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“T” AS SOUL AND SPIRIT

Since love grows within you, so beauty grows.

For love is the beauty of the soul.

Saint Augustine

Life without liberty is like a body without spirit.

Khalil Gibran

Summary. The study aims to delineate the notional, imagery and axiological components of the concepts SOUL and SPIRIT, identifying their shared and distinct features, integral overlap, and the conceptual domains they inhabit. The research focuses on the lexemes *soul* and *spirit* as linguistic representations of these concepts, regarded as synonymous in thesauri. Their lexical semantics are explored through etymological analysis, dictionary definitions, semantic examination of corpus examples and identification of value-related aspects. SOUL and SPIRIT hold profound significance across disciplines such as philosophy, theology, neuroscience, and psychology. *Soul* originates from OE *sāwol*, tracing to PG **saiwalō*, possibly linked to **saiwaz* («sea»), symbolizing spiritual origins in early Germanic cosmology. The SOUL concept spans spiritual, psychological, moral, metaphysical, and literary domains, embodying the immortal essence, identity seat, and moral core of a person. *Spirit*, deriving from Latin *spiritus* (from *spirare*, «to breathe»), evolved from denoting physical breath to encompassing life, courage, and divine presence, especially within Christian theology. Its semantic range covers theological, metaphysical, psychological, sociological, and even gastronomic domains, symbolizing an immaterial animating force linked to inner transformation and collective ethos. The comparative analysis reveals convergence of the concepts SOUL and SPIRIT in areas like theology, metaphysics, and psychology, and divergence in figurative language (SOUL) and sociological or material extensions (SPIRIT). SOUL emphasizes enduring individuality and moral depth, while SPIRIT reflects emotional vitality, social cohesion, and physical embodiment, illustrating their complementary yet distinct roles in human conceptual frameworks.

Key words: cognitive linguistics, concept, lexical meaning, soul, spirit.

Introduction. The concepts of SOUL and SPIRIT are represented across various disciplines, from philosophy and theology, neuroscience and psychology to physics and biology. While science often approaches SOUL and SPIRIT metaphorically or as a construct related to consciousness, several scientists and thinkers have investigated aspects of SOUL [1; 2; 3; 4; 5; 6] and SPIRIT [7; 8; 9; 10; 11; 12]. Philosophical interpretations of these concepts span millennia and cultures, forming a central concern of metaphysics, ethics, psychology, etc. While interpretations may vary, researchers have sought to understand the nature of spiritual experiences and their underlying mechanisms.

Previous research. Scientific and philosophical perspectives on the concept SOUL. From a philosophical standpoint, thinkers like Daniel Dennett argue that consciousness and the sense of Self emerge from complex, evolved neural processes, without requiring a non-material soul [4]. Conversely, neurophenomenology – developed by Francisco Varela and Umberto R. Maturana – seeks to unite subjective experience with empirical brain science, advocating a holistic model of mind [13]. Integrative theorists like Ken Wilber propose that bridging empirical inquiry with contemplative traditions yields a more complete understanding of the soul [6]. Historically, Descartes located the soul in the pineal gland, viewing it as the link between mind and body – an idea that shaped Western dualism [1]. Later, scientists like Gustaf Strömberg speculated that consciousness might relate to non-material wave functions, suggesting a scientifically framed notion of immortality [11]. In psychology,

Carl Jung envisioned the soul as encompassing a collective unconscious of universal archetypes, merging the spiritual with the inherited [14]. Evolutionary perspectives, such as those of Jeremy Griffith, portray the soul as a biological expression of altruism and moral instinct [15]. Together, these diverse perspectives highlight the soul as a profoundly multifaceted concept – residing at the intersection of empirical science, metaphysical thought, and human experience.

Scientific and philosophical perspectives on the concept SPIRIT. From a biological standpoint, Edmund Ware Sinnott introduced *telism*, the idea that life's purposive behavior reflects an intrinsic spiritual dimension. He proposed that spirit functions as an organizing principle inherent in all living systems [10]. Physicist Gustaf Strömberg hypothesized that consciousness may be tied to non-physical wave functions, potentially surviving physical death – implying a scientific foundation for spiritual continuity [11]. Similarly, John Joe McFadden posits that consciousness emerges from the brain's electromagnetic field, offering a possible physical model for what is often termed the spirit [16]. In psychology, Théodore Flournoy attributed spiritual experiences, including mediumship, to subconscious processes, framing spirit as a function of the psyche [7]. Culturally, Edward Tylor's theory of animism sees the spirit as a projection of human consciousness onto nature – illustrating how spiritual beliefs arise from attempts to understand and relate to the world [17]. Together, these approaches frame spirit as a complex phenomenon situated at the crossroads of biology, physics, psychology, and culture.

While the concepts SOUL and SPIRIT frequently overlap, especially in spiritual and cultural language, each holds a distinct conceptual niche in philosophy, science, and religion. Phenomena represented by linguistic units become the object of attention of linguists. In the linguistic dimension, they can be studied from the point of view of concepts – basic units of structured knowledge that are loaded with cultural information [18, p. 40]. Since the structure of a concept (a unit of knowledge) is complex and includes notional, imagery, and axiological (value-related) components, the linguo-cognitive approach to studying such phenomena enables researchers to go beyond the purely lexical meaning of the lexeme that verbalizes the concept. The works of Ukrainian scholars, in particular, A. P. Martynyuk, A. V. Prykhodko, O. O. Selivanova, I. S. Shevchenko, S. A. Zhabotynska, form the foundation for linguistic research in this perspective. Some aspects of the concepts under study have also attracted the interest of linguists [19; 20].

The **purpose** of this research is to define the notional, imagery and axiological (value-related) components of the concepts SOUL and SPIRIT, to determine their shared and unique traits, to detect their integral zone and to find out the conceptual domains within which the concepts extend. Concepts SOUL and SPIRIT can be considered the **object** of this research. The lexemes *soul* and *spirit* are the names of the concepts SOUL and SPIRIT, accordingly, and are synonyms according to the thesaurus dictionaries [21; 22; 23; 24]. Their lexical meanings are the **subject** of the research. The **relevance** of the studying the concepts of SOUL and SPIRIT lies in their deep-rooted influence on human thought, identity, ethics, and worldview across disciplines. These concepts are central to the study of consciousness, self-awareness, and personal identity, which remain open questions in cognitive science. The concepts are universal across cultures, found in mythologies, rituals, art, and literature. They reveal how humans have historically tried to make sense of life, death, nature,

and community. Studying them fosters cross-cultural understanding and a deeper grasp of symbolic systems and belief structures. The lexemes *soul* and *spirit*, serving as the means of direct nomination of the concepts SOUL and SPIRIT correspondingly, represent the **material** of the research. By the method of continuous sampling, the material of the research was obtained from lexicographic sources and discourse fragments presented in electronic resources, including the British National Corpus [25].

This study adopts a linguistic approach to the analysis of the concepts SOUL and SPIRIT, proceeding through the following stages: (1) etymological examination of the lexemes *soul* and *spirit*, which serve as linguistic representations of the respective concepts; (2) analysis of dictionary definitions; (3) semantic analysis supported by illustrative examples drawn from electronic corpora and lexicographic resources; (4) identification of shared and distinctive features of the concepts; (5) delineation of their overlapping semantic domain; (6) determination of the conceptual domains within which these concepts are actualized; and (7) specification of their axiological and imagery components.

Presentation of the main material.

1.1. The etymological analysis; notional, imagery and axiological components of the concept SOUL. In interdisciplinary discourse, the soul is frequently conceptualized as the fundamental substrate of personal identity, encompassing cognitive functions such as consciousness, memory, moral reasoning, and volitional agency. Classical philosophers, including Plato and René Descartes, posited that the soul constitutes a non-material essence, distinct from the physical organism, which accounts for the continuity and uniqueness of individual experience [1; 26]. Across a range of religious and philosophical frameworks, the soul is hypothesized to possess ontological persistence beyond biological death. This notion – prevalent in Christianity, Hinduism, Islam, and Platonic dualism – includes models wherein the soul transitions to an after-life, undergoes reincarnation, or reunites with a transcendent source [27]. In contemporary scientific and metaphysical inquiry, the soul is occasionally examined as a potential interface between neural processes and non-physical consciousness. Descartes notably located this interaction in the pineal gland, a perspective that has evolved into modern explorations of whether consciousness entails elements irreducible to material phenomena [1]. Such inquiries seek to understand whether the soul might correspond to an emergent or intrinsic dimension of subjective experience and intentionality.

Collectively, these perspectives underscore the enduring relevance of the soul as a theoretical construct at the intersection of philosophy, theology, neuroscience, and consciousness studies, reflecting its persistent role in shaping models of human nature across diverse intellectual traditions.

1.2. The etymological analysis of the lexeme *soul* – the name of the concept SOUL. The term *soul* has a rich and complex etymological history, reflecting humanity's enduring quest to understand the essence of life and consciousness. The term *soul* in Modern English originates from the Old English forms *sāwol* or *sāwel*, which denoted the non-material or spiritual essence of a human being. These forms are derived from the PG root **saiwalō*, which also signified the concept of SOUL [28; 29]. The etymological origin of **saiwalō* remains indeterminate; however, some historical linguists propose a potential semantic and phonological connection to the PG term **saiwaz* («sea») [28; 29; 30]. This hypothesis is grounded in early Germanic cosmologies that may have linked

the soul to aquatic realms, suggesting that it either originated from or returned to the sea upon death. While such a connection remains speculative, the lexical resemblance between *saiwalō and *saiwaz supports interpretations of water as a symbolic locus of spiritual transition or metaphysical origin in early Northern European thought [30]. In Classical Greek, the corresponding term is *ψυχή* (*psyche*), derived from the verb *ψύχειν* (*psychein*), meaning «to breathe» or «to blow». This word encompasses a range of meanings, including life principle, spirit, and consciousness, and forms the basis of modern psychological terminology. Similarly, the Latin term *anima* – also meaning «breath» or «life force» – functions as the linguistic root of numerous English derivatives such as *animate*, *animal*, and *animation* [28; 29]. These cross-linguistic correspondences suggest a widespread Indo-European conceptual framework in which the soul is closely associated with breath as the animating force of living beings, reflecting an early attempt to articulate the nature of life and consciousness through physiological metaphors [28; 29].

1.3. The notional components of the concept SOUL. Below is a detailed synthesis of the diverse definitions of the noun *soul* as presented in reputable English-language dictionaries [31; 32; 33; 34; 35; 36, p. 866]. These definitions collectively reflect the term's spiritual, psychological, metaphorical, and cultural dimensions. All the meanings are exemplified using data derived from lexicographic sources and discourse samples available in electronic databases, employing a continuous sampling method:

1. spiritual / immaterial essence: the soul is widely defined as the immaterial, spiritual, or non-physical part of a human being or animal, often regarded as immortal and capable of existing independently of the body: «*The soul is the immaterial and immortal essence of a living being, distinct from the body*» [37]; «*The soul is that which animates the body, and is itself immaterial and immortal*» [38]; «*The cleansing however required for eternity does not relate to our physical dimension but related to the invisible, eternal soul of man which also bears the scars of sin*» [25, B29];

2. seat of consciousness and identity: it is considered the core of individuality, encompassing consciousness, personality, intellect, will, emotions, and moral awareness: «*The soul is the seat of consciousness and individuality, encompassing the whole of the person's mental life*» [39]; «*The soul is the form of the body, and in it are found sensation, intellect, and will*» [40]; «*Rather, we are souls. And all souls are one in the great ocean of the Supreme Consciousness, the Lord. Soul is the same as consciousness or Life. The same essence of life is within all creatures*» [25, BMY];

3. survival after death: the soul's capacity to survive physical death, continuing existence in an afterlife, reincarnation, or union with a divine source: «*The soul, being immortal, survives the death of the body and may continue in another form*» [26]; «*The soul of man is immortal, and when it has left the body, it continues to exist*» [26]; «*The thing about it is that it is not death of the body that is important to us, it's the soul*» [25, HE3];

4. moral and emotional nature: the soul is often described as the locus of moral judgment, feelings, emotions, and conscience, distinguishing a person's ethical and emotional self: «*The soul is the moral compass and emotional core, guiding virtue and conscience*» [41];

5. essence / fundamental nature: the essential or fundamental nature of a person or thing, the intrinsic quality that defines identity or character: «*The soul is the essence that defines the character*

and identity of a thing» [38]; «*The soul is the essence of a man, that by which he is himself*» [42]; «*According to Hugo, everything speaks; everything has a soul*» [25, ASV]; «*Whether man or beast, we are all of the same essence, we all have a soul*» [25, BMY];

6. personification: a person embodying a specific quality, type, or condition (e.g., «a good soul»): «*He was a good soul, was Fred. He saved one of the Signals Waafs from getting into trouble through not turning up for duty on time, simply by staying at his post until she finally did appear*» [25, B3F];

7. source of vitality: the animating principle or life force that activates living beings: «*The soul is the breath of life, the vital spark that distinguishes the living from the dead*» [40]; «*The soul is the principle of life in the living body, that which gives it vitality*» [43]; «*...no attempt should be made to cure the body without the soul, and therefore if the head and body are to be well you must begin by curing the mind: that is the first thing...*» [25, BO6];

8. religious unit: capacity for redemption, divine grace, or spiritual transcendence: «*The soul is redeemed through divine grace, sanctified by the sacraments*» [44];

9. (metaphorical) emotional or intellectual intensity, particularly in art, music, or performance, representing depth and heartfelt expression: «*Sculpture is an expression of the human soul*» [45]; «*But the second answer leads the inquirer to moments of direct experience, transcending mere knowledge, enriching the imagination, possibly touching the heart and soul as well as the mind*» [25, AM6];

10. the seat of intellect and knowledge, sometimes separate from feelings or emotions: «*The soul, by which we understand and know, is the seat of the intellect*» [37].

The meanings of the concept SOUL can be domain-oriented and grouped under the relevant conceptual, disciplinary, or cultural dimensions: domain THEOLOGY / RELIGION: represented by meanings 1, 3, 8; domain ONTOLOGY / METAPHYSICS: 5, 7; domain PSYCHOLOGY: 2, 4, 10; domain LITERATURE / FIGURATIVE LANGUAGE: 6, 9.

The concept SOUL, as synthesized from authoritative English-language dictionaries and classical sources, encompasses multiple dimensions including spiritual, psychological, moral, metaphysical, cultural aspects, etc. Definitions identify the soul as an immaterial and immortal essence, the seat of consciousness and identity, and an entity capable of surviving physical death, as well as the locus of moral judgment and emotional nature. Furthermore, the soul is characterized as the fundamental essence defining identity, a source of vitality, and an embodiment of qualities in literary personification and metaphorical expression in the arts. These diverse meanings can be systematically classified within four domains: THEOLOGY / RELIGION (meanings 1, 3, 8), ONTOLOGY / METAPHYSICS (meanings 5, 7), PSYCHOLOGY (meanings 2, 4, 10), and LITERATURE / FIGURATIVE LANGUAGE (meanings 6, 9).

1.4. Imagery / symbolic and axiological dimensions of the concept SOUL. The concept SOUL is deeply rooted in human imagination and symbolic cognition, functioning primarily as a metaphor and cultural symbol across fields such as religion, literature, art, and psychology. Rather than an empirical entity, the soul operates as an imagery and symbolic construct that informs understandings of identity, morality, and existence. In mythology and religious traditions, *soul* is symbolized as an immortal essence transcending the physical body. Mircea Eliade emphasizes that such

religious symbols and myths act as archetypal images expressing fundamental human concerns with life, death, and transcendence, thereby providing existential meaning and reinforcing cultural cohesion [46]. Carl Jung, in analytical psychology, conceptualizes *soul* as an archetype – an innate symbol from the collective unconscious manifesting through dreams, art, and mythology. This archetype embodies the pursuit of wholeness and self-realization, mediated by imagination which bridges conscious awareness and the soul's symbolic realm, fostering personal development [14]. Literary theorists George Lakoff and Mark Johnson highlight *soul* as a metaphor for the «essence» or «heart» of a person or culture, employing imaginative cognition to articulate complex emotional and existential experiences. In the arts, the soul represents profound emotional expression, forging symbolic connections between creator and audience [47]. Phenomenologists such as Husserl and Merleau-Ponty view the soul as an experiential dimension constituted through imaginative intentionality. It is not merely metaphysical but a lived reality shaped by imaginative acts that generate meaning and identity, situating *soul* as the core of consciousness and selfhood [48].

The axiological dimension of the concept SOUL concerns its function as a carrier of values, ethics, and moral significance within philosophical, religious, and cultural contexts. Within this framework, the soul is conceived as the seat of virtue, conscience, and ethical discernment, underpinning notions of good and evil, moral accountability, and spiritual worth. Classical thinkers such as Aristotle identified the soul as the source of moral virtues and ethical conduct [36, p. 866; 40, 41], while St. Augustine regarded it as the moral center that defines human capacity for sin, repentance, and redemption [49; 50]. In modern philosophical discourse, the soul's axiological aspect is examined through themes of human dignity, authenticity, and intrinsic worth, symbolizing the moral identity of the individual. This dimension also aligns with theological doctrines that emphasize the soul's salvation, divine grace, and ultimate moral fate [44]. Thus, the axiological perspective positions the soul as fundamental to comprehending ethical principles, human dignity, and the quest for moral excellence across diverse intellectual traditions.

2.1. The etymological analysis; notional, imagery and axiological components of the concept SPIRIT. The concept SPIRIT occupies a complex and multifaceted role within diverse intellectual traditions, including religious, philosophical, psychological, and cultural frameworks. Within religious and theological discourse, spirit is typically understood as an immaterial, divine, or supernatural essence that animates living beings, facilitates communion with the divine, or signifies sacred presence [51; 52]. Philosophically, particularly in idealist thought exemplified by Hegel, spirit represents consciousness, mind, or the fundamental principle of existence and self-awareness [53]. From a psychological standpoint, spirit is often conceptualized as an element of the human psyche associated with motivation, creativity, and experiences transcending purely physical or biological functions [54]. In cultural contexts, spirit functions metaphorically to denote vitality, moral character, or collective identity, as in expressions like «the spirit of a nation» or «team spirit». SPIRIT functions both as an ontological construct and as an interpretive lens for understanding human subjectivity, identity formation, and existential connectedness.

2.2. The etymological analysis of the lexeme *spirit* – the name of the concept SPIRIT. The English noun *spirit* originates from the Latin term *spiritus*, signifying «breath», «breathing», «spirit»,

or «soul». The Latin *spiritus* derives from the verb *spirare*, meaning «to breathe», which is etymologically linked to the PIE root *sp(h)er-* or *spei-*, connoting «to blow» or «to breathe out/to exhale» thereby associating the concept with the vital animating breath of life [29]. In Classical Latin usage, *spiritus* primarily denoted the physical act of breathing but was extended metaphorically to encompass notions of «life», «soul», «courage», and the «breath of life». During the late and ecclesiastical Latin periods, the term acquired more explicitly theological and metaphysical connotations, referring to the immaterial soul, the Holy Spirit (*Spiritus Sanctus*), and divine presence [29; 33]. The OF *espirit*, borrowed from Latin *spiritus*, was adopted into ME in the thirteenth century as *spirit*, initially retaining the Latin senses of «breath» and «vital principle» [33; 35]. Over time, the term's semantic range broadened to include metaphysical, psychological, and ethical dimensions. Originally linked to the tangible sign of life – *breath* – the word evolved to designate the immaterial essence of an individual or being and acquired additional figurative meanings such as «courage», «mood», «temper», and «animating force», exemplified in expressions like «spirit of the law» or «team spirit». The religious significance of *spirit* was further developed within Christian theology, where *Spiritus Sanctus* (the Holy Spirit) assumes a central doctrinal role [55; 29; 33; 34; 35].

The etymology of *spirit* reflects a profound conceptual evolution from a concrete physiological process to complex metaphysical and theological constructs. This linguistic trajectory underscores the term's integral role in articulating human understandings of life, identity, and transcendence across historical and cultural contexts.

2.3. The notional components of the concept SPIRIT. The lexeme *spirit* – name of the concept SPIRIT – encompasses a wide range of meanings across various authoritative English dictionaries [31; 32; 33; 34; 35]. Below is a comprehensive synthesis of its meanings, illustrated with quotations from respected authors and historical figures:

1. **vital principle / soul:** non-physical essence or life force that animates living beings, distinguishing the living from the non-living: «*The Holy Spirit becoming an inhabitant, is a vital principle in the soul: he, acting in, upon and with the soul, becomes a fountain of true holiness and joy...*» [56]; «*As human beings we consist not only of physical bodies but of minds, emotions and spirits too. And any one of these elements can adversely affect the effective functioning of the others*» [25, AYK];

2. **supernatural being:** incorporeal entities such as ghosts, angels, etc., existing beyond the physical realm: «*The ghosts race towards the light, you can almost hear the heavy breathing spirits, all determined to get somewhere*» [57];

3. **mood:** a person's mood or emotional state: «high spirits» or «low spirits»: «*Never be in a hurry; do everything quietly and in a calm spirit. Do not lose your inner peace for anything whatsoever, even if your whole world seems upset*» [58]; «*The onset of this 'game' is often triggered by instances of behaviour during the lengthy lunch break which is likely to be seen as 'boisterous' and 'high spirits'*» [25, GUR];

4. **nature / character:** the fundamental nature or quality of a person, group, or institution: «*The secret of genius is to carry the spirit of the child into old age*» [59]; «*This contemporary condition... greatly puzzles the now small body of surviving constitutionalists old enough to remember the sentiment of the mid-Victorian era, with its prevalent belief that to imitate the forms, or at any rate to*

adopt the spirit of the English constitution, was the best method whereby to confer upon the people of any civilized country the combined blessings of order and of progress» [25, EAJ];

5. alcoholic beverage: distilled alcoholic drinks, such as whisky or vodka: «*Janx Spirit is a rather potent alcoholic beverage, and is used heavily in drinking games that are played in the hyperspace ports»* [60];

6. liveliness / enthusiasm: qualities like courage or vivacity, indicating a spirited or lively demeanor: «*The person who can bring the spirit of laughter into a room is indeed blessed»* [61];

7. principle / essence: the intended meaning or purpose behind actions or laws, emphasizing the underlying principle rather than the literal interpretation: «*I love him who reserves no share of spirit for himself, but wants to be wholly the spirit of his virtue: thus, walks he as spirit over the bridge»* [62]; «*The work that had been put in in the past year was now showing results and he was absolutely confident that the spirit that had animated the society, the progressive feeling and the strong loyalty would continue throughout London»* [25, CCR];

8. emotional / moral nature: the emotional or moral aspect of a person, often linked to conscience or ethical sensibility: «*They have nothing in their whole imperial arsenal that can break the spirit of one Irishman who doesn't want to be broken»* [63]; «*That defeat will not have affected the spirit of the team and they will be going out against Wimbledon as determined as ever»* [25, CH3];

9. collective identity / ethos: morale of a group, community, or era: «*Wars may be fought with weapons, but they are won by men. It is the spirit of men who follow and of the man who leads that gains the victory»* [64]; «*They reveal to us the astonishing cultural achievements and spirit of our ancestors; they also document the power struggles, intrigues and invasions that have shaped English history»* [25, BPC];

10. Holy Spirit (in Christian theology): divine influences or entities: «*O Holy Spirit, descend plentifully into my heart. Enlighten the dark corners of this neglected dwelling and scatter there Thy cheerful beams»* [65]; «*You know some of the ways we think about the Holy Spirit and some of the ways in which the Holy Spirit helps us. It's more than help actually, it's an empowering. Er what we can do with the Holy Spirit is more than we can do on our own»* [25, HDD].

Here is the classification of the meanings of the lexeme *spirit* according to the most relevant domains within which each meaning is realized. The meanings are grouped by domain, and their corresponding numbers are indicated: domain THEOLOGY / RELIGION: represented by meanings 1, 10; domain ONTOLOGY / METAPHYSICS: 2, 7; domain PSYCHOLOGY: 3, 4, 6, 8; domain SOCIOLOGY: 9; domain GASTRONOMY: 5.

The lexeme *spirit* – name of the concept SPIRIT – manifests a rich polysemy, with its meanings distributed across diverse conceptual domains such as THEOLOGY/RELIGION, ONTOLOGY/METAPHYSICS, PSYCHOLOGY, SOCIOLOGY, and GASTRONOMY. Despite the wide range of meanings, the core idea remains the same: it refers to an invisible force connected to inner change. This wide use shows how deeply the concept is rooted in both language and culture, acting as a link between the physical and the spiritual in both every-day and religious contexts.

2.4. Imagery / symbolic and axiological dimensions of the concept SPIRIT. Across diverse cultural and intellectual traditions, the concept SPIRIT emerges as a generative imagery construct that lends ontological substance to invisible or metaphysical realities. In classical Greek philosophy, Plato's vision of the *anima mundi* portrays the cosmos as a living, ensouled organism animated by a universal soul, thereby endowing the universe itself with spiritual agency [26]. Similarly, in Indigenous epistemologies, animistic frameworks posit that all elements of the natural world – rivers, stones, animals – are imbued with interior spiritual presence. This worldview, first formally articulated in anthropological theory by E. B. Tylor, continues to be documented in contemporary ethnographic research [17]. Modern depth psychology retains this imaginative register through C. G. Jung's theory of the collective unconscious, wherein the spirit appears as an archetypal mediator operating within dreams, myths, and imaginative practices [54]. In the Hegelian tradition, particularly within The Phenomenology of Spirit, Geist is conceptualized as the dialectical self-realization of consciousness through history, wherein cultures project ideals such as freedom and rationality onto an unfolding, invisible spiritual dynamic [53]. In many civilizations, spirit also serves as a symbol of a society's ethical and moral ideals. It often embodies the collective conscience, motivating individuals and communities toward values such as justice, courage, and compassion. In this light, *spirit* transcends mere individual disposition and becomes a cultural and moral force that actively shapes the normative contours of communal life. From an axiological perspective, *spirit* designates the site of highest value, dignity, and ethical orientation. In Christian moral theology, cardinal virtues such as temperance, fortitude, and prudence are linked not merely to moral habituation but to the vivifying presence of the Holy Spirit, who empowers ethical action through divine grace [66]. Likewise, in contemporary philosophical discourse on human dignity – especially within analytic frameworks – *spirit*, understood as the rational or immaterial core of personhood, is posited as the non-fungible ground of intrinsic worth, upon which universal rights and moral obligations are built [26].

Thus, across theological, philosophical, psychological, and legal systems, the invocation of *spirit* functions as a legitimating principle for what is to be held sacred, protected, or cultivated. Its

Table 1

Shared traits of the concepts SOUL and SPIRIT

meaning	soul	spirit	explanations
vital principle / life force	meaning 1	meaning 7	both lexemes denote an animating, immaterial life essence
emotional / moral nature	meanings 3, 8	meaning 4	both refer to the ethical and emotional core of the person
essence / fundamental nature	meanings 4, 7	meaning 5	both can stand for a person's essential or defining nature
religious / theological core	meaning 10	meaning 8	in theology, both may refer to the spiritual essence related to divine interaction
seat of personhood / consciousness	implied in meanings 1, 8	meanings 2, 10	soul more clearly encodes personality, intellect, and will; spirit implies emotional disposition
survival after death	implied in meanings 1, 2	meaning 3	both carry the notion of post-mortem persistence, especially in religious or metaphysical frameworks

conceptual structure unfolds across three interrelated dimensions: the imagery, which furnishes the narrative forms through which spirit is envisioned; the symbolic, which articulates those visions through culturally resonant signs and metaphors; and the axiological, which elevates such symbolic forms into sources of value, normativity, and ethical direction. Collectively, these dimensions demonstrate the enduring potency of the concept SPIRIT as a bridge between myth and metaphysics, image and institution, description and prescription – illuminating its persistent influence in the history of human thought.

3. The shared and unique traits of the concepts SOUL and SPIRIT: conceptual overlaps and distinctions. A comprehensive comparative examination of the concepts SOUL and SPIRIT, grounded in the semantic inventories presented, reveals their areas of semantic convergence and divergence, highlights distinct meanings exclusive to each term, and elucidates key conceptual overlaps and differentiations.

Table 1 represents the meanings present for both SOUL and SPIRIT, albeit occasionally with subtle differences (in emphasis or interpretation).

The thorough comparative analysis of the concepts SPIRIT and SOUL, based on the provided semantic inventories, uncovers their points of semantic divergence, identifies meanings unique to each term, and clarifies essential conceptual distinctions between them.

The following meanings are distinctive to SPIRIT and have no direct parallel in SOUL (see table 2):

Table 2

Unique traits of the concept SPIRIT

meaning (<i>spirit</i>)	explanation
2. supernatural being	refers to ghosts, angels, and incorporeal entities; <i>soul</i> doesn't include this usage.
5. alcoholic beverage	<i>spirit</i> uniquely denotes distilled liquor
6. liveliness / enthusiasm	often metaphorically used in contexts like «fighting spirit», absent in <i>soul</i>
9. collective identity / ethos	refers to group morale or cultural atmosphere («team spirit»)

The following meanings are distinctive to SOUL and have no direct parallel in SPIRIT (see table 3):

Table 3

Unique traits of the concept SOUL

meaning (<i>soul</i>)	explanation
6. personification	«a good soul», «a lost soul» – <i>soul</i> is used as a stand-in for a person
9. aesthetic intensity	particularly in art or music, «soul» evokes profound emotional depth («soul music»)
10. seat of intellect and knowledge	<i>soul</i> is sometimes seen as the container of reason or wisdom, more than <i>spirit</i>

The lexemes *soul* and *spirit* both center on the immaterial, essential, and moral dimension of human life, and they frequently overlap in theological, psychological, and metaphysical discourse. However, *soul* emphasizes individuality, consciousness, and personal depth, while *spirit* extends into broader social, emotional, and symbolic domains – including collective ethos, enthusiasm, and even material referents like alcohol. Thus, *soul* typically suggests inward essence, whereas *spirit* is often outwardly expressive or dynamic, reflecting both internal states and communal or symbolic forces.

The comparative analysis of the domains reveals both shared conceptual foundations and distinct disciplinary orientations:

1. shared domains: THEOLOGY / RELIGION: both terms are deeply embedded in religious discourse, referring to non-material aspects of human existence and divine interaction; ONTOLOGY / METAPHYSICS: both are used to articulate immaterial realities and fundamental principles of being; PSYCHOLOGY: the psychological domain reflects the overlap in inner states and traits, while *soul* is closely tied to enduring personal identity and moral awareness, *spirit* emphasizes emotional dynamism, liveliness, and momentary states;

2. unique domains: LITERATURE / FIGURATIVE LANGUAGE (*soul only*): *soul* appears more prominently as a literary and symbolic device, often personified or used to describe artistic intensity and sincerity; SOCIOLOGY (*spirit only*): *spirit* uniquely captures the shared morale or ethos of a group or era, reflecting its broader social resonance; GASTRONOMY (*spirit only*): only *spirit* extends metaphorically into this concrete, non-metaphysical domain, showing a semantic divergence rooted in historical usage.

While SOUL and SPIRIT share core metaphysical, theological, and psychological domains, they diverge significantly in their figurative, social, and material extensions. *Soul* aligns more with enduring personal identity, moral substance, and artistic depth, whereas *spirit* expresses liveliness, social cohesion, and even physical consumption.

Conclusions. SOUL and SPIRIT permeate a broad spectrum of disciplines, including philosophy, theology, neuroscience, psychology, physics, and biology. Although scientific inquiry often treats SOUL and SPIRIT metaphorically or as aspects of consciousness, numerous scholars have examined these concepts in depth. Philosophical interpretations of SOUL and SPIRIT span millennia and diverse cultures, constituting foundational themes in metaphysics, ethics, and psychology. *Soul* possesses a rich etymological heritage, emblematic of humanity's persistent pursuit to grasp the essence of life and consciousness. ME «soul» derives from OE *sāwol/sāwel*, indicating a human's immaterial or spiritual core. These forms trace back to the PG **saiwalō*, whose origin remains uncertain but is hypothesized by some linguists to relate semantically and phonologically to **saiwaz* («sea»). This conjecture draws on early Germanic cosmologies positing the soul's association with aquatic realms, symbolizing spiritual origin or posthumous return to the sea. In Classical Greek, *ψυχή* (*psyche*) – from *ψύχειν* («to breathe» or «to blow») – embraces life principle, spirit, and consciousness, underpinning modern psychology's conceptual framework. Latin *anima* similarly connotes «breath» or «life force» and forms the root for English words like *animate* and *animal*. These linguistic parallels reflect a widespread Indo-European schema equating the *soul* with breath as life's animating principle, employing physiological metaphors to conceptualize life and consciousness.

Synthesizing dictionary and classical sources reveal the multifaceted SOUL concept encompassing spiritual, psychological, moral, metaphysical, and cultural dimensions. Definitions characterize the *soul* as an immaterial, immortal essence, the locus of consciousness, identity, moral judgment, and emotional life, capable of enduring beyond physical death. Moreover, the *soul* represents a fundamental identity essence and a source of vitality, richly personified in literature and metaphor. These meanings cluster into four domains: THEOLOGY / RELIGION, ONTOLOGY / MET-

APHYSICS, PSYCHOLOGY, and LITERATURE / FIGURATIVE LANGUAGE.

Conversely, the English noun *spirit* stems from Latin *spiritus*, denoting «breath», «breathing», «soul», or «spirit». Derived from *spirare* («to breathe»), linked to the PIE root **sp(h)er-/spei-* («to blow» or «exhale»), *spiritus* initially described the physical act of breathing, later expanding metaphorically to «life», «courage», and «vital force». Ecclesiastical Latin extended *spiritus* to theological and metaphysical contexts, including the immaterial soul, the Holy Spirit (*Spiritus Sanctus*), and divine presence. Adopted into ME via OF *espirit*, «spirit» preserved its vital breath sense before broadening to encompass metaphysical, psychological, and ethical dimensions. Figurative meanings such as «courage», «temper», and «animating force» arose, evident in expressions like «spirit of the law» or «team spirit». Christian theology further deepened its significance through the central doctrine of the Holy Spirit.

The etymology of *spirit* reflects a shift from concrete physiological processes toward abstract metaphysical and theological constructs, highlighting its role in articulating life, identity, and transcendence across cultures. The lexeme *spirit* manifests a broad semantic range centered on an invisible, animating essence – whether personal, emotional, moral, supernatural, or collective. It, thus, denotes a non-material force imparting vitality and meaning to individuals, actions, communities, or beliefs in both secular and sacred realms.

Classifying *spirit*'s meanings reveals distribution across domains such as THEOLOGY / RELIGION, ONTOLOGY / METAPHYSICS, PSYCHOLOGY, SOCIOLOGY, and GASTRONOMY. Despite this diversity, a unifying core emerges: *spirit* signifies an immaterial force connected to inner transformation, bridging tangible and intangible realities in cultural consciousness.

Comparatively, *soul* and *spirit* share central immaterial, essential, and moral connotations, often intersecting in theological, psychological, and metaphysical discourse. A comparative domain analysis reveals overlapping and distinct orientations: the shared domains are THEOLOGY/RELIGION, where both signify immaterial human existence and divine interaction; ONTOLOGY/METAPHYSICS, articulating immaterial reality and foundational being; PSYCHOLOGY, reflecting internal states, with *soul* tied to persistent identity and morality, and *spirit* to emotional vitality and transient moods. The unique domains are LITERATURE/FIGURATIVE LANGUAGE (exclusive to *soul*), emphasizing literary personification and artistic depth; SOCIOLOGY (unique to *spirit*), capturing collective morale and social ethos; GASTRONOMY (*spirit* only), indicating a semantic extension into tangible substances rooted in historical use.

In sum, while *soul* and *spirit* converge metaphysically and psychologically, they diverge in their expressive, social, and material applications. *Soul* aligns with enduring personal identity, moral essence, and artistic profundity, whereas *spirit* conveys liveliness, social cohesion, and physical embodiment.

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Давиденко І., Калюжна А., Літовченко Я. «Я» як ДУША/SOUL і ДУХ/SPIRIT

Дослідження має на меті окреслити понятійні, образні та аксіологічні складові концептів ДУША/SOUL і ДУХ/SPIRIT, визначити їх спільні та відмінні риси, інтегральну та диференційну зони. Об'єктом дослідження є лексеми *soul* і *spirit* як лінгвістичні репрезентації відповідних концептів, які у тезаурусах розглядаються як синоніми. Їх лексична семантика вивчається через етимологічний

аналіз, тлумачення словників, семантичний аналіз корпусних прикладів та визначення ціннісних аспектів. Концепти ДУША/SOUL і ДУХ/SPIRIT мають глибоке значення у таких дисциплінах як філософія, теологія, нейронаука та психологія. Лексема *soul* походить з давньоанглійського *sāwol*, що веде свій початок від прото-германського **saiwalō*, пов'язаного з **saiwaz* («море»), символізуючи духовне походження у ранній германській космології. Концепт ДУША/SOUL охоплює духовну, психологічну, моральну, метафізичну та літературну сфери, втілюючи безсмертну сутність, осередок ідентичності та моральне ядро особистості. Лексема *spirit*, що походить від латинського *spiritus* (від *spirare* – «дихати»), еволюціонувала від позначення фізичного дихання до означення життя, мужності та божественної присутності, особливо у християнській теології. Її семантичний діапазон охоплює теологічні, метафізичні, психологічні, соціологічні й навіть гастрономічні сфери, символізуючи нематеріальну життєдайну силу, пов'язану з внутрішніми перетвореннями та колективним духом. Порівняльний аналіз демонструє, що ДУША/SOUL і ДУХ/SPIRIT збігаються у теології, метафізиці та психології, але розходяться у фігуральній мові (SOUL/ДУША) та соціологічних та матеріальних значеннях (SPIRIT/ДУХ). ДУША/SOUL підкреслює тривалу індивідуальність і моральну глибину, тоді як ДУХ/SPIRIT відображає емоційну життєвість, соціальну згуртованість і фізичне втілення, демонструючи їхні доповнювані, але відмінні ролі у концептуальних системах людини.

Ключові слова: дух, душа, когнітивна лінгвістика, концепт, лексичне значення.