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**TÍTULO:** El mundo ruso. La cultura indígena en los idiomas y palabras obsoletas.

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**RESUMEN:** El concepto del artículo se basa en el concepto dominante de la civilización ruso-eslava, que es el "mundo ruso" en la unidad de su cultura e idioma originales. La plataforma cultural e histórica del concepto es la ortodoxia, la cultura eslava oriental y el idioma ruso. La realización de la idea básica del estudio presupone la eliminación de barreras entre las disciplinas que estudian los misterios del alma rusa y reconocen la idiomática como la forma principal de expresión cognitiva y discursiva y la existencia de cualquier etnocultura. La cosmovisión rusa es vista como una forma interna realizada de expresión ingenua (ordinaria) del espacio semántico de valor de la cultura autóctona.

**PALABRAS CLAVES:** cosmovisión, fraseología, palabra rusa, sinergia de etnocultura, cosmovisión lingüística de los rusos.

**TITLE:** "Russian World". Indigenous Culture in the idioms and obsolete words.

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**ABSTRACT:** The article is built on the dominant concept of the Russian-Slavic civilization, which is the "Russian world" in the unity of its original culture and language. The cultural and historical platform of the concept is Orthodoxy, Eastern Slavic culture and Russian language. The realization of the basic idea of the study presupposes the removal of barriers between the disciplines studying the mysteries of the Russian soul and recognizing idiomatics as the main form of cognitive and discursive expression and the existence of any ethno-culture. The Russian world view is viewed as a realized internal form of naive (ordinary) expression of the value-semantic space of autochthonous culture.

**KEY WORDS:** world view, phrasemia, Russian word, synergy of ethno-culture, linguistic world view of Russians.

**INTRODUCTION**

The unique character of linguoculturological phenomena is determined by its genesis. The "Russian world" as an original picture of life organization is an immanent product of cognitive-discursive activity - spiritual and material. The means of its explication are most often idioms and outdated vocabulary used in literary texts for the discursive and historical representation of the Russian World. In addition to the Russian World phenomenon, the basic ideas of this concept are the concept, "the synergy of religious consciousness", "phrasemes", "obsolete vocabulary" and "linguistic picture of the world" (LPW).

**The problem of phraseological explication of the value-semantic space of the “Russian world”.**

This problem is considered on the recognition of the dominant role of Russian civilization, the epicenter of which is “Russian World” in the synergistic unity of its culture, Orthodoxy and language.

In the name of the phenomenon “Russian World”, the word Russian indicates the historical roots of a community originating in ancient Russia, and the word world means “all people who feel that they are a part of this cultural and historical community” (there are about 300 million Russian speakers in the world living in 18 countries). In domestic science, the resuscitation of the concept “Russian World” occurred in the 90-ies of the twentieth century.

The expression “holy Russia” acquired a special meaning during that period. The idea embodied in this aphoristic phrase was succinctly and briefly expressed by the Saint Rev. Lavrenty of Chernigov: “Russia, Ukraine, Belarus - this is Holy Russia”. However, although the authors of the idea of the Russian world identified three ethnic groups as the core of this concept, its value-semantic space is much wider. Of course, Orthodoxy, East Slavic culture and the Russian language serve as the cultural-historical platform of the concept. However, they are developing on a single value-semantic platform with other Slavic languages and cultures.

It is enough to recall the Ruthenian linguistic culture thriving on the Slovak land. In our article “Rusin-East Slavic idiomatics in the light of the theory of discourse”, published in the journal “Rusin”, we tried to show the mutual influence of the phrases of related languages in the formation of the Slavic-Russian picture of the world. Ruthenian idiomatics represents a specific ethnocultural space, that arose during the long interaction of the Ruthenian language with the Slovak, Polish and Pannonian dialect elements (Fejsa, 2014). Cf.: воду до Дуная ляти, сипати до діравого міха - “do meaningless work”; мушиш вельо галушок поїсти - “something will not happen soon”; цигане в

брюсі гравуть кому, цигане са по череві б'ють кому - "very hungry"; поможе як мертвому кадило - "he cannot help at all".

Some discrepancies between Ruthenian and East Slavic idioms are explained by ethnographic and economic factors. So, among almost all Slavs, the ceremony of matchmaking involved the ceremony of treating the matchmakers. At that, the treats had different meanings. It is one thing to receive the expected matchmakers, and quite another if they appear contrary to heart feelings. In Ukrainian culture, the phrase “дати гарбуза” is a joke phrase meaning “To refuse to a matchmaker”; "покуштувати (взяти, дістати, з їсти) гарбуза" - the joke phrase meaning “To receive a refusal during the matchmaking” owes its appearance to the old custom to present a pumpkin to a rejected bridegroom as a symbolic treat (Ukrainian гарбуз). In such a discursive situation, the Rusyns also use “refreshments”. Thus, rather vague phrases appeared: почастувати як пса, помь ій дати кому, помьями почастувати - “refuse to matchmaking”.

The Ruthenian language does not appear by chance in the role of a kind of tuning fork defining the search for the deepest sources of the ethnocultural synergy of the Russian world. After all, the Rusyns themselves (Carpatorossians) call it "Russian language". This Slavic micro-language in terms of genesis is a very multi-layered cake, mixed on a good Slavic test, as V.M. Mokienko once metaphorically put it. It illustrates well the interaction of the Russian world with other Slavic linguistic cultures, in particular with Church Slavonic.

Nowadays, the concept of the Russian world is developed by the patriarch of Moscow and All Russia, Kirill, in particular, in his speech at the grand opening of the IIIrd Assembly of the Russian World (November 3, 2009 at the Fundamental Library of Moscow State University named after M.V. Lomonosov). During the meeting with creative intelligentsia in 2006, the President of the Russian Federation singled out the “Russian word” and “Russian culture” as the components of the

Russian world. He emphasized, in particular, that the Russian world can and should unite all who cherish the Russian word and Russian culture, wherever they live, in Russia or abroad.

It is important to recognize that language is not only a “tool of thought” and a mediator between a person and the value-semantic environment of his habitat, but his cognitive-semiological Universe. Hence the main thesis: the Russian language is a phenomenological tool that sets in motion all the components (core and periphery) of the Russian world, which creates both the ethnic identity of the Russian person and his unique value-semantic aura in adjacent cultures.

The implementation of the main idea in our concept involves the removal of barriers between disciplines that study the sacraments of the Russian soul and recognize language as the main form of cognitive-discursive expression and the existence of any ethnic culture. The cognitive and cultural potential of the language was succinctly and briefly presented by the founder of ethnolinguistics Edward Sepir. The scientist wrote: “Culture can be defined as what this society does and thinks. Language is what one thinks” (Sepir 1993). To develop this idea, we consider Russian linguistic consciousness as a realized internal form of a naive (i.e., everyday) expression of the value-semantic space of an autochthonous culture, as a coherent means of epistemic accumulation of cognitive-emotive development among the native speakers of the Russian language, both in Russia and in other countries of Eastern Christian Orthodox civilization.

The methodology professed by us is focused on understanding the value-semantic space of Russian phrasing, in particular on its role in the development of a naive linguistic picture of the world as the reflection of an indirectly derived way of reality perceiving and conceptualizing in the language.

The idea of the synergistic semantics of a word (phraseological phrase) in discourse as a self-organizing dynamic system for the first time, perhaps, appeared in the works of Father P.A. Florensky. According to the philosopher, a word has an unusual magical aura. It is especially noticeable in signs of an indirect and especially indirectly derived nomination, primarily in phrases,

the essence of which is not only in the unity of sound and meaning, but also in the fact that they are the carriers of a deeper, sometimes non-verbalized meaning.

Religious philosopher P.A. Florensky (1990) was convinced that the word is synergistic: “The word is larger than itself. And moreover, in two ways: it is the subject of knowledge and the object of knowledge in itself” (Sepir, 1993). The synergy of a phraseme is manifested in the enhancing effect of two or more factors interaction, when their combined effect significantly exceeds the simple sum of the actions of each of them. Compare: the game is not worth the candle - about unprofitable business; Slov. hra nie je stojí za to; Cz. hra není stojí za námahu; Pol. gra nie warta świeczki; Bulg. играта не си струва труда; Germ. das ist nicht der Mühe wert; Eng. the game is not worth the candle; Sp. el juego no vale la pena; Fr. le jeu n'en vaut pas la chandelle; It. il gioco non vale la candela. The idea of an unjustified case is verbalized in accordance with the picture of the world that has developed in one or another ethnic culture (Pinker, 1996).

As it is commonly believed, the Russian phraseme appeared among the gamblers. They played cards in the evenings. Since there was no electricity in those days, candles were used. If the stakes were low, the gamblers lamented that the game was not worth the candle. Saying there was less money at stake than the cost of acquiring candles burned out during the game.

In Slovak and Czech, the corresponding expression is less emotional; it has more rational meaning, as, indeed, in other languages (“something is not worth the cost”). The internal form of the synonymous Russian phraseme "a sheepskin dressing is not worth it" and the Ukrainian шкурка вичинки не варта (the result will not pay back the cost of it) in the Slovak language is no less figurative: nestojí za opálenie pokožky - lit. The tan does not worth your skin. Czech: taková kožka se nehodí jako šála - the skin does not worth the shawl.

The concept of "the picture of the world", first used by L. Wittgenstein in philosophical treatises, was transferred to linguosemiotics by Leo Weisgerber. Since then, it has become the subject of controversy in both philosophy and linguistics. Without gaining strictly terminological meaning, the phrase world picture is often used as a scientific metaphor with blurred and veiled content (Goodman, 1979). And, nevertheless, it does not lose its attractiveness, primarily for the researchers of the so-called human factor in language. To obtain the status of true terminological meaning in its content, it is necessary to reflect at least three synergistically related points: a) the cognitive component of the concept "the picture of the world", b) its interpretative potential and c) semiotic nature.

The cognitive essence of this concept lies in the fact that it is a generally interpreted result of the physical picture of the world reflection in the collective consciousness of a particular community. Moreover, as in any picture, the reflection of reality is not a mirror image, but a convergent representation of a dual cognitive process - logical and sensual, which determines its creative, transformative and interpretive nature.

The predominance of the first or second process determines the use of linguistic means of the world picture representation and the character of LWP, although it is an undifferentiated speech-constructive construct formed by an equally controversial phenomenon - language consciousness. So, M.V. Nikitin, for example, lamented that so far "it is not possible to find reasonable grounds that would justify the existence of such mental structures as the "linguistic concept", "linguistic meaning" and <...> "linguistic consciousness" in the proper sense of these words (Nikitin, 2003). His many opponents will try to find "reasonable grounds" for their coexistence. On the one hand, they make it possible to comprehend the role of language in the structuring of WP, and on the other, to reveal the meaning-generating function of mental operations that form the semantics of

typologically different language signs of direct and indirect (secondary and indirectly derived nominations - tropes, phrases, paremias, etc.).

The logical-objective content of the LWP elements is correlated with concepts, and the expressive-figurative and emotionally-estimated content of the LWP is genetically related to the ideas. The former ones are verbalized by straight-nominative vocabulary, and the latter by phrasemes, which are the elements of a subjectively established everyday consciousness, filtered out in their idioethnic designation.

Thanks to the idioethnic designate, the phraseological meaning is able to combine the results of the universal and idioethnic reflection of reality interpretation (Kirillova, 1988), the so-called real and possible worlds. The knowledge of the real world is objectified by physical, naturalistic, geopolitical pictures of the world, etc. The knowledge of the idioethnic, essentially mental, worlds is concentrated in the LPW - a kind of conceptual sphere of culture. The existence form of Russian culture is special mental formations - autochthonous concepts (Stepanov, 1997), those speech-mental epicenters around which various discursively conditioned texts are generated.

II. The problems of the national-cultural originality of the phraseological unit in the Russian LPW are currently the subject of anthropocentric linguistics study, designed to master "language in close connection with a person, his consciousness, thinking and spiritual and practical activity"<sup>1</sup>. The need to appeal to phrasemes is conditioned by its most nationally determined and distinctive nature. According to the wonderful expression by L.I. Roizenon, "the phraseology of all the creations of the linguistic genius of man is the most distinctive, complex and communicative phenomenon" (Roizenon, 1973). Therefore, the problem of the national-cultural originality of phraseology goes beyond a purely linguistic framework and requires its development in the context of such interdisciplinary issues as "language and culture" and "language and thinking", which are becoming increasingly relevant for modern linguistics.

When they address the problem of national-cultural originality of phrasemes as the means of ethnocultural synergy of the Russian world expression, it is necessary, however, to realize that nowadays there are several different approaches in linguistics to identify the national-cultural component of phraseological units with different methodological bases, various research methods, differing from each other by the degree of phraseological material coverage. The awareness of the special national-cultural identity of the phrasemes, at first intuitive and a priori, arose from the very inception of phraseology as a linguistic discipline and did not leave it during all subsequent stages.

In the framework of the immanent-semiological trend, two approaches were developed to identify the national-cultural originality of a phraseme. First of all, it is necessary to name the linguistic and regional approach. The linguistic and regional trend in linguistics was based on the indications appeared in the works of linguists about the existence of a non-linguistic component in the meaning of the word, conditioned by the extralinguistic factors (see the works by R. Lado, C. Frieze, E.A. Naida, N.G. Komlev). The interests of linguistic and regional studies are concentrated (a) on the background knowledge of native speakers and (b) on equivalent vocabulary. During a linguistic and regional study of phraseology, extralinguistic factors are identified and classified, which are reflected in the component composition of phraseological units (see the works by E.M. Vereshchagin, V.G. Kostomarov, D.G. Maltseva, G.D. Tomakhina). Particular attention to the plan of phraseme expression actualizes the significance of the historical and etymological interpretation of phraseological unit prototype elements (Birikh et al, 1998). In the framework of the linguistic and regional approach, they try to present the national-cultural originality of a phraseme by examining the extra-linguistic realities that they designate, which form the background knowledge of its carriers.

The linguistic-regional approach is the most accessible level of the phraseme national-cultural component identification, which is rightly called “samovar” in later works, since the classic example of culture reflection in phrasemes as the part of the linguistic and regional approach is the expression “go to Tula with your samovar”. The components of this expression "Tula" and "samovar" refer to the equivalent vocabulary of the Russian language and, therefore, make up the national originality of this phrase.

The opposite of the linguistic and regional approach is the identification of foreign language correspondences in the idiomatics. The phrase comparison of different languages initially involved the identification of phraseological internationalisms, then the analysis of phraseological parallelisms in different languages, examining the causes of their occurrence, analyzing the types of phrase equivalence (the works by E.M. Soloduh, A.D. Reikhshtein, A.V. Kunin). As you know, the national category in the field of phraseology is in dialectical unity with the international category.

The comparison of phraseological analogues of different languages in order to identify their national color, national and cultural features is the subject of the contrastive approach to identify the national and cultural originality of the phrasemes. The comparison of phraseological equivalents takes here place with the aim of revealing not the general, as with the classical comparative method, but to identify the differences that make up the national-cultural originality of the phraseological equivalents of the compared languages. Moreover, the types of interlanguage phraseological equivalents traditionally distinguished in the literature, such as homonyms, paronyms, lexical and grammatical variants, mismatch of semantic volumes, synonyms, etc. (see, in particular, the works by I.V. Arnold, N.N. Kirillova) are understood as the differences in a certain macrocomponent of phraseological meaning - denotative, evaluative, emotive, stylistic, and motivational. These

differences are the cause of national identity emergence in interlanguage phraseological equivalents.

The development of relatively new approaches to national-cultural characteristics identification with a phrase occurs, as was said above, in line with the anthropological paradigm of linguistics, namely, in the framework of linguoculturology and cognitive linguistics, which currently belong to the most intensively developing linguistic trends.

The linguoculturological approach to the study of phraseology directs the researcher to the study of the relationship between the phrases and the signs of culture and actualizes the value of the system of standards, stereotypes, symbols, etc. to describe the cultural and national specifics of the phraseological system (Kirillova, 1988). In the framework of this approach, V.N. Telia understands the deep meaning of phraseology presence in the system of any language as the ability of phrases to act as the exhibitors of cultural signs, not only synchronously joining the current system of cultural and national understanding of the world, but also transmitting its fragments from generation to generation, thereby participating in the formation of world outlook as a separate linguistic personality and the linguistic group (Telia, 1993).

When they consider the national-cultural specifics of phrasemes, an important place is occupied by the problems of analysis in the phraseological aspect of concepts as “the structures of national consciousness that are common for all representatives of this society” (Shakhovsky, Panchenko 1999). Since it is precisely the value picture of the world, the conceptual sphere of the national language is recognized in linguoculturology as the core of spiritual culture, one of the most important tasks is the identification and analysis of its keywords, the most important in the world understanding of native speakers.

Currently, a lot of linguistic and cultural studies have appeared, where the authors strive to identify their national image for certain universal concepts of any culture (such as freedom, thought, fate, love, etc.), fixed in LPW. The attraction of phraseological material, the consideration of a phraseme internal form as a key to understanding the content of a particular cultural concept is a characteristic feature of the work in this direction. According to V.N. Telia, the main purpose of linguoculturological analysis of the phraseme is “the identification and description of cultural-national connotations that accompany the meaning in the form of figurative associations with standards, stereotypes and other cultural signs and are correlated with each other through cognitive procedures that give meaning to these connotations” (Telia, 1993).

Thus, in the framework of the linguoculturological approach, the national-cultural originality of phrasemes is explained by the fact that they comprise a complex of naive representations of native speakers of a particular standard, stereotype, and concept of national culture. The analysis of a phraseme, which in some way indicates a certain concept of spiritual culture, reveals the national-cultural connotation of the analyzed concept, a kind of “touch to the portrait,” and the analysis of the totality of such phrases gives a complete picture of the concept under study in LPW. Obviously, the method of component analysis, typical of the linguistic and regional approach, is not enough for the analysis of this kind. To identify linguoculturological connotations of spiritual culture concepts, not only a deeper level of phrase analysis is needed, but also a different methodological approach, a different understanding of phraseology.

In modern linguistics, the linguoculturological paradigm is inseparable from the cognitive-interpretative research paradigm. Its development is also conditioned with the “human factor” consideration by science. Thus, linguistics has become closer to psychology, especially to the school of cognitive psychology. The focus of cognitive linguistics is the cognitive function of the language (according to Humboldt, the primary function of the language).

In linguistic cognitive science, a phraseme is understood as microtext, structured during the interpretation of all types of semantic information of a phrase in the semantic space of cultural knowledge by native speaker belonging to the subject of speech communication.

In this paradigm, the following types of cognitive procedures are identified that coincide with the macrocomponents of phraseological unit meaning: denotative processing, operating with the knowledge about the properties of the designated; the evaluative interpretation of the value picture of the world; motivational - the operations with imaginary or speculatively representable gestalt structures; emotive - an emotional and evaluative reaction to a figurative gestalt structure as an imprint of experienced emotions; stylistic - the operations of social marking of speech conditions. Each component of the value acts on the other nonlinearly: the interaction does not spread all information quanta, correcting and nonadditively summarizing their content, which expresses the principle of self-organization and synergy, characteristic of idiom-formation. However, within the framework of cognitive linguistics, not only a new understanding of phrases and the analysis of methods were developed that are necessary to identify the value-semantic connotations that are included in the content plan or in the phraseological unit expression plan.

Cognitive linguistics offers a special, value-semantic approach to identify the national-cultural connotation of the world picture created by the phrasemics through the reconstruction of the phrase-generating concept. The search for the ontological nature of the concepts generating phrasemes is based on the understanding of their communicative-pragmatic potential. The purpose of the phraseological nomination, as we wrote earlier, is rather not in the naming of the subject of thought, but in the expression of an estimated-semantic attitude to it.

Phrasemes are used by speakers in order to express the evaluatively emotive meaning adequately in the corresponding discursive situation that is projected by our speech-thinking intentions. So, the "melting pot" in which they cast a concept, is the mental configuration that generates a phraseme -

it acts as a discourse, and its content is estimated-emotive, or modus, semantics. Such a concept, which appeared as the result of discursive activities for the presentation of modus semantics, needs an indirect sign designation. We call such products of discursive consciousness discursive-modus concepts (Alefirenko, 2018), which are represented by phrasemes in LPW.

The cognitive approach to national-cultural identity determination of LPW is fully combined with the traditional modeling of phrase-semantic fields, the configuration of which shows both the national features of the language division of the world, and the features of linguistic-creative thinking that generates one or another phraseme. The cognitive approach allows to comprehend the mentality of the people represented in the LWP, to penetrate the peculiarities of ethnolinguistic thinking that creates an original linguistic picture of the world through the ethnocultural peculiarity of phrasemes.

### **Outdated vocabulary and artistic-historical discourse of the Russian World.**

The obsolete vocabulary is the cognitive-pragmatic substrate of the artistic and historical discourse of the “Russian World”. So, in the artistic and historical discourse of the novel “Peter the Great” by A.N. Tolstoy they represented the “Russian World” at its crucial stage, when peasant Russia chose the European path of development. A new state arose - the Russian Empire, headed by Peter the Great. Outdated vocabulary combined with the artistic and historical discourse of the novel text allows us to judge the author’s artistic and discursive thinking on the socio-political, social, moral, psychological problems of the “Russian World” at the turn of the 17th and 18th centuries.

The historical-artistic narrative (Mink, 1978) and the historical one are in close succession. Thus, one goal is pursued both for the historical, and for the verbal-artistic vision of the Russian reality of Peter the Great period. The synergy of real-historical and virtual-verbal vision of reality reproduces the real events of the “Russian world” transformation. In everyday consciousness, the principle of

real interpretation is associated with common sense for the reader, which is based on historical memory, securely preserved by historical vocabulary.

The main means of conveying the color of the era, real events, and the activities of historical and fictional heroes was the language of the novel, the cognitive-pragmatic substrate of which was obsolete vocabulary, which served as the key to understanding the cognitive-metaphorical code of the artistic and historical discourse of the Russian World, built by Peter the Great.

The character of the “Russian World” is demonstrated already at the beginning of the narrative. Strange as it may seem, the historical novel begins with a household description. However, the writer portrays the hut of Ivan Artemich Brovkin for a reason: against the background of unrestrained peasant poverty, Peter decided on a global restructuring of the Russian World. “Yashka, Gavrilka and Artamoshka quickly got down after Sanka: suddenly they all wanted to drink, - he jumped into the dark canopy into the cloud of steam and smoke from the sour hut” (p. 5). The discourse here is based on the cognitive concept “Russian hut” with its obligatory attributes: beggarly nutrition of peasants (sour cabbage soup) and the same dilapidated architectural element as a canopy.

The archaism canopy means the space between the residential part of a house and a porch’ in village huts and in city houses (from Praslav. \*Sěнь). Later, the word сѣнь in the Old Slavonic language developed a special meaning: ‘a shadow cast by an object’ and ‘a canopy’, ‘a tent’, ‘a structure that gives a shadow’. This kind of broad meaning stimulated the development of new meanings for the lexemes that are characteristic of this era of cognitive and metaphorical meanings: ‘something obscure, foggy’, ‘dream, image, symbol’, ‘cover, protection’, but by the XVIIIth century the lexeme lost these figurative meanings.

The artistic and historical discourse of the text of the novel by A.N. Tolstoy demanded this word in its direct, concrete meaning 'the space between the residential part of the house and the porch', in the artistic and metaphorical one, where the same 'protection' is updated, showing the purpose of this utility room: the canopy was really protected, it did not allow the cold air from street and smells from cribs to enter a hut. In such a wide cognitive-metaphorical context, the image of "clouds of steam and smoke from a sour house" penetrated into the canopy becomes clear. The metaphorical epithet sour (hut) is the last artistic touch in depicting the poverty and misery of the Brovkin family. Such was the typical image, the way of village life in the 17th century.

It was these peasant families that were the pillar of Peter the Great during his reforms of the Russian World. The Brovkin family - Ivan Artemich Brovkin himself, his son Alexei Brovkin, who became an officer, the daughter Sanka Brovkina, the future noblewoman Volkova - will play an important role, become participants and witnesses of the Petrine transformations. The significance of these characters is confirmed by their appearance on the first pages of the novel. Moreover, it is the description of the "dark canopy", "sour house" that leads the reader to the idea of the need for change.

The process of archaization was at the epicenter of linguistic poetics by A. Tolstoy, since together with the lexeme removal from the active vocabulary, the significance of the concept represented by it is lost. The fact that lexemes are archaized and become the part of the periphery of the language, not only under the influence of linguistic processes, but also under the influence of extralinguistic factors becomes obvious. An important feature of obsolete vocabulary is the limited scope of its use. Since obsolete words are not commonly used, it can be argued that the lexeme that has become archaism leaves the lexicon of a person as not corresponding to communicative and sociocultural value in society for his time.

Let's consider a fragment of the artistic and historical narrative by A.N. Tolstoy: “The royal treasury does not know mercy. Whatever the year - a new mandate, new money - fodder, travel, tributes and quitrents. How many will fall to oneself? And everyone asks from the landowner: why is he lazy to beat out the quitrent” (p. 7). Let's consider the concept "treasury", represented by the eponymous obsolete lexeme.

The word treasury has three meanings: 1) ‘money, property belonging to the state or community, organization’; 2) ‘the state as the owner of these funds’; 3) ‘cash, values’. In the novel, this lexeme is used in its first meaning, denoting money and property belonging to the state. However, under the influence of all components of the artistic and historical discourse, a lexical context is created in which the concept of “treasury” becomes the core of a cognitive metaphor (Kjargaard, 1986): the treasury knows no mercy. The word treasury, combined with the meaning of the lexeme of mercy - ‘showing mercy to someone, forgiveness’ and the predicate "doesn't know", undergoes personification, embodying soullessness, cruelty, lack of compassion - they are suppressed by greed.

The use of obsolete vocabulary also increases the figurativeness of speech, strengthens its visual expressive potential. The state appears in the form of a bottomless pit, an abyss, pulling the last penny out of the people. In this sense, the concept of “treasury” (which knows no mercy) is correlated with the concepts of “tribute” and “quitrent”. Tribute is a form of population exploitation;

The most ancient and long-lasting form of tax is a quitrent - the compulsory collection in-kind or cash from peasants levied by a landowner or the state. These taxes and fees were not just levied; they were “knocked out”. So already on the first pages of the novel the socio-political structure of the country appears. Cf.: “... now you not ask without a good promise. Give to the clerk, give to his deputy, give to the younger clerk” (p. 10).

The concept expressed by the archaism "promise" projects two meanings onto the represented lexeme: 1) 'promise'; 2) 'bribe, illegal gift'. The second meaning, which is generated by the artistic and historical discourse of A.N. Tolstoy is archaic. The state is mired in corruption: literally no business can be completed without bribing officials. Clerk - 'official in ancient Russia, acting the secretary of a separate institution (order) and "the clerk deputy" in Russia of the XVIth – the beginning of the XVIIIth century: assistant clerk, the class of officials that encourages bribery. Describing such social and moral defects that prevailed in society at the turn of the 17th-18th centuries at the beginning of the story, A.N. Tolstoy leads the reader to the idea that there should be someone who can eradicate these vices, lead people to a new civilized life.

## **CONCLUSIONS.**

The abovementioned approaches to the national and cultural identity of the concept sphere determination, embodied by the idiomatics of a particular language and its outdated lexicon, undoubtedly constitute a single methodological ensemble. They can be used as the stages of understanding the ethnocultural synergy of the "Russian World":

- 1) The identification of nonequivalent extra-linguistic factors reflected in phrases.
- 2) The identification of structural and semantic features of interlanguage phraseological analogues.
- 3) The identification of national-cultural connotations of keywords and the concepts of culture, enclosed in phrases.
- 4) The identification of the characteristics of the value-semantic division of LPW and the characteristics of the Russian mentality.
- 5) In obsolete vocabulary, they accumulate the social, cultural, memory of the people, since the word contains in its semantics the knowledge accumulated by the people at each stage of its development.

The millennial spiritual culture, called the “Russian World”, was reflected primarily in the oldest layer of the conceptual sphere of the cultural-Orthodox consciousness, which is why it is the spiritual platform for rallying all the bearers of this mentality. Russian idioms and outdated vocabulary are the historical memory of the people, the imperishable soul of the “Russian World” - multi-ethnic, multi-confessional and semantically synergistic.

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