Light as a Significant Concept of Medieval Religious Consciousness (As Exemplified in 'The Hagiography of Theodosius of the Kyiv Caves')[1]

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Abstract

The article discusses the linguistic forms of representation of the concept of light in a work of religious content XII-XIII centuries. "The Lives of Theodosius of the Caves." Under the influence of the Christian worldview, the concept of light is enriched and saturated with new meanings, the idea of the positive properties of which has developed in mythological consciousness. The method of conceptual analysis of lexical units used in the research process allows us to draw conclusions about the linguistic picture of the world of the medieval man, his spiritual and moral values, and the methods of component and contextual analysis allow us to characterize the semantic content of the lexemes of the studied field. The juxtaposition of light and darkness is a significant conceptual opposition with an axiological orientation. For the consciousness of a medieval man, light is understood as a phenomenon of the physical plane associated with the divine plan. Representatives of the lexical and semantic group 'light' are examined in contexts and not only the frequency of their use is shown, but also a place in the religious picture of the world, since it is the concept of 'light′ that occupies one of the key places in it, entering the field of the concept of 'holiness' '. Light is one of the most significant attributes of God, and its distribution to a person testifies to the chosenness and holiness. The use of a large number of lexemes with light meaning in characterizing Theodosius reflects the religious picture of the world of the Middle Ages. Along with the lexeme *light*, the monument analyzes both the derivatives of the given basis of the form with various word-formation meanings: personal, abstract, tool, and other LSG 'light' lexical units. The adjective *light*, which has a wide range of meanings and is used to characterize the most significant church events, plays a special role in the text of the "The Lives". Functionally, the lexemes of this group perform not only a nominative, but also an expressive function, have a pronounced appreciation, and are

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[1] Please cite this paper as follows:

Erofeeva, I. V., Gilyazov, A. I., & Pilgun, M. A. (2019). Light as a significant concept of medieval religious consciousness (as exemplified in 'the hagiography of theodosius of the Kyiv Caves').. *Journal of Research in Applied Linguistics, 10*(SP), 927-935.

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part of stable formulas that perform text-forming functions in works of church subjects. The results of the study can be applied in the practice of linguistic and ethnolinguistic analysis of the basic concepts of Russian culture, they refine the data on the evolution of a person's views on the idea of light in Russian culture, thereby are important for the development of ethnolinguistics, linguoculturology, cognitive science.

Keywords: Lexical-Semantic Group; Semantics; Hagiography; Linguoculturology.

1. Introduction

Light is one of the essential physical phenomena that accompany human life. The lexico-semantic system of the Old Russian language reflects a number of lexical units representing the concept of light and reflecting the idea of it that has developed in the minds of the people. In the understanding of light, both purely empirical representations of man that arose in the pre-Christian era and religious beliefs introduced with the adoption of Christianity were initially intersected.

The spread of the Christian worldview significantly influenced the perception of this concept. It turned out to be one of the most significant cultural and ontological concepts of symbolic meaning, reconstructed on the basis of many written monuments. The linguoculturological approach to the study of this phenomenon is in line with modern research devoted to both general and particular questions of the analysis of the conceptual content of individual concepts, language categories and units (Croft & Cruse, 2004; Kövecses, 2006; Murzina et al., 2016; Gizatullina et al., 2016; Ardakani, et al, (2015)

Light is the most important element of the linguistic picture of the world, and therefore its study seems significant in the diachronic aspect. The concept of light arose along with the development of human society. Already in mythological consciousness, man contrasted light and darkness as a struggle between two higher forces. A certain archetype has developed in the collective linguistic consciousness in which light conquers darkness and is the source of life (Afanasiev, 2007). Materials of ancient Russian written monuments allow reproducing the semantic structure of the studied concept, taking into account the philosophical and religious views of a medieval man. The study of this phenomenon in the historical aspect involves the consideration and analysis of cultural, philosophical, axiological and even psychological views of a person of the Middle Ages. Light was especially significant for this historical era, as it was connected with the idea of God.

The word *light* appeared in ancient times and at each stage was enriched with new content related to cultural traditions and the development of human mental and cognitive activity. Already in the Old Russian language a number of derivative

formations with a root *light*are noted, which indicates its importance for native speakers, since it is key concepts that are involved in the derivation processes (Fatkhutdinova, 2014; Yaparova et al., 2018). According to the materials of the "Dictionary of the Russian language of the XI-XVII centuries." The first meaning of the word *light* is "the state of illumination opposite to darkness" (Dictionary of the Russian language of the XI-XVII centuries), interpreted by modern dictionaries in a more scientific formulation as "radiant energy that makes the surrounding world visible; electromagnetic waves in the frequency range perceived by the eye. " All elements, natures, possessing the ability to shine, were deified by pagan traditions. And this deification takes on a new turn in the Christian tradition.

2. Methods

The methodological basis of the study is a cognitive approach that involves taking into account the characteristics of the consciousness of native speakers; in line with the anthropocentric paradigm, taking into account the role of the human factor in language, its spiritual and value orientations. When analyzing the conceptual content of the units under study, the historical method is applied, the results of the interaction of language and culture, religious, philosophical views of man on the world are considered. The method of cognitive interpretation allows us to switch from the characteristics of semantics to the content of concepts, to determine their place in the conceptosphere of the Russian Middle Ages. To study semantics, a systematic approach is applied to the analysis of verbal representatives of the concept of 'light', a method of component and contextual analysis.

3. Results and Discussion

English medieval philosopher and naturalist Grossetest (2003) in his scientific research on the nature and essence of light "On the Light, or on the Beginning of Forms" considered light as a form of corporeality. In his opinion, the world came from a certain light point, in which the potential of the whole world was concentrated (Grossetest, 2003). Thus, he considered the light to be the pinnacle of the world, and all that exists came from light. Light connects the bodily world and the abstract world within the entire universe; through light, the higher part of the soul directs the body.

In the texts of moral and edifying orientation, which include hagiographic works, including The Life of Theodosius of the Caves (The Lives of Theodosius of the Caves), the axiological potential of the dyad light - darkness is clearly traced. In the Christian tradition, holiness is closely intertwined with light and enters the field of this key concept for life. Holiness is associated with light because it appears as divine light. The oldest list of The Life of Theodosius of the Caves, authored by monk

Nestor, dates back to the 12th-13th centuries. and is included in Uspensky collection, although there is debate about the time of writing.

Structurally, "hagiography" is canonical and includes all the necessary elements. It describes in detail the stages of the life of Theodosius, predetermining his divine destiny. He is a monk and an ideal example of an ascetic who has followed all the requirements of ascetic life. The author includes in the "hagiography" a very capacious, but precise detail that helps to understand the motives of miracles that are described in the text.

The "The Lives of Theodosius of the Caves. "Itself is complex in structure, characterized by a large volume. Despite the relevance to hagiographic literature, the content of the monument stands out for its amusement and the use of a large number of graphic and expressive means. At the same time, he is distinguished by theological depth, which is provided by the use of a large number of biblical quotes, references to sacred texts and his own moralizing speculations of the author, who was deeply imbued with a Christian religious worldview. The very emergence of the genre of life is associated with the need to affirm the independence of the Russian church, the canonization of their own saints.

The qualities of a true ascetic are spoken of in various studies dedicated to saints. According to researchers, in the image of Theodosius appears a man who possessed spiritual integrity and fullness, who came to humility through trials, labor and asceticism (Dorofeeva, 2013). The Orthodox-church concept of man proclaimed the rejection of earthly goods, the denial of sensual and carnal needs, including mental transgressions (Zamaleev, 1991; Peranginangin et al., 2019). That is, a person should have communicated only with divine truth.

It is light that is one of the sources and components of the holiness field. In the studied monument, the lexical-sematic group 'light' is represented unusually widely. The most frequent is the lexeme of свѢтъ (light) (15-word usage), along with it a number of cognate formations of different parts of speech are used: свѢтлыи, пресвѢтлыи, свѢтило, засвѢтло, просвѢти, рассвѢтати, прѢсвѢтло, свѢтильникъ – - and other lexemes expressing light semantics: сияти, просияти, въссияти, сълньце, сълнечьныи, зоря and etc.

In most examples, light is related to events of sacred significance, therefore, it is perceived primarily as spiritual light. At the same time, light as radiant energy and light as spiritual light are combined in one substance coming from the righteous, such as Theodosius. In the story of the abbess Sofronia, who was driving past the monastery and saw the radiance above the monastery, an expanded series of lexemes with a light value is used: *свѢтъ, въсияти, свѢтильникъ, свѢтитися, просвѢтити, солнце*. A series of stable comparisons, traditional Christian symbols, gives particular context to the context: people are angels, a monastery is heaven, Theodosius is the sun. “И бѢ видѢти на земли человѢкы, житиемь акы ангелъмь тъчьны, и манастырь тъ подъбьнъ небеси, и въ немь блаженый отець нашь

Феодосий паче солнца въсиявъ добрыими дѣлы, якоже се явися игумену манастыря святаго архистратига Михаила, Софронию же именьмь. SENSE TRANSFER: And to see the earth on earth, the life of an angel is technical, and the monastery is heaven's heaven, and our blessed father, Theodosius, is better than the sun, I wish you good deeds to the monastery, blessed Archbishop Archangel. Ѣдущю бо ему въ манастырь свой, нощи же сущи тьмьнѢ, и се видѢ **свѢтъ** надъ манастырьмь тъкъмо блаженаго отьца нашего Феодосия. SENSE TRANSFER: For those who go to him are their own monastery, but they are dark creatures, and behold, see the monastery as the blessed father of our Theodosius. И якоже чюдяся ему, славяаше Бога, глаголя: «О, колико благостыня твоея, Господи, яко показалъ еси такъ свѢтильникъ въ мѢстѢ семь — преподобьнааго сего мужа, иже, тако свѢтяся , просвѢти манастырь свой » (The Lives of Theodosius of the Caves). SENSE TRANSFER: And it was also more evident to him, praising God, of the verb: "Oh, how many thy goodness, Lord, I have shown that if you have such a shrine and have revenge on seven — the same reverend of this husband, and, so blessed, bless your monastery" (The Lives of Theodosius of the Caves). Derived education ***lamp*** in the figurative meaning "bearer of spiritual light" (Dictionary of the Russian language of the XI-XVII centuries) was used in relation to Christ, the apostles, people who distinguished themselves in front of the church. Such a nomination testifies to the special purpose of man.

Another derivative of the root *свѢт-(light-)* is education *свѢтило (luminary)*, which was also a stable name for persons who distinguished themselves by a righteous life and service to God. Being a verbal formation with the previously productive suffix *-л (о) (-l (o)*, this lexeme also appears in the figurative meaning "bearer of spiritual light", based on the figurative meaning of the word *свет (light)* "spiritual light" (Dictionary of the Russian language of the XI-XVII centuries). The word "светило" ((luminary) is used to characterize the saint, while the content of the concept is revealed through a list of those qualities that are inherent in the righteous: humility, reason, humility, selflessness, labor: "БѢаше бо поистинѢ человѢкъ Божий, свѢтило въ вьсемь мирѢ видимое и просиявъшее въ всемь чьрноризьцемъ: съмѢренъмь, съмыслъмь и послушаниемь, и прочиими труды подвизаяся, дѢлая по вся дьни, не дада рукама своима ни ногама покоя » (The Lives of Theodosius of the Caves). SENSE TRANSFER (English translation with Old Church Slavonic style): "Better truly the God's person brought the whole world to shine, visible and beaming to all of the Black people: to be merciful, to make sense and to obey, and toil by all kinds of other labors, without any rest" Theodosius as a bearer of spiritual light was a model for other monks, which is expressed by the participle from the verb "просияти" - to shine in the meaning of "to shine" (Dictionary of the Russian language of the XI-XVII centuries).

Glorification is a characteristic method of the hagiographic genre, which is reflected in special emotionality, expression, with the help of which the author seeks

to convey reverence for the saint, the description of which should arouse a feeling of admiration among readers. For this purpose, extensive epithets and comparisons are used, repetitions of similar root words of comparison with natural phenomena, drawing parallels with the properties of the human person. Describing Theodosius of the Caves, a man of simple origin, who has become a religious ascetic and a model for all believers, the author uses persistent metaphors that include a number of representatives of the lexical and semantic group 'light': *свьтѢние, въсияти (to grasp), деньница, пресвѢтлыи, свѢтъ*: «*Яко отнюдуже не бѢ начаятися, оттудуже* ***въсия*** *намъ* ***деньница пресвѢтла****, якоже отъ всѢхъ странъ видѢвъше* ***свьтѢние*** *ея, тещи к ней, вся презрѢвъше, тоя единоя* ***свѢта*** *насытитися*», где *свьтѢние* – «излучение света, горение» (Dictionary of the Russian language of the XI-XVII centuries), а *пресвѢтлыи* – «излучающий сильный свет» (Dictionary of the Russian language of the XI-XVII centuries). SENSE TRANSFER (English translation with Old Church Slavonic style): holiness, blessing, denim, blessings, light: “As you do not want to begin to feel hitherto, letting you hang on to us is the blessing of blessing, as well as letting all the light to see her, mother-in-law, give all of this, despise, burning” (Dictionary of the Russian language of the XI-XVII centuries), and blessings - “emitting strong light

The adjective *свѢтлыи (light)* has a wide semantic meaning, denoting not only the signs of visible radiation, but also the positive impression that light produces. It is traditionally used as a stable definition for the names of church holidays in the meaning of “solemn, festive” (Dictionary of the Russian language of the XI-XVII centuries). One of the most significant of them was a holiday dedicated to the Mother of God: "*And so did you make in the morning of the feast* ***свѢтьлъ (light)*** *holy Mother of God*" (The Lives of Theodosius of the Caves).

This adjective is complicated by the prefix *prѢ-* with the value of the highest degree of manifestation of the attribute: *пресвѢтлыи (blessings)* “noble, with high moral qualities” (Dictionary of the Russian language of the XI-XVII centuries). Adjective *пресвѢтлыи - (presbyters)* is used to emphasize the moral purity, integrity of Theodosius as a righteous man. In relation to it, the tautological combination *свѢтило прѢсвѢтьло - was used to lighten*: "*And so shine like* ***was lighted*** *in the monastery of Tom*" (The Lives of Theodosius of the Caves).

In a religious concept, the source of light can be angels - carriers of such a sign as luminosity, that is, the ability to emit light. So, the light emanating from the Kiev-Pechersk monastery and exerting a magical and protective effect is the light of angels. The robbers who tried to rob the church were stopped by the divine singing and radiance emanating from the building: (English translation with Old Church Slavonic style) - “And you heard the same voice and voice light being present in the church, and the fragrance came from the church, more than (The Lives of Theodosius of the Caves).

Already in ancient mythological representations, light was recognized as a source and a necessary condition for life. This understanding was further developed in the religious picture of the world, in which the light appears as having a divine nature, as a result of which the world itself, in which a person lives in the physical sense, began to be called the same token. Therefore, in the word *light*, on the basis of the primary meaning “radiant energy”, the local meaning “earth, all countries” and “world, universe” develops (Dictionary of the Russian language of the XI-XVII centuries). In the "Dictionary of the Russian language of the XI-XVII centuries." These meanings are presented in one dictionary entry, which indicates that they have not yet diverged semantically and the name *light* acts as a syncret.

In "Life" *the light of* denotes not only the earthly world, but also the other world, which is also represented by two forms: light and darkness. Light is associated with paradise, the eternal light of which is prepared for the righteous. The pronouns *сеи-оныи* are stable attributes when the word *is light* in the meaning of “world” and indicate the earthly and otherworlds, respectively. The religious and philosophical idea of the temporality of all earthly things and the insignificance of material wealth is embedded in the words of Theodosius: SENSE TRANSFER (English translation with Old Church Slavonic style): “Nothing of these brought forth peace, nazi be born, also befits us nagom of light of this (The Lives of Theodosius of the Caves)

Many rituals and attributes of church life are associated with light sources. Therefore, in the text of the “Life” there are also names of specific objects of church use, for example, *свѣща. - (holy).* The light from the candle expresses the broad significance of the religious spirit: SENSE TRANSFER (English translation with Old Church Slavonic style): " All the same, follow, go, and all the hands beautiful burning, before them come reverend their father and mentor Theodosius (The Lives of Theodosius of the Caves)

4. Summary

The study of the lexico-semantic group 'light' allows us to reconstruct one of the most significant sections of the religious picture of the world of the Russian Middle Ages. The symbolism of light permeates all works of the hagiographic genre. The very word *light* and its derivatives develop a series of figurative meanings relevant to the religious picture of the world and expressing the idea of spiritual integrity, holiness, purity and morality. The content of the concept of light expands due to the religious understanding of the phenomenon, its entry into the field of Holiness. In the text of The Life of Theodosius of the Caves, a significant number of derivatives of the token *light*are used, each of which in turn acquires figurative meanings relevant to a religious worldview. *Sights, blessings, lights, lights, lights, lights, lights, lights* and other derivatives have a special semantic structure in which, on the basis of primary concrete meaning, a series of figurative ones are developed that form characterizing nominations traditional for the theological tradition. The

lexeme *light* appears as a semantic syncret, combining the meaning of physical or spiritual energy and the local meaning “world, creation”.

5. Conclusions

The results of a study conducted in line with the modern cognitive approach are important for linguistic and ethnolinguistic analysis of the basic concepts of Russian culture. They contain an analysis of the evolution of the concept of light in the Russian linguistic consciousness and are important for the development of issues of ethnolinguistics, linguoculturology, cognitive science. The lexico-semantic group *light* represents one of the most significant sections of the linguistic picture of the world in general and the religious picture of the world in particular, in which it receives special semantization and axiological status.

Acknowledgments

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

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