# THE CONCEPT OF *SOUL* IN DISCOURSE

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***Abstract.*** *The current situation and problems in the society show us a necessity to study and disclose worldview of humans. People are more focused on material values, while moral aspects are very often put into the background as a consequence of consumerism domination.*

*In this article, I will examine the concept of SOUL in contemporary English discourse from the perspective of cognitive linguistic. The use of soul will be explained by means of selected excerpts from political and scientific discourse, as well as from English films and songs. The study is based on data collected from a questionnaire in which fifteen English and American citizens took part providing a personal definition of soul and its significance to them.*

***Keywords:*** *cognitive linguistics, conceptualisation, soul, critical discourse analysis, metaphor, metonymy.*

## Tasks Established and Performed in Actualizing Concept of *Soul*

We live in a world of information. People pursue their own ends, trying to achieve success and get as much material wealth as possible. These pursuits make humans more strict, rigorous and non-yielding. On the other side, in such stressful conditions we look for comfort and consolation, good relations, friendship, understanding and love. Intense competitions in life forces people to look for methods which help them relax and diminish their anxiety. In this situation we read books, search for sources and people, which tell us not about material values but, about morality, internal world and soul. The present paper reflects main ideas about soul concept investigated in terms of cognitive linguistics.

To lift the veil to human worldview leading cognitive linguists claim that language describes our world and categorizes all around us. We can say that the concept of SOUL is a part of our consciousness reflected in language. That is something that we are able to describe, understand and which gives us an opportunity to look deeper into cogitative processes of human thought. This research paper helps to identify mechanisms of forming and functioning of the concept in question in the English language.

Topicality of the paper is determined by heightened interest of the linguistics field in the problems of subjectivity of human personality and structure of the mental inner world. It is also connected with linguistic and social interconnections. The object of investigation is the content and structure of the concept of SOUL, which provides an insight into an internal world and human understanding of self. The

subject of investigation is language representational techniques and mechanisms of SOUL concept, which comprise knowledge of native English speakers about internal, psychical world of a human. The aim of the research is to model a fragment of English language picture of internal world of a human by analyzing different representational ways and means of SOUL concept in contemporary English. The main objectives of the work are to: a) investigate the notion of concept from the standpoint of Cognitive Linguistics, b) specify the notion of SOUL concept in its multifunctional dimension, c) determine the place of SOUL concept in the structure of human cognition and semantic language space, d) explicate informational content of SOUL concept, presented in modern lexicographical sources; model central and outlying characteristics of SOUL concept, e) explicate metaphorical and metonymical cognitive models, and f) single out the peculiarities of SOUL concept in the English speaking society.

Material for investigation is presented in direct and indirect lexical units, which nominate concept SOUL in modern English language, taken from dictionaries; Bible texts; quotations of politicians; literal and philosophical texts; extracts of popular English songs.

The choice of methods of investigation is determined by the aim, objectives, and material of the work. The SOUL concept has been analyzed by means of *inductive* and *deductive methods*. During the investigation the *method of linguistic description* has been used which presupposes the study of linguistic phenomenon, systematization and generalization of peculiarities of functioning of SOUL concept in the English language. *Method of structural and semantic analysis* has been applied for identifying the semantic structure of SOUL concept. *Analysis of dictionary definitions* has been used to identify the semantics of lexemes in the structure of the SOUL concept. *Contextual and Conceptual analysis* has been used to identify the possible dimensions of SOUL concept usage. *Discourse analysis* explains the interrelation of English discourse and social context, in which the investigated concept is employed.

Scientific novelty is determined by the fact that we have had a close look at SOUL concept in modern English language and try to show that this complex and metonymy-metaphorical notion can be described from different perspectives on the basis of multidimensional analysis, as well as critical discourse analysis. Theoretical importance of the paper lies in defining specific character of structural organization of internal human world, expose role of language techniques in English. We research on the contemporary field of cognitive linguistics, what will help to structure theoretical knowledge about internal human world. Its results and conclusions contribute to the development of Cognitive Linguistics. Practical application of paper's results about the specification of SOUL concept in the English language facilitates further development of the theory language system's appearance and evolution. Received results could be used in lectures and tutorial classes for cognitive linguistics, linguistic culturology, lexicology and stylistic studies, text interpretation and during practical English classes. Practical value of the work is determined by the possibility to use its results while performing theoretical courses in

Linguistics, Communicative Linguistics, Lexicology of the English language, Linguoculturology, etc. to University students. Therefore, the importance of the investigation is determined by the requirement to extend the notion of generalization of lexico-semantic system of the English language, as well as to identify the specificities of structure and functioning of concepts.

## Cognitive Linguistics Agenda in Conceptualization of the World

I find it important to describe main linguistic notions from standpoint of cognitive linguistics for further studying of soul concept. Cognitive Linguistics is an independent area of modern linguistic science and singled out from cognitive science. The difference of cognitive linguistics from other cognitive sciences is in its material – it investigates consciousness on the material of language (the other cognitive sciences investigate consciousness on their material), and also its methods – it works on concepts and cognitive processes, makes conclusions about types and content of concepts in human consciousness on the basement of language application possessed linguistic methods of analysis with subsequent cognitive interpretation of the results.

According to *Cognitive Linguistics Introduction,* the origin of cognitive linguistics lies in establishment of International Cognitive Linguistics Society in 1989-1990 "together with the journal Cognitive Linguistics." Evans refers to  Langacker's ([1991] 2002: xv) words: this "marked the birth of cognitive linguistics as a broadly grounded, self conscious intellectual movement" [4, p. 3].

The pioneer for cognitive linguistics, according to Laura Janda (2000), is a psychologist Eleanor Rosch. His research is considered to be the original impetus for cognitive linguistics which represents the main idea, essence of human categorization. «Cognitive linguistics has not arisen fully-formed from a single source, it has no central "guru" and no crystallized formalism»**.** Here we see an assembly of the concepts «proposed, tested, and tempered» by different researches. The scholars who made the significant impact into the given approach creation are Brugman (2001), Casad (1992), Croft (2004), Fauconnier (1994), Johnson (1980), Lakoff (1980), Langacker (1987), Sweetser (1990), Talmy (2000), Tuggy (1996), and Turner (1987).

In short period of time cognitive linguistics has been developing interrelations with such related fields as psychology, anthropology, neurobiology, motor control, artificial intelligence, philosophy, and literary criticism. Materials delivered by scientists from other fields are regularly included into International Cognitive Linguistics Association (ICLA) to stimulate cross-fertilization.

«Cognitive linguistics is described as a 'movement' or an 'enterprise' because it is not a specific theory» [4, p. 3]. «This framework is anything but static»**.** In the process of development, other disciplines are influenced by recent ideas and latest insights of cognitive linguistics and interrelate with it [9].

According to Croft and Cruse [3], «[c]ognitive Linguistics seems to offer something like a conceptual account of Halliday's ideational function of language, where our experience of "reality" is structured by a variety of construal operations» [8-xi].

Language plays significant role in learning conceptual environment of human mind and giving adequate assessment to cognitive processes. Tsoneva-Mathewson [22] agrees with Ronald Langacker (1987):

[l] anguage is an integral part of human cognition. An account of linguistic structure should, therefore, articulate with what is known about cognitive processing in general, regardless of whether one posits a special language "module", or an innate *faculte de language*. If such a faculty exists, it is nevertheless embedded in the general psychological matrix, for it represents the evolution and fixation of structures having a less specialized origin [22].

A given idea about "the blueprints of language", which are encoded into the organism of a man is evident. Their contribution into linguistic sciences, including language acquisition, their accomplishing in everyday usage is "dependent on experiential factors" and indissolubly interwoven with psychological issues that are not linguistic per se by the attribute. As a conclusion we do not have serious reasons to expect a "sharp dichotomy" between linguistic phenomena and other cognitive processes. Before establishing that language is the unique and insular system, we should go deeper and investigate "the findings of linguistics and cognitive psychology" [22].

As it is told in *Cognitive Linguistics in CDA* by Christopher Hart and Dominik Lukeš, referring to van Hoek: "Cognitive Linguistics is not a single theory but is rather best characterised as a paradigm within linguistics, subsuming a number of distinct theories and research programs. It is characterised by an emphasis on explicating the intimate interrelationship between language and other cognitive faculties" [8].

The recent tradition is wealth of discoveries and applications that help to understand the current topic deeper. One of the outlined occurrences is presented in the next subsection. It is related to the concept notion on cognitive linguistic field.

## Concepts as Categories of Human Thought

Studying the concept notion we would come to a conclusion that we know things in some association to other objects and attributes. We know right in relation to left, up in relation to down, water in relation to food. The soul notion is studied in relation to physical world and body.

In communication we render thoughts to speech and present it to the interlocutor, to the external environment. Sometimes we must make our words more accurate to the other person and explain them. For instance, someone says, 'the devil made me do it', we should obtain more information by clarifying, what he meant under the word 'devil'. And the other person may understand the idea from his/her standpoint, according to the ideas existed in his credo.

In Fauconier's [5] work *Cognitive Linguistics*, which tells that "thought and language are embodied" we read:

Conceptual structure arises from our sensorimotor experience and the neural structures that give rise to it. The structure of concepts includes prototypes; reason is embodied and imaginative. A grammar is ultimately a neural system. The properties of grammars are the properties of humanly embodied neural systems [5, p. 2].

Cognitive faculties play one of the main roles on the structure of language. But they are not precise to language. «[A]nalogy, recursion, viewpoint, and perspective, figure-ground organization, and conceptual integration» [5] are comprehended by cognitive faculties.

Linguistics works with concepts as fundamental semantic units of languages trying to represent «their logical constitution and structural relationships within a given linguistic system» [7, p. 2]. That study exists on the crossing of different «scientific disciplines, both formal and empiric». Cognitive linguistics considers concepts as components of thoughts – «e.g. some kind of mental entities (or objects) – which are used in an explanation of such diverse psychological phenomena like categorization, inference, memory, learning, and decision-making» [7, p. 2].

Answering the question about what the concept is, we might say that it has double role if it does several functions. Human's behaviour may be explained and predicted through the concepts in a cognitive system. Cognitive hierarchy of that system is also explained by the concepts. «i.e. how the information that the system has in a conceptual format is connected with other informations of the system» [7, p. 18].

Tsoneva-Mathewson explains that meaning may be a central notion for cognitive linguists, every unit from words to the whole sentences and texts. The meaning carries that central function that comes from the supposition that «all linguistic phenomena are interwoven with each other as well as with other cognitive phenomena to allow us to make sense of, to understand our experience and to be able to communicate this understanding» [22].

But the meaning might be different, there is a psychological existing meaning, which is completed semantically, and is embodied in word, which is a part of native speaker's consciousness. On the other side we deal with "lexicographical" meaning (briefly formulated, presented in lexicons), its structure depends on a source, its capacity and goals which that source achieves while giving information. Concept, in turn, includes all the components, but its content infinitely bigger, than two mentioned dimensions that include the meaning.

In any communication situation concept is verbalized. «To study semantics of language units, that verbalize a concept leads us to the description of verbalized part of the concept» [15, p. 8].

## Cda Perspective: Metaphors and Metonimies

Human consciousness is structured in a way that we do not name most things directly by their names. We know them and describe in metaphorical way. We know good in relation to bad, up to down, right in relation to left, inner world is known because outer world is depicted. All that, other language codes, occurrences and habits are embodied in discourse. They are the representation that compile and transmit historical and cultural meaning on a specific field. In that case Goldberg (2013) mentions Faucault's early works, such as *The Order of Discourse* (1971) and *The Archaeology of Krlowledge* (1972) and emphasizes that they were particularly influential on that field. We can employ the terms 'discursive practices' and 'discursive formation' to analyze special institutions and paths of determining verity, or what is acknowledged as 'reality' in a particular group of people.

Critical discourse analysis (CDA) is directly connected with Cognitive Linguistics, which gives material to use in analyzing discourses. In turn Critical Discourse Analysis leads to different fields of interpretations and sets of categorizing cognitive notions, such as concepts. Christopher Hart and Dominic Lukes (2007) refer to Hodge and Kress explanations.

We regard language as consisting of a related set of categories and processes. The fundamental categories are a set of 'models' which describe the interrelation of objects and events. These models are basic schemata which derive in their turn from the visual perceptual processes of human beings. These schemata serve to classify events in the world, in simple but crucial ways [8: xi].

Discourse is not only a presentation of idea, habits and structure of language, but it "the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context" [25, p. 352]. Researching so deeply, linguists and discourse analysts stand on the visible position trying to understand, explicate and lift the veil of social problems, differences of social layers, gender and other phenomenon.

Highlightening relations within society, analysis of social problems, singling out ideologies, giving explanations to structures of discourse in frame of society, showing interrelation of text and conscious, explicating and elucidating texts, speeches and discourse as a social activity, CDA helps us to give clearer and expanded explanation of cognitive processes of human mind on the field of cognitive linguistics.

While Cognitive linguistics makes great contribution into critical discourse analysis field, the ideas of interpreting discourses are good basements for cognitive interpretation of concepts. On the contrary on CDA field there is a big amount of works which deal with such devices as metaphors and metonymies, which are marked out by tools of analysis. For the majority of people metaphor is a rhetoric device which makes language exaggerated, it refers to inflated style, it is a device for poets and writes, something extraordinary and not simple. It is a play of words and imagination and not everyone needs

it. But today scientists and scholars at linguistic conferences and lectures all to the last man commonly talk, that people think metaphorically. And that statement invents a new attribute of the metaphor, characterizing it with the word 'conceptual'. Conceptual metaphor is now a conceptual description of everyday life, it fulfills our thoughts and actions. We do not name things directly as they are, but we use figurative notions to express the reality. Linguistically embodied reality is systematized by system of concepts, which are originally metaphorical.

One of the main works on metaphor has been made by George Lakoff and Mark Johnson, *Metaphors We Live By.* «The concepts that govern our thought are not just matters of the intellect. They also govern our everyday functioning, down to the most mundane details. Our concepts structure what we perceive, how we get around in the world, and how we relate to other people» [16, p. 4]. It is stated that a metaphor defines our way of thought and experience occurrences. Our real life and settings are determined by our 'conceptual system', which is a core idea.  So our conceptual system is sufficiently metaphorical.

«But our conceptual system is not something we are normally aware of in most of the little things we do every day, we simply think and act more or less automatically along certain lines. Just what these lines are is by no means obvious» [16, p. 4]. That is why we are looking at language, which is a registered evidence of what system is like.

On that linguistic testimony, Lakoff and Johnson «have found that most of our ordinary conceptual system is metaphorical in nature» [16, p. 5].  And here is a way to identify the elements of our perception, way of thoughts and actions through metaphors.

 As a stylistic device metaphor is a way of describing an occurrence by referring to something else, which has necessary qualities, which are needed to be expressed. According to Jurgita *metaphor* is:

the use of a word or phrase to label an object or concept that it does not literally denote, suggesting a comparison of that object or concept to the phrase's denoted concept or object. In metaphor the semantic link is based on the similarity between two elements or situations belonging to different domains. Metaphor involves a relationship between a source domain, the source of the literal meaning of the metaphorical expression; and a target domain [14, p. 14].

Today's cognitive linguists are stating that metaphor sets up more than a primitive stylistic device. Susan Mol (2003) states thoughts and actions are permeated by metaphors in our daily routine. Metaphors explicate and structure concepts, "especially abstract ones".  «Metaphor is thus not simply a device used for mere description, but something that presents a way of actually conceiving of one thing in terms of another and is consequently an aid to understanding» [17, p. 1].

According to Lakoff and Johnson (2003), metaphors are imaginative and creative, they are out of the ordinary system, they are able to give a new understanding of life experience, they create a massive

setting of information about our past, as well as about daily activities and our knowledge and beliefs.

Under the influence of culture metaphors and metonymies are being developed. As Mol states, basic bodily experiences is the basement for conceptual metaphors, which obligatory go through cultural models. The body accomplishes a possible background domain. Metaphors are generated in a process of mind-body-world interaction.

Metaphors and metonymies are employed and reinstated rhetorical devices of language in terms of cognitive linguistics. They are influential conceptual mappings at the very background of human thought, significant not just for literary works, but for other sciences such as mathematics, philosophy, religion, everyday communication and expressing one's thoughts.

Croft and Cruse (2004) give ideas about motivation for usage of language figures. The reasons that speaker uses figurative phrases and the interlocutor's motivation to appoint figurative interpretation to a phrase. In short, «a speaker uses an expression figuratively when he/she feels that no literal use will produce the same effect» [3, p. 193]. The "figurative use" might simply be more attention-calling, or may summon a "complex image" not achievable any other way, or it might make available the transmission of new concepts. As far as the interlocutor has any interest, the most evident motivation to select a figurative combination is «the fact that no equally accessible and relevant literal construal is available» [3, p. 193].

Metaphor and metonymy are the main types of language figures. «Metaphor and metonymy both involve a vehicle and a target» [3, p. 193]. Metaphor includes the intercommunication of «two domains construed from two regions of purport», and the volume of the «vehicle domain is an ingredient of the construed target through processes of correspondence and blending» [3, p. 193]. In metonymy, the "vehicle's function" is only to establish the target interpretation.

Talking about metaphors and metonymies Susan Mol notices, that metonymy has obtained less attention than metaphor «even though Lakoff claims that it too is a basic form of cognition». Metonymy is the occurrence where a speaker makes connections between categories that exist within the "same conceptual shift".

According to Croft and Cruse, the notion 'metonymy' is explained very freely from time to time, to embrace the «relation between form and meaning within a sign, the relation between a linguistic sign and its referent, the relation between, for instance, an acronym and its full form, and the special relation between a prototype and the category it represents» [3, p. 216].

Karasik states, that the basis of conceptual metaphors is cognitive models. Cognitive model is a kind of stereotypical image, which helps to arrange experience and knowledge about the world.  Cognitive models, one way or another implemented in language signs, detect relative simplicity of structure types and represent coherent system, which is built on universal laws. All the cognitive models find their

reflection in language schematas, which language bearers use to describe topical occasions [15, p. 17].

## MULTIDIMENSIONAL  REPRESENTATION  OF *SOUL*

As we now got acquainted with the main categories of cognitive linguistics, we are able to go deeper to the interpretation of soul concept through them. The soul is a complicated issue which originally was described in philosophy and religion. From one perspective, the soul is a spiritual concept and it leads us to mystical experience. It is considered that soul is a specific notion which is described in different scientific and non-scientific sources. Our cognition and description of the world is deeply influenced by religion. Our society was controlled and developed according to a religious worldview for millennia. Religion was a great tool to direct society's development.

Even the origin of language caused many debates. In 1866, seven years after Darvin's *On the Origin of Species* appeared; Paris linguists banned the debate of language origin. They thought that such kind of guesswork, which did not have enough evidence, could provoke unsolvable conflicts and disagreements. It could be better to prevent such disorders and keep calm atmosphere in society. This period of history was crucial as a scientific worldview was being developed. Before the scientific reason brought change the religious point of view was dominate. All the answers could be found and were successfully found in the Bible. People had enough explanations about language origin from Bible, its story of Tower of Babel. Language evolution researches were only renewed in 1965.

That example demonstrates great influence of non-scientific views on human consciousness.  The Soul in religious terms is equaled to a man. The Bible in Genesis 2:7 says: «And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul».

Through the sciences, such as medicine and quantum physics, there have been some attempts to prove the existence of SOUL as a real substance, without any scientific breakthroughs. There are many disputes: some scientists have evidence of soul existence, some of them defend the idea, that humans are the creatures of only the activity of chemical substances (carbons, proteins). The scientific concept is emphatic in its hesitations and lack of proofs. Doctors have tested patients who are on the edge of death, or already dead, but then "return" into our world after a short time. They tell the stories about the "other world", and in that case we are told about soul as mind existence outside of the physical body's control.

In our work we have investigated the concept of the soul from the cognitive linguistic science perspective. Through cognitive linguistics terms we go to the mechanisms that help to understand humans. There is a strong connection between language and mind/consciousness. Language establishes our world description and categories, which forms our consciousness. On the flip side,

through that we get the access to human thinking and mind as well. Language allows us to cognize and explicates the content of mind. A unit of collective knowledge/consciousness is a concept, which has language form and is marked by cultural specifics. We have more than enough evidence that soul notion exists in language. A great amount of dictionaries, works, papers, novels, verses contain soul. Through that concept in the current paper we have gone to some part of mental processes of people on the material of modern English discourse.

As it was mentioned above, religious texts is a reliable source to some extent. Even in modern society in a period when many people follow atheism, big masses of people are ruled by religious ideas and policy. People look for consolation and answers to their questions in religion and faith in God.

The US Catholic Church as represented by Jim Blackburn gives the definition of SOUL as follows:

The spiritual principle of human beings. The soul is the subject of human consciousness and freedom; soul and body together form one unique human nature. Each human soul is individual and immortal, immediately created by God. The soul does not die with the body, from which it is separated by death, and with which it will be reunited in the final resurrection.

Jim Blackburn explains: «The human person, created in the image of God, is a being at once corporeal and spiritual». Of course the reality is expressed in symbols and images by the biblical source. Soul in Sacred Scripture explicates the idea of "entire human person" That is the secret part of a human being, which is valued on the height of ideals. That is "the greatest" value of a man, it is a spiritual merit. Body and soul are explained as a union. Body is a mediator between the material world and eternal soul.

The human body shares in the dignity of "the image of God": it is a human body precisely because it is animated by a spiritual soul, and it is the whole human person that is intended to become, in the body of Christ, a temple of the Spirit. Man, though made of body and soul, is a unity. Through his very bodily condition he sums up in himself the elements of the material world." That correlation of soul and body is at the deepest extent, so one may state soul is «is the body made of matter becomes a living, human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature». The Church proclaims "that every spiritual soul is created immediately by God — it is not "produced" by the parents — and also that it is immortal: It does not perish when it separates from the body at death, and it will be reunited with the body at the final Resurrection".

In the light of world globalization we are now free to go all around the world, we have an access to different traditions, religions and conceptual systems. We can see great influence of Eastern ideologies, which tell us about wisdom and development in terms of self-improvement.

In contemporary philosophical texts of such scientists like Richard Shusterman in his Performing Live (2000), we find linking SOUL and BODY from another angle. He shows the differences between SOUL and BODY, opposing them, claiming body and showing

the way to soul 'work' and 'experience' in contemporary culture, referring to Plato's works. It is obvious, that **soul** is set higher than body.

Shusterman follows ancient philosopher's ideas giving information about everyday activities which occupy much time of modern person in society:

Plato could be denouncing the time-wasting nonsense of TV entertainment, the disruptive intrusion of incessant phones, faxes, and boom boxes, and the tendentious untruth of media reporting. But his target is the originary mother of all evil media—the body. This single body, however, is already portrayed as a multimedia conglomerate (of different sensory modalities and technologies, e.g., eyes, ears, feeling limbs, etc.), and such plurality and divisibility of parts provide all the more reason for Plato to degrade it by contrast to the indivisible soul, which seeks the truth despite its confinement in the body's distortive prison [21, p. 145-146].

We can notice that body stands on the side of so-called evil, while soul is lofty part of a human, which is in search of truth. Truth is associated with purity and high spirited ideas. It is far from contemporary culture entertainments and physically oriented satisfactions. Thus *soul* is a part of internal divine intentions and spiritual occurrences, while body and real world relate to untruthful effects of fashionable trends. This is the topical idea of modern world and Shusterman gives it practical value, while Jim Blackburn's explanation may be perceived as more spiritual. It is no coincidence, because American pragmatist philosopher is guided by philosophy of the East and its culture, talking about yoga, tai ji quan and meditations. He gives workable ideas of how to deal with the mass insanity on artificial beauty made by plastic surgery or other attributes, ideology of consumption and permanent satisfaction of basic needs.

On the other hand soul is getting closer to the truth through body, what proves church concept. Body is a guide in soul's research, they are interwoven and exist in close cooperation. Soul tends to beauty and perfection. This might be achieved through body control and proper training/education, a result implies purification. This relates to somatic (science about human body and its movements) and catharsis (more spiritual notions, which sends to soul development and perfection). «However, given the conceptual doubleness of media as both obstruction and connection, the soul seeks truth not only despite the body but through it».

In *Cognitive Linguistics in CDA* [8], we find the example of body-related concepts. John Salisbury was a medieval cleric, diplomat and philosopher, his fragment: «The position of the head of the republic is occupied [...] by a prince subject only to God and to those who act in His place on earth, inasmuch as in the human body the head is stimulated and ruled by the soul» [8, p. 9] shows the relations and hierarchy of *body-soul* system. The example relates to political body metaphor, but the structure of it gives more evidence on *soul* main idea inserted into it:

John gave a rendition of Christian feudal society in terms of analogies with the human body that combined a hierarchical view of the body from the head "down" to the feet with a strong emphasis on the church's commanding role as the soul of the whole organism and on the mutual duty of care among all body parts. The feet, which owe the rest of the body obedience as a matter of course, thus also have a (moral) right to be properly protected and cared for by the other body members [8, p. 9].

The quotations give understanding «that John of Salisbury's image of the state as a human body is clearly ordered, systematically developed and at crucial points explicated in detail.[…] The specifications that the head/prince is "ruled" by the soul/Church and also assisted by the heart/senate show that his position is not considered to be that of an absolute monarch but instead seen in a church-oriented perspective» [8, P. 9]. Soul is the additional storey, which does not have physical implementation but might be considered as conscious layer or mind dimension. This links us to soul as *mind* idea. We are Homo Sapiens Sapient not in vain. The current example help us to cognize it better. We are not ruled only by bodily instincts as animals, we are able to choose which part of our existence would lead us on the way of life. And it is emphasized that would it better be *soul* governing in context of modern world concepts.

We may conclude that *soul* is considered to be more important constituent part than body, which is negligible in urging towards high ideas and spirit healing; and body is a part which gives that opportunity to *soul.*

## Metonymy for soul

Barack Obama delivered his speech on 15 June 2010, addressing it to Military personnel in Pensacola, Florida:

Now, that spirit - that spirit of resolve and determination and resilience, that's the same spirit we see in all of you, the men and women in uniform, the spirit we'll need to meet other challenges of our time. Obviously the news has been dominated lately by the oil spill, but our nation is at war and all of you have stepped forward.  You volunteered.  You took an oath.  You stood tall and you said, «I will serve».

In Colins Cobuld Dictionary there is a definition: "the soul of a nation or a political movement is the special quality it has that represents its true and basic nature" [2, p. 1703].  In the example mentioned above, spirit might stand for soul. Basic nature is a basic idea, which "we'll need to meet other challenges of our time"

## Metaphor on soul

In Joseph Biden's eulogy for James Strom Thurmond, delivered 1 July 2003, First Baptist Church of Columbia we find conceptual metaphor:

Strom Thurmond's soul is free today. His soul is free. The Bible says, Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow...

In his speech in memory of James Strom Thurmond, soul is used in a sense of spiritual part of a human. As we have mentioned, according to Cambridge Advanced Learner's Dictionary, «SOUL (spirit) – the spiritual part of a person which some people believe continues to exist in some form after their body has died, or the part of a person is not physical and experiences deep feelings and emotions» [1, p. 1572]. Joseph Biden here tells that «Thurmond's soul is free» in a meaning, that it is not tied with his body anymore, because the body is dead. But his spirit is free of earthly activities and life.

Barack Obama in his speech, which was addressed to the People of India on 27th January 2015 in Siri Fort Auditorium, New Delhi, India, employs notion of soul instead of the whole nation:

«When Dr. King came to India, he said that being here - in "Gandhi's land" -- reaffirmed his conviction that in the struggle for justice and human dignity, the most potent weapon of all is non-violent resistance.   And those two great souls are why we can gather here together today, Indians and Americans, equal and free».

In the other part we find that soul stands for a person:

«And he came to my hometown of Chicago.  And there, at a great gathering of religious leaders, he spoke of his faith and the divinity in every soul, and the purity of love.  And he began his speech with a simple greeting:   «Sisters and brothers of America».  The peace we seek in the world begins in human hearts.  And it finds its glorious expression when we look beyond any differences in religion or tribe, and rejoice in the beauty of every soul.  And nowhere is that more important than India».

These examples show us a coincidence with biblical idea of soul. It tells that a man is not only «multimedia conglomerate of different sensory modalities and technologies, e.g., eyes, ears, feeling limbs, etc» [21, p. 146], it is not just the activity of chemical substances (carbons, proteins), as scientists might prove, but human as an intelligent being, who has thoughts, understanding, ability to interrelate with the world and other people within society.

In the movie, "Scent of a Woman" (1992), MAJ Frank Slade, US Army (retired) addresses the Baird School disciplinary hearing, defending the young student, Charlie Simms. MAJ Frank Slade is a person who demands justice, arguing in defense of Charlie. He uses the word soul instead of personality to emphasize that the nature of that boy is more than that. Soul as a notion includes spiritual characteristics. The soul is not only the ability to think, but also the ability to feel and represent deeper layers of consciousness that are connected with morality and dignity. He mentions soul several times:

«And I'm here to tell ya this boy's soul is intact. It's non-negotiable…

…You think you're merely sendin' this splendid foot-soldier back home to Oregon with his tail between his legs, but I say you are executin' his SOUL!! And why?!»

The mentioned examples give evidence on the main tendencies in English speaking society around concept of the soul.

Another more main idea of SOUL is found in the song of a Nightwish singing group. It performs the song *Ocean Soul*. In this song we can see the common divine idea around SOUL. It is told about angels, white color, sufferings in tears and unity with ocean. Unity with ocean is a metaphor of death, because the author wants to go from real life. 'Losing emotion' tells about losing human shell and going to the world without human beings, namely ocean. 'Finding devotion' line tells about sacred continuation, as well as 'angel's whispering', which sends us to the idea that SOUL is used in 'principle of life in a man' meaning:

> ***Ocean Soul***
>
> *One more night*
>
> *To bear this nightmare*
> *What more do I have to say*
> *Crying for me was never worth a tear*
> *My lonely soul is only filled with fear*
> *Long hours of loneliness*
> *Between me and the sea*
> *Losing emotion*
> *Finding devotion*
> *Should I dress in white and search the sea*
> *As I always wished to be - one with the waves*
> *Ocean Soul*
> *Walking the tideline*
> *I hear your name*
> *Is angels whispering*
> *Something so beautiful it hurts*
> *Long hours of loneliness*
> *Between me and the sea*
> *I only wished to become something beautiful*
> *Through my music, through my silent devotion*
> *Losing emotion*
> *Finding devotion*
> *Should I dress in white and search the sea*
> *As I always wished to be - one with the waves*
> *Ocean Soul*

In Cambridge Advanced learner's Dictionary we read: «soul (spirit) – the spiritual part of a person which some people believe continues to exist in some form after their body has died, or the part of a person is not physical and experiences deep feelings and emotions: *She suffered greatly while she was alive, so let us hope her soul is now at peace»* [1, p. 1572].

Thus, *soul* is a conceptual metaphor for the unknown world, presence of which people cannot prove and cannot give any real arguments for or against it.

## Conclusions

In the frame of this paper there are some explanations on the main terms on cognitive linguistics, which are needed to be disclosed to lift the veil from soul concept, such as, notion of concept, metaphor and metonymy. We are concluding that soul is an abstract occurrence, which has different interpretations. Within the framework of the investigation the questionnaire was created with the help of a web-sourse. There have been fifteen participants, Englishmen and Americans, who have answered the question: What is *soul* for you? Most of the examinees have run on the definition that *soul* is *spirit*. The second place takes the answer *existential part of human being*. Answers *soul* is *heart* and *soul* is *identity/personality* – three votes for each. This test makes us to conclude the coincidence of the dictionary explanations and conceptual sphere of English speakers. Biblical influence is still to be significant and is registered in human consciousness in a particular way. People are used to name as *soul* any occurrence which is the contrary of physical world. It is contrasted to vanity and what we have in our everyday life. Soul is a mediator to spiritual ideas and exalted space.

All the interpritations depend on the speaker and circumstances in which he or she uses it. Soul is not just a physical object explained through language and embodied in language, but it is an idea of life, an understanding on the particular layers of the human consciousness. That kind of work gives us good material to go deeper into adjoining concept domains and describe conceptual space of internal human worldview in a more solid way.

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