

**ISSN 2411-4758 (Print) 2518-1602 (Online)**

**Native word in ethnocultural dimension, Drohobych, Posvit, 2022, pp. 57-66.**

**DOI:** <https://doi.org/10.24919/2411-4758.2022.241898>

УДК 371(73)(093)+37.01(73)

## **TO THE ISSUE OF DERIVATIVE RELATIONS BETWEEN A LEXEME AND A PHRASAL LEXEME IN FRENCH LANGUAGE**

***Olga KOSOVYCH,***

*Doctor in Philology, professor, Department of Romano-Germanic Philology,  
Ternopil Volodymyr Hnatiuk National Pedagogical University (Ukraine, Ternopil)*  
[kosovych.olga@tnpu.edu.ua](mailto:kosovych.olga@tnpu.edu.ua)

**ORCID:** <http://orcid.org/0000-0002-1651-9769> (<http://orcid.org/>)

**Research ID:** T-9805-2017 <https://publons.com/researcher/2011382/olga-kosovych/>

***Roman BUBNIAK,***

*PhD in Philology, associate professor, Department of Romano-Germanic Philology,  
Ternopil Volodymyr Hnatiuk National Pedagogical University (Ukraine, Ternopil)*  
[romanbubniak@yahoo.fr](mailto:romanbubniak@yahoo.fr)

**ORCID:** <http://orcid.org/0000-0001-5604-3278> (<http://orcid.org/>)

**Research ID:** <https://publons.com/researcher/4134637/roman-bubniak/>

***Anna BUBNIAK,***

*assistant lecturer, Department of Romano-Germanic Philology, Ternopil Volodymyr  
Hnatiuk National Pedagogical University (Ukraine, Ternopil)*  
[annabubniak@yahoo.fr](mailto:annabubniak@yahoo.fr)

**ORCID:** <http://orcid.org/0000-0001-6512-992X> (<http://orcid.org/>)

**Research ID:** <https://publons.com/researcher/4134702/ganna-bubniak/>

***Стаття подано до редакції / The article is submitted to the editorial board:  
2.09.2021.***

***Стаття опубліковано / The article is published:***

*The article examines the derivative relations of the lexeme and the phrasal lexeme, on the basis of which an independent lexical unit with a new meaning is formed. It is found that the presence of the phrasal lexemes with symbolic meaning in the phrase fields, despite their small number, allows us to conclude about the functional load of the phrasal lexemes in the formation of one of the aspects of meaning in it. It was found that occasional usage of such lexemes as *mur*, *clef* and others, formed from phraseological units by certain authors, eventually becomes common, expressing new semantic shades and indicating that the phraseology of the modern French language is a source of the enrichment of its vocabulary.*

**Key words:** *lexeme; derivation; phrasal lexeme; phraseology; symbolic meaning of a phrasal lexeme.*

## **ДО ПИТАННЯ ПРО ДЕРИВАТИВНІ ЗВ'ЯЗКИ МІЖ ЛЕКСЕМОЮ І ФРАЗЕОЛЕКСОЮ У ФРАНЦУЗЬКІЙ МОВІ**

**Ольга КОСОВИЧ,**

*доктор філологічних наук, професор кафедри романо-германської філології, Тернопільський національний педагогічний університет імені Володимира Гнатюка (Україна, Тернопіль) kosovych.olga@tnpu.edu.ua*

**Роман БУБНЯК,**

*кандидат філологічних наук, доцент кафедри романо-германської філології, Тернопільський національний педагогічний університет імені Володимира Гнатюка (Україна, Тернопіль) romanbubniak@yahoo.fr*

**Ганна БУБНЯК,**

*асистент кафедри романо-германської філології, Тернопільський національний педагогічний університет імені Володимира Гнатюка (Україна, Тернопіль) annabubniak@yahoo.fr*

*У статті розглянуто деривативні відносини лексеми і фразеолекси, на основі яких утворюється самостійна лексична одиниця з новим значенням. Підкреслено, що, зазвичай, новий зміст, що впливає з фразеологізму, маючи в своїй основі предметно-чуттєве відображення первинного десигнату в свідомості людини, має подібну природу. Це надає «її» фразеолексі символічний характер і перетворює у фразеосимвол. Дуже часто символ, як і образ, зароджується в слові ще до того, як воно отримує нове значення на основі цього символу. Це пов'язано зі здатністю людини створювати символи з навколишнього середовища, наділяти речі, явища, події новими рисами і властивостями.*

*Зазначено, що формування нового змісту у фразеолексі є процесом. Цей процес проходить чотири етапи: 1) розчинення фразеолекси у фразеологізмі; 2) утворення загального асоціативного значення в одній і тій же фразеолексі кількох фразеологізмів; 3) формування символічних значень; 4) утворення фразеосимволу. На першому етапі утворення символічного значення у фразеолексі відбувається її розчинення у фразеологізмі, що свідчить про смислову неподільність фразеологізму. На другому етапі семантичного приручення у фразеолексі низки фразеологізмів утворюються асоціативні значення.*

*З'ясовано, що наявність в фразеотематичних полях фразеолекс з символічним значенням, незважаючи на їх нечисленність, дозволяє зробити висновок про функціональне навантаження фразеолекси при утворенні в ній одного з аспектів значення. Оказіональне вживання окремими авторами таких лексем, як *tuig*, *slef* та ін., утворених від фразеологізмів, з часом стає загальноновживаним, висловлю-*

*ючи нові смислові відтінки і засвідчуючи, що фразеологія сучасної французької мови є джерелом збагачення її словникового складу.*

**Ключові слова:** *деривація; лексема; фразеолекса; фразеологізм; символічне значення фразеолекси.*

**The problem setting.** The language system, being in constant motion, is replenished with new meanings, which are formed not only on the basis of a lexeme (creating polysemy), but also on the basis of a phraseological unit. Since a phraseological unit is a partially formed unit of language characterised by a complete or partial semantic transformation of its components (Nazaryan, 1987, p. 42), it is natural that linguists should be interested in studying the process of semantic enrichment of a lexeme due to its functioning in a phraseological unit.

Back in the first half of the 20th century. V. Vinogradov noted that phraseology is “not only a product of fossilisation and isolation of words, but also a source of birth of new words”, which reflects the “close connection of idiomatics and phraseology with lexicology” (Vinogradov, 2005, p. 122). The interplay of phrasal lexeme and phraseological unit was noted by B. Larin, who, in particular, wrote about the “surplus value” produced by phrasal lexeme, functioning in a single semantic complex, and which tends to “convey” something to them (phrasal lexemes) (Larin, 2000, p. 215). As a consequence, the phrasal lexeme can concentrate the meaning of the entire phraseology and, in O. Akhmanova’s words, become a “potential word” (Akhmanova, 2004, p. 171), or a liberated component of a phraseological unit (FU), carrying in it “a reminiscence of the integral meaning of the idiom” (Amosova, 2010, p. 90).

**Analyses of surveys.** At the present stage of the development of phraseology, the study of post-phraseological derivation has become a subject of linguistic analysis in the works of N. Alefirenko, M. Alekseenko, T. Belousova, O. Litvinnikova, E. Ermakova, A. Melerovich, V. Mokienko, A. Stishov, M. Tashlykova and others. In French, this issue is considered in the works of N. Kirillova, A. Nazaryan, G. Sokolova. Nevertheless, the term “post-phraseological derivation” (Kirillova, 2003), or “post-phraseological lexical derivation” (Alekseenko, 2004, p. 35-41), has no unambiguous definition so far. In this paper, post-phraseological derivation is understood as the result of transforming a phrasal lexeme from a unilateral unit into a bilateral one, i.e. as the lexicalisation of a component of a FU, filling it with new content. For example, the phrasal lexeme *tuile* concentrated the meaning of the five phrases “unexpected unpleasantness”: *c’est la tuile, en voilà une tuile* (“that’s how unpleasant”).

**The aim of the article.** This article deals with the derivative relations of a lexeme and a phrase-lexicon, understood as a non-self language unit, func-

tioning only as part of a phraseologism (Kirillova, 2003, p. 92), on the basis of which an independent lexeme with a new meaning is formed.

**The presentation of the main material.** As a rule, the new content arising from a phraseological expression, having at its core an object-sensual reflection of the primary designat in human consciousness (Alefirenko, 2008, p. 54), has a figurative nature, which gives “it” a phraseological character and turns it into a phrase-symbol. Very often a symbol, like an image, originates in a word even before it gets a new meaning on the basis of this symbol. This is due to man’s ability to create symbols from his environment, to endow things, phenomena, events with features and properties that he himself has ascribed to them due to their “incomprehensibility” and their deification (Cherdantseva, 2000, p. 53).

A characteristic feature of phraseological units, according to A. Ray, is that as soon as their meaning becomes fixed and constant, it generates new connotative semes, varying depending on the era and competence of the speaker (Rey, 1984, pp. XVIII-XX). The psychological basis of the signifier-connotative meaning of the FUs is formed by associations and images, which form in the language associative meanings and image representations, respectively. Associative connections have a psychophysiological nature and are formed in the brain during the formation and generalization of conditioned reflexes (Meshcheryakov, 2003, p. 38). By associative meaning we understand a certain new meaning formed in one and the same phrasal lexeme of a number of phraseological units of different semantics, but with a common hyperseme.

T. Cherdantseva describes the figurative meaning of a phrasal lexeme in the light of its correlation with the symbolic meaning. Considering the phraseological meaning of the phrasal lexeme as one of the stages of the formation of a symbol on the basis of the phraseology, the author distinguishes two of its types: figurative and symbolic.

The former is based on the intralinguistic nature of its motivation, the latter on the extralinguistic one (Cherdantseva, 2000, pp. 51-57). Symbolic meaning in a phrasal lexeme can be formed on the basis of figurative representations, provided there is isomorphism, in which the material form of the phrasal lexeme is fixed to its new content (Kirillova, 2003, p. 186-187). The main factors contributing to the development of isomorphism in a phrasal lexeme are phonetic, semantic and syntactic. The phraseological segmentation on the phonetic level determines the property of phrasal lexeme to be an element of phonetic segmentation of the phraseology, to have not only rhythmic, but also logical accent. The main condition for isomorphism in a phrasal lexeme is its semantic increment, in which the old content is displaced by the new one. A certain discreteness of the new content plan is evidenced by the structural permutations within the phraseology. For example: *Si la figure d’une femme est difficilement*

*saisissable... et les nuages la modifient selon la position sociale... quel rideau plus épais encore est tiré entre les actions d'elle que nous voyons et ses mobiles!* (Proust, 1970, p. 216), where the phrase *tirer le rideau (sur qqch.)* “to circumvent by silence, to conceal something” is used, with the accentuation of the nominative component.

On the basis of the above, phrase-symbols are understood as phraseological units, in which there is a correspondence between the segmentation of the plan of expression and the plan of content in the phraseological unit, due to which the phrasal lexeme acquires the ability to make occasional structural transformations within the phraseological unit. In this case, the symbolic meaning of phraseology is discrete, and the associative meaning is non-discrete, which is the difference between them. In view of these data, we have chosen the following criterion when defining the meaning in the phraseological complex as symbolic – the presence of phonetic, semantic and syntactic factors contributing to the development of isomorphism in the phraseological complex.

The formation of new content in a phrasal lexeme is a process. This process goes through four stages: 1) dissolution of the phrasal lexeme in a FE; 2) formation of common associative meaning in the same phrasal lexeme of several phrases; 3) formation of symbolic meanings; 4) formation of a phrase-symbol (Kirillova, 2003, p. 189-195). As a result of post-phraseological derivation, a lexeme with the former signifier, but with a new signifier and, if we continue the definition of the lexeme according to Yu. Apresyan, “with its syntactics and pragmatics” (Apresyan, 2006, p. 55).

The stages of phraseosemantic evolution of phrasal lexemes will be examined on the material of the phraseological field “home”, which includes 660 FE. The phraseothematic field is a set of phraseological paradigms (phraseological units with the same phrasal lexeme), which are related to the lexemes of the named thematic field. For example, our sample includes phraseological paradigms with the components: *maison* “house”, *cabane* “cabin”, *hôtel* “hotel”, *chambre* “room”, *cuisine* “kitchen”, *façade* “façade”, *balcon* “balcony”, *toit* “roof”, *parquet* “parquet”, etc. Given the tendency for the formation of predominantly nominalised paraphraseological derivatives in the language (Melerovich, 2004, p. 17), we investigate the formation of new content specifically in the substantive thematic phrase-lexicon relating to *home*.

In the first stage of the formation of symbolic meaning in a phrasal lexeme there is its dissolution in the phraseological unit, which indicates the semantic indecomposability of the phraseological unit. An example of dissolution in a phraseological unit is *pendre la crémaillère*, whose signifier can be formulated as “to celebrate a housewarming party” and whose literal meaning is “to hang a hook for a boiler (for cooking)” (*crémaillère* comes from Latin *cramaculus*

“suspended”). Let us establish the motivation of this phraseological unit based on the definition of motivation in the theory of idioethnic phraseology by the connection of the interpreter (the influence by which this thing is a sign for the interpreter) with the pre phraseological aspect of the primary situation (the logical-semantic aspect of perception and interpretation of an objective situation).

The primary situation “to hang the cauldron from the ceiling of the hearth” means a) “to dry the new house”, b) “to prepare food”, c) “to organize a feast for the new house”. Of the meanings given, only the third can be called a pre-phraseological meaning, as this interpretation formed the phraseological unit. The first two interpretations did not become phraseological. The reasons for this selectivity are explained by the peculiarities of the national collective consciousness of mastering objective reality through nomination, in this case phraseological. The process of phraseological selection takes place under the influence of the social factor. The set of meanings of the considered phrases reflects both the biological aspect of human existence (the first two interpretations) and the social one (the third interpretation). However, the social factor played a decisive role in the formation of a new linguistic unit – a phraseological unit. The primitive method of cooking turned into a social tradition, enshrined in the phraseological unit *pendre la crémaillère*: Il écrivit donc à tous les quatre de venir pendre la crémaillère le dimanche suivant, à onze heures juste... (Flaubert, 2000, p. 98). This verbal phraseological unit also exists in the substantive form *pendaison de crémaillère* with a semantically derived meaning “housewarming party”, which reflects the relevance of this phraseological unit in the French society.

The phraseological unit *essuyer les plâtres* in the meaning “to settle in a new house, to celebrate a housewarming party” has a different motivation. The pre-phraseological aspect of the primary situation contributing to the birth of the new phraseological meaning is the meaning “to dry the new house”. The person who first moves into the new un-dried house feels the dampness and unpleasant smell emanating from the plaster, which causes him/her physical discomfort. The meaning of the FU *essuyer les plâtres* “to settle in a new house” is the result of the metonymic transfer “part – whole”, where the verb *essuyer* retains the meaning “to dry” and the noun *plâtres* is used in the meaning “house”. The meaning of this phraseological unit “to get into trouble first”, unlike the original one, has an extralinguistic motivation and is based on a complete rethinking of the situation of living in an un-dried house as something unfavourable.

In the second stage of semantic augment, associative meanings are formed in the phrasal lexeme of a number of phraseological units. For example, in a series of phraseological units with the phrasal lexeme *clef* (from the lexeme *clef*

“key”) the association “freedom” is formed: *clef des champs* “will, freedom”, *clef des champs* “to be a free bird, to have complete freedom of movement”; *mettre la clef sous la porte (or sous le paillason)* “to hide, to disappear unnoticed”; 2) “to close a shop, declare oneself bankrupt”; *mettre sous clef* “to keep locked up, under lock and key”, etc. As A. Rey notes, the meaning of the phraseological unit *clef des champs* (lit. “key of the fields”) is not based on the image of a field as a “closed” space which can be “opened” with a key, but on the image of a key with which one can get out of a locked room and be free (Rey, 1984, p. 202-203). The phraseological unit *la clé du champ de tir* (literally “the key to the area where the explosion points are located”) “a futile, empty search (for something) to seek the wind in the field” is motivated differently. This is a reinterpretation of the component *champ de tir* “an open but confined space” “a room that can be used to make fun of a recruit in the army” (related to the barracks’ fun of sending a recruit in search of something that does not exist).

The phraseological paradigm *plafond*, where only in one case the lexeme *plafond* expresses the meaning “ceiling, overlapping”, can also illustrate the fact of formation of associative meaning in the phrasal lexeme. In the remaining cases, the phrasal lexeme *plafond*, along with *cerveau* “brain”, *tête* “head”, *coloquinte* “bitter pumpkin”, *tourte* “round cake”, *beffroi* “watchtower”, *case* “hut” etc., participates in the formation of mental semes: “not in yourself, with oddities”. The spatial metaphor underlying the phraseological unit (*être*) *bas de plafond* (literally ‘to have a low ceiling’) ‘moron’ (simple), where *plafond* means “head, skull”, reflects the stereotype of a low forehead as a marker of poor intellect (Rey, 1984, p. 728). The image of disruption of the brain through the intervention of extraneous elements such as spiders, bats, may bugs etc. forms the primary descriptor of the following idioms: *avoir l’araignée au (dans le) plafond* (literally “having on/in the ceiling a spider”) “being out of one’s mind, being a lunatic” (colloquially). The term “crazy” is also used in the context of the term “crazy” (colloquial), *avoir des chauves-souris dans le plafond* “to have a bat on the ceiling” (colloquial), *avoir un hanneton dans le plafond* “to have quirks, oddities; to be not quite normal”, etc. (Rey, 1984, p. 145).

In the phraseological units paradigms *mur* “wall” two associative meanings are formed: “destruction” and “obstacle, barrier”, of which the first remains associative and the second becomes symbolic. The association of destruction, failure is formed in the phrases: *aller, foncer (droit) dans le mur* (lit. “go, go straight into the wall”) “go to the breach”; *coller qqn. au mur* (literally “glue sb. to the wall”) “put sb. to the wall, shoot”; *raser les murs* (literally “shave walls”) “go, creep along walls, knock them down” etc. The meanings of the above phraseological expressions are based on tropes, for example, in the first phrase there is metaphor: the image of a car crashing into a wall; in the second

phrase there is lithe and metonymy: an allusion to the wall against which a man sentenced to death was put before he was shot (Rey, 1984, p. 621).

In the signified phrasal lexeme *mur*, as a result of the social comprehension of its significance, a connotative seme “obstacle, barrier” also appears, uniting the phraseological expressions: *mur d’airain de séparation* “insurmountable obstacle”; *un mur d’incompréhension* “total misunderstanding”; *se heurter à un mur* “to run into an insurmountable obstacle”; *mettre un mur entre...* “to dig a chasm between...”; *se mettre le dos au mur* “to find oneself in a hopeless position (through one’s own fault)”; *parler à un mur* “to talk like a wall, like a pea against a wall”; *tirer au mur* “to do exercises with a wall, fight an opponent who does not respond to blows” (fencing) etc. The symbolic meaning of the phrasal lexeme *mur* “obstacle, difficulty” was formed on the basis of the figurative meaning of the wall as a dead-end, a hopeless situation (Rey, 1984, p. 621). Being partitioned on the phonetic, syntactic and semantic level, the phraseological units of this paradigm are used in fiction in a transformed form. *Mis par ledit Sharp au pied du mur, il avait pu assurer en frémissant qu’avec un adversaire de moins bonne composition que le docteur Sarrasin...* (Verne, 2007, p. 26). As it follows from the cited example, the phraseological unit *mettre qn au pied du mur*, although its components are distantly located, retains its connotative content “to bring sb. in a stalemate”. By concentrating the meanings of the above phraseological expressions, the phrasal lexeme *mur* has turned into the phrase-symbol *c’est un mur* “he cannot be penetrated by anything, it is a blank wall”. In the French explanatory dictionary, the lexeme *mur* has such meanings as “obstacle à la communication, à la compréhension entre les personnes”, “personne insensible qui ne se laisse pas émouvoir, qui refuse la communication@ (Larousse, 2005) (compare a different association – security – in Ukrainian phraseological unit *as behind a stone wall* “in complete safety”, *hope for a stone wall* “to fully hope, to rely”).

We also qualify as symbolic the meaning “key, clue, explanation” formed in the phrasal lexeme *clef* in phraseological expressions: *clef de l’énigme* “clue”; *la clef des songes* “interpreter of dreams”; *avoir la clef de qqch.* “to have, know the key to solving, understanding something”; *la clé du succès* “the key to victory, to success”; *roman à clef* “encrypted novel”. Occasional uses of phraseological units with clef, i.e. the replacement of a component of a phraseological unit with another word, the distant arrangement of the components associated with their semantic emphasis, syntactic inversion, etc., indicate that the phraseological unit with *clef*, having lost its independence as a lexeme, is again striving for autonomy. All of the above, as well as the fact that the dictionary entry *clef* in the French-language dictionary Larousse records the meaning



“ce qui permet de résoudre quelque chose, de le comprendre” (Larousse, 2005), allow us to consider the lexeme *clef* as a phraseme.

**Conclusions and perspectives.** As a result of the study of phraseological units of the thematic field “home” with regard to the formation of symbolic meaning in the phrasal lexeme, it was found that the majority of phraseological units undergo a dissolution in “their” phraseological units (71 % - 469 FU), and associative meanings are formed only in a quarter of phraseological units (26 % - 171 FU). The presence of phraseological units with symbolic meaning in the examined subject-phrase field, despite their small number, allows us to conclude about the functional load of phraseological units in the formation of one of the aspects of meaning in them. Occasional use by some authors of lexemes such as *mur*, *clef* and others derived from phraseological units become commonplace, expressing new shades of meaning and showing that the phraseology of the modern French language is a source of enriching its vocabulary.

In the future the researcher faces the problem of distinguishing between a phraseological unit and a word combination, in other words, the problem of equivalence of a phraseological unit to a word: one can either prove the stability of a certain phraseological unit or prove that it is a word.

#### СПИСОК ЛІТЕРАТУРИ

Алексеевко, М. (2004). Фразеология как источник пополнения словарного запаса языка. *Проблемы фразеологической и лексической семантики : материалы Международ. науч. конф.*, 35–41.

Алефиренко, Н. (2008). *Фразеология и когнитивистика в аспекте лингвистического постмодернизма*. Белгород : Изд-во Белгор. ун-та.

Амосова, Н. (2010). *Основы английской фразеологии*. Санкт-Петербург.

Апресян, Ю. (2006). *Языковая картина мира и системная лексикография*. Москва : Яз. слав. культур.

Ахманова, О. (2004). *Словарь лингвистических терминов*. УРСС : Едиториал УРСС.

Виноградов, В. (2005). *О теории художественной речи*. Москва : Высшая школа.

Кириллова, Н. (2003). *Фразеология романских языков : этнолингвистический аспект*. Санкт-Петербург : Изд-во РГПУ им. А. И. Герцена.

Ларин, Б. (2000). *О лингвистическом изучении города*. URL : <http://www.philology.ru/linguistics2/larin-77a.htm>

Мелерович, А. (2004). Концептообразующее функционирование отфразеологических символов и система их фиксации. *Проблемы фразеологической и лексической семантики: материалы Международ. науч. конф.* Москва : ИТИ Технологии.

Мещеряков, Б. (2003). *Большой психологический словарь*. Москва : Прайм-Евразон, 2003.

Назарян, А. (1987). *Фразеология современного французского языка*. Москва : Высшая школа.

- Черданцева, Т. (2000). *Итальянская фразеология и итальянцы*. Москва : ЧеРо.  
Dictionnaire Hachette illustré (2007). Paris : Hachette.  
Flaubert, G. (2000). *L'Éducation sentimentale*. Paris : Éditions eBooksFrance.  
Larousse. Version électronique (2005). *Lexis. Larousse de la langue française*. Paris : Editions Larousse.  
Proust, M. (1970). *À la recherche du temps perdu*. Москва : Прогресс.  
Rey, A. (1984). *Dictionnaire des expressions et locutions*. Paris : Dictionnaires LE ROBERT.  
Verne, J. (2007). *Les cinq cents millions de la Begum*. Paris : Éditions eBooks-France.

## REFERENCES

- Alekseenko, M. (2004). Frazeologiya kak istochnik popolneniya slovarnogo zapasa yazyka. *Problemy frazeologicheskoy i leksicheskoy semantiki* : materialy Mezhdunar. nauch. konf, 35–41. [Phraseology as a source of language vocabulary replenishment. *Problems of phraseological and lexical semantics*]. [in Russian]
- Alefirenko, N. (2008). *Frazeologiya i kognitivistika v aspekte lingvisticheskogo postmodernizma* [Phraseology and cognitive science in linguistic postmodernism]. Belgorod : Izd-vo Belgor. un-ta. [in Russian]
- Amosova, N. (2010). *Osnovy angliyskoy frazeologii* [Basics of English phraseology]. Sankt-Peterburg. [in Russian]
- Apresyan, Yu. (2006). *Yazykovaya kartina mira i sistemnaya leksikografiya* [Linguistic picture of the world and system lexicography] Linguistic picture of the world and system lexicography]. Moskva : Yaz. slav. kultur. [in Russian]
- Akhmanova, O. (2004). *Slovar lingvisticheskikh terminov* [Glossary of linguistic terms]. URSS : Yeditorial URSS. [in Russian]
- Vinogradov, V. (2005). *O teorii khudozhestvennoy rechi* [On the theory of artistic speech]. Moskva : Vysshaya shkola. [in Russian]
- Kirillova, N. (2003). *Frazeologiya romanskikh yazykov: etnolingvisticheskiy aspekt* [Phraseology of Romance languages: an ethnolinguistic aspect]. SPb. : Izd-vo RGPU im. A. I. Gertsena. [in Russian]
- Larin, B. (2000). *O lingvisticheskoy izuchenii goroda* [On the linguistic study of the city]. ULR : <http://www.philology.ru/linguistics2/larin-77a.htm> [in Russian]
- Melerovich, A. (2004). Kontsept-obrazuyushchee funktsionirovaniye ot frazeologicheskikh simvolov i sistema ikh fiksatsii. *Problemy frazeologicheskoy i leksicheskoy semantiki: materialy Mezhdunar. nauch. konf.* [Concept-forming functioning of paraphraseological symbols and the system of their fixation]. Moskva : ITI Tekhnologii. [in Russian]
- Meshcheryakov, B. (2003). *Bolshoy psikhologicheskii slovar* [The Big Dictionary of Psychology]. Moskva : Praym-Yevroznak, 2003. [in Russian]
- Nazaryan, A. (1987). *Frazeologiya sovremennoy frantsuzskoy yazyka* [Modern French phraseology]. Moskva : Vyssh. shk. [in Russian]
- Cherdantseva, T. (2000). *Italianskaya frazeologiya i ital'yantsy* [Italian phraseology and Italians]. Moskva : CheRo. [in Russian]