

Title: The Role of Folkloric Phrasal Units in Explicating the Concepts of Life and Death in V. Rasputin's "The Last Term."

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The suggested paper analyzes several conceptual and linguistic elements of the Russian folkloric discourse and their role in lexical mapping of the concepts "life" and "death" as the latter are construed in Rasputin's novella "Poslednii srok" ("The Last Term"). In Russian linguistics, the term "concept" is understood as the functional mental unit, an element of meaning which (usually) has a verbal nomination and is fixed in the model of the world construed by a given linguoculture. In this paper, I argue that the basic concepts of life and death are interpreted in Rasputin's novella in accordance with a mythopoetic model of the world, the model that combines elements of pagan beliefs and Orthodox Christianity and that is typical for Russian folk consciousness. I suggest that the textual/authorial interpretation of what "life" and "death" mean is based on Russian traditional beliefs, which explains the frequency of traditional folkloric formulas used in the text under analysis. I aim to show that the "content" of these conceptual constructs ("life" and death") includes cognitive components that are central to the traditional folk theory of the world based on such fundamental oppositions as *svoi/chuzhoi*, *svet/t'ma*, as well as conceptual metaphors *Life/Death is a Journey* and *Life/Death is a Circle*. In order to manifest these traditional meanings, V. Rasputin draws from the language of Russian folklore and the sphere of Russian folkloric discourse, using, for instance, traditional epithets *belyi svet* and *krasnyi den'*, folkloric and/or fairytale formulas *staryi da malyi* and *zhivaia voda*, as well as the genre of lamentation.

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