

Thought and its Interaction with The Subject in a Literary Work (Based on F. M. Dostoevsky's Novel Crime and Punishment)

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ABSTRACT:

This article examines the realisation of semantic functions within the framework of the relationship between a human being and their cognitive activity in the space of a literary text. The empirical material is drawn from examples extracted from F. M. Dostoevsky's novel *Crime and Punishment*.

The aim of the study is to investigate the expression in literary language of the genesis and ontogenesis of thought, to identify the forms of interaction between a human being and the product of their intellectual activity — as expressed by the noun thought (*mysl'*) — represented in Dostoevsky's novel *Crime and Punishment*, and to analyse the predominant types of such interrelationships in the text.

The article further examines the realisation of subject-object functions within the framework of the interaction between a human being and their thinking, as well as the lexical collocability of the substantive thought (*mysl'*) with other parts of speech.

The study highlights the possible modification of types of connection, as well as the redistribution and transformation of the semantic functions of real and virtual participants in the course of their interaction.

Keywords: human being, cognitive activity, thought, expression, literary text, semantics, interaction, functions.

Relevance of the Study

Professor T. V. Chernigovskaya holds that the twenty-first century will become the century of human brain research, given the current deficit of knowledge in this field and the extraordinary importance of this scientific domain for the evolution of humanity as a whole and of the individual in particular.

It should be noted that the functioning of the brain, thinking, and the generation of thought remain, to a considerable degree, an enigma for scholars to this day.

Widely cited is the remark of Academician N. P. Bekhtereva that the human brain and its capacities are less thoroughly studied than near-Earth space and low Earth orbit.

To date, there is no consensus as to what should be considered thought, how it arises, or what its nature ultimately is. A substantial number of positions exist concerning the content of the concept of thought (*mysl'*).

Despite decades of extensive research by foreign and domestic psychologists, physiologists, philosophers, physicists, mathematicians, linguists, and literary scholars into the nature of

thought, no universally accepted, scientifically grounded conclusion as to what thought is has been reached.

In support of this thesis, we present a range of perspectives on the question of what thought is.

According to the editors of the comprehensive encyclopaedic psychological reference work compiled by B. G. Meshcheryakov and V. P. Zinchenko, anything that "comes to mind" is called thought [19, p. 401].

In their entry on thought, the authors of the above encyclopaedic dictionary survey the views of numerous researchers representing various scholarly and creative traditions.

W. James regards thought as a raw stream of purely sensory experience; I. M. Sechenov identified in thought not only sensory sequences but also sequences of personal action; the psychoanalyst W. Bion described it as frustration arising from ignorance; M. K. Mamardashvili saw in thought experiences that are personally and immediately present.

For A. Einstein, thought consists of visual images and even muscular sensations, that is, actions of the same order [ibidem].

A. V. Zaporozhets identifies in thought an object-oriented practical action; L. S. Vygotsky identifies the word and, in addition, affective and volitional tendencies. G. G. Shpet saw thought behind the word, the word behind thought, and the word within thought. R. Descartes saw in thought a state of self-evidence, including evidence of one's own existence [ibidem].

In the view of certain scholars, one of the defining properties of thought is its silence. É. Claparède saw silence behind thought, asserting that reflection prohibits speech. The mathematician J. Hadamard, who conducted a dedicated study of the process of scientific creativity, confirmed this: "Words are totally absent from my mind when I really think" [ibidem].

R. M. Rilke expressed this in his own way: the wise have turned their mouths into ears.

On the relationship between word and thought, F. Tyutchev wrote: "A thought once uttered is a lie."

M. M. Bakhtin identified in thought an intonation: "Truly acting thinking is emotionally volitional thinking, intonating thinking, and this intonation essentially penetrates all the substantive moments of thought" [ibidem].

J. Dewey offers the following definition of thought: "In the narrowest sense, thought signifies belief resting upon some basis, that is, upon actual or supposed knowledge going beyond what is immediately given. It denotes acceptance or rejection of something as reasonably possible or impossible."

"Many thoughts," Dewey continues, "arise unconsciously, without any relation to the attainment of correct opinion. How they are acquired, we do not know. From obscure sources, by uncharted paths, they reach consciousness and become part of our mental furnishings" [19, p. 402].

As Dewey's thesis implies, thought is a conscious or unconscious product of a human being's cognitive activity [cf. 15; 20; 25]. Each of the eminent thinkers cited above identified and foregrounded the element, quality, or property of thought they considered most significant, and each of them is, in their own way, correct.

The diversity of the views presented above attests to the degree to which thought, as the product of cognitive activity, constitutes a complex, multifaceted, and elusive psychological phenomenon that poses a substantial challenge to scientific inquiry [12; 13; 18; 28].

Nevertheless, one undeniable fact must be noted: the human awareness of this phenomenon through reflection, its fixation in language [7; 8; 26; 31] by means of the corresponding lexical unit — the substantive thought (*mysl'*) — and the consolidation of its designation occur in speech, while its figurative representation is realised in literary fiction.

Both Russian and foreign masters of literary language have also examined at length, in their works, the process of cognitive activity and its

unit — thought [25, p. 381]. In their writings and utterances, they represent with vividness, imagery, and metaphor the process of thinking, the movement of thoughts, the dialogue of thought with the subject's consciousness, and thought's influence on human behaviour and condition.

The present study examines the functions of thought and its relationship with its subject as represented in F. M. Dostoevsky's novel *Crime and Punishment* [10].

Object of the Study

The object of this study is the semantic functions of thought and its interrelationship with the subject — the anthroponym — in a literary text.

It should be noted that the semantic functions of the anthroponym and the substantive thought are determined at the syntagmatic level through analysis of the collocability of lexical units with the noun thought and the anthroponym, considered in conjunction with the semantic roles they perform in the text.

As noted above, F. M. Dostoevsky's novel *Crime and Punishment* [10] serves as the material for analysis.

Research Methods

The study examines the logical interrelationships between a human being as an agent and their intellectual product — thought.

A linguistic approach is employed, directed at analysing the logical relations of the Human Being — Thought dyad within a literary work.

The study draws on the method of continuous sampling, content analysis, lexico-semantic analysis, the interpretive method, the method of structural text analysis [see 11], as well as stylistic and grammatical methods of analysis.

The classification of these relations is grounded in a semantic criterion that makes it possible to identify the functions of thought in a literary work and to elucidate its interrelationship with the subject.

Discussion

A defining property of language and cognition is that the processes and states of the human inner world — including concepts denoting cognitive activity [2; 3; 5] — are expressed by means of lexical units that denote ordinary, familiar, and observable physical actions.

When used with nouns representing such abstract entities as thought (мысль), idea, reflection, dream, intention, fantasy, and the like, speakers employ predicates of concrete physical action and movement. This is the manifestation of the anthropocentrism of language, which expresses and designates internal processes and states by drawing on lexemes already present in the language and functioning in speech.

It is well established that human beings tend to express more abstract concepts through less abstract ones.

In his work *Time and Verb*, G. Guillaume draws attention to the act of representing time. He proposes that the image of time be constructed on the model of space, and advances the principle that time cannot be represented by itself but borrows its representation from spatial means as more concrete ones upon which our consciousness may rely [see 6, p. 9; 27].

An analogous situation obtains, in our view, with respect to the expression of intellectual actions and states: the qualities and properties of abstract cognitive processes are represented in language by means of concrete lexical units.

The object of thought may be the most varied subjects, objects, phenomena, events, relations, states, and so forth. Thought may bear upon both real, physical things and things intangible and virtual. Language endows thought with a wide range of qualitative characteristics, as evidenced by collocations that include a considerable number of antonymic pairs: a wise thought — a foolish thought, a brilliant thought — an absurd thought, a divine thought — a diabolical (satanic) thought, and others.

Thoughts may be bright or dark, great or petty, elevated or base, noble or self-serving, clear or hazy, joyful or tragic, apt or ill-placed, belated or

timely, fine, interesting, intrusive, persistent, profound, free, divinely inspired, tragic, absurd, superficial, vague, audacious, and so forth.

Through the power of imagination, human beings endow thought with movement. By virtue of the figurative and metaphorical nature of language, thought may appear and disappear, arrive, fly in, fly out, circle, become tiresome, torment, and cause suffering. Thought may govern a person, their feelings and mood. It may save a person or destroy them. And it remains, to this day, an enigma.

The conception of thought, its movement and functions in the everyday consciousness of people, takes shape in the course of communication and through the literary work of masters of the written word.

Thought is an indispensable element of the artistic worldview of many writers, poets, and playwrights [16]. Its literary image in a work is created through the means of language and the individual authorial worldview, which is reflected in the individual use of figurative devices (tropes).

Many Russian and foreign writers, poets, and playwrights have reflected upon, analysed, and employed in their works the vocabulary that pertains to the mental sphere of the human being — first and foremost such lexical units as thought(мысль) and nouns semantically related to it: idea, reflection, plan, intention, and others.

F. M. Dostoevsky belongs to that category of writer-psychologists, connoisseurs of the human soul, who feel a compelling need to convey to the reader not only external actions but also the psychological states of people and the impulses of their inner life [1; 9; 29; 30].

Penetrating deep into the inner world of the human being, Dostoevsky investigates the nature of cognitive activity.

As a genius of Russian literature, Dostoevsky possessed his own understanding of thought and rendered through literary language its generation, movement, and functioning. He belongs to that group of outstanding writer-thinkers who depicted cognitive processes by means of literary art.

His penetration into the recesses of human consciousness — into the innermost sanctum of people, into their world of ideas, feelings, and representations closed off from others — combined with his virtuosic dissection of psychological processes, allows the author to isolate the fundamental unit of cognitive activity, its quantum, so to speak, which is understood as thought.

His literary works are characterised by a distinctive inner world of extraordinarily high psychological tension [14], a particular architectonics, and a remarkably pronounced individual style [21; 29; 32].

Analysis of the empirical material reveals that, in Dostoevsky's imagination, a human being and the thought produced by them enter into various logical relations. As the primary semantic functions, the study employs those proposed by C. Fillmore and W. L. Chafe [22; 23; 24]. Analysis of the linguistic material made it possible to differentiate the functions of thought and to clarify its interaction with the bearer of consciousness — the human being.

It should be noted that the distinctive feature of the analysis carried out here lies in the fact that the relations into which the subject enters with their own mental entity — with their second self — unfold within a space bounded by the limits of the subject's consciousness. Cases in which thought transcends the boundaries of an individual subject are, however, also described in the novel, as for instance in the interaction of thoughts among participants in communication.

When the communicative situation becomes more complex as a result of the participation of several participants, the thoughts of the subjects enter into particular relations, which causes their movement from the internal intellectual sphere into the sphere of speech-thought activity and thereby into the real physical world.

Thus, the movement of thought occurs in time and space, specifically:

1. in the individual mental space of the thinking person;

2. in the communal mental field of a specific communicative situation among

subjects;

3. in the universal mental field — in Plato's world of ideas, in V. I. Vernadsky's

noosphere.

The semantic functions of the anthroponym and the substantive thought are determined by the meaning of the predicates and determinatives with which they collocate at the syntagmatic level. The anthroponym may perform the semantic role of subject, patient, beneficiary, or experiencer. When the anthroponym functions as subject, thought occupies a subordinate position and performs the role of object.

The subject is, as is well known, above all an agent. This term, however, expresses too broad a concept, in our view — one that encompasses semantically diverse types of activity related, in the present study, to the cognitive activity of the human being.

In this article, we propose to differentiate the semantic roles expressed by the anthroponym functioning as the grammatical subject of a sentence, which in turn makes it possible to determine the functions with which the literary genius of Dostoevsky endowed thought [9; 21].

In the course of working with the material of the novel, the following semantic functions of thought and its relations with the subject were identified:

I. Relations of Thought's Subordination to the Subject

Function 1. The Generation of Thought — Subject as Creator.

The author captures the moment when thought is at its initial stage — the stage of generation. It is presented as a substance only just brought into being by the subject.

For example: "And why was it that at that very moment, just as he was carrying away the embryo of his thought from the old woman's, he happened upon a conversation about that very old woman" [10, p. 103].

Function 2. Thought as Object of Influence — Subject as Activator of the Cognitive Process.

In the stream of consciousness, an individual thought may become a virtual object upon which the intellectual activity of the subject is directed. This property of the human mind stimulates the process of cognitive activity.

For example: "Passing by the Yusupov Garden on his way there, he had been very much taken up with the idea of constructing tall fountains, and how wonderfully they would freshen the air in all the squares" [10, p. 111].

Function 3. Thought as Object of Possession — Subject as Beneficiary.

The anthroponym performs the function of beneficiary, that is, of possessor, and thought accordingly occupies the position of object of possession. In the sentence examined below, the binary relational system becomes more complex: a third component appears — a person whom the thought, in the words of the speaking subject, poses a threat to.

For example: "Svidrigailov had designs against Dunya" [10, p. 562].

It should be noted that the semantics of the substantive design (*zamysel*), which carries a negative meaning, is sufficient in itself to convey the speaker's negative attitude toward the beneficiary.

"From all your half-drunken stories," Raskolnikov cut in sharply, "I have concluded positively that you have not only not abandoned your most villainous designs upon my sister, but are more occupied with them than ever" [10, p. 586].

Thoughts with negative connotation — expressed in this instance by the adjective most villainous, the noun design, and the preposition against — pose a threat to a particular person.

The presence of a given thought in the subject may be occasioned by a number of causes.

For example: "Well, could I, could I have had all these thoughts and reasonings, if I had not

actually seen you put a hundred roubles in her pocket?" [10, p. 489].

Function 4. The Elimination of Thought — Subject as Liquidator.

As a rational entity, the subject is characterised not only by the capacity to generate thought but also by the capacity to exercise full dominion over it, up to and including its complete elimination from consciousness. The agent functions as the absolutely dominant element in the Human Being — Thought relational system.

For example: "...it flashed through his mind, but only flashed like lightning — he himself hastened to extinguish the thought" [10, p. 112].

Function 5. The Absence of Thought as Indicator of the Subject's Actions.

The presence or absence of thought characterises the actions of the subject and, by extension, the subject themselves. The adverbial modifier of manner is formed by means of the preposition without and the lexeme thought.

For example: "He looked at her silently and somehow without thought" [10, p. 518].

"Raskolnikov himself lay silently throughout, on his back, staring fixedly, though without any thought, at the person who had entered" [10, p. 191].

The absence of thought signals the unconscious character of the subject's actions and their troubled psychological state.

Function 6. Thought as Object of Selection — Subject as Selector.

Human thinking selects from the stream of consciousness the thought most suited to the subject at a given moment.

For example: "He fixed upon this thought with stubborn persistence" [10, p. 399].

Function 7. The Transformational Dynamism of Thought — Subject as Transformer of Thought.

A human being is capable of altering the content of thought both deliberately, in pursuit of pragmatic aims, and unconsciously.

a) Deliberate transformation

For example: "...my dear sir...to distort the thought in such a manner" [10, p. 201].

b) Unintentional transformation

For example: "Raskolnikov had inadvertently turned all his thoughts on a certain point upside down and definitively settled his opinion" [10, p. 218].

The unintentional nature of the alteration is underscored by the adverbial modifier inadvertently.

Function 8. Thought as Value — Subject as Valuer.

Thought figures as a value for the sake of which the subject is prepared to make considerable sacrifice. Thought (idea) may represent for the subject a value of a spiritual or material order.

a) Spiritual value

For example: "But a thousand times before he had been ready to give up his existence for an idea, for a hope, even for a fantasy" [10, p. 655].

b) Material value

The products of intellectual activity become a commodity that is bought and sold.

For example: "I know myself, and I keep it a secret — I have two or three such works that for the thought alone of translating and studying them one could charge a hundred roubles per book, and for one of them I would not take five hundred roubles for the thought" [10, p. 384].

c) Aesthetic value

Thought may also become for a person an object of aesthetic significance.

For example: "In telling Dunya of this now, he was giving voice to a cherished thought he had long nurtured and admired many times, unable to understand how others could fail to admire his exploit" [10, p. 379].

Function 9. Thought as Instrument — Subject as User.

The anthroponym employs thought as an instrument.

For example: "He could not, however, that evening, think long and steadily about anything, or concentrate upon anything by means of thought" [10, p. 663].

"All this is conditional, all is relative, all is merely form," he thought fleetingly, with only the very edge of his thought, while trembling all over — "how tiresome he has become!" [10, p. 133].

The transformation of thought may likewise serve as an instrument.

For example: "Your son," he said, turning to Pulkheria Alexandrovna, "...has wronged me by distorting my thought" [10, p. 373].

Function 10. The Hierarchy of Thoughts — Subject as Systematiser.

The elements of the subject's mental space are arranged in a particular order. Over a given segment of thought, a hierarchy of thoughts emerges, with dominant and secondary thoughts coming to the fore.

For example: "I believe only in my main idea" [10, p. 325].

"That, then, is the main idea of your article" [10, p. 329].

As a result of this ranking, the subject's thought regulates their psychological disposition.

For example: "He was so confused and bewildered that, having come home and thrown himself on the sofa, he sat for a quarter of an hour simply resting and trying to collect his thoughts" [10, p. 436].

The expression to collect one's thoughts denotes the subject's deliberate psychological concentration, by means of which they attempt to bring their thoughts into order for the purpose of attaining psychological equilibrium.

II. Locative Relations of Thought and Subject

Function 1. Thought and Subject in Mental Space.

This type of relation is conditioned by the fact that the subject and the thought produced by them function within a shared mental space.

Locative relations are characterised by the mutual positioning of the semantic subject and thought, as well as by the type of their interaction: contact or non-contact.

The subject may be in close proximity to the mental object (subject as contact-agent) or at an imagined distance from the thought.

a) Thought is subjected to contact, near-physical influence by the subject, who, as the active element, manipulates it.

For example: "Yes, I really am a louse," he continued, fastening upon the thought with malicious pleasure, burrowing into it, playing with it and amusing himself with it" [10, pp. 342–343].

b) The subject and thought do not make contact; they remain at a distance from one another. Between them lies a virtual space, underscored by the collocation of the verb to stop and the preposition before.

For example: "At times he would stop motionless before some thought" [10, p. 341].

III. Relations of Parity between Thought and Subject

Function 1. Thought as Interlocutor — Subject as Interlocutor.

The intellectual activity of the subject presupposes an exchange with their own thought. In the course of reasoning, thought becomes the subject's conversational partner.

For example: "They pay for children in coppers. What can you do with kopecks?" he continued reluctantly, as though answering his own thoughts [10, p. 60].

IV. Relations of the Subject's Subordination to Thought

Function 1. Thought as Causator of Psychological State — Subject as Patient.

Thought is characterised by its capacity to act as the causator of the subject's emotive state.

In the sentences below, thought is employed in its primary syntactic function — that of an adverbial modifier of cause. The semantic role of

the mental entity prevails within the logical relational system of Human Being — Thought. The person, experiencing the influence of thought, occupies a subordinate position.

For example: "Left alone, Sonya immediately began to torment herself with fear at the thought that perhaps he had indeed committed suicide" [10, p. 632].

"He suffered also from the thought: why had he not killed himself then?" [10, p. 656].

"Having thought all this through and preparing himself for a new confrontation, he suddenly felt that he was trembling — and indignation even welled up in him at the thought that he was trembling with fear before the detestable Porfiry Petrovich" [10, p. 409].

"Why did you want to hang yourself?" — "From brooding." — "What kind of brooding?" — "That they would convict me" [10, p. 186].

The lexical unit *duma* (brooding) is semantically equivalent to a heavy, sorrowful thought. As a result of the transformation of thought, the subject may likewise lose their agency, becoming at the semantic level a patient.

For example: "Raskolnikov smiled at the strained and deliberate distortion of his idea" [10, p. 323].

In all the sentences cited, an asymmetry is observed at both the semantic and syntactic levels: the anthroponym functioning as grammatical subject performs the semantic role of patient [31].

Function 2. Thought as Mental (Psychological) Characteristic of the Subject.

Thought and its qualities constitute the most important qualifying attributes of the subject [17]. In this case, thought functions as the defining element, while the subject is the element being defined.

For example: "In general, people with a new thought — even those barely capable of saying something at least slightly new — are born extraordinarily rarely, to a strangely small degree" [10, p. 328].

"He was a somehow particularly dishevelled man with a fixed idea in his gaze" [10, p. 135].

In Dostoevsky's text, emphasis is placed not only on the person's possession of an idea but on one of its properties — its fixedness. The intellectual characterisation of the subject is expressed through adjective-noun collocations with the noun thought.

Thought may serve as an indicator of intellectual dependence or independence.

For example: "The peasant will flee, the fashionable sectarian will flee — a lackey of another's thought..." [10, p. 559].

The appositive construction *lackey of another's thought* conveys the degree of the subject's intellectual dependence.

V. Interactional Relations among Subjects of Thought

Function 1. Thought of Subject I — Thought of Subject II.

This type of subject engages in mental interaction with the thought of another person. Their function is to penetrate deliberately into the intellectual sphere of another participant in the communicative situation and to gain access to un verbalised or even deliberately concealed information. The subject's actions are denoted by the predicates to guess and to read.

For example: "Porfiry had guessed his thoughts exactly" [10, p. 545].

"Ah, I see, you are thinking that I look like this!" Razumikhin interrupted her thoughts, having guessed them, striding along the pavement with his enormous steps..." [10, p. 255].

"And how did he speak to you, Dunya!" said the mother, shyly looking into her daughter's eyes in order to read her whole thought..." [10, p. 259].

The thought of the participants in the communicative situation, and its content, is perceived by the agent through an inner vision; it is apprehended and understood by the human mind.

For example: "I will confess to you plainly now that I have long noticed this in them — this

thought — throughout all this time, of course..." [10, p. 335].

VI. Relations of Thought and Speech in the Subject

Function 1. Thought as Opinion and Judgement — Subject as Communicant.

In the course of communication, thought (idea) becomes an object of exchange, and is accordingly verbalised by the subject. Communication gives rise to the need for the explication of thought [4; 5], and as a result the lexemes thought and idea function in the text as synonyms of opinion and judgement.

For example: "They abandoned the most ordinary trades, because everyone proposed their own thoughts, their own amendments, and could not reach agreement" [10, pp. 659–660].

"He was the one who put forward the thought, after all" [10, p. 421].

At the level of the individual sentence, the subject is not formally expressed and remains implicit.

Conclusions

Thus, in the creative imagination of the writer, there emerge vivid pictures of the dynamic interaction between the human being — the bearer of consciousness and cognitive activity — and their inseparable psychological element: thought.

Thought (мысль) — along with its semantic correlates idea, brooding, design, and others — plays an exceptionally important role in Dostoevsky's novel in revealing the inner world of his characters. At certain moments it effectively assumes the status of one of the work's personages.

Analysis of the empirical material demonstrates that the human being as subject and the thought produced by them enter, in Dostoevsky's creative imagination, into a variety of logical relations.

The subject's thought may be directed toward both real and virtual objects. The novel presents the dynamism and movement of thought — from its generation, distortion, and elimination by the subject, to its collision with the thoughts

of other subjects and its transformation into speech. Such detailed depiction of thought in the novel, together with the representation of its characteristics, serves as a distinctive authorial device for the construction of a detailed psychological portrait of the work's characters.

Lexico-semantic analysis of the literary material has made it possible to examine, in Dostoevsky's novel *Crime and Punishment*, the depiction through literary means of the genesis, ontogenesis, and functioning of thought, as well as to identify the forms of interaction between a human being and the product of their cognitive activity as expressed by the noun thought, and to analyse the predominant types of their interrelationship in the text.

The prevailing relations of thought and subject are the following:

1. Relations of thought's subordination to the subject;
2. Locative relations of thought and subject;
3. Relations of parity between thought and subject;
4. Relations of the subject's subordination to thought;
5. Interactional relations among subjects of thought;
6. Relations of thought and speech in the subject.

The study examines the realisation of logical functions within the framework of the interaction between a human being and their cognitive activity, as well as the lexical collocability of the substantive thought with other parts of speech.

The semantic functions of the anthroponym and the substantive thought are determined by the meaning of the predicates and determinatives with which they collocate at the syntagmatic level.

Within the framework of the Relations of Thought's Subordination to the Subject, the following functions of thought and its subject are identified:

1. The generation of thought; subject as creator;
2. Thought as object of influence; subject as activator of the cognitive process;
3. Thought as object of possession; subject as beneficiary;
4. The elimination of thought; subject as liquidator;
5. The absence of thought as indicator of the subject's actions;
6. Thought as object of selection; subject as selector;
7. The transformational dynamism of thought; subject as transformer of thought;
8. Thought as value; subject as valuer;
9. Thought as instrument; subject as user;
10. The hierarchy of thoughts; subject as systematiser.

Within the framework of Locative Relations, the interaction of thought and subject is realised in the subject's mental space.

Relations of parity obtain in the course of communication between thought and subject.

The dominant position of thought over the subject is realised when thought performs the function of causator of the subject's psychological state, at which point the subject becomes a patient. An asymmetry is thus manifested at both the semantic and syntactic levels: the anthroponym functioning as grammatical subject performs the semantic role of patient.

Within the framework of the Relations of the Subject's Subordination to Thought, thought may

function as a determinative — that is, as a mental (psychological) characteristic of the subject.

In the course of Interactional Relations among subjects of thought, the mental interaction of one subject with the thought of another subject takes place.

The author employs the noun thought in the meaning of opinion or judgement, with the subject performing the function of communicant.

The greatest number of functions of thought is manifested within the Relations of Thought's Subordination to the Subject, which is entirely natural, since thought figures as the product of the subject's cognitive activity and as the object of the subject's mental influence.

The movement of thought as described by Dostoevsky unfolds both in the individual mental space of the thinking person and in the communal mental field of a specific communicative situation among subjects.

The first four types of relations are realised within the unified mental space of the subject; the fifth and sixth types of relations extend beyond the boundaries of the subject's mental field.

The study identified modification of types of connection, as well as the redistribution and transformation of semantic functions of real and virtual participants in the course of their interaction.

The use of predicates and determinatives of concrete meaning in collocation with the abstract substantive thought lends Dostoevsky's language its vividness, figurative quality, and a certain paradoxical character. The process of metaphorisation may be said to constitute a defining feature of Dostoevsky's literary language.

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