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Soshko O. H. Semantic peculiarities of biblical phraseological units denoting human mental features (with reference to Ukrainian, German and English). *Наукові записки Національного університету «Острозька академія»: серія «Філологія»*. Острог : Вид-во НаУОА, 2022. Вип. 14(82). С. 102–105.УДК: 81'373.7:811.161.2:811.112.2:811.111
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Web of Science Researcher ID: N-2832-2016**Oksana Soshko,**candidate of Philology, Associate Professor of the Department of Foreign Philology and Translation,
State University of Trade and Economics**SEMANTIC PECULIARITIES
OF BIBLICAL PHRASEOLOGICAL UNITS DENOTING HUMAN MENTAL FEATURES
(WITH REFERENCE TO UKRAINIAN, GERMAN AND ENGLISH)**

The study of phraseologisms as units reflecting the human factor in the language in recent decades remains relevant. Biblical phraseologisms from the point of view of phraseology are interesting and peculiar material for research. For the phraseology of many European languages, the Bible has become one of the most important sources of enrichment, filling these languages with hundreds of figurative, stable expressions.

This work was carried out in the framework of cognitive linguistics and is devoted to the study of the peculiarities of expressing the mental characteristics of a person on the basis of Ukrainian, English and German phraseological units with biblical components. Considering the typology of structural varieties of figuratively connotated phraseological units, the analyzed material indicates the presence of two types: idioms and figurative similes (comparatives). The study of internal (mental) characteristics of a person is related to the aspect of peculiarities of the inner form and semantics of these phraseological units. It is the inner form of these phraseological units, its semantic system that should highlight the features of semantic interpretation of the internal features of the human personality, which will allow us to connect these features with the linguistic and cultural specifics of ethno society, with its history and culture. In terms of the inner form, or motivational mechanism, the analyzed units as a whole are presented for analysis based on their metaphorical and metonymic motivation. The general direction of modern linguistic research on the study of individual groups of phraseological units, as well as on the identification and consideration of phenomena associated with the ethnocultural specificity of linguistic units, determines the relevance of this work.

Keywords: phraseological unit/idiom, inner form, biblical phraseologisms, metaphor, metonymy, simile, semantic structure.

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НА ПОЗНАЧЕННЯ ПСИХІЧНИХ РИС ЛЮДИНИ
(НА МАТЕРІАЛІ УКРАЇНСЬКОЇ, НІМЕЦЬКОЇ ТА АНГЛІЙСЬКОЇ МОВ)**

Для фразеології багатьох європейських мов Біблія стала одним із найважливіших джерел збагачення, наповнивши ці мови сотнями образних, стійких виразів. Біблійні фразеологізми як одиниці, що відбивають людський чинник у мові, з погляду фразеології являють цікавий та своєрідний матеріал для дослідження, що зумовлює актуальність їх вивчення. Ця робота виконана в рамках когнітивної лінгвістики та присвячена вивченню особливостей вираження психічних характеристик людини на основі українських, англійських та німецьких фразеологізмів із біблійними компонентами. Розглядаючи типологію структурних різновидів образно конотованих фразеологізмів, можна свідчити про наявність двох основних типів: ідіом та образних порівнянь (компаративів). Вивчення внутрішніх (психічних) особливостей людини пов'язане з аспектом особливостей внутрішньої форми та семантики цих фразеологізмів. Саме внутрішня форма цих фразем, їх семантична система мають висвітлити особливості семантичної інтерпретації внутрішніх особливостей людської особистості, дозволяючи пов'язати ці ознаки з мовно-культурною специфікою етносоціуму, його історією та культурою. З точки зору внутрішньої форми або мотиваційного механізму, аналізовані одиниці в цілому представлені для аналізу на основі їх метафорично-метонімічної мотивації. Водночас представлені випадки поєднання цих двох типів ідіом. Загальний напрямок сучасних лінгвістичних досліджень щодо вивчення окремих груп фразеологічних одиниць, а також щодо виявлення та розгляду явищ, пов'язаних з етнокультурною специфікою мовних одиниць, визначає актуальність даної роботи.

Ключові слова: фразеологічна одиниця/ідіома, внутрішня форма, біблійні фразеологізми, метафора, метонімія, порівняння/компаратив, семантична структура.

The study of biblical phraseology, which is part of the international phraseological fund and is widely represented in many European languages, is one of the promising directions in modern linguistic science. The Bible has become one of the main cultural-creating texts in the history of European and world civilization. Phraseological units of biblical origin represent one of the most important and interesting phraseology formations in many languages of the world.

Comprehensive study of biblical phraseological units in Ukrainian, English and German languages, belonging to the German and Slavic groups of languages reveals the specific and general features of the phraseological units in these languages, and also determines the typology of interlingual relations in phraseology of biblical origin.

The **purpose** of our study is to analyze the semantic features of biblical phraseologisms denoting mental characteristics of a person and to identify the common and distinctive features of these phraseological units in the studied languages. The **object** of our study is Ukrainian, German and English biblical phraseological units denoting mental characteristics of a person, collected primarily from lexicographic sources, and the **subject** is the motivational and structural-semantic features of their inner form. A reference is also given to the biblical book, chapter and verse to which this or that biblical phraseological unit dates back.

The **relevance** of a comparative study of phraseological units of biblical origin on the material of several languages is due to the particular interest in the specifics of these language units: on the one hand, biblical phraseologisms have all the properties of phraseological units, and on the other hand, they are a phraseological microsystem based on a common genetic source – the Bible.

Monographic and comparative studies of biblical phraseological units based on the material of various lexical systems were carried out in the light of various directions of cognitive linguistics – on the material of English, Spanish and Russian (Zholobova, 2005), English and German (Yakovenko, 2007), Russian and German (Nazarova, 2001), English, Russian and Georgian (Adamia, 2019), English and Albanian (Gjergji, 2015), et al.

Phraseologisms were also analyzed in terms of their conceptual modeling (Yakovenko, 2007), as a means of expressing the maternal and paternal codes (Lavryk, 2014), on structural, semantic and functional properties of phraseological units with a proper name of Biblical origin as their component (Safronova, 1997). Scientific research is also being conducted on the phraseological representation of individual aspects of a person's internal characteristics (Karakutsya, 2002).

When considering the inner form of phraseological units, the existence of phrases of different types of motivation will be taken into account (Telia, 1990; Cherdantseva, 1988). The process of phraseological nomination is based on the rethinking of meaning as one of the ways of reality cognition by a person. Specific motivational models combine multistructured phrases with similar motivation for their holistic semantics and the close imagery of their inner form. Analyzing metaphorical / metonymic models of biblical phraseological units or structural-semantic models of similes, we try to establish the theme of the reference code, which determines the character of the figurative form and distinguish the most productive models.

The composition of the phraseosemantic field "Mental characteristics of a person" in the analyzed languages was established and the field was divided into microfields, which are characterized by the archisems "intellectual characteristic", and "emotional-affective characteristic".

• Models of metaphorical idioms denoting intellectual characteristics of a person

The first group of phraseological units under consideration are idioms, the basis of which is metaphorization. Among phraseological units of biblical origin, which include components denoting the characters of the sacred history, phraseologisms both to indicate mental characteristics and individuals – their carriers are found. So, the phraseological unit (Ukr.) *агнець божий* (DPUUL, 2008: 19) is a biblical expression, in the New Testament it refers to Jesus Christ: (Ukr.) *Назавтра бачить Йоан, що Ісус ійде до него, й рече: Ось Агнець Божий, що бере на себе гріх світа* (John, 1: 29); *Назавтра знов стояв Йоан і два з учеників його; і, споглянувши на Ісуса йдучого, рече: ось Агнець Божий* (John, 1: 35-36). Outside the Bible, this expression denotes a decent and blameless person who will not compromise with his conscience but always remain humble, honest in his intentions and in life; sometimes reinterpreted in a disapproving sense as "a person who is not adapted for life and cannot withstand difficulties, weak-willed, meek, sometimes mentally limited" (literary, obsolete *lamb* (DPUUL, 2008: 28-29).

In the lexico-phraseological system of the studied languages, there are units indicating human mental qualities, which are referred to Solomon, the third king of the Israeli-Jewish state, who is depicted in the Old Testament books as a very wise person. Because of this, in phraseological units his name is used as a standard of wisdom: (Germ.) *salomonische Weisheit* "Solomon's wisdom (the ability to make wise decisions quickly)" (GUPD 2, 1981: 310); (Eng.) *Solomon's wisdom (the wisdom of Solomon)* (2 Chronicles 9: 3-4; 1 Kings 10: 4-5) (LERPD, 2005: 827). These phrases have a biblical origin etymologically, since the corresponding passages are found in the Book of Kings (3: 4.30, 10.4) and the Book of Chronicles (2: 9.3): (Germ.) *Und da die Königin von Reicharabien sah die Weisheit Salomos und das Haus, das er gebaut hatte*; (Eng.) *And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built*.

A similar biblical meaning and more specifically, of the New Testament origin, has phraseological unit (Eng.) *serpentine wisdom* (LERPD, 2005: 827), what can be compared with (Matthew: 10.16): (Eng.) *Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves*. Thus, biblicalism here appears in a slightly transformed form by nominalizing simile.

Mentally abnormal, crazy person is indicated by phraseologism (Germ.) *ein Narr in Christo* (GUPD 2, 1981: 70; LSR, 2003: 674). The expression is of mixed origin – both from a literary and biblical source: German writer Gerhart Hauptmann (1862-1946) named his novel *Der Narr in Christo Emanuel Quint*, based on the Gospel, 1 Corinthians 4, 10: (Germ.) *Wir sind Narren um Christi willen, ihr aber seid klug in Christo; wir schwach, ihr aber seid stark; ihr herrlich, wir aber verachtet*. In terms of similar semantic development, it is comparable with Ukrainian: *благий* "блаженний" > "юродивий" > "божевільний, дурний" (EDUL 1, 1982-2006: 203).

• Models of metonymic idioms denoting intellectual characteristics of a person

The next are the metonymic models of phraseological units denoting intellectual characteristics of a person. The metonymic transference in the category "name of a person" is mainly represented by the form of "part-whole". As the metonymic names of a person or his characteristics are the names of parts of the human body:

Forehead only in Ukrainian phraseology is associated with the mental characteristics of a person and metonymically denotes the head as the reservoir of mind. The nature of intellectual properties is specified by an adjective. Phraseological units (Ukr.) *золотий лоб* (DPUUL, 2008: 350), *повний лоб* (у кого) (ibid.) denote an intelligent, smart and capable person; phraseologisms of the opposite meaning are (Ukr.) *мідний лоб* (ibid.), *пустий лоб* (ibid.), *лобом неширокий* (ibid., 434). Phraseologism (Ukr.) *мідний лоб* (copper forehead) characterizes a one-track mind, stubborn person and has a biblical origin: (Ukr.) *Тому, що Я знав, що впертий ти є, твоя ж шия то м'язи залізні, а чоло твоє мідяне* (Isaiah 48: 4).

Ear. The ability of the human body to perceive reality through sounds is provided by the hearing organ – the ear. The activity of the auditory analyzer in the phraseology of the studied languages is mostly associated with such mental properties of a person as attentiveness or inattention. The meaning "do not listen to something, be deaf to something, pretend that you don't hear" has the expression (Eng.) *close (shut) one's ears to smth*. Phraseologisms (Eng.) *seal or stop one's ears / turn a deaf ear to smth*. are etymologically biblical in origin (LERPD, 2005: 232), (Eng.) *Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear* (Psalm 58: 4).

• Models of metaphorical idioms denoting emotional characteristics of a person

In this group, models of phraseological units based on the rethinking of spatial (parametric) attributes can be distinguished. Spatial dimensions can also be interpreted as expressing opposing emotional characteristics. The contrast of top and bottom as evaluative components of the structure of the world model in Russian, Ukrainian and other cultures is rooted in mythology and religion. In particular, “sky” (and the associated “air”, “cloud”) acts as a subconcept of the “top” concept and traditionally conveys a positive modality (Levchenko, 2005: 75). Proper localization of the subject of emotions conveys such mental states as joy, exaltation, and euphoria (in addition, the semantics of “flight” can be added here – a feeling of weight loss, attachment to the earth and its realities, a feeling of uncertainty): (Eng.) *be (sit/feel) on top of the world* (LERPD, 2005: 772; CEGUIE, 2005: 156); *between heaven and earth* (EUPD, 2006: 125); *be (sit) on a cloud* (LERPD, 2005: 155) (*be up in the air* (LDEI, 1996: 5); *walk (tread) on (upon) air* (ibid.; LERPD, 2005: 36); *float on a cloud (on clouds, on the clouds/on air)* (LERPD, 2005: 286); *be (jump) over the moon* (LDEI, 1996: 224; LERPD, 2005: 514). According to the same pattern, the localization of mood is figuratively rethought: (Eng.) (*be in*) *high spirits* (LERPD, 2005: 707; CEGUIE, 2005: 143); (*be in*) *low spirits* (LERPD, 2005: 707).

Numerals associated with parametric characteristics in phraseological units usually lose their specific numerical and ordinal value and contribute to the formation of evaluative qualifying semantics or the value of quantitative gradation (Emirova, 2008: 34). Some numbers are known to be carriers of magical and mystical representations, which are hidden in the meaning of the corresponding phrases: (Germ.) *im siebten Himmel sein* (extremely happy or contented) (CEGUIE, 2005: 80); (Eng.) *in the seventh heaven* (LDEI, 1996: 160; LERPD, 2005: 378; CEGUIE, 2005: 80), *on cloud seven (nine; also on Cloud Nine or on Cloud 9)* (endlessly happy) (LERPD, 2005: 155). The source of expression is considered the work *On the Sky* by the ancient Greek philosopher Aristotle (384 – 322 BC) on the structure of the heavenly vault. He believed that the sky was composed of seven fixed crystal spheres with stars and planets (EDIP, 2005: 87). This idea, as well as the views of Aristotle in general, was very common in antiquity. Seven heavens are repeatedly mentioned in the Quran: according to Islamic tradition, there are seven heavens; those who fall to the seventh heaven experience the highest pleasure (LERPD, 2005: 378). In addition, the Quran itself is considered to have been brought by an angel from this seventh heaven. In ancient Hebrew literature, the seventh heaven was the highest of all heavens and the very place where God existed (LDEI, 1996: 160). The expression constructed according to the same pattern is also found in the Bible (New Testament, Second Epistle of Paul to Corinthians, chapter 12, verse 2): (Ukr.) “...Захплений був до третього неба” (He was taken up to the third heaven) (EDIP, 2005: 87).

• Models of phraseological similes denoting emotional characteristics of a person

Many of phraseological similes denoting emotional features have a fairly transparent structure of meaning and are motivated. Characteristics of emotional properties can occur through a comparison with a person of a certain profession or even some type of occupation, status, belonging to a particular community and the like. The motivational bases for such similes are traits that are rightly or mistakenly attributed to such people.

Phraseological unit (Germ.) *wie in Abrahams Schoß sitzen* (sit as in the bosom of Abraham) is of biblical origin and indicates a state of extreme happiness, carelessness. The phrase *Abraham's bosom* is absent in the Old Testament, but is found in the Hebrew Scriptures, where it signifies a shelter of the dead (LSR, 2003: 59). In Christianity, this expression is considered a symbol of paradise, it is mentioned in the parable of Jesus Christ about the richer and Lazarus: after the death of Lazarus, his soul was carried by angels to the bosom of Abraham (Luke 16: 22): (Germ.) *Es begab sich aber, daß der Arme starb und ward getragen von den Engeln in Abrahams Schoß*.

An image-symbol of hardness, emotional stability, but also callousness, indifference are materials such as steel or iron, stone, marble, concrete: (Germ.) *hart wie (Krupp-) stahl* (stubborn; non-sentimental) (GUPD(s), 2005: 172); *nerven haben wie (aus / von) Stahl* (be nervously resistant) (ibid.); (Eng.) (*as*) *cold as steel* (insensitive; as cold as ice) (LERPD, 2005: 719); (*as*) *hard as iron* (very severe, cruel) (ibid., 411); (Germ.) *hart wie Stein* (very firm) (GUPD(s), 2005: 173); (Eng.) *as cold as a stone* (heartless, insensitive, cold) (LERPD, 2005: 725); (*as*) *hard as a stone (as the nether millstone)* (solid as stone, insensitive, rude (about the heart, facial features, the person in general) (EUPD, 2006: 452; LERPD, 2005: 359). Phraseological unit (Eng.) (*as*) *hard as the nether millstone* is etymologically biblical in origin (Job 41: 24): (Eng.) *His heart is as firm as a stone; yea, as hard as a piece of the nether millstone*.

Conclusions. Analysis of biblical phraseological units denoting human mental characteristics allows us to draw the following conclusions. Taking into account the typology of structural varieties of figuratively connotated phraseologisms, the analysed material indicates the two types of them, idioms and figurative similes (comparatives). From the point of view of the formal-grammatical structure, nominative and predicative formations are distinguished among idioms, and in terms of their semantic mechanism, they are compounds with metaphorical and metonymic motivation or their combination. A review of biblical phraseological units showed that they emerged from the rethinking of the direct meanings of their prototypes, respectively, these phraseological units represent exact or somewhat transformed extracts from the biblical text in both ancient and modern languages or are allusions to Bible stories as a whole.

A comparative analysis of biblical phraseology at the level of lexical semantics revealed some universal and unique typological features of these phraseological units in each of the studied languages. Considering the models of biblical phraseological units denoting human mental characteristics, it can be stated that the part of phraseologisms that has no correspondences in other studied languages is national-specific and has its own cultural colouring. Such phraseological units, despite a common source, may have discrepancies at the lexical and semantic levels due to linguistic and extralinguistic reasons. An in-depth examination of phraseological formations with a biblical component reveals the presence of certain more or less common tendencies and patterns in the semantic interpretation of the characteristics indicated by phraseological units, and it is mainly biblical formations that include common models of the inner form.

Dictionaries:

CEGUIE – Catalogue of English, German and Ukrainian idioms and expressions
DPUUL – Dictionary of phraseological units of the Ukrainian language
EDIP – Encyclopedic dictionary of idioms and phrases
EDUL – Etymological dictionary of the Ukrainian language

EUPD – English-Ukrainian phraseological dictionary
 GUPD – German-Ukrainian phraseological dictionary
 GUPD (s) – German-Ukrainian phraseology dictionary (similes)
 LDEI – Longman Dictionary of English Idioms
 LERPD – Large English-Russian phraseological dictionary
 LSR – Lexikon der sprichwörtlichen Redensarten

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