

TYPOLICAL AND CONTRASTIVE ASPECTS OF TRANSLATION

TYPOLICAL AND CONTRASTIVE ASPECTS OF TRANSLATION

on the material of related and non-related languages
within different functional styles and genres

Edited by Popova Oleksandra

科学
教育
和谐



**TYPOLOGICAL AND CONTRASTIVE
ASPECTS OF TRANSLATION
(ON THE MATERIAL OF RELATED
AND NON-RELATED LANGUAGES
WITHIN DIFFERENT FUNCTIONAL
STYLES AND GENRES)**

Scientific monograph

Edited by Doctor of Pedagogical Sciences,
Professor Popova Oleksandra



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T 99 **Typological** and Contrastive Aspects of Translation (on the material of related and non-related languages within different functional styles and genres) : scientific monograph / Edited by Doctor of Pedagogical Sciences, Professor Oleksandra Popova ; State Institution “South Ukrainian National Pedagogical University named after K. D. Ushynsky”. – Odesa : Publishing “Asiatica”, 2026. – 222 p.

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The monograph “Typological and Contrastive Aspects of Translation (on the material of related and non-related languages within different functional styles and genres). The research presents a multi-level analysis of the classification features of modern discourse in the context of the translation paradigm (Slavic, Germanic, Oriental languages) through the determination of linguistic and extralinguistic features of academic discourse within related and non-related languages; the identification of common and distinctive translation means of texts belonging to different genres and styles based on the material of related and non-related languages; the systematization of the obtained data within the language pairs: “related languages”, “non-related languages”, “a related language ↔ a non-related language”. The reader can get acquainted with the authors’ ideas regarding the essence of the modern understanding of “discourse” alongside the criteria and indicators of its classification as well as get deep comprehension of the means enabling the actualization of linguistic and extralinguistic constructs of various discourses through the prism of modern translation studies within related and non-related languages (taking into account the specifics of functional styles and genres). The work has both theoretical and practical significance, which lies in the possibility of applying the obtained research results in the profession-oriented training targeted to future philologists-translators, in the field of international academic mobility and cooperation, as well as in the development of academic documentation within the context of Eurasian integration and the holding of educational and cultural events at the state and international levels.

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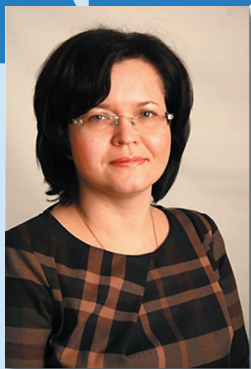
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Introduction

The translation of official documents constitutes one of the most demanding and, at the same time, least systematically investigated domains of translation practice. Despite the obvious social significance of legal, administrative, diplomatic, and commercial texts – documents that regulate relations between individuals, organisations, and states – translation studies have traditionally focused its primary theoretical attention on literary and journalistic translation, leaving the official-documentary sphere at the margins of scholarly reflection. The present monograph is an attempt to address this gap.

The relevance of the chosen subject is determined by several interrelated factors. First, the rapid expansion of Ukraine's international economic, legal, and diplomatic ties – above all in the context of European integration and the intensification of partnerships with countries of the Asia-Pacific region – has produced a sharp increase in the volume of official documentation circulating in a trilingual format. Second, Chinese, Ukrainian, and English belong to fundamentally different language systems and represent distinct legal, administrative, and cultural traditions; this contrast enables the identification of underlying patterns in the functioning of official documentary texts that may remain unnoticed when analysis is limited to a single language pair.



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Third, the rapid development of machine translation and artificial intelligence technologies does not eliminate but, on the contrary, sharpens the problem of high-quality human translation of official documents, since errors in this domain entail legal, financial, and diplomatic consequences that cannot be corrected by automated means.

The central issue addressed in the monograph is to determine to what extent the challenges of translating official documents stem from typological features of the languages involved – namely, the structural characteristics that define a language as a system regardless of any particular text – and to what extent they arise from language-specific properties, such as the lexical, grammatical, discursive, and pragmatic norms distinctive each of the three languages individually. The distinction between these two levels of analysis is not merely a methodological requirement but a practical instrument: the understanding of typological regularities enables the translator to develop general strategies for working with the official-documentary text, while the knowledge of language-specific norms is a precondition for the correct application of those strategies within each particular language pair.

The research corpus consists of authentic official documents in Chinese, Ukrainian, and English – international treaties, diplomatic notes, legislative and regulatory instruments, commercial contracts, judicial decisions, and administrative correspondence – together with their translated counterparts. The inclusion of originals and their translated versions in trilingual format makes it possible to verify theoretical observations against concrete textual material and to identify the actual translation decisions and strategies employed in contemporary practice.

The theoretical foundations of the study draw on the achievements of general and comparative translation studies, functional stylistics, legal linguistics, contrastive grammar, and linguoculturology. The authors rely upon a well-developed framework represented by the works of leading researchers in official-documentary discourse and translation theory – both in the Ukrainian scholarly tradition and in international scholarship – while proposing their own analytical tools adapted to the specific character of the trilingual material.

The monograph is structured according to a progressive movement from the general to the particular: beginning with a typological characterisation of the three language systems in their relation to the official-documentary register, proceeding to an analysis of the genre-discursive features of the principal varieties of official documents, and culminating in a detailed examination of translation challenges at the lexical, grammatical, and pragmatic levels. Individual chapters are devoted to a series of linguistic aspects: to the terminological systems of official-documentary vocabulary in each of the three languages; to the problem of translating culture-specific items and lexical lacunae; to grammatical transformations arising from different synthetic and analytic means in the languages under comparison; and to the specific challenges of rendering the pragmatic orientation of the official text – its regulative, constative, and declarative functions.

Particular attention is paid to the problems that arise in the translation of Chinese-language official documents, since this language pair is the least developed in Ukrainian-language translation studies; it is simultaneously acquiring practical significance in the context of the development of the Ukraine-China relations. The isolating structure of the Chinese language, the absence of morphological marking of grammatical categories, the specific system of politeness and formulaic expressions in official discourse, alongside the features of the syntactic organisation of the administrative text are all examined not in isolation but in comparison with the corresponding structures in Ukrainian and English – an approach that makes it possible to identify both the translation difficulties unique to the Chinese language pair and general regularities characteristic of official-documentary translation as a whole.

The monograph is addressed to a broad readership: scholars and academicians in the fields of translation studies, linguistics, international law, and professional communication; postgraduate students and undergraduates majoring in translation and philology programmes; practicing translators whose work involves official-documentary materials in trilingual format; and all those who, in their professional

activities, encounter the problems of interlingual and intercultural mediation in official contexts.

The authors wish to express their sincere gratitude to colleagues and reviewers whose comments and suggestions contributed to the improvement of the manuscript, and to the institutions whose support made the research possible. Any shortcomings that remain in the text are the sole responsibility of the authors.

The authors express their hope that this study will serve as a valuable resource for both scholars and practitioners, and that it will stimulate further academic discussion in a field of growing significance in an ever more interconnected world.

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TYPOLOGICAL ASPECTS OF TRANSLATING ACADEMIC DOCUMENTS: GERMANIC AND ORIENTAL LANGUAGES



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Annotation. *The article deals with the issues related to typological aspects of translating academic documents within Germanic and Oriental languages. The aim of the research is to analyse typological aspects of translating English, German and Chinese academic documents into Ukrainian. Achieving the stated aim involved solving these tasks: 1) to examine the key concepts constituting the content of academic documents within the context of the linguistic and translation paradigm; 2) to characterise the modern structural and compositional framework of academic documents; 3) to specify the distinctive parameters of translation at both linguistic and extralinguistic levels. The conducted research allowed the authors to come to certain conclusions.*

The analysis identified key discourse markers, including a focus on scientific and educational issues, a defined normative framework, consistent terminology, appropriate grammatical means, relatively simple syntax, an orientation toward progress and/or the addressee, argumentation, motivation for innovation, and synergy between education and science; genre realization is reflected in the document's textual designation. It has been proved that linguistic and extralinguistic dimensions of academic activity are conceptualized as reflected in the structure of accompanying documentation, encompassing

phonetic, lexical, grammatical, and stylistic features, as well as extralinguistic organization, including intonational connotations and nonverbal/kinetic elements. The corpus comprises written texts (cooperation agreements, publication contracts, treaties, mobility programmes, and grants translated into Ukrainian) and oral forms (conference reports, presentations, and grant project briefings).

The research shows that translation synergy in rendering English, German, and Chinese academic documents into Ukrainian is manifested through three key parameters: terminological discrepancies between source texts and translations, differences in grammatical structuring, and features of textual organization ensuring coherence. The study demonstrated the ground verifying the data that grammatical organization in academic documentation is realized through language-specific syntactic means (Infinitive Constructions employed in English and German, with English additionally using Gerunds; subordinate or attributive clauses in Chinese), including syntactic parallelism structures. The authors substantiate that within multimodal communication, non-verbal semiotic resources in academic documentation (such as images, graphics, logos, and institutional emblems) serve as integral meaning-making elements that convey authority and identity.

The perspectives of future research are seen in the study of further academic cooperation between China and Ukraine involving the use of innovative methodological tools as well as IT and AI-driven applications in the modern context of Ukraine.

Keywords: *academic documentation, Chinese, English, German, Ukrainian, linguistic and extralinguistic framework, economic and legal documents,*

摘要。本文探讨与日耳曼语族语言和东方语言学术文件翻译的类型学层面相关的问题。研究目的在于分析英语、德语和汉语学术文件译入乌克兰语过程中的类型学层面。1)在语言学与翻译学范式的语境下考察构成学术文件内容的核心概念；2)阐明现代学术文件的结构与篇章组成框架；3)明确语言层面与语言之外的层面上的翻译区别性参数。所开展的研究使作者得出若干结论。

分析确定了学术文件中的核心话语标记，包括对科学与教育问题的关注、明确的规范框架、术语使用的一致性、恰当的语法手段、相对简明的句法结构、面向进步和/或受众的导向性、论证性、创新动机，以及教育与科学之间的协同作用；体裁实现则体现在文件的文本名称之中。研究表明，学术活动的语言层面与语言之外的层面通过随附文件的结构得以概念化呈现，

其内容涵盖语音、词汇、语法与文体特征，同时也包括语言外组织形式，如语调内涵以及非言语/体态语要素。语料由书面文本（译入乌克兰语的合作协议、出版合同、条约、流动项目和资助项目）和口头形式（会议报告、演示报告以及资助项目说明会）组成。

研究表明，在英语、德语和汉语学术文件译入乌克兰语时，翻译协同作用体现在三个关键参数上：原文与译文之间的术语差异、语法结构上的差异，以及确保连贯性的文本组织特征。研究证明，相关数据具有充分依据：学术文件中的语法组织通过特定语言的句法手段得以实现（英语和德语中使用不定式结构，英语还额外使用动名词；汉语中则使用从句或定语从句），并包括句法平行结构。作者们论证认为，在多模态交际中，学术文件中的非言语符号资源（如图像、图表、标识和机构徽章）充当不可分割的意义建构要素，用以传达权威性与身份认同。

未来研究的前景在于进一步探讨中乌两国的学术合作，尤其是在乌克兰现代语境下运用创新性方法论工具以及信息技术和人工智能驱动的应用程序。

关键词：学术文件；汉语；英语；德语；乌克兰语；语言层面与语言外层面框架；经济与法律文件。

1. Introduction

Today, despite the military actions in Ukraine and post-COVID-19 consequences, Ukrainian scholars and students actively participate in international academic mobility programmes in education establishments of both European and Oriental countries, which proves Ukraine's faster integration into the world academic space and better adaptation to modern frameworks in economic, scientific, educational and cultural spheres. Educational and scientific collaboration between Ukraine and the designated countries has certain positive results, which explains the interest of our partner countries in joint projects with Ukrainian scholars, educators and students.

No doubt, the People's Republic of China holds an esteemed leadership within a wide range of economically advanced countries and comprehends vital civil demands, which facilitates its flexible transformations for multifaceted cooperation. Innovations manifest not only in the Chinese language but also in official economic and trade agreements, cooperation

treaties in education and science, academic mobility programmes, and related documentation. The ongoing development of lexical content directly reflects scientific and educational progress, highlighting the need for continuous examination, analysis, and reassessment of the quantitative and qualitative transformation of terminological systems.

Today, when cooperating with China in any sphere, it is expedient to take into consideration China's major international initiatives launched by President Xi Jinping which aim to reshape global governance from a Chinese viewpoint. Emphasizing development, security, and cultural exchange alongside the Belt and Road Initiative (BRI), they comprise the Global Development Initiative (GDI), the Global Security Initiative (GSI), and the Global Civilization Initiative (GCI). Together with the Belt and Road Initiative (BRI), these frameworks present practical alternatives to Western-led models by addressing global challenges through cooperation in development, security, culture, as well as in academic spheres.

Ukraine's academic cooperation with Western and Eastern countries, including the USA and the UK, involves Ukrainian youth participating in mobility programmes, research grants, cultural events, and educational projects, with the economic and legal details formalized in corresponding agreements.

Within this framework, the demand for translators proficient in English, German, Chinese, Korean, and Japanese becomes particularly evident, as their expertise is essential for the effective execution of joint academic initiatives, the precise interpretation of relevant documentation, and the overall enhancement of translator training quality.

2. The Relevance of the Research

This study is relevant because Ukrainian society needs high-quality information in the state language. Such quality depends on the translator's professional competence, which ensures effective translation – accurately conveying the meaning of foreign-language texts into Ukrainian, especially in academic documents.

The English language serves as the official international language of oral and written communication in the academic sphere, both in Western and Oriental countries. German is becoming increasingly popular in Ukraine's European cooperation, driven by numerous educational grants for Ukrainians and large-scale migration to Germany. Among Oriental languages, Chinese, Korean, and Japanese stand out, as these countries have supported Ukraine during the war and consistently upheld their cooperation agreements.

The aim of this study is to analyse typological aspects of translating English, German and Chinese academic documents into Ukrainian.

Achieving the stated aim involves solving the **tasks** as follows:

- to examine the key concepts constituting the content of academic documents within the context of the linguistic and translation paradigm;
- to characterise the modern structural and compositional framework of academic documents;
- to specify the distinctive parameters of translation at both linguistic and extralinguistic levels.

3. Materials and Research Methods

3.1. The research material covers authentic English, German and Chinese agreements on cooperation in the academic sphere, contracts on joint scientific publications, treaties, as well as academic mobility programmes and educational-scientific grants translated into Ukrainian. The total volume of documents amounts to 150 pages.

Ukraine–EU cooperation is represented by these documents:

- Horizon Europe projects which fall into 3 categories (pillars): *Excellent Science* (aimed at researchers, to reinforce and extend the excellence of the European Union's science base); *Global Challenges and European Industrial Competitiveness* (to speed up the development of the technologies and innovations that will underpin EU policies and the Sustainable Development Goals); *Innovative Europe* (stimulates innovation to improve the EU's competitiveness) (Horizon Europe, n/d).

- Marie Skłodowska-Curie Actions (MSCA) – Doctoral Networks 2026 (aimed to implement doctoral programmes, by partnerships of universities, research institutions and research infrastructures, businesses including SMEs (small and medium-sized businesses), and other socio-economic actors from different countries across Europe and beyond (MSCA Doctoral Networks 2026, (2026).

- Erasmus/Erasmus+, Tempus.

- National Academies Eric and Wendy Schmidt Awards for Excellence in Science Communications (The USA) (intended for individuals who are working on the vanguard of science communication, science journalism, or practicing research, and who can show strong potential or ability to deliver high-quality science reporting or communications) (National Academies Eric and Wendy Schmidt Awards for Excellence in Science Communications, 2026).

- Educational innovation programmes based on STEM.

- DAAD Scholarships, The Deutschlandstipendium, Max Planck Society Research, *etc.*

Ukrainian scholars and teaching staff are actively involved in cooperation programmes launched by European and American councils aimed at adapting the educational and scientific domains to international standards. These initiatives foster the synergistic development of Ukraine's education system and the dynamic advancement of research sectors in response to contemporary demands.

Famous Asian programmes include government-directed projects from China such as the “*Belt and Road Initiative*” and “*A New Silk Road*”, as well as semester- and year-long academic mobility programmes for both language and non-language specialties in the PRC. Similarly, there are dual-degree programmes such as “1 + 3” and “2 + 2” at the bachelor's level. Ukraine's academic partnerships are gradually strengthening its focus within the Oriental vector.

New counterpart academic programmes are also being implemented by the Republic of Korea (*GKS – Global Korea Scholarship*) and Japan (*the MEXT Internship Program “Japanese Language and Culture”, grant programs from the Eurasia Foundation (from Asia), etc.*).

3.2. These research methods were applied in the study:

- *theoretical methods*: analysis of the compositional and content-based structure of the academic documents under consideration to determine the specifics of how international academic activity of Ukrainian scholars and teaching staff is performed in Western and Oriental countries;
- *comparative method*: used to find out linguistic and extralinguistic features of authentic English, German, and Chinese documents and their Ukrainian translated versions;
- *method of systematisation and translation analysis*: employed to establish similar and distinctive linguistic and extralinguistic phenomena rendered in Ukrainian.

4. Results and Discussion

4.1. Clarification of essential concepts

The language of academic documents been the focus of many researchers and teaching staff over the past decades. Both foreign and domestic scholars note that academic discourse is manifested through accurate terminology in its denotative meaning, taking into consideration the specific features of certain phenomena within particular conceptospheres. M. Murray highlights that law and economics share a common rhetorical goal and are concerned with communication and conviction (Murray, 2011). J. Swales classifies texts into various types within the framework of a general linguistic system (Swales, 1990). Teresa Fanego and Paula Rodríguez-Puente consider computer science to be under focus of scientific progress, as it enables corpus-based research and demonstrates the reliability of computer technologies in collecting and processing data within a specific discourse (Fanego & Rodríguez-Puente, 2019). L. Cheng points out that any approach to legal interpretation depends on views regarding meaning, language, and social framework, as well as norms between the text, the language system, and the social structure (Cheng, 2010).

It is significant to emphasize that these aspects must be taken into account when reproducing normative texts in other target languages.

In academic circles, “genre” is defined as “a type or a model of discourse that is regularly recognized and reproduced by communicants under typical conditions of socio-speech interaction; as an invariant that determines the framework of stereotypical knowledge and perceptions regarding the type of communication upon which discourse is constructed” (Kravchenko, 2007: 21).

We endorse N. Kravchenko’s perspective (Kravchenko, 2007) that at the linguistic level, genre correlates with the *texteme*, which possesses institutionally defined characteristics and a relatively invariant content-structural design.

Applying this idea into the context of our study, we associate the compositional unit of genres in academic documents with genre pieces that align with invariant structural-compositional parts of academic and education-related textemes. These comprise the following types of genre fragments: *argumentative, definitive-descriptive, imperative, recommendative, constative, permission-prohibition, and implementative*.

Researchers reach full agreement that terminology serves as a key marker of academic discourse and requires a specialized approach when selecting translation construct to adequately render it in another language.

We also support the definition of “discourse” as “a complex communicative-cognitive phenomenon that corresponds to a closed communicative situation with a cognitive foundation in the form of synchronized knowledge of the communicants about the communication situation, the semiotic universe of culture, ethnicity, civilization, the patterns and rules of communication, society, and institutional specificity” (Kravchenko, 2007: 11). As stated by the author, the cyclical nature of the situation is ensured by the process of mutual, systematic social action of the communicants, strategically organized through these identification perspectives: *recognition of intentions; interaction aspects and factors; situational model; concepts of shared communicative space; and genre model*.

In the view of the above, we interpret *the academic (educational-scientific) sphere* as an environment where new knowledge is acquired,

educational information is exchanged, scientific projects are implemented, practical results are manifested, and cultural exchange and intercultural communication are facilitated through the creation of specific conditions (Popova et al. 2015).

The composition of a document's text is aligned with the frame of its layout: the structural-compositional template of the document possessing certain lexical and grammatical features typical of academic discourse.

Its linguistic component is manifested at the phonetic, lexical, grammatical, compositional, and stylistic levels.

Typical markers of the discourse under study include: academic and educational issues, normative foundations, precise use of terminology, appropriate grammatical constructions, straightforward syntactic structures, orientation toward progress and/or the addressee, argumentation, motivation for scientific and educational innovations, and synergy in the fields of education and science (Popova, 2025).

The efficiency of academic activity is shaped by both linguistic and extralinguistic determinants that should be considered when designing collaboration pathways between Ukraine and Western/Eastern nations, with English serving as a key medium. ***Linguistic and extralinguistic factors of academic activity*** are associated with the *linguistic frame* (phonetics, vocabulary, grammar, structural-stylistic composition) and *non-linguistic (extralinguistic) frame* (connotative use of intonation, non-verbal elements, kinesics) of the accompanying documentation (Popova, 2024).

4.2. Linguistic level

The paradigmatic parameters of the discourse under investigation encompass domain-specific scientific problematics; a codified and hierarchically structured normative–regulatory framework; terminological precision and taxonomic consistency; grammatically optimized constructions; syntactic architectures of reduced structural complexity; evidence-based argumentative scaffolding; innovation-driven epistemic and methodological motivation within research practices. Genre-defining

indicators of the academic discourse are instantiated via the textual typification of documentary forms, such as:

Chinese 学术合作协议/*xuéshù hézuò xiéyì* – English *Academic Collaboration Agreement*, German *Akademische Kooperationsvereinbarung*, Ukrainian *Угода про академічну співпрацю*; Chinese 意向函/*yìxiànghán* – English *Letter of Intent*, German *Absichtserklärung*, Ukrainian *Лист про наміри*; Chinese 学术交流项目/*xuéshù jiāoliú xiàngmù* – English *Scholarly Exchange Program*, German *Wissenschaftliches Austauschprogramm*, Ukrainian *Програма наукового обміну*; Chinese 奖学金项目/*jiǎngxuéjīn xiàngmù* – English *Fellowship Programmes*, German *Stipendienprogramme*, Ukrainian *Програми стипендій/ Стипендіальні програми*; Chinese 学术赞助计划/*xuéshù zànzhu jìhuà* – English *Academic Sponsorship Programmes*, German *Praktikumsprogramme des Konfuzius-Instituts*, Ukrainian *Програми академічного спонсорства*.

The lexical dimension of academic discourse is defined by specialized, field-specific terminology, such as: 方法论 / *fāngfǎlùn* (Chinese), *methodology* (English), *die Methodologie* (German), *методологія* (Ukrainian). Let us examine some examples of academic term translation from Chinese, English and German into Ukrainian (see Table 1).

Table 1

Means of Rendering Chinese, English and German Academic One-Word Terms into Ukrainian

№	Chinese → Ukrainian		English → Ukrainian		German → Ukrainian	
1	理论 [lǐlùn]	теорія (equivalent)	theory	теорія (equivalent)	die Theorie	теорія (equivalent)
2	方法 [fāngfǎ]	метод, спосіб, засіб (correspondence)	method	метод, спосіб, засіб (correspondence)	die Methode	метод, спосіб, засіб (correspondence)
3	模型 [móxíng]	модель (equivalent)	model	модель (equivalent)	das Modell	модель (equivalent)
4	语境 [hétóng]	контекст, мовна ситуація (correspondence)	context	контекст (equivalent)	der Kontext	контекст (equivalent)
5	结构 [jiégòu]	структура (equivalent)	structure	структура (equivalent)	die Struktur	структура (equivalent)

When translating terminology from Chinese, English and German into Ukrainian, equivalence and the search for adequate correspondences constitute the dominant approach.

Terminology is often represented by two- or three-word combinations in English and Ukrainian, whereas German and Chinese exhibit a strong tendency toward compounding, with “gluing” as the prevailing word-formation mechanism. Here are some examples of the designated lexical units (see *Table 2*).

As it is seen from the examples above, the most wide-spread terminological word-combinations in English have an “Adjective + Noun” and a “Noun + Noun” structures which are manifested in German and Chinese as “glued components”. In translated versions, the terminological word-combination “Noun + Noun” is transformed into the Genitive constructions (*education system* → *система освіти*).

Academic documentation captures scientific and educational advancements through the evolving nature of its lexicon, especially the continued emergence of **neological terms**. For example:

Table 2

**Means of Rendering Chinese, English and German Academic
Neological Terms into Ukrainian**

№	Chinese → Ukrainian		English → Ukrainian		German → Ukrainian	
1	2	3	4	5	6	7
1	数字人文 [shùzì rénwén]	цифрові гуманітарні науки (equivalent)	digital humanities	цифрові гумані- тарні науки (equivalent)	Digitale Geisteswis- senschaften	цифрові гумані- тарні науки (equivalent)
2	大数据分 析[dàshùjù fēnxī]	аналіз великих даних (corre- spondence)	big data analysis	аналіз великих даних (equivalent)	inter- disziplinäre Forschung	аналіз великих даних (equivalent)
3	人工智能伦 理[réngōng zhìnéng lúnlǐ]	етика штучного інтелекту (equivalent)	artificial intelligence ethics	етика штучного інтелекту (equivalent)	KI-Ethik / Ethik der künstlichen Intelligenz	етика штучного інтелекту (equivalent)
4	认知语言 模型[rènzhi yǔyán móxíng]	когнітивна мовна модель (equivalent)	cognitive language model	когнітивна мовна модель (equivalent)	kognitives Sprachmodell	когнітивна мовна модель (equivalent)

Continuation of table 2

1	2	3	4	5	6	7
5	后疫情教育 [hòu yìqíng jiàoyù]	постпанде- мічна освіта (equivalent)	post-pan- demic education	постпанде- мічна освіта (equivalent)	postpandemi- sche Bildung / Bildung nach der Pandemie	постпанде- мічна освіта (equivalent)

The examples above illustrate linguistic strategies for term formation and their translation into Ukrainian. German, as part of the Germanic language group, frequently incorporates English neologisms, often producing calques that preserve the original sound-letter structure. Chinese neologisms, by contrast, tend to rely on descriptive formation, which results in either equivalent terms or descriptive renderings in Ukrainian. In certain cases, units such as “*gadget*,” “*high-tech*,” and “*device*” function as jargonisms.

Academic discourse frequently exhibits **polysemy** and **synonymy**, which necessitates that authors accurately interpret and contextually select the relevant semantic variants. For example,

1) Chinese – 概念 / *gàiniàn* can mean (English – *concept* / *notion* / *idea*; German – *Konzept* / *Begriff* / *Idee*; Ukrainian – *концепт* / *поняття* / *ідея*);

2) Chinese – 分析 / *fēnxi* used for (English – *analysis* / *analytical approach* / *disaggregation*; German – *Analyse* / *analytischer Ansatz* / *Aufschlüsselung*; Ukrainian – *аналіз* / *аналітичний підхід* / *розподіл*);

3) Chinese – 作用 / *zuòyòng* can denote (English – *function* / *effect* / *impact* / *role*; German: *Funktion* / *Effekt* / *Wirkung* / *Rolle*; Ukrainian: *функція* / *ефект* / *вплив* / *роль*);

4) Chinese – 文本 / *wénběn* may mean (English – *text* / *textual material* / *discourse unit*; German – *Text* / *Textmaterial* / *Diskurseinheit*; Ukrainian – *текст* / *текстовий матеріал* / *дискурсна одиниця*);

5) Chinese – 图像 / *túxiàng* can refer to (English: *image* / *visual representation* / *iconography*; German: *Bild* / *visuelle Darstellung* / *Ikonografie*; Ukrainian: *зображення* / *візуальна репрезентація* / *іконографія*).

Cross-disciplinary homonyms are widespread in academic documentation and pose substantial challenges for achieving accurate translation, necessitating specialised linguistic and translational analysis.

In English and German academic texts, **Latin and Greek loan terms** are prevalent and are typically transferred into Ukrainian via transliteration or transliteration supplemented by a semantic equivalent. In contrast, Chinese employs its own established lexical counterparts. Let us compare how such term-determinants are manifested in examples (see Table 3).

Table 3

*Means of Rendering Terms of Latin and Greek Origin from Chinese,
English and German into Ukrainian*

№	Chinese → Ukrainian	English → Ukrainian	German → Ukrainian	
1	哲学 [zhéxué]	філософія (correspondence)	philosophy філософія (equivalent)	Philosophie філософія (equivalent)
2	人类学 [rénlèixué]	антропологія (correspondence)	anthro- pology антро- пологія (equivalent)	die Anthropol- ogie антро- пологія (equivalent)
3	语义学 [yǔyìxué]	семантика (correspondence)	semantics семантика (equivalent)	die Semantik семантика (equivalent)
4	病理学 [bìnglǐxué]	патологія (correspondence)	pathology патологія (equivalent)	die Pathologie патологія (equivalent)
5	生态学 [shēngtài xué]	екологія (correspondence)	ecology екологія (equivalent)	Ökologie екологія (equivalent)

English and German make extensive use of Greek- and Latin-derived terminology, with German texts also incorporating native formations, whereas the Chinese corpus relies on original Chinese terms. In Ukrainian translation, these Greco-Latin items are usually rendered by close equivalents, or, when appropriate, by corresponding native terms.

Abbreviations and **acronyms** should be used sparingly in academic documents; only widely accepted forms are appropriate, preferably in informal communication such as correspondence or drafts. Examples from the materials under study are given in Table 4.

In English and German academic documents, abbreviation practices encompass diverse techniques such as initialism, morphemic clipping, as well as partial word reduction, while in Chinese, abbreviation

is predominantly derived through the contraction of characters or character-based morphemes. For example: 清华/qīnghuá (清华大学/qīnghuá dàxué) – Tsinghua University (German – *Tsinghua-Universität*; Ukrainian – Цінхуа/Цінхуа університет); 中科院/zhōngkēyuàn (中国科学院/zhōngguó kēxuéyuàn) – Chinese Academy of Sciences (CAS) (German – *Chinesische Akademie der Wissenschaften*; Ukrainian – Китайська академія наук); 科技/kējì (科学技术/kēxué jìshù) – science and technology (German – *Wissenschaft und Technik*; Ukrainian – наука і технології); 文献综/wénxiàn zōng (文献综述/wénxiàn zōngshù) – literature review (German – *Literaturüberblick/Literaturübersicht*; Ukrainian – огляд літератури); 社科/shèkē (社会科学/shèhuì kēxué) – social sciences (German – *Sozialwissenschaften*; Ukrainian – соціальні науки), etc.

Table 4

A Comparative Table of Common Abbreviations and Acronyms in Academic Documentation for English, German, and Chinese, along with their Ukrainian Equivalents

№	English	German	Chinese	Ukrainian Equivalent
1.	AI (Artificial Intelligence)	KI (Künstliche Intelligenz)	人工智能/réngōng zhìnéng	ІІІ (штучний інтелект)
2.	STEM (Science, Technology, Engineering, Mathematics)	MINT (Mathematik, Informatik, Naturwissenschaften, Technik)	科学、技术、工程、数学/kēxué, jìshù, gōngchéng, shùxué	STEM (наука, технології, інженерія, математика)
3.	R&D (Research and Development)	FuE / F&E (Forschung und Entwicklung)	研究与开发/yánjiū yǔ kāifā	НДР (науково-дослідні роботи) / R&D
4.	MOOC (Massive Open Online Course)	MOOK / MOOC (offener Massen-Online-Kurs)	大型开放式网络课程/dàxíng kāifàngshì wǎngluò wǎngluò kèchéng	MOOK (масовий відкритий онлайн-курс) / MOOC
5.	PhD (Doctor of Philosophy)	PhD (Doktor der Philosophie)	博士学位/bóshì xuéwèi (PhD)	доктор філософії / PhD

Due to the linguistic non-relatedness of Chinese, English, German, and Ukrainian, in most cases the letter composition of academic

initialisms and acronyms differ when translating them within the language pairs “English ↔ Ukrainian”, “German ↔ Ukrainian” and “Chinese ↔ Ukrainian.” English abbreviations may be rendered into German, Chinese, and Ukrainian through calquing, with the sound-letter pattern of the source term largely retained.

The grammatical level of academic documentation is represented by infinitive and gerundial constructions (in English texts), subordinate object clauses (in Chinese texts), and syntactic parallelism (Popova, 2023: 13–18). German academic texts commonly employ infinitive structures and subordinate clauses of purpose and attributive clauses. They also tend to favour simple sentences, typically extended through coordinated constituents (subjects, predicates, or objects). See examples in Table 5.

Actually, there is no infinitive in Chinese in its pure form like in English/German/Ukrainian, since Chinese does not have the grammatical category of infinitive. However, the purpose-like infinitival construction with the structures “为了..., 以..., 来..., 用于..., 以便 / wèile..., yǐ..., lái..., yòng yú..., yìbiàn (in order to..., with..., for..., for the purpose of..., so that) are its functional equivalents. German does not have a Gerund in the English sense, but academic writing frequently uses nominalized verbal forms, which function as *Gerundialkonstruktionen* in linguistic description (*Nominalisierungen auf -ung / -en, substantivierte Verben, Präposition + Gerund*) that fit academic documentation style. In their Ukrainian translations, functional substitution is employed (different kinds of Adverbial modifiers – purpose and manner of action). Despite the fact that there is no grammatical Gerund in Chinese, nominalized verb structures (gerund-like constructions) function as its closest equivalents in academic writing (i.e., nominalized verb phrases such as V + 的/Object, V + N, etc.). The Gerund / Gerundial Constructions are more often rendered in Ukrainian by means of Objects or Object Constructions.

In the titles of conferences, grant and academic programmes, as well as professional development or internship schemes, one often

Table 5
Grammatical actualization of academic documents in Chinese, English, German and Ukrainian

Nº	Chinese → Ukrainian	English → Ukrainian	German → Ukrainian	
	2	4	6	
	3	5	7	
1	本研究旨在探讨新方法在教育评估中的有效性。/ Běn yánjiū zhì zài tàndào xīn fāngfǎ zài jiàoyù pínggū zhōng de yǒuxiào xìng. (The Infinitive)	To facilitate further analysis, all collected data were converted into a unified digital format. (The Infinitive)	Die Kommission fordert die Institutionen auf, zusätzliche Maßnahmen zur Qualitätssicherung zu ergreifen. (The Infinitive)	Комісія закликає установи вжити додаткових заходів для забезпечення якості. (The Infinitive)
2	为了提高研究的准确性，本报告采用了多源数据进行分析。/ Wèile tígāo yánjiū de zhǔnquè xìng, běn bàogào cǎiyòngle duō yuán shùjù jīn xíng fēnxī. (The Infinitive Construction)	The data appear to support the hypothesis that multilingual exposure enhances cognitive flexibility. (Complex Subject)	Дані, здається, підтверджують гіпотезу про те, що багатомовний досвід підвищує когнітивну гнучкість. (Complex sentence)	Щоб підвищити валідність дослідження / Задля підвищення валідності , було вирішено зібрати додаткові порівняльні дані. (The Infinitive Construction / Adverbial modifier of Purpose)

Continuation of table 5

1	2	3	4	5	6	7
3	加强跨文化交际能力的培养是当前教育改革的重要方向。/ Jiāqiáng duì kuā wénhuà jiāoji nòngli de péuyāng shì dāngqián jiàoyù gǎigé de zhòngyào fāngxiàng. (Gerund-like construction)	Посилення розвитку міжкультурної комунікативної компетентності є важливим напрямом сучасної освітньої реформи. (Object)	The project focuses on examining how digital tools influence students' engagement in collaborative learning. (Gerundial construction)	Проект зосереджується на вивченні того, як цифрові інструменти впливають на залучення студентів до колаборативного навчання. (Object, Object clause)	Die Einhaltung der ethischen Richtlinien ist Voraussetzung für das Durchführen empirischer Studien. (Nominalized Verbal form)	Дотримання етичних норм є передумовою для проведення емпіричних досліджень. (Adverbial modifier)
4	研究结果表明, 学生是否能够自主学习, 对学习效果具有显著影响。/ Yánjiū jiéguǒ biǎomíng, xuéshēng shìfǒu zìzhǔ xuéxí nénggòu zìzhǔ tiáojié xuéxí cǎilüè duì xuéxí chéngxiào jù yǒu xiǎnzhù yǐngxiǎng. (Object clause)	Результати дослідження свідчать про те, що здатність студентів самостійно регулювати навчальні стратегії істотно впливає на ефективність навчання. (Object clause)	The study confirms that the proposed model can be applied across different educational contexts . (Object clause)	Дослідження підтверджує те, що запропоновану модель можна застосовувати в різних освітніх контекстах. (Object clause)	Die Untersuchung macht deutlich, wie digitale Werkzeuge den Wissenserwerb unterstützen können . (Object clause)	Дослідження показує, як цифрові інструменти можуть підтримувати засвоєння знань. (Object clause)

Continuation of table 5

1	2	3	4	5	6	7
5	研究团队收集了 用于评估项目成 效的关键数据。/ Yánjiū tuánduì shōujiē yòng yú pínggū xiàngmù chéngxiào de guān- jiàn shùjù. (Attributive clause)	Дослідницька група збрала ключові дані, що використову- ються для оцінювання результативності проєкту. (Attributive clause)	The study focuses on the factors <i>that influence</i> <i>students' moti-</i> <i>vation to engage</i> <i>in self-guided</i> <i>learning.</i> (Attributive clause)	Дослідження зосереджується на чинниках, які впливають на мотивацію студентів до самостійного навчання. (Attributive clause)	Der Bericht stellt mehrere Faktoren vor, <i>die den</i> <i>Erfolg digitaler</i> <i>Lernumgebungen</i> <i>maßgeblich</i> <i>beeinflussen.</i> (Attributive clause)	Звіт подає кілька чинників, <i>які</i> <i>суттєво впли-</i> <i>вають на успіш-</i> <i>ність цифрових</i> <i>навчальних</i> <i>середовищ.</i> (Attributive clause)

encounters “chain-like” word combinations containing participial or gerundial constructions, a feature particularly typical of English (Popova, 2024: 32). See the examples below (Table 6).

In Ukrainian, German, and Chinese, such constructions are conveyed through verbal nouns. In German and Chinese, word combinations in the academic sphere are formed by combining words in patterns such as “Noun + Noun” or “Adjective + Noun” (Chinese: 机构间科学互动/ *Jīgòu jiān kēxué hùdòng* – *Inter-institutional scientific interaction*, German: *Professionalisierungspfad* – *professionalization path*).”

Thus, the grammatically regulated organisation of the lexical layer in academic documentation facilitates contextual interpretation and promotes adherence to synergistic principles in translation.

Text frame

Academic discourse, in its official style, eliminates the possibility of employing informal frames in written and oral communication.

At the compositional-stylistic level, the linguistic component of written official academic discourse is actualized through the formal structure that governs its realization. Its macro-level cognitive-conceptual domains include the “*structural-compositional framework of the document*” and the “*lexical-grammatical stylistic conventions shaping academic discourse*.”

The category “*structural-compositional template of the document*” is defined by a set of requisites arranged in accordance with established standards. The main requisites include: 1) the purpose of the document; 2) its author; 3) the body of the document, i.e., the main text; 4) the date; 5) the signature or approval; 6) the address of the author or the subjects of academic discourse for correspondence or specification of academic relations (Popova, 2016: 26).

This study devoted to the volumetric asymmetry observed in Ukrainian translations of Chinese, English and German academic documentation highlights the influence of typologically unrelated grammatical structures on text expansion. Due to the analytical-synthetic differences between English and Ukrainian, translated Ukrainian texts

Table 6

Titles of conferences, grant and academic programmes, trajectories of professional development and internship schemes in Chinese, English, German and Ukrainian

Nº	Chinese → Ukrainian	English → Ukrainian	Ukrainian	German → Ukrainian
1	促进青年科研人才发展的创新研究资助项目/ Cùjìn qīngnián kējān réncái fāzhǎn de chuāngxīn yánjiū zīzhù xiàngmù ("促进...发展的" = <i>Participial/giving purpose</i>)	Grant Programme for <i>Supporting Emerging Researchers</i> in Multilingual Communication Studies (<i>Gerund/ Participial construction</i>)	Грантова програма з <i>підтримки</i> молодих дослідників у галузі мультилінгвальних комунікаційних студій (<i>Participial/ Attributive construction</i>)	Professionalisierungspfad für Lehrkräfte zur <i>Stärkung</i> didaktischer Kompetenzen (<i>Gerund/ Adverbial modifier of purpose</i>) Траекторія професійного розвитку для викладачів, <i>спрямована на зміцнення</i> дидактичних компетентностей (<i>Participial/ Attributive construction</i>)
2	专注于构建支持跨机构科研协作与资源共享机制的国际学术合作平台建设计划/ Zhuānzhù yú gòujiàn zhīchí kuà jīgòu kēyán xiézuò yú zīyuán gòngxiāng jīzhì de guójì xuéshù hézuò píngtái jiànshè jìhuà (<i>multi-layered attributive chains</i>)	Academic Fellowship Programme <i>Focused on Investigating Emerging Methodologies for Improving Quality Assurance</i> in Online and Hybrid Learning Environments (<i>Gerundial/ Participial constructions</i>)	Академічна стипендіяна програма, <i>орієнтована</i> на дослідження інноваційних методологій підвищення якості в онлайн-і гібридних освітніх середовищах (<i>Participial/ Attributive construction</i>)	Förderprogramm zur <i>Unterstützung aufstrebender</i> Nachwuchsforscher bei der <i>Durchführung</i> transdisziplinärer Studien im technologiestützten Sprachenlernen (<i>multi-layered attributive chains</i>) Грантова програма для <i>підтримки</i> молодих дослідників, які проводять трандисциплінарні дослідження у сфері технологічно підтримуваного вивчення мов. (<i>multi-layered attributive chains</i>)

typically occupy more physical space than their English counterparts. A comparative analysis shows that Ukrainian and German academic texts demonstrate generally comparable volume characteristics, whereas Chinese academic texts require significantly less space owing to the logographic nature of Chinese script and the high degree of semantic compression afforded by its character-based writing system. Given these cross-linguistic discrepancies, the study proposes deliberate adjustments – either expansion or compression – of translated academic texts to ensure alignment of spatial organization within the bitext. Such calibrated volume management is essential for maintaining structural balance, visual coherence, and functional equivalence between source and target versions of academic documentation.

4.3. Extralinguistic Level

The extralinguistic layer of academic discourse is expressed through: 1) connotative intonation and non-verbal markers; 2) kinesics. The conceptual continuum “*emotionality – non-emotionality*” within oral academic discourse is activated in the context of scientific conference reports, forum presentations, and oral dissemination of grant-related project outcomes (Popova, 2016: 10–29).

For translators, while working with oral academic discourse, it is essential to recognize and accurately interpret the connotative meanings embedded in intonational framing, which may be further reinforced by kinesic cues such as gestures and facial expressions. Although the academic sphere is conventionally characterized by non-emotionality and a restrained communicative style, certain manifestations of emotional expressiveness – often stereotypically attributed to female speakers – may still surface in oral presentations. These subtle emotional markers, when present, contribute to the pragmatic and interpretive complexity of the message and must be considered to ensure a faithful and contextually appropriate translation. The following section examines selected examples of such features at the segmental level, highlighting their relevance for translation analysis and discourse interpretation.

1. Emotionally marked vowel duration

Within the phonetic systems of the languages under investigation, the contrastive opposition of long vs. short vowels in English (e.g. deal – dill) and German (e.g. lehren – lernen) is most notably. Particular attention is drawn to the deliberate prolongation of vowel articulation as a marker of emotional involvement and/or the speaker's evaluative stance toward the presented report or communicative situation. Such vowel lengthening may signal either a positive or negative attitude and functions as a prosodic means of pragmatic emphasis in oral academic discourse. In Chinese, however, this phenomenon is not observed in the same manner, as vowel duration is systematically regulated by the tonal system: Chinese lexical tones inherently encode pitch and duration parameters, with the first tone conventionally realized as the longest. Consequently, vowel lengthening in Chinese fulfills a phonological rather than an expressive-emotive function.

2. Incorrect pronunciation of speech sounds

Within the academic communicative setting, instances of incorrect articulation or distortion of individual speech sounds resulting from heightened emotional tension are exceedingly rare. When such deviations do occur, the interpreter must accurately identify their pragmatic motivation and render the target text in a neutral, standardized phonetic form, thereby preventing unintended connotative effects in translation.

At the suprasegmental level, emotion-induced prosodic disturbances may function as salient markers of connotative colouring in oral academic discourse. These include fluctuations in speech tempo, syntactically unmotivated narrowing or widening of the melodic range, atypical selection or placement of nuclear tones, disruption of the pitch scale, and an overall increase in loudness. Together, these prosodic irregularities form a cluster of expressive cues that signal the speaker's emotional state and must be carefully interpreted and adequately normalized in the translated version.

The distinction between emotional and non-emotional speech is inherently relative, as completely neutral utterances – regardless

of the speaker's gender – are exceedingly rare in natural communication. Every spoken phrase carries a certain degree of emotional colouring accompanying the underlying thought. The intensity of speech emphasis is shaped by the quantity, quality, and force of emotional-evaluative connotations that overlay the informational, logical, and semantic structure of the utterance (Popova, 2016: 10–29).

In oral academic discourse, the connotative deployment of intonation is closely linked to the speaker's psychological state and to their favourable or unfavourable attitude toward the communicative situation or interlocutors. These attitudinal nuances may also be reinforced by kinesic behaviour, such as gestures and facial expressions. For this reason, the interpreter must be able to decode both the semantic implications of intonational patterns and their accompanying non-verbal cues in order to prevent potential misinterpretation and to ensure the timely neutralisation of unintended emotional effects in the target language.

To examine the emotionality of speech, let us consider the **indicators** outlined above (Popova, 2023; Popova, 2024).

1. Instability of tempo

In English and German academic discourse, the temporal intervals between stressed and unstressed syllables are characteristically short and relatively uniform, contributing to the overall rhythmic stability of formal oral communication. When emotionally marked utterances emerge, however, speakers tend to accelerate their speech tempo, creating a noticeable deviation from the expected prosodic norm. In such cases, the communicative significance of emotionality is often shaped not only by acceleration but also by the strategic use of pauses, which function to slow the tempo and foreground the speaker's internal state.

Beyond standard syntagmatic pauses, speakers may introduce emphatic pauses – both vocalised (e.g., hesitation sounds) and non-vocalised (silent breaks). These pauses serve as salient prosodic markers capable of signalling varying degrees of emotion such as frustration, difficulty, joy, or uncertainty. Their presence contributes to the connotative layer of oral academic discourse and must therefore be carefully

identified and interpreted, particularly in translation and discourse analysis.

2. Syntactically unmotivated adjustments to melodic range

Narrowing or widening frequently occur within spoken utterances. Such prosodic shifts function pragmatically rather than structurally, serving to intensify the speaker's emotional state. In particular, speakers employ these modifications to convey heightened irritation, indignation, or disdain, thereby amplifying the expressive force of the sentence.

3. Non-standard use of nuclear tones

In English and German speech, the manifestation of surprise, unexpectedness, positive impression, and similar reactions is realised through complex nuclear tones (Fall-Rise, Rise-Fall).

Chinese speech is characterised by the dependence of intonational frame on tone and the communicative type of an utterance, which is conditioned by the phenomenon "tone sandhi". Interpretation of foreign-language academic texts into Ukrainian is carried out with adherence to standard intonational frame.

4. Broken pitch scale

The phenomenon of a broken pitch scale arises from deliberate discontinuities in intonation, typically produced through emotionally charged logical stress. These abrupt pitch shifts do not follow the neutral prosodic contour of the utterance but instead serve to foreground the speaker's heightened emotional involvement, reinforcing meanings associated with intensity, emphasis, or affective stance.

5. Increased loudness

Increases in loudness often accompany heightened emotional engagement, reflecting both positive and negative speaker attitudes. Such amplitude shifts function as expressive cues that reinforce the affective dimension of the utterance. However, this type of emotional intensification is generally atypical for the oral mode of official academic discourse, where neutrality and prosodic restraint are conventionally maintained.

Non-verbal elements in academic discourse function as important channels for transmitting information and shaping scholarly

communication. Beyond conventional organizational markers such as institutional stamps and logos, increasing attention is directed toward visual semiotic resources – including images, photographs, diagrams, and emblems. These image-based signs not only complement verbal content but also contribute to structuring meaning, reinforcing institutional identity, and facilitating the perception and interpretation of academic texts (Popova, 2025). For example:



In official documents of the European Union, the emblem consisting of a blue field with twelve yellow stars arranged in a circular formation is routinely presented, serving as a symbolic representation of the unity and shared identity of the peoples of Europe. In the Ukrainian-language version of these documents, the designation “*Прапор Європи*” (“*Flag of Europe*”) is reproduced in the same position as in the original, thereby ensuring the accurate retention of the visual marker and its associated interpretive function within the translated text.

Photographic identification is routinely incorporated into application materials submitted by participants in grant programmes and project initiatives, either through electronic upload or by attaching a printed image. In the Ukrainian translation, this visual component is designated as “*Фото*” (“*Photo*”), thereby preserving the functional correspondence and structural consistency of the translated document with the original.

In the process of translating institutional and project-related documentation, particular attention must be paid to the treatment of visual elements that contain linguistic information. This includes organisational logos and the emblems of project centres, which frequently incorporate abbreviated designations. When such abbreviations occur, the translator expands them into their full forms to ensure terminological precision and to maintain the clarity of the translated material. This practice not only preserves the informational completeness of the source document but also contributes to the transparency and accessibility of the text for readers who may be unfamiliar with the original institutional context. As a result, the translation remains both semantically accurate and functionally equivalent to the source, meeting the communicative needs of the target audience. For example:



European Research Council

Established by the European Commission

Ukrainian: *Логотип Європейської дослідницької ради (ERC), створеної Європейською Комісією*



Ukrainian: *Логотип німецької науково-дослідної спільноти (DFG)*



(National Nature Science Foundation of China)

Ukrainian: *Логотипи Національного фонду природничих наук
Китаю (NSFC)*

In scholarly documentation produced by academic faculties, careful consideration must be given to the procedures used for rendering stamps, logos, and other non-verbal semiotic elements. In the process of translating these non-verbal markers, it is necessary to identify explicitly the institution or organisation to which each logo or stamp pertains. Such specification ensures precise institutional attribution, supports the transparency of the translated text, and maintains the integrity and communicative function of the original document. For example:



(The coat of arms of the University of Oxford)

Ukrainian: *Герб Оксфордського університету*

This is a profile portrait of a classical Greek figure (usually Minerva/Athena) rendered in thin line art within a circular frame. The antique motif serves as a universal non-verbal symbol of science, learning, and wisdom. The logo represents Max-Planck-Gesellschaft (MPG)



Ukrainian: *Логотип Товариства Макса Планка (MPG)*

Below, we can see a stylised emblem commonly used in promotional materials related to the Belt and Road Initiative (BRI).



This is not an official government seal, but a graphical emblem frequently used in educational, informational, or promotional BRI-related contexts (e.g., presentations, conference posters, academic materials). It is a conceptual Belt and Road Initiative (BRI) emblem, visually communicating China's interconnected land-and-sea infrastructure vision. Thus, in Ukrainian translation, it can be rendered as “*Концептуальна емблема ініціативи «Один пояс, один шлях» (BRI)*”.

In cases where the source document contains a signature, the translation must explicitly reproduce the signer's identifying details. This includes the individual's surname, given name, and patronymic (where applicable), as well as his/her official title or position. The translation shall also include the notation “*signature*” (Ukrainian: *підпис*) to indicate the presence of an original signature in the document. Some examples of Ukrainian translation are given below.

English (source language):



Yoji Sato,

Chairman

Eurasia Foundation (from Asia)



Ukrainian (target language):

<ніднус>

Йоцзі Сато,

Голова

Євразійського фонду (з Азії)

Кругла печатка

Євразійського фонду

(з Азії)

In the translated versions, the areas corresponding to the signature and the official seal are identified through italicized wording.

German (source language):



Dr. Max Müller,

Rektor

Pädagogische Hochschule Weingarten



**Pädagogische
Hochschule Weingarten**

Ukrainian (target language):

<ніднус>

Д-р Макс Мюллер,

Ректор

Педагогічний університет Вайнгартен

Печатка

Педагогічного університету Вайнгартен

Chinese (source language):

丁昕

丁昕,
孔子学院中方主任



Ukrainian (target language):

<ніднус>

Дін Сінь,
Співдиректор
«Інституту Конфуція»
від китайського боку

*Кругла печатка
«Інституту Конфуція»*

*(Д/з «Південноукраїнський
національний педагогічний
університет імені К. Д. Ушинського»)*

Based on a comprehensive analysis of foreign-language source (Chinese, English, German) texts of official documents within the academic sphere of the 21st century, together with their Ukrainian translations and the oral manifestations of the corresponding discourse, this study identifies a set of distinctive parameters that define typological aspects of translating academic documents. These parameters reflect the interaction between linguistic, pragmatic, and institutional factors that shape the transfer of meaning across languages and modes of communication.

At the present stage of Ukraine's expanding international engagement with both Western and Eastern partners, and against the backdrop of increasing demands for high-quality translation within the academic domain, particular significance is attributed to the linguistic and extralinguistic frameworks that structure the analysed discourse. The precise identification of these frameworks in both oral and written modes of communication, as well as their accurate and contextually appropriate reproduction in the target language, constitutes a key prerequisite for ensuring the integrity and functionality of translated texts. The overall effectiveness of translation in this sphere is directly contingent upon the translator's professional competence, including their ability to navigate

specialised institutional conventions, domain-specific communicative norms, and the broader academic context within which such documents operate.

5. Conclusions

The findings of the study can be summarized as follows:

- The analysis made it possible to identify *the key markers* of the discourse under study, which include a focus on scientific and educational issues, a clearly defined normative framework, precise and consistent use of terminology, the employment of appropriate grammatical means, relatively simple syntactic structures, an orientation toward progress and/or the addressee, argumentation, motivation for scientific and educational innovation, along with synergy between the domains of education and science. Additionally, the genre actualizers of academic discourse are represented by the text-based designation of the document.

- In this study, *linguistic and extralinguistic factors of academic activity* are conceptualized as being reflected in the linguistic structuring of accompanying documentation – including phonetic, lexical, grammatical, and stylistic features – as well as in its extralinguistic organization, which encompasses the connotative use of intonation alongside non-verbal and kinesic components.

- The research corpus covers: 1) agreements on cooperation in the academic sphere, contracts on joint scientific publications, treaties, as well as academic mobility programmes and educational-scientific grants translated into Ukrainian as its written/textual manifestation; 2) oral reports and presentations delivered at scientific conferences and forums, including presentations of grant-funded projects as its oral implementation.

- *The distinctive parameters* of translation synergy involving the rendering of English, German, and Chinese documents into Ukrainian within the academic domain are articulated at the linguistic level through several interrelated indicators. These include: (1) discrepancies in terminological usage between the source texts under investigation and

their Ukrainian translations; (2) structural differences in the grammatical organization of the original texts and their translated counterparts; and (3) the specific characteristics of the textual framework that shape the coherence and integrity of the translated documents.

- In the process of rendering terminology from English, German, and Chinese into Ukrainian, priority is given to equivalent translation and the identification of functionally appropriate correspondences. Owing to differences in linguistic mechanisms underlying the formation and derivation of terminological neologisms, as well as to the specific strategies employed in their translation into Ukrainian, transcoding – specifically transliteration and transcription – emerges as a predominant method for the transfer of foreign terminological neologisms, particularly those of the English origin.

- The formation of Chinese neologistic terminology is primarily based on a descriptive conceptualization of newly emerging phenomena, which reflects a source-culture-oriented approach to term creation. Accordingly, in Ukrainian translation, two principal strategies are observed: the use of an established terminological equivalent, where available, or a descriptive translation aimed at explicating the underlying concept. By contrast, the terminological systems of English and German are largely shaped by internationalisms of Greek and Latin origin. Within German academic discourse, such international terms frequently coexist with native German terminological formations, illustrating a hybrid model of term usage. The analysis of authentic Chinese source texts demonstrates a clear preference for indigenous Chinese term formation. When rendering Greek- and Latin-based terms into Ukrainian, translators predominantly apply direct equivalents, while in certain cases resort to corresponding terminological analogues, depending on the degree of codification and acceptance of the term in the target-language terminological system. For example: 1) Chinese: 大数据 (*dà shùjù*) – literally “*big data*”, descriptively calqued; English: *big data* – neologism of English origin; German: *Big Data* / *Massendaten* – internationalism alongside a German equivalent; Ukrainian: *великі дані* – established equivalent (calque). Chinese employs a descriptive calque,

foregrounding semantic transparency. Ukrainian follows a similar strategy through semantic replication, whereas German demonstrates terminological doublets (internationalism + native term), reflecting partial domestication.

- Unlike some examples, terms may show convergence across languages: Ukrainian adopts a direct equivalent of Greek-Latin origin, while Chinese again relies on productive native word formation, confirming the asymmetry between Indo-European borrowing practices and Chinese lexical innovation. For example: 1) Chinese: 全球化 (*quánqiú huà*) – “worldwide-ization”; English: *globalization*; German: *Globalisierung*; Ukrainian: *глобалізація*.

- Conceptual equivalence across languages with diverging formal realization is observed: Chinese favours analytic descriptiveness, while Ukrainian applies a codified terminological equivalent, in line with standardization norms. In some cases, Ukrainian aligns with international scientific terminology, whereas Chinese restructures the concept using lexical morphemes of native origin, reinforcing the claim that Chinese neologisms privilege conceptual explicitation over borrowing.

- To sum up, *Chinese* neologicistic terminology predominantly uses descriptive and morpheme-based term formation, minimizing borrowing. *English* and *German* rely extensively on Greek-Latin internationalisms, with German additionally preserving native alternatives. *Ukrainian* translation practice favours standardized equivalents, particularly for terms of international origin, while resorting to descriptive translation where codified terms are absent. This supports the view that terminological equivalence is strategy-dependent, conditioned by the typological features of the languages involved, the degree of terminological standardization, and the communicative norms of academic discourse.

- Widely used abbreviations generally have established equivalents in German, Chinese, and Ukrainian. For example, *DNA* (*deoxyribonucleic acid*) is retained as *DNA* in English and German, though German has its corresponding translation unit *DNS* (*Desoxyribonukleinsäure*). In Chinese, it also appears as *DNA* alongside its descriptive expansion 去氧核糖核酸/*qù yǎng hé táng hé suān*, and is adapted as ДНК

(дезоксирибонуклеїнова кислота) in Ukrainian, reflecting partial calquing combined with orthographic adjustment. Abbreviation translation is shaped by the interaction between internationalization and localization strategies: highly institutionalized abbreviations tend to be transferred through borrowing or partial retention, frequently with explicitation, whereas languages such as Ukrainian and German often favour calquing followed by the creation of native abbreviations that conform to phonetic and orthographic norms. The choice of strategy is therefore norm-driven, conditioned by the degree of terminological standardization, the communicative domain, and the expectations of the target discourse community.

- The grammatical organization of academic documentation is realized through a range of language-specific syntactic structures. In English and German texts, this is evident in the frequent use of infinitive constructions, as in *to enhance international cooperation* (English) or *zur Förderung der internationalen Zusammenarbeit* (German), while English additionally makes extensive use of gerundial constructions, for example promoting interdisciplinary research. In Chinese academic texts, comparable functions are often fulfilled by object subordinate clauses, as illustrated by constructions such as 旨在促进国际合作的项目/*Zhǐ zài cùjìn guójì hézuò de xiàngmù* (“programmes aimed at promoting international cooperation”). Across all languages under consideration, syntactic parallelism plays a prominent role in structuring information, particularly in enumerations of aims or tasks (e.g., *to develop, to improve, and to expand*).

In the titles of conferences, grant schemes, academic programmes, as well as advanced training and internship initiatives, chain word combinations are especially common. English titles frequently rely on multi-component noun phrases, including participial constructions or phrases with adverbial modifiers, such as *International Conference on Advancing Digital Education* or *Programme for Strengthening Research Capacity*. In German, similar concepts are typically expressed through compound or juxtaposed nominal structures, for example *Forschungsförderprogramm* or *Internationale Bildungskoooperation*,

reflecting the language's strong compounding tendency. In Chinese, equivalent chains are formed through the linear combination of lexical units, often following Noun + Noun or Adjective + Noun patterns, as in 高等教育合作项目/ *Gāoděng jiàoyù hézuò xiàngmù* ("higher education cooperation programme") or 国际学术交流会议/ *Guójì xuéshù jiāoliú huìyì* ("international academic exchange conference"). These contrastive examples underscore typological differences in syntactic and nominal phrase construction while revealing convergence at the level of communicative function within the academic domain.

- In the translation of academic documentation, phenomena of textual expansion and reduction are closely linked to typological, grammatical, and orthographic differences between the languages involved. Ukrainian translated texts typically demonstrate a tendency toward expansion, occupying a greater textual volume than their source texts, which can be explained by divergences in grammatical structure and the need for explicit syntactic and semantic articulation in the target language. By contrast, Ukrainian translations of German academic texts usually remain comparable in length, reflecting a relatively high degree of structural similarity and parallel strategies of information packaging. An opposite tendency is observed in the case of Chinese source texts, which are generally more concise than their Ukrainian translations. This reduction is largely attributable to the logographic ("hieroglyphic-symbolic") nature of the Chinese writing system, which enables a compact representation of meaning and higher informational density. Consequently, translation from Chinese into Ukrainian often necessitates expansion to ensure semantic clarity and grammatical completeness, underscoring the role of language-specific structural constraints in shaping text volume in academic translation.

- Emotional expressiveness is largely atypical of spoken academic discourse, which is conventionally characterized by controlled delivery, prosodic stability, and communicative neutrality. Nevertheless, when speakers experience heightened emotional states – such as anxiety, excitement, or irritation – these may surface in their oral performance through deviations from normative phonetic patterns. *At the segmental*

level, such deviations include emotionally conditioned vowel lengthening and occasional articulatory inaccuracy. More salient indicators are observed *at the suprasegmental level*, where emotional involvement may lead to tempo fluctuations, prosodically unmotivated expansion or compression of pitch range, non-standard realization of nuclear tones, disrupted pitch scaling, and increased vocal intensity. In spoken academic interaction, these features function as markers of affective interference rather than stylistic choice and may impact perceived coherence and professionalism of delivery. Additionally, emotionally marked utterances are frequently accompanied by kinesic behaviour, such as gestures, facial expressions, or posture changes, which further index a departure from the neutral norms of academic speaking.

- Within the framework of multimodal communication, particular attention should be paid to non-verbal semiotic resources employed in academic documentation, including image-based signs (such as drawings, photographs, and graphic elements), as well as emblems, logos, seals, and institutional stamps. These elements not only complement verbal text but also function as meaning-making resources that convey authority, authenticity, and institutional identity. Viewed through the lens of social semiotics, such non-verbal components form an integral part of the communicative and pragmatic structure of official academic discourse. In this regard, further research into the foundations of paradigm shifts in translation studies under conditions of globalisation appears particularly pertinent. Drawing on English-, German-, and Chinese-language official documents regulating academic relations in the twenty-first century, alongside their Ukrainian translations, such research could elucidate how globalisation fosters the convergence and hybridisation of semiotic practices, reshapes translational norms, and reinforces the multimodal character of institutional communication in an increasingly interconnected academic environment.

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TYPOLOGY IN SEMANTICS (THE LANGUAGES OF DIFFERENT STRUCTURE)



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Annotation. *The investigation examines some issues of the modern typological and general linguistics. In particular, it is about the long-mooted problem of the universality of the semantic changes (semantic dynamics), focused on finding the system of proofs of the existence of such types of lexical semantics development, which are peculiar to the languages of many and, ideally, all of the famous genetic families. The elaboration of the issue in question is very important not only for the further development of the theory of typological linguistics and general, (comparative-)historical semasiology, but also for the development of the ideas of such a direction of science as the linguistic picture of the world and equally for the practice in the field of translation.*

The author's goal is to describe a number of interesting regularities in the semantic evolution, a part of which is attested in many languages and therefore it tends to universality. It refers to the cases in which the same vector of change in the original lexical semantics and the identical sequence of stages of their semantic evolution are presented. Thus, asserting the universal nature of any semantic shift is possible by taking into account the four main criteria applicable to the typologically similar examples, namely the following: a) the same initial state of semantics for the units being compared (both

etymologically related and unrelated); b) the equal direction of the semantic dynamics; c) the equal sequence of the semantic development stages; d) the equal end result of the semantic evolution.

The coincidence of all the four criteria in each considered case, firstly, indicates the correctness of the comparison of the examples in different languages, secondly, gives grounds for extrapolation and further typological generalization of the available material, and thirdly, allows to describe the dynamics of the word meanings through the models of the evolution of their semantics, i. e. the schemes, the contours and range of which are given by these criteria.

The typological investigation of the lexical semantics as the main technique for verification of the preliminary results implies building the izosemantic series of words, i.e. the series of words exhibiting identical semantic changes or links. In fact, probability of a semantic shift as it is and stating its results in the lexical semantics of the heterogeneous units in the vocabulary of the different languages is conditioned by applying the mentioned technique.

According to the results of the preliminary observations it seems possible to single out some patterns in the evolution of the lexical semantics, verify them via data of several genetic families, and describe them in the form of models of the semantic development.

It is impossible to model the same scheme of the semantic development for a certain part of examples in the languages being compared, however, it is acceptable to determine the common semantic specialization, which affected the system of cognates as the objects of comparison. This applies to the data of the Iranian and Slavonic languages. Most likely here we deal not with the typological similarity, but with the common heritage in the lexical and semantic system of both groups of the related languages. This implies the preservation of certain common innovations developed by Iranian and Slavonic ethnic groups through cultural interaction during the earliest epoch.

Keywords: model of semantic development, typological analog, cognate, prototypical situation, correlation of meanings.

摘要。本研究考察了现代类型学语言学和普通语言学中的若干问题。具体而言，研究涉及语义变化（语义动态）的普遍性这一长期存在争议的问题，重点在于寻找证据体系，以证明某些词汇语义发展类型的存在，而这些类型为许多著名语系的语言所共有，理想情况下则为所有著名语系的语言所

共有。对这一问题的深入探讨，不仅对于类型学语言学理论以及普通和（比较）历史词义学的进一步发展具有重要意义，而且对于世界语言图景这一科学方向的理念发展以及翻译实践同样具有重要价值。

作者的目标在于描述语义演变中的若干有趣规律，其中一部分规律见于许多语言，因此趋向于具有普遍性。这指的是这样一些情况：原有词汇语义中呈现出相同的变化向量，并且其语义演变阶段具有相同的序列。因此，只有在考虑适用于类型学相似例证的四项主要标准的基础上，才有可能确认某一语义转移的普遍性质，即：a) 被比较单位（无论其是否具有词源关联）具有相同的初始语义状态；b) 语义动态具有相同的方向；c) 语义发展阶段具有相同的序列；d) 语义演变具有相同的最终结果。

在所考察的每一个案例中，四项标准的完全重合首先表明，对不同语言中相关例证进行比较是正确的；其次，为对现有材料进行外推和进一步的类型学概括提供了依据；第三，使得通过语义演变模型来描述词义动态成为可能，即通过由这些标准所规定其轮廓与范围的模式来加以描述。

作为验证初步研究结果的主要方法，词汇语义的类型学考察意味着建立等义系列，即具有相同语义变化或语义联系的词语系列。事实上，某一语义转移本身的可证明性，以及在不同语言词汇中异质单位的词汇语义层面上对其结果的确认，都取决于上述方法的运用。

根据初步观察结果，可以从词汇语义的演变中归纳出若干模式，并借助若干语系的材料对其加以验证，同时以语义发展模型的形式对其进行描述。

对于被比较语言中的某一部分例证而言，不可能建立同一种语义发展模式；然而，可以确定一种共同的语义专门化，而这种语义专门化影响了作为比较对象的同源词系统。这适用于伊朗语族和斯拉夫语族的材料。这里很可能涉及的并非类型学相似性，而是这两个相关语言群体在词汇 - 语义系统中的共同遗产。这里所指的是某些共同创新的保存，而这些创新是伊朗人和斯拉夫人在最古老时期的文化接触过程中形成的。

关键词：语义发展模型，类型学对应项，同源词，原型情境，意义关联

0. Introduction

0.1. The topicality of the study. The need to search for manifestations of universality in semantic dynamics, as well as attempts to describe them, is obvious in view of the tendency that has emerged in recent decades to consider the meaning of entire classes of words of entire language groups from the standpoint of historical typology (see: Traugott,

Dasher, 2002; Мікіна, 2009; Мікіна, 2012; Мікіна, 2020; Мікіна, 2022; Iliadi, Derik, 2024 (here the special literature is overviewed) etc.). The development of this problem is very important not only for the further development of the theory of typological linguistics and general, (comparative-)historical semasiology, but also for the development of ideas of such a direction of science as the linguistic picture of the world, and equally for practice in the field of translation.

0.2. The aim of the study. The aim of the proposed study is to identify and describe patterns of lexical semantic development common to languages of different structures belonging to different genetic families. In other words, it aims to identify typologically similar examples of meaning disruptions in language material from several families.

The complexity of studying the dynamics of lexical semantics stems from the difficulty of defining the patterns that govern it. This is objectively true, since, unlike phonetics, morphology, and syntax, semantics is not formally characterized, so the shifts at work within it are elusive and the semantic connections between lexemes ambiguous. However, the difficulty of detecting such patterns is not equal to impossibility, as they can be reliably identified using the typological method. In other words, if a semantic shift or a series of successive changes are observed (with greater than chance probability) in several languages, especially those that are genetically unrelated, then we are dealing not simply with the dynamics of meaning within clearly defined boundaries, but with a semantic phenomenon with a pronounced tendency toward universality (albeit a highly arbitrary one). The introduction of new data into scientific circulation often confirms that this phenomenon is semantic frequency.

0.3. The methodology of the analysis. The scientific problem is the procedure for detecting semantic changes of this kind (their verification as such, their tendency towards universality), as well as their description.

The procedural scheme is based on: a) four basic criteria applicable to typologically similar examples; b) methodological techniques. Thus, the criteria are:

1) the same initial state of semantics for the units being compared (both etymologically related and unrelated);

- 2) the equal direction of the semantic dynamics;
- 3) the equal sequence of the semantic development stages;
- 4) the equal end result of the semantic evolution.

Etymological data (referencing the literature on etymology or etymological analysis proper) and diachronic semasiology are methods for establishing the initial (and subsequent) link in a chain (pair) of semantic changes, while linguistic modeling is a means of constructing a reconstructable history of lexical semantics and describing the directions and stages (phases) of its evolution. The contours and scope of models (schemes) of semantic development are determined by the criteria listed above.

The coincidence of all the four criteria in each considered case, firstly, indicates the correctness of the comparison of the examples in different languages, secondly, gives grounds for extrapolation and further typological generalization of the available material.

The typological investigation of the lexical semantics as the main technique for verification of the preliminary results implies building the *izosemantic series of words* (in Western European linguistic investigations this technique is known as *semantic parallelisms* and *semantic shift models*), i.e. the series of words with the same semantic changes or links. In fact, probability of a semantic shift as it is and stating its results in the lexical semantics of the heterogeneous units in the vocabulary of the different languages is conditioned by applying the mentioned technique.

The order of correlating the sememes of all words included in the analysis is determined by the method of explanatory semantic transformation. This involves presenting (describing) semantics in such a way that the connections between the meanings of a single word and their correlation with the meanings of cognates become clear.

The material of the study. The factual material of the proposed study consists of vocabulary and, in some cases, textual material from several language families: Indo-European, Turkic, Mongolian, Semitic, Dravidian, Tungus-Manchu, and Chukotko-Kamchatkan. The examples of these languages have varying weights in the study's structure, but they

are sufficient to confirm the existence of one or another type of semantic shift within the genetic family under consideration.

Sources of Indo-European language material frequently used in the proposed study are: “Etymological Dictionary of the Slavonic Languages: Proto-Slavonic Lexical Fund”, edited by O. N. Trubachev, A. F. Zhuravlev, and J. J. Varbot (1974–2021. Vol. 1–42), further in the text – EDSL; “Yagnobi-Russian Dictionary” (by M. S. Andreev, V. A. Livshits, and A. K. Pisarchik. In: Andreev M. S., Peshchereva E. M. The Yagnobi Texts (1957, pp. 217–391), further in the text – Yagnh.; “Dictionary of Russian Folk Dialects”, edited by F. P. Filin, F. P. Sorokoletov, and S. A. Myznikov (1965–2021. Vol. 1–52), further – DRFD; “Materials for the Dictionary of the Old Russian Language According to Written Monuments” by I. I. Sreznevskii (1890–1912. Vol. I–III), further – Srezn.

Typology in semantic dynamics

1. Common semantic specialization of etymologically identical vocabulary in the languages of the Indo-European family

1.1. Development of legal semantics

1. The development of legal terminological semantics ‘to evidence’ in some verbs (and the derivative nouns – ‘witness’, ‘evidence, testimony’), continuing Iranian **kaś-* : Proto-Slavonic **kaz-*, which go back to the variative PIE etymons **k^uak̑-*, **k^uōk̑-* : **k^ueg̑-* ‘to see; to appear; to show (up)’ (Rastorgueva, Edelman, 2011, 4: 323–324) or **kēk̑-* : **keg̑-* ‘to show’, ‘make a sign’ (the meaning ‘to speak’ in the “Etymological Dictionary of the Slavonic Languages” is defined as the secondary to ‘to show, make a sign’; EDSL, 1983, 9: 169).

Iranian cognates: Middle Persian (early) *gukāh* {*gw̌k’s*}, (late) *gugāh* ‘witness’ < **ui-kāśa-*, Middle Persian (early) *gukāhīh* {*gw̌k’syh*} ‘evidence, testimony’, Classical Persian *guwāh* ‘witness’, *guwāhī* ‘evidence, testimony’, Tajik *guvoh* (jurid.) ‘witness’, ‘witness statements’, *guvohī* ‘evidence, witness statements’, and also Parthian *wigāh* {*wyg’h*} ‘witness, evidence, testimony’ (a borrowing from the

early Middle Persian?) (Rastorgueva, Edelman, 2011, 4: 326, 330; Durkin-Meisterernst, 2004: 352), Persian *govāhi* ‘witness statement’, *govāhi dādan* ‘to give evidence’ (Voskianian, 1986: 616), Tajik *guvohi dodan* ‘to bear witness’ (FRT, 2007: 213).

Slavonic cognates are represented by: Old Russian показати ‘to prove, to witness’, cf.: “Да о единомъ съгрѣшеніи показати не могли, на другое да не принатъ боудеть”; показание ‘testimony’, comp.: “Людскимъ показаніемъ явленіемъ въ памяти бывающимъ и полагающимъ” (Srezn., 1902, II: 1099), Old Serbian (“Zakon Vinodolski”) “Ошће ако се ки прикаже пред двором притче показанѣ, има помакнути сведоки и оужаати да тако ест” (i. e. “*If anyone comes to the palace (in public places) with a denunciation of the crime that had occurred, then he must present witnesses and prove, that is really so*”), where the verb оужаати has special legal terminological meaning ‘to prove (through witnesses), to witness’, cf. (in the same text) in the similar contexts the form with other prefix, but identical meanings “ако покаже верованим сведоком”, “тер би се могло показати трими добрими мужи” (Jagić, 1880: 41), “тер се море показати едним свидоком”, “показати подобними сведоци” (Jagić, 1880: 46–47), “ако би ки пред двором показал вола поставил сведоке” (Jagić, 1880: 65), “показати по сведоцих” etc. (Jagić, 1880: 35–36: see here more details about legal semantics of the Old Serbian verbs with the root каз-; comp., in particular p. 37–38, 41, 43, 46–47, 65, 71) etc.

Given the relative antiquity of these forms, the emergence of the semantics ‘witness’, ‘testimony’, ‘to bear witness’ can logically be dated to the period of the development of ancient Iranian and Slavonic judicial terminology. Reflexes of this etymon are present only in the Aryan (Iranian, Old Indian), Slavonic, and, to the same extent, Greek languages, of which this meaning is found only in Iranian and Slavonic lexemes. This situation need not be interpreted as a random typological coincidence, as it could equally be a matter of shared ancient heritage, i.e., a product of cultural interaction between some ancient Iranian and Slavonic peoples during the era of their joint development within the same geographical area.

Although specialized literature typically discusses linguistic interaction between Slavs and *Eastern Iranians*, and the cited examples belong to the vocabulary of *Western Iranian languages*, this circumstance nevertheless does not contradict the above-formulated assumption about the preservation of the legacy of cultural contacts in the memories of speakers of both linguistic traditions. However, modern scholarship possesses only fragmentary information about the lexicon of ancient Eastern Iranian dialects. Therefore, it is not always possible to confidently assert the absence of forms with a particular meaning, nor to assert their former existence without sufficient evidence. For example, the Proto-Iranian etymon **kaś-* has Eastern Iranian reflexes, which, in the most ancient period of the history of the Eastern Iranian languages, could theoretically be used with the corresponding terminological (legal) meaning.

2. The development of legal semantics in Iranian and Slavonic reflexes of PIE **ǵheul-/ *ǵhuel-* ‘crooked’.

Iranian cognates: Ossetic *zylyn*, *zulun* ‘crooked’ and ‘wrong, unjust’, ‘guilty’, *fæzylyn kaenyn* (*iskæj*) ‘find someone guilty’, *zylynzīnad* ‘guiltiness’, linked to *zūl* ‘slanting, sloping’ (Abaev, 2021, IV: 320: the etymological identification with the Proto-Slavonic **zъlъ*, Russian *злой*; see also: Abaev, 2021, I: 211: *ævzær* ‘bad’, ‘evil’, where ‘crooked’ → ‘bad’, ‘evil, angry’), Persian, Pahlavi, Parthian *zūr* ‘false’, ‘lie’, ‘deception’, Avestan *zūrah-* ‘injustice, unfairness’ (Abaev, 2021, IV: 316; Vasmer, 2012: 99).

Slavonic cognates: Old Russian *зѡло*, *зѡ* ‘sin’, (derivatives) *зѡлоба*, *зѡба* ‘vice’, ‘deceit, slyness’, ‘sin’, *зѡлобѣ*, *зѡбѣ* ‘vice’, ‘deceit, slyness’ (Srezn., 1890, I, 1000–1001), where the meaning ‘sin’ can be understood as a kind of religious wrongdoing, offence, then ‘deceit, slyness’ agrees well with ‘lie’ and ‘deception’ in the Iranian cognates. Thus the development of religious and legal semantics in the above mentioned group of lexemes can be presented schematically as follows:

1) ‘crooked’ → ‘wrong, unjust’, ‘unfair’, ‘guilty, guilty person’ (→ ‘guiltiness’, ‘guilt’, ‘sin’);

2) ‘crooked’ → ‘false’, ‘lie’, ‘sly, crafty’ (→ ‘deceit, slyness’, ‘deception’).

Cf. a similar vector of the evolution of the meaning in the reflexes of the Proto-Slavonic **krivъ* ‘crooked’: Bulgarian *крив* ‘crooked’ **and** ‘guilty’, Macedonian *крив* ‘crooked’ **and** ‘false’, ‘guilty person’, Czech *křivý* ‘crooked’ **and** ‘unfair’, ‘unrighteous’, Old Polish *krzywy* ‘crooked’ **and** ‘false’, ‘unfair, unjust’, ‘guilty’, ‘indictée’, Ukrainian (old) *кривый* ‘deceitful, false’, (modern) *кривий* ‘crooked’ **and** ‘false’, ‘unjust, unfair’ (EDSL, 1985, 12: 171–172).

On the semantic development of ‘crooked’ – ‘false’ – ‘unfair, unjust’ – ‘evil’ see: (Abaev, 2021, IV: 320).

3. The development of legal meaning in the derivatives from the verbs or the nouns with the speech semantics.

Iranian material: Dari dial. (Herat) *ozorvâni* ‘marriage proposal’ < *ozor* ‘asking, request’ + suffix *-vân-* (see: “Herat dialect of the Dari language of modern Afghanistan” by Yu. A. Ioannesian, 1999: 51).

Slavonic typological analogues are presented by Serbian, Croatian *npòcudба* ‘marriage proposal, matchmaking’ < *npòcumu* ‘to ask in marriage’ **and** dial. ‘to ask’ (according to “Serbo-Croatian-Russian Dictionary”, compiled by I. I. Tolstoi, 1957: 767), cf. also Russian dial. (Novosibirsk) *запросить невесту* ‘to ask the father for his daughter’s hand’, ‘to pay the bride prices’ (DRFD, 1974, 10: 359).

The vocabulary of other languages also has a typological analogy. In particular, the Latin verb *petere* ‘to ask’, ‘demand, require’, which developed legal semantics ‘to ask in marriage’ as a part of legal formulas (formulaic expressions) “*alqam expetere*”, “*alcis matrimonium petere*”, “*petere sibi filiam alcis*” (the examples are from “Russian-Latin Dictionary” by V. V. Musselius, 1891: 332) attracts attention. However, it should be noted that the very *speech meaning* in the verb is not the original, being only the result of the metaphorical use of the *sememes of physical action* ‘to try to’, ‘to strive to’, ‘to work towards’, ‘to seek’, ‘to harass’ etc. (the word has a rather complex and quite broad spectrum of the meanings; on the etymology of the verb and the reconstruction

of its meaning see: de Vaan, 2008: 463–464). In this case the semantics ‘to ask in marriage’ can be considered as secondary to such meanings as ‘to seek, work towards’, ‘to harass’, cf. Russian *добиваться правды*, *искать правды* in the meaning ‘*требовать правды*’ (‘to demand the truth’), *добиваться руки* [девушки/женщины] ‘get the approval for marriage (hand and heart)’. Accordingly, the development ‘to ask’ → ‘to ask in marriage’ is not self-evident for Latin *petō*, *-ere*.

4. Emergence of the secondary legal semantics (obligation, duty, alliance, agreement) in the verbs with the meaning ‘to tie, bind’ and their derivatives:

(Iranian) Rushani, Khufi *vind* : Rushani *vost*, Khufi *vūst* ‘to tie, bind’, ‘to lock (the door)’, and also in Rushani set expression *šart vēstōw* ‘to enter into an agreement’ (Sokolova, 1959: 272–273), Shughni *vīsč*, inf. *vīstōw*, (in Baju dialect) *vūsč*, *vūšč* ‘to tie, knot, link; bind up’ **and** ‘conclude an agreement’ (< **band-* : **bad-* ‘to bind’) (Rastorgueva, Edelman, 2003, 2: 69–70). Cf. also etymologically related Ossetic term *bæddgæjæ*, *bæddgæj* ‘on loan’, ‘for rent’ ~ *bæddyn* | *bæddun* : *bast* ‘to tie’ (Abaev, 2021, I: 243), in which the shift ‘link’ → ‘agreement’ is also present;

(Slavonic) Serbian/Croatian *обавезати* ‘to tie round’ **and** metaphorical ‘to oblige’, Russian *об-вязать* ‘to wrap, entangle or to strengthen something with flexible material (rope, tape, wire), having tied the ends’ > *обязать* ‘to prompt someone to return the favour’, cf. also dial. (Ryazan) *вязаться* ‘promise to do something’, 1873, (Irkutsk, Tobolsk) *связка* ‘communication, acquaintance, friendship’ (DRFD, 6: 73; 36: 335) (the sememe ‘*promise*’ = ‘debt’, ‘oath, vow’, ‘*friendship*’ = ‘alliance’, ‘agreement’), the phraseologism *связать договором* (клятвой, обетом), Ukrainian *зобов’язати* ‘to oblige’ ~ *в’язати* ‘to tie’ etc.

The manifestation of this semantic trend is found outside the Iranian and Slavonic vocabulary, cf. Latin *vincīre* ‘to tie round, to wrap around’ **and** ‘to seal with an oath’: *Jovis nomine vincta fides testimoniorum* – the correctness of witness testimonies, sealed with a name of Jupiter

(by oath) (according to “Latin-Russian Dictionary” by I. Kh. Dvoretzky (1976), p. 1080). It is interesting that within the boundaries of the Iranian lexicon afore mentioned semantic innovation is presented only by the vocabulary of the Pamir branch of the Eastern Iranian languages and Ossetic data.

1.2. The development of religious and moral semantics

The example of the similar evolution of meaning in Iranian and Slavonic reflexes of the common Indo-European etymon is identical specialization of Proto-Slavonic **sormъ* : Iranian **fšarma-* ‘shame’ as the terms of religious and moral sphere.

Slavonic cognates: Old Slavonic срамъ ‘shame’, ‘dishonour, opprobrium’ and especially ‘timidity, reverence’ (“ИМАМЪ БЛ[А]Г[О]Д[А]ТЪ, ꙗкоже слоужимъ оугодно б[о]гоу въ словѣниѣхъ и срамъмъ”) (Slovník jazyka staroslověnského, 1997: 149), Old Russian соромъ ‘nakedness, shame’, ‘sin (regarding fornication)’ (Srezn., 1012, III: 466).

Iranian cognates: Ossetic *æfsærm*, *æfsarm* | *æfsarm* ‘shame’, ‘modesty, shyness’, ‘observance of decency’ (Abaev, 2021, I: 482–483), *æфсарм* ‘goodness’ (Iron *ævzadžy æmbaryngænæn zyrdwat*, 2007: 482), Avestan (late) *fšarəma-* ‘shame’, Middle Persian *šarm* ‘the same’, Sogdian (Buddhistic) *šβ’r(m)-* ‘the same’ etc. (Rastorgueva, Edelman, 2007, 3: 81–83), Persian *šarmandegi* ‘conscientiousness’ (Voskanian, 1986: 689).

Parallelism is also observed in the semantics of desubstantive verbs (and not only), cf.: Russian (Smolensk, Pskovian, Bryansk) *соромиться* ‘to be ashamed, feel ashamed, be embarrassed’, (Bryansk) *соромливый* ‘shamefaced, modest, shy’ (DRFD, 2006, 40: 31), Ukrainian *соромитися* ‘to be ashamed’, *сором’язливий* ‘shy’ and Classical Persian, Dari *šarmīdan* (inf.), Tajik *šarmidan* ‘to be ashamed, be embarrassed’, Khwarezmian (') *spr̥m* ‘to be ashamed’, Middle Persian *šarmgēn* ‘ashamed, shy’ etc. (Rastorgueva, Edelman, 2007, 3: 82–83).

The related words in the other Indo-European languages demonstrate the different, perhaps, more older meaning, cf.: Anglo-Saxon *hearm*

‘grief, sadness, pain, suffering’, Latvian *sērmelis* ‘horror’, ‘terror’ (Abaev, 2021, I: 482; Rastorgueva, Edelman, 2007, 3: 81).

Further, both lexemes in the Iranian and Slavonic languages develop identical meanings in the substantive derivatives-somatisms, cf.:

(Iranian) Sogdian **šfār*, **šfarm-* (*šβ'r*, *šβ'rm-*) ‘shame’ and **šfārmāk* (*šβ'rm'k*) ‘genitals’ (Abaev, 2021, I: 482);

(Slavonic) Old Russian *соромъ* ‘genitals’ (“А паропкы да дѣвоуки ходятъ нагы до 7 лѣтъ, а соромъ не покрытъ”), *срамище* ‘secret organ of the body’ (“Лѣвою роукою срамища държати”), *срамъ* ‘the same’ (“И нацаша паници ругатися, кажущє имъ срамы своа”) (Srezn., 1912, III: 467, 476, 477), Russian dial. (Olonets, Kursk, Kaluga, Krasnoyarsk) *сóром* ‘about outer genitals of human’ (DRFD, 2006, 40: 30), Ukr. dial. *соромóк* ‘penis (in minor child)’, cf. also *сорóмиця* ‘pubic bone’ (Етимологічний словник, 2006, 5: 357).

1.3. The model of the semantic development ‘to sweep up’ → ‘to steal’, ‘to thiefe’

Iranian examples: Middle Persian *rōb-* /*lwp*/ ‘rub’, ‘sweep (out)’ and *rōb* /*lwp*/ ‘robbery’, Classical Persian *ruftan* ‘to sweep, broom’ and *robūdan* ‘to steal’, Balochi *rōpag* : *rupt* ‘to sweep, broom’ VS Dari-ye zartoshti *ropvun*, *rofvun*, *-rop-*, *roftvun*, *-ruv-* (to *roftmun*) ‘to steal, kidnap, thiefe, rob’, and also ‘to sweep, sweep out’ < Iranian **raup-*, **rup-*, cf. Avestan **rūp-* ‘to lay waste, empty’ (?) (the example is taken from: “Yezdi (Zoroastrian Dari)” by Molchanova Ye. K. In: “Fundamentals of Iranian Linguistics: The Middle Iranian and New Iranian Languages”, 2008: 266), Yaghnobi *rant-* ‘to sweep (up); to wipe’ and in the secret language – ‘to thiefe’ (Yaghn. сл., 312).

Slavonic analogue is presented by Russian (colloquial, jargony) *нодместú* ‘to sweep up’ and ‘to take someone else’s’, ‘to thiefe’.

1.4. The model of the semantic development ‘to lead to the demise’ → ‘to lose’

Iranian examples are presented by Yaghnobi *pěnýš-*, *pńányš-* ‘to lose’, Sogdian *pn’yš-*, *pnyš-* < **apa-nāsaya-* along side with Sogdian

nyš- ‘to lead to the demise’, ‘to destroy, exterminate’ < *nāsaya- (Yaghn., 305).

Slavonic analogues. The same ratio of the semantics of unprefixated (‘to lead to the demise’) and prefixal (‘to lose’) verbs is attested in Russian, cf. *зубить* ‘to destroy’ **along with** dial. (Kursk, Oryol, Voronezh) *зазубить* ‘to lose something’, 1848 (DRFD, 10: 33), Ukrainian *зазубити* ‘the same’.

1.5. The development of the appeal semantics in the verbs with the meaning ‘to turn, twirl’, ‘to swivel, turn round’

Such semantic derivation is illustrated by use of the verbs with the meaning ‘to turn, twirl, swivel, rotate’ as *verbum dicendi* when addressing to someone, cf.:

(**Iranian**) Rushani, Khufī *garḏēn* : *garḏēnt* ‘to rotate, swivel; knock over; transubstantiate’ – the causative to *gārḏ* : *gāxt* ‘to turn into’ **and** ‘to appeal to’ (cf. Rushani “mīθōgi čūr tar xu řan gāřč” – “one day the husband appealed to his wife”; Sokolova, 1959: 179);

(**Slavonic**) Russian *обращаться* ‘to turn around’ **and** ‘to appeal to’, Ukrainian *звертатися* ‘make a turn to the side’, ‘to turn (around)’ **and** ‘speak when addressing someone, to appeal to somebody’ ~ *вертимуся* ‘to spin’ (Proto-Slavonic *vьrtěti sę ‘to spin’, *ob-vortiti sę ‘to turn round’).

The same shift in the semantics is observed in the languages of the Romance group, where an interesting case is also attested, cf., for example, an Italian verb *rivolgersi* ‘to turn back’ **and** ‘to appeal to’, that is the reflexive form to *rivolgere* ‘to turn again; to spin; to direct; to think about’ (from Latin *volvĕre* ‘to trundle; to twist, to turn’ + prefix of repeated action *re-*; for more information on the development of the meaning ‘to appeal to’ in Romance action verbs after their prefixation via *ad-* and *re-* see: Мікіна, 2012: 165–172). However, though the mentioned lexemes demonstrate the common meaning development ‘to spin, turn’ → ‘to appeal to’ nevertheless, there is a noticeable difference in character of generation and formal expression of a new semantics, namely: if in the Iranian one is developed in the elementary

(root) verb, then in the Slavonic and Romance a new meaning arose in the prefixal verbs. We mean the semantics ‘to appeal to’ in the latter two verbs directly depends on the extension of the word by a special formant (Rus. *об-*, Ukr. *з-*, Ital. *ri-*), which brings a new component in the semantic structure.

1.6. The model of formation of the semantics ‘unattractive, unpretty’ on the base of the nominal composition of the caritive or privative prefix with the deverbal noun likeness, image

Thus, the meaning ‘unattractive, unpretty’, judging by the morphological components of the word, is interpreted as ‘what is not fitting’, ‘unseemly’, ‘who has no decencies’ (as a variant understanding the semantics of the Iranian lexeme) or yet ‘imageless’, ‘who has no semblance’ (for the Iranian and Slavonic examples).

The Iranian material is presented by Rushani, Khufi *bīzīb* ‘unpretty, bad, unsightly’, which is divided into *bī-*, *bi-* (nominal negative prefix) and *zīb* ~ *zīb* ‘to befit, besee’ (in the composition with *zīb* *δēdōw*) (Sokolova, 1959: 143, 146, 300). Thus, semantically it is ‘who has no a *semblance, face, image*’.

The Slavonic analogue is Russian *безобразный* ‘extremely ugly’, ‘ugly, ugly-looking’ along with Old Russian *безобразныи* = (without an image) ‘imageless’ (Srezn., 1890, I: 62), Serbian, Croatian *безобразан* ‘formless, shapeless’ < *облик* ‘form’, ‘appearance, look’.

If Rushani, Khufi prefix *bī-*, *bi-* is structurally and etymologically identical with the Persian preposition *bē/bi*, which was often used also as prefix (the examples see: EDSL, 1975, 2: 9), then we have one more illustration of commonality of the model with PIE dial. **b(h)egh-* in the Iranian and Slavonic languages (both Persian preposition, particle, prefix *bē/bi* < Iranian **baži-*, as well as Slavonic preposition, prefix **bez(ъ)* go back to this prototype; see: EDSL, 1975, 2: 7–9).

The same scheme of formation of the semantics (‘similar’, ‘alike’, ‘what has a semblance of’ → ‘who is devoid of similarity / who has no similarity’ → ‘unattractive, unpretty, ugly’) in the Slavonic languages is implemented by the model with the privative-caritive prefix **ne-*, cf.

Czech *nepodoba* ‘dissimilarity’ **and** ‘ugliness’, ‘hideousness’ < Old Czech *podoba* ‘similarity’, ‘likeness, semblance’, ‘form’ (Malý staročeský slovník, 1978: 208), Old Czech *nepodobný* (about the behavior) ‘unpretty’, ‘ugly, hideous’ < *podobný* ‘similar (to whom, what)’, ‘similar’, ‘same, equal’, ‘convenient’, ‘suitable’, ‘pertinent’, ‘good’ **and** ‘beautiful’, ‘pleasant, enjoyable’, ‘respectable’ (Malý staročeský slovník, 1978: 123, 208).

1.7. The model of formation of the semantics ‘useless’, ‘gewgaw’ on the base of the nominal composition of the caritive prefix with the substantive deal:

(**Iranian**) Farsi-Kabuli *nākār* ‘useless’ – the composition of *kār* ‘deal’ with prefix *nā-* with the meaning the lack of quality (see: “The Language Farsi-Kabuli” by Dorofeeva L. N., 1960: 29), cf. also Tajik dial. *vekor* ‘unnecessary’, literary *bekor* from *bē* (< *abē*) + *kor* ‘deal’ (Rastorgueva, 1964: 48);

(**Slavonic**) Russian dial. (Petersburg, Kaluga (the beginning of XX century) *бездель* ‘something of no value, importance’, ‘a trifle, gewgaw’ (DRFD, 2: 186) < **дель* – the variant form (ї-основа **dělb*) to *дело*.

1.8. Formation of the geographic semantics in the somatic terms

The figurative use of the somatisms as the names of the elements of the landscape resulted in the formation of their geographic meaning, cf.:

‘mouth’, ‘lips’ → ‘gorge’, ‘river mouth’

(**Iranian**) Dari dial. (Herat) *dane* ‘entrance to the gorge’ < *dan/dahan* ‘mouth’ (the example is taken from the work “Herat dialect of the Dari language of modern Afghanistan” by Yu. A. Ioannesian, 1999: 49); Wakhi *ṣaš* ‘mouth’, ‘maw’ **and** ‘river mouth’ (from the Proto-Iranian **gas-tra-* ‘mouth’, ‘teeth’ (Rastorgueva, Edelman, 2007, 3: 104);

(**Slavonic**) Russian *ýcmъe*, which derivationally depends on *ýcmá* ‘lips’ (it is about the derivational relationships of the Proto-Slavonic epoch).

Cf. also English *mouth* ‘mouth, lips’ **and** ‘river mouth’, in which we have not *a new word, formed morphologically* like in the Iranian (Dari) and Slavonic examples, but just *a new metaphorical meaning*;

‘neck’ → ‘mountain pass’

(**Iranian**) Dari dial. (Herat) *gardane* ‘mountain pass’ < *gardan* ‘neck’ (“Herat dialect of the Dari language of modern Afghanistan”, by Yu. A. Ioannesian, 1999: 49);

(**Slavonic**) Russian *nepewéek* in the meaning ‘mountain pass’ < *шея* ‘neck’.

Cf. also English *neck* ‘neck’ **and** (geographic) ‘isthmus, neck of land’ but without using a special derivational element for the formation of the new word. So, here we see the same situation, that is also observed in the correlation of the structure of English *mouth*, on the one hand and the Iranian, Slavonic examples, on the other hand (vide supra);

‘horn’ → ‘spur (mountain range, mountain chain)’

Russian *ompóz* ‘relatively short and narrow mountain range (or mountain chain), which branches off the main, the larger mountain massive or the chain and gradually lowers down to its periphery’ = Lithuanian *ātragis* ‘the same’. It is an example of the complete structural and etymological identity, because both lexemes have both the genetically common root *poz-* : *rag-* as well as the prefix *om-* : *āt-*;

‘throat’, ‘neck’ → ‘bank [of the river]’, ‘the mouth of the river’

(**Iranian**) Pashto *γāra*, Waziri *γwōra* ‘neck’, **but also** ‘bank of a river’ (Morgenstierne, 1927: 27);

(**Slavonic**) Russian *zpuša* ‘long hair on the neck and along the spine of some animals’ **and** dial. ‘fast current in the river bend, where a weir is built’, ‘the steep bank of the river’, ‘mountain side, mountain slope’ (Proto-Slavonic **griva* continues PIE **gʷrīuā*, which, judging by the semantics of its reflexes, had the meaning ‘the back of the neck’, ‘back of the head’, see, for example, (EDSL, 1980, 7: 129–130);

(**Baltic**) Latvian *grīva* ‘delta, mouth of the river’, which also goes back to the PIE somatism **gʷrīuā* ‘the back of the neck’ (vide supra) (EDSL, 1980, 7: 130).

1.9. The development of the verbal semantics in action verbs

It is about the cases of using the *verba faciendi* as *verba dicendi*, which is why the verb of physical action acquires the semantics of speaking. The specifics of this secondary verbal meaning depends on what an action is denominated by the verb, cf. below ‘to beckon with the hand’ → ‘to persuade’, ‘to lie, deceive’ and ‘put’, ‘to place on’ → ‘to say’, ‘to utter’. In other words, the character of the semantics of verbal action is determined by the type of the original physical action designated by the verb.

1.10. The model of the semantic development ‘to beckon with the hand, gesture’ → ‘to persuade’

We mean the case of using the *verbum faciendi* as *verbum dicendi*:

(Iranian) Yazghulami *amáwd* : *amaw*- ‘to beckon with the hand’ **and** ‘to soothe, persuade (the baby)’, cf. *amáw* in the combination *amáw keg* ‘to soothe (the baby)’ (Edelman, 1971: 11, 12);

(Slavonic) Bulgarian dial. *мама* ‘to call an animal or make him follow you with food or a gesture’ **and** *мама* ‘to deceive, lie’ (the reflexes of **mamiti*); Russian *манить* ‘to call, by making signs with a hand, a look and so on’ **and** (metaphorically) ‘to entail, seduce, entice’, dial. ‘to deceive, lie’, ‘to say, to report something, tell’, Ukrainian *маніти* ‘to call, to beckon with the gesture or a look’ **and** (metaphorically) (the reflexes of **maniti* (*sę*), which, like also **mamiti*, is finally derived from the root stem **ma-* ~ Lithuanian *móti* ‘to wave, give a sign’) (EDSL, 1990, 17: 189–190, 197, 198). The meaning ‘to deceive, lie’ here may be interpreted as ‘to make insincere promises’, hence it, in essence, is equivalent to the semantics ‘to soothe, persuade (the baby)’ in Yazghulami verb *amáw*.

1.11. The model of the semantic evolution ‘put’, ‘to place on’ → ‘to say’, ‘to utter’

Iranian material: Yazghulami *(a)wád* : *(a)way*- ‘to put, to place on’ (including on fire, to boil up), ‘to embroider, kint (a pattern)’, ‘light a fire, make a fire’, ‘to take off clothes, shoes’ **and** (high style, folkloric) ‘to say, utter’ (see the examples of using the word in these meanings) (Edelman, 1971: 18–19).

Germanic material is presented by the contexts of using English *to put* ‘to lay’, ‘to place’, ‘to put down’, ‘to locate’ **and** ‘to say’, cp. *Simply put: you get paid for talking to people; If I could put a word on it, it is democracy (put a word on ‘to find the word’ = ‘to say’)*.

1.12. The model of the semantic evolution ‘scrape up some flour’ → ‘the last child in the family (last-born, “scraped up” from the leftover flour)’

Here we should point out the common for the Iranian and Slavonic languages nature of the figurative designation of the last child in the family as the last kid, which was “scraped up” from the leftover flour, cf.:

(Iranian) Persian set phrase *tah-taqāri* – the last child of parents, last-born (it was “*scraped up*” from the leftover flour at the bottom of the clay pot; see: “Phraseology of the Modern Persian language” by G. S. Goleva, 2006: 97);

(Slavonic) Russian dial. *поскрёбыш* (Permian, Kostroma, Yaroslavl etc.) ‘the last child in the family’, (Vladimir, Kaluga, Saratov etc.) derivative *поскрёбышек* ‘the leftover flour, scrapings (of the dough, flour and so on)’ **and** (Permian, Ural, Kursk ‘the last child in the family’ (DRFD, 30: 172), where *поскрёбыш* – the derivative from the verb *поскрести*, *поскрёбу* ‘to scrape’.

Some other examples of the Persian phraseologisms ideologically close to the Russian see (“Phraseology of the Modern Persian language” by G. S. Goleva, 2006: 68, 124), namely the parallels to the follows set expressions: *на чужом горбу ездить* (in the Persian literally is *carry a load on someone’s back*) and *как сыр в масле катается* (in the Persian literally is *his bread is swimming in butter*).

1.13. The model of the semantic development ‘heart’ → ‘belly’, ‘stomach’

The Iranian and Slavonic languages demonstrate the similarity in the correlation between the meanings ‘belly, stomach’ & ‘heart’ within one word. At the same time the sememe ‘heart’ is the primary, because the following examples are the reflexes of the common Indo-European

name of that organ (PIE **ǵh₂ērd-* (for the Iranian) and **k₂rd-* (for the Slavonic)). So it turns out, the sememe ‘belly’ is the result of transfer of the somatism *heart* on the stomach “by contiguity”:

(**Iranian**) Middle Persian *dyl /dil/* ‘heart’ (Durkin-Meisterernst, 2004: 150), Persian *del* ‘stomach’ **and** (secondarily) ‘heart’ (Voskanian, 1986: 156, 624);

(**Slavonic**) Proto-Slavonic **sьrdьce* ‘heart’ (as a part of the phraseologism) **na tьščę sьrdьce*, Belorussian dial. *нашчосерца* ‘on an empty stomach’ etc. (EDSL, 1994, 21: 199), i.e. literally is ‘on an empty (scrawny) heart’ = ‘stomach, belly’. Cf. also Russian dial. (Tver) *сёрдце* ‘stomach’, 1853 (DRFD, 37: 190) with the secondary meaning from ‘heart’.

Of course, the Russian medical term *желудочек сердца* does not belong here, since one is the late literary calque of Latin *ventriculus cordis*.

1.14. The derivation of the names of the share from the verbs with the meaning ‘to divide’, ‘to cut, slice’

The model of the formation of semantics ‘to cut’, ‘to divide’ → ‘the share’ is regular for the many languages and presented, for example, in the Iranian and Germanic vocabulary.

Iranian material:

Proto-Iranian **par-* ‘to separate’, ‘to divide into parts’ **along with** modern Persian *pāre* ‘piece, snippet’, ‘piece of fabric’, ‘splinter’ **and** ‘the share’; Tajik *porá* ‘piece, snippet’, ‘piece of fabric’ **and** ‘part’, ‘the share’; Kurdish *p‘ār(a)* ‘share, part’, ‘stake, divvy’; Talysh *poa* ‘the share’, ‘piece’ (Rastorgueva, Edelman, 2020, 6: 164, 165);

Proto-Iranian **k₂rt-* ‘to cut’, ‘to cut through’ in the prefixed (**fra-*) form was the base for the derivative **fra-k₂rtta-ka-* > **fra-k₂rsta-ka-* > Bactrian *φρογῑττιγο* ‘part’, ‘share’, ‘contribution’ (Rastorgueva, Edelman, 2011, 4: 311, 313);

Proto-Iranian **drau-* ‘to divide, split’, ‘to allocate part of’ > **drau-nah-* ‘part, share’, cf. Avestan (Gathas) *draonah-* ‘sacrificial part of, share’, Avestan (late) *draonah-* ‘part, share (obtained by somebody)’ (Rastorgueva, Edelman, 2003, 2: 461).

Germanic material: English *shear* ‘to cut’, ‘to slice through, carve up’ (Old English *sceran*, *scieran* ‘to cut, slice through’) – the verb, from which *share* ‘the share’, ‘part’ was historically derived (Klein, 1967, II: 729, 730: with the reference to *shear*).

1.15. The model of semantic development ‘to take’, ‘to grab, catch’ → ‘to understand’

Iranian material is presented by following examples:

Sogdian (Buddhistic, Manichaean) *γrb-*, (Christian) *γrb-* [*γarv-*] or [*γrav-*] ‘to take, catch’ and ‘to understand’ (← “to catch”), ‘to know’ (Rastorgueva, Edelman, 2007, 3: 276: to Proto-Iran. **garb-*, **grab-* ‘to grab’, ‘to take’, ‘to hold down’);

Khwarezmian *γβy-* [*γiβya-*] (< **grbaja-*) ‘to regard’, ‘to understand’, ‘to perceive’ ← ‘to catch’, ‘to embrace’ (Rastorgueva, Edelman, 2007, 3: 275, 277: to Proto-Iran. **grb-* ‘to catch’, ‘to take’, ‘to hold down’).

Slavonic analogues: Russian *понимать* (the factitive on the base **po-jьmō* – praes. to **po-ęti* ‘to catch’). The meaning ‘capture the essence, sense, reason or motive’ appeared in this verb, perhaps, as a part of word combination **myslь poęti* : **poęti myslь* ‘to catch a thought’, cf. Russian *понять мысль*, Serbian phraseologism *узети мисао у главу* ‘start thinking, think through’ (Оташевић, 2007: 78). This shift is well attested in the phraseology, cf. Russian *он быстро схватывает* = *he understands quickly, he quickly learns* or cf. *уловить мысль*, Old Russian *оуловити мысль*, cf. «оулови мысль юго (Святополка)» (Srezn., 1902, II: 217).

It is also interesting the playing with an idea of an unexpected guess as “the thought, which came” in some languages (Slavonic and Germanic material) or as “an idea, thought that was born” (Baltic, Germanic and Slavonic data). Sf. such examples:

a) Russian *мысль пришла ко мне* = *suddenly guessed, unexpected insight, spontaneous guess* along side with the similar English *a thought came to*;

b) Lithuanian *gimė nauja mintis* (Lith. *gimti* ‘to be born’) = Russian *родилась новая мысль* (Baronas, 1967: 522), English *the thought was born*.

1.16. The formation of the phraseologisms with the meaning ‘to fall silent’ (or rude demand to shut up) on the base of the figurative phrase of the verb to hold and the noun tongue

The prototypical situation, within of which such set expressions arose, may be illustrated by following examples of the different languages:

(**Iranian**) Khwarezmian *γfs-* ‘to fall silent’ (← ‘hold the tongue’), cf. 2th pers., sing. of imperat. *γfs* ‘shut up!’ along with Khwarezmian (*’*)*xf-* ‘to take’, ‘to catch’ (< **grfša-*) (Rastorgueva, Edelman, 2007: 3: 277);

(**Slavonic**) Russian *придержи язык!* = *shut up!* (along with Ukrainian *принни язика!*, i.e. literally – ‘tie your tongue!’);

(**Germanic**) English *hold your tongue!* (*to hold*);

(**Romance**) Romanian *a-și ține limba (în gură)* ‘bite the tongue’, ‘hold one’s tongue’ (composition: *ține* ‘to hold’, *limba* ‘tongue’ (*în gură* ‘in the mouth’));

Greek *μάζεψε τή γλῶσσα σου!* – *hold your tongue!* (*to μαζεύω* ‘to collect’, (metaphorically) ‘to hold back, ‘to calm, assuage’, *γλῶσσα* ‘tongue’, *σου* ‘your’) – *hold your tongue!*

2. The common models of the semantic development in the languages of several genetic families

2.1. The sources of the semantics ‘sorcery’, ‘witchcraft’, ‘witchery’ in the languages of the world

The models, by means of which we can describe the ways of forming the semantics ‘sorcery’ are the common for the languages of the different genetic families.

2.1.1. ‘To know’ → ‘sorcery’, ‘magic’

The Indo-European languages:

Old Russian *вѣдьство* ‘magic’ < *вѣдати* ‘to know’ (Srezn., 1890, I: 478–480).

The Finno-Ugric languages:

Komi *möđöm* ‘magic’ ~ *möđны* ‘to know, get to know’, ‘to recognize, guess’, *möđ* ‘memory’ < Proto-Permic **tôd-* ‘to know’ (Lytkin, Guliaev, 1970: 283).

2.1.2. Verbum dicendi → ‘witchcraft’, ‘magic’, ‘charms’

This model of the semantic evolution reflects the different types of the verbal actions, applied in the practice of witchcraft, namely: the solemn utterance of the magic formulas (spells, healing spells, pronounced rhythmically), recitation, summoning (spirits), demand, command, plea, hypnotic speech. As an illustration of manifestation of the universality in the semantic evolution this model is the most representative among others, because one is attested in the languages of four genetic families.

The Indo-European languages

German *Bann* ‘charms’ (*Nur er kann den **Bann** brechen* = *Only he himself can break the **charms***), ‘spell, incantation’, ‘curse, conjuring’ (*War Obama in den düsteren **Bann** des Militärs gezogen worden?* = *Perhaps Obama has fallen under the military's **conjuring**?*), ‘charm’ (*Alle, die sie erblicken, erliegen ihrem **Bann*** = *Everyone who ever looked at her fell under her **charm***).

The lexeme *Bann* (m.) ‘charms’ is an archaism, inherited from the Proto-Germanic vocabulary, where its prototype **banna-* (m.), besides the semantics ‘charms’, had the meaning ‘invocation’, ‘order, command’ (cf. Old North *bann* ‘ban’) as *abstractum* to the verb of verbal action **bannan-* ‘to command, rule’, ‘to order’, ‘to summon, conjure’ (and further to PIE stem **bhā-n-*, **b^hénh₂-e-* – the base of praes. to **bhā-* ‘to say solemnly’, cf. Sanskrit *bhānati* ‘to say, speak’) (Kluge, 1989: 59; Orel, 2003: 36; Kroonen, 2013: 52).

Scottish *ubag*, *ubaidh* ‘charms’, ‘charmingness’, Manx *obbee* ‘magic’ < **od-ba-t-* from *ba* ‘to say, speak, talk’ (MacBain, 1911: 384).

Lithuanian *žavaĩ* ‘sorcery’ (Baronas, 1967: 387) – the deverbative *žavėti* ‘to exorcise’, ‘to charm, enchant’, cf. derivative from the prefixal verb *apžavaĩ* m. pl. ‘charms, sorcery, magic’ (Lithuanian *žav-* continues PIE **ǵ^houH-V* < **ǵ^heuH-* ‘to invoke’) (Smoczyński, 2019: 2177).

Proto-Iranian **iātu-* ‘sorcery’, ‘magic’, ‘witchcraft’ (: Avestan late *yātu-* ‘sorcery, magic’) ~ **iā-* ‘to (strongly) request, demand’ (~ Old Indian *yā-* ‘to ask, beg for mercy’) (Rastorgueva, Edelman, 2011, 4: 125, 133).

The Dravidian languages

Kui *kelpa* (*kelpi*-) ‘to invoke, petition a deity, repeat incantations’ **and** ‘incantation’, ‘invocation’ ~ *kēpa* (*kēpi*-) ‘sorcery’, ‘witchcraft’ **and** ‘to bewitch, enchant, exert magical powers’ (Burrow, Emeneau, 1984: 182).

The Tungus-Manchu languages

Evenk *anma*- ‘sorcery’, ‘divination’, ‘hypnosis’ ~ Negidal *xanm̄y*- ‘to roar’ (about the shaman during a trance dance) (Tsintsius, 1977, 2: 316). The attribution of the Evenk word to the category of illustrations of the model “Verbum dicendi → ‘charms’, ‘sorcery’” is possible provided that the sememe ‘hypnosis’ = ‘hypnotic speech of the shaman’, which seems to be indirectly confirmed by Negidal verb (vide supra).

The Semitic languages

Semitic ‘*zm*-:

Yem D ‘*āzzam* ‘to practice witchcraft; exorcise spirits; look for something with the help of magical actions’;

Ethioseme Gz ‘*zm*- ‘conjure, cast spells’, Amh *azzāmā* ‘practice sorcery’ (< Arabic). Cf. also modern Arabic ‘*azīm-at-/ta-* ‘*zīm*- ‘to cast spells, healing chants; bewitch’, ‘spell, incantation’, ‘healing charm’ (Belova, 2012: 164–165).

2.1.3. ‘Curative spell’ → ‘sorcery’, ‘divination’

Mongolian *дом* ‘healing charm’ **and** ‘magic’, ‘quackery’, ‘sorcery’, ‘divination’ (Монгол орос дэлгэрэнгүй их толь, 2001, 1: 717: Дом III), *dom* ‘sorcery or ceremony of get rid of diseases or disasters’, genetically linked with Turkic *йом*, which has the meaning ‘fairy tale’, ‘foretelling, prediction’, ‘utterance’, ‘song’ in the Turkish dialects (“Etymological Dictionary of Turkic Languages”, edited by L. S. Levitskaia, 1989, 4: 220–221). The very same Mongolian word finally goes back to **kemehe*- ‘to tell fortunes, predict’, ‘to explain’ > Khalkha *xemē*- ‘to speak, say’, ‘to explain’. In the written monuments this Mongolian verb is attested in the meanings ‘to speak’, ‘to order’, ‘to proclaim the solemn’, ‘to announce’ (Comparative Grammar of Turkic Languages, 2006: 214–215).

2.1.4. ‘Deception, lie’, ‘fiction’ → ‘magic formula’, ‘magic song’

This model illustrates well the understanding the verbal attributes of the sorcery (spells, magical formulas, magic songs) as hypnotic speech, used for the deception, suggestion, seduction of the recipient, cf.: Persian *afsūn* ‘spell’, ‘magical formula’, ‘magic song’ **and** ‘cunning, ploy’, ‘deception, lie’, ‘insidiousness’, ‘harm’, ‘fiction’ (Vullers, 1855: 113) along with Persian *afsāna* ‘saying, utterance’, ‘story’, ‘fairy tale, ‘tradition’, erected to the Old Iranian root **su-* and linked to Middle Persian *awsūd* ‘spoken’ and the derivative *awsūdak* ‘enchanted’ (“Etymological Dictionary of the Kurdish Language” by R. L. Tsabolov, 2001, I: 18).

2.1.5. ‘To send a curse’ → ‘sorcery’

Komi *тшыкӧдӧм* ‘sorcery’ ~ *тшыкӧдны* ‘to spoil, mess up’, obsolete ‘to send a curse’, ‘to lead to the demise’, etymologically related to Mansi *šakātām* ‘put a spell on’, N *sakāti* ‘to deteriorate’, ‘to die’ (Lytkin, Guliaev, 1970: 291).

2.1.6. ‘Spoilage’, ‘harm’ → ‘sorcery’

The meaning ‘sorcery’ in the examples are set out below reflects “highly specialized” magic actions, aimed to put a jinx per the person or a domestic animal.

The Indo-European languages:

Latin *maleficium* ‘damage’, ‘harm’ **and** (plur.) ‘evil spell’, *maleficum* ‘sorcery’, ‘charms’ < *male-facio*, -ere ‘to cause harm’, ‘to do bad’.

The Mongolian Languages:

Mongolian *жамга* ‘spoilage’ **and** ‘sorcery’ (Монгол орос дэлгэрэнгүй их толь, 2001, 1: 293).

The Dravidian languages:

Ma. (Malayalam) *māṭṭam*, *māṭṭu* ‘sorcery’, Tu. (Tulu) *māṭa* ‘sorcery, witchcraft’ **and** ‘wickedness’ (Burrow, Emeneau, 1984: 426).

2.1.7. ‘Spell’, ‘conjuring’ → ‘sorcery’

The Turkic languages:

Uyghur *arvyş* ‘spell’ **and** ‘sorcery’: “*qamay butilarnyñ qylmyş jaratmyş arvyşlaryn qylyč üzä qeşär men*” – «I will cut through with

my sword all the sorcery created by the demons» < Turkic **arva-* ‘to conjure’, ‘to bewitch’, cf. Uyghur *arba-/arva-* ‘to conjure’, Kirgiz *arba-* ‘to persuade’, Western Yugur *arva-* ‘to whisper’, ‘to chant an incantation’ (Comparative Grammar of Turkic Languages, 2006: 614–615).

The Chukotko-Kamchatkan languages:

Itelmen *донало* ‘sorcery’, ‘conjuring’ ~ *донало- n1 доналос* inf. ‘to conjure somebody, take an oath from someone’, cf. *кэмма т’изаскичэн н’эчхэ, т’лэналозэн: ы’лалэхч* – *I’m dying, my son, I beg you: go to [...]* (The Complete Itelmen-Russian Dictionary, 2021: 165).

2.1.8. ‘To poison’ → ‘sorcery’, ‘magic’

West Futuna-Aniwa *fegeitua* (alt. *fegetua, fegeatua*) ‘to poison’, ‘to bewitch’, ‘to curse’, ‘to work magic’ ~ *fegaitu* (alt. *fegeitu*) ‘sorcery’, ‘magic’ (Dougherty, 1983: 240).

2.1.9. ‘Brewing magic potions’ → ‘sorcery’

Latin *venēficium* ‘poisoning’, ‘brewing magic potions’ **and** ‘sorcery’, ‘magical brews’.

2.1.10. ‘Brew’, ‘potion’ → ‘charms’, ‘sorcery’

The Indo-European languages:

Latin *venēnum* ‘magic brew, magic potion, elixir’ **and** ‘charms, enchantment’.

The Semitic languages:

Ge’ez *šarāy* ‘incantation, magic, charm, witchcraft, sorcery, enchantment, spell, poison, healing, medicine, cure, bandage’ = ‘**poison**, healing, cure, medicine, **medication**, bandage’ **and** ‘**spell**, magic, amulet, sorcery, **witchcraft**, **charms**’. Cf. the semantics of such its etymologic correspondences: **Ar.** *šary* ‘colocynth’ (which has a bitter taste), **Te.** *sara (sry)* ‘cure, treat medically’, *saray* ‘remedy, poison’, **Amh.** *saray* ‘poison, poisonous philter’ (from Geez), *sārāyyä* ‘to poison’ (Leslau, 1987: 536).

2.1.11. Neutralization of “magic” semantics: ‘sorcery’ → ‘deception, lie’, ‘focus, trick’, ‘slyness’, ‘knavery’

The pricess of neutralization of the meanings ‘magic’, ‘sorcery’, ‘witchcraft’ also shows a tendency to universality, as evidenced by the geography of the languages, where this process is attested. In particular, one is presented in the languages of the three genetic families.

The Indo-European languages:

German *Zauberei* ‘sorcery’, ‘magic’ **and** ‘focus’. The semantics ‘sorcery’ here is more ancient; cf. Germanic **taubrá-* m. ‘sorcery’, ‘charms’, to which German *Zauber* goes back through a chain of mediating links of the phonetic evolution (Kluge, 1989: 806), and also Old North *taufr* ‘sorcery’, going back to the same Proto-Germanic prototype (Orel, 2003: 402: **taufuran*). Cf. in the contexts: “Ist keine *Zauberei*, nur ein alter *Trick* von meiner Großmutter” – “This is not *magic*, it is just an old *trick* of my grandmother.” and “Bei der *Zauberei* geht es um Rätsel, Illusion, Hasen aus einem Hut zu ziehen!” – “*Magic* is riddles, illusions and pulling rabbits out of hats!”.

Middle Persian borrowing **awsūn* ‘spell, incantation’ in the Turkic languages (in the literature is defined as Persian **ovsun*), along side with the meaning ‘sorcery’, ‘witchcraft’, ‘magic’, developed the semantics ‘focus’, ‘deception, lie’, cf.: Altaic *obyzyn* ‘focus, turning, transformation’, Tuvan *ovuzin* ‘cunning, slyness, deceit, insidiousness, knavery, insinulative tone’ (Comparative Grammar of Turkic Languages, 2006: 617). However, in the Turkish this Iranian loan word saves only first “magical” series of sememes, cf. *afsun* ‘sorcery’, ‘witchcraft’, ‘magic’, ‘spell’ (see: TRS, 1977: 27).

The Turkic languages:

Proto-Turkic **jelvi* ‘sorcery’ > Old Turkic *jelvi* ‘magic, sorcery’ along with Tuvan *ilbi* ‘sorcery’ **and** ‘focus’ (Comparative Grammar of Turkic Languages, 2006: 616–617);

Turkish *gözbağı* ‘sorcery, magic, witchcraft’ **and** ‘a show (of something) based on deception; trick of the eye via a ploy; focus,

juggling' (TRS, 1977: 357). Maybe, it is a result of playing with the idea of "sorcery for eyes", since we deal with the composite, where the first part is the name of eye, i.e. *göz*;

Turkish *nirenk* 'cunning, deception' **and** 'sorcery, witchcraft' (TRS, 1977: 679). We should notice, that not every name of the sorcery is semantically neutralized. For example, from a wide range of Turkish synonyms, designating the sorcery, magic, witchcraft, charms, this process affected the only afore mentioned units, while other words (*afsun, afsunculuk, bağı, büyü, büyücülük, füsün, sihir, sihirbazlık*) are outside its area of activity.

The Mongolian languages:

Mongolian *илбэ* 'sorcery, magic' **and** 'focus' (Монгол орос дэлгэрэнгүй их толь, 2001, 1: 416).

2.2. The model of the semantic evolution 'sorcery' → 'name of a demonic creature'

The Indo-European languages:

Old Indian *yātú-* 'sorcery; magic' **and** 'kind of a demon' (Rastorgueva, Edelman, 2011, 4: 133).

The Turkic languages:

Proto-Turkic **jelvi* 'sorcery' > Yakut *ilbis* 'spirit of bloodlust' (Comparative Grammar of Turkic Languages, 2006: 616–617).

2.3. The development of the semantics 'head' in the names of vessels

The metaphorical use of the round vessels, boxes, and buckets names as the somatism *head* in the different languages is universal and presented by many examples. Some of them we have already considered earlier (Iliadi, 2022), therefore the appropriate material is given here in highly simplified form.

The Indo-European languages

The Slavonic languages

Proto-Slavonic **čāša* 'bowl', 'cup', 'goblet' → 'braincase', 'skull' (: Russian *чаша* 'antique vessel for drinking in the shape of a hemisphere'

and dial. *чауа* ‘braincase’, ‘skull’), and also the cases of the morphological derivation, comp. with suffix *-k-* in Polish *czasza* ‘bowl’ > *czasza* ‘skull’;

Proto-Slavonic **čerpъ* ‘clay vessel’, ‘clay potsherd’ → ‘skull’;

Proto-Slavonic **lubъ* (: Polish dial. *lub-* ‘crust’ and ‘vessel in the shape of a deep vat for washing’) > **lub-an’a* ‘skull’ (the derivative with suffix *-an’-*).

The same category of the examples includes the following lexemes too: Russian *котелок* ‘small cauldron’ **and** metaphorically ‘head’ (cf. as a part of set expression *твой котелок ещё варит* = *you have not forgotten how to think yet* or *your head has not forgotten how to think yet*), Ukrainian *макімпа* ‘a wide cone-shaped clay pot for grinding poppy, hemp or flax seeds’ **and** metaphorically ‘human head’; Belorussian *мако́мпа* ‘type of clay pottery (originally for grinding poppy seeds)’ **and** dial. *макаты́ра* ‘head’ (Етимологічний словник, 1989, 3: 365–366).

The Baltic languages

Lithuanian *kiáušas*, *kiaũšas* ‘cup’ VS ‘skull’ (*kiaušas galvos*, that literally is “cup of head”).

Latin *testa* ‘a clay vessel, pot, mug, or jug’ **and** ‘skull’ > French *tête* ‘head’.

The Romance languages

Italian *coppa* ‘cup, bowl’, ‘goblet’, *coppo* ‘jug, pitcher’ VS *coppa* ‘back of the head, nape’ (V. I. Abaev). See: (Iliadi, 2022: 7);

French *carafe* ‘jug, pitcher’, ‘decanter’ **and** metaphorically ‘head’; *carafon* ‘carafe’ **and** ‘head’ etc. (according to V. G. Gak (“To the Problem of General Semantic Laws”), in the French popular language the long series of vessel names is figuratively used for denoting the head).

Indo-Arian

Old Indian *kapāla* ‘cup’, ‘jar’, ‘dish’ → ‘skull’, ‘cranium’;

Old Indian *karpara* ‘cup’, ‘pot’, ‘bowl’ → ‘the skull, cranium’ and also ‘shell of a tortoise’, ‘potsherd’.

Iranian

Yaghnobi *kalla* (dial. *kall*) ‘head, top’, but also Yaghnobi *kālla* ‘pitcher, jug made of burnt clay’ (Rastorgueva, Edelman, 2011: 4: 189);

Persian *jumjuma* ‘wooden cup, cup, bowl’ **and** Tajik ‘skull’ (“Etymological Dictionary of the Kurdish Language” by R. L. Tsabolov, 2010, II: 499).

The Germanic languages

Proto-German **haubiða-/*habuða-* ‘vessel’ and ‘head’ (V. V. Levitskii).

Gothic **hairnei* ‘skull’ ← (hypothetical) **‘vessel’, ‘bowl’* (according to Ph. W. Lehmann, “Shift of meaning from ‘vessel’ to ‘skull, head’ quite common”; Lehmann, 1986: 197). For more details, see: (Iliadi, 2022: 9–10).

The Celtic languages

Irish *clagun* ‘flagon’, ‘lid’ and ‘skull’ (O’Reilly, O’Donovan, 1864: 121).

The Dravidian languages

Ka. *burāḍe*, *buruḍe*, *buruḍi* ‘gourd-bottle’, ‘calabash’, ‘dry gourd’ **and** ‘head’, ‘skull’, Tu. *buruḍè* ‘bottle made of the shell of a coco-nut, gourd, etc.’ **and** ‘skull’, Te. *burra* ‘empty shell of a long gourd’ **and** ‘head’, ‘skull’ (the related forms designate the different types of the vessels made of pumpkin shell or coconut shell) (Burrow, Emeneau, 1984: 383).

Ta. *maṇṭai* ‘mendicant’s begging bowl’, ‘earthen vessel’ **and** ‘head’, ‘skull’, Tu. *maṇḍè* ‘large earthen vessel’ **and** ‘skull’, ‘head’ (Burrow, Emeneau, 1984: 414).

In the Dravidian languages this semantic correlation is very ancient, because it is found for the Proto-Dravidian language condition, cf.: **put-V* ‘gourd shell’, ‘skull’ (Krishnamurti Bhadriraju, 2003: 484, 529).

The Dravidian data given above presents examples of the specific correlation between two meanings of one lexeme, namely – ‘empty shell of a long gourd’, ‘gourd shell’ **and** ‘head’, ‘skull’. A direct analogy for such cases is found in the languages of Indo-European family, where we can observe the following semantic shifts: 1) ‘shell, crust, bast, bark’ → ‘bowl, vessel/box made of shell, crust, bast, bark’ → ‘skull’ or more simple ‘shell, crust, bast, bark’ → ‘skull’; 2) ‘shell’ → ‘hollowed, empty nut’ → ‘vessel made of hollow nut’ (for more details see: Iliadi 2021).

The process of the semantic development ‘head’, ‘skull’ in the lexemes, denominating ‘vessel’, ‘box’, proceeded in two main directions. **The first** implies an extension of the vessel name with the suffix, which brought into the word an added meaning, for example, the semantics ‘similar’, ‘alike’, ‘resembling’, cf. Polish *czasza* ‘bowl’ > *czaszka* ‘skull’, Proto-Slavonic **lubъ* ‘crust’ and ‘vessel’ > **lub-an’a* ‘skull’. By the way, existing descriptions of the suffixal system, for example, of Slavonic languages usually overlook this derivational semantics.

The second possible vector of the forming the semantics is the using the vessels names as the part of the collocations with the somatism *head*, like, for example, in the case of Lithuanian *kiáušas*, *kiaūšas* ‘cup’ and ‘skull’, where the second sememe developed, probably, within the expression *kiáušas galvos* = “cup of head”. This assumption is evidenced by the compound words, formed by the composition of “*head* & name of the vessel” and occupying an intermediate position between the syntactic constructions like Lithuanian *kiáušas galvos*, on the one hand and the names of the vessels with the metaphorical semantics ‘head’, on the other hand. Cf. Ossetic *kæxc* | *kæxcæ* ‘a large shallow wooden bowl, bowlful’ **and** the composite *særgæxc* | *særgæxcæ* ‘skull’ with *sær* ‘head’ as the first part (Abaev, 2021, IV: 227), i.e. literally – ‘bowl of the head’, like in the Lithuanian collocation (vide supra). Thus, the semantic development in such examples can be conditionally represented as a sequence ‘cup, bowl’ → ‘head-cup/bowl’, ‘cup that looks like a head’ → ‘head’.

The outlined above observations the lexical meaning in the languages of several genetic families give sufficient grounds to talk about the existence of the universals in the semantic dynamics. Particularly, the material collected here, in most cases allows to trace down implementation here of a range of the common models of the semantic development, which in itself indicates the common constitutive (structural) elements in the organization of their lexical and semantic systems. The types of semantic shifts, described

here, well illustrate of the law by Hans Sperber, according to him, “If at a certain time a complex of ideas is so strongly charged with feeling that it causes one word to extend its sphere and change its meaning, we may confidently expect that other words belonging to the same emotional complex will also shift their meaning”. They verify and its formulation itself, about which in due course Stephen Ullmann noted: “Stated in these terms, Sperber’s law is no more than a bold generalization which would have to be extensively tested in different languages and periods” (Ullmann, 1963: 190).

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INFORMATION TYPOLOGY IN SPECIALIZED TRANSLATION



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Annotation. *The article deals with the issues related to information typology in specialized translation within Germanic and Oriental languages. The objective of the research is to analyse typological aspects of conveying different types of information in specialized translation from English, German and Chinese into Ukrainian. The following tasks were solved to achieve the stated purpose: 1) to examine the key concepts constituting the content of information distributed in different typological varieties of specialized translation (scientific and technical proper, medical, legal and military translation; 2) to dwell upon the typological and contrastive aspects of translation classification; 3) to specify the potential challenges of specialized translation and ways to overcome them. The conducted research allowed the authors to arrive at certain conclusions.*

The analysis identified key information constituents, including a focus on typologically common and contrastive features peculiar for different types of specialized translation, a defined structure, peculiar professional terminology, appropriate grammatical and lexical means; genre realization is reflected in the specifics of translating scientific proper, medical, legal and military discourse. The corpus comprises scientific articles, medical instructions and protocols, legislative and judicial documents, military texts and was aimed at illustrating the most distinctive and relevant characteristics of translating specialized texts.

The methodology of the research comprises analytical method, employed to analyse the compositional and content-based structure of the specialized texts (medical instructions and protocols, court session scripts, military protocols, scientific articles) and to reveal the specifics of rendering information considering the background knowledge, the environment of goals of professional activity; method of comparative analysis, used to find out linguistic and extralinguistic features of authentic English, German, and Chinese specialized texts, and their Ukrainian translated versions and method of translation analysis for establishing typologically common and distinctive features in overcoming challenges in translation and discrepancies in lexis, syntax and functional stylistics in non-related languages.

The research reveals that translation synergy in rendering English, German, and Chinese specialized texts in medicine, legislation, law, science, and military affairs is made prominent via such parameters, as terminological correspondences between source texts and translations, differences in syntax, vocabulary and stylistic peculiarities in typologically distant English, German, Chinese and Ukrainian with the simultaneous preservation of the semantic invariant and logical coherence. The chief conclusion is about the predetermining influence of text specialization on the content of information conveyed and the mechanism of its rendering in translation into typologically distant languages.

The perspectives of future research are seen in the study of computer-assisted translation (CAT) peculiarities as opposed to human translation apparatus employed to translating specialized texts from English, German and Chinese into Ukrainian.

Keywords: *information typology, Chinese, English, German, Ukrainian, typologically distant languages, typological and contrastive aspects, specialized texts.*

摘要。本文探讨了日耳曼语族和东方语言专业翻译中的信息类型学问题。本研究旨在分析从英语、德语和汉语翻译成乌克兰语的专业翻译中，不同类型信息传达的类型学层面。为实现上述目的，本文完成了以下任务：1）考察构成专业翻译不同类型变体（狭义科技翻译、医学翻译、法律翻译和军事翻译）中所传递信息内容的关键概念；2）阐明翻译分类的类型学与对比层面；3）明确专业翻译中可能出现的挑战及其克服途径。所开展的研究使作者得出了一定结论。

分析确定了若干关键信息构成要素，包括对不同类型专业翻译所特有的类型学共性特征与对比特征的关注、明确的结构、特定的专业术语以及恰当的语法和词汇手段；体裁实现则体现在狭义科学语篇、医学语篇、法律语篇和军事语篇翻译的具体特点之中。语料库包括科学论文、医学说明书和规程、立法与司法文件以及军事文本，旨在阐释专业文本翻译中最具区别性和相关性的特征。

本研究的方法体系包括：分析法，用于分析专业文本（医学说明书和规程、庭审记录、军事规程、科学论文）的结构组成和内容结构，并在考虑背景知识以及职业活动目标环境的基础上，揭示信息传达的具体特点；比较分析法，用于查明英语、德语和汉语真实专业文本及其乌克兰语译文的语言和非语言特征；翻译分析法，用于确定在克服翻译挑战以及处理非亲属语言中词汇、句法和功能文体差异时所体现出的类型学共性特征与区别性特征。

研究表明，在医学、立法、法律、科学和军事领域的英语、德语和汉语专业文本翻译中，翻译协同作用主要通过以下参数得以凸显：源文本与译文之间的术语对应关系，类型学距离较远的英语、德语、汉语和乌克兰语在句法、词汇及文体特征方面的差异，以及语义不变性和逻辑连贯性的同时保持。本文的主要结论在于：文本的专业化特征对所传达信息的内容以及将其翻译成类型学距离较远语言时的信息呈现机制具有预先决定性的影响。

未来研究的前景在于探讨计算机辅助翻译（CAT）的特点，并将其与用于将英语、德语和汉语专业文本翻译成乌克兰语的人类翻译机制进行对比研究。

关键词：信息类型学，汉语，英语，德语，乌克兰语，类型学距离较远的语言，类型学与对比层面，专业文本。

1. Introduction

The overall situation in today's Ukraine, the non-ending hostilities and the high risk of pandemic threat, become key pre-requisites for the optimization and qualitative improvement of translation skills. The demand for professional translators and interpreters can't be overestimated as they form the grounding for the integration of Ukraine into the world scientific and legislative community.

The chief goals of would-be translators and interpreters training are seen as building up complex theoretical background as well as aiding in practical application of the acquired knowledge and skills in various

fields of activity, namely medicine, law, legislation, science, and military affairs. Thus, the detailed survey of both the structure and content of the information provided in specialized texts is of paramount importance as a prerequisite of high quality specialized translation.

2. The Relevance of Research

This study is relevant due to the great demand for qualified translators and interpreters in different fields of activity which act as mediators and guides in the processes of integration and globalization. The quality of translation/interpretation is provided by the translator's/interpreter's professional competence, which ensures effective translation/interpretation – accurately conveying the meaning of foreign-language specialized texts into Ukrainian, considering the background professional data and environment.

The **purpose** of the research is seen as the investigation of typological aspects of conveying different types of information in specialized translation from English, German and Chinese into Ukrainian. The following **tasks** were solved to achieve the stated goal: 1) to study the key concepts constituting the content of information distributed in different typological varieties of specialized translation (scientific and technical proper, medical, legal and military translation; 2) to highlight the typological and contrastive aspects of translation classification; 3) to describe the potential challenges of specialized translation and ways to overcome them.

3. Materials and Research Methods

3.1. The research material covers authentic English, German and Chinese specialized texts from different fields of activity (medicine, science, legislation, law, and military affairs) translated into Ukrainian. The total volume of texts amounts to 150 pages.

3.2. These research methods were applied in the study:

- *theoretical methods*: analysis of the compositional and content-based structure of the specialized texts (medical instructions and protocols,

court session scripts, military protocols, scientific articles) to reveal the specifics of rendering information considering the background knowledge, the environment of goals of professional activity;

- *comparative method*: used to find out linguistic and extralinguistic features of authentic English, German, and Chinese specialized texts, and their Ukrainian translated versions;

- *method of systematisation and translation analysis*: employed to establish typologically common and distinctive features in overcoming challenges in translation and discrepancies in lexis, syntax and functional stylistics in non-related languages.

1. Information Typology. General Review

In a broad sense, information is defined by Iryna Lytvyn as “a set of knowledge, images, sensations in the human mind or artificial intelligence, coming through various transmission channels, processed and used in the process of human life and the operation of computer systems” [12, p. 35]. In modern linguistics, information is considered as manifested in the sign form of natural languages, as well as in paraverbal and non-verbal means of communication [12, p. 35].

The definition and typology of information is an urgent problem in translation studies, since the translation process is defined as “the transmission of information contained in the work by means of another language” [12, p. 35], and functional-communicative equivalence is the optimal balance of semantics and form, denotative, connotative, stylistic, cultural and pragmatic information of the original and translated texts [12, p. 35].

The information reported in the original is the invariant basis that should be kept unchanged in translation. It comprises all the content, all information of both semantic and stylistic, emotional-expressive, functional, evaluative, genre, aesthetic nature, fixed in the original text, which must be transmitted during translation into another language [12, p. 35].

Attention in translation studies is paid to the comparative determination of the amount of information contained in the original

and translated words. Iryna Lytvyn mentions three types of verbal information: semantic, which conveys a wide variety of information about existence and expresses the speaker's attitude to the transmitted information; paralinguistic – information about the speaker himself or the person who writes, which can be generated independently of his will; emotional and aesthetic, affecting the recipient. The scholar also distinguishes between semantic and emotional-aesthetic (emotional-expressive) information and, quoting Illia Halperyn, names two types of information: semantic and aesthetic, which, in turn, are subdivided into dependent and independent [12, p. 36].

It is stated in her paper that it is expedient to distinguish in the informative structure of the word, first of all, two main types of information: extralinguistic (significant), which reflects the concept and ideas about phenomena, facts, about any objects of reality, about characteristics, actions, states, features, qualities, etc., which are inherent in various material and spiritual forms of nature and society, and linguistic (service), which is understood as the linguistic content, which manifests itself in the so-called empty grammatical categories (gender of inanimate nouns and verbs, gender, number and case of adjectives, some categories of pronouns, etc.) [12, p. 36].

The separation of types of information is not always consistent, often a single principle of classification is not maintained. It is impossible to distinguish between verbal and textual information. The analysis of the content of comparable words should be carried out both at the linguistic level, determining and comparing the types of information permanently assigned to words and the patterns of their implementation, and at the level of speech, because according to V. Vynogradov, “a word at the time of use can change its stylistic coloring, acquire new stylistic shades and content different from the generally accepted” [cited 12, p. 36].

Iryna Lytvyn refers to I. R. Halperyn's definition of information as a category of speech, and content is a category of language; the information of a linguistic unit is generated in the language because of its content; “not only the word, but also other units of speech become units of speech” [cited 12, p. 36]. A word realizes its specific meaning only

in context, so in translation studies it is important to talk not only about the informative volume of the word, but also about textual information.

2. Information Typology in Translation Studies

In true semantics, information is identified with the propositional component. In the processes of understanding the text in real discourses, there is a need to expand the range of information at the expense of figurative schemes, metaphorical models, pragmatic and modal components, contextual and situational data [12, p. 36].

Based on the content of information, in our opinion, it is natural to distinguish the following types of information: denotative, connotative, pragmatic.

2.1. Denotative Information

Denotative information (conceptual-logical, semantic, semantic) includes propositional and associative-metaphorical information.

Propositional information is true, objective in nature and is conveyed in words in direct meanings. To convey propositional information in translation, direct full equivalents are primarily used; In their absence, translators resort to transformations: synonymous (replacement of the original word with a relative semantic synonym in translation), coreference, metonymic (hyper-hyponymic, hypo-hyperonymic, partonymic, equinymic, holonymic) substitutions, etc.

Propositional information is associated with associative and metaphorical, which is formed by reinterpreting knowledge in terms of other subject areas based on mental analogy, synesthesia, figurative perception of the object.

Associative and metaphorical information is represented by metaphors, which, following J. Lakoff and M. Johnson, consider as the use of the sign of one conceptual sphere (donor) to designate a component of another (recipient). Metaphors are inherent in everyday speech and thinking of a person and are based on the experience gained in the process of joint activity of an ethnic group [10, pp. 387–416].

The donor spheres of even the same metaphors in different languages can be different: this circumstance must be considered by the translator: cf.: Ukrainian: “час лине, летить”; Ukrainian: “дощ іде”; Polish: “pada deszcz”. In other languages, a non-metaphorical name for this natural phenomenon is used: English: “it rains”; German: “es regnet”; Chinese: 下雨了.

It is important to preserve metaphor in translation as a stylistic device. The loss of metaphor leads to an imbalance of pragmatic influence on the reader of the original and the translation.

2.2. Connotative information

The complexity of distinguishing such a type of information as connotative information is associated with the dubitability of the problem of determining connotation as an additional component of the meaning of a language unit, primarily with its systemic or speech (functional) nature.

In linguistics, there are three approaches to defining connotation. Representatives of the first approach (I. Arnold, V. Teliya, etc.) consider connotation as system-determined additional components of meaning (assessment, emotionality, functional and stylistic coloring), which have both a systemic and a speech character [12, p. 38].

According to the representatives of the second approach (L. Elmslev, G. Kolshansky, M. Komlev, I. Sternin, Z. Popova), the connotation is not included in the definition of the word, since it is actually a semantic association, so the connotation is limited to additional elements of content related to the characteristics of the communication situation, the attitude of communicators to the subject of speech – associative, contextual, pragmatic [12, p. 38].

The third understanding of connotation contains the following aspects: situational-psychological (ironic, expressive connotation), socio-linguistic (jargon, colloquial, book), linguistic (archaic, neological), cultural (cultural), etc. [12, p. 38].

In accordance with this interpretation of connotation, I.M. Lytvyn defines it as an additional component of the meaning of the linguistic unit, which complements its subjective and logical content with subjective

shades of assessment, emotionality, expressiveness, functional and stylistic coloring, as well as shades determined by social, ideological, cultural, situational aspects of communication [12, p. 38].

Considering this definition and focusing on the needs and features of translation, we distinguish the following types of connotative information: emotional-evaluative, expressive, stylistic, and cultural.

Emotional-evaluative and expressive types of information are manifested in the expression of assessment, feelings, emotions of the addressee, as well as in the emotional impact on the addressee. Of particular importance for the translator is, first of all, the direct impact on the reader of the translated text.

In addition to emotional-evaluative and expressive types of information, connotative information contains stylistic information. Stylistic information is divided into functional-stylistic and figurative-stylistic. Functional-stylistic information conveys functional-stylistic characteristics: style, sociolect, temporal characteristics of lexical units, reflects the belonging of lexical units to a certain style, is conveyed with the help of such characteristics of the word as: book (poetic, high, pathetic), colloquial, vernacular, swearing, etc.

Sociolinguistic (sociolocal, social, stylistic, sociogeographic) information that indicates the sociosphere of the word's functioning, informs about its social affiliation and local distribution. Socio-specific information contains professional words (Ukrainian: “спецко”, “баранка”); jargonisms (Ukrainian: “зарубіжка”, “заліковка”, “хвіст”; English: “mouse” (blackeye), “rat” (informer); dialect words (Ukrainian: “пательня”). For a translator, knowledge of such characteristics of the original words is extremely important for the correct comprehension and perception of the text and the correct choice of lexical equivalents in translation. Socio-linguistic information “sometimes becomes an insurmountable language barrier, which forces the translator to refuse to reproduce it by similar means of the target language,” emphasizes V. S. Vynogradov [cited 12, p. 40].

Chronological (temporal, diachronic) information is associated with outdated (archaisms, historicisms) and new (neologisms) vocabulary. The

temporal characteristic inherent in lexical units turns out to be meaningful and multifunctional in artistic speech. It can be preserved, conveying the style of the original and the language of the time of its writing, or it can be lost if the translator adapts the translation text to a modern reader:

Figurative and stylistic information serves to create various stylistic effects of comedy, irony, satire, etc. Stylistic contrast, which consists in the discrepancy (contrast) of stylistic colors of words in a statement, is often used by writers to create a comic effect.

2.3. Cultural Information

The correct understanding of a literary text depends on the knowledge of the culture of the people in whose language the literary work was created, so an important moment during translation is the transfer of cultural information – “a set of marked knowledge and ideas of carriers of a certain ethnic culture” [12, p. 41].

Considering the units of organization of ethnocultural competence I.M. Lytvyn distinguishes the following subtypes of cultural information: cultural-symbolic, mythological, precedent-based, archetypal, stereotyped [12, p. 41].

Cultural sign information includes realities, cultural constants and symbols. Realities are units of the national language, denoting unique referents inherent in one linguoculture and absent in another [12, p. 41].

In translation, there are different ways of transmitting information related to realities: interpretations, notes, footnotes, comments; hypo-hyperonymic, hyper-hyponymic, equinymic substitutions, transcription, transliteration, tracing etc. Thus, the orientation towards the addressee of a foreign culture is due to pragmatic conceptual transformations in translations – the replacement of the realities of the original with the realities of the target language.

Symbols are referred to by I.M. Lytvyn as “aesthetically canonized, culturally significant conceptual structures of a conceptual sphere other than the primary content of a reality or sign, which is characterized by imagery, motivation, deictics, imperativeness, psychology” [12, p. 41].

Thus, the symbolism of colors is different for different peoples: in the Ukrainian language, the black color is traditionally associated with misfortune, something unpleasant and annoying (чорна праця – dirty, hard physical labor; чорний день – period of bad luck, misfortune; чорна куля – a vote cast against someone or something, чорний – color of mourning); in Chinese, the word “black” has historically positive associations (positive characters in Beijing opera were painted with black paint; idiom “Black Face” (in Chinese 「黑臉」) symbolizes justice and integrity; “Black Horse” (in Chinese 「黑馬」) symbolizes unexpectedly discovered talent).

Each country has its own animalistic symbols: Moose is a symbol of the Scandinavian countries. Since ancient times, the people of these countries have worshipped moose. Images of this animal have been discovered by archaeologists on rocks, tombs and sarcophagi. The lion is the king of beasts, one of the oldest and most popular heraldic symbols in England. In England, King Henry I (1070–1135) used a lion in the ornament of his shield. Of the 918 banners of King Edward II (1285–1327), 225 had a lion on their coats of arms.

The Bald Eagle (*Haliaeetus leucocephalus*), or bald eagle, was officially declared the National Emblem of the United States by the Second Continental Congress in 1782. The eagle has become a symbol of US freedoms, spirit and superiority. The image of the bald eagle can be found on many attributes of the United States (“Great Seal”, the seal of federal departments, on the President's standard and on the \$1 appropriation). Its images and symbolism play a significant role in American art, folklore, music, and architecture.

A component of cultural information can be myths – fictitious ideas fixed in ethnic consciousness, which are accepted on faith by all representatives of the ethnic group and do not need to be proven or refuted [12, p. 42]. Mythological information at the linguistic level is represented by mythologemes.

Myths and symbols have an archetypal basis – archetypal information. Archetype is the primary innate mental structure, a manifestation of ancestral memory, the historical past of the ethnos, humanity, their

collective subconscious, which ensures the integrity and unity of the human [12, p. 42–43].

According to K. Jung, archetypes are divided into psychological, if they come from the memory of the genus, and cultural, created by the cultural experience of mankind (for example, archetypes of life, death, Madonna, eternal traveler, hero). The content of archetypes can be universal and ethno-cultural [cite 12, p. 42], the latter are especially difficult for the translator.

The adequacy of translation depends on the knowledge of cultural and ethnic stereotypes of the people. Stereotypes are culturally determined, ordered and fixed structures of ethnic consciousness, which embody the result of cognition of reality by the ethnic community and are schematized by a standard feature, a matrix of an object, event, phenomenon [12, p. 42].

Thus, gender stereotypes include: women are the weaker sex; the purpose of a woman is to be a mother and wife; a woman cannot be a leader; all women want one thing – to get married; men are the stronger sex; men do not cry; all husbands cheat on their wives; Men have to lead.

There are age stereotypes: all children are pure in soul; all teenagers are “difficult”; young people suffer from frivolity; elderly people are conservatives; old people are clovers [12, p. 43].

Ethnic stereotypes consolidate cultural traditions, rites, rituals, customs, beliefs, superstitions, features of linguistic and non-verbal behavior, etc. in a person's mind [12, p. 43]. According to ethnic stereotypes, Americans are ambitious; the Baltics are slow; the British are conservative; the Japanese are hardworking, etc. [12, p. 43].

Precedent information is related to a precedent phenomenon. A precedent phenomenon is a component of knowledge, the designation and content of which are well known to representatives of a certain ethnic group, relevant and used in cognitive and communicative terms [12, p. 43]. At the verbal level, such precedent-setting conceptual structures can be represented by a name (onym), a phrase; a statement that has a predicative nature; text fragment and integral text [12, p. 43].

For translation, information assigned to paraverbal means (paraverbal) is significant, since for each ethnic group some phonation, gestural and mimic, mimic, pantomimic, proxemic, chronemic and other kinemes may be unique.

Thus, a nod of the head among Ukrainians is a sign of affirmation, agreement, among Bulgarians – denial, disagreement. Most peoples, pointing at themselves, point their finger at the chest, the Japanese touch their nose with their finger. In those countries where most of the population professes Buddhism (for example, Thailand), a person's head is considered a sacred repository of the soul, so touching it is considered a serious insult even for a baby.

According to I.M. Lytvyn, when transmitting cultural information, the translator uses various attitudes: universalist, which levels or minimizes the discrepancy between ontologies and cultures to the level of the ability of a competent reader to understand these differences (the attitude to invariance); ethno-cultural, which determines the adaptation of the addressee of the translation to a foreign culture and ontology by switching the ethno-cultural dominant to another, close to the reader's ethnic consciousness and his perception of the pragmatic influence of the text (setting to completeness and adequacy), the attitude to alienation completely immerses the reader of the translation in another, alien culture, life and even speech (while preserving the syntax of the original text) and allows the addressee to freely adapt to them with the help of comments, notes, explanations of the translator (setting to equivalence) [12, p. 43].

2.4. Pragmatic Information

Pragmatic information includes: intentional information – knowledge about the goal of the author of the work and its orientation to the addressee, strategic, which determines the main strategies and tactics of the work, genre, indicating the genre specifics of the text, co-situational, reflecting knowledge about the author's work, about the features of the literary direction to which he belongs, about the system of views and aesthetic values, about the communicative and pragmatic situation, the mediator of which is the text.

Co-situational information is determined by individual semantic shades in the understanding and use of words, by the nature of their selection; predominant word usage, features of word combinations, etc. The individuality of the translator is also revealed, due to his artistic perception, talent, and originality of the selection of linguistic means, i.e. elements of the translation style. There is no clear boundary between the types of information presented, they form a single whole in the text, the preparation of which is possible only for the purpose of scientific analysis.

3. Classification of Translations: Typological and Contrastive Aspects

A systematic analysis of translation practice and theory allows us to build a single typology of translations that summarizes various aspects of the preparation, execution, presentation and functioning of translation and correlates with other components of translation activity.

1. Translations distinguished by the ratio of types of the target language and the original language: Intralingual translation: • diachronic (historical) translation; • transposition. Interlingual translation: • binary translation; • intersemiotic translation; • transmutation.

2. Translations that differ in the characteristics of the subject of translation activity and in relation to the author of the TP: Traditional translation: • translation made by a translator who is not at the same time the author of the translated text; • author's (auto-) translation; • authorized translation. Machine translation; Mixed translation.

3. Translations made by the type of translation segmentation of the text and translation units used: Morphic translation; Phrase translation; Paragraph-phrase translation; Full-text translation.

4. Translations selected because of the form of presentation of the translated text and the original text. Written translation: • written translation of a written text; • written translation of an oral text. Interpreting: • interpretation of an oral text: ° simultaneous translation; ° consecutive interpreting; ° one-way translation; ° Two-way translation. • Oral translation of a written text.

5. Translations selected because of the nature and quality of correspondence of the text to the original text: Free translation: • interpretation; • adequate translation. Accurate translation; Authentic translation; Certified translation.

6. Translations that are distinguished by genre and stylistic characteristics of the translated material and genre affiliation: Scientific and technical translation; Socio-political; Literary translation; Military translation; Legal translation; Consumer translation.

7. Translations distinguished by completeness and method of conveying the semantic content of the original: Full translation; Incomplete translation: • abridged translation; • fragmentary translation; • aspect translation; • annotated translation; • abstract translation.

8. Translations made because of the main pragmatic function: Practical translation: • working (informational) translation; • consultative translation; • Printed translation; Educational translation; Experimental translation; Reference translation.

9. Translations distinguished by the primacy / non-primacy of the original text: Direct translation; Indirect translation; Reverse translation.

Linguists distinguish the following functional styles in communication processes depending on differentiated social needs: • general communicative style (in oral speech); • professional practical style (formal communication, business language); • scientific and theoretical style (language of science); • journalistic (language of the media); • aesthetic style (language of literature, poetry).

In the above-mentioned functional styles, there is a distinction of linguistic functions, which, in turn, is a prerequisite for distinguishing different types of institutional discourse.

The dominance of the world-modeling function is characteristic of the scientific and technical functional style and, accordingly, the discourse; informative – for official and business; motivational (pragmatic) – for advertising and journalistic; aesthetic – for literary, artistic and film discourse; communicative – for everyday discourse.

And the dominant function itself determines potential translation difficulties, for example: • terminology in scientific and technical

discourse; • clichéd stationery – in official and business; • expressive connotation – in the journalistic; • polysemantic pragmatism – in literary, artistic and film discourse; • nationally colored occasionality – in everyday life.

Translation challenges are sufficiently complex and substantial to warrant the categorization of distinct types of functional and stylistic translation: scientific and technical, official and business, journalistic, and artistic. Difficulties associated with any functional style are generally characteristic, as the quality of an accurate translation is always contingent upon the translator's background knowledge. However, this level of expertise is shaped not only by formal training but also by practical experience.

Literary translation holds a distinct position within translation studies, as its primary objective is to produce a text in the target language that delivers an artistic and aesthetic effect to the recipient.

Informative translation refers to the rendering of specialised texts whose primary purpose is to convey information rather than to produce an artistic or aesthetic effect for the reader. This category encompasses materials pertaining to scientific, business, socio-political, and practical domains.

Socio-political translation pertains to socio-political and journalistic materials, which are distinguished by their propagandistic or persuasive orientation as well as their pronounced emotional tone and extensive use of specialized terminology. This form of translation incorporates elements from both literary and technical translation practices.

Specialized, professional, or sector-specific translation involves materials from diverse areas of human activity, science, and technology. Such texts are characterized by the need for precise articulation of ideas, achieved through the extensive use of domain-specific terminology.

Specialized translation encompasses various domains, including military, legal, technical, scientific, medical, economic, and pharmacological fields. Consistent with established methodologies for categorizing functional styles of language and discourse, and in consideration of genre and stylistic distinctions, translations may

be classified as journalistic, scientific, official-business, literary, or spoken language translations.

Professional texts exhibit distinct differences in both their structure and terminology. For instance, a comparative analysis of legal, economic, and technical documents demonstrates these variations clearly.

In legal discourse, a pertinent question emerges: to what extent can institutions and realities between the source and target languages be compared? In economic texts, terminology tends to exhibit international convergence, largely due to the influence of the American economy. Nonetheless, some widely spoken languages demonstrate notable resistance by striving to establish their own terminological frameworks.

Technical texts present a distinct scenario. In such cases, the demand for international standardization, particularly within the scope of unified terminology—is paramount. It is essential that these and other specific characteristics of professional texts are carefully considered during translation processes.

Possible ways to overcome the potential difficulties of specialized translation include the following:

- adherence to the principles of artistic accuracy in translation;
- contextual orientation;
- considering the author's attitude to the situation depicted;
- compliance with the general stylistic orientation of the work and the individual style of the author;
- orientation to the main vocabulary of the target language;
- selection of tangents that most accurately reflect objective reality;
- the use of stable and semi-stable phraseological phrases;
- transfer of figurative means, taking into account structural characteristics and semantic relations between the figurative and objective planes;
- reproduction of author's neologisms in accordance with the most productive word-forming models in the target language with the preservation of word components and stylistic coloring;
- reproduction of phonetic, morpheme, lexical, syntactic repetitions, if possible, while maintaining the number of components and structure.

Beyond the principal categories of specialized translation, A.G. Hudmanyan identifies additional nuanced distinctions, including: media translation; translation of fiction journalism; translation of essays; scientific and journalistic translation; spoken or household translation; academic scientific translation; popular science translation; scientific and educational translation; legislative translation; legal translation; diplomatic translation; administrative and clerical translation; epic translation; lyrical translation; dramatic translation; and combined translation.

Specialized interpretation primarily employs two techniques: text compression and text development.

Text development involves identifying a core “clot” of meaning within a sentence, which enables the interpreter to reconstruct the original sentence from memory and elaborate upon it in accordance with the target language’s conventions. This approach is predominantly utilized in consecutive interpreting.

Text compression entails restructuring the source text to present it more succinctly by simplifying syntactic arrangements and eliminating superfluous elements. This method is extensively applied in simultaneous interpreting.

Translator’s notes is a system of note-taking in the process of speech perception, which is based on the recording of thoughts, not words (and this compares favorably with other forms of text fixation: note-taking, shorthand). Information – information contained in this speech message and considered as an object of transmission, storage and processing.

It is recommended to categorize the information conveyed within a message into three distinct types: cognitive, emotional, and aesthetic. Cognitive information refers to objective facts regarding the world. Emotional information involves the communication of feelings or emotions triggered by objects, events, or phenomena and encompasses elements such as congratulations, farewells, personal opinions, and evaluations. Aesthetic information serves as a vehicle for artistic expression, cultivating an appreciation for beauty through devices such as metaphors, epithets, wordplay, rhyme, and idiomatic phrases. The

way these types of information are presented varies according to the genre of the text.

A genre of text refers to a category of verbal communication distinguished by a shared structure, restricted variability, and consistent use within similar communicative contexts.

An informational message typically constitutes a brief composition conveying relevant new developments in areas such as politics, culture, art, public life, or sports, making it prevalent in media outlets. This genre exhibits the following characteristics:

- Texts adhere strictly to literary standards; colloquialism, slang, and elevated stylization are not permitted.
- The texts focus on delivering factual information, therefore preserving dates, proper nouns, geographic names, and numeric data is essential.
- Emotional content is minimized, favoring vocabulary that is neutral or evaluative for clarity and objectivity.

An interview is a structured public dialogue composed of questions and answers, focused either on a specific subject or on the activities and personal background of the interviewee.

Characteristics of this genre include:

- the integration of cognitive and emotional information, necessitating the use of both neutral vocabulary and grammar alongside emotional-evaluative language, which should be preserved in translation;
- interviewees often demonstrate a distinctive personal style, deviating from standard literary norms and employing favored words or expressions;
- not every remark by the interviewer constitutes a question; some may appear as statements with elements of skepticism or simply as declarative remarks.

The stylistic features of both questions and answers are essential to convey accurately in translation.

Negotiations constitute a structured dialogue involving two or more parties with the objective of resolving specific issues or devising effective solutions. Characteristic of this textual genre is open communication,

which may occasionally give rise to conflicts. A translator adopting a neutral stance can judiciously omit or moderate information to navigate challenging translation scenarios. Proficiency in official etiquette protocols and normative communication styles is essential for translators working within this genre. As an integral aspect of business interactions, negotiations frequently employ legal and financial terminology.

Table 1

Factors influencing the activities of the translator/interpreter

№	Factors	Relevant for Translator	Relevant for Interpreter
1	2	3	4
1	Fluency in the source and translation languages	Mandatory	Mandatory
2	Rich vocabulary in both languages	Mandatory	Mandatory
3	Perfect pronunciation, clear articulation	Appreciated	Mandatory
4	Exceptional hard work and diligence	Mandatory	Mandatory
5	High executive responsibility	Mandatory	Mandatory
6	Focus on conscious and complete mastery of oral or written speech material of the source language	Mandatory	Mandatory
7	Ingenuity in finding lexical and other textual equivalents	Mandatory	Mandatory
8	Ability to quickly and fully employ different types of dictionaries and different reference books in the translation process	Mandatory	Appreciated
9	Ability to utilize modern technical means	Appreciated	Mandatory
10	Capability to summarize the key points from oral or written communication and effectively deliver essential information	If necessary	Mandatory
11	Comprehension of the nuanced variations in expressive devices within both the source and target languages.	Mandatory	Mandatory
12	Motor memory and rapid response during the translation and interpretation process	Appreciated	Mandatory
13	Good auditory and visual memory	Appreciated	Mandatory
14	Proficiency in the vocabulary and idiomatic expressions of vernacular and widely spoken dialects	Mandatory	Mandatory

Continuation of table 1

1	2	3	4
15	Proficiency in all styles of the source language and the target language	Mandatory	Mandatory
16	Understanding of psychology, cultural preferences, ethical standards, native speaker expectations, as well as relevant sources and target language considerations	Appreciated	Mandatory
17	Understanding of the customs, traditions, and etiquette of native speakers, as well as the nuances of both the source and target languages	Mandatory	Mandatory
18	Understanding of key historical events, notable figures, significant monuments, national geography, and proficiency in both the source and target languages	Mandatory	Mandatory
19	Expertise in humor dynamics, facial expression analysis, and native speaker temperament, as well as familiarity with both source and target languages	Appreciated	Mandatory
20	Physical presentation free from any visible abnormalities	Non-mandatory	Mandatory

4. Specialized Translation: Typological and Contrastive Aspects

Specialized translation, also known as translation of texts for specific purposes, constitutes a distinct category of translation services dedicated to conveying information from specific fields of expertise. This type of translation commonly involves extensive use of technical terminology, established professional conventions, and is based upon specialized subject-matter knowledge [1; 2].

Specialized translation refers to translating technical, scientific, legal, or industry-related texts that demand expertise beyond basic language skills. It requires precise and context-aware handling of domain terms, often involving specialized research and resources. By the late twentieth century, specialized translation grew rapidly, even as fiction translation continued to increase.

In contrast to literary or general translation, which emphasizes style and emotional nuance, specialized translation prioritizes utmost accuracy, clarity, and adherence to established terminology within the relevant field [1].

The following peculiarities of specialized translation should be noted as the key ones:

a) terminological saturation. Many texts are characterized by a high density of specialized terms and abbreviations, often without clear equivalents in conventional dictionaries;

b) accuracy and Unambiguity. Any mistake or free interpretation can lead to serious financial losses, legal risks, or misuse of machinery;

c) high requirements for a translator. The translator must be an expert not only in the language, but also in the relevant topics (medicine, law, IT, engineering);

d) stylistic neutrality. The translation should be devoid of the translator's personal assessment and strictly adhere to the functional style of the original [1; 2; 3; 4; 5].

Specialized translation covers many industries and science, namely: technical translation (genres: instructions, technical documentation, drawings, construction projects); legal translation (genres: contracts, laws, court decisions, constituent documents); medical and pharmaceutical translation (genres: case histories, descriptions of medical examinations, instructions for drugs); economic and financial translation (genres: financial statements, bank documentation, investment projects); IT translation (genres: localization of software, websites, technical documentation for developers) [1; 2; 3; 4].

One of the most widely employed varieties of specialized translation is legal translation defined as the process of translating legal documents while preserving their original meaning, effect, and validity.

Legal document translation involves using specific, often complex language with archaic expressions, precise terms, and concepts unique to each legal system that rarely have direct equivalents.

At its core, legal translation rests on several critical principles:

- accuracy and precision;
- legal equivalence;

- cultural awareness;
- confidentiality;
- adherence to authentic formatting.
- preserving the structure and presentation of original documents.

Another popular variety of specialized translation tackles health care and medical issues. Medical translation is a specialized service focused on accurately translating documents such as medical reports, drug instructions, patient histories, test results, clinical protocols, scientific articles, and treatment documentation. It requires expert knowledge of medicine, precise terminology, and adherence to international regulatory standards.

Medical translation is needed for: patients seeking treatment or diagnostics abroad (records, results, doctor's statements); pharmaceutical companies (drug instructions, certificates, registration documents); medical facilities and research centers (protocols, reports, articles for international use); legal cases (examinations, court conclusions, health documents).

Key types of medical translation include clinical trial documentation, pharmaceutical drug labeling, medical device manuals, patient records, regulatory compliance documents, and scientific journal articles, ensuring accuracy to maintain safety and regulatory standards.

Patient health records, physician's notes, lab results, and test results need to be provided to the patient in their native language to help facilitate their communication of their health problems. This ensures ease of care with different providers, communication with consulting services, and continuity/transition of care. Informed consent forms in patients' native languages are crucial for ensuring patients understand the risks and benefits of procedures they are undergoing. Lack of proper informed consent can harm patient outcomes, obstruct the provider-patient relationship, and have massive legal ramifications. Accurately translated discharge summaries help patients understand post-treatment instructions, reducing readmission risk.

Accurate medical translation during patient-doctor consultations and emergency medical encounters is crucial to ensure the

provider's understanding of the patient's present illness and medical history as well as the patient's understanding of the treatment plan. The use of certified medical interpreters facilitates this communication despite language barriers. Medical translation at healthcare conferences and medical seminars ensures knowledge and new discoveries are accurately shared with providers from across the globe.

The difference between specialized and other types of translation lies in the fact that literary translation: conveys emotions, style, beauty of language; general translation: conveys the content of texts of general use, while specialized translation is focused on a narrow target audience (specialists) and requires a deep understanding of the subject. To ensure quality in specialized translation, specialized consultants are often involved or specialized glossaries are used.

A notable aspect of contemporary translation work is the prevalence of technical or specialized texts, which necessitate translators possessing comprehensive expertise in relevant subject areas. In today's era marked by scientific and technological advancements and intricate financial and economic dynamics, newspapers and magazines targeting broad audiences frequently feature materials that even specialists may find challenging to comprehend. Professional translators are often required to handle complex content from fields such as nuclear physics, computer technology, space medicine, and numerous other disciplines. These demands persist regardless of whether the translator's academic background is humanitarian or in a distinct technical field. Consequently, such texts present significant challenges for translators, increasing the likelihood of terminological and factual inaccuracies in translation.

Generally, achieving a high-quality translation of specialized texts does not necessarily require the translator to possess formal education in the field; rather, proficiency in the subject matter, a sound understanding of terminology, and familiarity with the logical structure of the content are often sufficient. Nonetheless, many educational institutions offering training for translators consider it beneficial to concurrently provide instruction in another discipline such as economics, law, or engineering. Such multidisciplinary education undoubtedly enhances the capabilities

of future translators. More crucial, however, is equipping translators with the ability to independently prepare for translating complex materials—this includes consulting encyclopedias and technical reference sources, compiling glossaries, and locating target language texts on related topics.

Translation of Socio-Political Literature

Political activity has historically been a significant aspect of societal life and continues to engage the interest of scholars across multiple disciplines, including economics, law, sociology, psychology, and linguistics.

Socio-political translation is in high demand. With Ukraine's ongoing integration into European and global political, economic, and social structures—and as international interactions intensify—the significance of socio-political translation becomes increasingly pronounced. The annual volume of published socio-political texts is substantial and continues to grow. These materials include speeches from state, party, and community leaders; publications from international, governmental, and civic organizations; and articles addressing peace efforts, de-escalation of international conflicts, arms reduction, national liberation movements, and economic relations. Translation in this sphere must not only convey the content accurately but also ensure the text's effectiveness; translations that overlook this aspect cannot be considered sufficient. The political domain has existed since the inception of human society and stays integral throughout its ongoing development.

Socio-political materials show considerable diversity in both style and genre. Broadly, they may be categorized into three distinct groups: documentary and business materials, such as constitutions and legislative acts; informational and descriptive materials, including information notes, reference resources, historical descriptions, and reviews; and journalistic materials in the strict sense, such as speeches and articles.

Each category of material possesses a distinct vocabulary: documentary-business-texts typically feature numerous clichés, specialized terminology, and domain-specific references; informational and descriptive materials are often associated with reports on current

events and therefore include many technical terms, historical references, proper names, and similar elements. Journalistic writing is notable for its use of emotionally charged language, figurative expression, syntactic devices, quotations, and related features. It is essential in translation to accurately find and render both the content and the expressive elements of the original text.

Scientific and Technical Translation

The continual expansion of scientific knowledge, the collaboration among experts across diverse disciplines, and the coordination of international symposia and conferences necessitate the dedicated efforts of skilled translators.

Scientific and technical literature is characterized by a high concentration of specialised terminology, terminological phrases, unique lexical constructions, and abbreviations. These texts are intended for professionals with relevant background knowledge in specific fields. Translating scientific and technical literature demands precision and diligence. It is preferable that translators possess advanced qualifications and proficiency in both the source and target languages used within scientific and technical contexts.

To effectively perform translations, it is essential to understand the language of scientific and technical literature, including its unique characteristics. Many philologists become highly skilled translators when they possess logical reasoning skills, can apply a scientific approach to translation, and demonstrate genuine commitment to their new profession. Appreciating the structure and precision of scientific and technical writing is also valuable. It is important to note that even experts in a specific field cannot produce accurate translations without familiarity with the lexical and grammatical conventions that define English scientific and technical literature.

Modern scientific and technical literature adheres to established written translation standards, which manifest in its vocabulary, grammar, and approach to presenting information—regardless of whether the material is original or translated. The terminology frequently incorporates

specialized terms derived from Latin and Greek, contributing to the discipline's linguistic precision.

In the translation of technical documentation, functional words—such as prepositions and conjunctions that establish logical connections within sentences—play a crucial role. The grammatical structure of technical translations is distinguished by frequent use of indefinite-personal and impersonal constructs, passive forms, and impersonal verb usage. Logical selection is often achieved through inversion techniques.

Scientific and technical texts present information from an objective standpoint, avoiding emotional language. Technical documents are often translated using standardized lexical and grammatical conventions. These characteristics are typical of the natural and exact sciences.

Technical literature comprises multiple categories, including scientific and technical publications such as monographs, anthologies, and articles within various disciplines of technical sciences; educational materials covering technical subjects, such as textbooks, manuals, and reference guides; popular science works addressing diverse technological areas; technical documentation and associated supplemental resources; as well as literature designed for technical advertising purposes.

Modern English scientific and technical literature adheres to established conventions of written English while exhibiting distinct stylistic features. When considering approaches to presenting such material, it is important to recognise that its audience is specialized; consequently, the use of a formal-logical style ensures optimal clarity and efficiency in communicating information. Scientific and technical translation facilitates the exchange of specialized information among individuals who speak different languages. In its most straightforward sense, technical translation refers to the translation of technical documents and texts.

Scientific and technical information is organized into several principal categories. Patent literature acts as a vital channel for the dissemination of new scientific and technological advancements, with patents and related production documents recording these developments. Scientific and technical periodicals encompass industry bulletins—providing

abstracts, annotations, and titles—as well as specialised journals containing articles, analytical discussions, and distinctive reports. Bibliographic indexes list inventions and industrial products, offering annotations and thematic reviews pertinent to specific domains. Additionally, non-periodical publications such as books, manuals, and advertising materials contribute to the breadth of available information.

Technical translation entails specific features that distinguish it from other translation types. Such texts are rich in specialized terminology, requiring translators to undergo thorough terminological training for superior outcomes. The material may include novel or unfamiliar information, demanding fundamental expertise or considerable knowledge in a relevant field. Translators must consistently consult authoritative literature, remain updated on industry advancements, and seek guidance from seasoned professionals. Scientific and technical content is predominantly presented in written formats.

The defining characteristic of scientific and technical language lies in its precision and clarity, with minimal emotional nuance. This restricts interpretive variation and emphasizes faithful rendering of the subject matter. As a result, professional scientific and technical translations are governed by key principles: accuracy—all concepts from the source text must be exactly replicated in translation; brevity—the translated text should remain concise, without excessive detail; clarity—conciseness must not impair understanding; literariness—the translation should meet established linguistic standards.

An equally important aspect when translating scientific and technical literature is compliance with the requirements for the translator, namely: knowledge of at least one foreign language to the extent sufficient to understand the original text; knowledge of the language into which the translation is performed (native language) to the extent sufficient for competent presentation; the ability to use working sources of information; knowledge of special terminology; knowledge of the field of technology to which the translated text relates; proficiency in various types of technical translation; In addition to linguistics, the translator also has special technical education.

Some authors do not have sufficient experience in writing articles or do not express their thoughts clearly enough; in their works there are unnecessary repetitions or words and sentences that can be removed without violating the content. In such cases, with an accurate translation, it is impossible to provide the main condition for translation – the use of a formal-logical style. Preliminary clarification of logical connections is necessary. An experienced translator can be expected to present the author's thoughts at a high level of translation, using all the elements inherent in the English formal-logical style, briefly, clearly and as logically as possible. Such work of the translator leads to the fact that the translation becomes better than the original. Due to the narrow specialization in science and technology, it is difficult for the translator to take responsibility for all the corrections that need to be made to the text during the translation process, and he must coordinate them with the author.

The main problem of scientific and technical translation is the need to combine knowledge of a foreign language with knowledge of technology. Due to the shortage of technical translators with linguistic and technical education, discussions have been going on for a long time about the most convenient basic education of a technical translator. Some authors believe that higher linguistic education (i.e. education in the field of foreign languages) is more desirable, followed by an increase in the terminological base and technical knowledge. Other authors believe that competent technical translation requires professional knowledge of the relevant field of technology, and a good knowledge of a foreign language is not so important, especially when translating into the native language. Regardless of the technology of technical translations, there is a problem of finding qualified personnel to perform translations.

There are the following types of scientific and technical translation:

1. Full technical translation is the main type of technical translation, which consists of the following stages: reading the entire text in order to understand the content; dividing the text into parts that are complete in content, translating them; stylistic editing of the full text (the text should be processed in accordance with the norms

of literary language, repetitions should be eliminated, all terms and titles should be unambiguous, if the opinion can be expressed in several ways, preference should be given to a condensed one, if a foreign word can be replaced with Ukrainian without prejudice to the content, then it is worth doing it); translation of the title, which should convey the essence of the content of the original and take into account all its features (it is the title that specialists most often select the necessary materials).

2. Abstract translation is a complete written translation of previously defined parts of the original. As a rule, the abstract translation should be much shorter than the original (5–10 times). The very name and term "abstract translation" comes from the noun abstract (or from the verb to abstract), which means to reduce, but not to simplify, but to fully convey the main provisions (conclusions, statements), the most important content of a particular work or text.

Therefore, abstract translation, which is actually a subtype of abridged translation, is not a simplified retelling of the original text/work. Its purpose is to convey the main scientific, socio-political, economic, legal, medical conclusions and proposals in the target language while preserving the integrity of sentences and paragraphs, their content and structural and stylistic features of the original in the target language. In this regard, the procedure for preparing a text for abstract translation by a translator is significantly different from the preparation of previous types of abbreviated translation.

Abstract translation consists of the following stages: initial acquaintance with the original, familiarization with this industry and terminology, careful reading; markup of the text using square brackets to exclude its minor parts and repetitions; reading other parts of the original, without parentheses; Written translation of the original left behind parentheses. If there are drawings, drawings in the original, then you need to choose the most important ones and explain them in translation. It should be noted that the scope of use of abstract translation is not so wide. As a rule, it is used by responsible persons of research institutions, heads of laboratories, factories, and large

shopping centers in order to get acquainted with the content of the material they are interested in.

3. Annotated translation is a type of technical translation that consists in compiling an annotation of the original in another language.

An abstract (annotation comes from the Latin “annotation” – “note”) is a short, concise description of the content and a list of the main issues of a book, article, manuscript, etc. Therefore, the abstract should give the reader an idea of the nature, structure and purpose of the original. In the annotated translation, only the title of the work is translated, and even then not always. The purpose of annotated translation was and is mainly the same: to announce or advertise a scientific work or textbook for a certain category of readers and encourage them to purchase, read or familiarize themselves with the advertised book. Therefore, the annotated translation does not retell and analyze the content of the scientific work, does not express any criticism of the shortcomings, does not express wishes for possible improvement by the author of his work.

Annotated translation is always short, it consists of 4–5 sentences, and in broader annotated translations – up to 7–10 short sentences (a third of a printed page). To make an annotated translation, you need to read a book or article, make a plan, then formulate the main provisions, make a list of the key issues. The style of annotated translation of a book or article is distinguished by a free translation; the main thing is to give a brief description of the original.

When compiling annotations for printed works, certain requirements must be observed: annotations must be compiled so that their content is available for assimilation when reading and at the same time reflect the most important points of the original source; abstracts must be scientifically literate, not have an assessment of the quality of the primary source and not reflect the subjective views of the author; Abstracts should be written in concise, precise and at the same time simple language without complex syntactic constructions. It is also necessary to take into account the following: the abstract should reveal, and not repeat in its own words, the title of the source of information; The

volume of the annotation depends on the significance of the annotated material, its features and purpose.

The structure of the annotation is characterized by the following components:

1) the introductory part, which contains: the title of the article; surname and first name of the author in Ukrainian; title of the article, surname and first name of the author in the original language; the name of the magazine or book, the publisher in the original language; year, month, date, number of the periodical; number of pages;

2) the descriptive part, which consists of a list of the main provisions of the original and contains a brief description of the material;

3) the final part, which contains a conclusion, a link to the bibliography and the number of figures.

4. Consultative interpretation is a type of technical interpretation that includes oral annotation, oral abstracting, selective translation, and interpretation of titles, performed by a consulting interpreter. Such work can only be performed by an experienced translator who knows the language, patent case and is well versed in a particular field of science and technology or performs the translation in the presence of a specialist who can be consulted.

Translation of the “express information” type is an abstract presentation of the essence of a scientific article by the translator (after a detailed study of the original) from his point of view, in any sequence, without personal assessment of the original.

Thus, scientific and technical literature is a separate functional style that has the following characteristic features that are realized at the lexical and grammatical level: static; striving for brevity, compactness of expression; widespread use of abstract vocabulary and a peculiar way of concretizing it; specific expression of abstraction and generalization as a way of scientific knowledge.

In a nutshell, scientific and technical translation is a type of special translation that summarizes the practice of translating scientific and technical texts, namely: scientific monographs and articles, encyclopedias, reference books, textbooks, descriptions of technical

devices and assemblies, technologies and production processes, patent literature, abstract publications, etc.

Military translation

Translation as one of the types of linguistic activity is a process of adequate and full-fledged transmission of thought, which is expressed in one language by another language. Adequate and full-fledged translation determines the correct, accurate and complete transfer of the features and content of the original, its linguistic form, considering all the features of the structure, style, vocabulary and grammar of the language into which the translation is made.

Military translation is one of the types of specialized translation with a pronounced military communicative function. A distinctive feature of military translation is a great terminology and a fully accurate, clear presentation of the material in the relative absence of figurative and emotional means of expression.

Military translation as a type of translation is characterized only by its inherent texts and some specific editions of the translator's works. Texts can be characterized both in terms of their informative content and in terms of the linguistic means that dominate.

Military texts include combat documents; statutes and guidelines; instructions and technical description; military scientific articles; military journalism. A feature of all military texts is their saturation with military realities, that is, concepts accepted in military affairs (for example: tank, infantry fighting vehicle, shoulder straps), as well as military terms and abbreviations. Such texts are distinguished by their belonging to different functional styles.

Combat documents, statutes and instructions are characterized by clerical and business style, stereotyping of speech means, and the absence of figurative means. Combat documents are especially regulated in content and form.

Instructions and technical descriptions belong to military technical materials and are characterized by a large number of technical terms and simplicity of syntax.

Military-scientific articles differ in the book style of speech, but they have less imperativeness, more evidence, justifications, conclusions, in military journalism there are also expressive means of expression, the author's attitude to his statements is shown.

If we leave aside military journalism, which in its characteristics largely (except for military terminology) coincides with newspaper and information materials, then other military texts have their own characteristics, which consist not only in the specifics of language means, but also in their extremely high information content.

The practical activity of a military interpreter-referent, which requires special training, skills and abilities, is extremely diverse. It covers all types and methods of translation: from written translation of statutes and documents to interpretation during radio exchange, not excluding bilateral translation of conversations on military topics, simultaneous translation, and work with military correspondence, annotation and abstracting of military, military-technical and military-political texts.

Therefore, the requirements for military interpreters-referents, due to the specifics of the work, are exceptionally high, namely: decent professional training, which includes deep operational-technical and military-technical knowledge for the direct participation of the interpreter-referent in ensuring almost all aspects of combat activity and the life of troops, sufficient psychological training for successful work in combat conditions, good physical fitness, as well as practical skills of working on technical means of communication, especially in difficult situations; deep knowledge of native and foreign languages and the ability to correctly, competently and quickly translate the necessary information into these languages; fluency in the military language of the statutes.

The need to have solid knowledge and a clear understanding of the content of military terminology, military affairs and features of the organization of the armed forces of the respective states, their strategy, operational art and tactics, weapons and military equipment; impeccable full mastery of the skills of all types of written and oral translation, which should ensure a free transition from one language to another on the

basis of skillful use of the acquired knowledge in the field of vocabulary, phraseology, grammar and stylistics of both languages.

The high informative richness of military texts is explained by several factors, among which the most significant are: communicative task: military texts often contain instructions that require mandatory implementation, they order, indicate, instruct, determine the further behavior of the addressee; military discipline: in military texts (with the exception of scientific articles) there is no need to persuade, persuade, explain, state the reasons for certain orders and instructions; officially established form of presentation: all documentation of headquarters, as well as statutes, instructions, instructions and technical descriptions are standardized, the form of most of them is determined by orders, and this makes it possible to submit information without preparation and explanations; Linguistic means used: any military text is literally saturated with terms, that is, units of text that carry key information.

Information saturation significantly reduces the excess of texts on military topics and at the same time slows down their perception, which excludes in some cases the perception of these texts by ear for further translation. As already mentioned, military texts are united by such a feature as the specifics of linguistic means, which deserve separate consideration.

Among the linguistic means of military texts, the main place is occupied by terms, precise words and abbreviations or abbreviations.

Timing. There is no need to consider terms as a separate group of words, it is more legitimate to consider the term as a special quality of the word. Let's consider an example: the driver was in his department; after the report – concert department; The commander of the squad received an order. The transition of an ordinary word into the category of “term” is a widespread phenomenon. If we consider the term from the point of view of translation, then it is perceived not as a representative of an independent group of words, but as a unique quality of a word that is acquired or lost in speech. This means that theoretically any semantic word can become a term under special conditions, and a term can become

an ordinary word (for example, plus – an addition sign has passed into ordinary language as an advantage).

From the point of view of the translation process, an ordinary word becomes a term whenever it begins to mean concepts of objects, phenomena, signs developed in the process of cognition, which, together with other concepts of a given field of science or technology, form one semantic system.

The originality of the term as a special quality of the word, its belonging to a certain field of science or technology determines the dependence of the translation process on the term.

The specificity of the term as a linguistic means requires high professionalism from the translator. He must not only distinguish terms from an ordinary word, but also realize what it means, that is, have a certain level of knowledge.

In addition, the translator must know the foreign language equivalent of the term, since the term can be replaced in the translation text only with another term with all its features. It is in terms of a special quality of the word that the main difficulties of military translation are concentrated.

For terms not to interfere, but to help the work of the translator, he should constantly expand his information vocabulary, which would be associated with each term. One of the effective ways to learn military terminology is to study further terms in military science. The hierarchy of scientific concepts, the systematization of terms characterizes any science, including military affairs. Almost every term can be included in a closed microsystem.

Methods of rendering abbreviations. One of the features of American military materials is also the great saturation of their reductions.

Abbreviations, depending on the number of components, are divided into one-, two-, three-, four-, five- and more components: Jy – July; RJ – Road Junction; SAC – Stratigic Air Command; FEBA – Forward Ede of the Battle Area; LACAS – Low Altitude Close Air Support. Abbreviations, depending on the type of communication and their implementation in speech, are divided into graphic and lexical. Graphic abbreviations are used only in writing and are implemented in oral

speech in the full form of those units that they represent in the text: FA – Field Artillery.

Lexical abbreviations include truncation (sub – submarine), compound words, and abbreviations. Abbreviations, in turn, are divided: into sound-letter abbreviations, which are lexical units and are implemented in oral speech by the alphabetical name of letters: MG ['em'dzi:] machine gun, MP [em'pi:] military police; acronyms that are lexical units that are implemented in oral speech in accordance with the norms of pronunciation adopted for ordinary words: FEBA ['fi:'ba:] Forward Edge of the Battle Area; ROAD [rouɪd] Reorganized Objective Army Division.

Sound-letter abbreviations and acronyms pose difficulties in interpreting. The difficulties in translating abbreviations are also due to the fact that almost all parts of speech are subject to abbreviations, for example: co–company, prim–primary, att–attack, SW (south–west), w/o–without.

Both one-component and multi-part terms can be shortened. In addition, it should be noted that abbreviations in English can be written in diverse ways: with a capital and lowercase letter, with and without dots, together or separately, with a fraction sign or with a ligature. And although the order of writing abbreviations in the American army is determined by responsible guidelines, however, for example, in combat documents issued by lower authorities, official rules are sometimes not used, which leads to difficulties in translation.

It is also important for translation that abbreviations can act in a sentence in different syntactic functions, and receive the appropriate morphological design according to the rules of English grammar, that is, they take the plural ending, the form of the possessive case, the past tense form, take suffixes, and form the article. All of this also makes it difficult to understand and translate.

A particular difficulty is that the meanings of abbreviations often do not coincide with the meanings of terms in their full form. For example, the terms Military Police – Military Police, Women's Army Corps – Women's Auxiliary Service of the Ground Forces are the names of certain organizations, and abbreviations from these terms mean a member of this

organization an MP – a military policeman, and WAC – a serviceman of the Women's Auxiliary Service of the Ground Forces. The term radio detection and ranging means the action, finding and determining distances using radio signals, and its abbreviation is the device with which this action is conducted, radar – radar installation. The ease with which contractions are formed leads to additional difficulties, which are complicated by the fact that some contractions have several dozen registered values. For example, A – 60 different values, B – 42, CA – 17, etc.

In addition, there are unregistered and unofficial meanings of these abbreviations. The main way to translate abbreviations is, of course, to refer to dictionaries. But no dictionary will give all the abbreviations that can 109 be found in military materials. Therefore, it is necessary to know the basic techniques of translating abbreviations: it is necessary to carefully study the context from which the general meaning of abbreviations should be determined. Sometimes its first use in the text may be accompanied by decoding; A thorough analysis of the structure of the contractions should be conducted and all components should be deciphered.

The transmission of abbreviations in Ukrainian can be carried out in the following ways: by full borrowing of the English abbreviation in Latin letters. This method is usually used when transmitting nomenclature marks.

For example, UT (Underwater Training) – underwater – for educational purposes in the Ukrainian language can be transferred UT); transliteration.

For example, the abbreviation SEATO (South – East Asia Treaty Organization). Organization of Southeast Asian Nations in Ukrainian is translated as CEATO; transcription.

For example, the abbreviation SAGE (semi-automatic ground environment) ground semi-automatic air defense control system is transmitted as SAGE; sound-letter transcription.

For example, the abbreviation CIC (Counterintelligence Corps) counterintelligence service is translated into Ukrainian CIC; translation of the language form.

For example, ALFCE – Allied Land Forces, Central Europe translates as a formation of NATO ground forces in the Central European theater; translation and transcription.

For example, CAGE (Conado Automatic Ground Environment) is transmitted as the Canadian semi-automatic air defense control system “Cage”; translation of the full form and the creation of abbreviations based on it.

For example, CIA (Central Intelligence Agency) is translated into Ukrainian as the Central Intelligence Agency and is abbreviated as CIA.

Along with abbreviations of designations of weapons and military equipment in American military materials, conventional index (letters and numbers) designations and conventional signs are widely used, which can cause certain difficulties in translation.

The system of index symbols is approved for marking guided and unguided missiles, aircraft, various types of ammunition, weapons and military equipment. For example, CH-47A (C – cargo, H – helicopter, 47 – design number, A – first modification). To decipher conventional index designations, official tables are used, which are usually found in special bilingual military dictionaries. However, the translator should remember some of the most common abbreviations so that they can be immediately deciphered or explained during interpreting. For example: X is experimental, C is transport, T is training, M is a guided missile.

Medical Translation

Among modern investigations devoted to clarifying the specifics of medical discourse, there is a certain polemic of views. According to the linguistic approach to the interpretation of this concept, medical discourse combines all materials and documents on medical topics: from scientific articles to an oral explanation of the treatment regimen to the patient, which determines the genre diversity. Considering the interpretation of medical discourse by the followers of M. Foucault, the key is to live and understand the medical experience [8]. The narrowest is the use of the concept of "medical discourse" to designate psychotherapeutic discourse

itself, which, in turn, is understood as communication that takes place in the process of psychotherapy. Since, according to V.I. Karasyk, medical discourse is a socially oriented institutional discourse [2], according to the criteria of belonging to this group, it is determined by dependence on the specifics of the communicative act in general and communicative specificity in particular, it is determined by inhomogeneity and increased persuasivity.

It is worth noting that currently the medical discourse can also include texts that at first glance belong to other fields: for example, the content of medical software interfaces, instructions for the operation of medical equipment, instructions for medicines, etc. One of the consequences of this feature is the mutual interdisciplinary nature of medical discourse, which is manifested in the interpenetration and synergy of terminology and formats of technical and medical discourse. As for the high degree of persuasiveness, it manifests itself through such communicative elements as recommendations, prohibitions, orders and instructions. There are three main types of communication strategies in medical discourse: diagnostic, curative and recommendatory. Based on the above distinguishing characteristics of medical discourse, we can conclude that medical texts are defined by a few features that affect translation in a certain way, both facilitating and complicating it.

However, the challenges of medical translation from non-related languages (English, German and Chinese) are of paramount interest. In the aspect of lexical linguistic features of the studied foreign language medical texts, the analysis showed the presence of many terms and units borrowed from other spheres of human activity. Thus, in addition to linguistic competence in the field of medicine, the background knowledge of a translator of medical texts should include professional competencies in sciences such as physics, IT, statistics, and others. Another problem of medical translation is the high content of international vocabulary in both diachrony and synchrony.

Diachronically, this primarily refers to many terms, often synonymous with Greek and Latin origin such as: “bacteria”, “cholera”, “neoplasm”, “tumor”, “tonsilitis”, “appendicitis”, “insomnia”, “pneumonia”, “cordial”, “cardio” etc. At the same time, some of these internationalisms

have complete synonyms of purely English and German origin, initially coined by word-for-word translation, like “insomnia”–“sleeplessness”, “pneumonia” – “lung inflammation” in English. However, in German there is a strong distinction between official medical discourse vocabulary terms like “die Insomnia”, “die Pneumonia” and their native semantic equivalents in publicist, colloquial and belles-lettres styles, namely “die Schlaflosigkeit” and “die Lungenentzündung”.

In synchronicity, examples of internationalisms can be terms of French origin in English like “jaundice” – “yellow fever” “malady”– “disease”; “fatigue” – “stamina” and terms of English origin in Ukrainian, German and Chinese, like “coronavirus”, “COVID”, “AIDS”, “HIV”. According to the results of the analysis of the experimental sample, about 30 % of English medical terms are of French origin (for example, “bowel” – “intestines”, “disease” – “illness”), about 29 % of the sample come from Latin (e.g., “virus”, “femur”, “puncture”, “insulin”) and nearly 6 % of Greek origin (e.g., “trauma”, “diabetes”, “myopia”). Among the potential challenges of rendering Chinese medical discourse there is the prevalence of terms formed by semi-suffixes, which are usually translated word-for-word.

拭子 is interpreted as “tampon on the rod, cotton swab”, but in combination with nouns, denoting organs or parts of the body, it changes its meaning to “smear”. For example: 咽拭子 – “throat swab”, where 咽 – “throat”; 鼻拭子 – “nasal swab”, where 鼻 – nose; 液 – liquid. For example, 肺泡灌洗液 – “fluid from bronchoalveolar lavage”, where 肺泡 – “lung alveola”, 灌洗 – “lavage”, 液 – “liquid”; 血液 – “blood”.

Suffix 科 indicates “department”. For example, 感染科 – “Infectious Diseases Department”, where 感染 means “infection”; 呼吸科 – “Pulmonology Department”, where 呼吸 – “breathing”.

Another translation problem of rendering medical texts from non-related languages is the prevalence of pseudo-internationalisms or interlingual homonyms, also known as false friends of the translator. The most common sources of medical pseudo-internationalisms are incomplete borrowing through translation transformation of concretization (when only a part of its meaning or one of several meanings passes into

a new language along with a word), as well as the etymological affinity of words in the absence of general semantics.

One of the most famous false friends of the translator in the medical vocabulary is the word “angina”, which, contrary to the expectations of an untrained translator, is translated as “angina pectoris”, and by no means as “angina”. This is due to the fact that both words “angina” and “angina” are of Latin origin, but the Ukrainian term was formed by means of a translation transformation of transliteration in combination with the extraction of the Latin terminological phrase “angina tonsillitis” (“strangulation from inflammation of the tonsils”), while the English term “angina” (“angina pectoris”) is formed by abbreviation from the Latin phrase “angina pectoris” (“chest strangulation”).

Another important distinguishing feature of English-language medical texts in terms of vocabulary is the prevalence of abbreviations and abbreviations. When translated into Ukrainian, not all abbreviations retain their abbreviated form, a fairly large percentage is reproduced in the form of expanded phrases. Thus, within the same field, for example, psychiatry, one abbreviation “BPD” can be used in two different narrow professional meanings to designate personality disorders: “bipolar personality disorder” and “borderline personality disorder” [3]. Such a homonymy cannot be detected by the context and without deciphering the abbreviation, the reader and translator are in a situation of ambiguity.

As for the structural features of medical texts, the design varies depending on the requirements of the genre. When translating, the tactics of correct formatting of information and preservation of formal and structural characteristics of the text are used, which allows you to correctly format the translated text in accordance with the requirements of the target language.

It is necessary to dwell separately on the differences in the design of different genre varieties of medical documentation, in particular prescriptions for drugs and treatment protocols. The peculiarities of medical texts in different linguistic cultures reflect differences in the national culture of health care and treatment. There are certain significant differences both in the nomenclature of organs and organ systems, and

in the protocols of experimental studies and in the presentation and registration of their results. The specifics of the execution of such documentation will be closely related to the purposes of its use and the availability of analogues available to the translator in the target language. Usually, in such a situation, the translator should use the tactics of linguocultural and pragmatic adaptation.

In general, it can be noted that the most accurate and adequate strategy of any English-language texts in Ukrainian is the strategy of communicatively equivalent translation. Among the tactics, preference is given to the tactics of correct design of information, preservation of formal and structural characteristics of the text, linguo-cultural and pragmatic information and transmission of relevant information. The above tactics are implemented through the use of adding, subtracting, permutation, grammatical and functional substitution, generalization and concretization, transcoding, and semantic development reception by translation operations. The least used is the transformation of formal negativity.

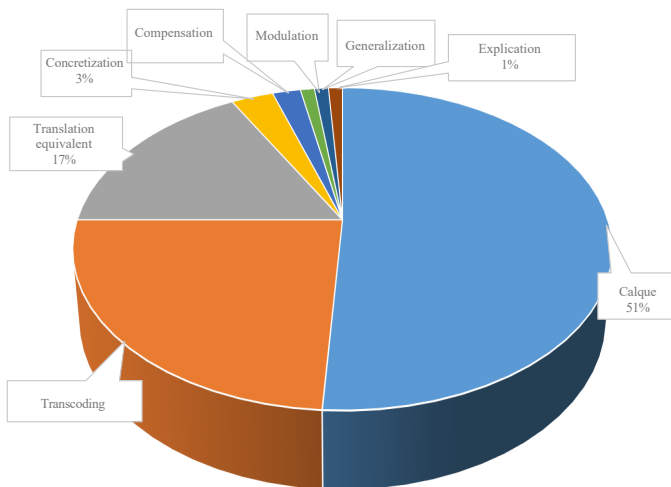


Figure 1. Percentage of translation techniques of rendering lexical peculiarities

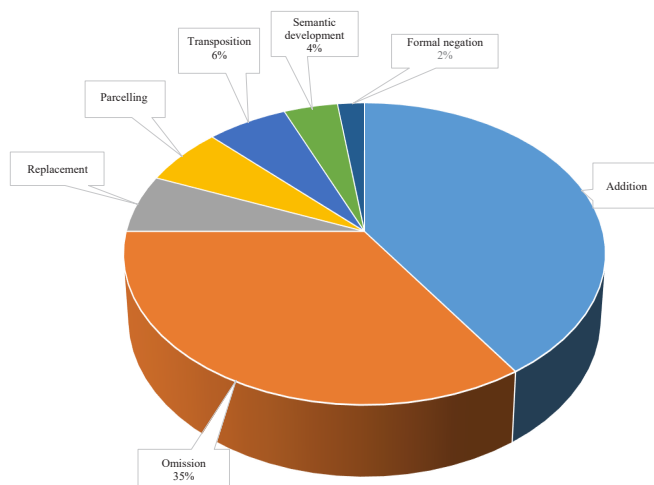


Figure 2. Percentage of translation techniques of rendering grammatical peculiarities

5. Conclusion

As a result of the analysis carried out in the second section of the paper, the importance of conveying the semantic, stylistic and structural features of specialized texts, as well as overcoming possible difficulties described in the first section, was emphasized. The translators of the analyzed texts successfully coped with all these tasks. The analyzed translation units were selected by the method of continuous sampling.

The analysis of translation techniques used in the translation of units that cause difficulties has shown that the translation of medical abbreviations into Ukrainian is quite often the complexity of translation. We attribute this to a less developed abbreviation system compared to English. In this regard, medical translators often use decoding or component-by-component translation of abbreviations, rather than transmission in the form of an appropriate abbreviation.

The problem of choosing a synonym when translating words that have several variants into Ukrainian was quite interesting for us. Basically, translators were guided by the euphony of the variants, but in some cases (when the synonyms were incomplete), lexical connectivity and stylistic coloring of the word were of great importance.

A separate difficulty was presented by the divergence of realities: in this case, the translator had to choose a strategy. Since the texts under study were intended for practical application, it is necessary to replace the realities and adapt the text to the culture and life of the country of the target language. The translators successfully coped with the task, applying a whole range of transformations, the main of which was replacement. It should be noted that in other conditions this could be recognized as a translation error, but for specific texts, semantic substitution was the only possible translation solution. In the third section of our work, the lexical features of the translation of medical discourse texts are defined.

The most effective means of reproducing grammatical and lexical features of Chinese medical discourse translated into Ukrainian have been identified. Among the most common translation operations are the following: search of translation equivalent; calque; transcoding (transcription/transliteration); concretization; compensation; modulation; explication; generalization; addition; omission. The most effective translation transformation turned out to be calque. Among lexical means, calque accounts for 51 % compared to transcoding (transcription/transliteration) (24 %) and search of translation equivalent (17 %). Among grammatical transformations, the most frequent were additions (41 %) and omissions (35 %). Less frequent were parcelling, transposition and replacement (6 % each, respectively), semantic development (4 %), and formal negation (2 %). When choosing a translation operation, the translator considered the peculiarities of the specialized text.

Perspectives. The perspective of the further research is seen in encompassing Rhetor-Romanic and other Slavic languages as well as the Oriental ones. The potential is also viewed in employing corpora of scientific and technical texts for the realia of exemplification of certain tendencies in specialized translation.

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INTERCULTURAL COMMUNICATION AND SPECIFICS OF CONVEYING UNIVERSAL CULTURAL CONCEPTS IN TRANSLATION FROM ENGLISH INTO SLAVIC AND EASTERN LANGUAGES



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Annotation. *This section of the monograph offers a comprehensive philological study of the linguistic representation, semantic structure, and translation features of the core axiological concepts “FAITH” and “HOPE” within four distinct linguacultures: English, Chinese, Polish, and Serbian. The relevance of the research stems from the urgent need for a profound theoretical comprehension of mental universals and nation-specific cognitive codes amidst intensifying intercultural dialogue and 21st-century global civilizational transformations.*

Executed at the intersection of cognitive linguistics, ethnolinguistics, cultural linguistics, and modern translation theory, the study proposes a multi-level methodology for analyzing value dominants. The source base comprises an extensive body of multilingual data: the latest academic lexicographical publications, representative text corpora (including the British National Corpus and the National Electronic Library of China), a vast paremiological fund, as well as a corpus of individual authorial aphorisms and precedent expressions.

The investigation covers the internal dynamics of the concepts, the processes of their semantic compression, phraseologization, and de-authorization within intertextual phraseostylistics (the study of “winged words”). Special attention is paid to the sociocultural divergence between rural (mystical-ritual) and urban (rational-pragmatic) types of national discourses, where the categories under study acquire distinct pragmatic and value vectors.

Central to this section is the problem of cross-linguistic transfer and translational asymmetry. The study examines and analyzes translation strategies based on conceptual substitution and cognitive mapping used in translating European religious, philosophical, and cultural codes (specifically metaphorical codes representing faith and hope) into the fundamentally different, cosmocentric linguistic-philosophical model of the Chinese language. Ultimately, the section contributes to the development of comparative semantics, intercultural communication theory, and the practice of literary translation.

Keywords: cultural linguistics, cognitive linguistics, concept “FAITH”, concept “HOPE”, axiological binomial, comparative studies, ethnolinguistics, paremiology, winged words, literary translation, translational asymmetry, cognitive mapping, intercultural communication.

摘要。本专著章节对四种不同语言文化—英语、汉语、波兰语和塞尔维亚语—中核心价值概念“信仰”和“希望”的语言表征、语义结构及翻译特征进行了综合性的语文学研究。本研究的现实意义源于在跨文化对话日益加强以及 21 世纪全球文明转型不断深化的背景下，对心理普遍性和民族特有认知编码进行深入理论阐释的迫切需要。

本研究在认知语言学、民族语言学、文化语言学和现代翻译理论的交叉领域展开，提出了一种用于分析价值主导概念的多层次方法论。其资料来源包括大量多语种数据：最新的学术词典学出版物、具有代表性的文本语料库（包括英国国家语料库和中国国家数字图书馆）、丰富的谚语资料库，以及个人作者格言和先例性表达语料库。

本研究涵盖了相关概念的内部动态、其语义压缩过程、成语化过程以及在互文性成语文体学（“名言警句”研究）中的去作者化过程。研究特别关注民族话语中乡村型（神秘—仪式性）与城市型（理性—实用性）之间的社会文化分化；在这两种话语类型中，所研究的范畴获得了不同的语用向量和价值向量。

本章节的核心问题是跨语言迁移与翻译不对称性。研究考察并分析了基于概念替换和认知映射的翻译策略，这些策略用于将欧洲宗教、哲学和文化编码（尤其是表征信仰与希望的隐喻编码）翻译成汉语这一根本不同的、以宇宙为中心的语言哲学模式。最终，本章节有助于推动比较语义学、跨文化交际理论以及文学翻译实践的发展。

关键词：文化语言学，认知语言学，“信仰”概念，“希望”概念，价值二元结构，比较研究，民族语言学，谚语学，名言警句，文学翻译，翻译不对称性，认知映射，跨文化交际。

1. Introduction

In the era of globalization, the rapid development of polydiscursive environments, and the profound transformation of ethnocultural identity, the decoding of the mental code of axiological dominants organizing the humanitarian space of nations acquires a paramount theoretical significance. The present study offers a cross-cultural and linguocognitive analysis of the core axiological concepts **FAITH** and **HOPE**, examined within the transboundary vector of contemporary national discursive spaces (English, Chinese, Polish, and Serbian).

2. The Relevance of the Research

The relevance of this research is determined by the following factors:

- **The necessity to explicate the balance between isomorphism and allomorphism:** The study aims to reveal the dynamic balance between universal human mental constants (isomorphism) and unique national patterns (allomorphism) that determine the specific refraction of sacral categories in global and local texts.

- **The investigation of causal autonomy and semantic diffusion of concepts:** In the analyzed multilingual space, the categories of faith and hope function not as abstract dogmas, but as fluid, existentially significant nodes of social communication. Possessing an immense semantic volume, they exhibit diffuse semantic overlaps with adjacent axiological structures (“*fate*”, “*risk*”, “*happiness*”, “*chance*”).

A comprehensive analysis of these overlaps allows for the reconstruction of a holistic matrix of value priorities within the examined societies.

- **The identification of sociocultural divergence (rural vs. urban environments):** Based on national corpus data and lexicographical thesauri, the study captures substantial discrepancies between the mystical-ritual (rural) and rational-pragmatic (urban) profiles of macroconceptual existence, thereby reflecting the dynamic processes of desacralization in urbanized spaces.

The demand for studying the mechanisms of cross-cultural transfer: The deep structural and semantic asymmetry between Western abstract substantive nouns (*faith/hope*, *wiara/nadzieja*, *вера/нада*) and Chinese denotations (信 (*xìn*), 希望 (*xīwàng*)), which are deeply rooted in the pragmatics of action, generates translational discrepancies. This necessitates the development of complex strategies for conceptual cognitive mapping when translating macrotexts.

The **aim** of the study is to provide a comprehensive, multidimensional description of the cognitive-semantic structure, pragmatic potential, and discursive mechanisms representing the axiological concepts **FAITH** and **HOPE** in the English, Chinese, Polish, and Serbian linguocultures, as well as to determine the nature of their interaction and transformation during cross-cultural transfer in contemporary cultures.

To achieve this aim, the following **tasks** must be fulfilled:

- To describe the cognitive-semantic hierarchy and the asymmetry of the inner form of the lexemes representing faith and hope in the four compared languages, establishing the nature of their interdependence (where “**FAITH**” serves as the meaning-generating core for the concept “**HOPE**”).

- To identify the specific features of the phraseological objectification of these concepts through the analysis of national lexicographical sources, classifying them according to functional-metaphorical models (models of resilience, causal generation, existential risk, as well as idioms of destruction and antonymic outcome).

- To investigate the religious-transcendental determination of the categories under study by comparing the anthropomorphic theistic model

of the European area (the dialogue of a personality with the Personality of the Creator) with the cosmocentric model of the Far Eastern area (the category of Heaven and the law of Dao). To explicate the verbal manifestations of the concepts in the colloquial register and to contrast the markers of everyday optimism with the destruction of existential expectations, establishing isomorphic physical imagery in the West and spatial-natural-philosophical categories (*disappearance, emptiness*) in China.

- To conduct a linguocognitive analysis of the paremiological funds of the four linguocultures, determining the pragmatic functions of proverbs and sayings as indirect speech acts that shape the positive (*faith/hope*) and negative (*disbelief/hopelessness*) registers of ethnocultural consciousness.

- To reveal the discursive mechanisms of the aphoristic representation of the concepts by exploring the processes of individual authorial reflection, the intertextual potential of precedent signs (*allusions / catchphrases*), and the dynamics of their cognitive transit (*de-authorialization* and *semantic compression*) into the general language system.

- To systematize translational discrepancies and translational asymmetry arising during the cross-cultural transfer of national-specific markers and precedent phenomena, verifying the findings from the standpoint of descriptive translation studies.

3. Materials and Research Methods

3.1. The research material

The empirical basis of the study comprises a multilingual conglomerate of 21st-century sources representing four national linguocultural systems: English, Chinese, Polish, and Serbian. The materials are grouped into the following categorical blocks:

- **Lexicographical sources and academic dictionaries:**

Anglophone area: Oxford English Dictionary (OED, OED Online 2026), Oxford Advanced Learner's Dictionary (11th Edition, 2025).

Slavic area: Great Dictionary of the Polish Language (WSJP, 2024), PWN Polish Dictionary (2024); Dictionary of Matica Srpska (2007, 2022), SANU Dictionary (1995).

Sinophone area: Great Dictionary of the Chinese Language (*Hanyu Da Cidian*, 2010), Dictionary of Frequently Used Chengyus (CYDCD, 2012), Contemporary Chinese Dictionary.

- **Paremiological and folklore funds:** Collections of proverbs, sayings, calendar-ritual pragmeme, and signs, including the *Dictionary of Folk Stereotypes and Symbols* by J. Bartmiński (2013), the *Dictionary of Polish Paremiology...* by J. Kasperski (2021), and the *Great Dictionary of Chinese Folk Proverbs* (2023).

- **Discursive and textual corpora:** Materials from modern national corpora and thesauri, including the British National Corpus (2024) and the National Electronic Library of China (2025), representing both rural (mystical-ritual) and urban (urbanized, rational-pragmatic) types of linguocultures.

- **Intertextual and aphoristic material:** A corpus of individual authorial maxims, aphorisms, and stable precedent signs (*catchphrases*) extracted from precedent texts of fiction, cinema discourse, and public historical speeches.

3.2. Research Methods

The methodological apparatus of this study is comprehensive and interdisciplinary, integrating methods from cognitive linguistics, ethnolinguistics, translation studies, and comparative linguistics.

The primary research methods and approaches employed include:

- *The Comparative Method:* Applied to identify the transboundary vector of the axiological binom **FAITH / HOPE**. This method aims to explicate the isomorphism (universal human mental constants) and allomorphism (unique national patterns) within the four linguistic systems.

- *The Method of Cognitive and Semantic Analysis:* Used to decode the conceptual characteristics of value dominants, examining their semantic volume, causal autonomy, and diffuse semantic overlaps with adjacent structures (“fate”, “risk”, “happiness”, “chance”).

- *The Method of the “Linguistic Picture of the World” (Lublin Ethnolinguistic School of J. Bartmiński)*: Allows for the examination of core values as mental stereotypes deeply embedded in collective memory. It is applied when analyzing the paremiological fund and the divergences between rural and urban linguocultures.
- *The Method of “Cultural Scripts” (A. Wierzbicka)*: Employed to verify universal cognitive units that organize speech activity and social behavior within a specific ethnocultural area.
- *Intertextual Phraseostylistics (“Catchphrasology” / Krylatologija according to W. Chlebda)*: Applied to analyze the dynamics of the phraseologization of aphorisms, the processes of their de-authorialization (*Entautorisierung*), and semantic compression during their transition from an individual authorial maxim to a general linguistic marker of a concept.
- **The Method of Cognitive Mapping and Conceptual Substitution in Translation (Theories of Wang Ning and G. Toury)**: Utilized to analyze cross-cultural transfer and translational asymmetry (e.g., when transferring Biblical or maritime codes of European cultures into the cosmocentric model of the Chinese language).

4. Results and Discussion

The focus of our research is directed toward decoding the mental code of the value dominants **FAITH** and **HOPE**, captured within the coordinates of four national discursive systems: English, Chinese, Polish, and Serbian. The comparative nature of this work aims to explicate the dynamic balance between universal human mental constants (isomorphism) and unique national patterns (allomorphism), which determines the specific refraction of these sacral categories in global and local texts.

The theoretical foundation for understanding how language constructs ethnocultural identity is rooted in the conceptions of the Lublin School of J. Bartmiński. Within his theory of the “linguistic picture of the world” (*językowy obraz świata*), core values are viewed not as isolated

lexemes, but as mental stereotypes embedded in collective memory, encoding the entire spectrum of the cognitive and spiritual activity of an ethos [Bartmiński, 2007: 45]. The profound connection between linguistic structures and national mentality is also emphasized by the Chinese linguoculturologist Shen Xiaolong, who postulates that key ideologemes and spiritual constants predetermine the very vector of development of a nation's humanitarian space [Shen, 1992: 134]. In turn, the methodological framework of A. Wierzbicka allows for the verification of these phenomena through a system of “cultural scripts”—universal cognitive units that organize social behavior and speech activity within a specific linguocultural area [Wierzbicka, 1997: 21]. At the same time, the inevitable integration and collision of such polar semiotic systems in the era of globalization actualize Edward Hall's classic thesis regarding the search for productive channels of intercultural communication. According to his findings, a genuine dialogue of civilizations is possible only through the explication and overcoming of hidden cognitive filters and unconscious cultural barriers [Hall, 1976: 112]. This insight is productively extended in the research of the Serbian linguist R. Bugarski, who demonstrates that in contemporary polydiscursive environments, ethnocultural markers of identity undergo continuous dynamic transformation [Bugarski, 2002: 78].

In the analyzed multilingual space, the categories of faith, hope, and love function not as abstract dogmas, but as fluid, existentially significant nodes of social communication. Possessing an immense semantic volume, the conceptual binom under study exhibits diffuse semantic overlaps with a whole range of adjacent axiological concepts. In particular, one can trace their regular intersection with the structures of “*fate*” (in its Western fatalistic interpretation—English *court* / *fate*, Slavic connotations—Polish *los* / Serbian *sudbina*, or the natural-philosophical perception—Chinese 命运 / *mìngyùn*), “*risk*” (Chinese 冒险 / *mǎoxiǎn*), “*happiness*” (English *happiness*, Polish *szczęście*), and “*unpredictable chance*” (English *chance*). A comprehensive analysis of these semantic overlaps allows for the reconstruction of a holistic matrix of value priorities within the examined societies.

The ontological uniqueness of faith, hope, and love within the cultural context lies in their causal autonomy. On a cognitive level, these phenomena present themselves as a certain spiritual consequence that often lacks an obvious, pragmatically conditioned causal trigger. Unlike utilitarian categories unfolding in strict cause-and-effect logic, the actualization of these two examined concepts in the linguistic consciousness of native speakers is frequently removed from the realm of pure rationalism [Wierzbicka, 1992: 143]. It is encoded as the result of an irrational, metaphysical breakthrough or a unique emotional experience capable of radically reshaping the subjective perception of reality.

Objective confirmation of the conceptual interconnectedness of the examined categories is provided by data from authoritative 21st-century national lexicographical sources. Thus, in the foundational lexicographical source [OED], the concept *Faith* is explicated not merely as an element of religious dogma, but as “*complete trust or confidence in someone or something*” [OED Online, 2026].

In the Slavic lexical space, according to the latest *Great Dictionary of the Polish Language*, the category *Nadzieja* is semantically encoded as a cognitive expectation of good and a psychological anchor: “*a psychological state consisting in the belief that a desired event will occur or that everything will turn out well*” (“*stan psychiczny polegający na wierze w to, że pożądane zdarzenie nastąpi lub że wszystko ułoży się dobrze*”) [WSJP, 2024]. In the South Slavic area, the academic *Dictionary of the Serbian Language* captures a deep connection between the concept *Bepa* (Faith) and the highest manifestation of devotion and spiritual loyalty, defining it as “*an inner conviction, the truthfulness of and loyalty to a sacred canon*” (“*уверење у истинитост нечега, оданост вери*”) [RS, 2007: 142].

Upon transitioning into the Chinese linguistic paradigm, the semantic content of the conceptual binom is fundamentally restructured. The modern *Great Dictionary of the Chinese Language* interprets the core concept 信仰 (*xìnyǎng*) through the prism of inner sincerity and devotion to an ideal: “*extreme belief in and respect for a certain*

doctrine, idea, or person, taken as one's own compass” (“对某种主张、主义、宗教或某人极度相信和尊敬，拿来作为自己的指南针”) [Hanyu Da Cidian, 2010, vol. 2: 914], which directly links it to national philosophical categories of “inner sincerity” (诚 / *chéng*) and “humanity” (仁 / *rén*).

Within the framework of our study, this entire multi-aspect conglomerate of adjacent meanings captured by modern lexicography is subjected to a detailed analysis, as it is precisely this conglomerate that determines the internal architecture and specific manifestation of the key concepts in national spaces.

4.1. Ethnolinguistic Components of the Macroconcept “FAITH” in Folk Culture and Paremiological Space (Polish, Serbian, English, and Chinese Contexts)

Folk culture and its linguistic embodiment are inextricably linked with the traditional worldview rooted in everyday practices. Existential triumphs, trials, and spiritual anchors experienced by an individual are verbalized in the works of oral collective creativity. Folk culture is represented by paremiological units (proverbs, sayings), ritual pragmemes, omens, and the symbolism of signs. According to centuries-old tradition, human life within the traditional lifestyle depends on higher providence, metaphysical forces, and internal resilience, all of which are designated by the macroconcept “**FAITH**”. While in the Slavic and Anglo-Saxon areas this category is initially associated with reliance on a transcendent (Divine) principle, in the Sinic space it is linked with faith in the inviolability of the earthly ethical order and the authority of ancestors.

In the folk everyday culture of the Slavs, omens and verbal formulas are widely distributed as signs of sacred support or impending spiritual trials. Within the framework of the Lublin Ethnolinguistic School led by J. Bartmiński, it is demonstrated that the concept of “faith” (*wiara*) in Polish folk tradition acts as a key mediator between man and Providence (*Opatrzność*). Based on materials from the *Dictionary of Folk Stereotypes and Symbols* (*Słownik stereotypów i symboli ludowych*, 2013), a close connection between faith, natural cycles, and the concept of light is captured:

- The symbolism of weather clearing (*“rozpogadza się”, “przejaśnia się”*) in mental folk models is cognitively paired with the acquisition or strengthening of faith in God's mercy.

- In Polish paremias captured in ethnographic collections, faith is manifested as an ontological necessity: *“Bez wiary ani do bramy”* (“Without faith, do not even approach the gate”), which positions the category as the primary condition for beginning any vital task or labor.

In Serbian folk culture, as noted by the linguoculturologist M. Radović, the concept of faith (*вера / vjера*) in epic songs-tales (heroic poetry) and everyday paremias acquires an additional semantic component—loyalty to the community, the oath, and God in the face of historical and natural adversities. The Serbian ordinary consciousness encodes faith as an inviolable spiritual fortress:

- The paremia *“Без вере нема спасења”* (“Without faith there is no salvation”) reflects folk eschatology, where faith serves as a protective barrier against metaphysical evil and chaos.

- Concurrently, Serbian folklore pragmatically links inner reliance with the active deeds of the ethos, transitioning from abstract theology to vital resilience.

In English folklore material, which represents the “naive picture of the world” and the ordinary consciousness of the community, the conceptualization of faith demonstrates a pronounced pragmatic vector. As the British researcher C. Goddard indicates, English paremias capture the practical experience of the people, transforming purely sacred dogmas into rules of everyday rational behavior:

- The well-known model *“Faith will move mountains, but you must keep digging”* explicates a Puritan cultural determinant: faith is recognized as an effective force only in synergy with individual human labor.

- The paremiological unit *“Seeing is believing”* reflects the empirical component of the cognitive element *belief*, rooted in folk common sense, which demands the verification of any mental phenomenon.

In Chinese folk culture, which developed within an agrarian civilization and syncretic philosophy (Confucianism, Taoism), the notion

of faith is entirely devoid of the Christian dualism between the sacred and the secular. Professor Wen Xu emphasizes that Chinese folk sayings (including *chengyus* and *yanyu* proverbs) treat the concept 信 (*Xìn*) as a fundamental element of social engineering and the ecology of human relations:

- The classic folk paremia 人无信不立 (*Rén wú xìn bù lì*) – “A man without faith [loyalty to one's word, trust] cannot stand” – cognitively likens faith to a physical support, without which the life of an individual in society is impossible.

- Unlike European folklore, where faith is directed “vertically” (toward God), in the Chinese paremiological fund its vector is directed “horizontally” – toward ensuring harmony in the community, family, and state (“言必信，行必果” – “In words be true to your word, in actions be decisive”).

According to the foundational *Dictionary of Polish Paremiias and Paremiological Expressions* edited by E. Kasperski (2021), traditional folk culture is substantially embodied in calendar-ritual proverbs, where the calculation of days and months is rigidly tied to the names of patron saints. In such paremiias, sacred faith is inseparable from practical recommendations for planning sowing and harvesting, as well as meteorological forecasts. The rural picture of the world demonstrates syncretism: religious faith in the intercession of saints acts here as a cognitive regulator of the agricultural cycle. Cf., for instance, the calendar paremia: “*Na świętego Stanisława rośnie koniom trawa*” (“On Saint Stanislaus [May 8], grass grows for horses”) or “*Czego Święty Medard (8 czerwca) nie skropi, to Święty Jan (24 czerwca) osuszy*”, where natural climatic well-being and the future harvest are directly read through the prism of reliance on the righteousness of observing the calendar-religious canon and the patronage of specific sacred personages.

Thus, the everyday rural culture reflected in the paremiological fund demonstrates a multifaceted and ambivalent linguistic picture of faith. Deeply intertwined with the macroconcept “**FAITH**” is the intentional human desire to objectify the transcendent, look into the future, and obtain metaphysical sanction for one's actions. This conditions the

recourse of representatives of the examined linguistic areas to mystical-prognostic procedures: prophecies, predictions, fortune-telling, and the interpretation of omens, which in the folk consciousness function as everyday surrogates or supplements to institutional faith.

Upon cross-linguistic comparison, it is revealed that divergences are associated with the formal-distributive aspect of the concept's representation rather than with its semantic invariant. Serving as supplements to the macroconcept **“FAITH”**, which organically complement its semantic structure and play a key role in shaping its cognitive field across all four examined linguocultures, are the lexemes *“hope”* (as an implicit expectation of good), *“fate / destiny”* (as an object of resignation or acceptance of a higher will), and *“loyalty / duty”* (as the pragmatic and ethical dimension of trust).

4.2. Cognitive-Semantic Hierarchy and Pragmatic Potential of the Concepts “FAITH” and “HOPE” in English, Polish, Chinese, and Serbian

As the substrate of the notions of faith and hope, this section examines the primary vehicles of their original semantics: the lexemes *wiara* (faith) and *nadzieja* (hope) in Polish, *faith* and *hope* in English, 信 (*xìn*) and 希望 (*xīwàng*) in Chinese, and *vera* and *nada* in Serbian. The core lexemes expressing the notions of faith and hope in the compared modern languages are treated here as concepts, whereas the lexemes constituting their intensional are classified as subconcepts. The correlation between the notions of faith and hope across the four languages is analyzed based on their lexical vehicles. Concurrently, supplementary notions that semantically complement these mental categories are subjected to critical analysis.

The notions of faith and hope exhibit a close pragmatic and spiritual interdependence: a deep inner conviction (*faith*) predetermines aspirations, expectations, and a forward-looking orientation (*hope*) on the one hand, while their loss triggers skepticism, despondency, and existential crisis on the other. In its linguoculturological aspect, the content of the concept **FAITH** can be formulated through a matrix

of adjacent categories: “*conviction, recognition of truth, spiritual anchor, fidelity to one's word, trust, inner testimony.*” At the same time, **HOPE** is conceptualized as “*a concept that emerged spontaneously in human consciousness, nourished by the perception that the trajectory and outcome of our life depend on the presence of a mental milestone, on an aspiration toward a benevolent future, by which we are inevitably guided*” to maintain axiological stability.

In the academic lexicographical sources of the Slavic area, the lexeme *hope* (Serbian *нада*) is defined through its close link to the mental baseline and faith. In the *Dictionary of the Serbian Language* (*Речник српскога језика*) by Matica Srpska, the lexeme *нада* is defined as follows: “1. *Conviction, faith in a favorable outcome <...>.* 2. *Expectation of something good, a prospect for the future.*” Semantically, the lexemes *nadzieja* and *нада* are largely identical: “1. *oczekiwanie spełnienia się czegoś pożądanego, ufność <...>* 2. *wiara, że będzie dobrze. Mieć nadzieję. Promyk nadziei...*” – “1. expectation of the fulfillment of the desired, reliance <...>. 2. faith that all will be well. To have hope. A ray of hope...” [SJP PWN].

The meanings of the English and Chinese lexemes representing hope demonstrate a distinct semantic asymmetry compared to the Slavic models. Cf.: in English, according to the *Oxford English Dictionary*, the lexeme *hope* manifests a pragmatic component that is partially distanced from the sacral *faith*: “*a feeling of expectation and desire for a certain thing to happen; a grounds for believing that something good may happen.*” In Chinese, the lexeme 希望 (*xīwàng*) reveals an even more pronounced asymmetry, retaining a material-visual inner form: the first component 希 (*xī*) is motivated by the idea of the “rare, valued”, while the second component 望 (*wàng*) literally means “*to look into the distance, to gaze, to await someone's approach.*” Conversely, in the Slavic languages, the lexeme *надежда* / *нада* possesses a deeply abstract meaning, semantically motivated by its etymological link to the idea of a support, a vertical pillar, and “positing” (*na-deya-ti* – to set a limit, to lean upon something).

Investigating the functional interaction of this pair of concepts requires an appeal to the subject's mental sphere, where the synergy

of faith and hope determines the vector of human activity. Within cognitive linguistics, these categories are viewed not as passive states of consciousness, but as regulatory mechanisms. The rational planning and purposeful actions of an individual lose their intrinsic motivation if they are not sustained by faith—the foundational conviction in the value and attainability of a goal. In this context, hope functions as a prognostic tool: it is activated in moments of crisis or destabilization of external circumstances, allowing the subject to regain mental control over their own trajectory. Thus, passive expectation is transformed into a conscious volitional attitude, where faith provides the cognitive foundation and hope supplies the dynamic energy.

A comparative analysis of the empirical data indicates that within the examined linguocultures, the concept “**FAITH**” traditionally occupies a dominant position, serving as the meaning-generating core for the concept “**HOPE**”. The interdependence of these categories is captured by recent lexicographical sources (2020–2026) and the paremiological funds of the four target languages:

- **In the Polish linguistic space (*Słownik języka polskiego PWN*):** The hierarchy of these mental entities is expressed through causal relationships. Faith (*wiara*) is conceptualized as the ontological foundation without which the existence of hope (*nadzieja*) is deemed impossible. Lexical markers capture their codependency: the loss of an axiological anchor automatically nullifies the subject's prognostic optimism.

- **The Serbian linguistic model (*Речник српскога језика Матице српске*):** Demonstrates the vital embeddedness of the *faith–hope* (*вера – нада*) dyad. In the folk cognition of the Serbian ethos, these categories are not merely complementary; they define the boundaries of individual survival. Faith is manifested here as a root system that ensures the viability of hope under historical and existential trials.

- **In the English linguoculture (*Oxford English Dictionary*):** The alignment of *faith* and *hope* is constructed within a pragmatic, anthropocentric register. The Anglo-Saxon linguistic consciousness distributes these notions into distinct functional roles: faith is responsible

for mental stability and the acceptance of axiological constants, whereas hope operationalizes this stability, turning it into an active expectation of a favorable outcome.

• **The Sinic linguistic space (*Contemporary Chinese Dictionary*):** Offers a sociocentric interpretation of the interaction between the binoms 信仰 (*Xìnyǎng*) and 希望 (*Xīwàng*). The semantic connection between the lexemes 信 (*xìn*) and 望 (*wàng*) is devoid of Western metaphysical dualism. In Chinese, faith (interpreted as fidelity to ethical duty and one's word) is recognized as an indispensable pragmatic prerequisite for the emergence of a well-founded hope for prosperity and social harmony.

The analysis performed allows for a conclusion regarding the multi-aspectual nature of the examined binary opposition. In all four linguistic pictures of the world, “FAITH” and “HOPE” form a resilient framework that shields the cognizing subject from an existential impasse. The prognostic function of these concepts is future-oriented, granting the individual the capacity to model impending events on the basis of existing internal ideals. The caprices and instability of the external environment are overcome by the personality through the personification and absolutization of these internal forces, which subject rational calculations to a higher spiritual necessity.

4.3. Phraseological Objectification and Specific Features of the Collocational Profiles of the Lexemes “Faith” and “Hope” in the Compared Linguocultures

Set expressions and idiomatic units formed around the lexemes *faith* and *hope* serve as key indicators of their cognitive assimilation within the examined languages. The linguistic data clearly demonstrates the dynamic nature of these categories: while in the phraseological space *faith* is predominantly conceptualized as a static support, deep-seated conviction, or axiological milestone, *hope* manifests the individual's intentional orientation toward the future and their prognostic optimism in the face of uncertainty.

Drawing upon data from national lexicographical sources allows for the classification and comparison of the most representative collocational models:

4.3.1. Models Representing the Subject's Inner Resilience and Embeddedness

The phraseological fund of the examined languages captures the individual's capacity to maintain fidelity to their ideals as an immutable spiritual baseline.

- **In English** (according to the *Oxford English Dictionary*), the stability of cognitive frameworks is established by the set expression “*to keep the faith*”, which implies a volitional retention of loyalty to one's principles or religious dogmas despite external pressure.

- **In Polish**, a similar level of existential durability is conveyed by the collocation “*trwać w wierze*” (“to abide / stand firm in faith”). According to academic dictionaries (*Słownik frazeologiczny*), this phrase emphasizes the immobility and monolithism of faith as the individual's mental foundation.

- **In Serbian** (*Речник српскога језика Матице српске*), the cognitive model is based on deep embeddedness: the expression “*чувам веру*” (“to guard / preserve faith”) positions the category as a sacral value requiring active defense by the subject.

- **In Chinese** (*Contemporary Chinese Dictionary*), the equivalent is the *chengyu* 坚信不疑 (*jiānxìn bù yí*) – “to believe firmly without a shadow of a doubt.” The inner form of this binom rigidly binds the lexeme 信 (*xìn*) to the semantic determinant 坚 (*jiān*) – “firm, durable, monolithic”, which completely precludes any element of hesitation.

4.3.2. Metaphorical Models of Personification and Dynamic Aspiration

Unlike faith, hope across all four languages exhibits a pronounced tendency toward personification and metaphorical assimilation to living, mutable entities (such as light, support, or a source of life).

- **The Polish Area:** The expressions “*nadzieja umiera ostatnia*” (“hope dies last”) and “*promyk nadziei*” (“a ray of hope”) [*SJP PWN*] indicate that the concept of hope is endowed with the characteristics of a living organism or a physical phenomenon capable of sustaining human vital forces in critical situations.

- **The Serbian Area:** Metaphorical transfer is vividly represented by the idiom “*нада умире последња*” (“hope dies last”), as well as the expressive collocation “*хранити се надом*” (“to feed on hope”). Serbian lexical collocability directly links hope to the processes of life support and the biological survival of the ethos.

- **The Anglo-Saxon Area:** In English idiomatics, hope is frequently conceptualized through spatial and mechanical metaphors. For instance, the expression “*anchor of hope*” or the phrase “*to cling to hope*” [*OED*] demonstrates the instrumental character of the notion: hope acts as a tangible object holding the individual above the abyss of despair.

- **The Sinic Area:** In the Chinese language, the conceptualization of hope is closely intertwined with vegetative and creative metaphors. The *chengyu* 抱有希望 (*bàoyǒu xīwàng*) – “to embrace / cherish hope” – encodes a tender, almost physical attitude toward one's aspirations. Another stable collocation, 点燃希望 (*diǎnrán xīwàng*) – “to ignite the flame of hope” – converges the Chinese mental invariant with the European understanding of hope as a saving light in the darkness.

4.3.3. Models of Semantic Fading, Destruction, and Antonymic Outcome

A significant stratum of set expressions in all four linguocultures represents the destabilization of the individual's inner world through metaphors of “departure,” “loss,” or the “betrayal” of faith and hope.

- **The Polish Linguistic Area:** The cessation of a period of spiritual stability is captured by verbs of motion and alienation. The collocations “*nadzieja go opuściła*” (“hope deserted him”) and “*wiara się chwieje*” (“faith wavers”) serve as antonymic markers to the states of embeddedness. The total loss of ideals is encoded by the rigid idiom “*stracić wszelką*

nadzieję” (“to lose all hope”) [*SJP PWN*]. Notably, in situations where the subject faces the collapse of illusions, the phrase “*zostać podwójnie oszukanym*” (“to be doubly deceived by hope”) is activated in Polish discourse, semantically correlating with the idea of a false milestone.

- **The Serbian Linguistic Area:** The semantic destruction of the *faith–hope* dyad in Serbian idiomatics bears a pronounced vital, existential character. The metaphor of departure is explicated through the expressions “*нада га је издала*” (“hope betrayed / failed him”) and “*изгубити веру*” (“to lose faith”) [*Речник српскога језика*]. These constructions mark the final point of a spiritual crisis, when the inner pillar of the personality ceases to perform its protective function.

- **The Anglo-Saxon Linguistic Area:** In English phraseology, the fading of hope is frequently described through spatial or physical metaphors denoting the loss of support. The expressions “*hope fades away*” and “*to abandon faith*” [*Oxford English Dictionary*] demonstrate an antonymic transition from active prognostic optimism to a passive fixation on crisis. Betrayal or deception by inner expectations is conceptualized in the set collocation “*false hopes*”, pointing to the destructive autonomy of the concept from the subject's reason.

- **The Sinic Linguistic Area:** In the Chinese linguistic picture of the world, the cessation of these mental regulators' activity is conveyed through lexical markers of disappearance or destruction. The antonymic phrase 希望破灭 (*xīwàng pòmiè*) – “hope is shattered / burst like a soap bubble” – signals the complete termination of a favorable period of expectation. The state of a mental impasse and the loss of axiological milestones is encoded by the *chengyu* 心灰意冷 (*xīn huī yì lěng*) – “the heart has turned to ashes, the spirit is chilly and cold”, where the complete extinguishment of inner faith (信) deprives the individual of vital energy.

4.3.4. Causative Models of Active Generation and Transmission of Ideals

The opposing vector of collocability describes the capacity of the subject or external factors to generate, restore, or “bring” faith and hope into human life.

- **In the Slavic Languages (Polish and Serbian):** Causal relationships are expressed via verbs of gifting, returning, or igniting. In Polish, the collocations “*budzić nadzieję*” (“to awaken hope”) or “*przywracać wiarę*” (“to restore faith”) [*SJP PWN*] indicate the rehabilitation of mental equilibrium. In Serbian, this is sustained by the constructions “*уливати веру / наду*” (“to instill / pour in faith or hope”), where abstract categories are metaphorically assimilated to a life-giving substance.

- **In English and Chinese:** The English model utilizes the productive verb “*to inspire faith / hope*”, emphasizing a mental, intellectual trigger of this process. In Chinese, the generation of hope is rigidly linked with the metaphor of light and creation: 带来希望 (*dàilái xīwàng*) – “to bring hope” and 重燃信德 (*chóngrán xìndé*) – “to reignite the fire of faith.”

4.3.5. Models of Existential Risk, Trial, and “Challenge”

Of particular interest is the group of phraseological units describing the conscious exposure of faith and hope to danger for the sake of achieving higher goals, which is associated with ultimate risk.

- **The Anglo-Saxon and Slavic Contexts:** Traditional European models metaphorize risk through testing the durability of the foundation. The English expression “*to test one's faith*” signifies taking steps that cast doubt on the individual's core axiological constants. In Polish, the phrase “*wystawiać nadzieję na próbę*” (“to put hope to the test”) implies conscious balancing on the brink of despair. Concurrently, a volitional challenge (“*to challenge*”) regarding these categories transforms into the idea of overcoming inner weakness; cf. the Serbian “*искушавати веру*” (“to tempt / test faith”) as a synonym for spiritual risk.

- **The Sinic Context:** In the Chinese linguoculture, risky actions that verify the strength of internal convictions are described through the concept of overcoming doubt under extreme conditions. The *chengyu* 背水一战 (*bèishuǐ yīzhàn*) – “to fight with one's back to the river” (with no way to retreat) – semantically encodes a situation where an individual completely abandons passive hope (希望) and stakes everything on absolute, ultimate faith (信心) in their own strength and righteousness.

Interim Conclusion: A comparative analysis of lexical collocability and destructive phraseological models allows for the conclusion that across all four languages, the concepts “**FAITH**” and “**HOPE**” are not conceived as static constants. They are inherently susceptible to processes of destruction, departure, and volitional testing. Interlinguistic asymmetry manifests itself in the nature of metaphorization: European languages gravitate toward anthropomorphic and sacral personification (hope “betrays,” faith “deserts”), whereas the Chinese linguistic fund describes these processes through the pragmatics of shifting internal incentives of activity and the dismantling of material images (light, flame, monolith).

4.4. Religious-Transcendental Determination of the Linguocultural Concepts of FAITH and HOPE

In comparative linguistics, axiological dominants determined by sacral meanings occupy a central place in the architecture of national conceptospheres. A linguocognitive analysis of the phraseological funds of English, Polish, Serbian, and Chinese allows for the explication of the specific linguistic representation of the concepts **FAITH** and **HOPE**. These mental entities are inextricably bound up with the intentional appeal to Providence, transcendent forces, and the metaphysical predetermination of the future, which removes them from the confines of the exclusively empirical, sensory experience of the subject.

As noted by the prominent representative of cognitive ethnolinguistics A. Wierzbicka, the semantic invariants of religiously motivated lexemes encode deep cultural attitudes that regulate the ontological perception of an individual's life path [Wierzbicka, 1992: 143]. Within the framework of the examined linguocultures, the verbalization of reliance on the Higher Will and the existential expectation of good is distributed across several semantic microsystems.

A. Preventive Providential Protection and Deliverance from Metaphysical Threat

This category includes stable paremiological units and idioms that capture a situation in which the subject, owing to sacral intervention, avoids destructive consequences or fatal errors.

• **The English Language:** The idiom “*God forbid*” represents an imperative reliance on preventing an undesirable scenario. According to the Cambridge academic study of idiomatics, the expression functions as an expressive preventive modality aimed at protection against a destructive future [CUP, 2002: 114].

• **The Polish Language:** The idiom “*Niech kogoś ręka Boska broni*” (literally, “may the hand of God protect someone”) marks a zone of high risk. Professor J. Bartmiński, within the framework of the Lublin Ethnolinguistic School, emphasizes that the image of the “hand of God” (*ręka Boska*) in the Polish linguistic picture of the world acts as a physical, concretized symbol of an absolute sacral shield guarding the human personality against existential collapse [Bartmiński, 2006: 88]. The dictionary of S. Skorpa captures the meaning of this unit as a rigid warning appealing to the highest instance [SFJP, 1993: 308].

• **The Serbian Language:** The collocation “*Сачувај Боже*” / “*Бог ме сачувао*” in Serbian paremiology, as indicated by Academician P. Piper, reflects the deep Balkan linguoculture of Christian fatalism. Faith is manifested here through a verbal protective filter: the prevention of misfortune is conceived exclusively as a synergy of human fear and Divine mercy [Piper, 2011: 215]. In the *Dictionary of Matica Srpska*, the phrase is codified as a metaphysical shield against unforeseen chaos [RMS, 2007: Vol. 5, 612].

• **The Chinese Language:** In the Chinese linguoculture, which is devoid of a personified theistic center in the traditional Christian sense, the equivalent of transcendent protection is the category of Heaven (天 / *Tian*). The *chengyu* 天有灾祸, 人有祸福 (*Tiān yǒu zāihuò, rén yǒu huò fú* – literally, “Heaven has catastrophes, man has misfortunes and blessings”) explicates the Confucian-Taoist conception of trust in the natural world order. Professor Tan Aoshuang indicates that the verbalization of hope in the Chinese consciousness is syncretic: an individual relies on harmony with the cosmic law of Dao, where deliverance from evil is possible only through humility before the Great Predestination (命 / *Ming*) [Tan Aoshuang, 2004: 112].

B. Fixation of Metaphysical Favor and Passive Hope

This section aggregates phraseological units that establish the successful resolution of a crisis or the retention of the subject within the boundaries of existential well-being, while manifesting the concept of **HOPE** for the mercy of Providence.

Table 2

Comparative Analysis of Metaphysical Favor and Passive Hope

Language	Phraseological Unit	Sacral Marker	Semantic Dominant	Source & Page
English	<i>By the grace of God</i>	<i>God</i>	Ascertainment of transcendent patronage	<i>OED, 2005: Vol. 4, 342</i>
Polish	<i>Z łaski Boskiej</i>	<i>Łaska Boska</i>	Reliance on a miracle, favorable outcome	Wawrzyńczyk, 1998: 162
Serbian	<i>Хвала Бозу / Божја милост</i>	<i>Бог</i>	Gratitudinous faith, acceptance of fate	<i>RSANU, 1995: Vol. 3, 114</i>
Chinese	皇天不负苦心人 (<i>Huáng tiān bù fù kǔ xīn rén</i>)	<i>Huang Tian</i>	Just retribution, faith in the law of heaven	CYDCD, 2012: 587

In the Polish idiomatic space, the collocation “*Łaska boska*” (in the syntactic position “*z łaski Boskiej*”) is semantically intertwined with a sudden, miraculous cessation of negative factors. As the linguist J. Wawrzyńczyk points out, the Polish “*Łaska boża*” possesses a pragmatic vector of hope directed into the future through an implicit prayerful intention [Wawrzyńczyk, 1998: 162]. It significantly differs from Western European counterparts by exhibiting a higher degree of personalization within the “man–Creator” relationship.

The English locus of the concept **HOPE** in phraseological units such as “*hope against hope*” or “*in the hands of God*” demonstrates pragmatic rationalism combined with a Puritan or Protestant ethic. As the British metaphor scholar J. Charteris-Black writes, being “in the hands of God” shifts the focus from passive

expectation to the complete delegation of responsibility to the Supreme Mind, thereby relieving the subject of existential anxiety [Charteris-Black, 2005: 93].

The Serbian paremias “*Биће како је Бог рекао*” (“It will be as God has said”) and “*Бог је милостив*” (“God is merciful”) express a syncretic unity of **FAITH** as a cognitive act and **HOPE** as an emotional state. In the academic *Dictionary of the SANU*, it is noted that the semantics of these units are permeated with the idea of long-suffering (*трпљење*), where hope functions not as an active demand for change, but as a humble reliance on the benevolence of God's final judgment [RSANU, 1995: Vol. 3, 114].

In Chinese phraseology (*chengyus*), the concept of **HOPE** acquires a pronounced teleological and ethical coloring. The well-known expression 皇天不负苦心人 (*Huáng tiān bù fù kǔ xīn rén* – “August Heaven does not betray the one who labors with all their heart”) [CYDCCD, 2012: 587] clearly demonstrates that the traditional Chinese code 信 (*Xìn*) is not exclusively flat and horizontal. The invocation of “August Heaven” (皇天) and the “supreme cosmic justice of Heaven” introduces a specific vertical, transcendent vector into the Sinic model. However, it is fundamentally crucial to draw a distinction here: this is a transcendence of a metaphysical, rather than a theistic, nature. It does not refer to a personified God-Creator with whom a personal dialogue is possible, but rather to a supreme, impersonal yet just metaphysical force that resonates with the ethical efforts of human beings.

Comparative Summary: In European languages, phraseological units possess a high degree of generalization regarding existential protection (“*all in God's hands*”), whereas in Slavic codes (particularly in Polish), the intention toward specification and detailization of the providential act in relation to a specific event or person is preserved. In the Chinese picture of the world, faith in higher forces is linguistically determined by the moral and ethical input of the human being: hope is justified only when the subject's spirit is pure and the will is directed toward generating good.

4.5. Speech Manifestations of the Concepts of FAITH and HOPE in the Colloquial Register of Linguocultures

Secondary semantic structures representing ordinary consciousness capture the pragmatic dimension of axiological dominants. A linguocognitive analysis of the colloquial substrate of English, Polish, Serbian, and Chinese allows us to identify how the deep mental entities—**FAITH** and **HOPE**—are concretized in everyday communication, transforming into stable markers of everyday optimism (confidence in the stability of being) or existential disappointment (the situational collapse of expectations).

A. Idiomatics of Everyday Optimism: Verbalization of Everyday Reliance

In the subgroup of colloquial collocations capturing a state of stability, psychological comfort, and confidence in a favorable development of events, the concept of **HOPE** is manifested through spatial and technological metaphors (“*the right path*”, “*the orderliness of structure*”).

- **The Polish Linguistic Area:** The colloquial lexeme “*Normalka*” and the set expression “*Wszystko jest na jak najlepszej drodze*” (literally, “everything is on the best possible path”) serve as expressive markers of absolute pragmatic hope. As the researcher J. Wawrzyńczyk notes, the metaphor of the “path” (*droga*) in the Polish colloquial tradition is closely linked with a teleological vector—movement toward a favorable, providentially determined goal [Wawrzyńczyk, 1998: 573]. In the *Great Dictionary*, the equivalence of these constructions to the Polish colloquial phrase “*być w porządku*” is codified, signifying a conflict-free, ideal state of the subject's current affairs [Ibid.].

- **The English Linguistic Area:** In the everyday register, the concept of **HOPE** for a successful outcome is represented by the idioms “*on the right track*” and “*in the bag*” (guaranteed success). According to the *Cambridge International Dictionary of Idioms*, these units encode a cognitive model of a “controlled future,” where subjective faith in success relies on the correctness of the steps taken and intermediary stability [CUP, 2002: 211].

- **The Serbian Linguistic Area:** In Serbian colloquial practice, the state of unshakeable confidence and domestic well-being is encoded by the metaphorical expressions “*Све је у најбољем реду*” “everything is in the best order”) and the paremia “*Иде као по лоју*” (literally, “it goes as if over tallow/butter”). As P. Piper indicates, these collocations reflect the specificity of the Balkan-Slavic ordinary consciousness: the hope for a positive outcome of a matter is verbalized through the removal of any environmental resistance, when being is evaluated as harmonious and co-directed with human desires [Piper, 2011: 290]. Lexicographical sources register these phrases as synonyms for absolute life success [RMS, 2007: Vol. 3, 142].

- **The Chinese Linguistic Area:** At the level of the colloquial register of idiomatics (*chengyus*), the concept of positive expectation is transmitted through natural-elemental metaphors. The expression 一帆风顺 (*Yī fān fēng shùn* – literally, “a favorable wind in a single sail”, meaning smooth, unhindered development) expresses a deep-seated ordinary reliance on the favorability of external circumstances. As Professor Tan Aoshuang emphasizes, in the Chinese mentality hope is devoid of an egocentric demand; it is an everyday faith that human actions have entered into resonance with the natural flow of life, which guarantees a lack of conflict [Tan Aoshuang, 2004: 185].

B. Idiomatics of Existential Disappointment: Verbalization of the Collapse of Expectations

- This thematic block aggregates colloquial units that verbalize a sudden transition from a state of confidence (faith) to a state of cognitive crisis caused by an unforeseen catastrophe or the total cancellation of plans.

- In the Polish idiomatic space, the psychological shock stemming from the collapse of hope is described by the comparative construction “*Jak obuchem po głowie*” (literally, “as if with a poleaxe to the head”) [WSFPRRP, 1998: 825]. Professor S. Skorupka points out that this unit possesses an extremely high degree of expressiveness, capturing the total mental disorientation of the subject in the face

of fatal failure [Skorupka, 1993: 61]. Concurrently, the process of the final dismantling of the structure of expectations is represented by the verbal collocations “*obrócić się / rozpaść się w proch*” (or “*w popiół*” – “to turn / crumble into dust or ashes”), which manifests a conceptual annihilation: that which the individual relied upon with faith is transformed into a weightless, formless substance [WSFPRRP, 1998: 868].

Table 3

Lexical Markers of Shock and Annihilation of Existential Hopes

Linguistic Culture	Marker of Sudden Destruction (Shock)	Source & Page	Marker of Total Annihilation of Plans (Collapse)	Source & Page
Polish	<i>Jak obuchem po głowie</i>	<i>WSFPRRP, 1998: 825</i>	<i>Rozpaść się w proch / popiół</i>	<i>WSFPRRP, 1998: 868</i>
English	<i>Like a bolt from the blue</i>	<i>CUP, 2002: 341</i>	<i>Go up in smoke</i>	<i>OED, 2005: Vol. 7, 192</i>
Serbian	<i>Kao grom iz vedra neba</i>	<i>RMS, 2007: Vol. 1, 305</i>	<i>Пасму у води</i>	<i>RSANU, 1995: Vol. 4, 88</i>
Chinese	<i>晴天霹雳 (Qíng tiān pī lì)</i>	<i>CYDCD, 2012: 104</i>	<i>落空 (Luò kōng)</i>	<i>CYDCD, 2012: 289</i>

- In the English linguocultural code, the sudden destruction of faith in stability is conveyed by the colloquial idiom “*like a bolt from the blue*”, which captures the precise factor of unpredictability. The final collapse of hope is verbalized either through the destructive metaphor “*to go up in smoke*” or via the active collocation “*to dash someone’s hopes*” [OED, 2005: Vol. 7, 192]. Dynamic pragmatism is highly evident here: hope is conceptualized as a fragile yet physical object that external circumstances can instantly deform or incinerate.

- The Serbian phraseological fund explicates the ruin of existential reliance through an idiom of a somatic character: “*Пасму у води*” (literally, “to fall into the water”, meaning to go down the drain /

come to nothing). According to the *Dictionary of the Serbian Academy of Sciences and Arts*, this expression is utilized in scenarios where prolonged efforts, backed by faith in a positive outcome, are completely neutralized by external factors [RSANU, 1995: Vol. 4, 88]. The moment of the sudden realization of a catastrophe is captured by the paremia “*Kao гром из ведра неба*” (“like thunder from a clear sky”), demonstrating a common Slavic linguocultural unity in the perception of sudden misfortune [RMS, 2007: Vol. 1, 305].

- In Chinese colloquial idiomatics, the collapse of hope is anchored in two basic mental models: shock-induced destruction and emptiness. The *chengyu* 晴天霹雳 (*Qíng tiān pī lì* – “a clap of thunder amidst a clear sky”) represents a sudden crisis of faith in the stability of being [CYDCD, 2012: 104]. Meanwhile, the ultimate failure of all existential expectations is verbalized by the concise colloquial collocation 落空 (*Luò kōng* – literally, “to fall into emptiness / to come to nothing”) [CYDCD, 2012: 289]. As Professor Tan Aoshuang notes, the category of “emptiness” (空 / *kōng*) in the Far Eastern consciousness acts as the absolute antonym to existential harmony. When a person's hopes “fall into emptiness,” it signifies not merely an empirical failure, but a mental rupture of the connection between the internal aspirations of the spirit and the external cosmic law (*Dao*) [Tan Aoshuang, 2004: 185].

- **Conclusions on the Colloquial Register:** A comparative analysis of the colloquial register reveals a deep isomorphism between the Slavic (Polish, Serbian) and Germanic (English) language codes when verbalizing the collapse of hope. In these linguocultures, the ruin of faith is represented through images of physical destruction, incineration, or mechanical impact (*proch, smoke, obuch*).

- In contrast, the Chinese colloquial code shifts the semantics of lost reliance into the category of spatial disappearance and de-actualization (*emptiness*). Nevertheless, within the sphere of everyday optimism, all examined cultures exhibit a striking metaphorical unity: the hope for a prosperous future is invariably linked with the concept of “correct movement” along a spatial vector (*track, droga, red, 顺 / shùn*).

4.6. Paremiological Units as Means of Structuring the Concepts of FAITH and HOPE in English, Chinese, Serbian, and Polish Linguocultures

This section presents a comprehensive linguocognitive analysis of stable communicative clichés (proverbs, sayings, paremiological maxims, and aphorisms) in the English, Chinese, Serbian, and Polish languages that directly participate in the processes of conceptualizing and verbalizing **FAITH** and **HOPE**. The primary focus is placed on the axiological and semantic interpretation of the paremiological fund, which represents the deep layers of the national ethnolinguistic consciousness.

Communicative values, as demonstrated by the Polish ethnolinguist J. Bartmiński within the framework of the linguistic picture of the world theory, function as mental coordinates organizing an individual's cognitive mastery of reality. These value markers “model the pragmatic relationship of native speakers toward the macrocosm, compelling them to correlate external manifestations of existence with their internal scale of coordinates, and, similarly to basic conceptual structures (frames or mythologemes), possess a pronounced capacity for semantic expansion” [Bartmiński, 2006: 42].

Spoken folklore genres in this context evoke particular scientific and theoretical interest. The prominent British specialist in the pragmatics of paremias, N. Norrick, points to their pronounced functional ambivalence. Possessing the form of a statement of fact or an imperative directive at the surface syntactic level, “proverbs, upon their situational actualization in live discourse, acquire pronounced pragmatic functions of indirect speech acts: they can function as intentional encouragement, a hidden threat, ethical censure, didactic advice, prognostic prediction, well-wishing, or a reasoned objection” [Norrick, 1985: 144–145].

The founder of English-language paremiology, A. Taylor, reveals the cognitive nature of these units through their binary structure. A proverb represents a compressed parable, traditionally consisting of two interconnected components: a generalized denotative judgment and its subsequent pragmatic, moralizing interpretation. Nevertheless, in everyday speech, “the final instructive part is frequently subjected to ellipsis (omitted), appealing to the cognitive acumen and background

knowledge of the addressee, which practically erases the rigid boundary between a proverb and a saying” [Taylor, 1931: 18–19].

In turn, the Polish researcher G. Szpila defines proverbs as brief sayings of oral folk origin, encompassing the entire spectrum of the social ethos's existential experience [Szpila, 2003: 12]. Concurrently, sayings are treated as “expressive utterances capable of metaphorically and concisely qualifying a specific event within the structure of a dialogue, relieving communicants of the need to resort to expanded and complex descriptive passages” [Szpila, 2003: 15]. The presence of a significant corpus of isomorphic, semantically close paremias in the Polish, Serbian, and English languages is explained both by the universality of human thinking and by centuries of intercultural contact [Ibid.: 37].

The pronounced pragmatic flexibility of the paremiological fund in connection with its communicative tasks is highlighted by the British cognitive scientist R. Honeck: “The functional specificity of a proverb lies in its departure from the rigid logical dichotomy of truth or falsehood. Communicative subjects verify and select a specific utterance exclusively depending on their momentary intentional needs and contextual conditions, rather than on the basis of some absolute, once-and-for-all fixed abstract meaning—after all, the very same existential situation can be evaluated in polar opposite ways” [Honeck, 1997: 93].

Below, a detailed analysis is provided of proverbs and sayings that verbalize the axiological attitude of native speakers toward the positive mental pole (**FAITH** and **HOPE**) and the contrasting negative register (**DISBELIEF** and **HOPELESSNESS**). Paremiological units of the English and Polish languages are adopted as the baseline descriptive guidelines, to which semantic and structural-semantic equivalents from the Serbian and Chinese phraseological funds are systematically matched. In practical illustrative blocks, where the comparative vector is directed from one linguoculture to another, paremias are cited in strict accordance with the materials of original national lexicographical publications, accompanied by their cross-indexing.

Within the paremiological funds of the examined languages, **FAITH** and **HOPE** function as foundational reference points determining the vital stability of the subject. Despite differences in imagery systems, the cognitive dominants exhibit a high degree of isomorphism.

A. The English Linguoculture (Teleological and Vitalistic Codes)

- “*Hope springs eternal in the human breast*”;
- “*While there is life, there is hope*”;
- “*Faith will move mountains.*”

In the English paremiological consciousness, **HOPE** is conceptualized as an autonomous, self-renewing internal resource (“*springs eternal*”). As V. Evans notes, the English mentality links hope with the strictly biological existence of a human being (*life/hope*), turning it into a mandatory condition for vital activity. In turn, **FAITH** is endowed with a dynamic, almost physical power capable of overcoming tectonic obstacles (“*move mountains*”), which emphasizes its active, pragmatic character.

B. The Polish Linguoculture (Ethical and Existential Codes)

- “*Nadzieja umiera ostatnia*” (“Hope dies last”);
- “*Dopóki życia, dopóki nadziei*” (“As long as there is life, there is hope”);
- “*Wiara góry przenosi*” (“Faith moves mountains”).

According to the Lublin Ethnolinguistic School (J. Bartmiński), Polish paremias personify **HOPE**, endowing it with its own “lifeline.” The metaphor “*umiera ostatnia*” elevates this concept to the rank of an absolute protective shield of the personality: even when all rational calculations are destroyed, hope continues to function as the final instance of the spirit. Polish *wiara* (faith) is substantively close to its English counterpart; however, within the Slavic context, it is more strongly bound up with the concept of fidelity to inner duty.

C. The Serbian Linguoculture (Balkan Somatic-Vital Code)

- “*Нада умре последња*” (“Hope dies last”);
- “*Док је живота, док је и наде*” (“While there is life, there is hope”);
- “*Вера и планине помера*” (“Faith moves even mountains”).

The Serbian phraseological fund demonstrates an almost complete structural and semantic parallelism with the Polish fund regarding the representation of **HOPE**. As R. Dragićević indicates, the perception of **FAITH** and **HOPE** as ontological pillars is characteristic of the Serbian linguistic consciousness. Under the pressure of historical challenges, these categories became entrenched in the language as markers of national survival. The mobility of mountains (“*помера планине*”) under the influence of faith encodes the idea of the spirit's victory over inert, unfavorable matter.

D. The Chinese Linguoculture (Naturop philosophical and Energetic Codes)

- 留得青山在，不怕没柴烧 (*Liú dé qīng shān zài, bú pà méi chái shāo*)
- “As long as the green hills remain, there is no fear of lacking firewood”);
- 精诚所至，金石为开 (*Jīng chéng suǒ zhì, jīn shí wéi kāi* – “Complete sincerity/faith moves heaven and earth; gold and stone open before it”).

The Chinese linguoculture departs from direct personification. In situations involving the total collapse of existential expectations, ordinary consciousness registers the marker 落空 (*Luò kōng* – “to fall into emptiness”) [CYDCD, 2012: 289] or the shock state 晴天霹雳 (*Qíng tiān pī lì* – “a clap of thunder amidst a clear sky”) [CYDCD, 2012: 104]. However, the Sinic model does not halt at destruction. The transition to the positive pole of **HOPE** is encoded through images of eternal nature and cyclic renewal.

A striking example of this logic is the paremia 留得青山在，不怕没柴烧 (*Liú dé qīng shān zài, bú pà méi chái shāo*). The logic of the proverb is strictly pragmatic and ecological: even if current hopes have “fallen into emptiness” (*Luò kōng*), as long as the baseline naturop philosophical substrate of life remains intact (the personality, health, the “green hills” themselves), the potential for regeneration and the rebirth of aspirations remains inexhaustible.

Communicative Markers of Negative Destruction (DISBELIEF and HOPELESSNESS)

When positive expectation is shattered, the paremiological fund registers a transition into the domain of **DISBELIEF** (skepticism) and **HOPELESSNESS** (a mental vacuum). It is within this zone that national specificity manifests most vividly.

A. The English Linguoculture

- “*He that lives upon hope will die fasting*”;
- “*A drowning man will catch at a straw*”;
- “*Seeing is believing.*”

Anglo-Saxon pragmatism heavily ironizes passive reliance (“*die fasting*”). Excessive hope, unbacked by action, is interpreted as a dangerous illusion. The paremia regarding the drowning man explicates **HOPELESSNESS** through a destructive, chaotic clutching at a knowingly useless object (“*straw*”). The concept of **DISBELIEF** is verbalized via the empirical postulate “*Seeing is believing*”: ordinary consciousness rejects abstract faith, demanding sensory, material verification.

B. The Polish Linguoculture

- “*Tonący brzytwy się chwyta*” (“A drowning man catches at a razor”);
- “*Kto żyje nadzieją, ten umiera głodem*” (“He who lives on hope dies of hunger”);
- “*Świat się nie zawali*” (“The world will not collapse” – used in the context of overcoming despair).

The Polish code of **HOPELESSNESS** is significantly more dramatic than its English counterpart. Instead of a neutral straw, a somatically hazardous image of a razor (“*brzytwy*”) emerges here. The action of the drowning person in a state of hopelessness acquires a suicidal undertone: in attempting to save themselves, the subject inflicts even greater self-harm, which underscores the tragedy of the existential impasse.

C. The Serbian Linguoculture

- “*Дављеник се и за сламку хвата*” (“A drowning man catches even at a straw”);
- “*Ко у наду верује, тај гладује*” (“He who believes in hope starves”);
- “*Празна врећа не стоји усправно*” (“An empty sack does not stand upright”).

Serbian paremias combine Slavic imagery with a rigid, practical philosophy of life. Skepticism and **DISBELIEF** toward empty promises or unfounded optimism are transmitted through a domestic metaphorical

code (“empty sack”). Without a genuine internal anchor (faith) or a material baseline, an individual loses anthropological stability (“*не стоју исправно*”), plunging into hopelessness.

D. The Chinese Linguoculture

– 心灰意冷 (*Xīn huī yì lěng* – “The heart has turned to ashes, the will has grown cold”);

– 死马当活马医 (*Sǐ mǎ dāng huó mǎ yī* – “To treat a dead horse as if it were alive”);

– 耳听为虚，眼见为实 (*Ěr tīng wéi xū, yǎn jiàn wéi shí* – “What is heard by the ears is false, what is seen by the eyes is real”).

In the Chinese tradition, **HOPELESSNESS** represents the total thermal death of the spirit. Ashes (“*huī*”) and ice (“*lěng*”) mark the cessation of the circulation of the vital energy *qi*. A situation of extreme, almost absolute hopelessness, wherein the subject makes a frantic attempt at rescue, is encoded through the image of “treating a dead horse.” This is a pragmatic marker: the therapy is meaningless, yet it is performed for the sake of clearing one's conscience. Meanwhile, **DISBELIEF**, much like in the English code, is predicated upon the priority of the visual over the auditory.

Comparative Analysis and Intercultural Isoglosses

To provide a visual representation of the results of this comparative analysis, the paremiological material can be systematized according to key cognitive features.

Parameter of Comparison	English Linguoculture	Polish Linguoculture	Serbian Linguoculture	Chinese Linguoculture
Dominant Code of FAITH/HOPE	Dynamic, linear (movement of mountains, eternal spring).	Personified, existential (hope as a companion until death).	Vital, spatial (overcoming obstacles, survival).	Naturophilosophical, energetic (green hills, melting of stone).
Metaphorization of HOPELESSNESS	Mechanical futility (clutching at a straw).	Tragic impasse with self-destruction (clutching at a razor).	Spatial and domestic deficit (straw, empty sack).	Thermal death, entropy (heart-ashes, dead horse).
Criterion for Overcoming DISBELIEF	Sensory pragmatism (<i>seeing is believing</i>).	Mental fidelity to duty and tradition.	Verification by life practice and stability.	Reliance on empirical fact (what is seen by eyes is real).

The conducted study of paremiological units across four linguocultures allows us to assert that the positive register (**FAITH/HOPE**) tends toward universal cognitive metaphors (stability, the overcoming of static matter). Concurrently, the destructive register (**DISBELIEF/HOPELESSNESS**) reveals deep ethnocultural specificity: ranging from Western rational skepticism and Slavic existential dramatism (*the razor*) to the Eastern naturophilosophical conceptualization of the total extinction of energy (*ashes*).

4.7. Discursive and Cognitive Mechanisms of Aphoristic Representation of the Concepts of FAITH and HOPE

The study of the axiological space of the four examined linguocultures (English, Chinese, Serbian, and Polish) requires moving beyond the exclusively folklore (paremiological) substrate. Along with proverbs, the cognitive modeling of such grand existential categories as **FAITH** and **HOPE** is determined by a corpus of individually authored utterances—aphorisms and intertextual quotation complexes (“winged words”). Unlike folk paremias, this type of stable units possesses a minimal potential for interlingual equivalence, which is due to the uniqueness of the national historical and literary contexts in which they vegetate.

The contemporary Western European paradigm of text linguistics and cognitive phraseology proposes to view the functioning of these minor textual forms through the prism of three key methodological aspect-models.

Conceptual Node I. The Ontological Status and Stylistic Differentiation of the Individual Utterance

In the theory of minor expressive texts (particularly in the fundamental works of W. Mieder), an aphorism is qualified as a manifesto of individual consciousness possessing maximum semantic density.

An aphorism is a syntactically closed, aesthetically sublimated microtext that captures a completed individual authorial conclusion in an expressive form, ensuring its autonomous transmission in public discourse [Mieder, 2005: 3].

The vectors of verbalization of **FAITH** and **HOPE** in aphorisms differ fundamentally from the paremiological ones. As the Swiss researcher H. Burger demonstrates, while folk proverbs perform primarily an everyday-pragmatic, regulative, and didactic function, the problem field of individual aphorisms is shifted toward pure metaphysics and abstract reflection. The aphorism inherently possesses a “high” register of information encoding. It functions not as mundane advice, but as a doctrinal judgment, an ideological slogan, or an existential declaration that elevates the understanding of faith and hope from the plane of everyday experience to the status of conceptual maxims [Burger, 2015: 32].

Conceptual Node II. The Dynamics of Phraseologization: From Authorial Judgment to General Linguistic Concept

Genetic discrepancies between folklore paremias and elite aphorisms predetermine the specifics of their existence in national languages. The renowned specialist in phraseostylistics R. Gläser emphasizes that a proverb is initially formed in the oral element of anonymous collective communicative experience, whereas an aphorism is always the product of fixed individual reflection, which requires a strict distinction between these genres when describing conceptospheres [Gläser, 1998: 33].

Nevertheless, within the space of a living language, these boundaries are fluid. The Polish linguist G. Szpila postulates the existence of a continuous process of derivational exchange between authorial utterances and the phraseological system of society [Szpila, 2013: 543]. In the cognitive aspect, this transit is described as a change in cognitive status:

1. The original aphorism represents an expanded, metaphorical judgment, rigidly tied to the figure of the author.
2. In the course of repeated reproduction, the linguistic community subjects this microtext to de-authorization (*Entautorisierung*) and semantic compression.
3. A compressed concept (a phraseological unit) is extracted from the structure of the judgment, which integrates into the general linguistic semantic field and begins to function as a ready-made marker of **FAITH**

or **HOPE**, adapting to historical changes in the conceptual picture of the world [Ibid.: 544].

Conceptual Node III. The Intertextual Potential of Precedent Signs (“Wingedology” (“the study of ‘winged’ words”))

A special place in enriching the imagery fund of the studied concepts belongs to “winged words” (*Geflügelte Worte*). This term, frequently used in European linguistics as a synonym for an aphorism, actually marks an independent class of phenomena of an intertextual nature. Winged expressions act as a linking mechanism between the precedent texts of a culture (fiction, national cinema, iconic public speeches of historical figures) and mass speech usage. They accumulate current sociocultural scenarios, stereotypes, evaluations, and value markers that dominate in a specific linguistic environment [Gläser, 1998: 747].

The structural and semantic uniqueness of a “winged word” in the context of conceptualizing **FAITH** and **HOPE** lies in its contextual dependence:

- An **aphorism** possesses absolute semantic self-sufficiency and is comprehensible outside the context of its origin.

- A **winged expression** retains an indissoluble bond (a “genetic umbilical cord”) with the communicative situation or precedent plot that generated it; without the reactivation of this background association, it loses its pragmatic meaning [Burger, 2015: 38].

Thus, winged units represent an independent instrument of speech discourse. They are devoid of a rigid logical conclusion but possess high utilization variability, functioning as metaphorical and ironic markers of hope, skepticism (disbelief), or hopelessness [Ibid.: 40].

The intensive development of methods for analyzing such units within contemporary Slavistics (in particular, in the theoretical frameworks of the Łódź and Lublin linguistic schools, represented by the works of W. Chlebda) has led to the institutionalization of a new research direction—intertextual phraseostylistics, or “wingedology” (*skrzydlatologia*). This subdiscipline is focused on explicating the laws by which individual textual quanta are transformed into national cognitive constants [Chlebda, 2003: 8].

4.8. Comparative Analysis of the Verbalization of the Macroconcepts FAITH and HOPE: An Experience of Cross-Cultural and Inter-Structural Comparison

For the purpose of describing and systematizing the extensive empirical material that manifests the value dominants of expectation and sacred trust in the aspect of their interlingual transfer, a complex of specific conceptual-semantic and structural divergences was explicated between four basic areas: Germanic (English), Slavic (Polish, Serbian), and East Asian (Chinese).

The key trigger of translational discrepancies is the deep structural and semantic asymmetry between Western abstract substantive nouns and Chinese denotations. While the English (*faith / hope*), Polish (*wiara / nadzieja*), and Serbian (*vera / nada*) lexemes function as autonomous abstract categories with a developed morphological system, the Chinese markers 信 (*xìn* – faith/truthfulness) and 希望 (*xīwàng* – hope/to look into the distance) are etymologically and graphically rooted in the pragmatics of action. Thus, the ideogram *xìn* (consisting of the graphemes “human” and “speech”) is initially motivated by the concept of social and ethical obligation (“a person keeping their word”), which contrasts fundamentally with the European mental model of metaphysical, transcendent faith.

In the linguistic consciousness of native speakers of European cultures (especially in the Polish and Serbian traditions), these categories are deeply personified and metaphorical, which generates a wide syntactic valency and anthropomorphic collocability (cf. English *hope sustains*, Polish *nadzieja karmi*, Serbian *vera kpenu*). The Chinese lexical and phraseological fund does not possess an identical type of anthropomorphic imagery; the conceptualization of faith and hope here is more frequently realized through spatial, natural, or state-dynastic metaphors. Consequently, in those textual contexts where precedent markers of faith are activated in Western macrotexts, units from entirely different conceptual domains are inevitably deployed in Chinese translations.

All the aforementioned lexemes represent nuclear categories within the boundaries of the corresponding national conceptspheres. Due to their

immanent cognitive specificity, the search for interlingual pragmatic equivalents proves to be a non-linear process. An adequate translation, harmoniously incorporated into the target text, is not always retrieved from the source semantic field but can be cognitively reconstructed.

Thus, the precedent biblical phraseological unit *faith moves mountains* discovers full structural and semantic isomorphism within the Slavic space (Polish *wiara przenosi góry*, Serbian *vera pomeri planine*), insofar as these languages share a single Christian textual matrix. However, when translating this complex into the Chinese language, a rigid cross-cultural asymmetry arises. An attempt at calquing inevitably collides with the powerful autochthonous precedent text about “The Foolish Old Man Who Moved the Mountains” (愚公移山 – *Yúgōng yíshān*). But whereas in the European code the emphasis is placed on the mystical power of religious reliance (*faith*), in the Chinese Confucian code this precedent represents the power of collective perseverance, duty, and endless labor. The translator is forced to perform a conceptual substitution, adapting the vector of pragmatic impact.

It is worth emphasizing that in many instances, textual fragments containing nationally specific markers of hope require deep quantitative restructuring. Let us consider the English metaphorical precedent structure *anchor of the soul* (as a representative of absolute hope from the Epistle to the Hebrews). In the Polish (*kotwica nadziei*) and Serbian (*уточување наде*) traditions, this maritime code is preserved. In the Chinese textual space, however, where the ancient land-based civilization formed different coordinates, the image of a sea anchor is devoid of equivalent existential weight. The metaphor is deconstructed and replaced by the concept of a “spiritual pillar” or “psychological foundation” (精神支柱 – *jīngshén zhīzhù*).

Such examples of translational asymmetry compel theorists to speak not so much about isolated techniques of lexeme selection, but rather about a gradation of translatability within the framework of cognitive mapping developed in the works of Wang Ning [Wang Ning, 2015]. This concerns the full, partial, or zero equivalence of cultural codes in macrotexts.

Let us turn to precedent units that lack direct structural analogues in the compared languages. In the English idiomatic fund, there is the precedent model *hope against hope* (hoping against obvious facts). In Slavic languages, this phrase undergoes a syntactic transformation: Polish discourse offers the paradoxical formula *ufać wbrew nadziei* (“to trust against hope”), and Serbian—*надаати се упркос свему* (“to hope despite everything”). The Chinese linguoculture transmits this psychological state in a fundamentally different way—through the fixed chengyu formula 抱有一线希望 (*bào yǒu yīxiàn xīwàng* – “to clutch a single thread of hope”). The metaphor of an intellectual paradox is replaced here by a vivid visual and tactile image of a held thread.

A similar conceptual asymmetry is discovered when comparing the phraseologized precedent *blind faith*. While in the Polish (*ślepa wiara*) and Serbian (*слепа вера*) languages the somatic marker of the absence of vision is preserved as a symbol of unreasoning trust, the Chinese counterpart 盲信 (*mángxìn*) or 迷信 (*míxìn*), although it contains the element “blind” (*máng*), in the context of live citation appeals to the idea of “delusion” and “chaos,” shifting the focus from the absence of physical sight to a deviation of the intellect.

The Slavic paremiological layer, in turn, demonstrates a deep rootedness of the concept of hope in historical traumatic contexts. For example, the Polish expression *nadzieja – matka głupich* (“hope is the mother of fools”) represents the skeptical, rationalizing vector of the national mentality. The English equivalent *he that lives upon hope will die fasting* coincides with it in its pragmatic register but utilizes a completely different imagery grid (nutritive instead of kinship). The Serbian epic context in a similar situation tends toward the fatalistic *нада је обмана* (“hope is an illusion”). In the Chinese canonical tradition, such a rigid negation of hope is absent, since the category *xīwàng* is always syncretically linked with the concept of vital energy and the natural cycle.

The findings obtained are verified by the tenets of contemporary Western European translatology (specifically, G. Toury’s descriptive theory), wherein the phenomenon of equivalence is derived from the

conventional norms and cognitive dominants of the receiving culture [Tourney, 2012: 53]. Equivalence is not a static quantity; it is dynamically modeled within the translation process.

Summarizing the analysis of idiomatic and precedent phenomena, it can be concluded that while a certain portion of stable verbal complexes originating from the universal human cognitive substrate functions as cross-cultural lexical universals, the specific segment of the verbalization of FAITH and HOPE remains rigidly determined by the boundaries of ethnocultural textual spaces, requiring the translator to employ complex strategies of conceptual cognitive mapping.

Theoretical-Methodological Convergence in the Study of Value Dominants. The conducted study of the theoretical foundations of linguoculturology and ethnolinguistics has demonstrated that decoding the mental code of the value-laden conceptual dominants “FAITH” and “HOPE” requires a comprehensive, polydiscursive approach. The integration of J. Bartmiński’s Lublin Ethnolinguistic School framework (the category of the “linguistic picture of the world”), A. Wierzbicka’s methodology of “cultural scripts,” Shen Xiaolong’s naturophilosophical approach, E. Hall’s theory of intercultural communication, and R. Bugarski’s propositions regarding the dynamic transformation of identity has made it possible to verify the examined binom not as isolated lexemes, but as fluid, existentially significant nodes of global and local social communication.

Semantic Diffusion and Causal Autonomy of the Axiological Binom. In the course of the comparative analysis of the semantic volume of the studied categories, their regular diffuse overlaps with adjacent axiological structures were established: “fate” (Western fatalism *fate*, Slavic connotations of *los* / *sudbina*, and the naturophilosophical perception of 命运 / *mìngyùn*), “risk” (冒险 / *mǎoxiǎn*), “happiness” (*happiness*, *szczęście*), and “unpredictable chance” (*chance*). Concurrently, a common ontological peculiarity of faith, hope, and love was revealed, consisting in their causal autonomy at the cognitive level: the actualization of this binom in the linguistic consciousness of native speakers is elevated beyond the scope of pure rationalism and is encoded as the result of an irrational,

metaphysical breakthrough or a unique emotional experience capable of reformatting the subjective perception of reality.

Sociocultural Divergence of the Concept of “FAITH” (Rural vs. Urban Linguocultures). Based on the analysis of national corpora and thesauri data, significant discrepancies were established between the everyday folk (rural) and urbanized (urban) environments within the examined areas:

- **The Rural Environment** demonstrates a mystical-ritualistic profile: due to dependency on natural cycles, the macroconcept “FAITH” is rigidly sacralized here, linked with Providence or the Cosmic Order of *Dao*, embedded in calendar-ritual proverbs, and demands strict adherence to rituals (the Christian sacraments in the West; the cult of ancestors and the rituals of *li* in China).

- **The Urban Environment** is characterized by a rational-pragmatic profile, wherein the macroconcept undergoes desacralization and pragmatically converges with the categories of “success,” “intellectual conviction” (*belief*), and “social trust” (in the English and Polish traditions—confidence in one's own capabilities and institutions; in the Chinese urbanized environment—adherence to business ethics and the concept of mutual reliability 信义 – *xìnyì*).

Cognitive-Semantic Hierarchy and Asymmetry of the Inner Form of “FAITH” and “HOPE”. It has been proven that in all four linguocultures, the concept of “FAITH” occupies a dominant, meaning-generative position, serving as the framework and nucleus for the concept of “HOPE”. However, a deep interlingual asymmetry is recorded in the meanings of the lexemes representing hope:

- In Slavic languages (*nadzieja* / *nada*), the lexeme possesses a profound abstract meaning motivated by an etymological link to the idea of a vertical support, a stem, and “placing/relying upon” (*na-deya-ti*).

- In the English language (*hope*), an anthropocentric pragmatic component is manifested—the feeling of expecting a specific favorable event, partially distanced from the sacred *faith*.

- In the Chinese language (希望 – *xīwàng*), a concrete-visual inner form is preserved, rooted in the idea of contemplation, “looking into

the distance” and awaiting (望 – wàng) a rare, highly valued benefit (稀 – xī).

Phraseological Objectification of Collocability and Destructive Models. The analysis of stable word combinations and idioms showed that the studied concepts function as dynamic categories distributed across several functional-metaphorical models:

- Models of fortitude position faith as a static, monolithic support (*keep the faith*, *trwać w wierze*, *уваму веру*, 坚信不疑).

- Models of destruction and extinction revealed a deep isomorphism between the Slavic and Germanic codes when verbalizing the collapse of hopes—they are represented through images of physical destruction, burning, or a mechanical blow (*proch*, *smoke*, *объх*, *злом*). Conversely, the Chinese spoken code translates the semantics of lost reliance into the naturophilosophical category of spatial disappearance, de-actualization, and emptiness (落空 – *luò kōng*, “the heart has turned to ashes and the will has gone” 灰心丧气). At the same time, in the sphere of everyday optimism, all four cultures discover a metaphorical unity: hope for a prosperous future is invariably linked with the concept of “correct movement along a spatial vector” (*track*, *droga*, 顺).

Religiously Transcendent Determination of the Axiological Space. A fundamental distinction has been revealed between the anthropomorphic theistic model of the European (Germanic and Slavic) area and the cosmocentric model of the Far Eastern (Sinic) area:

- In the English, Polish, and Serbian languages, FAITH and HOPE are verbalized through a subject-subject dialogue between the human personality and the Personality of the Creator (His right hand, definitions of “the hand of God,” and His mercy—*God forbid*, *ręka Boska*, *Сачувај Боже*, *By the grace of God*).

- In the Chinese linguoculture, transcendent protection is devoid of an anthropomorphic theistic center, shifting to the metaphysical but strictly ordered verticality of Heaven (天 – *Tian*) and the cosmic law of *Dao*. Faith and hope here are linguistically determined by the moral and ethical investment of the individual themselves: Heaven responds

with hope and favor (皇天不负苦心人) solely in response to the subject's ultimate internal sincerity (精诚 – *jīngchéng*) and labor.

Discursive Mechanisms of Paremiological and Aphoristic Representation. Proverbs and sayings possess a functional ambivalence and function in live discourse as indirect speech acts (advice, censure, prognostic prediction). Unlike folklore paremias, which perform an everyday pragmatic, regulative function, individual authorial utterances (aphorisms) and precedent signs of an intertextual nature (“winged words”) elevate the understanding of faith and hope into the “high” register of abstract metaphysical reflection. Within the space of a living language, a dynamic cognitive transit is recorded: authorial utterances undergo de-authorization (*Entautorisierung*) and semantic compression, turning into ready-made, general linguistic markers of axiological concepts.

Problems of Cross-Cultural Transfer and Translational Asymmetry. The comparative analysis revealed a deep structural and semantic asymmetry between Western autonomous abstract nouns and Chinese denotations (信 / *Xìn*, 希望 / *Xīwàng*), which are graphically and etymologically rooted in the pragmatics of physical or social action. The search for interlingual pragmatic equivalents when translating macrotexts requires complex cognitive mapping and the conceptual substitution of autochthonous precedent texts.

Thus, the translation of the biblical formula *faith moves mountains* into the Chinese space requires adaptation and substitution by the Confucian precedent text about “The Foolish Old Man Who Moved the Mountains” (愚公移山), shifting the focus from mystical reliance to the power of collective perseverance and endless labor. Similarly, the maritime code of absolute hope *anchor of the soul* is deconstructed in Chinese land-based thinking and replaced by the concept of a psychological foundation or spiritual pillar (精神支柱 – *jīngshén zhīzhù*).

The obtained results fully validate the descriptive theory of translatology (G. Toury, Wang Ning), according to which the equivalence of cultural codes is not a static quantity but is dynamically modeled in the translation process depending on the cognitive dominants of the receiving culture.

As a result of the cross-cultural and linguocognitive study of the conceptual-axiological binom “FAITH” and “HOPE” in the English, Chinese, Polish, and Serbian linguocultures, the following results were obtained:

- The dominant, meaning-generative position of the concept of FAITH in relation to the concept of HOPE has been proven. The polarity of their inner form has been revealed: in Slavic languages, the lexeme *hope* is semantically motivated by the idea of a vertical support; in English (*hope*), it is pragmatized as the expectation of a benefit; in Chinese (希望), it retains a concrete-visual code of contemplating a rare, highly valued benefit.

- While the models of fortitude are isomorphic (*keep the faith*, *trwać w wierze*, *чувству веры*, 坚信不疑), the models of destruction exhibit a deep allomorphy. In the Slavic and Germanic codes, the loss of value-laden supports is described through physical destruction or betrayal (*false hopes*, *нада за је уздала*), whereas in Chinese usage, naturophilosophical categories of spatial disappearance and emptiness dominate (落空, 心灰意冷).

- The distinction between the European anthropomorphic theistic model, based on a subject-subject dialogue between the individual and the Creator (*God forbid*, *reka Boska*, *Сачувај Боже*), and the Chinese cosmocentric model, where transcendent protection is projected onto the impersonal verticality of Heaven (天) and the law of *Dao*, has been explicated, with the realization of expectations being determined by the ethical efforts of the individual (皇天不负苦心人).

- The discursive analysis of corpus data recorded the desacralization of macroconcepts in the urban environment. While rural discourse retains a mystical-ritualistic profile and a connection with Providence, in the urbanized space, the concept of FAITH transforms into a rational-pragmatic self-confidence, “success,” and a system of mutual social/business reliability (信义).

- The functional ambivalence of paremias as indirect speech acts in live communication has been established. In contrast to them, individual aphorisms and “winged words” elevate the study of the

binom into the high register of abstract reflection. Their cognitive transit has been described: authorial texts undergo de-authorization (*Entautorisierung*) and semantic compression, transitioning into the general linguistic fund.

- It has been proven that the polarity of Western abstract and Chinese action-oriented thinking requires the conceptual substitution of autochthonous codes during translation. Thus, the translation of the biblical formula *faith moves mountains* into the Chinese space is replaced by the Confucian precedent text about “The Foolish Old Man” (愚公移山), shifting the focus from mystical reliance to the power of collective perseverance.

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CROSS-CULTURAL TYPOLOGY OF SET PHRASES AND FORMULAIC EXPRESSIONS IN LITERARY TRANSLATION AND FOLKLORE TEXT



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Annotation. *Despite significant achievements in the field of structural folkloristics, the accumulated wealth of empirical lexicographical experience, and the study of paroemic corpora, the linguistic status of paroemias and their place in the figurative system of a given language remain a matter of debate.*

The problem is conditioned by the overlapping of meanings, images, and thematic spheres represented in proverbs and sayings, whereby one and the same expression may be attributed to different concepts, which in turn gives rise to the ambivalence of their figurative content. It is for this reason that an active search for new and reliable methodologies is currently under way, aimed at structuring paroemic units in different languages according to structural-semantic, ideographic, and cognitive criteria and at establishing the degree of their equivalence.

In the proposed chapter, we endeavour to illuminate the structure, semantics, and pragmatics of figurative-characterizing and evaluative paroemias from various languages in a contrastive-typological dimension (on the material of the Chinese language compared with English, Ukrainian, Polish, Russian, and Slovak), drawing on their cognitive, epistemological,

and culturological foundations and the principles governing their organization and functioning within different linguistic and conceptual worldviews.

This approach is oriented towards the methodology of structural-semantic modeling of phrasemes, idioms, comparisons, proverbs, and sayings their cognitive-semantic and ideographic organization based on a typology of realia, the specific manifestation of logico-semantic patterns, the relationship between invariant and variant, and their belonging to certain oppositions (H.L. Permyakov, V.L. Pyrohov, et al.). Account must also be taken of such newer analytical instruments as propositional-frame analysis, whereby proverbial constructs are classified according to abstract object-predicate schemas and sub-frames (L. Arayeva).

On the basis of an extensive paroemic corpus, the study undertakes a typological reflection on proverbial constructions through cultural codes in their correlation with such sub-frames and logico-semantic patterns as part-whole, as-such, similarity-dissimilarity of objects, generating-generated, action-reaction. The moral-ethical and cognitive-pragmatic conceptualization of sub-frames and conceptospheres has been identified, including the other's is better than one's own, Success, Danger, Emptiness; and the distinctive parametrization of units of measurement and weight (an exclusively Chinese ethnocultural manifestation) has been elucidated.

Separately examined are the typologically shared cognithemes of superfluous work that brings no benefit whatsoever, the use of an inappropriate tool or instrument, and suitable-unsuitable. The latter are objectified, among other means, at the level of allomorphic stylistic devices and figurative-expressive means (allusions, toponyms, anthroponyms, hyperbolic representation of something imaginary or unattainable), in particular within Chinese linguoculture.

On the material of the folk-dialectal phraseology and paremiology under investigation, along with their areal-typological specifics, the study has, firstly, demonstrated the relevance of elements of material culture and everyday artifacts and tools (weaving, cobblery, construction, architecture, pottery) for the figurative transformation of everyday-life-centrist and craft terminology in the designation of social relations, axiological values, and value-laden and ritual stereotypes across different local traditions; and, secondly, for the semantic content of the cognitheme of similarity of objects and persons as a kind of semantic universal.

The source base for the study comprised bilingual paremiological and phraseological lexicographical sources, ideographic and dialectal dictionaries, and folklore-ethnographic collections.

Keywords: *Chinese linguoculture, Slavic parallels, cognithemes, structural-semantic modeling, sub-frames and conceptspheres of paroemias, contrastive-typological dimension*

摘要。本专著章节对四种不同语言文化—英语、汉语、波兰语和塞尔维亚语—中核心价值概念“信仰”和“希望”的语言表征、语义结构及翻译特征进行了综合性的语文学研究。本研究的现实意义源于在跨文化对话日益加强以及 21 世纪全球文明转型不断深化的背景下，对心理普遍性和民族特有认知编码进行深入理论阐释的迫切需要。

本研究在认知语言学、民族语言学、文化语言学和现代翻译理论的交叉领域展开，提出了一种用于分析价值主导概念的多层次方法论。其资料来源包括大量多语种数据：最新的学术词典学出版物、具有代表性的文本语料库（包括英国国家语料库和中国国家数字图书馆）、丰富的谚语资料库，以及个人作者格言和先例性表达语料库。

本研究涵盖了相关概念的内部动态、其语义压缩过程、成语化过程以及在互文性成语文体学（“名言警句”研究）中的去作者化过程。研究特别关注民族话语中乡村型（神秘—仪式性）与城市型（理性—实用性）之间的社会文化分化；在这两种话语类型中，所研究的范畴获得了不同的语用向量和价值向量。

本章节的核心问题是跨语言迁移与翻译不对称性。研究考察并分析了基于概念替换和认知映射的翻译策略，这些策略用于将欧洲宗教、哲学和文化编码（尤其是表征信仰与希望的隐喻编码）翻译成汉语这一根本不同的、以宇宙为中心的语言哲学模式。最终，本章节有助于推动比较语义学、跨文化交际理论以及文学翻译实践的发展。

关键词：文化语言学，认知语言学，“信仰”概念，“希望”概念，价值二元结构，比较研究，民族语言学，谚语学，名言警句，文学翻译，翻译不对称性，认知映射，跨文化交际。

1. Introduction

Despite significant achievements in the field of structural folkloristics, numerous theoretical works on phraseology and paremiology, and quite

successful attempts at logical-semantic modeling of paroemias based on the principles of realia and semiotic situations (G.L. Permyakov), the linguistic status of paroemias and their place in the figurative system of language remain a matter of debate to this day.

In scholarly literature, paroemias are regarded as a special type of fixed units at the syntactic level, characterized by reproducibility, formulaic nature, semantic density, and pragmatic orientation (Cherkasskii, 1978: 36). Paroemias “are widely known, extensively used by the people, employed for didactic purposes, and are units of conscious selection depending on the speech situation, which renders them pragmatically polysemous. They include proverbs, sayings, and proverbial-saying complexes” (Matveeva – Seregina, 2009: 178).

These and other approaches are also related to the ethnolinguistic tradition stemming from the works of N.I. Tolstoy, in which language is regarded as a form of reflection of traditional culture and fixed expressions as elements of a symbolic code. This makes it possible to analyze paroemias as units that consolidate behavioral norms, value dominants, and collective representations.

Scholars also include among paremioiologial units such types as riddles, omens, comic sayings, tongue-twisters, etc. Characterizing certain shortcomings in Slovak paremiology, P. Ďurčo notes that Slovak scholarship currently lacks studies reflecting the contemporary state of paroemias, as well as textual or corpus sources from which relevant information about the state of and changes in this linguistic domain can be drawn (Ďurčo, 2002: 47).

Paroemias, paroemic expressions, and folk judgments can perform argumentative, aesthetic, expressive-evaluative, stylistic, and social functions, as well as the function of influencing a person (including informing, persuading, suggesting, and manipulating consciousness and behavior) and representing the national and cultural specifics of elements of a people's material and spiritual culture, along with their connection to ethnographic realia and proper names (anthroponyms, toponyms, etc.).

Let us emphasize that despite significant achievements in the field of structural folkloristics, numerous theoretical works on phraseology

and paremiology across different linguocultures, and quite successful attempts at logical-semantic modeling of proverbs based on the principles of realia and semiotic situations, the linguistic status of proverbs and their place in the figurative system of language remain a matter of debate (Mokiyenko, 1999: 338).

In the work of Ukrainian researcher Zh. Koloiz, the most complete list of the constitutive features of the proper paremia is presented (Koloiz et al., 2014: 45): (a) aphoristic nature; (b) fixedness; (c) reproducibility; (d) reinterpreted or literal generalization of meaning; (e) didactic content, representation of etiquette forms; (f) presence of information about traditional values and views based on the life experience of the people; (g) verbalization of typical life situations.

Another productive direction for the study of phrasemes and paroemias within the domain of traditional folk culture and ethnolinguistic reflection is their connection to cultural codes. Thus, in the study by Savchenko L.V., an analysis of the genesis of ethnically marked Ukrainian phraseological units is carried out through the prism of fragments of myths, rites, beliefs, and folk customs, according to the substantial and conceptual codes of culture (Savchenko, 2013: 2).

It should be noted that in contemporary translation studies, research on interlingual equivalents is oriented towards a number of authoritative works by foreign linguists. Apart from the well-known theory of formal and dynamic equivalence by Yu. Nida (Nida, 1964: 159), a number of other conceptions of interlingual equivalence have recently appeared within the paradigm of translation theory.

Particularly noteworthy in this regard are the contributions of Schleiermacher, Koller, and Catford; the opposition of ethnographic versus linguistic translation (Georges Mounin); the techniques of direct versus indirect procedures (Vinay and Darbelnet); overt and covert translation (Juliane House); prospective and retrospective translation (John Postgate), and others (cit. by: Entsyklopediya perekladoznavstva, 2020: 74).

Among such contributions within Ukrainian linguistics, special mention should be made of the lexicographical work by Mizin K.I.

(Mizin, 2010), in which image-standards of fixed comparisons in English and Ukrainian accumulate linguistically and ethnoculturally significant information pertaining to any people; the comparison of Serbian-Ukrainian phrasemes and comparisons on the basis of equivalence, partial equivalence, and non-equivalence of the units compared (Porivnyalna, 2015); the Polish researcher Zh. Chervinska-Sladkevych identified four types of interlingual phraseological equivalents in Russian and Polish denoting non-verbal means of communication (Czerwinskaja-Sładkiewicz, 2004). A similar phraseological-thematic group was also examined by the Polish researcher S. Kozłowski, who focused on the means of expressing non-verbal communication in Polish and Ukrainian depending on the type of emotions and intellectual capacities with which they are associated (anger, dissatisfaction, envy, fury, sadness/despair, fear, satisfaction, surprise, shame, the sense of interest and disinterest).

Thanks to such analysis, it has been established that phraseological units denoting non-verbal means of communication in Ukrainian and Polish most regularly characterize such human traits as submissiveness, sycophancy, contempt, anger, surprise, satisfaction, and the like (Luchyk, 2025: 229).

This subject matter is discussed in collections devoted to the translatology of idioms (*Frazeologia a překlad* 2014); in several of our own contributions, types of interlingual phraseological equivalents and models of translation in literary texts are identified, including literary fairy tales and audiovisual discourse (Tyshchenko-Tsokh, 2022; Tyshchenko-Koshelkova, 2023; Tyshchenko-Koval, 2024).

2. The Relevance of the Research

We emphasize that in the reconstruction of a cogniteme, what is taken into account above all is the internal form and the semantics of the units under consideration. The phraseme-forming matrix of cognitemes presupposes the existence of a common structural-semantic model of a certain invariant structure, forming synonymic series of phraseological units.

The Aims and tasks of the Research.

– to carry out a contrastive-typological and linguocultural analysis of the cognitive structure, semantics, and pragmatics of Chinese and Slavic (English, Ukrainian, Polish, Slovak, Russian) paroemias from the perspective of their equivalence, and with regard to their belonging to the relevant frames, cognithemes, and realia associated with the spiritual and material culture of peoples, artisanal artifacts and tools, and the moral-ethical conceptualization of environmental objects;

– to trace the universal-typological and national-cultural aspects of the cognitive-figurative categorization of proverbial formations and phrasemes in their correlation with various sub-frames (*part-whole, homogeneity-heterogeneity, similarity* of objects to one another, *action-reaction*);

– to elucidate the figurative means, metaphors, and comparisons within sociocultural and value-based stereotypes (*the other's is better than one's own, Experience, Success, Danger*, etc.), and to identify the specific content of such cognithemes and conceptospheres as attitude to work, use of an inappropriate tool, performance of work that brings no benefit, *Emptiness*, etc. Special attention should be paid to characterizing the *jaki-taki* model in Polish within certain paroemic groups.

3. Materials and Research Methods

The **research materials** comprised translational dictionaries of idioms, proverbs, and sayings in Chinese with other Slavic languages and English (Kitaysko-russkiy slovar' upotrebitel'nykh idiom [Chinese-Russian Dictionary of Common Idioms] 2012; A Chinese-English Dictionary of Idioms. From A Dream of Red Mansions. Hangzhou Publishing House, 2003; Russko-kitayskiy slovar' poslovits i pogovorok [Russian-Chinese Dictionary of Proverbs and Sayings]. The Commercial Press, 2016). In addition, other lexicographical and ethnolinguistic sources were drawn upon, primarily dictionaries of Ukrainian, Polish, Russian, and Czech, including: Ukrayins'ki prykazky, pryslivya

i take inshe [Ukrainian Sayings, Proverbs and the Like], compiled by M. Nomys / ed. M.M. Pazyak. Kyiv: Lybid', 2004; Mokiyenko V.M., Nikitina T.G., Nikolayeva Ye.K. Bol'shoy slovar' russkikh poslovits [Large Dictionary of Russian Proverbs]. Moscow: ZAO OLMA Media Grupp, 2010; Mokiyenko V.M., Nikolayeva T.G. Bol'shoy slovar' russkikh pogovorok [Large Dictionary of Russian Sayings]. Moscow, 2007; Nowa księga przysłów i wyrażeń przysłowiowych polskich, T. 1–4, red. J. Krzyżanowski, S. Swirko. Warszawa, 1969–1978; Kłosińska A. Słownik frazeologiczny. Warszawa: PWN, 2010; Česka příslovi. Sbirka příslovi, prupovedi lidu českeho v cechach, na Morave a v Slezsku / vybral a uspořádal V. Flajhans, D.1–2. – Praha: Nakladem F. Simacka, 1911–1913; Pickering D. Dictionary of Superstitions. London: Cassel, 1995.

Phraseology researchers highlight the following main methodological approaches when comparing paremial units and phraseological units in a contrastive aspect: the method of **semantic-diachronic comparison**, which stems from the contrastive analysis of “worldviews” encoded in phraseological subsystems; the method of **equivalent comparison**, aimed at identifying semantic-stylistic sets of phraseological equivalents and correlating phraseological thematic groups in the compared languages, irrespective of their figurative and structural characteristics, with particular focus on the search for national-cultural realia and their variability; the method of **descriptive-lexicographical comparison**, which summarizes the experience of interpreting phraseology in bilingual dictionaries; and the method of **linguo-cognitive frame modeling** of figurative units across closely related as well as structurally, geographically, and mentally distant languages and cultures.

The aforementioned researcher G.L. Permyakov emphasizes that all proverbs and sayings with the same meaning, expressing the same situation, are *variants*, while the situation itself is the *invariant*. The cross-linguistic *ethnocultural parallels* examined above can be regarded as variants of a certain invariant logical-semiotic situation (Permyakov, 2001: 18).

In examining paroemias across various unrelated languages, this researcher was among the first to systematize their structure and

imagery within a system of oppositions and their belonging to universal **logical-semantic patterns** and **form-generating groups**: *Action–Reaction*, *Generating–Generated (Generatives)*, *Action–Counter-action*, *Attributives*, the relationship between *action* and *actant* (the subject performing it), *Partitives (part–whole)*, *Destroying–Destroyed*, etc. (Permyakov, 2001: 20, 33, 34). L. Araeva has proposed a **propositional-frame** analysis of phraseological units, proverbs, and sayings in Eastern and Slavic linguocultures. The researcher proceeds from the premise that proverbial constructs in any language can be reduced to abstract, logical, object-predicate schemas, or propositional structures, logical-semantic patterns and models (Araeva, 2014: 14–17).

4. Results and Discussion

4.1. *The cognitive model of a proverb (the cogniteme)*

The cognitive model of a proverb (the cogniteme), N. Alefirenko notes, is represented by the discursive-cognitive levels of its meaning and by its internal form. Such an approach, in his view, makes it possible to ground the cognitive-pragmatic basis of proverbs in frame theory: firstly, the frame focuses the people's past object-sensory experience and, secondly, the scenario embodies the pragmatic properties of the proverb: axiological, emotive, cultural-connotative, illocutionary (Alefirenko, 2008: 44). The scholar notes that the synergetics of proverbial units is created by the merging of two mutually presupposing energy flows: (a) the semantic one (the energetics of linguistic semantics) and (b) the sense one (the energetics of cognitive semantics). At its epicentre, as a rule, are those proverbial component-cognitemes that denote everyday realia (clothing, ornaments, monetary units, musical instruments, kinship ties and relations, the symbolism of straight–crooked, right–left, etc.); (b) component-onyms (anthroponyms, toponyms): Russ. *Navarila napekla Akulina na Petra, Nagotovit' kak na Malan'inu svad'bu, Baryšnja Petra Velikogo* “an old maid”, *Mikolaevskaja (Nikolaevskaja devka)* (RDF: 95) with the same meaning, cf. Ukr. *Кленачева свума* “a useless affair” (FSSGD: 275). In comparing proper names one can discover

a different typology of imagery in a single language. For example, the concept of the subframe TO TALK ABOUT DIFFERENT THINGS is represented both by proper names and by appellative lexis denoting plants: Russ. *Ja o Fome, on o Ereme*, Czech *já o slivách, on o cibuli* (ČRFS, I: 66).

Cognitemes practised/unpractised nature of the destroying/destroyed. For example, a concrete manifestation of the last opposition is the practised/unpractised nature of the destroying/destroyed. Cf. Ukrainian *Такий сторож з вовка при вівцях, як з козла при кануцмі*. An example of the realization of the **part-whole** opposition in Ukrainian is provided by the following proverbial structures: *Дайте мені, ще й дитині моїй* (an image manifesting the idea of the exchange of material goods); *Коли мед, так і ковшем* (where a concealed image of a spoon with the idea of small size is contrasted with a ladle as a considerably larger object); *Дай курці грядку, а їй і городу мало*, etc. An analogous partitive image (of parts of units of measurement) underlies the English *Give him an inch and he will take a yard*.

Based on certain comparisons, let us consider cognitemes revealing analogs in compared lingvocultures. Thus, when a Russian and a Pole speak about similar things – usually referring to people – they say: *pokhozhi kak dve kapli vody*, Polish: *podobni jak dwie krople wody*, English: *like two peas in a pod*. However, in the Czech language the image changes slightly: *jsou si podobni jako vejce vejci*; the Russian expression *smotret' kak baran na novye vorota* corresponds in Czech to *čumet jako tele na nova vrata* (lit. 'to look at something like a calf looks at a new gate'); the Russian *delat' iz mukhi slona* corresponds to the Czech *delat z komara velblouda*, English *to make a mountain out of a molehill*, and so on. As we can see, in these cases the imagery of the expressions differs somewhat: instead of drops of water – two eggs; instead of a ram (as in Russian), Czech uses a calf; instead of a fly – a mosquito; and instead of an elephant – a camel. Nevertheless, their images remain logically comparable and their grammatical structures are similar.

4.2. *Paroemic categorization of cognitemes correlated with elements of crafts, artefacts and tools*

Let us consider the functioning of individual cognitemes on the material of elements of material culture, artefacts and tools connected with weaving, pottery, shoemaking and the like.

Thus, the cogniteme SIMILAR TO ONE ANOTHER (*homogeneous–heterogeneous, similarity–dissimilarity*) contains the same structural-logical scheme and figurative pattern, irrespective of which kind of craft, occupation or everyday notion (about the family, kinship relations between people, animals, etc.) is at issue in the different linguistic and conceptual pictures of the world. For example, in Czech linguistic culture a regional phraseme with several synonymic variants is attested: *Z toho (téhož) plotu kól* “téhož rodu, řemesla, počtu, přátelstva” (Česka příslovi, I: 539), *Jsou z jednoho hnízda* – literally, they are from one nest (from one family, village) (ČRFS I: 168). Let us also note the turn of phrase examined by researchers, *na odnu kolodku*, denoting people of one type, with the same shortcomings and faults (with a clearly disparaging connotation and emotional evaluativeness) (Alefirenko, 2008: 35). In connection with what has been said, let us comment that in regional Russian phrasemics a whole series of such synonymic units is represented whose figurative-semantic centre is craft experience, in particular tools, raw materials and weaving products (*sukno* and *kopyl*): *Našego (odnogo) sukna epanča* “about a person close in spirit, in way of life” (BSRpog, p. 651), *na odin kopyl* “about people, objects very similar to one another, identical”, *na svoj kopyl* “by one's own measure, by one's own wish” (BSRpog, 312), *Na odnu kolodku šity* “about identical people”, *Odnim knutom stebanye* (*Baby tam rasputnye, vse odnim knutom stebanye*) (RDF: 150), *Kak na odno balo* ‘identical or similar’ (*U Maški bliznecy poxožie, kak na odno balo*) (Irkutsk dial.), where *balo* is a form for bending sled-runners (RDF: 149).

Beyond all doubt, the specificity of such sayings has some common prototype (a phraseme-forming matrix), as is testified by a phraseologism practically identical in internal form, recorded in the Lemko region, the territory of the Slovak–Polish–Ukrainian borderland: *Ha своє конумо*

“in one's own manner, in one's own way” (*Але не були бы зме лемками, якбы декотры слова ся не перекручало на своє копито*) (Varkhol, 123). Incidentally, the lexeme *kopyl* as an object-symbol of culture is recorded by researchers with such “technical” meanings as 'post', 'brace', 'axe handle', 'last', etc., as well as for prominent parts of the body – the head, nose, leg – and it is also connected with the designation of an illegitimate child (Zhuravlev, 2005: 664).

Compare the Russian phraseologism *одного зamesu* (RDF: 150), as well as the Ukrainian *з однієї глини, з однієї глини зліплені/замішані* “identical, alike, similar” (FSSGD: 79). An interesting concept is attested in a Chinese–Russian dictionary: “*Něšto ty paren' dumaesh', čto naš čin ne ljubit ovčin? – dobrodušno ulybajas'!*” *skazal Patap Maksimych. – Polno-ka ty. Sami-to my kakix velikix bojarskix rodov? – Vse odnoj gliny gorški!*” (RKSP: 240). Most probably the cited examples denoting people moulded from one clay are connected with another cognitome of the intertextual type, in particular the mythological image of a body moulded from clay or woven from a single cloth. To some extent this is suggested to us also by the English phrase *He is woven out of a poor piece* (about a meagre man) (TETM: 17), going back to biblical motifs. See on this in more detail (FML, p. 79). The metaphorically transformed and reinterpreted idea of cutting cloth, making woollen cloth or linen, of assembling a whole from scraps and pieces, is traced in the meaning of some English idioms denoting identical or non-identical objects: *Cut from a different cloth* – very different in personality; *Cut from the same cloth* – very similar in personality (An Asperger dictionary of everyday expressions, p. 66).

On the other hand, the weaving term **berdo** ['a weaver's reed'] is represented above all in the folk-dialectal phraseology of Russian when denoting joint actions, “to do something together, in a coordinated way” – in particular, in the Perm tradition *odnim berdom tkat'* “to act together, in concord” (*Xorošo my žis' so starikom izžili, odnim berdom tkači, ja emu ne polslova, i on mne tak že. Da et' srazu vidno, čto one odnim berdom tkali vsě zaodno delali*) (FSPG: 374). A similar meaning is traced also in other Slavic languages, for example Czech, Slovak,

Croatian: *v jedno brdo tkani* (= *na jedno kopyto*), *vsef su v jedno brdo tkani* [Jan a Pawel]; such a meaning is attested from the 15th century (1467); *mate prately vsecky v jedno brdo tkane* (1478), *tkavali tri v jedno brdo, nebo jim nebylo tvrdo* (17th c.), Croat. *Vsi sun a jedno berdo tkani* (Česka příslovi, I, p. 43–44). This expression is attested also with the meaning “to remake someone in one's own manner, fashion, to subordinate them to oneself”, which may be regarded as a practically full equivalent of the Polish *Przerobić kogoś na swoje kopyto – na sve brdo predelati, v jedno brdo jsou biti, vsecko to na jedno brdo, kdyby vsichni literati psali.....* (Česka příslovi, I, p. 43–44). The source of origin of the latter expression is the ancient craft inventory of the shoemaker, figuratively reinterpreted and expressed in phraseological turns denoting the social sphere, the interpersonal relations of people: *Przerobić kogoś na swoje kopyto* “to subordinate someone to one's own interests, to one's own manner, to change someone's character”, *Robić, zrobić coś na jedno kopyto* “to do something in the same way, by one and the same pattern” (Kłosińska, p. 169).

In connection with the weaving tools under consideration, in the bilingual “Russian–Chinese dictionary of proverbs and sayings” the following paroemic contexts are also attested: *Popovskoe brjuxo, čto berdo: vsě mnět*. In this source the following notes are given: here the talk is of funeral pies and pancakes, and from them a part is allotted to the priest and the church clergy. This proverb is bitter and offensive, but nothing can be done: you can't throw a word out of a song (RKSP: 331). Evidently, there is here a transformed expression, since in V. Dal's well-known dictionary it is recorded in the following form: *Krest'janskoe gorlo – sukonnoe berdo: vse mnět* – about insatiability and a propensity for drunkenness (Dal' 1, p. 64).

4.3. Universal-typological and national-cultural aspects of the conceptualization of paroemias in the translational dimension

Returning to idioms in Chinese, on the data of bilingual translation dictionaries let us consider the most telling examples in this respect, with the national-cultural features of the verbalization of realia and objects,

including units of measurement, weight and distance – metronyms in general.

But before considering the key models correlated with the cogniteme labels declared above, let us briefly characterize those image-cognitive patterns that belong to the **partitive subframe part-whole**. By our observations, it correlates with the parametric feature **more-less**, as is shown precisely by the Chinese units of the system of measures of length (*cun* – a unit of length 'equal to 3.3 centimetres, and ten *cun* make one *chi*, i.e. 33 centimetres'). Metaphorically the phraseme 得寸进尺 *Dé cùn jìn chǐ* – literal translation: having received a *cun*, advance by a *chi*. The unit denotes a situation when a person is not satisfied with the *cun* received and lays claim to a *chi*, that is, someone is too demanding, greedy, has no limit to their claims and avarice, wants everything beyond measure, whose “appetites” constantly grow, etc. Their synonyms are the Russian expressions *Daj palec – i lokot' otkusit*; *Posadi svin'ju za stol – ona i nogi na stol* (KRSUI, p. 146), which in particular conceptualize the repeatedly mentioned logico-semantic pattern **action-reaction**, correlated in many Slavic languages with the somatic code and comparisons with a pig. Let us note that in English identical semantics is represented through the idea of *a ring on the hand* in correlation with the taxonomy of human body parts (Eng. *Give him a ring and he'll want your whole arm*).

In Chinese idiomatics the qualitative homogeneity and similarity of two objects is expressed through their parametrization, in particular the units of weight “**jin**” and “**liang**”: 半斤八两 *Bàn jīn bā liǎng*. Thus, from of old the unit “jin” corresponded to 16 “liang”, and half a “jin” to 8 “liang”. Under figurative negative reinterpretation these metronyms are used to denote two identical objects or people, alike in disposition and character (cf. Russ. *Dva sapoga para*) (KRSUI, p. 23).

Here too should clearly be referred also some zoomorphic images: 一丘之貉 *Yī qiū zhī hé* – *barsuki iz odnogo xolma* (about people with the same views and convictions), as well as the expression of the ostensible external attractiveness of two things that in fact are not compatible and are not in harmony. In modern biology the character 貉 more often

denotes the raccoon dog (an animal outwardly very similar to a raccoon or badger and also living in burrows). However, in historical, literary and folkloric context this expression is traditionally translated as “badgers from one hill” or “animals from one burrow”.

Let us consider one more traditional Chinese expression 绣花枕头 *Xiùhuā zhěntou*, which describes a situation when behind a luxurious facade complete emptiness or low quality is hidden. From its internal form follows the corresponding explanation: a pillow adorned with refined, expensive hand-made silk embroidery. It attracts attention, pleases the eye and seems a sign of wealth or high status. However, inside, instead of soft down or a quality filling, it is tightly stuffed with ordinary cheap straw, dry grass or husks. Sleeping on it is hard and uncomfortable (KRSUI, p. 565). The full version of this phraseologism, often used in folk sayings (*xiehouyu*), runs thus: 绣花枕头 – 包草 (*Xiùhuā zhěntou – yī bāo cǎo*). In the anthropomorphic dimension it is a metaphorical designation of outwardly beautiful but unusable and poor-quality things, usually in a negative stylistic tonality. As for Ukrainian equivalents, they too correlate with the opposition **external–internal**, as shown by the analogues: *Зверху блищить, а всередині пищить, Зовні краса, а всередині пустота, Гарна пасочка, та всередині макуха, Зверху парча, а всередині ганчір'я.*

The repeatedly mentioned subframe denoting different, incompatible objects or persons with feigned (ostensibly shared) intentions – something that looks like unity and cooperation only on the surface, since in reality they have different interests and hidden goals – is marked in Chinese idiomatics by the following expression: 同床异梦 / 成為奇怪的床伴; 表面上的一致性背後隱藏著不同的目的 (*To share the same bed but dream different dreams – be strange bedfellows*) (A Concise Dictionary, p. 256). Bilingual dictionaries record many synonymic designations. These are, in particular, units with the physiological and physical features of two similar people in combination with the somatic code; sometimes a combination of the phytonymic and zoomorphic codes is traced: *dyšat' odnoj nozdrěj, barsuki s odnogo xolma; xišćniki iz odnogo logova, odnogo polěta ptica* (KRSUI, p. 586).

One more expression belonging to the same phraseo-thematic group is represented by plants and their fruits or by other synonymic variants: 种瓜得瓜, 种豆得豆 *Zhòng guā dé guā, zhòng dòu dé dòu* – *Posadiš' tykvy – soberěš' tykvy, posadiš' boby – soberěš' boby*; *Čto poseeš', to i požněš'*; *Kak auknetsja, tak i otkliknetsja*. The expression means: whatever work you do, such is the result you get, that is, a good cause leads to a good consequence and a bad one to a bad one (KRSUI, p. 640).

For example, the Polish expression *Jaka chata – taki tyn*, *Jaki ojciec taki syn* – about how children resemble their parents and inherit from them – can equally be attributed to the concept of HOME (*chata*), FENCE (*tyn*) (a symbolic boundary, locus), or RELATIVES (*ojciec* – father, *syn* – son). Analogues are also found in Ukrainian *Якуй дуб, такий клин, який батько, такий син* (lit. As the oak, so the wedge; as the father, so the son), which can equally be attributed to PLANTS (oak), OBJECTS (wedge), and familial relationships between people.

Generatives, in G.L. Permjakov's definition, are represented also in such a Chinese expression (狗嘴里吐不出象牙 *Gǒu zuǐ lǐ tǔ bù chū xiàngyá*), which has several synonymic equivalents denoting the qualities of a person in their disparaging evaluation: *V sobač'ej pasti slonovyj klyk ne vyrastet*; *Svin'ja solov'ëm pet' ne možet*. Cf. also *Sova ne privedet sokola*, Ukr. *Від свині не родяться соколята, з кропиву не буде малини*. The dog in traditional Chinese sayings often personifies something low or vulgar, while *ivory* (*xiangya*) is a symbol of luxury, purity and high value. It is used with a negative meaning as a reproach, a condemnation of the interlocutor, or as a joke between friends and acquaintances. Metaphorically it denotes that from a person of low qualities or a scoundrel one cannot expect a kind word (KRSUI, p. 187).

To the concepts of the *crooked* and the *straight* as a reflection of the violation of an object's normal proportions in Chinese one can make a cognitive attachment of paroemias that we have also detected within the GENERATIVES (homogeneity of objects, one begets and is similar to another, action–reaction). 上梁不正下梁歪 *Shàng liáng bù zhèng, xià liáng wāi* – literal translation: if the upper (main) beam

lies crookedly, the lower beams too will go askew; its variant looks thus: *Iskrivilos' stropilo – podporki perekosilo; Jabloko ot jabloni nedaleko padaet; Kakov pop, takov i prihod* (KRSUI, p. 460).

If one looks more attentively at these examples, one can be convinced that in the structure and semantics of the paroemias there are represented above all technical devices and architectural constructions connected with the building of the House. Here the hierarchy and the importance of the functions they perform, the load they bear, are essential. Thus, in the cited Chinese proverbial constructions the main load is carried by the verbalizers *shàng liáng* – leaders or elders, *xià liáng* – subordinates or juniors. In traditional Chinese architecture houses were erected on the basis of a wooden frame 上梁 (*shàng liáng*). 上梁 (**shàng liáng**) is the ridge, the upper main beam that holds the whole roof and sets the geometry of the entire structure. Its installation was always accompanied by solemn rituals, for it is the foundation of the house's solidity. On this basis there develops a series of social concepts connected with leadership and subordinates: if leaders or elders are not upright, the subordinates or juniors, following them, do an evil deed or acquire bad habits; compare the variant: 上行下效 (*Shàng xíng xià xiào*) – what is done above is imitated below (subordinates always copy the actions and habits of their leadership, mostly used precisely in a negative context, when bad habits are taken over). Let us note that in all the cited examples the leading idea is that of the qualitative correspondence/non-correspondence of things or of two objects, which from the cognitive viewpoint arises on the basis of reproducing the **action–reaction** pattern (Russ. *Kakov goršok – takova i kryška*), Ukr. *Якуй nacmyx – така й чепеда*. Transformations of these proverbs in Ukrainian still contain signs of cultural onomastics (proper names) and forms of etiquette and politeness: *Якуй Яків, стільки й дяки*.

A whole series of such paroemias is recorded also by the Polish dictionary (*Nowa księga przysłów i wyrażeń przysłowiowych polskich*. T. 1–4. red. J. Krzyżanowski, S. Swirko. Warszawa. 1969–1978). All the proverbs of the Polish language are clearly distributed into seven

thematic groups, which contain everyday, pragmatic and socio-economic relations, etc. Let us consider them in more detail.

ideas about daily life, labour, mutual settlements and social hierarchy: *Jaka praca, taka płaca, Jakie raczenie, takie płacenie, Jak płacą, tak robię, Jaka zasługa, taka zapłata, Jak posmarujesz, tak pojedziesz* (about a bribe / benefit), *Jak kupią, tak sprzedadzą;*

household, everyday life and food, natural phenomena: *Jaki pan, taki kram, Jaki dom, taki pón, Jakie jadlo, takie i sadło, Jak sobie pościelesz, tak się wyśpisz, Jaki chleb, taka skórka, Jaka chmura, taki deszcz, Jaki dym, taki ogień;*

professional skill and social status: *Jaki majster, takie dzieło, Jaki żołnierz, taka zbroja, Jaki król, taki lud;*

plants, fruits, harvest and agriculture in general: *Jaki szczep, taki owoc, Jaki szczep, takie jabłko, Jakie ziarno, taki plon, Jakie nasienie, takie plemię, Jaki owoc, takie drzewo, Jaki siew, taki zbiór, Jak posiejesz, tak zbierzesz;*

animal behaviour as an analogy of relations between people: *Jaka krowa, takie cielę, Jaki ptak, takie gniazdo, Jaka sieć, takie ryby, Dlaczego rak chodzi wspak? – bo i jego ojciec chodził tak, Jak pies je, tak pies szczeka, Jak pies za kotem, tak kot za myszą;*

kinship ties, terms of kinship and affinity, upbringing and heredity; the genetic connection with upbringing is emphasized, where children repeat the character and deeds of their parents: *Jaki ojciec, taki syn, Jaka mać, taka nać, Jaki korzeń, taka nać, taka córka, jaka mać, Pani matka jaka, i córeczka taka;*

morality, ethics, the philosophy of being, life and death, interpersonal relations and the inner world of a person, their intellectual abilities: *Jak Kuba Bogu, tak Bóg Kubie, Jak ty staremu, tak tobie młody, Jaki człek, taki wiek, Jak żyjesz, tak umierasz / Jaki człowiek... jaki żywot, taka śmierć, Tak mi zagraj, jak ci gwizdnę, Jak cię widzą, tak cię piszą, Jaka głowa, taka mowa, Jakie serce, taka mowa.*

A similar group of units is examined in detail also by the Slovak researcher P. Ďurčo – LIKE FOR LIKE (*Kakov pop – takov priklad*).

With the help of “the corpus toolkit CQL one can study in detail also the so-called paradigmatic models, their lexical composition and their deep semantics”. To detect the textual environment of a paroemia, the author introduces the notion of a paroemiological connector – these are the typical phrases in a text by which paroemias are usually introduced into the text. In this way one can detect a whole list of typical paroemiological connectors situated before or inside a paroemia, directed at modelling the semantics and pragmatics of communicative formulas, for example *Tiše edeš' – dal'se budeš'* (Đurčo, 2022: 87).

Very useful in this connection is also L. Araeva's classification of paroemias, devoted to the semantic and syntactic analysis of paroemias denoting the frame “to do unnecessary, useless, empty work”. Relying on the methodology of functional-semantic syntax, L. Araeva proposed to consider proverbial sayings in non-closely-related and structurally distant languages, modelling them by the structure of modus and proposition from the position of the relation between the subject, object, means, performer and place of the action's accomplishment (Araeva, 2014: 14–17).

Quite a few figurative expressions with such a meaning are recorded in English ideographic dictionaries. Their models again correlate with elements of material and spiritual culture under the application of the mentioned technique of structural-semantic modelling (on this in more detail: Tyshchenko, 2015: 85).

As for Chinese idiomatics, the subframe “to be left with nothing, to perform actions that bring no benefit whatever”, mostly as a result of using an inappropriate tool, vessel or container for storing liquid substances or carrying some products, is represented by an expression typologically common to Eastern cultures: 竹篮打水一场空 *Zhúlán dǎ shuǐ yī chǎng kōng* – *Čerpat' vodu bambukovoj korzinoj* (to draw water with a bamboo basket) (KRSUI, p. 641). It illustrates a situation when a person applies enormous effort but, owing to a wrongly chosen instrument or the futility of the very idea, obtains a zero result.

In many Slavic cultures the figurative concretizers correlate with the symbolism of the sieve, the riddle, the basket, etc. Let us emphasize

that in song folklore such quantitative semantics (together with the symbolism of the *basket*) conceptualizes Untruth, falsehood, deception, in particular in love songs within the quantitative model of the folklore **as-many-so-much**. For example, in a Polish song the following formula is found: “*ile gwiazd na niebie, ile dziur w przetaku, tyle jest obłudy w kaździutkim chłopaku*” (Kolb t. 6, Krakowskie), “*ile piasku w morzu, ile gwiazd na niebie, tyle jest obłudy dziewczyno u ciebie*”; cf. the Slovak motifs “*šuhajova laska, a moja sloboda, naše verné milovanie ako v koši voda*”. Typologically similar are the images in the Ukrainian wedding song “*скільки в решеті є води, стільки у хлопця є правди, скільки в решеті є дірок, стільки у хлопця є дівок*”. Analogously, within the frame under consideration, the slot of senselessness and futility – the inappropriateness of certain actions – is rendered in Chinese linguoculture through the prism of playing musical instruments before those incapable of appreciating, understanding, or perceiving them: *duiniú-tánqín* (对牛弹琴) (this concerns animal images familiar to many non-Slavic cultures – the bull/buffalo – together with the lute). Such an expression, in one variant or another, is found in other Eastern cultures; compare *duiniú-tánqín* (对牛弹琴). A branch derived from this frame may be the figurative slot ‘to do something superfluous to what is already perfect and complete in itself, so that the addition of any details (for example, colors) is taken as superfluous work or action.’ This meaning is marked by means of the already mentioned phytonymic symbols (to a certain extent correlated with the partitive cogneme **whole-part**) – the tree and its branches – but now in a sense (a setting) different from the one shown above: 添枝加叶—对故事添加许多细节, 有时带有夸张之意 – *Add branches and leaves to [a tree] – add highly coloured details to [a story]*. A synonymous variant of this expression is 锦上添花 / 在美好的事物上再加装饰, 使其更加完美 – English *Add flowers to embroidery – embellish what is already beautiful* (A Concise Dictionary, p. 181). Approximate ethnocultural parallels in meaning may be considered such expressions as *gild the lily*, to paint rouge on a rose, and so forth.

Similar is the pragmatic situation of vain expectations, correlated in a Chinese idiom with animal images; in this case inactivity is evaluated

negatively and unfavorably – when someone behaves passively and waits for the prey to fall to them of its own accord, without applying any special effort: to stand by a tree and wait for a hare to run up and dash itself against it – 守株待兔 – 愚蠢地等待意外的好运 (compare English *Stand by a tree stump waiting for a hare to come and dash itself against it – wait foolishly for a most unlikely windfall* (A Concise Dictionary, p. 331). In the context under consideration, the tree stump is a symbol of an obstacle, while the hare is an unrealistic hope. Yet another figurative correlate, one that contains the stylistic figure of oxymoron, is likewise motivated by the concept of an iron tree that blossoms – a combining of incompatible and therefore naturally impossible things. Compare: 铁树开花 – 形容极其罕见或几乎不可能的事情 – *Iron tree in blossom* (A Concise Dictionary, p. 354).

An expression known in the everyday and material culture – and possibly in the spheres of hunting and tilling the land – of the Western Slavs marks the idea of using an inappropriate tool to perform certain actions in order to realize a set goal, accomplish a task, or carry out work. For example, Czech *Jít s motykou na zajíce* [to go after a hare with a hoe; Russian gloss: *гоняться за мухой с обухом*, ‘to chase a fly with the butt of an axe’] (ČRFS, 2002: 298). Numerous synonymous variants of this expression, including ones within comparisons, are found in Polish, with object-artifactual symbolism of tools and implements: *Porywać się / rzucać się / iść z motyką na słońce* “podejmować zadania niemożliwe do wykonania, przerastające czyjeś siły, możliwości” [to charge at the sun with a hoe] (Kłosińska: 145); *Porwał się z kopaczkom na miesionczek* [to charge at the moon with a spade]; *Nie sięgaj grabiami na słońce* [do not reach for the sun with a rake] (NKPP, II: 526–527); *Trudność motyką słońce zwojować*; *Z motyką się na słońce miotać*; *Na słońce z motyką się wspinać*; *Porwał się jak z siekierą na słońce*. In these figurative contexts, sharp and cutting objects may also be represented – for example, *Wybrał się z piką na raki*; *Wybrał się z piką na rzepeę*; *Wybrał się z toporkiem na ryby* (NKPP, III: 789).

An analogous meaning is encountered also in Chinese idiomatics 以卵击石 *Yǐ luǎn jī shí* – literal translation: to beat a stone with an egg (or “to throw an egg at a stone”). This figurative context performs the

function of a warning and describes a situation when someone completely overestimates their own strength, trying to fight an obviously stronger opponent or insuperable circumstances, which inevitably leads to self-destruction (KRSUI, p. 232). As for synonymic forms: 蚍蜉撼树 (*Pífú hàn shù*) – an ant tries to shake a tree; 螳臂当车 (*Tángbì dāng chē*) – a mantis tries to stop a chariot with its legs.

A branching-off from this conceptual field of phrasemes can be considered the manifestation at the verbal level of '*monotonously repeated, tedious actions*', which the Chinese interpret with the help of temporal notions (*nao* – to fuss, to devote much time and effort; *bàntiān* – a long stretch of time). Precisely such a motivation can be observed if one looks more closely at the following expression. In Chinese, expressions containing the components 半天 (*bàntiān* – literally “half a day”, figuratively “very long”, “a considerable stretch of time”) and the verb 闹 (*nao* – “to fuss”, “to make noise”, “to make a mess”, “to seethe”) most often function in the form of colloquial idiomatic turns or folk sayings (*xiehouyu*) (KRSUI, p. 378).

4.4. The conceptual sphere of emptiness as a means of expressing the caritive model: axiology and typology

At the level of the epidigmatic connections of the analysed cognitemes, to meaningless actions, deeds, work that brings no benefit whatever, one can also refer the conceptual sphere of ontological and evaluative *emptiness*.

As follows from our observations of paroemic structures in different languages, the signs of the empty are unfilled objects or natural empty receptacles, particular vessels for storing or carrying a liquid or other substance. The mental correlates of emptiness are bottomless or holey objects, parts of the human body, devices that are damaged or unfit for use. Emptiness acquires also a terminological formalization within certain terminologized phrasemes and word-combinations, faded metaphors, etc.

Indisputable too is the axiological markedness of Emptiness on the “bad–good” axis, which in the mythological sense, within the pre-logical, “naïve” model of the world, acquires a concrete or generalized-abstract,

mythological content: the full is always associated with wealth, abundance, well-being, the empty with poverty, beggary, failure. The model of caritativity proposed by S. Tolstaya – a well-known researcher of the language of traditional folk culture against the common-Slavic background – is represented in the discourse of culture by semantic groups, mostly nests of adjectives and their derivatives with a common semantic component 'insufficiency', 'absence', 'lack of something'. Caritives, in the researcher's conviction, are characterized by a commonality of denotative spheres which in many contexts prove to be synonymic. Among such adjectives S. Tolstaya includes the value-marked attributive senses *пустый, глухой, прісний, чистый, сухой* ['empty', 'hollow/deaf', 'unsalted/fresh', 'clean', 'dry'] (Tolstaya, 2008: 53). These “cultural concepts” we shall examine only in passing on Chinese and English paroemic material, taking into account the so-called mental-synonymic correlates of units at the level of some of the most ancient beliefs, superstitions and everyday behavioural stereotypes.

First of all let us turn to bilingual idiomatic parallels in Chinese idiomatics.

The metaphorical projection of **a hollow plant** onto the inner qualities of a person (one without any special talent, knowledge or achievements) or onto a thing having no value and unfit for use can be traced in the properly Chinese, pejoratively marked utterance 空心萝卜中看不中吃 *kōngxīn luóbo zhōng kàn bù zhōng chī* – literal translation: a radish hollow inside (rotten) – fine to look at but no good for eating. In colloquial speech or literature a shortened, metaphorical form is often used – 空心萝卜 (*kōngxīn luóbo* – “a hollow radish”) (KRSUI, p. 283).

The latter is also used in a situation when the talk is only of outwardly beautiful things whose inner content is negligibly small, devoid of substance. A similar concept is reconstructed within the caritive semantics of emptiness as a metaphor of the substanceless, the valueless. However, in this case the talk is of financial-economic activity, the sphere of monetary exchange (空头支票 *Kōngtóu zhīpiào*). In the semantic-grammatical structure of the unit juridical-economic terms are represented. In the process of semantic shifts there occurs

a generalization and metaphorical transformation of the terms, for example *dutyj (bronzovyj) veksel'*; *bezdeněžnyj (bezvaljutnyj) ček, ček bez pokrytija*; that is, metaphorically 'an empty promise binding one to nothing' (KRSUI, p. 283).

At first this expression arose in the banking sphere as an exact equivalent of the financial term “uncovered cheque” (a cheque for whose sum there is no real money in the client's account). However, in modern Chinese society this expression has turned into a popular idiom. It is used not only in business but also in everyday life in a figurative sense, in particular about empty promises: when someone generously hands out guarantees, assures of success or promises golden mountains but is unable (or does not even intend) to fulfil this. In such a case the Chinese say: “He is again writing empty cheques” (开空头支票 – Kāi kōngtóu zhīpiào).

In Chinese culture, besides this, a syncretism of the animal and plant codes can be traced: *jīmáo* (a chicken feather) and *suànpí* (garlic peel), which metaphorically denote “trifles, small matters” (鸡毛蒜皮 *Jī máo suàn pí* – literal translation: chicken feathers and garlic husks). Both components of this expression are taken from traditional rural life and the kitchen, where they personify things that have no value and after use are simply thrown away: 鸡毛 (*jīmáo*) – a chicken feather. When a hen is slaughtered, the feathers fly in all directions; they are light, rubbishy and worthless. This expression is most often used in everyday speech when speaking of domestic quarrels – for example, petty family conflicts over unwashed dishes or scattered things the Chinese describe as a quarrel over “*chicken feathers and garlic husks*” – or about insignificant matters, when someone worries too much over unimportant details at work or in life, and is advised not to waste time on these trifles. Cf., for example, the Russian ethnocultural parallel: *Ego doklad vyedennogo jajca ne stoit* (KRSUI, p. 233).

To the terminological reinterpretation of the spatial semantics of emptiness in Chinese one should also refer certain faded metaphors with the meaning 'to fail a written examination completely, not

to fulfil the task' (where the realia *baijuan* functions). In Chinese culture the expression with the component 白卷 (*baijuan* – literally “a white (blank) examination sheet”) has a very deep historical and phraseological context. The system of examinations (*keju* in antiquity and *gaokao* today) was always the main measure of success in China, so a blank sheet at an examination is an extraordinary event. To denote such a situation the expression is used: 交白卷 *Jiāo báijuàn*, which literally means “to hand in a blank (empty) examination sheet”. If one takes the classic expanded folk allegory-saying, it runs thus: 进考场交白卷 — 一窍不通 (*Jìn kǎochǎng jiāo báijuàn — yīqiàobùtōng* – “to come to an examination and hand in a blank sheet – a complete fool who understands nothing, knows nothing”). From it the dictionaries record a figurative meaning connected with the sports cognitive domain “to lose a match without scoring a single goal and without getting a single point” (KRSUI, p. 249).

Let us compare the conceptual sphere under consideration at the level of English-language parallels in diachrony and in the areal-typological dimension in view of ancient beliefs. Let us note that the verbalizer of emptiness in English dialects – *toom* – “empty” (from *teem* – to pour out, to tip out, to empty) acts as the image-sense centre for the formation of evaluative phrasemes with a similar sphere of reference – the external or internal qualities of a person. The internal form of these units proves similar to the Slavic phraseological equivalents (images of an empty head, of empty objects, artefacts): *Toom-brained*, *empty-headed*; *A toom purse makes a blate merchant* – an unwise merchant has an empty purse; the comparative phrasemes of English compare emptiness with a whistle, with a person's physiological state and with an empty egg-shell: *As toom as a whistle* (lit. empty as a whistle) “completely empty”, *As toom as an egg-shell* – empty as an egg-shell, *Toom-skinned* (empty-skinned) – about a hungry person. Widespread in various languages is the motif connected with etiquette and with separate names of human body parts, for example the hand – “to return empty-handed”. In English dialects it is represented by another image – the metaphorized name of a part of an animal's body, the tail: *To come*

back toom-tail (lit. to come back with an empty tail) – to return empty-handed (EDD, 189). According to folk beliefs, certain Irish curses are aimed at harming a fisherman who goes fishing. For this it is enough to utter the phrase *Grain eisc* (*Fishes hate*) – fishes' hatred, and then he will return from the fishing without a catch, with an empty bag (Power, 1974: 117).

4.5. Other social conceptual spheres: Chinese–Slavic interlingual correlates in their areal-typological dimension

A vividly expressed national-cultural markedness connected with the moral-ethical conceptualization of objects and with the value stereotypes of the Chinese ethnos is characteristic of the following expression 饮水思源 *Yǐn shuǐ sī yuán* (Drinking water, think of the source). In the folk, expanded form (which literally coincides with your variant about the well) the Chinese say: 吃水不忘挖井人 *Chī shuǐ bù wàng wā jǐng rén* (Drinking water, do not forget those who dug the well) (KRSUI, p. 110). The instructive-prescriptive axiology of this unit calls on a person to be grateful and never to forget those thanks to whom they today have well-being, success or simply a comfortable life. In the Chinese mentality and context it has several levels of interpretation: memory of ancestors and parents, gratitude to mentors and teachers, veneration of historical memory, respect for previous generations for their historical and social merits. The parallels in Ukrainian look as follows: *Не плюй у криницю, знадобиться води напиться* (although here there is a tinge of pragmatism – “do not spoil what you may yet need” – the logic of respect for the water source is identical), *Забув віл, коли телям був*, cf. Russ. *Ivan, nepomnjaščij rodstva*, etc.

In Polish paroemiology there are several expressions that convey the sense of the Chinese proverb, both through the condemnation of ingratitude towards those who helped you and through contempt for the primary source: *Nie pluć do studni, z której się wodę pije* (the closest figurative analogue); with a somatic component: *Pamiętaj, skąd ci nogi wyrosły* (somewhat coarse but a very popular folk warning against forgetting one's simple origin or the people who raised

you), *Kto nie szanuje przeszłości, nie jest godzien terażniejszości* (with a philosophical content).

A way out of a difficult life situation or material condition is encoded in Chinese linguistic culture through spatial categories and means of transport, *the image of the road and the cart*: 车到山前必有路 *Chē dào shān qián bì yǒu lù* (When the cart reaches the foot of the mountain, a road will certainly be found there). In the full, classic form this proverb has a second part that reinforces this image with a water motif: 车到山前必有路, 船到桥头自然直 (*Chē dào shān qián bì yǒu lù, chuán dào qiáotóu zìrán zhí* – When the cart reaches the mountain, a road will certainly be found there; when the boat sails up to the bridge, it will straighten itself out along the current). Bilingual idiom dictionaries give also the meaning “a way out, monetary means, financial help can always be found” against the background of the idea of *the crooked* in Russian: *krivaja vyvezet/vyvedet*, which is often used with a meaning specifically marked in the Russian mentality – to hope for chance, for a favourable resolution of a difficult situation (KRSUI, p. 85).

Chinese culture often uses natural images and specific loci as metaphors for dangerous life situations. In a number of idioms, the concept of the TREE appears here in its various guises. Thus, the tree may symbolize a place or an opportunity for concealment. This is attested by a unit that describes a situation of unsuccessful, bad experience and carries a distinct modality of warning and caution: after a robbery, a person ceases to trust the circumstances or places they had previously considered safe. This is evidenced by the following expression: 自从她在树上被抢劫之后, 晚上就再也不敢出门了。 In English it corresponds to: *Since she was robbed on the tree she has been too terrified to go out at night at all* (A Concise Dictionary, p. 55). – Literal translation: After being robbed on the tree, she is afraid to go out at night. Synonymous analogues in other languages prove quite telling, although the motivation of the images is different here, even though the images are on the whole similar to the Russian *Обжéгшись на молоке, станешь дуть и на воду* [once burned on milk, you will blow even on water]. In Slovak linguoculture the analogues are reproduced by means of a different motivational feature:

Obarený pes i pred dažďom uteká [a scalded dog flees even from the rain]; *Kto sa raz popálil, i na ľad fúka* [he who has burned himself once blows even on ice]; *Koho had uštipne, i hlisty sa bojí* [he whom the snake bites is afraid even of worms] (RSFS: 646). Let us compare the Polish: *Kto się na gorącym sparzył, ten na zimne dmucha* [he who has burned himself on something hot blows on what is cold]. In addition, Polish also attests a shortened expression: *dmuchać na zimne* [to blow on the cold]. The Ukrainian expressions in M. Nomys's collection are similar, although additional cultural connotations can be traced in connection with glutonyms – names of raw produce and foodstuffs: *Хто спаривсь на окропі, той и на холодну воду дмухне* [he who has been scalded by boiling water will blow even on cold water]; *Опарився на молоці, та й на воду студить* [having scalded himself on milk, he cools even water]; *Як спарився на молоці, тади на сироватку будеш дуть* [once scalded on milk, you will blow on whey]. As we can see, despite apparent differences in form, the compared symbolic-associative correlates are to a certain extent isosemic – for what is at issue is a shared paradigmatic-oppositional, antonymic temperature feature: hot milk and cold water, scalding and ice, in the Russian, Polish, and Ukrainian mentality, and so on.

The popular Chinese proverb 一朝被蛇咬，十年怕井繩 (*Yī zhāo bèi shé yǎo, shí nián pà jǐng shéng*) reads, in literal translation: “Bitten by a snake one morning, you will fear the well-rope for ten years.” The motivation of the expression is probably connected with the fact that the well-rope used to draw up buckets of water usually lies coiled beside the well and, at dusk, looks remarkably like a viper. (In southern China and in Taiwan, instead of “well-rope” one often says 草繩 (*cǎo shéng*) – “straw rope.”). In the classical chengyu, the expression proves motivationally close to the Slavic parallels; compare 懲于羹而吹齏 (*chéng yú gēng ér chuī jī*) – “having been burned by hot soup, [one] blows on the cold appetizer / chopped vegetables.” As for its origin, this expression derives from the collection *Chu Ci* (“Verses of Chu”) (Qu Yuan, the poem “Xi Song,” ca. 3rd century BCE). It is a direct and complete ideological and cultural analogue of the Slavic paremias about milk and water or [other] substances.

The well-known social opposition **another's is better and more attractive than one's own** is embodied in the Chinese idiom 这山（看着）那山高 *Zhè shān kànzhe nà shān gāo* – literal translation: to look from this mountain at that mountain and consider it higher. This colourful proverb very precisely describes the eternal human dissatisfaction with one's own position and envy of what others have. In some regional variants, instead of 看着 *kànzhe* the shortened form 望 *wàng* – “to look into the distance” – is used, i.e. 这山望那山高 – *Zhè shān wàng nà shān gāo*. The metaphor here is purely spatial and psychological: a person already stands on the summit of one mountain, but instead of enjoying the view or valuing where they are, they look at the neighbouring mountain and it seems to them that that mountain is both higher, and better, and the grass there is greener. Thus, the motivation of the paroemia parametrizes the features of objects by the feature lower–higher, better–worse, sometimes in combination with everyday loci, boundaries, topo-objects such as a fence or a mountain: cf. *Trava vsegda zelenee po druguju storonu zabora*. Usually they are characterized by a lowered stylistic modality.

The named nominative complexes of the image-characterizing type, as L. Araeva has convincingly shown in her study, represent a whole subframe with a series of paroemias denoting encroachment on another's property, wife or goods. Metaphorically these units denote a situation when “someone is dissatisfied with their condition and work and considers another environment, kind of activity or occupation better and more advantageous”. The cultural semantics of the units of this circle is connected with the designation of marital infidelity, as is shown by a number of folk-dialectal designations, for example *Čužaja žena vsegda slašče*, cf. the Polish *Cudzy baran kruchy, a swój żylasty, Cudze bydło dojniejsze*. Telling in this respect prove to be also such dialectal phrasemes recorded in Lemko dialects: *ходити до чужого певіру, ходити до чужої студні* “about marital infidelity”; the Polish parallels contain the meaning of a warning *Nie leż w cudzy groch, to ci koszuli nie wezmą* – Do not climb into another's peas, and then no one will take even your shirt.

The Chinese idiom 一个萝卜一个坑 *Yī gè luóbo yī gè kēng* also conceptualizes **one's own and another's**. This vivid Chinese expression very aptly describes a clear distribution of duties, posts or places, where to each object or person corresponds strictly one position. In literal translation: one radish – one hole (or “to each radish its own pit”). This expression comes from traditional agriculture. When peasants plant the white Chinese radish (*luóbo*), a clear individual pit (坑 – *kēng*) is made in the earth for each seed or root crop. Two radishes are not planted in one pit, otherwise they will not grow big and juicy, but the pit must not remain empty either. In a figurative sense this proverb is used in two main contexts: about the clear organization of labour and the personnel system (when each person in a collective or at an enterprise occupies strictly their own workplace, performs their concrete duties, and there are no free or superfluous places), and about honesty, conscientiousness and precision (in this way they characterize a person who does everything very consistently, thoroughly, “without overlaps” and reliably, step by step, like a peasant who carefully plants each pit). Cf. the Russian *každyj svoju rabotu, a u nas v firme odna rediska zanimaet neskol'ko jamoček, to est' odin čelovek vypolnjaet neskol'ko rabot*” (KRSUI p. 588). The general pragmatics of the warning is oriented towards the idea that it is hardly worth occupying another's place, interfering in another's occupations, affairs, kind of activity or crafts. This is shown by the Slavic paroemias in which the names of craft professions are represented: Ukr. *Швець знай своє шевство, а в кравецтво не мішайся* (Nomys, 425), *Як ти не коваль, то й кліщі не погань* – when you do not know the matter, do not take it up (Plav'iuk: 160); *Každy krawiec swoim krojet, każdy kiej/blazeń swoim strojem* – Ukr. *Кождий швец хвалит свої чоботи* – every craftsman praises his own craft (Fr.GRNP, 3: 441), *Коли съ швецъ, пильнуй своего копита, Коли не коваль, то й рук не погань*. In parallel dictionaries of proverbs and sayings, moreover, one more vivid context is found: *Beda, kol' pirogi načnēt peč' sapožnik, a sapogi tačat' pirožnik* (RKSP: 5), *Pogljadi po berdu, ne budet li blizen, t. e. oğrexa: znaj sverčok svoj šestok* – take care of your own affair, know yourself (Dal' 1, p. 64).

With the concept of *Success* – or rather of *Failure* – one can connect also the following Chinese idiom with the pragmatic idea of regret over something lost, when a person was a hundred per cent sure of success but at the last moment, through their own carelessness, overconfidence or unforeseen circumstances, lost what they already almost held in their hands: 煮熟的鴨子飛了 *Zhǔ shú de yāzi fēi le* (“The boiled (cooked) duck flew away”). The image carries an ironic load.

The duck is one of the most popular dishes of Chinese cuisine (cf. at least the Peking duck). If a duck is already boiled or roasted (煮熟), it is dead, lying on the plate and ready to be eaten. It would seem that nothing can prevent it from being eaten. And suddenly the impossible happens: the duck “comes to life”, flies up and disappears (飛了). This hyperbole ideally conveys the feeling of shock at the sudden loss of guaranteed prey. The expression is used when success slips away at the last moment. For example, a businessman has practically agreed on a profitable contract, it only remains to put the signature, but the client suddenly changes their mind and goes to the competitors. In this case the Chinese will say: “Eh, the boiled duck flew away!”; a person celebrates victory too early (through excessive self-confidence and relaxation, control over the situation is lost). In translation dictionaries the following context is also found: *Predpolagali, čto on zavojuet čempionat po strel'be, no ne ožidali, čto ego poslednij vystrel budet vpustuju, on promaxnulsja i sorval delo na poroge uspexa* (KRSUI p. 642).

5. Conclusions

- On the basis of the analysis conducted into the structure, semantics, and figurative imagery of paroemic units across various linguocultures using the cognitive-discursive method of frame modeling, we have arrived at the following generalizations, which may offer further prospects for their application in typological ethnolinguistic reflection.

- The holistic approach proposed has made it possible, first, to identify the directions of linguistic conceptualization of ethnocultural

meanings associated with the opposition of part–whole (the somatic code and the social transformations of images connected to it, typically in their negative stylistic-expressive register), own–alien (a sub-frame of the ethically prescriptive type and the cognitheme “the other’s is better than one’s own”), and suitable–unsuitable (an appropriate vs. an inappropriate tool); and second, to reconstruct the corresponding cultural codes and, ultimately, to establish a typology of Chinese, Ukrainian, Polish, Russian (and, more broadly, Slavic) paroemias that reflect the moral-ethical, sociocultural, and value-based stereotypes of a given ethnic group, as well as folk beliefs and traditions in their correlation with elements of material and spiritual culture, technical and cultural artifacts, and tools.

- The results obtained have been compared with English proverbial ethnocultural parallels drawn from ideographic and translational dictionaries of the languages under comparison (including translational and semiotic analogues). In this way, the national-cultural features of their verbalization have been identified against a background of typologically shared traits and lacunarity. Also valuable in this regard are the folkloric symbols and concepts cited in individual cases, as represented in song discourse and texts of folk beliefs.

- The application of frame theory and its partial manifestation – the “cognitheme” (the cognitive model of a proverb) – proves to be a reliable instrument for contrastive reflection on typologically distinct and culturally distant languages such as Chinese and the Slavic languages. The cognitheme, by integrating the discursive-cognitive levels of meaning and the internal form, allows for the reconstruction of the “naïve worldview” of different ethnic groups. The frame brings into focus the shared concrete-sensory and historical experience of peoples, while the pragmatic scenario of the paremia embodies specific axiological (value-laden), emotive, and culturally connotative properties, making it an ideal matrix for cross-linguistic typological analysis.

- As the analysis has demonstrated, groups of paroemic structures motivated by object symbols, tools, and vessels can, from a cognitive and axiological perspective, be ascribed the corresponding pragmatic

features *empty* and *full*, *suitable–unsuitable*, and so on. A separately quite ramified sub-frame is constituted by the cognitive pattern SIMILARITY, GENERATIVES (generating–generated; homogeneity–heterogeneity of objects), and SUPERFLUOUS WORK THAT BRINGS NO BENEFIT OR THE USE OF AN INAPPROPRIATE TOOL. Against the background of shared figurative models, the Chinese linguoculture is distinctly marked by a parametric slot linked to units of measurement, weight, monetary units, and the correlation of the straight and the crooked.

- The idea of something impossible, imaginary, or an unattainable dream is manifested in Chinese paroemias by means of toponyms, anthroponyms, and allusions (*Nanke dream*, *Land of Peach Blossoms*; novel *A Dream of Red Mansions*); the cognitheme of the superfluous – of that which brings no benefit whatsoever – is represented by the phytonymic code (*add branches and leaves to a tree*; *flowers to embroidery*; *gild the lily* – which is, of course, an entirely pointless undertaking). Against this background, the stylistic figure of oxymoron stands out prominently (*Iron tree in blossom*), likewise motivated by the concept of an iron tree that blossoms – a combining of incompatible and therefore naturally impossible things.

- At the same time, the conceptual sphere of danger and of negatively experienced human events is embodied in a number of Slavic and Eastern ethnocultural parallels; in these situations, Chinese culture displays, among other things, a clearly traceable conceptualization by means of the phytonymic code (the tree as a locus of hiding and shelter) in paroemias carrying the pragmatic meaning of warning and caution. The associative-epidigmatic correlates noted are, to a certain degree, isosemic: a shared antonymic thermal feature associated with objects and actions – in particular *hot milk* and *cold water*, *to scald oneself* and *ice*, and food items in the Russian, Polish, and Ukrainian mentality; and the rope as a metaphor for a snake in Chinese and other Eastern cultures (or the snake in general, as found in Slovak linguoculture: *Koho had uštipne, i hlisty sa bojí*).

- The verbalization of these universal models is entirely dependent on unique ethnographic, geographical, and historical context. Where

Slavic languages employ the somatic code or images of domestic animals (pigs), Chinese linguoculture draws on its own ancient system of measures (*cun, chi, jin, liang*), specific fauna (dog/badger), or gastronomic realia (duck).

- An important conclusion is also that material culture, labor, and everyday artifacts (weaving, cobblery, construction, architecture, pottery) serve as powerful donor domains for the metaphorical reinterpretation of the social sphere and human relations in the proverbial formations of the languages compared, reflecting the principle of everyday-life-centrism and selective realization – the embodiment of certain socio-evaluative and stereotypically normative profiles within the donor domain of ARTIFACTS. These include in particular the weaving and cobblery codes, represented by such terms as *berdo, kopyl', kolodka, sukno* in the Slavic languages (Ukrainian, Polish, Czech, Russian).

- In the Chinese architectural tradition, by contrast, the cognitheme of the interrelationship between seniors and juniors (or superiors and subordinates) is explicated through the structure of a house: the correlation of the upper (main) beam (*shangliang*) and the lower beams (*xialiang*).

Some of the paroemic formations examined conceptualize Success or failure, and encode the image of Danger through the phytonymic locus of the Tree as a place of shelter; in doing so, their figurative imagery relates largely to *Emptiness* in its ontological-spatial, somatic, ritual-ethical, and value-stereotypical dimensions, as manifested in terminological collocations that undergo transformation across various social domains.

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