

Pertaining to semantics and syntagmatics of Russian word [доброта] ‘kindness’

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Abstract

This paper offers an analysis of semantic structure and distribution of the Russian word [доброта] ‘kindness’. Analysis of semantics and syntagmatic of the word [доброта] ‘kindness’ allows assuming that in terms of ethical accounts of the Russian linguistic view of the world the meaning of [добрый] ‘kind’ is related to the domain of emotions, desires, human qualities, categories of fairness and irrational spirituality. [Доброта] ‘kindness’ correlates with the «top» end of the ethical line of the world’s conceptual model — Good-to-Evil rating scale — with all «dimensions» of anthropocentric image of the world (linguistic reflections of the reality acquired by human being): with objects and persons, with acts and processes, with qualities and relationships. These observations seem to be of great interest currently, as academic dictionaries bear no evidence of semantic earmark of irrationality.

Key words: semantics, syntagmatic, Russian word [доброта] ‘kindness’

Introduction

Ethical categories Good and Evil take a central place in the system of values of Russian culture. Naturally, these categories are reflected in linguistic model of this system (Arutyunova, 1999), in a conceptual model of the world, as key concepts. The positive part of this dichotomy is accumulated in such concepts/judgments as [добрый] ‘kind’, [добро] ‘the good’, [доброта] ‘kindness’. Contextual synonyms (in the terminology of Апресян (1995)) [добро] ‘the good’ и [доброта] ‘kindness’ appear as hyperonyms of concepts/judgments with the seme [добрый] ‘kind’. Analysis of semantics and syntagmatic of the word [доброта] ‘kindness’ in this paper provides a clearer insight into its place in the conceptual model and sheds fresh light on the idiosyncrasy of the national attitudinal perception in the Russian culture.

Approach

The semantic and syntagmatic analysis of the word [доброта] ‘kindness’ provided below highlights an important aspect of the meaning [добрый] ‘kind’ which is not reflected in definitions offered by academic dictionaries. The sense of [добрый] ‘kind’ is related to the domain of emotions, desires, human qualities, categories of equity and irrational spirituality. Interestingly enough, it is irrationality of being good that evokes significant opposition of quasi-synonyms [доброта] ‘kindness’ and [добро] ‘the good’.

The study was carried out using materials of the Russian National Corpus, as well as texts not included in this Corpus. Usage of the word [доброта] ‘kindness’ was studied in a variety of contexts, demonstrating the distribution of this word.

Results

The noun [доброта] ‘kindness’ is a derivative from adjective [добрый] ‘kind’ (1st meaning); in the texts emotional generosity, affection towards people, eagerness to do good to others ...» (МАС, 1957-1960), adjoin the word [добрый] ‘kind’ (1) – (7).

(1) «Ведь **доброта** и злоба иногда потребляются в чистом виде! Когда мне говорят **доброе** слово, не дающее ничего полезного для моего кошелька, я

ничего не получаю! Ничего, кроме ощущения счастья! То же и со злом. Поймашь взгляд, адресованный тебе, полный ненависти, и страдаешь» “Both **goodness** and **spite** are sometimes used in their pure form! When I am told a **good** word which makes nothing utilitarian for my wallet I get nothing! Nothing but sensation of happiness! Same is applicable to spite. You catch somebody’s hateful eye and you feel anguished” (Dudintsev, 1989).

(2) «Она **добра**, причем **доброта** ее разумна и экономна…» “She is **kind**, and her **kindness** is sensible and practical...” (Kapustina, 2012).

(3) «Была она светла и **добра** какой-то невинной, почти детской **добротой**, которая бывает у людей, которым суждено рано умереть.» “She was **lightful** and **big-hearted** with almost childly kindness innate to people who are destined to die early.” (Misharin, 2003).

(4) «Она никогда не была красавицей, но была **добра**, расположена к людям, и эта **доброта** вобрала в себя и обрисовала все черты лица, делая его привлекательным.» “Never was she a beauty, yet she was **kind**, friendly to people and this **kindness** absorbed and shaped her features making her face attractive.” (Rasputin, 2001).

(5) «И не очень счастливое детство, полусиротское — эта твердая женщина **добра добротой** черного шоколада, а не молочного, ласки в доме не держат, порядок, признаки утомления, дружеская услуга обернулась обузой…» “Childhood that was not really happy, it was that of a semi-orphan’s – this hard woman was **as sweet as sweet may be** black, not milk chocolate, there was no endearment in that home, rather orderliness, signs of weariness, friendly service turned into a burden...” (Nabokov, 2015).

(6) «Ежели она зла — то злостью убьет, ежели **добра** — **добротой** убьет.» “At times when she was ill disposed – she would kill with her spite, and when she grew **mild** - she would kill with her **humbleness**.” (Saltykov-Shchedrin, 1883).

(7) «Он уверял, что твоя невеста красавица, умна, **добра**, хорошей фамилии и даже не бедна, хотя, впрочем, деньги пустое при уме, красоте и **доброте**.» “He kept telling your fiancée was a beauty, smart, **good-natured**, of good lineage and she was not poor at that; anyway, money means nothing when there is wit, eye appeal and **benignity**.” (Bulgarin, 2007).

As assumed, moral-judgemental units linked to [доброта] ‘kindness’ lexeme are represented predominantly by nouns. In a number of cases in the sentence they are homogeneous parts to [доброта] ‘kindness’ word. (8) – (11).

(8) «Однако все мы чувствовали, что на самом-то деле наш мрачноватый Яков Константинович сердечен и незлобив и только из какой-то понятной детям застенчивости, а может быть, и ради самозащиты **скрывает** свою душевную **мягкость** и **доброту**» “We all felt however, that at the bottom of his grumpiness our Yakov Konstantinovich was warm-hearted and unmalicious man and it was due to some bashfulness or maybe for the sake of self-protection that he **suppressed** his emotional **tenderness** and **kindness**.” (Marshak, 1983).

(9) «Привёз, но небольшой кусок, — ответил я весело, почувствовав его **доброту** и **сердечность**» “Indeed, I brought it, albeit not a big chunk, - I replied cheerfully sensing his **kindness** and **cordiality**” (Ginzburg, 1924.).

(10) «И чего я взъелась на него? — думала Варя, чувствуя, как от веселого костра, от съеденной каши, от домашних разговоров Харченки к ней возвращаются обычная её **мягкость** и **доброта**…» “Why on earth do I have a grudge against him? -Varia was asking herself feeling that the warmth of the camp-fire, comfort of porridge they had and Kharchenko’s homey chit-chat were bringing her habitual **tenderness** and **kindness** back to her...” (Fadeyev, 1977).

(11) «Ощущение размягченности, **доброты** и **грусти** жило во мне» “My inner sense was that of softness, **kindness** and **melancholy**” (Fadeyev, 1977).

In the passages cited above, as well as in cases with attributes to [добрый] ‘kind’,

nouns [мягкость] ‘tenderness’, [сердечность] ‘cordiality’, [размягчённость] ‘softness’ (the latter being a derivative from размягчать (making smth soft), the word [размягчённость] ‘softness’ is used here as [мягкость] ‘tenderness’, [доброта] ‘kindness’, [кротость] ‘placability’) and function as clarification. Noteworthy that in all the cites provided, seme ‘sense, feeling’ is explicitly present: «... все мы чувствовали, что... Яков Константинович... скрывает свою душевную мягкость и доброту» “We all *felt* that... Yakov Konstantinovich... suppresses his emotional tenderness and kindness”; «...думала Варя, чувствуя, как... к ней возвращаются обычная её мягкость и доброта...» “Varya was asking herself *feeling* that... her habitual tenderness and kindness were getting back to her...”; «...ответил я..., почувствовав его доброту и сердечность» “...I replied... *sensing* his kindness and cordiality”; «Ощущение размягченности, доброты и грусти...» “My *sense* was that of softness, kindness and melancholy”. This obviously means some semantic bond between the area [добрый] ‘kind’, particularly lexical-semantic variation [доброта] ‘kindness’ and [мягкость] ‘tenderness’, and the area of sensory perception, «territory» of emotional and moral judgement. This observation is also supported by cases where [доброта] ‘kindness’ is used with lexical units that do not contain seme [добрый] ‘kind’, e.g. [нежность] ‘tenderness’, (12), [покорность] ‘submission’, (13), [ум] ‘wit’ (7, 14, 20) and [внимание] ‘attentiveness’, 15, 21).

(12) «Первое, что охватило Мечика, — что исходило от этой спокойной фигуры — от её больших дымчатых глаз, пушистых кос, от теплых смуглых рук, — было чувство какой-то бесцельной, но всеобъемлющей, почти безграничной **доброты и нежности**». “The feeling that spontaneously evolved in Mechnikov’s soul was the one emitted from her tranquil figure, her big charcoal-grey eyes, fluffy hair in plaits, her warm olive-tinted arms – it was the feeling of some objectless yet overwhelming, almost boundless **benignity and tenderness**”. (Fadeyev, 1977).

(13) «И только её **доброта и покорность** остались с ней новой.» “And only her **kindness and submissiveness** stayed/survived in her new identity” (Trifonov, 2000).

(14) «А **доброта и ум**, к сожалению, не всегда идут рядом.» “Unfortunately, **kindness and wit** do not always get on with each other” (Miloradov, 2010).

(15) «Но **доброта и внимание** ко мне контр-адмирала М.М. Долинина были постоянны и беспредельны.» “Yet Rear Admiral M.M. Dolinin’s **kindness and attentiveness** were undeviating and unlimited.” (Davydov, 2004).

What makes it interesting to us is which exact shade of clarification these synonyms add. First and foremost, it is the index of inner feelings, something heartwarming, cordial, and is supported through the semantic composition of the words [мягкость] ‘tenderness’, [сердечность] ‘cordiality’, [размягчённость] ‘softness’.

Consequently, lexical-semantic variation [доброта] ‘kindness’ represents some inner, cordial, emotional quality or condition which is felt or sensed. Whereas [доброта] ‘kindness’ is an inner feature, sometimes it gets out of sight (16), also ref. the above citation (8).

Among few examples of syntagmatic links of lexical-semantic variation [доброта] ‘kindness’ with other units included into [добрый] ‘kind’ field core, the correlation between words [доброта] ‘kindness’ and [добро] ‘the good’ is of particular interest. But first of all it should be noted that there are two lexical-semantic variations of the word [добро] ‘the good’¹, which in the range of lexical synonyms of the word ‘добрый’ have a different status. In MAC (1957-1960) lexical-semantic variation [добро] ‘the good’¹ is defined as “everything good, positive; *opposed to evil* [...] something that is good, useful, pleasing; fortune, success”, and is located at the field margin. Lexical-semantic variation [добро] ‘the good’² has the following definition: “good cause, good deed; an act that brings positive results” and is included in the field core. As is seen from the above examples, [доброта] ‘kindness’ and [добро] ‘the good’¹ often are opposed (17).

(16) «Что унёс в своей **скрытной** душе отец — вызов, бунт, непокорность или так никому и не высказанную **доброту**?» “What did father take to his grave in his **furtive** soul — challenge, rebellion, indocility or **benignity** that was never revealed to anyone?” (Astafyev, 1999).

(17) «Я не верю в **добро**, я верю в **доброту**.» «И вот, кроме грозного большого **добра**, существует житейская человеческая **доброта**.» “I do not believe in **goodness**, I believe in **benignity**.” “Beside formidable awesome **goodness**, there is mundane human **benignity**.” (Grossman, 1999).

These examples reflect the concept of [добро] ‘the good’ as something abstract, some ideal, and that of ‘доброта’ as human character trait manifested in practical deeds. Within the opposition [добро] ‘the good’ ¹ — [доброта] ‘kindness’ the word [добро] ‘the good’ acquires negative connotation, as abstract goodness quite often gives rise to tangible evil.

Considering syntactic environment of the word [доброта] ‘kindness’, we see three sets of cases: 1) collocations with nouns (1. homogeneous with the word *доброта* parts of the sentence — complements and grammatical subjects, 2. non-homogeneous parts, e.g. in the case with predicative); 2) collocation with definitions expressed by adjectives and participles; 3) verb collocations.

Examples of collocations of the word [доброта] ‘kindness’ with homogeneous nouns are not numerous: (18) – (21), (12), ref. also the citations above.

(18) «Старающихся песнею своей внушить **любовь** и **доброту** ко всякому живому существу» “Striving to **endear** and imbue with **benignity** to all and any living being through their songs” (Astafyev, 1997).

(19) «Со станции не пешком, в санитарной крытой машине был доставлен на улицу Чкалова, в маленький госпиталёк с длинным и витиеватым названием, <...> где бедность, убожество, недостатки возмещались **стараниями, заботами** и **добротой** обслуги госпиталя да нашим солдатским неунывным нравом», «Спасибо вам за **доброту** и **ласку**...» “From the station he did not have to walk, instead an ambulance took him to Chkalov street and he was admitted into a tiny hospital with a lengthy and orotund name <...> where misery, squalor and shortage were compensated by **efforts, care** and **kindness** of the staff and resilience of us, soldiers”, “Thank you for **kindness** and **softness**...” (Astafyev, 2000).

(20) «Это сколько же он учился, сколько знал, и все его **знания, ум** его весь, **доброта, честность** поместились в ямке, которая скоро потеряется<...>», «Пользуйтесь нашей **добротой**, нашим невиданным, коммунистическим **благородством!** Вы нас в крематории, в печи, в ямы, в рабство, мы вам возможность трудиться, налаживать демократический строй, плодиться и слушать духовые оркестры» “He studied so much and knew a lot, and all his **knowledge, wit, his benignity, honesty** – all that fitted into a miserable grave that would soon be lost <...>”, “Take advantage of our **benignity**, our unprecedented communistic **generosity!** You throw us into crematoria, incinerators, graveholes, reduce us to slavery, whereas we let you work, build democratic system, reproduce and enjoy the music played by brass bands” (Astafyev, 1999).

(21) «Но **внимание** и **доброта** офицера понемногу согрели и оттаяли его сердце» “Officer’s **attentiveness** and **benignity** made his heart warm up and relax” (Kuprin, 2001).

What draws our attention to cases of collocations of the word [доброта] ‘kindness’ with nouns cited above is that, similar to cases with [добрый], ‘kind’ tied together here are albeit not “proper” synonyms, yet attitudinal identical units. Moreover, there are also cases where lexeme [доброта] ‘kindness’ collocates both with moral judgemental units (eg., «Пользуйтесь нашей д о б р о т о й , нашим невиданным, коммунистическим б л а г о р о д с т в о м !», «...все его з н а н и я , у м его весь, д о б р о т а , ч е с т н о с т ь...» (20), «...в н и м а н и е и д о б р о т а...» (21), “make use of our **benignity**, our unprecedented

communistic generosity!”, “...all his knowledge, wit, his benignity, honesty...” (20), “...attentiveness and benignity ...” (21)), and with emotional judgemental units (eg., «...внушить любовь и доброту» (18) “to endear and imbue benignity “(18), «Спасибо вам за доброту и ласку...» (19) “Thank you for kindness and care...” (19), «...чувство какой-то бесцельной, но всеобъемлющей, почти безграничной доброты и нежности» (Фадеев, 1977)). “...feeling of some objectless yet overwhelming, almost boundless benignity and tenderness” (Fadееv, 1977)). Note that collocations of the word [доброта] ‘kindness’ with such lexemes as [старания] ‘efforts’, [забота] ‘care’, [внимание] ‘attentiveness’, [ласка] ‘softness’, [нежность] ‘tenderness’, [любовь] ‘love’ demonstrate links between these units.

In such syntagmatic “neighborhood” inside semantic framework, the word *доброта* expose some tangible, pragmatic gist of benignity; this obviously tells us that the core semantic element of the lexeme [доброта] ‘kindness’ is the meaning ‘motive to do good to the others’ (which is supported by our earlier studies on this word).

The material reviewed included cases where lexeme [доброта] ‘kindness’ collocates with nouns acting as predicate in the sentence (22) – (29).

(22) «Доброта — это не сю-сю. Доброта — это польза.» “Benignity is not just hearts and flowers. Benignity is value” (Akhmedova, Mamonov, 2011).

(23) «И то, что там есть доброта, — это самое главное.» There is benignity there — this is crucial.” (Munipov, 2001)

(24) «Доброта — это человеческое качество, ценнейшее из всех.» “Benignity is a human feature, the most valuable of all.” (Likhachov, 1998).

(25) «Размышлял Иван Кузьмич о том, что люди почему-то стесняются свою доброту обнаруживать, как будто доброта — это стыдная человеческая слабость.» “Ivan Kuzmich was pondering on why people feel embarrassed to reveal the benignity as if benignity is a shameful human foible.” (Yevtushenko, 1982).

(26) «Доброта — это когда ребенок отдает единственную игрушку, — хмурился Владимир Викентьевич.» “ Benignity — is when a child parts with his/her only toy, said Vladimir Vikentyevich.” (Yevtushenko, 1982).

(27) «Потому что доброта — это сила, а не слабость, и она самая трудная вещь на свете.» «Сентиментальность — это чувство, оно приходит и уходит... а доброта — это позиция, — ответила мама.» Because benignity is a strength, not a weakness, and it is the most difficult thing on earth.” “Sentimentality is a feeling, it comes and goes... whereas benignity is an attitude, answered mother.” (Ancharov, 1994).

(28) «Злость — это найденный выход бессилию. Напротив, доброта — это цвет силы. Последняя мужняя раба лучше, чем дешевая блудница (это о России царской и советской сказал некто).» “Evil is egress for impotent rage. On the contrary, benignity is a flower of strength. The most humble husband’s bondwoman is better than sleazy whore (someone said this referring to tsarist Russia and Soviet Russia).” (Prishvin, 2013).

(29) «Доброта — это та благодушная, уступчивая мягкость души, которая несовместима ни с борьбой, ни с движением вперед.» “ Benignity is placable, mellow pliantness that is incompatible either with striving or shooting forward.” (Frank, 2000).

Note that the examples provided above do not seem to demonstrate some straightforward pattern: structures of this type give free scope to the author’s usage. The mere fact, however, that these are examples of *real*, practical usage (as opposed to multiple potentially *appropriate* ones) gives us an indication of some semantic features of this unit. Parallels used in the above examples reveal some underlying aspects of ‘benignity’ concept in its naive notion. Thus, comparing benignity with language ‘highlights’ the importance of benignity for socializing. Intrinsic benignity is

outwardly expressed through interpersonal communication and is paralleled to language not as a system of signs and codes but as “most important means of communication” (communicative function) and a way to express and transfer information (expressive function). Moreover, the above example reflects the omnitude of benignity, its panhuman character. The second example correlates two concepts of benignity: 1) as a moral rule or commitment and 2) as an internal necessity. Lastly, the third example (depending on interpretation of this aphorism) points out that benignity, on the one hand, like any other *trait* or “art”, is a matter of training/practicing, and it requires certain “skills”, and on the other hand this feature is characterized by highness and moral purity.

Instances found and documented by us where the word [доброта] ‘kindness, benignity’ is used with definitions/modifiers perfectly support the above observations. A number of modifiers characterizing benignity point out the “immensity”, in terms of space and time (if this is a proper way to describe these metaphors) which is a quality inhering in benignity (30) – (38), (12).

(30) «Доброта была в нём **безграничная, святая**. “There was **boundless, holy kindness** about him” (Grekova, 2011).

(31) «Доброта ваша так **безгранична**, что я могу ответить на нее только чистой правдой.» “Your **kindness** is so **immense** that I can only respond with downright truth.” (Vayner A., Vayner G., 1986).

(32) «Нелегко передать эту атмосферу **ребячьей доброты и безграничной, потрясающей доверчивости!**» “It is not easy to render this spirit of **child’s goodness and fabulous, limitless credulity!**” (Kabo, 1987).

(33) «Его **доброта** в нашем мире, где каждый думает о себе, **безгранична и достойна восхищения.**» “In our world where everyone egotizes his **benignity has no limits and evokes admiration.**” (Okudzhava, 2005).

(34) « Истинно говорю вам, **доброта** ваша и отзывчивость **безграничны**; у господ милости неизреченные, и он ниспосылает вам дары свои». “Verily I say unto you, your **goodness** and responsiveness have **no limitation**; Lord’s mercy are plentiful and He bestow His blessings to you” (Serafimovich, 1979).

(35) «Дубровина и все, кто ее знал, говорили, что **доброта** ее **безгранична.**» “Dubrovina and everyone who knew her said her **benignity has no limitation**” (Stepnyak-Kravchinsky, 2015).

(36) «Новый император удостоил меня собственноручным письмом. **Доброта** его **безгранична.**... Дай Боже ему твердости душевной, чтобы довести до конца начатое отцом и успокоить Россию.» “New emperor honoured me with a letter written by his own hand. His **kindness is extraordinary.**... God bless him with resoluteness so that he may finalize what his father had commenced and be able to stroke Russia down” (Borozdin, 1890).

(37) «Отец мой был редкой нравственности, **доброты безграничной** и веселого нрава.» “ My father was adept of extraordinary morality, featured **immense benignity** and good-temper” (Bestuzhev-Marlinsky, 1981).

(38) «В такой райской тишине и в ангелов поверишь, и в вечное блаженство, и в истребление зла, и в воскресение **вечной доброты!**» “In such heavenly silence one tends to believe in angels, and salvation, and victory over evil, and revival of **everlasting benignity**” (Astafyev, 1997). Очерки

In other instances, some of which have already been cited above, attributives denote inner, “intimate”, at times “concealed” nature of benignity (16), (8).

Moreover, benignity is defined by different modifiers meaning ‘irrationality, absurdity’. Benignity is called *meaningless, occasional, absurd, blind, utter nonsense, pointless* (the context implies benignity is opposed to common sense and rational goodness), also *deleterious* and *despicable* (39). Ref. also the cite above (12).

(39) «Это **частная доброта** отдельного человека к отдельному человеку, доброта без свидетелей, малая, без мысли. Ее можно назвать бессмысленной

добротой», «Но задумаемся и увидим: **бессмысленная, частная, случайная доброта вечна**», «В ужасные времена, когда среди безумий, творимых во имя славы государств и наций и всемирного добра, в пору, когда люди уже не кажутся людьми, а лишь мечутся, как ветви деревьев, и, подобно камням, увлекающим за собой камни, заполняют овраги и рвы, в эту пору ужаса и безумия бессмысленная, жалкая доброта, радиевой крупницей раздробленная среди жизни, не исчезла», «Это доброта, милующая тарантула, кусающего ребенка. **Безумная, вредная, слепая доброта!** Люди с удовольствием подбирают в баснях и рассказах примеры того вреда, который приносит и может принести эта бессмысленная доброта», «Вред, изредка творимый обществу, классу, расе, государству бессмысленной добротой, меркнет в свете, который исходит от людей, наделенных ею. Она, эта **дурья доброта**, и есть человеческое в человеке, она отличает человека, она высшее, чего достиг дух человека» “This is **private benignity** of one human being towards another human being, benignity without witnesses, minor deed, thoughtless action. It may be called benignity devoid of meaning”, “Let us ponder and realize: **meaningless, partial, occasional benignity is eternal**”, “At parlous times, when amongst foul follies exercised in the name of states and nations and ecumenic goodness, at times when people do not look human, they only dartle like tree branches in the storm, or, like boulders and stones flown by land slide fill in ravines and sikes, at such times of horror and insanity meager benignity devoid of meaning smeared throughout life as if by a radium speck, did not disappear”, “This benignity merciful to tarantula that bites a child. **Insane, harmful, blind goodness!** People like skimming over fables and stories to pick up examples of the disservice that is brought about by this goodness void of reason”, “Mischievous sometimes inflicted on community, social class, race or the state through pointless benignity, pales beside the glow emitted from people gifted with this benignity. This **stupid kindness** is sign of humanity in a human being, it is exactly what marks off a human being, it is the summit achieved by man’s spirit” (Grossman, 1999). In our opinion these cites do not represent author’s or occasional usage. They reflect, to a greater or lesser extent, naïve understanding of the good, the concept, incarnated semantically in the word *доброта*.

(40) «Да и сам ее **добротой** и надежностью **пользовался**...» “He also **took advantage** of her **kindness** and reliability...” (Novikova, 2014).

(41) «Они вот пронюхали твою **доброту** и **пользуются**, и **пользуются**...» “They have got wind of your **kindness** and now **are taking advantage** of you...” (Shukshin, 1975).

(42) «— Человек добрый, хороший, да стар стал — **добротой** да простотой его мошенники, надо полагать, **пользуются**.» “He is a kind, good man, but he grew old now — obviously crooks **take advantage** of his **benignity** and naivety” (Melnikov, 1986).

(43) «Но молочным братьям не удалось **воспользоваться добротой** главы города» “Foster brothers, however, could not **take advantage** of the city major’s **benignity**” (Ilf, Petrov, 2012).

(44) «Он, со своей чуткой, нежной, детской душой, он, «сама жалость» к Анюте, он, **добротой** которого так часто **злоупотребляли**, был странно, непонятно, груб с Наташей-женщиной.» “With his sensitive, mild, infantile heart, he who was the “embodiment of mercy” towards Anyuta, and whose **benignity** was so often **abused**, he was oddly, strangely rude with Natasha-woman.” (Kollontai, 2008).

(45) «О, нет, — с видимым сожалением ответил профессор, — я не ставлю двоек. И студенты **злоупотребляют** моей **добротой**» “Oh, no, replied Professor with obvious regrets, I do not give poor grades. And students exploit my kindness” (Levinshtein, 1999).

(46) «Я до слез тронут Вашей бесконечной **добротой**, но, признаюсь, мысль, что

я злоупотребляю ею, нередко терзает меня.» “I am touched to the heart with your eternal kindness, I must confess, however, the thought that I exploit it often plagues me” (Chaikovskiy - von Mekk, 2010).

It is worth considering verbal distributions of [доброта] ‘kindness’ lexeme when studying syntagmatic bonds of this unit. Analyzing specific cases of usage where verbs are collocated with the word *доброта* in the materials reviewed following groups can be identified. 1) Benignity is *used* and *abused*: (40) – (46), (20). 2) Benignity is something people *thank for*, *pay for*, *reward for* (47) – (51).

(47) «**За вашу доброту благодарю** вас и скажу: хорошо, что не выскочили за мной на платформу, тогда бы деньгам вашим, а может быть, и вам был бы каюк!».» “I **thank for your benignity** and tell you what: it's a good thing that you did not chase me on the platform, otherwise that would be the end of your money and maybe of your physical body...” (Varentsov, 2011).

(48) «Потому что **доброта**, как говаривал его же дед, хуже воровства, и какой судьбой может обернуться отравленный ею характер, **какую цену придется за нее платить** в жизни, сколько она ни протянется, можно только гадать.» “As his granddad used to say, **benignity** is worse than robbery, and one may only speculate what destiny may result from the mind-set thus inoculated, **what price may be paid** for such goodness as long as life endures.” (Skvortsov, 2001).

(49) «Шлейме был на седьмом небе от счастья, обещал следователю **за доброту пальто даром сшить** <...> Менаше, я вам к празднику Симхат-Тора жилетку даром сошью! — воскликнул мой отец — Шлейме Канович, всегда **расплачивавшийся за доброту** своим единственным богатством — работой» “Shleime was on cloud nine, he promised the tracer to **make a coat for his kindness** – **free of charge** <...> Menashe, for Simhath Torah day I'll make you a waistcoat for free! — my dad, Shleime Kanovich, cried, who would always **pay for the benignity** by his only asset – his labour” (Kanovich, 1999).

(50) «В таджикской народной сказке «Жемчуг слёз и розы смеха» рассказывается об очень хорошей девушке, которую фея **за доброту** и кроткий нрав **наградила** необычным подарком.» “There is a Tadjik folk tale “Pearl Tears and Naughter Roses” which tells about a very good girl whom for her **kindness** and meek disposition faerie **gave** an unusual present.” (Lerchik, 2012).

(51) «Актёр. А ты бы вот здесь **наградил меня за доброту**...» “Actor. If it were you, you would **reward me for my benignity**...” (Gorky, 2007).

3) Benignity, however, may *cost too dear* (52), (53).

(52) «Но знайте, за вашу **доброту** вы жестоко **поплатитесь**.» “Beware, you shall pay **diabolic price** for your **kindness**.” (Shaginyan, 1956).

(53) «Но в конце концов уступил Хене и позже **за доброту** свою **поплатился**» “He ultimately gave in to Hehne and later he **paid too dear a price** for his **benignity**.” (Kanovich, 1999).

4) Benignity is a way to *compensate* (19). 5) We have already seen that benignity can be *concealed*, it can be *felt* (8), in a way this is exemplified through cite (16).

Note, this classification does not take into account occasional cases or the ones that fall under author's writing style (ex.: (54) or (55)), nor cases where collocations with verbs are not only used with the word *доброта* (for example: «...*существует* житейская человеческая доброта...») (17) “... there is mundane human **benignity**...” or «...стараящихся песнею своей *внушить* любовь и доброту...») (18) “...striving to **endear** and imbue **benignity**... through their songs ...”).

(54) «Она подавляла его своей добротой и заботами, а он не позволял себе критиковать её» “She squashed him with her goodness and care while he did not let himself criticize her” (Pasternak, 2010).

(55) «Она была так растрогана, что не только ее голос, но вся она точно журчала и ворковала от доброты» “She was so moved to pity that both her voice and her whole being was murmuring and cooing with benignity” (Fadeyev, 1977).

Discussions

Consequently, key syntagmatic ties of lexical-semantic variation [доброта] ‘kindness’ are a function of the semantic structure of this unit. In addition to доброта — добрый bond, the material studied clearly shows such relations as [доброта — сердечность] ‘kindness-warm-heartedness’ and [доброта — мягкость] ‘kindness- softness, amenity’. At the same time, [доброта] ‘kindness’ and [добро] ‘the good’¹ units (not infrequently they make logical opposition in texts) reveal legible syntagmatic links. It appears one more important comment needs to be done about semantic slot of this unit — in texts the noun доброта is frequently modified by adjectives and participles with the seme of irrationality.

Conclusion

Semantic and syntagmatic analysis of the word [доброта] ‘kindness, benignity’ allows inferring that the meaning of [добрый] ‘kind’ in the Russian linguistic image of the world is linked with the realm of emotions, desires, humane qualities, categories of equity and (!) irrational spirituality. [Доброта] ‘kindness’ correlates with the “top” part of the ethic line of the Russian conceptual model of the universe — Good/Evil concept line — with all “dimensions” of anthropocentric world view (language reflections of the reality perceived by a human being): with objects, faces, actions and processes, with qualities and relationships.

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