

**THE CONCEPTS *HEART* AND *SOUL*  
IN THE UKRAINIAN PHRASEOLOGICAL WORLDVIEW**

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**Introduction.** Language as a cultural phenomenon requires attention to characteristics of the national mentality and its reflection in lexicon, phraseology and speech. Phraseology of any language is the most valuable linguistic heritage which reflects mentality of each nation. Phraseology is the soul of the language and presents the vision of the world, culture, beliefs and traditions of the native speakers.

The aim of the research is to shed some light on the issue of the concept and reveal the cognitive features of the concepts which are under research. The objectives of the research are to analyze the concepts *heart* and *soul* in the Ukrainian phraseological worldview, find out their distinctive cognitive features and reveal differences between cognitive features of the studied concepts.

According to some scientists (Babushkin, 1996; Maslova, 2004; Stepanov, 1997; Sternin, 2004), language does not create concepts, but plays the role of a connector of their exchange in the process of communication. Concepts are present in the mentality of a person, thus, to communicate they must be expressed by language means, that is, they have to be verbalized. So, the study of concepts in all its aspects has been one of the most important research directions in linguistics in recent years.

**Methods and methodology of investigation.** It should be mentioned that in order to reach the aim of the research the following methods were used: the descriptive method, the comparative analysis, the constructive method, the cognitive analysis.

**Results and discussion.** As a result of human interaction with the world the idea of the world is formed and a certain model of the world is made, which in philosophical and linguistic literature is called a worldview. The picture of the world is one of the fundamental concepts which describes human existence.

The worldview originated in physics at the turn of the XIX-XX centuries. Since the 60's of the last century, the problem of the picture of the world began to be considered in the framework of semiotics in the study of primary modeling systems (language) and secondary systems (myth, religion, folklore, poetry, cinema, painting, architecture) (Maslova, 2004).

Today, the term picture of the world has a fairly broad semantics, but in general it refers to a set of human ideas about the surrounding objective reality. These representations are fixed in the form of language units and categories.

The origins of the linguo-philosophical substantiation of the concept of the linguistic picture of the world are also W. von Humboldt's ideas about the internal form of language. W. von Humboldt was one of the first to draw attention to the national content of language and thinking, emphasizing that different languages are for the nation the organs of their original thinking and

perception (Humboldt, 1985: 324). According to the scientist, it is language that influences the formation of a system of concepts and values. This function, as well as the means of creating concepts is common to all languages.

The works of O. Potebny (Potebny, 1993), who developed the ideas of W. von Humboldt (Humboldt, 1985) in his works, played a significant role in Ukrainian linguistics.

Many Ukrainian and foreign linguists have dealt with the issue of the linguistic picture of the world at the present stage, namely, V. Maslova (Maslova, 2001), Yu. Stepanov (Stepanov, 1997) and other researchers. In addition, the phenomenon of the linguistic picture of the world is also studied by linguophilosophy, linguocultural studies and linguistics (Humboldt, 1985; Sternin, 2004).

Linguist and researcher G. Kolshansky, reflecting on the concept of linguistic picture of the world, emphasizes that the latter is based on the peculiarities of social and labor experience of each nation. These features are expressed in the differences of lexical and grammatical nomination of phenomena and processes, in the compatibility of certain meanings, in their etymology. The scientist argues that language does not know the world, and therefore cannot create a picture of the world. However, the language enshrines all the diversity of creative cognitive activity of a man (social and individual), the results of which are enshrined in the language (Kolshansky, 2005: 33).

In the formation of the picture of the world, language is not a demiurge of this picture, but only a form of expression of conceptual (thought-abstract) content acquired by man in the process of his activity (theory and practice) (Kolshansky, 2005: 25).

Well-known linguists G. Kolshansky (Kolshansky, 2006), V. Telia (Telia, 1996) distinguish between conceptual and linguistic pictures of the world. Conceptual pictures of the world for different people are the same, because human thinking is one. National language pictures of the world are their new decoration. Whereas, the linguistic picture of the world reflects the national picture of the world and can be found in language units on different levels (Kolshansky, 2006).

Solving the problem of the relationship between conceptual and linguistic pictures of the world, linguists try to establish how the certain concepts are formed. They distinguish a number of basic cognitive categories (concepts), which are universal because they reflect a single cognitive process for all. Such universal concepts include space, time, number, friendship and others.

Language is a fact of culture; it is an integral part of the culture we inherit. The culture is verbalized in the language; it is the language that accumulates the key concepts of culture, transferring them into a symbolic embodiment – words. The model of the world created by language is a subjective image of the objective world; it bears the features of a human way of knowing the world, that is, anthropocentrism, which permeates the whole language.

Researcher V. Maslov argues that as the environment of our habitat, language does not exist outside of us as an objective fact, it exists in ourselves, in our consciousness, in our memory; it changes its outlines with each movement of thought, with each new socio-cultural role (Maslova, 2001: 60). There are elements of subjectivity in language, because language is an expression of human understanding of the world as a form of reflection of the objective world. Language does not create its own world separate from a man – only man himself reflects the real life of nature and himself (Kolshansky, 2006: 27).

Language represents one or another object of the objective picture of the world and conceptualizes it. The linguistic picture of the world is reflected in verbal forms of the reality which is perceived by consciousness. Therefore, the object of a study of modern linguistics is the degree of human's influence on the language that is used and the influence of natural language on human's behavior and way of thinking (Kubryakova, 1988: 142).

Linguistic picture of the world is historically formed regarding the knowledge of the community and is reflected in the language set of ideas about the world.

The concept *heart* is central to the philosophy of Romanticism. Representatives of this philosophical trend explored the spiritual world of a human being through the complexity of his inner emotional culture and human individuality (Nikitina, 1993; Skovoroda, 1994; Yurkevych,

1994).

The *heart* is considered to be the center of a person and all his psychic powers. It does not mean that the human soul is identical to the heart of the soul, but it is most clearly and fully reflected in it. This applies not only to the senses, but also to mental activity, for example, it was believed that the physical heart, not the brain, is an organ of thought.

Philosophy of *heart* – a concept in philosophy found by Dmitry Chizhevsky. Analyzing the creative heritage of Hryhoriy Skovoroda, Mykola Gogol, Panteleimon Kulish, Pamfil Yurkevych, typical representatives of the national tradition, Chyzhevsky formulated the concept «philosophy of the heart», which is typical of the Ukrainian thought (Chizhevsky, 1992).

Heart – in the Old Slavic language was used to mean the center, the center of something, such as life. According to the Holy Scripture – the center of spiritual life, located in the human heart, as stated by the ideas of ancient people, in our time is more associated with the brain. The concept has been used in Old Russian Orthodox philosophy since the times of Kievan Rus, the philosophy of the heart occupies an important place in the works of the first Ukrainian secular philosophers, such as Hryhoriy Skovoroda (Skovoroda, 1994) or Pamfil Yurkevych (Yurkevych, 1994).

Ukrainian philosopher P. Yurkevych calls the heart «the center of mental and spiritual life». In the heart, as the philosopher emphasizes, the determination of a person to certain actions begins and is born; there are various intentions and desires in it; it is a place of will and its desires. Continuing to reveal the depth of the heart, Yurkevych says that it is the center of the moral life of a man, it unites all the moral states of a man. The heart is the starting point of all good and evil in the words, thoughts and deeds of a man, is the good and evil treasure of a man. The heart is a tablet on which the natural moral law is carved (Yurkevych, 1994: 76).

In the opinion of Hryhoriy Savych Skovoroda, the «philosophy of the heart» considers a man as the center of the universe. The concept *heart* is interpreted not only as an emotional sphere, but also as a symbol of human spiritual life (Skovoroda, 1994: 127).

Thus, the concept *heart* is a complex issue to study. The article aims to find out the reflection of the concept in the Ukrainian language. Having examined the Ukrainian dictionary (Bilonozhenko, 2003) the following cognitive features of the concept *heart* have been revealed:

1) character traits, human temperament: *велике серце, відкрите серце, гаряче серце, черстве серце, кам'яне серце, без серця;*

2) feelings of anxiety, worry: *загупало серце, крається серце, мати (носити) змію під серцем, серце тремтить, серце захололо, серце в'яне, обліпає кров'ю, серце стискається, серце тенькає, серце не на місці, штовхнути в серце;*

3) feelings of joy, happiness, elation: *зворушилося серце, заграло серце, запалилося серце, тішити серце;*

4) feelings of sadness, grief, pity, sorrow, emotional suffering, torment: *розбите серце, серце тане, змію мати під серцем, гірко на серці, крається серце, надривати серце, нести тягар у серці, терзати серце, тягар ліг (упав) на серце, черв'як точить серце, як камінь ліг на серце, серце каменем лежить;*

5) feeling of indifference: *серце мовчить, серце мохом обростає, серце прохоллоло, спеліти серцем, заснуло серце, зачерствіло серце;*

6) the feeling of death: *серце перестало битися, серце мре, падає, сохне;*

7) feelings of fear and fright: *серце захололо, серце ледве не вискочить;*

8) hospitality, generosity, sincerity – *покласти руку на серце, уколупати (улупити) б серця;*

9) feelings of love and affection: *полонити серце, лицар серця, по серцю, до серця, прилягти до серця кому, навертати серце до когось, топтати стежку до серця чийогось, серце горнеться, серце заговорило, серце повертається (Bilonozhenko, 2003: 215–228).*

Having analyzed the lexicographical source (Bilonozhenko, 2003), it can be stated the phraseological units which depict feelings of sadness or emotional suffering and character traits of

a person are the most abundant in the Ukrainian phraseology.

The further step of the investigation is to take into account the notion of the concept *soul*. The concept *soul* (Latin *anima*) originated in the cradle of mankind but transforming throughout history still has not received a single clear and universally accepted definition. This is due to the fact that the understanding of the essence and meaning of the soul today, as many centuries ago, is still formed within the subjective worldview of each individual; however, the soul remains one of the basic abstract categories, which expresses constantly changing in the historical process views on the inner world of man.

The soul is a complex concept in the field of philosophy and religion, a single, individual, disembodied, intangible entity, which according to some beliefs is inherent in living beings. Belief in the existence of the soul is characteristic of mythological and religious worldviews. The scientific worldview does not use the concept *soul*. In most beliefs, the soul is considered immortal. According to some beliefs, after physical death, it passes into the afterlife, and according to others – moves into a new being.

Etymologically, the word soul is associated with breathing. Relevant Greek and Latin roots entered the Ukrainian language in such words as *psyche*, *animalism*.

The soul is a complex substance and a complex concept. Nature, as stated ancient peoples, also had a soul, although not as high quality as a man. It was believed, for example, that even the stars have souls. The main difference between the man, created in the image and likeness of God, and everything natural is the presence of an immaterial divine soul. As claimed by the philosopher K. Jung, the complexity of the soul grew in proportion to the loss of inspiration of nature.

Since ancient times, the soul was understood as fire, as air, as a combination of all four elements. These ideas are still preserved in the language *душа горить, душа здійнялася, душа запалилася* (Maslova, 2004).

The soul is a container, hence the soul is empty, full of something. The soul is localized – *душа не на місці*. Different organs of a body played the role of a reservoir of the soul in different nations: the diaphragm, heart, kidneys, eyes and even the heel (*душа в п'яти пішла*). Primitive peoples considered the connection between soul and body so close that they thought if a dead body was distorted, its soul would be also distorted; therefore, they protected the corpse or deliberately distorted the killed enemy.

The Slavs recognized in the human soul a manifestation of the creative force without which life on earth is impossible. The soul is actually a particle, a spark of heavenly fire, which gives the eyes shine, blood heat and the whole body inner warmth. The following phraseological units are connected with these representations: *душа світиться, душа горить, душа палає, жар душі, душа жевріє, іскри душі*, as well as antonymous expressions: *душа як лід* and others. Closely related to this mythology is the idea of the soul as a transitional state of fire (Skovoroda, 1994: 209–210).

The soul is the alter ego of a man, his inner «I»: *дрібна душа, ніжна душа, чуйна душа, благородна душа, грішна душа, вірна душа, окаянна душа* (Nikitina, 1993: 126). From the point of view of ethics, the soul is the bearer of a certain ethical ideal: *чиста душа, забруднити душу* and so on.

From a religious point of view, the concept *soul* connects a man with a higher spiritual principle, so the value of the soul increases and conscious human efforts aimed to self-improvement are becoming of great significance: *рятувати душу, душа безсмертна, з Богом у душі*. The soul preserves itself throughout the life of a human being, but does not collapse with his death, so the soul is alive (this is a stable expression in religious discourse).

Having considered the concept *soul* from a mythological, philosophical, religious, ethical, scientific point of view, it would be appropriate to trace how the concept *soul* is covered in the languages of different people. The factual material presented in phraseological units will provide reliable data on how the concept *soul* is understood in Ukrainian.

Ethnicity considers the human body as a form of existence of the individual, as a container

of the soul. In a figurative sense, the heart acts as a symbol of the soul, as its center. Therefore, the human soul, like the heart, can describe a variety of human feelings, emotions and virtues in the Ukrainian language.

As stated in lexicographic sources, it can be mentioned that the concept *soul* in the Ukrainian language can verbalize different feelings, emotions, positive or negative traits of human character. For example:

1) character traits, human temperament – *відкрита душа, широка душа, щедра душа, душа навстіж, душа не з лопуцька, бісова душа, черства душа, порожня душа, заяча душа, кайнова душа;*

2) feelings of anxiety, worry – *душа не на місці, душа рветься, душа скніє, душа болить;*

3) feelings of joy, happiness, elation – *душа радіє, душа співає, душа тішиться;*

4) feelings of sadness, grief, pity, sorrow, mental suffering, anguish – *душа розривається надвоє, душа щемить, душа рветься, душа ниє, душа болить, душа ов'якла, аж по душі дере, надривати душу, камінь ліг на душу, душа несе тягар;*

5) feelings of unwillingness, indifference – *душа не приймає, охолоджувати душу;*

6) the feeling of death – *душа вилетіла, душа переставилась, душа прощається з тілом;*

7) feelings of fear, fright – *душа тремтить, холодне душа, прокинулася душа, душа в п'яти втекла, душа так і покотилася, душі не стало;*

8) hospitality, generosity, sincerity – *душа навстіж, по душах, куди душа забажає, від усієї душі;*

9) feelings of love, affection, liking – *по душі, до душі, душа пристала, душа лежить, душа поривається* (Bilonozenko, 2003: 218–235).

Having taken into consideration the concept *soul* verbalized by the phraseological units, it can be stated that the most abundant are phraseological units which express character traits of a person and feelings of sadness.

So, the conducted research claims that the number and frequency of use of the Ukrainian phraseological units with the concepts of *heart* and *soul* are approximately the same. Example, *Батько Дніпро тече собі спокійно, і ліси на горах стоять, як на картині художника, – просто душа співає од такої краси... (Ю. Яновський); Серце старого гірника співало, солодко щеміло від радісного передчуття (Д. Ткач) (Bilonozenko, 2003: 228). Разом з піснею (Вутанька) вже мовби переливалася в інший, нетутешній світ. Ллються сльози, рветься душа; а вона виводить все вище й вище (О. Гончар); Сльози течуть по його обличчю, серце маленьке рветься з жалю, а Дмитрик біжить усе далі і нічого не бачить перед собою (М. Коцюбинський) (Bilonozenko, 2003: 227).*

**Conclusion.** To sum up, it should be mentioned that after analyzing the concepts *heart* and *soul* in the Ukrainian phraseological space, it can be stated that they often express similar feelings, emotions, positive or negative character traits. For example: *бісова душа, широка душа – велике серце, відкрите; душа не на місці, душа рветься, – загуло серце, крається серце, серце тремтить; душа радіє, душа співає – серце радіє; душа розривається надвоє, душа щемить – розбите серце, гірко на серці; душа навстіж, від усієї душі – від усього серця тощо.*

Both the concepts *heart* and *soul* possess nine different cognitive features, which are mostly different feelings and emotions a human being can have in some life situations: 1) character traits, human temperament; 2) feelings of anxiety, worry; 3) feelings of joy, happiness, elation; 4) feelings of sadness, grief, pity, sorrow, emotional suffering, torment; 5) feelings of indifference; 6) feeling of death; 7) feeling of fear or fright; 8) hospitality, generosity, sincerity; 9) feelings of love and affection. It can be explained by mentality of the Ukrainian thought which considers the concepts *heart* and *soul* equal notions of the Ukrainian culture which is reflected in the language.

Thus, as it was mentioned above, the concepts *heart* and *soul* occupy the same place in the whole phraseological system of the Ukrainian language.

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### Анотація

**Постановка проблеми.** Мова як культурний феномен потребує уваги до особливостей національної ментальності та її відбиття в лексиці, фразеології та мовленні. У статті досліджено концепти «серце» та «душа» в українському фразеологічному світогляді. Незважаючи на те, що багато досліджень було присвячено вивченню питання концепту, тема дослідження все ще залишається надзвичайно актуальною для подальших досліджень.

**Мета статті** – з'ясувати сутність концепту та розкрити когнітивні особливості досліджуваних понять. Завдання дослідження: проаналізувати концепти «серце» та «душа» в українському фразеологічному світогляді, з'ясувати їхні когнітивні особливості та виявити відмінності між когнітивними ознаками досліджуваних понять.

**Методи дослідження.** Для досягнення поставленої мети були використані такі методи: описовий метод, порівняльний аналіз, конструктивний метод, когнітивний аналіз.

**Основні результати дослідження.** Проведене дослідження концептів «серце» і «душа» показує, що обидва концепти володіють дев'ятьма різними когнітивними ознаками, які відбивають переважно різні почуття та емоції, які може мати людина в певних життєвих ситуаціях: 1) риси характеру, темперамент людини; 2) почуття

тривоги, занепокоєння; 3) почуття радості, щастя, піднесення; 4) почуття смутку, горя, жалю, душевних страждань, мук; 5) почуття байдужості; 6) відчуття смерті; 7) відчуття страху чи переляку; 8) гостинність, щедрість, щирість; 9) почуття любові та прихильності.

**Висновки і перспективи.** Концепти «серце» та «душа», вербалізовані фразеологічними одиницями, широко вживані в українській мові і виражають широкий спектр значень, пов'язаних з емоційно-психологічним станом людини та якісно-оцінними характеристиками людини. Дослідження доводить, що в українській фразеології провідну роль відіграють концепти «серце» і «душа», вербалізовані фразеологічними одиницями. Отже, концепти «серце» і «душа» посідають однакове місце в усій фразеологічній системі української мови.

**Ключові слова:** концепт, серце, душа, фразеологічна одиниця, світогляд, українська мова.

### **Abstract**

**Background.** The article deals with the concepts heart and soul in the Ukrainian phraseological worldview. Despite the fact that there are a lot of studies dedicated to the problem of concept the topic of investigation is still of paramount relevance as the matter of concept is of great popularity these days.

**Purpose** of the research is to shed some light on the issue of the concepts and reveal the cognitive features of the concepts which are under research. The objectives of the research are to analyze the concepts heart and soul in the Ukrainian phraseological worldview, find out their distinctive cognitive features and reveal differences between cognitive features of the studied concepts.

**Methods.** To reach the aim of the research the following methods were used: the descriptive method, the comparative analysis, the constructive method, the cognitive analysis.

**Results.** The conducted investigation of the concepts heart and soul shows that both concepts heart and soul possess nine different cognitive features, which depict mostly different feelings and emotions a human being can have in some life situations: 1) character traits, human temperament; 2) feelings of anxiety, worry; 3) feelings of joy, happiness, elation; 4) feelings of sadness, grief, pity, sorrow, emotional suffering, torment; 5) feeling of indifference; 6) feeling of death; 7) feeling of fear or fright; 8) hospitality, generosity, sincerity; 9) feelings of love and affection.

**Discussion.** The concepts heart and soul verbalized by the phraseological units are widely used in the Ukrainian language and express a wide range of meanings, connected with the emotional and psychological state of a person and the qualitative and evaluative characteristics of a person, both positive and negative. The research proves that the concepts heart and soul verbalized by phraseological units play a leading role in the Ukrainian phraseology.

**Keywords:** concept, heart, soul, phraseological unit, worldview, the Ukrainian language.

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