

УДК 811'373

КОНЦЕПТ «РУХ» В УКРАЇНСЬКІЙ ТА АНГЛІЙСЬКІЙ ФРАЗЕОСИСТЕМАХ: ЛІНГВОКУЛЬТУРНИЙ ТА СЕМАНТИКО-ІДЕОГРАФІЧНИЙ ПІДХОДИ

Ірина ПАТЕН

кандидат філологічних наук, доцент кафедри мовної та міжкультурної комунікації, Дрогобицький державний педагогічний університет імені Івана Франка (Україна, Дрогобич) irynapaten@gmail.com

Лілія СОБОЛЬ

кандидат філологічних наук, доцент кафедри практики англійської мови, Дрогобицький державний педагогічний університет імені Івана Франка (Україна, Дрогобич) lilia.sobol@gmail.com

**Статтю подано до редколегії / The article is submitted to the editorial board:
12.10.2021.**

Статтю опубліковано / The article is published:

У статті встановлено, що концепт руху є предметом численних мовознавчих досліджень: в ономасіологічному аспекті, в когнітивній лінгвістиці, в теорії функціональної граматики тощо.

Актуальність теми дослідження зумовлена предметним полем мовознавства, у якому центральними проблемами є визначення внутрішньої структури мов світу, встановлення загальних закономірностей їх функціонування у відношеннях мови (як культурної практики її суб'єкта – людини та спільноти) і свідомості, мови і суспільства.

Необхідність цього дослідження визначена: потребою мовної категоризації фразем із значенням руху як цілісних лексичних одиниць у структурі мови, знакова система якої відображає свідомість, спосіб мислення, умови буття свого творця і носія – людини і спільноти (етносу, нації, соціальної групи тощо); важливістю компаративного з'ясування змісту, структури і функціонування фразем із значенням руху у різних лінгвокультурних просторах, зокрема в мовах слов'янської (української) та германської (англійської) класифікаційних груп; вимогами сучасного розвитку мовознавства в Україні і світі, однією з яких є включення до теоретико-методологічного інструментарію мовознавчого аналізу пізнавальних досягнень інших наук – філософії, культурології, психології, етнології, що дозволяє розглядати мову як втілення культури (засіб її творення і, водночас, результат її існування) і становить

суть лінгвокультурного підходу до вивчення фразем із значенням руху в різних мовах світу, у межах нашого дослідження це мови слов'янської та германської груп.

Мета статті – обґрунтувати на основі семантико-ідеографічного та лінгвокультурного підходу структуру та семантику фразем зі значенням руху як цілісних лексичних одиниць у структурі української та англійської мов.

У статті з'ясовано, що рух аксіологічно акцентований, і це знаходить вираження у його семантичній диференціації (зміна загалом; рух у просторі, рух як прогрес і рух регрес тощо); визначено теоретико-методологічні засади лінгвокультурного та семантико-ідеографічного підходів до вивчення фразем зі значенням руху у структурі української та англійської мов; з'ясовано, що національно-культурна специфіка фразеологізмів зі значенням руху виявляється у сукупному фразеологічному значенні; встановлено, що концепт «рух» вербалізують мовні засоби, а саме концептуальні метафори: життя – рух, час – рух, діяльність – рух, щось позитивне – рух уверх, щось негативне – рух униз тощо.

Ключові слова: культура, лінгвокультурологічний підхід, семантико-ідеографічний підхід, рух, фразеологія, фразеологічна система.

THE CONCEPT OF «MOTION» IN UKRAINIAN AND ENGLISH PHRASAL SYSTEMS: THE LINGUISTIC-CULTURAL AND THE SEMANTIC-IDEOGRAPHIC APPROACHES

Iryna PATEN,

Ph.D. in Philology, Associate Professor, the Language and Intercultural Communication Department, Ivan Franko Drohobych State Pedagogical University (Ukraine, Drohobych), irynapaten@gmail.com

orcid.org/0000-0001-8706-6149

Research ID N-6942-2018

Lilia SOBOL,

Ph.D. in Philology, Associate Professor, the English Language Practice Department, Ivan Franko Drohobych State Pedagogical University (Ukraine, Drohobych), lilia.sobol@gmail.com

orcid.org/0000-0001-7233-5756

The article has determined that the concept of motion is within the focus of numerous linguistic researches. The authors have determined theoretical and methodological foundations to be used in linguistic-cultural and semantic-ideographic approaches to investigations into idioms denoting motion within the fabric of Ukrainian and English languages; it has been ascertained that the national and cultural specifics of idioms entailing movement is manifested through their cumulative idiomatic meaning; it has also been ascertained that linguistic tools assist in the verbalisation of the concept of motion.

Keywords: culture, linguistic cultural studies, motion, movement, phraseology, idiomatic system.

Problem Statement. As we are witnessing a transition from immanent linguistics to anthropological linguistics, language researchers are increasingly drawn to the topic of the human factor and the role it plays in language. They focus upon the *human being* as a native speaker of a certain language – and thus as a representative of a certain culture. This is why, the centrepiece of this topic is occupied by phraseological units, given that the cultural and national comprehension of the world is actually embodied in that language’s system of images. Phraseology persists in a language for centuries; it represents the nation’s culture; it also shapes the way in which native speakers view the world, particularly considering the fact that it contains products of the ethnic group’s cultural experience.

Analysis of Prior Researches. The entire compendium of literature reveals how fragmented the issue of phrasemes denoting motion (movement) is, as the essence of these phrasemes is defined on the basis of semantic and ideographic as well as on the basis of linguistic and cultural approaches in the structure of Ukrainian and English languages. We can divide this compendium into three provisional segments: the *linguistic/phraseological segment* comprised of research works undertaken by linguists in Ukraine and abroad (both in our days and in the past) as they strove to resolve the issue of phraseological/idiomatic system of language, issues of typological characteristics of idioms/phraseologisms, their nature and essence, and regularities in their functioning (Viktor Uzhchenko, Ferdinand de Saussure, Oleksandr Potebnia, Solomon Katsnelson et al.); the *linguistic and philosophical segment* within the framework of which we are examining the concept of motion as a key notion in the problem researched here – viewed both as a category, as a concept, as a term (which, in turn, is defining other notions), and as a tool assisting us in comprehension of its meaning (Vladimir Hak, Olga Golubkova, Ronald Langacker, Leonard Talmy, Fyodor Rozhansky, Alexandr Smirnistky, Alexandr Koshelev, Sofiya Lopushanskaya, Ekaterina Rakhilina, Elena Paducheva, Vladimir Plugnyan, Iosif Sternin, Nikolay Shamne); *linguistic and linguistic-cultural segment* which comprises a conceptually developed definition of the specifics of integrative branch of linguistics that constitutes the essence of linguistic and cultural approach as applied to our research (Iryna Holubovska, Vitalii Zhaivoronok, Vitalii Kononenko, Tetiana Radzievska, Olena Selivanova, Oleksandr Tyshchenko, Nina Arutiunova, Viktoriya Krasnykh, Anna Wierzbicka, Jerzy Bartmiński).

In both Ukrainian and worldwide *linguistics*, phraseology – which is an assemblage of phraseological/idiomatic units in the structure of language system of language – is the subject of systemic researches (Ferdinand de Saussure, Oleksandr Potebnia, Solomon Katsnelson, Viktor Uzhchenko).

Within the *linguistic and philosophical* approach, the concept of motion is defined as a key notion in the problem we are researching – both as a category, as a concept, as a term (which, in turn, is defining other notions), and as a tool assisting us in comprehension of its meaning. Motion was researched in onomasiology (Vladimir Hak); in cognitive linguistics (Olga Golubkova, Ronald Langacker, Leonard Talmy); and in the theory of functional grammar (Vladimir Hak). Linguists were undertaking assignments of overarching variety (such as construction of schemes, diagrams, fields, frames describing the concept of motion/movement) as well as specific-targeted assignments (such as expressions of the semantics of the direction of movement/motion – see, in particular, Fyodor Rozhansky and Alexandr Smirnistky) and assignments that included examination of cognitive constructions of detached verbs (Alexandr Koshelev). A range of researches conducted by both domestic and foreign linguists (Solomon Katsnelson, Sofiya Lopushanskaya, Ekaterina Rakhilina, Elena Paducheva, Vladimir Plugnyan, Iosif Sternin, Nikolay Shamne et al.) describe lexical and semantic groups of verbs denoting motion on the basis of material collected from a single language or from multiple languages.

The *linguistic and linguistic-cultural* approach is being represented by conceptual works by Ukrainian and foreign linguists. These works have since become a basis upon which linguistic cultural studies have emerged as a standalone research area; they are dedicated to the description of the national language through a research into the intellectual and speaking activity of its native speakers – which, in turn, is intrinsic to the national identity and to the culture of any linguistic personality (Iryna Holubovska, Vitalii Zhaivoronok, Vitalii Kononenko, Olena Selivanova, Oleksandr Tyshchenko, Anna Wierzbicka). Verbs denoting motion/movement were researched, among others, by Ivan Vykhovanets, Nataliia Lakhno, Mykola Lesiuk, Yevhen Tymchenko and others. Academic researchers have focused upon verbs denoting *motion* and *relocation*; upon links and conjunctive capacity of motion-denoting verbs; upon word-creative cores of roots denoting motion that are to be found in the Ukrainian language; upon semantic and syntactic structure of sentences with verbal predicates of motion and relocation; as well as upon other problems/issues.

The **Objective of the Article** is use the semantic and ideographic as well as linguistic and cultural approach to substantiate the structure and semantics of phrasemes wherein motion is defined as integral lexical units in the structure of Ukrainian and English languages.

Principal Narrative. The linguistic and cultural approach to the examination of phrasemes denoting motion is the basis for methodological toolbox of the research that assists in establishing coherence between linguistics

and the knowledge compendium derived from the broader realm of cultural studies. This approach consists in detection and interpretation of cultural and verbal codes in the system of anthropocentric relations between human and language and culture and is aimed at research into the correlation between idioms/phraseologisms and cultural signs. As a result of this, the meaning of the system of master copies/exemplary copies, symbols, stereotypes etc is becoming ever pressing to the cause of description of cultural and national specifics of the phraseological system AND a very useful tool assisting in the research of the phenomenon being the subject of our study within a single language. At the same time, the semantic-ideographic approach is very productive by way of comparison. Considering the fact that each and every native speaker is also a native bearer of one's culture, linguistic characters come to acquire the function of cultural signs – and hence become a tool used to represent its basic settings. That is why, language is able to reflect the cultural and national nature of its native bearers (Maslova, 2021, p. 63). The statement asserting that the language and the culture 'are one' allows us to examine the communication with native speakers of language not only as an exchange of information using language tools but also as a dialogue between corresponding cultures.

Cultural information contained in most phrasemes may be derived out of their internal shape – as the latter contains "traces" of culture, such as myths, archetypes, traditions, information on historical events and elements of material culture: *лихий (дідько) несе (приніс) кого // like a bat out of hell* – used to denote the fast tempo of walking or running, with a sense of disapproval (negative), as the elements thereof are associated with demons/bad spirits. This is due to its reflection here of stereotypical notions entertained by folks in general with regard to the manner in which a mythical person such as the devil is moving from one place to another («маленькі, чорненькі, вертляві ... вони були всюдиусі ...» / «small and dark and atwirl... they were ubiquitous ...» (Potapenko, 1997, p. 29).

By taking into consideration both the linguistic-cultural and the semantic-ideographic approaches in the course of research into phraseological/idiomatic units through juxtaposition of a prototype situation of an idiom/a phraseologism and its symbol-based reading against the «codes» of culture, we become able to ascertain the national outlook and the specifics of how each nation (Ukrainian and English) imagines and comprehends the notion of motion (which is, indeed, a universal category of being); we come to be able to detect tools used for its verbalisation and conditions for its functioning – as applicable to the cognitive and anthropological paradigm of a linguistic research with regard to which the focus of attention of linguistic studies shall

be shifted from the comprehension and definition of a human factor in the language (direction running from individual conscience towards culture) to the language factor in a human being (direction running from culture towards individual conscience).

Comprehending language as an «intermediary world» serving as a middleman between the subject that is being comprehended, on the one hand, and the existing reality, on the other hand, allows us to examine language as a unique assemblage wherein acts of cognition are collected which took place in the historical empirical realm of an ethnic group, and which are used by a human being to enter a culture, to come inside it, and sometimes even to impact it.

Contemporary linguistics feature the linguistic and cultural studies paradigm as a paradigm that is closely related to the cognitive and interpretative paradigm of the research, from the standpoint of which a phraseological/idiomatic unit is being comprehended as a microtext that is being structured in the process whereby a native speaker is interpreting all types of semantic information of a phraseologism/idiom in the semantic space of cultural knowledge that belongs to the subject of linguistic communication; whereas the nature of a phraseme is comprehended as one that has emerged not so much in order to describe the world as in order to interpret it, to assess/evaluate it, and to express one's subjective attitude towards it (Maslova, 2001, p. 82). Within the framework of the aforementioned paradigm, the following types of cognitive constructions may be highlighted: the denotative processing (which is operating knowledge on the properties of what is being designated); the evaluative processing (which entails an interpretation of what is being denoted from the standpoint of the value-based image of the world; the motivational processing which includes actions undertaken with respect to imaginary Gestalt structures; the emotive processing which consists in one's emotional and evaluation-based reaction to an image-based Gestalt structure serving as a footprint of emotions one has experienced; and the stylistic processing which features social labelling of the circumstances wherein speech is taking place.

The national and cultural specifics of phraseologisms/idioms denoting motion is revealed in their cumulative phraseological/idiomatic semantics; in the meaning of detached lexical/vocabulary components that are pointing to certain national and cultural realia; in the immediate meaning of a free connection that is reflecting a prototype situation of a phraseological unit.

One notion fundamental to the semantic and linguistic cultural approach within the framework of analysis of phrasemes denoting motion is the notion of cultural connotation consisting in the interpretation of denotative or image-based motivated aspects of meaning within the categories of culture

which is defined by certain values present in this or that culture and which emerges as a result of interpretation of the associative and image-based foundation of a phraseme through its correlation with cultural and national stereotypes and which thereby also stipulates the image structure of a word; the stereotype-based usage of any object («wind» denoting speed, «feet» denoting walking and so on, and so forth); traditions of semantic usage of a lexical unit (for instance, the connotative meaning of *eternity* represented by words such as «world», or the connotative meaning of greatness represented by words such as «court of law» etc); lexical units based on historical, political, and religious contexts; the etymological memory of the word. Another aspect important to phrasemes denoting motion is the denotative aspect (for instance, the English language features the phraseme *«to do a Bannister»* which stands for «to move incredibly fast», wherein the denotatum *«Bannister»* (the name of a running athlete) conveys positive cultural information). Note that different types of phraseology differently reflect the culture, which has repeatedly pointed out Valeriia Teliia (Teliia, 1986, p. 141).

As one opts for a certain exemplary image that is to be used for a phraseme, one reveals his or her own specifics of associative thinking, one's national psychology, one's everyday cultural experience – depending upon which ethnic group one belongs to: Ukrainian or English. For instance, names of animals (each of which is exemplary of either fast or slow motion): *втік, як заць; тікає, як собака від мух; повзе, як черепаха; лізе, як муха по соломі // as swift as a swallow, fast as a scalded cat to the cat-hole; like a bat out of hell; fast as a donkey's gallop; quick as a snail crawling through tar!*

Let us here note an important fact that movement is a change taking place as a result of any interaction in the system of subject-object relations and leading to a change in their status, condition etc – ranging from mere relocation to thinking. Let us hereby emphasise that the notion of motion is always axiologically stressed – which, incidentally, is revealed in its semantic differentiation (motion as «a change, by and large»; a «relocation in space», a movement with a certain destination which also is to be comprehended as development; progress and *порпек* i regressions as possible directions of development etc). Present-day philosophy views motion in conjunction with phenomena of space, time, and energy. Interpreted from the most generalised standpoint, motion stands for change *per se* (Kasian, 2008, p. 131).

Motion/movement in space (both actual movement/motion and movement/motion viewed metaphorically) is a universal category that is reflected in the anthropocentric linguistic image of the world; it has always been based on a prototype image depicting an action that is natural to every human being: specifically, action described by the word *to go/to walk* as well as its

synonyms and derivatives. Categories, images, and terms denoting “walking/going” contain a comprehension of human life. «Motion represents the general life cycle: birth – which is the arrival to life; then life itself – which is one’s motion in/movement through this world; and finally dying/death which is the departure from life, a transition into another world» (Bobro, 2018, p. 3): *відійти у небуття; канути у вічність // to pass into obscurity, to depart, to fall into oblivion*. Same categories and images are being applied with respect to natural life (*дощ іде; літо приходить // come rain or shine, the summer has arrived*); the concept of walking/going/coming is also underlying to the manner in which one comprehends time from the calendar standpoint (*свята приходять, їх зустрічають // the holidays have come; to join the festivities*) whereby movement/motion of people is associated with the semantics of representation of life in its miscellaneous forms. Let us here also note that various ways to denote walking/going as well as the etymological genesis of basic meanings pertaining to *motion/movement* (such as direction, spatial localisation, manner of movement, intensity, route, destination, environment) are, dependent upon which language we are examining (Ukrainian: *ходити, йти*; English: *go, walk*), mostly defined by national and cultural peculiarities.

Quite often, the concept of «motion/movement» is being examined in conjunction with the spatial semantics of metaphors pertaining to life – which, among others, include notions such as *route, way, path, road* (Bobro, 2018, p. 65). A *route, a path, one’s road* is an important concept of the traditional folk culture that is embodied in language, folk lore, traditions, and rites of Slavic peoples; it is «closely related to the concept of motion» and «serves as a synonym of the notion of *fate*» (Tolstoy, 2009, p. 357).

A human being’s *vital path* or *life road* is uneven/non-uniform; it may be straightforward or zigzag-shaped. It is also full of dangers, hindrances, threats etc. One characteristic peculiar to life is the fact that is «full of labour/toiling, complex, dangerous» (Potapenko, 2005): *ходити манівцями, ступити на слизьку дорогу, йти в життя; повернути на путь праведних, по кривому шляху поїхав; зробити гак, зійшов зі шляху; обрати свою дорогу // to walk in circles, to walk on eggshells, to walk/skate on thin ice, to come to life, to depart this life; to follow the path of righteousness, to steer a path, to go a long way round, off the beaten path, to go your own way, to go astray, to be led astray*.

Motion is being comprehended as an arbitrary action performed by the motion-enacting individual whereby that individual relocates from one place in space to another place: *одна нога тут – друга там; де (куди) ноги несуть; далеко німу // to have a foot in both camps; to get off on the right/wrong foot; to go where the road takes you; to come up/down in the world*.

Accordingly, relevant factors here are: the person enacting the movement himself/herself; the space wherein he or she is relocating (*зрізати кут; ходити манівцями // to cut off a corner; to take the short cut; make / follow / take a bee-line*); the manner of relocation (*іти / ходити / підходити на пальцях; кресати підковами // to dot and go; leg fail one*); the direction (movement towards the object: *наступати (наступити) на п'яти // to come to heel; to follow in the cry*); the direction towards any point in space (destination) OR, less frequently, the direction from the person enacting the motion": *Бог (Господь) несе/God brought you to me; лихий несе/what the devil brings you here?*; reverse motion: *лізти назад; давати задній хід // to retrace one's steps / way; a step backwards; pull one's freight*; to move, overcoming obstacles: *пропихатися вперед, долати переешкоди // to elbow / shoulder one's way*; the speed of relocation (*дати волю ногам; тільки п'яти мигтять // to go full bat; to go full tilt; at a full jump*). The manner of motion is characterised by properties manifested by the person undertaking motion, by the specifics or the peculiarities of the surroundings (movement/relocation over a hard surface, over water, through the air): *ніби вітром здуло кого; як у воду шубовснути // to disappear into thin air; take to itself wings; pass away*, as well as by means/vehicles/tools used to perform movement (be those one's natural organs/extremities or artificial mechanisms/appliances/devices). In addition to the above, important factors used to verbalise the perception of the category of space are the initial and the final points, considering the fact that motion in space is taking place within the framework of a certain model, in accordance with a certain pattern whereby we have a departure point → the way/path/road itself → the destination: *іти туди, не знаю куди, принести мо, невідомо що / to go wherever one's feet carry one, to drift with the current, to stray too far from something*.

The concept of «motion» is being verbalised by linguistic tools, including metaphors: *life* as movement/motion, *time* as movement/motion, *activity* as movement/motion, *whatever positive that has happened* as movement/motion upwards; *whatever negative that has happened* as movement/motion downwards (*to come up/down in the world*). Phrasemes including movement/motion represent cultural peculiarities in the juxtaposition of languages; they conceptualise these peculiarities, thus enabling the revelation of both the system of assessments and values that are necessary in order to be able to research the intercultural discrepancies and also the revelation of the peculiarity of national traits and national outlook of a certain nation or ethnic group. In the generalised, cumulative linguistic image of the world, the central part is being played by a unified conceptual foundation of human consciousness whereas national specifics are comprised of whatever specific, peculiar there

is – by whatever there is that goes ‘outside the box’ of universal notions and concepts – by whatever there is that is caused by the peculiarities of centuries-old cultural and historical development of a nation.

Conclusions and Prospects for Upcoming Research into the Topic.

The linguistic-cultural and the semantic-ideographic approaches to the study of the concept of «motion» in Ukrainian and English are aimed at identifying epistemological, ontological manifestations of this category as a kind of philosophical and semantic universal is very much impacted by the ontology of physical and mechanical motion, as the process of relocation (viewed from the standpoint of linguistic objectification) and thus also the process of conceptualisation in the external and internal shape of phraseological units are not restricted to mechanical motion alone. This concept has plenty of shapes and varieties, each of which has developed under the influence of the peculiarities pertaining to each certain subject/object, by conditions/circumstances, by means/vehicles/tools used to relocate, by the direction in which, towards which, or from which a certain thing or person relocates, by the relation towards the object, by the manner of relocation, by the position(s) of the person(s) performing the relocation etc.

One other promising direction in this regard is, in our opinion, further research into the concept of motion in the phraseological/idiomatic systems of Polish and French languages.

СПИСОК ЛІТЕРАТУРИ

Баранцев, К. (2006). *Англо-український фразеологічний словник*. Київ : Тов. «Знання».

Білоноженко, В. та ін. (2013). (Уклад.). *Фразеологічний словник української мови*. (Т. 1). Київ : Наукова думка.

Білоноженко, В. та ін. (2013). (Уклад.) *Фразеологічний словник української мови*. (Т. 2). Київ : Наукова думка.

Бобро, М. (2018). *Аксіологічні та лінгвокультурні параметри концепту ЖИТТЯ як складника української концептосфери*. (Дис. філол. наук.) Харків.

Касьян, В. (2008). *Філософія: навчальний посібник*. Київ : Знання.

Маслова, В. (2001). *Лингвокультурология: учебное пособие*. Москва : Изд. центр «Академия».

Потапенко, О. та ін. (2005). (Уклад.). *Словник символів культури України*. Київ : Міленіум.

Телия, В., Уфимцева, А. (1986). *Коннотативный аспект семантики номинативных единиц: монографія*. Москва : Наука.

Толстой, Н. та ін. (2009). (Уклад.). *Славянские древности: Этнолингвистический словарь*. (Т. 4). Москва : Международные отношения.

Longman Dictionary of English Idioms (1980). Harlow and London : Longman.

Wilkinson, P. (2002). *Thesaurus of Traditional English Metaphors*. Routledge.

REFERENCES

- Barantsev, K. (2006). *Anhlo-ukrainskyi frazeolohichnyi slovnyk*. [English-Ukrainian phraseological dictionary]. Kyiv : Tov. «Znannia».
- Bilonozhenko, V. ta in. (2013). (Uklad.). *Frazeolohichnyi slovnyk ukrainskoi movy*. (T. 1). [The phraseological dictionary of the Ukrainian language]. Kyiv : Naukova dumka. [in Ukrainian]
- Bilonozhenko, V. ta in., ukladachi (2013). *Frazeolohichnyi slovnyk ukrainskoi movy*. (T. 2). [The phraseological dictionary of the Ukrainian language]. Kyiv : Naukova dumka. [in Ukrainian]
- Bobro, M. (2018). *Aksiolohichni ta linhvokulturni parametry kontseptu ZhYTTIa yak skladnyka ukrainskoi kontseptosfery*. [Axiological and linguistic-cultural parameters of the concept of LIFE as a component of the Ukrainian conceptsphere]. (Dys. filol. nauk). Kharkiv. [in Ukrainian]
- Kasian, V. (2008). *Filosofia : navchalnyi posibnyk*. [Philosophy : textbook]. Kyiv : Znannia. [in Ukrainian]
- Maslova, V. (2001). *Linhvokulturolohiya : uchebnoe posobye*. [Linguoculturology : textbook]. Moskva : Yzd. tsentr «Akademyia». [in Russian]
- Potapenko, O. ta in. (2005). (Uklad.). *Slovnyk symboliv kultury Ukrainy*. [Dictionary of symbols of Ukrainian culture]. Kyiv : Milenium. [in Ukrainian]
- Teliya, V., Ufimtseva, A. (1986). *Konnotativnyi aspekt semantiki nominativnykh edinits: monografiya*. [The connotative aspect of the semantics of nominative units: monograph]. Moskva : Nauka. [in Russian]
- Tolstoy, N. ta in. (2009). (Uklad.). *Slavyanskie drevnosti: Etnolingvisticheskiy slovar*. (T. 4). [Slavic Antiquities: Ethnolinguistic Dictionary]. Moskva : Mejdunarodnyie otnosheniya. [in Russian]