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Research article

Multi-word ideologemes in the focus of Russian linguistic culture: corpus study

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Abstract. The relevance of the study lies in the connection between public ideological guidelines and national culture, the state language. The latter is both a means of inter-ethnic communication and an instrument for comprehending values and ideological priorities in the society. A linguistic-cultural study of ideologemes records axiological guidelines that form conceptual and linguistic pictures of the world. The aim of the study is to study the specific semantic field and the communicative meaning of three-component ideologemes which have not previously been the subject of scientific study *Russian national consciousness, Russian national culture, Russian national anthem / flag*. The form and the content of these ideologemes in modern Russian language were analyzed on the material of the main corpus of Russian National Corpus. The context syntagmatics and political discourse paradigmatics were also considered, so their representative invariants and variants were identified. This study used frame representation methodology; as a result, the content plan of the analyzed compound names was established. Thus, the ideologeme *Russian national consciousness* has three orthographic variants; *Russian national culture*, three; *Russian national anthem / flag*, two. The content of the linguistic units is based on the following communicative meanings: (a) ‘the process of reflecting reality in human consciousness through the prism of Russian national mentality’; (b) ‘the totality of Russian national achievements through the prism of historical, cultural, religious, and political views’; (c) ‘a piece of music as a symbol of Russian national statehood’ / ‘a canvas as a symbol of Russian national statehood’. The semantic fields of three-component ideologemes are characterized, evaluative explicators (non-evaluative, meliorative, and pejorative ones) are revealed, communicative meanings are formulated. The research prospects which involve identifying relevant ideologemes and analyzing the mechanisms of ideologizing the semantics of compound names in the mental and symbolic pictures of the world of a modern Russian linguistic personality are outlined.

Keywords: ideological concepts, political discourse, Russian National Corpus, three-component names, semantic field, evaluative explicators

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Introduction

Due to the changed social order, many names of concepts with ideological components need clarification and sometimes even rethinking of their semantic elements. Thus, according to Y.A. Bel’chikov, the semantic content of language units naming the most important political, sociological, philosophical, and ethical phenomena are specified, the worldview terms are clarified; these processes accompany the development of Russian social thought (Bel’chikov, 2001: 19).

This determines the relevance of studying the transforming semantics of ideological concepts, as well as analyzing the direct ideologization process of the lexical content of both individual words and compound names and the factors accompanying this phenomenon.

The interaction of the complex categories *ideology* and *language* is mainly expressed in ideologemes, i.e. language units, which, according to A.P. Chudinov, include an ideological component¹ represented “by means of ideological evaluation (in the core) or ideological connotation (in the periphery)” (Starodubets, Darikov, 2024: 145).

The notion of “ideologeme” itself, which was introduced into linguistic science by M.M. Bakhtin (Bakhtin, 1975) and acts as a direct linguistic representation of an ideological concept, is a polyparadigmatic phenomenon and is studied not only in linguistics, but also in other humanities, in particular, philosophy, cultural studies, and sociology.

The theory of ideologeme is presented in many scientific studies describing the nature of ideologically significant units and analyzing various aspects of their linguistic representation:

- ideologeme as a “mental and stylistic phenomenon, ideological concept” (Klushina, 2014);
- the theory of ideologeme in linguistic-cognitive aspect (Malysheva, 2009);

¹ Chudinov, A. P. (2020). *Political Linguistics: textbook: for students, postgraduates, professors-philologists*. Moscow: Flinta Publ.

– ideologeme as a sign form of ideological attitudes and social processes (Boiko, 2015: 29);

– linguistic proper definition of ideologeme (Nakhimova, 2011);

– ideologeme as a complex thought set with holistic ideological meaning, which is socially significant in cultural and historical aspects (Piontek, 2012).

In addition, studies of ideologemes in the interpersonal aspect (Ivanov, Katyshev, 2023), ideologemes as a means of information manipulation (Mikhailovskaya, 2021) and the manifestation of national mentality (Romanova, 2019), ideologized vocabulary in Internet speech (Lyasheva, 2020) and virtual texts (Kondratenko, Kruzhilina, 2019) are relevant.

The article analyzes the content of ideologemes which have not been a subject of scientific studies. These linguistic units are productive three-component names with the ethnonym *Russian* and the attribute *national*; they are created through syntactically motivated secondary nomination.

Among the three-component names with the ethnonym *Russian* and the attribute *national*, the basic ones are compounds built on the model *Russian* + (*national* + noun). The components of compound names are markers of differential properties, so each of them carries its share of the final meaning (Starodubets, Belugina, Kolegova, 2023: 350). We believe that the connection of two attributes *Russian* and *national* into a complex word combination is semantically and syntactically justified.

The compound names *Russian national consciousness*, *Russian national culture*, *Russian national anthem / flag*, in our opinion, are word-combinations which represent the ideologemes with the same name and have an ethno-cultural focus.

The aim of our research is to study the specific semantic field and to determine the communicative value of ideologemes represented by three-component compound names *Russian national consciousness*, *Russian national culture*, *Russian national anthem / flag*.

Methods and materials

The material for the study was the texts from the main corpus of Russian National Corpus² including three-component names with attributes *Russian* and *national* and varying reference component.

A total of 672 contexts containing 1027 examples of the analyzed compound names were recorded.

At the initial stage of analyzing the linguistic material, we applied inductive-deductive, statistical, corpus, definitional, and comparative methods.

² Russian National Corpus. Retrieved September 6, 2024, from <http://www.ruscorpora.ru>

The form and the content of the selected ideologemes were analyzed taking into account the context syntagmatics and political discourse paradigmatics. The analysis identified invariants and variants of ideologemes representation.

The components of ideologemes semantic fields are described with the technique of frame representation of knowledge in a certain subject area (Dijk, 1995; 2000).

The semantic field is delineated by means of key (basic) components and peripheral evaluative markers (= explicators), non-evaluative, positive, and negative ones.

Communicative meanings of ideologemes are formulated through communicative-semantic analysis (Sternin, 2013: 5–9) of compound names.

Results

In the main corpus, the ideologeme **Russian national consciousness** is represented in three orthographic variants: *Russian (with a small letter) national consciousness*, *Russian (with a capital letter) national consciousness*, and *Russian “national consciousness”*; the first variant prevails. The content is determined by the communicative meaning ‘processes of reflecting reality in the human consciousness through the prism of Russian national philosophical, religious, historical, and political views, life and creative path of significant representatives of Russian culture’. The semantic field of the variant *Russian (with a small letter) national consciousness* is represented by neutral, ameliorative, and pejorative lexical explicators, among which the latter dominate; the variant *Russian (with a capital letter) national consciousness* is represented by few ameliorative and pejorative lexical explicators, among which the latter also prevail; the variant *Russian “national consciousness”* contain minimal and approximately equal number of non-evaluative and negative explicators.

The ideologeme **Russian national culture** has the following orthographic variants: *Russian (with a small letter) national culture* / ‘*Russian national culture*’ / *Russian (with a capital letter) national culture*, and the first one prevails. The content of the ideologeme is delineated by the communicative meaning ‘the totality of Russian national achievements through the prism of historical, cultural, religious views compared to other cultures, as well as the creative biography of outstanding Russian scientists, writers, artists, architects, sculptors, directors, and theatrical figures’. The semantic field of the variant *Russian (with a small letter) national culture* contains neutral, meliorative, and pejorative lexical explicators; meliorative and pejorative lexical explicators predominate (approximately equal in number and significance). The variant “*Russian (with a small letter) national culture*” contains non-evaluative and pejorative explicators, among which the latter predominate. There are only few

non-evaluative markers in the semantic field of the variant *Russian (with a capital letter) national culture*.

The ideologeme **Russian (with a small letter) national anthem** is unified. Its content is determined by the communicative meaning ‘a musical work as a symbol of the Russian national statehood with a deep patriotic mission, original spiritual culture, and ethnic history’. The semantic field of the orthographic variant *Russian (with a small letter) national anthem* contains neutral, ameliorative, and pejorative lexical explicators, among which ameliorative explicators predominate.

The ideologeme **Russian (with a small letter) national flag** is also stable. Its content is associated with the communicative meaning ‘a cloth having a certain combination of colours in Russian history, a symbol of Russian statehood and hope for the salvation of the Motherland in the Russian emigrant environment’. The semantic field of the orthographic variant *Russian (with a small letter) national flag* includes neutral, ameliorative, and pejorative lexical explicators, among which ameliorative explicators prevail.

Discussion

Two-word ideologemes such as *Russian idea* (Starodubets, Belugina, Kolegova, 2023), *Russian weapon* (Timofeev, 2019), *Russian path* (Kolegova, 2022), *Russian issue* (Kolegova, 2023), *Russian character* (Amirov, Chelysheva, 2023), and *Russian spring* (Starodubets, Darikov, 2024) have been described in cognitive and/or semantic aspects (Belugina, Starodubets, Timofeev, 2020).

The most productive according to corpus data three-word ideologemes *Russian spiritual culture*, *Russian national spirit*, and *Russian national character* are studied by O.Yu. Kolegova in her PhD dissertation “Ideologized compound names with the ethnonym *Russian* in the Russian conceptual and linguistic pictures of the world (corpus study)”, which was written under the supervision of S.N. Starodubets (Kolegova, 2024). The ideologeme *national image of Russia* in tourism advertising is characterised by E.E. Menshikova (Menshikova, 2024). The ideologemes *Russian national idea* and *Russian national consciousness* are investigated by S.N. Starodubets (Starodubets, 2024).

In our work “Ideologeme ‘Russian idea’ in the Russian conceptual and linguistic pictures of the world”, we note that the ideological concept *Russian idea* is nucleus, and the dominant system of concepts representing the religious and philosophical picture of the world in the Russian йmigrй culture of the first half of the twentieth century is hierarchically concentrated around this concept (Starodubets, Belugina, Kolegova, 2023: 351). We also emphasize that even nowadays *Russian idea* is a key, “umbrella” national-cultural and ideological concept, which includes semantic fields of other basic, nationally oriented

ideologemes. Correlated with the key ideologeme are also *Russian national consciousness*, *Russian national culture*, and *Russian national anthem / flag*.

At the time of the study, 672 texts and 1027 examples were found in the main corpus of the Russian National Corpus for the query “Russian national”.

The frequency of key nouns in three-component compound names with the ethnonym **Russian** in different gender forms + **national** in different gender forms is presented in the table below.

Frequency of compound names Russian national + reference noun / reference component (adjective + noun) according to the National Corpus of the Russian Language

Frequency	Key noun
once	Association, base, trouble, disaster, security, bestseller, library, dish, wealth, disease, leader, question, nutrition, alliance, conclusion, heraldry, city, border, reality, democracy, Dimitri Rostovsky, patrimony, nonsense, foreign newspaper, genre, sacrifice, painting, task, sound, game, edition, name, exclusivity, historical genre, historical beginning, cinema, book, colouring, composer, beauty, doll, cultural elite, cultural frame, kitchen, laboratory, literature, personality, messianism, dream, myth, youth, power, museum, philosopher, tune, initiative, our, sphere, appearance, example of democracy, shoes, public-state concept, public opinion, society, limitation, clothes, support, opposition, response, pantheon, fascist party, patriotism, singer, seal, dress, position, field, political organization, understanding, concept, entertainment, right, subject, problem, provincialism, program, industry, prophet, past, publicist, slavery, development, reaction, religiosity, recipe, romance, shirt, complacency, self-esteem, freedom-loving, specifics, saint, shrine, sector, family, service, warehouse, conscience, socialism, socialist, youth union, salvation, tea party, antiquity, trunk, aspiration, dance, creation, theme, product, point of view, tragedy, criminal case, corner, condition, doctrine, scientist, surname, artist, colour, flower, goal, centre, churchiness, church, circus, miracle, show, exotic, element, emigrant organization, so-and-so.
From 2 to 10 uses	Act (4), army (7), bank (2), household (2), being (2), power (6), military doctrine (7), revival (5), newspaper (3), genius (10), hero (5), pride (6), statesmanship (2), statehood (3), state (10), dignity (7), soul (4), life (7), magazine (2), banner (2), architecture (5), ideal (9), identity (3), ideology (5), publishing house (3), imperialism (2), tool (2), intellectuals (2), art (10), history (6), disaster (2), committee (4), circle (2), circle (2), tape (2), face (2), mentality (3), minority (3), worldview (2), music (7), thought (6), direction (5), beginning (3), society (4), community (10), association (4), opera (5), experience (2), organ (2), emancipation (2), feature (3), party (10), landscape (2), writer (5), rise (3), politics (7), soil (2), poetry (2), poet (8), government (4), law (3), celebration (2), vocation (2), psyche (5), psychology (4), path (3), work (2), revolution (4), republic (2), identity (2), ego (3), conceit (2), secretary (3), force (7), cathedral (6), council (3), union (8), ability (2), element (7), structure (2), building (3), edifice (4), theatre (8), type (2), tradition (7), pattern (3), philosophy (2), foundation (2), form (about language) (4), fraction (5), front (2), whole (3), value (3), trait (8), honour (2), school (8), emigration (7), epic (3), phenomenon (3), core (2), language (2).
More than 10 uses	Anthem (15), movement (12), cause (17), spirit (28), unity (11), idea (46), interest (13), costume (13), culture (41), drink (11), organization (24), identity (39), consciousness (32), flag (23), character (82), feeling (22)

Let us consider the content of ideologemes that have not become the subject of scientific research. These are ideologemes represented by productive three-component compound names *Russian national consciousness*, *Russian national culture*, and *Russian national anthem / flag*.

I. Ideologueme *Russian national consciousness* ↔ compound name *Russian national consciousness*

The “New Dictionary of the Russian Language” by T.F. Efremova describes the nomination *consciousness* as a polysemantic lexeme with four lexical-semantic variants.

CONSCIOUSNESS, *neuter*

1. The process of reality reflection in the human brain, which includes all forms of mental activity and determines purposeful human activity. // Understanding social life by a person as a representative of certain social classes, strata.

2. Perception and understanding of the surrounding, peculiar to man; mind, intelligence. // The ability to perceive the surrounding meaningfully (in contrast to unconsciousness).

3. A clear understanding of smth.

4. Thought of smth., feeling, sensation of smth.³

The meaning of the three-component compound name is based on the first lexical-semantic variant.

There are 25 texts and 32 examples in the main corpus of the Russian National Corpus.

The meaning of the analyzed compound name is stable: **Russian (with a small letter) national consciousness** (94%) / **Russian (with a capital letter) national consciousness** (3%) / **Russian “national consciousness”** 3%.

The communicative meaning is the process of reflecting reality in human consciousness through the prism of Russian national philosophical, religious, historical, and political views, life and creativity of significant representatives of Russian culture.

<...> *All serious researchers of **Russian (with a small letter) national consciousness** speak about its deep crisis.* <...>⁴;

<...> *...we can get an idea of the spontaneous force of the reviving **Russian (with a capital letter) national consciousness.*** <...>⁵;

<...> *How can our **Russian “national consciousness”** refuse such an obviousness?* <...>⁶ et al.

³ Efremova, T.F. New Dictionary of the Russian Language. Explanatory and word-formation dictionary. Vol. 2 : P – YA. Moscow: Russky yazyk, 2000. P. 656.

⁴ Russian National Corpus. Retrieved September 6, 2024, from <http://www.ruscorpora.ru>

⁵ Russian National Corpus. Retrieved September 6, 2024, from <http://www.ruscorpora.ru>

⁶ Russian National Corpus. Retrieved September 6, 2024, from <http://www.ruscorpora.ru>

The components of the semantic field of the ideologeme are as follows: *unity of the Russian religion, unity of the Russian people, philosophy and Russian society, philosophical books, inclusion of religious dissidents in Russian national life, Protestantism in Russia / Russian Protestants, responsibility for the fate of the motherland, Protestant patriotism, Protestant acculturation, Kremlin patriotism, cultural and information policy of the government, Russian patriotism, years of Putin's presidency and patriotism, the creative work of A. S. Pushkin, anti-Soviet policy, belonging of the Russian people to four world elements, paganism in Orthodoxy, unacceptability of lessons of other statehood, intellectuals and originality of Russian culture, irreconcilable nationalism inside Russia, transformation of Mongolian state idea into Orthodox Russian state idea, refusal of Ivan III to pay tribute to Tatars, Turanian element in Russian culture, Slavophilism, F. M. Dostoevsky's worldview, Russian Jewry, Byzantine traditions in Russian culture.*

The variant Russian (with a small letter) national consciousness:

– non-evaluative explicators: *inevitable polarity of rationalistic and religious worldview, conquest of Horde lands under the rule of Russian tsars, frame of consciousness, subconscious base of all mental life, Turanian ethnopsychological elements;*

– ameliorative explicators: *Protestants, Protestant subculture, the original divine friendship [of the four elements], the inseparable connection of the elements among themselves, Mandelstam's logic, Hamlet complex, typical Russian "Hamletism," the union of the moral force of pre-Christian folk views with the power of Christianity, the spread of Russian influence in the Balkans, the idea of Orthodoxy, the Russian Church, the idea of the unity of the Russian people, the unification of Russia with the Horde under the rule of the Russian Tsar, Ivan the Terrible, Christianity, the Orthodox Faith;*

– pejorative explicators: *rationalistic sectarianism, microbe that decomposes national unity, Kremlin patriotism, reproduction of Russian billionaires, idea of "statehood", stop feeling like masters in their own country, loss of faith in national future, incitement of anti-Russian sentiments, incitement of national jealousy, stereotype of the deprivation of the Russian people in the USSR, caricature of the Russian patriot, crisis, the Red-bearded [about Sergius of Radonezh], crisis, anti-Russian nationalisms, driven underground, Jew, Saracen, Tatars eating raw food, degeneration, Tatarism, unhealthy absolutism of the last reigns [in Russia].*

The variant Russian (with a capital letter) national consciousness:

– ameliorative explicators: *worship of Lomonosov;*

– pejorative explicators: *power born out of the negation of the entire Russian National History, nobles of power, spontaneous force.*

The variant *Russian* “national consciousness”:

- non-evaluative explicators: *continued Byzantine legends, children of Byzantine culture*;
- pejorative explicators: *self-deception because of words, oblivion of deeds*.

**II. The ideologeme *Russian national culture* ↔ compound name
*Russian national culture***

The “New Dictionary of the Russian Language” by T. F. Efremova describes the nomination *culture* as a polysemantic lexeme with five lexical-semantic variants.

CULTURE, *feminine*

1. The totality of achievements of mankind in the field of social-intellectual and industrial relations. // The totality of achievements in a certain era, in a certain nation.

2. The level of development of intellectual, social, or industrial sphere of life. // Specific results of this development.

3. A set of monuments of literature, art, architecture, etc., belonging to a certain period, a certain territory.

4. A sphere of human activity related to the field of literature, art, architecture, etc.

5. A world artificially created by man, where life is determined by man’s ideals.⁷

The communicative meaning of the three-component compound name is based on the first lexical-semantic variant.

There are 37 texts, 41 examples in the main corpus of the Russian National Corpus.

The content of the analyzed compound name is stable: **Russian (with a small letter) national culture** (92%) / **“Russian (with a small letter) national culture”** (4%) / **Russian (with a capital letter) national culture** (2%). There is a homonym **“Russian (with a capital letter) national culture”** (2%).

***The communicative meaning* is the totality of Russian national achievements through the prism of historical, culturological, religious views, contrasted to the cultures of other nations, as well as the personal creative life of outstanding Russian scientists, writers, artists, architects, sculptors, directors, and theatre performers.**

<...> In the 1860s – 1870s, the Moscow mansion of Morozov and Abramtsevo roomed “Mamontovsky circle”, which included artists, architects,

⁷ Efremova, T.F. New Dictionary of the Russian Language. Explanatory and word-formation dictionary. Vol. 1 : A - O. M. : Russky yazyk, 2000. P. 754.

sculptors, art historians; all of them dreamed of the blossoming **Russian (with a small letter) national culture**. <...>⁸;

<...> Are not Zoshchenko, Mayakovsky, Marshak, Zamyatin, Meyerhold, Bulgakov, Chukovsky, Zhitkov “**Russian (with a small letter) national culture**”? <...>⁹;

<...> ...Father Archpriest Rozhdestvensky will hold a lecture “The Orthodox Church as the basis of **Russian (with a capital letter) national culture**” <...>¹⁰.

There is lexical homonymy in the name of the object, the house of “Russian (with a capital letter) national culture”: <...> At the consecration of the house of “Russian national culture”, “Obyedineniye” invited me and... the Heavenly Father D. Troitsky¹¹.

The semantic components of the semantic field are as follows: *national culture of the Great Russian tribe, Russian intelligentsia and the national question, the role of the Russian nobility of the nineteenth century in culture, the inclusion all peoples inhabiting Russia in the Russian nation, the idea of national science, Eurasianism, the role of Alexander III, the activities of the “Mamontov circle”, two Russian cultures as two models of communication, the history of Russia in the light of the theory of civilizations, speeches of bright Russian poets and prose writers against the events of October 1993, F. I. Chaliapin as an artistic and social phenomenon, the activities of Minister of Culture M. E. Shvydkoi, the history of Russian pictorial photography, patriotic activities of Russian thinkers, the discovery of Christian poetry by A. S. Pushkin, the creative work of German writers, the church creative work of Russian composers, nationalism in Russia, the creative work of R. Ivnev, A. I. Solzhenitsyn’s denial of the presence of Soviet culture, the diaries of the Academician M. V. Nechkina, the development of Lomonosov’s genius on a folk basis, the work of A. Efros, the creative work of V. V. Dmitriev, creative works of M. V. Nesterov, A. S. Pushkin in Russian culture, church basis of Russian culture, Russian emigration in China, Austrian aggressive orientation of “Ukrainian” parties in Galicia against Russia*.

The variant **Russian (with a small letter) national culture** has the following explicators:

– non-evaluative explicators: *the Orthodox tradition, the core of the Russian nation, the process of Russian nation self-organization, the Russian nation and culture, the Russian language, the language of the Great Russians*;

⁸ Russian National Corpus. Retrieved September 9, 2024, from <http://www.ruscorpora.ru>

⁹ Russian National Corpus. Retrieved September 9, 2024, from <http://www.ruscorpora.ru>

¹⁰ Russian National Corpus. Retrieved September 9, 2024, from <http://www.ruscorpora.ru>

¹¹ Russian National Corpus. Retrieved September 9, 2024, from URL: <http://www.ruscorpora.ru> (accessed on 09.09.2024).

– ameliorative explicators: *the cultural unity of the three East Slavic peoples, the temples of Sofia, S. I. Mamontov, artists, architects, sculptors, art critics, a singer of outstanding talent [F.I. Chaliapin], paintings by M. Nesterov with historically spiritual themes, P. A. Florensky, A. S. Pushkin, Lomonosov, a great citizen and patriot, a scientist of a great talent, perseverance and unselfishness in work, selfless patriotism, humanistic aspiration of creativity, M.V. Nesterov's portraits, the quintessence of the soul of the great Russian people, science as an organic force of national life and history, the living breath of the national spirit, the greatest national-educational force;*

– pejorative explicators: *pain and resentment, the spilled blood of October 1993, Yeltsin's repressions, new violence against the people, nationalism, Efros's book "Profiles", slander of Russian classical art, true zealots, trouble and defeat of Russia, enslavement and desecration of the Russian Academy, Russian scientists as martyrs and exiles, the wave of Russian barbarism and international villainy, "Rozanovshchina", 'Rozanov's', 'eternal-female', chauvinism, bluster, spiritual-vampiric attitude to the blood of the Russian troops, Galicia, 'Ukrainism', state and cultural separatism, a form of the Malorussian (Ukrainian) movement denying the all-Russian language and all-Russian culture.*

The variant **"Russian (with a small letter) national culture"** has the following explicators:

– non-evaluative explicators: *similar to subsistence farming, domestic and provincial one;*

– pejorative explicators: *chauvinistic campaigns, fiercely proving the originality of Russian culture, its absolute independence from Western influences, to deny the existence of Soviet culture.*

The variant **Russian (with a capital letter) national culture** has the following explicators:

– non-evaluative explicators: *the Business Association Committee, reading lectures and reports, Father Archpriest Rozhdestvensky, P.A. Vedenyapin, A.P. Bendersky.*

III. The ideologeme *Russian national anthem* ↔ compound name *Russian national anthem*

The "New Dictionary of the Russian Language" by T. F. Efremova describes the nomination ***anthem*** as a polysemantic lexeme with four lexical-semantic variants.

ANTHEM, masculine.

1. A musical work or part of it, usually the finale one, of a solemn character, glorifying smb., smth.

2. Solemn song or melody as a symbol of a state, a party.

3. A solemn laudatory song in honour of gods and heroes (in ancient Greece). // Christian spiritual chant.

4. figurative. Enraptured praise; glorification.¹²

The communicative meaning of the three-component compound name is based on the second lexical-semantic variant.

There are 15 texts, 15 examples in the main corpus of Russian National Corpus.

The content of the analyzed compound name is defined by the invariant **Russian (with a small letter) national anthem** (100%).

The communicative meaning is a musical work as a symbol of Russian national statehood with a deep patriotic mission, spiritual original culture, and ethnic history.

*<...> Since then, students continue singing robber songs, and “Dubinushka” becomes almost **the Russian national anthem**. <...>¹³;*

*<...> ...The first concert of the Cossacks in the luxurious hall of the “Peking Hotel” performed, perhaps for the first time, the solemn old **Russian national anthem** “God save the Tsar”. <...>¹⁴;*

*<...> ...Moscow ... asks to demand that the perpetrators of the insult to the **Russian national anthem** be punished¹⁵.*

The semantic field of the ideologeme includes the following components: *S. Dovlatov’s interest in literary reminiscences, the opera “Ivan Susanin” by M. Glinka, China and Russian emigration, America and the Jews, peculiarities of the Russian anthem performance abroad, the anthem performance at the arrival of Russian royalty, the opening of a car exhibition, Russian*

officers in London, “Rusalka” with Chaliapin and Sobinov at the Mariinsky Theater, “The Possessed” by F. M. Dostoevsky.

The variant **Russian (with a small letter) national anthem** has the following explicators:

– non-evaluative explicators: *the origins of the music “Slavsya”, folk song, solemn Russian cant, battle songs of 1812, Orthodox Galicians, “God Save the Tsar”, “Life for the Tsar”, works of the anthem’s creator A.F. Lvov;*

– ameliorative explicators: *grandiose power of sound (chorus, orchestra, brass band on the stage, bells), the feeling of dazzling joy and triumph, chorus, “all Moscow, all Russia of the times of Minin and Pozharsky”, “God Save the Tsar”, Glinka, “Slavsya”, heartfelt words [of the Tsar], success of the balalaika orchestra [performing the Russian anthem] in London; indescribable delight of the people, the Galicians, solemn, solemnly and proudly, triumphant sounds,*

¹² Efremova, T.F. New Dictionary of the Russian Language. Explanatory and word-formative dictionary. Moscow: Russky yazyk, 2000. Vol. 1 : A - O. P. 309.

¹³ Russian National Corpus. Retrieved September 9, 2024, from <http://www.ruscorpora.ru>

¹⁴ Russian National Corpus. Retrieved September 9, 2024, from <http://www.ruscorpora.ru>

¹⁵ Russian National Corpus. Retrieved September 9, 2024, from <http://www.ruscorpora.ru>

celebration of the 75th anniversary of the anthem, public applause, violent patriotic demonstration, urge the performance [of the anthem], enthusiastic "hurrahs", demand for the anthem to be repeated;

– pejorative explicators: *fascination with the element of rebellion, robber songs, "Dubinushka", robber will, nationalist Black Hundred ideology, incorrect attitude of Americans to the Russian anthem, performance [of the Russian anthem] by an orchestra of balalaika players, punishment of those insulting the Russian national anthem, bequeath skin for a drum beating out the Russian anthem.*

IV. The ideologeme **Russian national flag** ↔ compound name **Russian national flag**

The "New Dictionary of the Russian Language" by T.F. Efremova describes the nomination **flag** as a polysemantic lexeme with two lexical-semantic variants.

FLAG, masculine

1. A single-coloured or several-coloured cloth of a certain size, one side attached to a shaft or cord, usually with the emblem of a country or state. // A symbol of the state, nation.

2. A piece of cloth of a certain shape and colour attached to a shaft and being a sign of something.¹⁶

The communicative meaning of the three-component compound name is based on the first lexical-semantic variant.

There are 22 texts, 23 examples in the main corpus of Russian National Corpus.

The content of the analyzed compound name is represented by the invariant **Russian (with a small letter) national flag** (100%).

Communicative meaning is a cloth with a certain combination of colours in the history of Russia, a symbol of Russian national statehood and a stronghold of the salvation of the Motherland in the Russian emigrant environment.

<...> *Approved by Peter the Great white-blue-red flag for almost a century and a half was considered the **Russian national flag**.* <...>¹⁷;

<...> *The table of the Presidium was covered with the **Russian national flag** with mourning crepe....* <...>¹⁸;

<...> *...on the tent of the boarding school, the children of the gymnasium attached a three-colour **Russian national flag** with the inscription "God, help save Russia"*¹⁹.

¹⁶ Efremova, T.F. New Dictionary of the Russian Language. Explanatory and word-formation dictionary. Vol. 2 : P - YA. Moscow: Russky yazyk, 2000. P. 907.

¹⁷ Russian National Corpus. Retrieved September 9, 2024, from URL: <http://www.ruscorpora.ru>

¹⁸ Russian National Corpus. Retrieved September 9, 2024, from URL: <http://www.ruscorpora.ru>

¹⁹ Russian National Corpus. Retrieved September 9, 2024, from URL: <http://www.ruscorpora.ru>

The semantic components are *Russian polar expeditions, the location and meaning of the stripes of the Russian national flag, the front in Ljubljana, the activities of Archbishop Alexander, the day of commemoration of the victims of the Bolshevik regime, the day of commemoration of General Kutepov in Bulgaria, the life of the Russian emigration in China, the activities of the Gallipoli Russian Gymnasium, a soccer match between England and Russia, a demonstration in St. Petersburg, the question of a new national flag, a patriotic demonstration of Tiflis Muslims, the decision to sink the ships, a prayer service in Kars.*

The variant **Russian national flag** has the following explicators:

– non-evaluative explicators: *the Sedov expedition, flag hoisting, Peter the Great's time, ancient understanding of the world, approved by Peter the Great, Peter's flags, Russian Club in China, joining the national tricolor flag with the Imperial Standard, discussion of changing the colors of the flag, Kornilov;*

– ameliorative explicators: *significance of the commonwealth of the three East Slavic peoples, solemn meetings [in Bulgaria], portrait of General Kutepov, representatives of Russian military and social circles, sympathy and devotion to Kutepov's cause, Kutepov's name, unattainable model and example of sacrificial service to the Motherland [about Kutepov], flag with the inscription "God, help save Russia", best decoration of the boarding school premises, to develop victoriously, peaceful and reverent at heart, "hurrah" shouts, beauty and solemnity;*

– pejorative explicators: *the day of the murder of the royal family, mourning, remove and throw the flag to mourn.*

Conclusion

Three-component compound names are a kind of multi-word nominations.

In the context of the law of linguistic efforts reduction in the linguistic situation in general, the fact of productive functioning of multi-word (with three components or more) compound names (*Russian national culture / Russian national spiritual culture, etc.*) in the language is important.

The linguistic-cultural corpus study of three-component compound names, which are the representatives of the same-name ideologemes as mental formations, allowed us to state that ideologemes *Russian national consciousness / Russian national culture / Russian national flag / anthem* are valuable mental categories (= ideological concepts) of the concept sphere and linguistic signs (= compound names) in the linguistic world picture of the society. They correlate with the "umbrella-shaped" ideologeme *Russian idea*.

The semantic fields of ideologemes represent a set of nuclear conceptual components in political discourse. Ideological evaluative ambivalent focuses are fixed in the peripheral part of the semantic field (evaluative markers): *Russian*

national consciousness (pejorative explicators dominate), *Russian national culture* (ameliorative and pejorative explicators are in balance), *Russian national anthem / flag* (ameliorative explicators prevail).

The prospects of the study imply the identification of topical ideologemes and the analysis of ideologization mechanisms in the semantics of a wide range of compound names represented by the mental and iconic world pictures of the modern Russian linguistic personality.

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Научная статья

Многословные идеологемы в фокусе русской лингвокультуры: корпусное исследование

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Аннотация. Актуальность исследования обусловлена связью общественных идеологических ориентиров с национальной культурой и государственным языком, являющимся как средством межнационального общения, так и инструментом постижения социумом ценностных и идеологических приоритетов. Лингвокультурологическое исследование идеологем позволяет осуществить фиксацию актуальных в плане формирования концептуальной и языковой картин мира аксиологических ориентиров. Цель исследования — изучение специфики смыслового поля и определение коммуникативного значения ранее не выступавших в качестве предмета научного изучения идеологем, репрезентированных посредством трехкомпонентных составных наименований *русское национальное сознание, русская национальная культура, русский национальный гимн / флаг*. Анализ плана выражения и плана содержания данных идеологем в современном русском языке был выполнен на материале текстов основного корпуса системы «Национальный корпус русского языка». При этом осуществлялся учет синтагматики контекста и парадигматики политического дискурса, что дало возможность выявить репрезентативные инварианты и варианты. Данное исследование осуществлялось также с учетом методики фреймовой репрезентации, что в результате позволило установить план содержания анализируемых составных наименований. Так, идеологема *русское национальное сознание* в плане выражения представлена тремя орфографическими вариантами, *русская национальная культура* — тремя, *русский национальный гимн / флаг* — двумя. План содержания данных языковых единиц определяется коммуникативными значениями: 1) ‘процесс отражения действительности в сознании человека сквозь призму русских национальных взглядов’; 2) ‘совокупность русских национальных достижений сквозь призму историософских, культурологических, религиозных и политических взглядов’; 3) ‘музыкальное произведение — символ русской национальной государ-

ственности' / 'полотнище — символ русской национальной государственности'. Дана характеристика смысловых полей трехкомпонентных идеологем, выявлены оценочные экспликативы (безоценочные, мелиоративные и пейоративные), сформулированы коммуникативные значения. Намечены перспективы исследования, предполагающие выявление актуальных идеологем и анализ механизмов идеологизации семантики широкого спектра составных наименований, репрезентируемых ментальной и знаковой картинами мира современной русской языковой личности.

Ключевые слова: идеологические понятия, политический дискурс, Национальный корпус русского языка, трехкомпонентные составные наименования, смысловое поле, оценочные экспликативы

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