

SPECIFICS OF THE RELATIONSHIP BETWEEN THE BINARY CONCEPTS “WISDOM AND TRUTH” AND THE PAIRED, EQUIVALENT CONCEPTS “WISDOM AND TRUTH” IN RUSSIAN AND ENGLISH LINGUISTIC CONSCIOUSNESS***Parahonco, L. V.**

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Received 18th January 2026; Accepted 12th February 2026; Published online 20th April 2026

Abstract

The study explores the binary concepts of "wisdom" and "truth" along with their paired and equivalent counterparts within the Russian and English linguistic consciousness. These mental constructs are examined as fundamental categories of human cognition and perception, forming a complex interaction between language and thought. By analyzing the direct and figurative verbalization of these concepts, the research focuses on the linguistic means employed in L.N. Tolstoy's epic novel "War and Peace" (Volume 1) and its English translation. The investigative framework adopts an interdisciplinary approach, synthesizing cognitive linguistics, linguoculturology, and philosophy to examine "verbalized behavior" and the specifics of conceptual relationships [42, 89; 95]. Through the application of a cognitive-discursive method, the analyzed units are systematized at both informational and semantic levels. This methodology allows for a detailed mapping of elements within the general linguistic picture of the world as well as the author's individual conceptual system. The findings establish a basis for understanding how systemic reflexes and cultural contexts shape the representation of binary constructs across different languages. By bridging the gap between philosophical categories and linguistic reality, the study provides a new perspective on the intercultural adaptation of profound moral and cognitive values. Such a systematic approach highlights the evolution of conceptual structures in translation and their role in the global informational space.

Keywords: Concept, Binary concepts, Paired concepts, Equivalent concepts, Wisdom, Truth, Cognitive-discursive method.

INTRODUCTION

The emergence of cognitive linguistics represents a genuine revolution in the study of language. Language is now viewed not merely as an autonomous system governed by its own rules, but as an instrument for understanding the full range of mental processes occurring in the human mind and shaping the individual's essence within society. The cognitive paradigm emphasizes an interdisciplinary approach, encouraging the investigation of language in conjunction with other sciences. This interdisciplinarity is also reflected in the cognitive-discursive method. As E.S. Kubryakova notes, "linguistic analysis takes the form of cognitive analysis when the primary emphasis is placed on the phenomenon's participation in cognitive processes, in acts of processing and reprocessing information perceived by humans, etc. Yet the analysis of the same phenomenon takes the form of discursive analysis when its specificity in acts of communication is examined, i.e., when the context is taken into account" [14, 155]. Following Yu.S. Stepanov, we understand the concept as a general category that constitutes a cultural value, endowed with emotional and aesthetic components, and comprising several layers: literal, passive, actual, and multi-layered. The concept transcends immediate manifestations and occupies a meta-position, thereby engaging the pragmatic dimension [35, 44].

Review of Previous Research

The present study builds upon scholarly positions that identify the concept as the central unit in analyzing the linguistic worldview a complex mental construct marked by national and cultural specificity.

The concept is realized in language and encompasses cognitive, figurative, and axiological components (D.S. Likhachev, Yu.S. Stepanov, S.G. Vorkachev, V.I. Karasik, S.Kh. Lyapin, G.G. Slyshkin). Linguocultural concepts lend themselves to objective description through the analysis of dictionary definitions, value-marked utterances, etymological features, and data from associative experiments (V.V. Krasnykh, Z.D. Popova, G.G. Slyshkin, I.A. Sternin). They manifest in linguistic consciousness and communicative practice, allowing for multidimensional interpretation (A. Wierzbicka, W. von Humboldt, V.T. Klokov, O.A. Leontovich, D.S. Likhachev, G.G. Slyshkin, Yu.S. Stepanov, S.G. Ter-Minasova). Despite the fact that different branches of linguistics (linguoculturology, cognitive linguistics, semiotics, etc.) define the concept in varying ways, its essential features remain consistent: the concept is the minimal unit of human experience expressed through words; it serves as the basic unit for processing, storing, and transmitting knowledge; and it is both a linguistic and mental entity conditioned by national-cultural specificity. This confirms the undeniable link between language and culture. Since the surrounding world is comprehended and interpreted by the individual through categorization and conceptualization of knowledge in language, the importance of oppositional thinking must also be considered. Such thinking may be represented by contrasting pairs, which modify and expand the notion of binarity as a category employed by humans to understand culture: the first pair implies a narrow understanding of opposition, while the second pair suggests a broad one [1, 80]. We adhere to the broad interpretation of binarism, paying attention to gradation in terms i.e., the "more-or-less" scheme [21, 28], which enables the study of intermediate positions in oppositions. We also take into account the relationship between part and whole, following Claude Lévi-Strauss [24, 416].

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Accordingly, in this study we employ the term binary concepts (within the Russian linguistic worldview), as it conveys the idea of “consisting of two parts,” functioning as both a connecting and contrasting element for the concepts under examination, such as wisdom – truth. Philosophical and Cultural Context

Throughout the history of philosophy and religion, much has been said about morality, ethics, and spiritual wisdom. For centuries, great thinkers of Eastern and Western traditions have asked the question: “What is wisdom?” This question remains one of the central themes of philosophy to this day. Wisdom is regarded as an absolute value of life, a universal language, and the singular spiritual culture of both East and West. It embodies the unity of truth and goodness, knowledge and love, reason and heart, the living embodiment of an idea, and the complete transformation of life [27].

Presentation of Core Material

To grasp the nature of wisdom, it is necessary to turn to dictionaries. Accordingly, we analyze the conceptual features of the mental construct under study (Table 1), which are actualized in dictionary meanings in the form of semantic components (semes) of the word representing the concept.

Conceptual features of the concept ‘wisdom’

Drawing upon data from such lexicographic sources as The Online Etymological Dictionary of the Russian Language by Shansky [34, 275], The Etymological Dictionary of the Russian Language by A.I. Semenov [33], Explanatory Dictionary by V.I. Dal, vol. 2 [11, 362], Dictionary of the Russian Language by S.I. Ozhegov [28, 366], Explanatory Dictionary of the Russian Language by D.V. Dmitriev [16], and Explanatory Dictionary by D.N. Ushakov, vol. 2 [18, 139], we systematize the information and propose our own definition, obtained through componential (seme) analysis. Wisdom is a state or quality of the human mind expressed in a profound understanding of life phenomena and events, grounded in extensive life experience and knowledge. It is the capacity to make sound decisions based on common sense, truth, and goodness, as well as the ability to act in accordance with these principles in order to achieve well-being and harmony both in one’s personal life and within society.

Summarizing our reasoning, we distinguish the following lexico-semantic variants (LSVs) of the concept wisdom:

- LSV – profound intellect, the highest degree of rationality.
- LSV – a set of practically acquired knowledge, skills, and abilities, i.e., experience, knowledge, and understanding of life.
- LSV – words, actions, and speech grounded in life experience, correct and just.
- LSV – the moral dimension.

Thus, wisdom is not merely knowledge and understanding, but also the ability to apply this information in life and to make appropriate decisions based on experience and common sense. It encompasses respect for others, recognition of one’s own mistakes, and openness to growth and development.

In the culture of any nation, the system of values occupies a special place. Values represent the fundamental characteristics of culture and the highest behavioral guidelines, embodying a

personally colored attitude toward the world. They are shaped under the influence of human desires, emotions, needs, beliefs, the prevailing ideology of society, and many other factors. Consequently, values may reflect national culture and a nation’s worldview. These basic philosophical universals, which broadly designate the positive or negative significance of a given object or phenomenon of reality, find expression in language in the form of cultural concepts.

Accordingly, we now turn to dictionaries for the analysis of the essence of truth.

Conceptual features of the concept ‘truth’

Having analyzed the data provided by explanatory dictionaries (Explanatory Dictionary by V.I. Dal [11, 59], Dictionary by M. Fasmer, vol. 2 [19, 142], Explanatory Dictionary by D.N. Ushakov, vol. 1 [17, 669], Dictionary of the Russian Language by S.I. Ozhegov [28, 257], T.F. Efremova’s New Dictionary of the Russian Language: Explanatory and Word-Formation [15], and S.A. Kuznetsov’s Comprehensive Explanatory Dictionary of the Russian Language [23, 403]), we arrive at the conclusion that truth is a concept that integrates several aspects:

1. Transcendent information – a higher source describing reality objectively; an indisputable absolute, unlike pravda (“factual truth”).
2. Correspondence to reality – truth signifies that a statement, representation, or judgment reflects the actual state of affairs or phenomena, being accurate and valid.
3. Knowledge and understanding – truth is linked to the processes of cognition and comprehension of the world. It implies the correct interpretation of objective reality, consistent with logic and facts.
4. Moral ideal – truth may also pertain to moral values and principles, to the acceptance of genuine ideals or values.

As is well known, conceptualization is the process of forming notions and ideas in human consciousness. It arises through interaction with the surrounding world in everyday life, through the acquisition of experience via perception, movement, and observation. By interpreting new information, identifying its features, and classifying it, we arrive at the conceptualization of reality [3, 24].

The process of concept formation begins with sensory and figurative perception and gradually transitions to more abstract and rational understanding. In young children, concepts are typically represented by concrete sensory images, which are progressively enriched with new characteristics and elements, thereby deepening and expanding their meaning and shaping the structure of the concept [32, 85]. An image is a sensory form of mental manifestation that inherently possesses spatial and temporal organization. In the course of action, this image may change, enriched by practical interaction with the world. The scope of the image is unlimited it may encompass both the minutest details and the universe as a whole. Any abstract content may be embodied in a sensory image, including inner speech or key words associated with abstract notions [2]. The figurative dimension of the concept, according to V.I. Karasik, comprises aspects of objects, phenomena, and events that we perceive through our senses and feelings and that are preserved in memory. These aspects represent essential features of practical experience and knowledge [20, 107]. Yu.S. Stepanov

describes this dimension of concepts as “the delicate films of civilization” which, when assembled into a mosaic, form a new universal anthropology. Like a weaver creating a unique tapestry, we, working with the reverse side of concepts, perceive a seeming chaos of knots and threads which, nevertheless, on the front side unfolds as divine beauty. This metaphor helps us to grasp the external dimension of the concept and penetrate its essence [36, 18].

Accordingly, we now turn to the figurative features of the concept wisdom in Tolstoy’s *War and Peace*, Volume I [38].

«–Всегда с старшими детьми *мудрят*, хотят сделать что-нибудь необыкновенное, – сказала гостя. – Что греха таить, machere! Графинюшка*мудрила* с Верой, – сказал граф. – Ну, да что ж! всё-таки славная вышла, – прибавил он, одобрительно подмигивая Вере» (lit. They always *contrive* something unusual with the elder children, said the guest. What’s the use of concealing it, ma chère! The countess contrived with Vera, said the count. Well, what of it! She turned out splendid after all, he added, giving Vera an approving wink) [38, 88].

- *Contrive*– carries a negative connotation: to make something unnecessarily complicated, to seek more complex solutions while neglecting simple and clear ones.

«–Но вы знаете, ваше превосходительство, *мудрое* правило, предписывающее предполагать худшее, – сказал австрийский генерал, видимо желая покончить с шутками и приступить к делу» (lit. But you know, Your Excellency, the *wise rule* that prescribes assuming the worst, said the Austrian general, evidently wishing to put an end to the jokes and proceed to business) [38, 258].

- *Wise*–possessing great intellect, grounded in knowledge and experience.

«Ничего не найдено, опять говорил себе Пьер, ничего не придумано. Знать мы можем только то, что ничего не знаем. И это высшая степень человеческой *премудрости*» (lit. Nothing has been found, Pierre kept telling himself, nothing has been devised. We can know only that we know nothing. And this is *the highest degree of human wisdom*) [38, 728].

- *The highest degree of human wisdom (or premudrost’)*– archaic term, denoting profound wisdom.

«– Кто ты? Что ты? Ты мечтаешь о себе, что ты *мудрец*, потому что ты мог произнести эти кощунственные слова, – сказал он с мрачной и презрительной усмешкой, – а ты глупее и безумнее малого ребенка, который бы, играя частями искусно сделанных часов, осмелился бы говорить, что, потому что он не понимает назначения этих часов, он и не верит в мастера, который их сделал» (lit. Who are you? What are you? You imagine yourself a *sage* because you dared to utter those blasphemous words, he said with a grim and contemptuous smile, yet you are more foolish and more mad than a little child who, playing with the parts of a skillfully made clock, would dare to say that, because he does not understand the purpose of the clock, he therefore does not believe in the master who made it) [38, 734–735].

- *Sage*– a wise man, thinker, a person of great intellect (negative connotation, since what appears does not coincide with truth).

«– Высшая *мудрость и истина* есть как бы чистойшая влага, которую мы хотим воспринять в себя...» (lit. *The highest wisdom and truth* are like the purest moisture, which we long to absorb within ourselves) [38, 736].

- *The highest wisdom*– profound intellect, the highest degree of rationality (1 LSV).

«– Высшая *мудрость* основана не на одном разуме, не на тех светских науках физики, истории, химии и т. д., на которые распадается знание умственное. Высшая *мудрость* одна. Высшая *мудрость* имеет одну науку – науку всего, науку, объясняющую всё мироздание и занимаемое в нем место человека» (lit. *The highest wisdom* is founded not upon reason alone, nor upon those secular sciences—physics, history, chemistry, and so forth—into which intellectual knowledge is divided. *The highest wisdom* is one. *The highest wisdom* possesses a single science: the science of everything, the science that explains the entire universe and the place of man within it) [38, 736].

- *The highest wisdom* – equated with truth, a revelation from above that describes reality objectively; an indisputable absolute, in contrast to a relative truth.

«– Нет, я ненавижу свою жизнь, – сморщась проговорил Пьер. – Ты ненавидишь, так измени ее, очисти себя, и по мере очищения ты будешь познавать *мудрость*» (lit. No, I hate my life, Pierre muttered, grimacing. If you hate it, then change it, purify yourself, and as you purify, you will come to *know wisdom*) [38, 737].

- *To know wisdom*– to attain wisdom, understood as the meaning derived from life experience.

«– Для чего вы пришли сюда? – спросил вошедший, по шороху, сделанному Пьером, обращаясь в его сторону. – Для чего вы, неверующий в истины света и не видящий света, для чего вы пришли сюда, чего хотите вы от нас? *Премудрости*, добродетели, просвещения?» (lit. Why have you come here? asked the newcomer, turning toward Pierre at the sound he had made. Why have you, unbelieving in the truths of light and blind to that light, why have you come here? What do you seek from us—*wisdom*, virtue, enlightenment?) [38, 745].

«– Вы ищете истины для того, чтобы следовать в жизни ее законам; следовательно, вы ищете *премудрости* и добродетели, не так ли? – сказал ритор после минутного молчания» (lit. You seek truth in order to follow its laws in life; therefore you seek a supreme *wisdom* and virtue, do you not? said the rhetor after a moment’s silence) [38, 746].

- *Supreme wisdom (or premudrost’)*– archaic, profound wisdom.

«Я знаю в жизни только два настоящих несчастья: это угрызение совести и болезнь. И единственное благо есть отсутствие этих зол. Жить для себя, избегая только этих двух зол: вот вся моя *мудрость* теперь» (lit. I know in life only two true misfortunes: pangs of conscience and illness. And the sole blessing is the absence of these evils. To live for oneself, avoiding only these two evils—that is all *my wisdom*) [38, 807].

- *My wisdom* –wisdom, understood as life experience, knowledge, and comprehension of existence.

«Сию цель предполагало само христианство. Оно учило людей быть *мудрыми* и добрыми, и для собственной своей выгоды следовать примеру и наставлениям лучших и *мудрейших* человеков» (lit. This very aim was presupposed by Christianity itself. It taught people to be *wise* and good, and, for their own benefit, to follow the example and the teachings of *the best and wisest* of men) [38, 916].

- *To be wise* – possessing great intellect, grounded in knowledge and experience.
- *The wisest of men*– a very wise man, endowed with great intellect and profound experience.

«Всякая насильственная реформа достойна порицания, потому что ни мало не исправит зла, пока люди остаются таковы, каковы они есть, и потому что *мудрость* не имеет нужды в насилии» (lit. Every violent reform merits reproach, for it cannot dispel evil so long as human beings remain as they are; *and wisdom*, in its essence, has no need of force [38, 915–916].

- *Wisdom* has no need of force– it is a nonviolent wisdom, attained by nonviolent means: 1) profound intellect; 2) knowledge and an understanding of life, that is, experience.

«И право, вот настоящий *мудрец!* подумал Пьер, ничего не видит дальше настоящей минуты удовольствия, ничто не тревожит его, и оттого всегда весел, доволен и спокоен. Чтобьядал, чтобьябытьтакимкакон!» (lit. Indeed, here is a true *sage!* thought Pierre. He perceives nothing beyond the present moment of delight; nothing disturbs him, and thus he remains ever cheerful, content, and serene. What would I not give to be as he is! [38, 1241].

- *A true sage*–is one who requires neither self-deception, nor the solace of fables, nor even reliance upon fortune in order to attain happiness; he is self-sufficient and therefore free. In other words, this condition is intrinsically linked to spiritual practices: the human being apprehends truth through spiritual development. (In Hinduism, *jīva* denotes the vital principle of self-consciousness that organizes matter, while *mokṣa* signifies spiritual liberation as the ultimate goal of life. In Jainism, *jīva* refers to the soul as the active agent of perception and action, and *mokṣa* designates liberation.) [10, 329].

Thus, to the core of the concept ‘wisdom’ we assign: *wise, to apprehend wisdom, wisdom, and wisdom has no need of violence* (Figure 1). The near periphery is constituted by the following components: *to contrive, supreme wisdom, sage, higher wisdom, the wisest of men*. The distant periphery includes: *higher wisdom equated with truth, the true sage*.

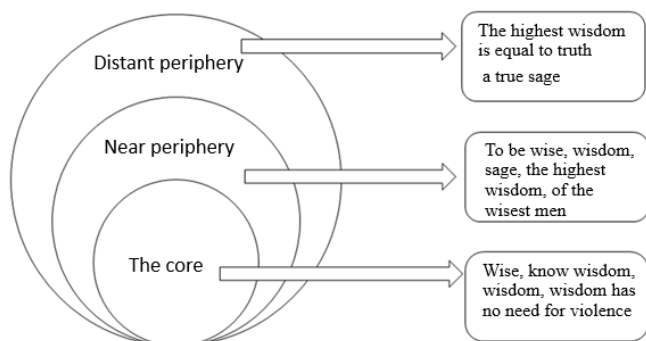


Fig. 1. Field model of the concept ‘wisdom’(L. V. Parahonco)

Let us examine the figurative features of the concept ‘truth’ in War and Peace, Volume I [38].

«– Против твоей воли Он спасет и помилует тебя и обратит тебя к Себе, потому что в Нем одном и *истина* и успокоение, – сказала она дрожащим от волнения голосом, с торжественным жестом держа в обеих руках перед братом овалный старинный образок Спасителя с черным ликом в серебряной ризе на серебряной цепочке мелкой работы»(lit. Against your will He shall save you, have mercy upon you, and turn you toward Himself, for in Him alone dwell both *truth* and repose,” she declared, her voice trembling with emotion, while with a solemn gesture she held before her brother an oval, antique icon of the Savior, its dark visage set within a silver riza, suspended on a finely wrought silver chain. [38, 224].

- *Truth*– a divine essence that leads to salvation, mercy, and repose.

«– Высшая мудрость и *истина* есть как бы чистойшая влага, которую мы хотим воспринять в себя...»(lit. Supreme wisdom and *truth* are as the purest of waters, which we long to absorb within ourselves...) [38, 736].

- *Supreme truth* is a moral ideal; it may also pertain to moral values and principles, as well as to the acceptance of genuine ideals or values.

«– Ежели есть Бог и есть будущая жизнь, то есть *истина*, есть добродетель; и высшее счастье человека состоит в том, чтобы стремиться к достижению их. Надо жить, надо любить, надо верить, – говорил Пьер, – что живем не нынче только на этом клочке земли, а жили и будем жить вечно там во всем (он указал на небо)» (lit. If there is God and there is a life to come, then there is *truth*, there is virtue; and the highest happiness of man lies in striving toward their attainment. One must live, one must love, one must believe,” said Pierre, “that we exist not merely today upon this small patch of earth, but that we have lived and shall live eternally, there, in the All” — and he pointed toward the heavens) [38, 819].

- *Truth* is a spiritual value, the ultimate goal of human life, and the foundation for spiritual development and happiness.

«Составились партии: одни обвиняли Пьера, осуждая его в иллюминатстве; другие поддерживали его. Пьера в первый раз поразило на этом собрании то бесконечное разнообразие умов человеческих, которое делает то, что никакая *истина* одинаково не представляется двум людям. Даже те из членов, которые казалось были на его стороне, понимали его по своему, с ограничениями, изменениями, на которые он не мог согласиться, так как главная потребность Пьера состояла именно в том, чтобы передать свою мысль другому точно так, как он сам понимал ее» (lit. Factions soon formed: some accused Pierre, condemning him for his Illuminism; others lent him their support. For the first time, Pierre was struck at this gathering by the boundless diversity of the human mind, which ensures that *no truth ever appears alike to two individuals*. Even those members who seemed to stand on his side understood him in their own way, with limitations and alterations to which he could not consent,

for Pierre's deepest need was precisely to convey his thought to another exactly as he himself conceived it) [38, 917–918].

- *No truth ever appears alike to two individuals*– it is relative and mutable, dependent upon each person's perception, and functions as a synonym for 'pravda' (truth).

«Он советовал мне не отстраняться от общения с петербургскими братьями и, занимая в ложе только должности 2-го градуса, стараться, отвлекая братьев от увлечений гордости, обращать их на *истинный* путь самопознания и совершенствования. Кроме того, для себя лично советовал мне первое всего следить за самим собою, и с этою целью дал мне тетрадь, ту самую, в которой я пишу и буду вписывать впредь все свои поступки» (lit. He advised me not to withdraw from communion with the Petersburg brethren and, while occupying only the offices of the second degree within the lodge, to strive to divert the brothers from the enticements of pride and to guide them toward *the true path* of self-knowledge and perfection. Moreover, for myself personally, he counseled me above all to watch over my own conduct, and for this purpose he gave me a notebook — the very one in which I now write and shall henceforth inscribe all my actions) [38, 922].

- *The true path* is conceived as the pursuit of becoming a better self through awareness and self-analysis.

«Я начал было осуждать, но вспомнил о своих правилах и слова благодетеля нашего о том, что *истинный* масон должен быть усердным деятелем в государстве, когда требуется его участие, и спокойным созерцателем того, к чему он не призван» (lit. I was on the verge of condemning, yet I recalled my own rules and the words of our benefactor: that *a true Mason* must be a diligent servant of the state when his participation is required, and a tranquil contemplator of that to which he is not called) [38, 929].

- *A true Mason is a genuine Mason*, that is, one who follows the secret movement combining the tasks of moral self-perfection with the utopian aim of uniting humanity in a religious fraternal alliance [22, 574].

«Пьер после сватовства князя Андрея и Наташи, без всякой очевидной причины, вдруг почувствовал невозможность продолжать прежнюю жизнь. Как ни твердо он был убежден в *истинах*, открытых ему его благодетелем, как ни радостно ему было то первое время увлечения внутренней работой самосовершенствования, которой он предался с таким жаром, после помолвки князя Андрея с Наташей и после смерти Иосифа Алексеевича, о которой он получил известие почти в то же время, – вся прелесть этой прежней жизни вдруг пропала для него» (lit. After the betrothal of Prince Andrei and Natasha, Pierre, without any apparent reason, suddenly felt the impossibility of continuing his former life. However firm his conviction in the *truths* revealed to him by his benefactor, however joyous those first days of devotion to the inner work of self-perfection to which he had surrendered with such ardor, yet after the engagement of Prince Andrei to Natasha and the death of Joseph Alekseevich, news of which reached him almost at the same time, all the charm of that earlier life suddenly vanished for him) [38, 1125].

- *Convinced of the truths revealed to him by his benefactor* (Tolstoy 2022: 1125) –knowledge bestowed from above.

Thus, to the core of the concept 'truth' we assign: *truth itself, conviction in the truths revealed to him by his benefactor* (Figure 2). The near periphery consists of the following components: *no truth appears identically to two individuals, the true path, the true Mason*. The distant periphery includes: *supreme truth, and truth in its connection with spiritual values and the moral ideal*.

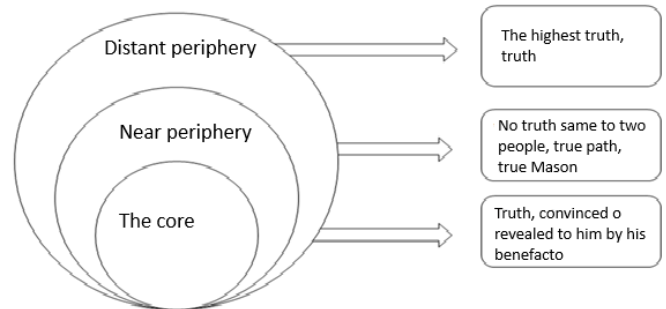


Fig. 2. Field model of the concept 'truth' (L. V. Parahonco)

The results of the comparison of binary concepts are presented in Table 1.

Table 1. Comparison and correlation of the concepts 'wisdom' and 'truth'.

WISDOM	TRUTH
<p>Basic conceptual feature</p> <p><i>The core of the concept 'wisdom' is profound intellect, the highest degree of rationality; a synthesis of practically assimilated knowledge, skills, and abilities, that is, experience, knowledge, and understanding of life (wise, to attain wisdom, wisdom has no need of violence).</i></p>	<p><i>The core of the concept 'truth' is information bestowed from above, describing reality objectively; an indisputable absolute, in contrast to pravda. It signifies correspondence to actuality: truth means that a statement, representation, or judgment reflects the real state of affairs or phenomena, and that it is valid and accurate (truth, conviction in the truths revealed to him by his benefactor).</i></p>
<p>Conceptual sub-features</p> <p><i>The near periphery of the concept 'wisdom' comprises words, actions, and speech grounded in life experience, characterized as correct and just (to act with cunning, profound wisdom, sage, supreme wisdom, the wisest of men). The distant periphery involves the moral dimension (supreme wisdom equates with truth, the genuine sage).</i></p>	<p><i>The near periphery of the concept 'truth' is cognition and understanding — truth is associated with the process of knowing and comprehending the world. This implies the correct interpretation of objective reality, consistent with logic and facts (no truth appears identically to two individuals, the true path, the true Mason). The distant periphery is the moral ideal — truth may also pertain to moral values and principles, to the acceptance of true ideals or values (supreme truth, truth).</i></p>

Thus, wisdom and truth are distinct yet interrelated concepts, each associated with different aspects of cognition and understanding of the world. Wisdom is grounded in personal experience and the ability to analyze that experience, whereas truth represents an objective fact that can be verified through empirical methods and logical reasoning. Since the concepts of wisdom and truth are also binary, as noted earlier, it is possible to identify common features between them.

First, wisdom constitutes an important component of truth. Wise individuals strive to comprehend the world and reason on the basis of facts and information available to them. They may

also remain open to diverse perspectives and acknowledge the possibility that their own beliefs could be mistaken.

Second, wisdom and truth serve as foundations for decision-making. Wise individuals employ their experience and knowledge to make informed decisions—decisions based on complete, accurate, and verified information, as well as on the wisdom and knowledge of the decision-maker. Truth, in turn, may function as a crucial factor in the process of choosing among alternatives.

Third, wisdom and truth can be regarded as valuable qualities that enable individuals to live more fulfilling lives. Wisdom assists in finding balance among various aspects of life, while truth facilitates understanding of the surrounding world and supports conscious decision-making grounded in that understanding. In this way, the concepts of wisdom and truth intersect within both the near and distant peripheries of their semantic fields, united by cognition, comprehension of the world, and morality.

Nevertheless, a certain contradiction may also be observed: it is virtually impossible to assert the internal self-sufficiency of human spiritual activity when it is based on experience other than that limited to material aspects of life. Truth appears as a form of revelation, a profound vision referred to as transcendent consciousness, which transcends the boundaries of logic. Consequently, a person may attain wisdom (provided it is not conflated with mere rational thought), but not always truth. For this reason, the contrast between the concepts of wisdom and truth can be described in terms of quantitative content—part and whole. This confirms the structural model of the binary concepts under investigation (Figure 3).

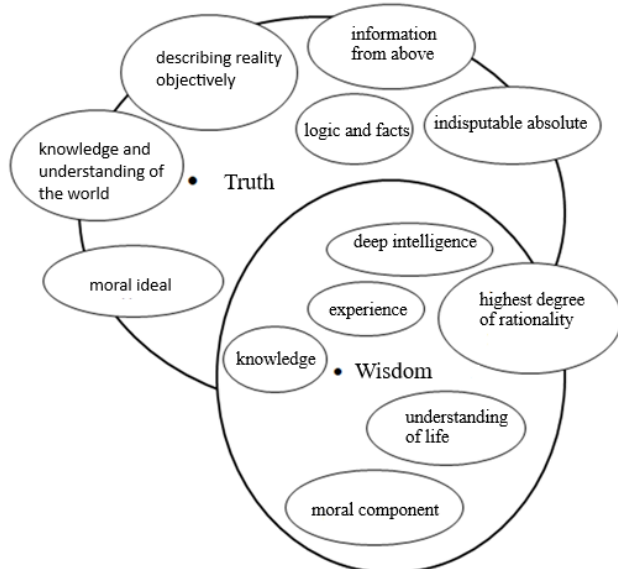


Fig. 3. Structural model of the binary concepts 'wisdom' and 'truth' (L. V. Parahonco)

For the contrastive analysis of the concepts wisdom and truth within the Russian and English linguistic worldviews, we shall examine the objectification of the concept wisdom in the English language.

Cambridge Academic Content Dictionary:

- The ability to make good judgments based on what you have learned from your experience, or the knowledge and understanding that gives you this ability;

- Wisdom also means the quality of being a good judgment: I question the wisdom of separating a child from his brothers and sisters whatever the circumstances [5].

Merriam-Webster:

- Ability to discern inner qualities and relationships INSIGHT; b) good sense: JUDGMENT; c) generally accepted belief (challenges what has become accepted wisdom among many historians Robert Darnton); d) accumulated philosophical or scientific learning: KNOWLEDGE;
- a wise attitude, belief, or course of action; b): the teachings of the ancient wise men (adidacticbook included in the Roman Catholic canon of the Old Testament and corresponding to the Wisdom of Solomon in the Protestant Apocrypha) [25].

Dictionary.com:

- The quality or state of being wise; knowledge of what is true or right coupled with just judgment as to action; sagacity, discernment, or insight.
- Scholarly knowledge or learning: the wisdom of the schools.
- Wise sayings or teachings; precepts.
- A wise act or saying: (initial capital letter) Douay Bible. Wisdom of Solomon [12].

The meanings of the adjective form «wise»:

- Having the power of discerning and judging properly as to what is true or right; possessing discernment, judgment, or discretion. Synonyms: intelligent, sagacious, sensible, sage;
- Characterized by or showing such power; judicious or prudent: a wise decision. Antonyms: foolish;
- Possessed of or characterized by scholarly knowledge or learning; learned; erudite: wise in the law;
- Having knowledge or information as to facts, circumstances, etc.: We are wiser for their explanations;
- Slang. informed; in the know: You're wise, so why not give us the lowdown?
- Archaic. having knowledge of magic or witchcraft [12].

Collins English Dictionary:

- Wisdom is the ability to use your experience and knowledge in order to make sensible decisions or judgments;
- Wisdom is the store of knowledge that a society or culture has collected over a long period of time. Synonyms: knowledge, learning, philosophy, scholarship;
- If you talk about the wisdom of a particular decision or action, you are talking about how sensible it is. Synonyms: prudence, reason, sense, intelligence;
- You can use wisdom to refer to ideas that are accepted by a large number of people [8].

Vocabulary.com:

- Accumulated knowledge or erudition or enlightenment;
- The trait of utilizing knowledge and experience with common sense and insight (synonyms: wiseness);

- Ability to apply knowledge or experience or understanding or common sense and insight (synonyms:sapience);
- The quality of being prudent and sensible (synonyms: soundness, wiseness) [40].

The Britannica Dictionary:

- A knowledge that is gained by having many experiences in life. She has gained a lot of wisdom over the years; b: the natural ability to understand things that most other people cannot understand: a young person of great wisdom; c: knowledge of what is proper or reasonable. He had the wisdom to stop before he said too much; d: good sense or judgment. I fail to see the wisdom in doing that;
- Advice or information given to a person: folk/divine wisdom. He shared a valuable bit of wisdom with his daughter. These stories of ferplenty of wisdom to readers;
- In someone's (infinite) wisdom – used in an ironic way to say that someone has made a foolish choice or decision. He decided, in his infinite wisdom, that it would be better to sell the house than to keep it [37].

Oxford Advanced Learner's Dictionary:

- The ability to make sensible decisions and give good advice because of the experience and knowledge that you have (She was known to be a woman of great wisdom);
- Wisdom of (doing) something how sensible something is. Question the wisdom of giving a child so much money);
- The knowledge that a society or culture has gained over a long period of time: the collective wisdom of our people [29].

Systematizing the lexico-semantic variants of the concept 'wisdom', we arrive at the following:1) experience, insight, counsel; 2) rationality, sound judgment, knowledge, erudition; 3) degree of rationality; 4) collective experience, commonly acknowledged judgment; 5) teachings of the ancient sages; 6) possession of information, being informed; 7) knowledge of magic and sorcery. Based on the lexicographic data presented above, we outline the structure of the linguo-cultural concept 'wisdom'. The core of the concept includes the following components: experience, insight, counsel. The near periphery comprises rationality, erudition, knowledge, degree of rationality, the ironic usage 'to act smart', collective experience, commonly acknowledged judgment, and the teachings of the ancient sages. The distant periphery consists of being informed and possession of information, and finally, the extreme periphery encompasses knowledge of magic and sorcery.

Conceptual features of the concept 'truth'.

Cambridge Academic Content Dictionary:

- The quality of being true (a grain of truth And yet what he says contains at least a grain of (= a small amount of) truth));
- The real facts about a situation, event, or person;
- A fact or principle that is thought to be true by most people. The entire system of belief is based on a few simple truths;
- The actual fact or facts about a matter;
- The quality of being true;

- A statement or principle that is generally considered to be true: a scientific truth.Our system of belief is based on a few simple truths[6].

Merriam-Webster:

- a:the body of real things, events, and facts: actuality; 2) the state of being the case: fact; 3)often capitalized: a transcendent fundamental or spiritual reality; b: a judgment, proposition, or idea that is true or accepted as true; truths of thermodynamics; c) the body of true statements and propositions;
- a: the property (as of a statement) of being in accord with fact or reality; b): fidelity to an original or to a standard;
- a: sincerity in action, character, and utterance; b) archaic: fidelity, constancy;
- Capitalized Christian Science: God[26].

Collins English Dictionary:

- The quality of being true, genuine, actual, or factual the truth of his statement was attested;
- Something that is true as opposed to false you did not tell me the truth;
- A proven or verified principle or statement; fact the truths of astronomy;
- (usually plural) (букв. обьычномножественноечисло): a system of concepts purporting to represent some aspect of the world the truths of ancient religions;
- Fidelity to a required standard or law;
- faithful reproduction or portrayal the truth of a portrait;
- An obvious fact; truism; platitude;
- Honesty, reliability, or veracity the truth of her nature;
- Accuracy, as in the setting, adjustment, or position of something, such as a mechanical instrument;
- The state or quality of being faithful; allegiance[9].

Dictionary.com:

- The true or actual state of a matter: He tried to find out the truth. Synonyms: fact; antonyms: falsehood;
- Conformity with fact or reality; verity;
- A verified or indisputable fact, proposition, principle, or the like;
- The state or character of being true;
- Actuality or actual existence;
- An obvious or accepted fact; truism; platitude;
- (often initial capital letter) ideal or fundamental reality apart from and transcending perceived experience;
- Agreement with a standard or original;
- Accuracy, as of position or adjustment;
- Honesty; sincerity; truthfulness;
- Archaic. Fidelity or constancy[13].

Vocabulary.com:

- A true statement;
- A fact that has been verified;
- Conformity to reality or actuality;
- The quality of being near to the true value[41].

Cambridge Learner's Dictionary:

- The real facts about a situation;

- The quality of being true: there may be some truth in their claim;
- A fact or idea that people accept is true (moral/religious truths)[7].

Oxford Advanced Learner's Dictionary:

- True facts about something, rather than the things that have been invented or guessed;
- A fact that is believed by most people to be true (universal truths)[30].

The arrangement of the lexico-semantic variants of the concept 'truth' is as follows: 1) fact; 2) reliability, accuracy; 3) verified statement; 4) commonly acknowledged position, system of notions, collective knowledge; 5) honesty, sincerity; 6) God, the Absolute, ideal reality; 7) fidelity, loyalty; 8) the quality of truthfulness, a share of truth. The configuration (delineation) of the structure of the linguo-cultural concept 'truth' in English is as follows: Core: fact, reliability, accuracy, verified statement; Near periphery: commonly acknowledged position, collective knowledge, system of notions; Distant periphery: moral and ethical qualities such as honesty, sincerity, fidelity, loyalty; Extreme periphery: God (the Absolute, ideal reality), truthfulness (a portion of truth).

Remarks. In English, no distinction is made between *istina* and *pravda*; their absolute overlap is evident. As for the concepts 'wisdom' and 'truth', they are united by prevailing logicity, which is determined by the communicative space as a pragmatically significant aspect: a correlation arises, an equivalence of extralinguistic factors with referential relatedness and the thinking of the communicant within this linguo-culture.

Logicity is represented by the fundamental forms of abstract thought, namely: the concept (utterance or judgment a proposition that may be true or false), the judgment (assertion a statement that requires proof or refutation), and the inference (reasoning a chain of utterances or assertions connected in a certain way; a logical operation whereby a new judgment is derived from one or more given judgments). In this framework, the logical expression described by wisdom and truth may assume one of two possible values: truth (logical 1) or falsehood (logical 0). In other words, a differentiation is drawn between the true, the truthful, and the false, the wise and the foolish implying binarism, binary logic in the broad sense. This means that the pairing of the concepts 'wisdom' and 'truth' within one and the same language, from the standpoint of traditional representation, is conditioned by the interconnection of axiological and alethic modality (Figure 4).

Clarification to Figure 4. From the extreme periphery of the designated informeme 'truth', only one cognitive sub-feature can be correlated with logic (on the basis of the truthfulness of an utterance) — the qualificative, i.e., the degree of validity of a statement (truthfulness).

Let us now consider the imprecise usage of the lexemes wisdom and truth, in which the coincidence of intensional meanings (as well as extensional ones and referents) proves problematic and requires additional interpretive effort on the part of the addressee in order to extract meaning—within the context of the translational discourse of *War and Peace* by Leo Tolstoy (translated by Aylmer Maude and Louise Maude) [39].

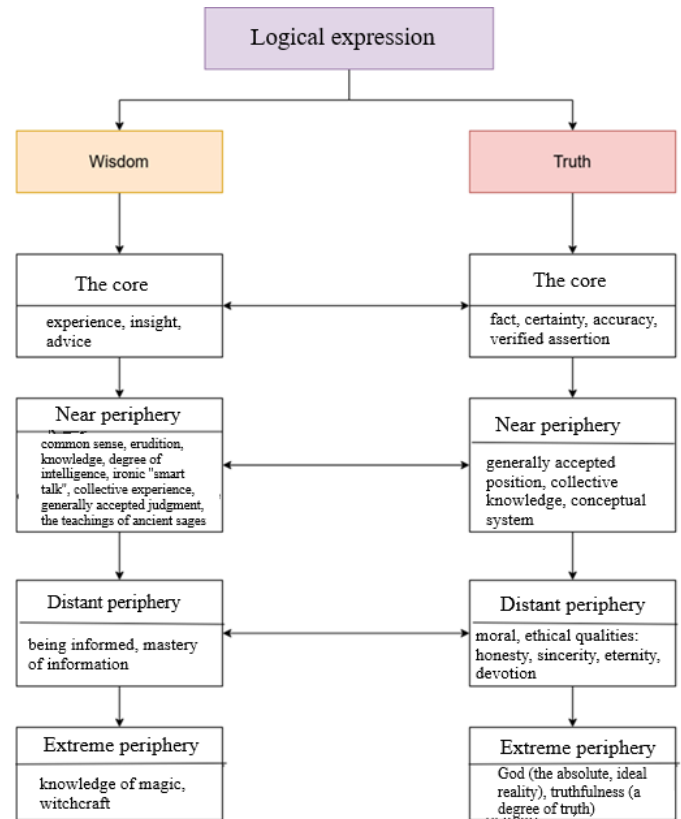


Fig. 4. Structure of the paired concepts 'wisdom' and 'truth' (from the perspective of the linguo-cultural approach)(L. V. Parahonco)

Figurative features of the concept 'wisdom'.

"People are always *too clever* with their eldest children and try to make something exceptional of them," said the visitor".

"What's the good of denying it, my dear? Our dear countess *was too clever* with Véra," said the count. "Well, what of that? She's turned out splendidly all the same," he added, winking at Véra"[39,76].

"But you know *the wise maxim* your excellency, advising one to expect the worst," said the Austrian general, evidently wishing to have done with jests and to come to business"[39,218].

"Nothing has been found out, nothing discovered," Pierre again said to himself. 'All we can know is that we know nothing. And that's *the height of human wisdom*'"[39,638].

"Who art thou? Thou dreamest that thou *art wise* because thou couldst utter those blasphemous words,' he went on, with a somber and scornful smile. 'And thou art more foolish and unreasonable than a little child, who, playing with the parts of a skillfully made watch, dares to say that, as he does not understand its use, he does not believe in the master who made it' [39,644].

"*The highest wisdom* and truth are like the purest liquid we may wish to imbibe"[39,645].

"*The highest wisdom* is not founded on reason alone, not on those worldly sciences of physics, history, chemistry, and the like, into which intellectual knowledge is divided. The highest wisdom is one. *The highest wisdom* has but one science the

science of the whole the science explaining the whole creation and man's place in it" [39,646].

"No, I hate my life,' Pierre muttered, wincing. 'Thou hatest it. Then change it, purify thyself; and as thou art purified, thou wilt *gain wisdom*" [39, 646].

"For what have you come hither?" asked the newcomer, turning in Pierre's direction at a slight rustle made by the latter. 'Why have you, who do not believe in the truth of the light and who have not seen the light, come here? What do you seek from us? *Wisdom, virtue, enlightenment?*" [39,653].

"You are seeking for truth in order to follow its laws in your life, therefore you *seek wisdom* and virtue. Is that not so?" said the Rhetor, after a moment's pause" [39,655].

"I only know two very real evils in life: remorse and illness. The only good is the absence of those evils. To live for myself avoiding those two evils is my *whole philosophy now*" [39,705].

"This aim was that of Christianity itself. It taught men *to be wise* and good and for their own benefit to follow the example and instruction of *the best and wisest men*" [39,806].

"Every violent reform deserves censure, for it quite fails to remedy evil while men remain what they are, and also because *wisdom needs no violence*" [39, 806].

"Yes, indeed, that's a *true sage*,' thought Pierre. 'He sees nothing beyond the pleasure of the moment, nothing troubles him and so he is always cheerful, satisfied, and serene. What wouldn't I give to be like him!' he thought enviously" [39,1109].

Structure of the concept wisdom in the English equivalent of L.N. Tolstoy's War and Peace: the core: the wise maxim, to gain wisdom, my philosophy, wisdom needs no violence; near periphery: to be too clever, the height of human wisdom, art wise, the highest wisdom, to be wise (Christianity), the wisest men, a true savage; distant periphery: the highest wisdom has but one science (as denoting the absolute).

Figurative features of the concept 'truth'.

"Against your will He will save and have mercy on you and bring you to Himself, for in Him *alone is truth and peace*,' said she in a voice trembling with emotion, solemnly holding up in both hands before her brother a small, oval sometimes makes things trying for you, doesn't it?" [39,186–187].

"*The highest wisdom and truth* are like the purest liquid we may wish to imbibe,' he said" [39,645].

"If there is a God and future life, there is *truth* and good, and man's highest happiness consists in striving to attain them. We must live, we must love, and we must believe that we live not only today on this scrap of earth, but have lived and shall live forever, there, in the Whole,' said Pierre, and he pointed to the sky" [39,715–716].

"Parties were formed, some accusing Pierre of Illuminism, others supporting him. At that meeting he was struck for the first time by the endless variety of men's minds, which

prevents a *truth from ever presenting itself identically to two persons*. Even those members who seemed to be on his side understood him in their own way with limitations and alterations he could not agree to, as what he always wanted most was to convey his thought to others just as he himself understood it" [39,807].

"He advised me not to avoid intercourse with the Petersburg Brothers, but to take up only second-grade posts in the lodge, to try, while diverting the Brothers from pride, to turn them toward *the true path self-knowledge and self-perfecting*. Besides this he advised me for myself personally above all to keep a watch over myself, and to that end he gave me a notebook, the one I am now writing in and in which I will in future note down all my actions" [39,812].

"Cize them, but remembered my rules and my benefactor's words that a *true Freemason* should be a zealous worker for the state when his aid is required and a quiet onlooker when not called on to assist" [39,818–819].

"After Prince Andrews' engagement to Natasha, Pierre without any apparent cause suddenly felt it impossible to go on living as before. Firmly convinced as he was of *the truths* revealed to him by his benefactor..." [39,1002].

"Firmly convinced as he was of *the truths* revealed to him by his benefactor" [39,1002].

Structure of the concept 'truth' in the English equivalent of Tolstoy's War and Peace: the core: truth, variety of truth, the truth path self-knowledge and self-perfecting; near periphery: a true Freemason; distant periphery: the truths by (of) his benefactor, alone is truth, the highest truth.

Conclusion

Thus, from the standpoint of syntagmatics, the concepts wisdom and truth are equivalent, since their structures coincide entirely, namely in their motivating component [31, 61]. The semantic dimension of these mental structures decodes their semantic fluidity, which may also indicate their possible equivalence (within the framework of the translational context) (Figure 5).

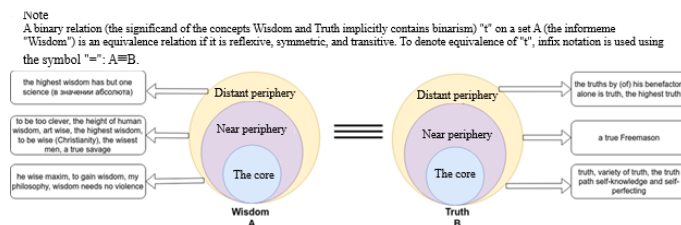


Fig. 5. Equivalent concepts 'wisdom and truth' (from the perspective of the linguo-cognitive approach)(L. V. Parahonco)

Identification of conceptual features based on the analysis of the sememes of words representing the concepts wisdom and truth has enabled us to describe the empirical material more accurately with regard to determining figurative conceptual features (drawing on the text of L.N. Tolstoy's War and Peace, Volume I). A contrastive analysis of the concepts under consideration revealed their binarity (in a broad sense). From the standpoint of the gnoseological aspect (the domain of cognition and comprehension of the world, as well as morality

as an indicator of path and direction), they can be compared, as evidenced by the content of the immediate and remote peripheries. However, they can also be contrasted on the basis of the degree of intellectual and spiritual awareness of the individual: truth, as a rule, differs from wisdom in its transcendence, being a prolonged process, an 'existence' that absorbs wisdom. Consequently, wisdom constitutes a part of truth. This circumstance is confirmed by the basic conceptual features of the binary concepts that form their core. An intermediate position in this opposition is occupied by pravda ('truthfulness'): "Parties were formed: some accused Pierre, condemning him for his involvement with the Illuminati; others supported him. Pierre was struck for the first time at this gathering by the infinite diversity of human minds, which makes it so that no truth ever appears the same to two people" [38, 917–918]. This, then, constitutes Tolstoy's general understanding of wisdom and truth through the prism of his characters.

Accordingly, at the foundation of successful communication among the author, reader, and translator lies the code, or the rules of the linguistic system, by which information is 'packaged' into text and messages are perceived. The code of each language encompasses classes of signs, the system of their meanings, and rules of combinatorics, as well as algorithms for text production. Thus, the code is directly related to syntax, ensuring the functioning of semiosis, i.e., the generation of meanings associated with modulation, which also points to the plasticity of the code [4, 66]. This conclusion is enabled by the nature of the text: the text is characterized by its bidirectionality, combining the linguo-cognitive approach (movement from individual consciousness to culture) and the linguo-cultural approach (movement from culture to individual consciousness) [43, 177]. With regard to purely linguistic, standard consciousness and the interpretation of the meanings of the concepts under study, we observe the following: the concepts wisdom and truth differ from their Russian binary counterparts by their pairing, which is determined primarily by their logical nature, and therefore they may be interpreted as partial synonyms. In other words, as Fludd rightly observed, '...languages are not so much a mirror of the world (speculum) as windows into different spheres of reality' [4, 78]; 'the map of the universe includes a series of ordered spaces—mundus (Lat. mundus – earth, world, universe): Mundus sensibilis – the physical world, sensory reality; Mundus imaginabilis – the world of rational concepts; and Mundus intellectualis – the domain of intellectually comprehensible entities' [4, 79].

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