

LINGUOCULTURAL CONCEPT СПАСЕНИЕ / SALVATION IN THE RUSSIAN AND ENGLISH LANGUAGES

*Buyevich A.A.
Vitebsk, Vitebsk branch of the International
University "MITSO"*

One of the most interesting and controversial aspects of linguistics is the relationship between language and culture. W.von Humboldt, a famous German philosopher, scholar of language, referred to the originality of the linguistic world, which expresses the peculiarity of people's thinking and their spirit. Therefore, philosophers, culturologists, ethnographers, historians and linguists have been dealing more and more with cultural concepts that are directly related to linguocultural ones.

National features of the worldview, people's perception of the world and their picture of the world are formed through the language. Describing the main and the most important concepts of the nation, we reveal the essential characteristics of the people and penetrate into their inner world. This explains the relevance of this article. The study of the linguocultural concept of *salvation* in the Russian and English languages is especially important due to the varieties of its interpretation. Indeed, the relevance of such a study is extremely high at the present time, when intercultural communication problems have been demonstrated. The study of basic Christian concepts is necessary for the correct translation or interpretation and perception of information contained in religious texts.

The main aim of this article is to describe and analyze the basic characteristics of linguocultural concept спасение / salvation in the Russian and English languages.

Material and methods. The data for the study was obtained from the Russian and English translations of the Bible (the Synod translation and New King James Version) with reference to the explanatory and etymological Russian and English dictionaries. The methods and techniques for studying and modeling the concept was used: the method of analysis of dictionary definitions, the method of etymological analysis, the method of linguistic description, technique of contextual analysis and comparative method.

Findings and their discussion. According to the modern linguistic studies, language is presented not just as an instrument of communication and cognition, but also as a cultural code of a nation. As V.A. Maslova rightly notes, "language is closely connected with culture: it grows into it, develops in it and expresses it" [1, 9]. Linguocultural linguistics has made it possible to study the relationship and mutual influence of language, culture and consciousness with the help of special conventional units named linguocultural concepts. Such scientists as V.I. Karasik and G.G. Slyshkin were among the first who introduced "the linguocultural

concept” and defined it as “a conventional mental unit aimed at the comprehensive study of language, consciousness and culture” [2, 36]. A value is always the center of any concept, because culture is based on the value principle.

The linguocultural concept *salvation* is one of the key concepts in Christian culture along with the concepts of *God, spirit, soul, faith*, etc.

In the course of our research, it was found out that the Russian word *спасение* / *salvation* is derived from the verbs “to save” / «спасти» or “to be saved” / «спастись» (from Latin *pasco*—“pasture”, “feed”), in the original meaning “to lead livestock in those places where food grows for them, to protect them from all kinds of dangers” [3, 215]. Therefore, the semantic components of this Russian word are: “lead”, “feed”, “protect from dangers”. Thus, the Russian word «спасение» is connected with one of the commonly used metaphors for God is The Shepherd / Пастух (Пастырь), because during the 40-year wanderings in the wilderness God was the guide and protector of the people [4, Gen. 48:15; 49:24; Deut. 26: 5–8; Jer. 13:17]. In a number of biblical passages God is portrayed as a shepherd who lifts weakened animals onto his shoulders [4, Isa.40:11; Gen. 33:13; Ps. 28: 9].

The English term *salvation* has its root in the Latin term *salvare* “make safe, secure” from Latin *salvus* “safe”. It has the meaning “to deliver from some danger; rescue from peril, bring to safety”, also “to prevent the death of”. Thus *salvation* properly refers to a state, when a person is removed from peril or threat into a heavenly protection. Thus there is no reference to the shepherd in the English word.

In some biblical texts the Russian verb “to save” realizes the meaning “to heal, to cure”. However, we can observe that the Russian version implies both spiritual and physical salvation. In the English version, the phrase *to get well* is used, which focuses only on physical deliverance from the disease.

«...если только прикоснусь к одежде Его, буду спасена» [4, Мф. 9:21; 25] / «...if I only touch His garment, I shall get well» [5, Mat. 9:21; 25];

«...спасет душу его от смерти» [4, Иак. 5: 20; 687] / «...will save his life from death» [5, James 5:20; 687].

Thus, in the Russian version, several meanings are realized in one context.

Our research has shown that the concept of *salvation* indirectly permeates many aspects of secular culture: the key word for any culture «спасибо» (thank you) in Russian is derived from two words «Спаси, Бог» / (Save, God). The word *спасибо* / *thank you* contains the prayer for the salvation of the soul, the highest Christian reward - the gift of eternal life in God. There isn't such a derivation in the English variant “thank you”.

Conclusion. In addition, we have found out that the Russian word *спасение* has both physical and spiritual dimensions, because *salvation* “saves a man, body and soul”. In the Russian language, *salvation* is associated with some positive qualities and actions of a person, such as patience, simplicity, purity, a sense of danger, humility, fasting and prayer. The following idioms demonstrate

this idea: *Опасенье – половина спасенья* (Fear is half the salvation). *Простота да чистота – половина спасенья* (Simplicity and purity are half the salvation). *Терпенье – лучше спасенья* (Patience is better than salvation). *Терпению – спасенье* (Patience is salvation). *Без терпенья нет спасенья* (There is no salvation without patience). *Смиренье – богу угожденье, уму просвещение, душе спасенье, дому благословенье и людям утешенье* (Humility is a pleasing to God, enlightenment to the mind, salvation to the soul, blessing to the house and consolation to people). *Одно спасенье – пост да молитва* (Salvation is fasting and praying). There are no idioms with the word *salvation* in the English language. Thus, the concept of *salvation* is a measure of the values of the Russian nation, it is one of the most important goals in the life of the Russian Orthodox people.

Список литературы

1. Маслова, В.А. Лингвокультурология : учеб. пособие для студ. высш. учеб. заведений / В.А. Маслова. – М. : Академия, 2001. – 208 с.
2. Карасик, В.И. Разновидности лингвокультурных концептов // Иная ментальность / В.И. Карасик [и др.] – М. : Гнозис, 2005. – С. 33–44.
3. Крылов, Г.А. Этимологический словарь русского языка / Г.А. Крылов. – СПб. : Полиграф услуги, 2005. – 432 с.
4. Библия : книги Священного Писания Ветхого и Нового Завета : канонические и неканонические. – М. : Издание Московской Патриархии, 1992. – 1372 с.
5. New King James Bible. Thomas Nelson, Inc., [1991], 1995 [Electronic resource] – Access mode: <https://onlinebible.org/> – Access date: 11.11.2020.
6. Даль, В.И. Пословицы русского народа : сб. / В.И. Даль. – М. : Русский язык-Медиа, 2004. – 814 с.

MODERNE BEDEUTUNG UND SOZIALER WERT VOM BEGRIFF „FLÜCHTLING“

Galtchenko L.W.

*Witebsk, Witebsker Niederlassung
der Internationale Universität "MITSO"*

Das Thema der Flüchtlinge und Migranten ist heutzutage besonders aktuell. Das 21. Jahrhundert ist schon von Anfang als Zeitalter der Massenwanderungen in die Geschichte eingegangen. Nie zuvor sind so viele Menschen durch Flucht und Vertreibung in Not geraten; Millionen wurden entwurzelt, verloren Heimat, Wohnung, Beruf, Essen und Trinken und mussten, wenn sie überhaupt mit dem Leben davorkamen, unter unsäglichen Mühen in fremder Umgebung neue Existenzgrundlagen. Viele Leute aus diesen unsicheren Regionen suchen in Europa Schutz und Geborgenheit. Unter den Flüchtlingen sind viele Frauen und Kinder. Aber nicht alle, die in Europa ankommen, bekommen Asylrecht. Um der