> M.R. Zheltukhina, M.V. Busygina, M.G. Merkulova, I.A. Zyubina, L.M. Buzinova, “Linguopragmatic aspect of modern communication: main political media speech strategies and tactics in the USA and the UK”, in *XLinguae*, 2018, vol. 11, no. 2, p. 639-654.

<sup>23</sup> M.R. Zheltukhina, A.V. Ukrainskaya, E.B. Ponomarenko, N.Yu. Fanyan, E.V. Talybina, “Stylistic Means of Influence in the Contemporary Chinese Sports Media Advertising”, in *XLinguae*, 2018, vol. 11, no. 1, p. 152-162.

### **Analysis of key concepts of linguoculture**

In the sphere of concepts of every ethnos there are concepts that are more stable and significant for the national culture – key concepts (constants). These are the main units of the picture of the world, which are projected on a persona and linguocultural community in general. The description of a persona is impossible without integral, complicated, multi-element system of language. Language and persona form “polymer polyatomic molecule”, which is charged by through the world around, culture, forming ideology, worldview, mentality and national character of a human. It is absolutely certain that “it is impossible to depict a person without a language and inventing a language for himself. In the world, there is only human with language, human talking to other human and in such way the language belongs to the very definition of a human. Exactly in the language and thanks to language human is constituted as subject”<sup>24</sup>.

Russian linguoculture is “imbued” with such concepts as “soul”, “truth”, “motherland”, “faith”, “love”, “anguish”, “fate”, “will” and etc. Those and similar concepts significantly define “the portrait” and value systems of Russian people. Within the article we cannot provide the description of all concepts mentioned above, but we make the generalised excursion of the key, in our view, concepts of Russian linguoculture: “soul” and “fate”<sup>26</sup>.

The mystery of the phenomenon of the Russian cultural matrix may be solved in the process of exploring ways to represent the concept “soul”. By giving “this unobservable entity completely concrete, perceived, or at least imaginable properties”<sup>25</sup>, researches create models of Russian language and conceptual picture of view. That is why it is not accidentally in the collective consciousness of Russian people, *categories* “generosity”, “openness”, “greatness”, “mysteriousness” of the soul<sup>26</sup>.

In the Russian dictionary “*soul*” is defined as:

1. Inner psychic world of a human; human’s experiences, moods, feelings, etc. In idealistic philosophy and psychology: a special non-material beginning, which supposedly exists independently of the body

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<sup>24</sup> E. Benvenist, *General linguistics*, Progress, Moscow, 1974.

<sup>25</sup> M. Miheev, *The reflection of the word "soul" in the naive mythology of the Russian language. Phraseology in the context of culture*, Institute of linguistics of RAS, Moscow, 1999.

<sup>26</sup> N.N. Volskaya, T.Yu. Tameryan, M.R. Zheltukhina, N.B. Boeva-Omelechko, L.A. Komleva, Ye.G. Knyazeva, “Literary Translation as Cognitive Overlap between Foreign and Native Languages”, in *Modern Journal of Language Teaching Methods*, 2018, vol. 8, no. 8, p. 19-27.

and is a carrier of mental processes. According to religious beliefs: the immortal non-material beginning in human, distinguishing him from animals and connecting him with God.

2. The complex of characteristic features, properties inherent in personality; character of a human. Feeling, enthusiasm, temperament. About the good, sensitive, sympathetic person.

3. Human (usually when specifying the quantity).

4. Friendly familiar treatment.

5. The most important, the main thing, the essence of something. Inspirer of something, leader, organiser<sup>27</sup>.

From the point of view of S.A. Tokarev “soul” is religious and mythological representation, which arises on the basis of the personification of the life processes of the human body. “The notion of the souls as immortal non-material part of human being developed among European nations under the influence of Christian dogma is the fruit of a long and complex distillation of much more vague and elementary mythological representations”<sup>28</sup>.

When considering idiomatic, phraseological expressions, the concept “soul” implements in different lexical compatibilities to denote:

a) Human’s experiences, moods, feelings: “*soul aches*”, “*soul has gone into heels*” (to jump out of skin), “*to sink into soul*” (to produce a strong impression), “*to strip soul*” (to open intimate feelings, thoughts, etc.), “*to harrow soul*”, “*to be sick at soul*” (to be sick at heart); “*to tear soul apart*”, “*cry of soul*” (cry from the heart), etc.<sup>29</sup>. This meaning is brightly seen in the Russian poetry:

“You touched my soul –  
It is disquieting as leaf,  
It is many-stringed as gusli”<sup>30</sup>,  
“For your soul humility is not possible,  
it aches and strives for open space”<sup>25</sup>,  
“I loved you and my love may still be there,

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<sup>27</sup> S.G. Barkhudarov, *Dictionary of the Russian Language*, Gos. izdatelstvo inostrannyh i nacional'nyh slovarey, Moscow, 1957-1961.

<sup>28</sup> S.A. Tokarev, *The earliest forms of religion*, Politizdat, Moscow, 1990.

<sup>29</sup> L.A. Voynova, V.P. Zhukov, A.I. Molotkov, A.I. Fedorov (eds.), *Phraseological dictionary of the Russian language*, AST, Astrel, Moscow, 2006.

<sup>30</sup> A.K. Tolstoy, *Anthology of Russian poetry*. Available at: <http://www.stihi-rus.ru/1/Tolstoy/>.

Deep in my soul remains to stay aglow<sup>31</sup>,  
“No day for the soul not to ache”<sup>32</sup>,  
“The soul, alas, has not suffered happiness,  
But it can suffer itself...  
Soul, soul, which fully  
Gave itself to one cherished love  
And has been sick about it and breathed it...<sup>27</sup>.

b) Behaviour of a human with the positive and negative connotation: “*with all souls*”, “*from the soul*” (*from the heart*), “*with all soul*” (*with all heart*), “*for sweet soul*” (*with great enthusiasm*); “*play false by soul*” (*to prevaricate*), “*to spit in soul*” (*to trample on somebody’s feelings*);

c) the sacraments of the inner world of man: “*the soul of another is a dark place*”; “*you cannot worm into the soul of another human*”, “*the soul of another is a dark forest*”<sup>33</sup>.

In Russian language picture of the world, the soul participates also in a material sphere (“*not a penny behind the soul*” – about a poor human); in the sphere of interpersonal relationships (“*to live soul in soul*” – to live in perfect harmony); in a religious world (“*to give the soul to god*” – to die; “*to take a sin upon the soul*” – to do something bad; “*to let go of the soul to repentance*” – to let go in peace); determines physical features of a human (“*hardly keep the soul in body*” – to be very weak, “*what keeps the soul*” – about a weak, ill person), carry educational functions (“*the soul must labour*”, “*do not pollute you soul, son*”) and etc. This list is not exhaustive. This demonstrates that concept “soul” is one of the key concepts of Russian picture of the world. The pictures of “Russian souls” are contradictory, ambiguous, illogical, reflected in the language, forming a picture of the Russian world, a kind of collective philosophy, being an integral part of the cultural matrix<sup>34</sup>.

The concept “soul” defines the following matrix characteristics of Russian personality: emotionality, spirituality, sociability, and religiosity. From the view of semiotic importance, for Russian culture the concept “fate” is positioned in one line with the concept “soul”. Historic-etymological dictionary defines fate as “*destiny*”; as “*the history of the existence of somebody/something*”; as “*the future, what will happen, will occur*”. In the

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<sup>31</sup> A.S. Pushkin, Anthology of Russian poetry. Available at: <http://www.stihirus.ru/Pushkin/>.

<sup>32</sup> F.I. Tyutchev, Anthology of Russian poetry. Available at: <http://www.stihirus.ru/1/Tyutchev/>.

<sup>33</sup> V.I. Dal, *Explanatory dictionary of the living great Russian language*, Mir knigi, Moscow, 2003.

<sup>34</sup> N.B. Boeva-Omelechko, M.R. Zheltukhina, O.P. Ryabko, G.G. Matveeva, E.V. Murugova, I.A. Zyubina, “Unusual Antonyms: Inter-Part-Of-Speech Interaction in English Fictional Discourse”, in *Space and Culture, India*, 2018, vol. 6, no. 4, p. 112-121.

collective linguistic consciousness of the Russian human the following synonyms of the word “fate” functions: doom, fortune, fatality, destiny, misfortune, lots<sup>35</sup>. In Russian picture of the world fate is predetermined, written: “*you cannot avoid your destiny*”, “*to stoop to fate*”, “*irony of fate*”, “*fate plays a human*”, “*the whim of fate*”, “*fate befell*”. Idioms and word combinations representing this concept may transfer other denotative meanings: “*to endure tests of fate*”, “*to tempt fate*”, “*stroke of fate*”, “*fate's perversity*”, “*game of destiny*”, “*what fate brings you here?*” (*what chance brings you here?*), “*to establish own fate*”, “*to rave against (bless) fate*” and etc. Values and cultural focuses of nation, its religious beliefs, mental and behaviour stereotypes are characterised by many epithets related to fate. In such tandem fate is seen as a living being with positive and negative traits. She can be *happy, great, benevolent, gracious, favoured, blessed, brilliant, big, tall, proud, wondrous, kind, amazing, beautiful, merciful, beautiful, bright, happy, amazing, good* – and at the same time the soul is *poor, insolent, sad, perverse, fatal, wandering, scary, harsh, tragic, anxious, difficult, heavy, heavy, terrible, dull*. Lexical item “soul” implies the negative semantic too: *disastrous, ruthless, desperate, inglorious, merciless, remorseless, pernicious, oppressive, sad, bitter, menacing, dramatic, pathetic, cruel, envious, wicked, ominous, treacherous, steep, dashing, fierce*<sup>36</sup>.

As for additional characteristics of Russian collective personality “determined by the fate”, the especial emotionality is worth of attention, which is one of the central features of the communicative behaviour of the russophones. As researches note, this is an emphasis on “feelings, and on their free expression, <... > abundance of language means of expression of emotions and emotional tints”<sup>37</sup>. The issue of essence and role of emotions in human life is broad and interesting. Their main function is “reflecting: real facts and events are projected in human consciousness resulting in emotional experiences”<sup>38</sup>, thereby affect human behaviour.

Experiences and display of emotions penetrate human system of worldview. This topic is of interest in terms of the prospects for studying the emotional concepts of the Russian world.

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<sup>35</sup> P.Ya. Chernyh, *The Historical-etymological dictionary of the Russian language*, Russkiy yazyk, Moscow, 1993.

<sup>36</sup> K.S. Gorbachevich, *Dictionary of epithets of the Russian literary language*, Norint, St. Petersburg, 2002.

<sup>37</sup> A. Vezhbickaja, *Semantic universals and description of languages*, Yazyki russkoy kul'tury, Moscow, 1999.

<sup>38</sup> I.M. Sechenov, *Psychology of behaviour*, Institut Prakt. Psihologii, Moscow, 1995.



Analysis of manners of verbalisation of national key concepts may be considered as one of the priority methods of cognitive reconstruction of ethnos collective linguistic persona. Wherein national values significantly affect specifics of mentality and communicative behaviour. Each concept has not only specific means of implementation, but also in general forms linguistic cognitive and communicative matrix of Russian ethnic culture, the defining components of which are: “*emotionality*”, “*sociability*”, “*religiosity*”, “*perceptivity*”, “*certainty – instability*”.