UDC 81′1(811.111+811.133.1+811.161.2)
DOI https://doi.org/10.24919/2308-4863/83-1-26

Tetiana ALEKSAKHINA,
orcid.org/0000-0002-9905-330X
Candidate of Philological Science, Associate Professor,
Senior Lecrturer at the Department of Foreign Languages and Linguodidactics
Sumy State University
(Sumy, Ukraine) t.aleksakhina@el.sumdu.edu.ua

Nataliia USENKO,
orcid.org/0000-0002-3676-1915
Candidate of Pedagogical Science,
English Teacher
Communal Institution of the Sumy Regional Council
"Sumy Regional Academic Lyceum named after Dmytro Evdokimov"
(Sumy, Ukraine) usenkonat@ukr.net

PHRASEOLOGISMS OF THE IDEOGRAPHIC FIELD «FLORA»

The article dedicated to the study of stable expressions related to the plant and animal world in Ukrainian, English, and French languages reveals the uniqueness of the linguistic imagery of each of these nations. Particular attention is paid to the symbolic meaning of flowers, which is the result of cultural and historical peculiarities of perceiving the environment. In different languages, flower names not only reflect their external appearance but are also imbued with profound connotations associated with religion, traditions, mythology, and daily life.

Ukrainian culture, rich in rituals, assigns significant symbolic meaning to flowers. For instance, the guelder rose (kalyna) symbolizes maiden purity, the native land, and the immortality of the nation. In folk songs and traditions, it embodies the life cycle, spiritual unity, and beauty. In contrast, English culture places a preference on the rose, which is associated with romance, passion, and royal grandeur. The rose is also the emblem of England, symbolizing struggle and unity in the context of historical events (e.g., the War of the Roses). French culture stands out for its admiration of the lily, which represents purity, elegance, and divine grace, as well as being a symbol of the French monarchy.

The study of phytonyms (plant names) reveals that the color of a flower plays a crucial role in creating its symbolic meaning. For example, the red rose in English and French cultures often symbolizes love and passion, while in Ukrainian, the red color may be associated with strength, protection, and even blood as a symbol of sacrifice. On the other hand, certain colors and images characteristic of one culture may be entirely absent in another. For example, the symbolism of the black rose in English and French cultures is associated with mysticism or tragedy, whereas this image is less prevalent in Ukrainian tradition.

The exploration of flower symbolism also highlights their significance in rituals and customs. In Ukrainian wedding traditions, a wreath of flowers symbolizes purity and a blessing for a happy life. English wedding bouquets, in turn, often convey a romantic subtext, while French floral compositions emphasize aesthetic harmony and sophistication.

Thus, flowers in Ukrainian, English, and French languages serve as unique «cultural codes» that help understand the uniqueness of each nation. These symbols are closely connected with folklore, literature, art, and daily life, reflecting the multifaceted worldview and values of each culture.

Key words: *flora and fauna, ideographic, symbolic connotation, linguistic images.*

Тетяна АЛЕКСАХІНА,
orcid.org/0000-0002-9905-330X
кандидат філологічних наук, доцент,
старший викладач кафедри іноземних мов та лінгводидактики
Сумського державного університету
(Суми, Україна) t.aleksakhina@el.sumdu.edu.ua

Наталія УСЕНКО,
orcid.org/0000-0002-3676-1915
кандидат педагогічних наук,
учитель англійської мови
Комунального закладу Сумської обласної ради
«Сумський обласний академічний ліцей імені Дмитра Євдокимова»
(Суми, Україна) usenkonat@ukr.net

ФРАЗЕОЛОГІЗМИ ІДЕОГРАФІЧНОГО ПОЛЯ «КВІТКА»

Стаття, присвячена дослідженню стійких словосполучень, які стосуються рослинного й тваринного світу в українській, англійській та французькій мовах, розкриває унікальність мовних образів кожного з цих народів. Особливу увагу зосереджено на символічному значенні квітів, яке є результатом культурно-історичних особливостей сприйняття довкілля. У різних мовах назви квітів не лише відображають їхній зовнішній вигляд, але й наповнені глибокими конотаціями, пов'язаними з релігією, традиціями, міфологією та побутом.

Українська культура, багата на обрядовість, приписує квітам важливе символічне значення. Наприклад, калина є символом дівочої чистоти, рідної землі та безсмертя нації. У народних піснях і звичаях вона уособлює життєвий цикл, духовну єдність і красу. Натомість англійська культура надає перевагу троянді, яка асоціюється з романтикою, пристрастю та королівською величчю. Троянда також є емблемою Англії, символізуючи боротьбу та єдність у контексті історичних подій (наприклад, війна Білої та Червоної троянд). Французька культура вирізняється любов'ю до лілії, яка уособлює чистоту, елегантність і божественну благодать, а також є символом французької монархії.

Дослідження фітонімів (назв рослин) виявляє, що колір квітки відіграє важливу роль у створенні символічного значення. Наприклад, червона троянда в англійській і французькій культурах часто символізує кохання та пристрасть, тоді як в українській мові червоний колір може бути пов'язаний із силою, захистом і навіть кров'ю як символом жертовності. З іншого боку, певні кольори та образи, характерні для однієї культури, можуть бути взагалі відсутніми в іншій. Так, символіка чорної троянди в англійській та французькій мовах пов'язана з містикою чи трагічністю, тоді як в українській традиції цей образ менш поширений.

Вивчення символіки квітів також вказує на значення їхнього використання в обрядах і звичаях. В українській весільній традиції вінок із квітів символізує чистоту і благословення на щасливе життя. Англійські весільні букети, у свою чергу, часто передають романтичний підтекст, а французькі квіткові композиції акцентують на естетичній гармонії й витонченості.

Таким чином, квіти в українській, англійській і французькій мовах є своєрідними «культурними кодами», які допомагають зрозуміти унікальність кожного народу. Ці символи тісно пов'язані з фольклором, літературою, мистецтвом і повсякденним життям, відображаючи багатогранність світогляду і цінностей.

Ключові слова: *флора і фауна, ідеографічна, символічна конотація, мовні образи.*

Despite the anthropomorphic character of the phraseological corpus of any language, a certain part of stable word combinations characterizes the plant and animal world. On insists on that «such microsystems as «Flora», «Fauna» and some others are not covered by Phraseological Units» (Осіпова, 2013: 152). We believe that this opinion is based on the fact that these and other scientists do not include proverbs and sayings in the phraseological corpus of the language. But it is known that these stable expressions record human observations of the development, properties of plants and animals. Since we attribute paremias to phraseological units, this gives us grounds for building the Ideographic Field «Flora» and the Ideographic Field «Fauna».

Flora is defined as «the totality of all types of plants that grow on a certain territory or grew on it in past geological eras; plant life in general» (Денисенко, 2010: 5). As mentioned earlier, a flower is primarily the reproductive part of a plant. Therefore, the ability to generative development formed the basis of the creation of a fairly significant number of phraseological units.

So, in the **English language**, the Semantic Group «Generative Development Process» has the following components: the variant-synonymous series «to blossom»: *(to) burst into bloom (blossom; flower)* (literally. burst into bloom (blossom; flower)); *bud(-s) or (and) blossom(-s)* (literally. bud(s) or flower(s)); the variant-synonymous series «in bloom»: *in bloom (blossom; flower*. Sporadic phraseme *natural flowers* (literally. fresh flowers) denotes the stage of generative development, but does not form a Semantic Group. Similarly, the phraseology used to indicate the result of this development does not form the Semantic Group: *that which doth blossom in the spring will bring forth fruit in the autumn*. So, SF «Generative development» in English consists of SG «Process of generative development» and a phrase to indicate the stage and result of generative development (Білоноженко, 2003: 59).

In the **French** language, we have found a much smaller number of phrases to denote generative development. SG «Result of generative development» consists of separate phraseological units: «specific structure of a flower» *fleur double* (literally. *double flower*); «impregnation» *fleurs de printemps sont fruits d'automne* (literally. *the flowers of spring are the fruits of autumn*). In addition, phraseological units that do not form taxa were found. They mark: «ovulation time» *de la fleur au grain sept semaines il y a* (literally. *from flower to grain seven weeks*); «features of generative development (evergreen nature)» *des fleurs de romarin et des filles à marier il y en a toute l'année* (literally. *Rosemary flowers and girls are available all year round*) (Алефіренко, 1977: 480). Thus, the French SF «Generative development» consists of the SG «Result of generative

development» and the individual phraseological units analyzed above.

In the **Ukrainian language**, we distinguish the following taxa in the SG «Process of Generative Development»:**variant-synonymous series** (VSS) «to blossom»: *beautify yourself with a flower (flower); bloom with a flower; phrasal verb to denote the duration of development: the poppy blooms for two weeks, ripens in four weeks, and the seeds fly in the seventh.* In addition, we have built another VSS of «fertilization»: spring is beautiful with flowers, and autumn with fruits; VSS «absence of fruit»: not every flower has a berry(!) These VSS form SG «Result of generative development». So, the SF «Generative development» in Ukrainian consists of two SGs: «Process of generative development» and «Result of generative development». The development of a flower, like most plants, is closely related to seasonal phenomena, so it is natural that phraseological units to denote their phenological properties prevail. Note that in many English and French stable word combinations, a certain time or season is marked by the names of holidays, both church and pagan, as chrononyms.

In Great Britain, flowers rarely bloom in winter, so the number of **English** idioms for flowering in this season is sporadic: the phrase «blooming in February» *while the crocus hastens to the shrine of primrose love on Saint Valentine* (literally. *when the crocus rushes to the abode of primrose love on Valentine's Day*) and phraseology to indicate premature flowering: *better late ripe and bear, than early blossom and blast* (literally. *better late ripening and fruiting than early flowering and decay*) do not form SG. Phraseme «flowering in March» *then comes the daffodil beside our Ladye's Smock at our Ladye Tide* (literally. *then a daffodil appears next to our heart for our women's day*), VSS «flowering in April»: *about Saint George when blue is worn, the blue harebells the fields adorn* (literally. *on St. George, when everyone wears blue, blue bells decorate the field*); VSS «flowering in May» *while on the day of the Holy Cross, the crowfoot gilds the flowerie grasse* (literally. *when, on the day of the Holy Cross «The Acquisition of the Lord's Cross, celebrated on May 3», the honeysuckle gilds the blooming herbs*); *April showers bring (forth) May flowers* (literally. *April rains bring May flowers*); *March winds and April showers bring (forth) May flowers* (literally. *March winds and April rains bring May flowers*) form SG «Flowering in spring» (Білоноженко, 2003: 61).

SG «Blooming in Summer» consists of the following taxa: VSS «flowering in June»: *the scarlet lychnis, the garden's pride, flames at Saint John the Baptist's tyde* (literally. *the crimson hollyhock, the pride of the garden, burns on St. John the Baptist <June 24 >*); *when Barnaby bright smiles night and day, poor ragged robin blooms in the hay (the hedge)* (literally. *when Varnavas <June 11> smiles brightly night and day, the poor coronaria blooms in the hay/ in the fence*); VSS «flowering in July»: *against Saint Swithin's hastie showers the lily white reigns the queen of the flowers* (literally. *despite the brief rain on St. Swithin's <July 15> the white lily becomes the queen of flowers*); *and poppies as sanguine mantle spread, for the blood of the dragon St. Margaret shed* (literally. *and the poppies, which covered like a red mantle, from the blood of the dragon, Saint Margarita <July 20> covered*); *then under the wanton rose agen that blushes for penitent Magdalen* (literally. *then the sinful Magdalene will blush again under the licentious rose <July 22>*); VSS «flowering in August»: *and yet anon the full sun-flower blew, and become a star for Bartholomew* (literally. *and already now a full flower of a sunflower exploded, and became a star for Bartholomew < August 24 >*); *when Marry left us here below, the virgin's bower begins to blow* (literally. *when Mary left us down here <Assumption of the Virgin Mary, celebrated on August 15>, the clematis begins to explode <bloom>)* (Gross, 1996: 143).

SG «Blooming in Autumn» includes VSS «Blooming in September»: *the Michaelmas daisie among dead weeds blooms for Saint Michael's valorous deeds* (literally. *an aster among dead weeds blooms in honor of the valiant deeds of St. Michael <September 29>*); *the passion-flower long has blowed, the betoken us signs of the Holy Rood* (literally. *the passion flower has exploded long ago, foretells us the signs of the Holy Cross <Exaltation of the Cross of the Lord, celebrated on September 14>) and the phrase «blooming in October» and seems the last of flowers that stood till the feast of St. Simon and St. Jude* (literally. *and it seems that the last of the flowers blooms until the feast of St. Simeon and St. Judas <Judas Thaddeus, celebrated on October 28>) (*Алефіренко, 1977: 480).

So, SF «Phenological properties of a flower» in English includes the following SGs: «Blooming in spring», «Blooming in summer», «Blooming in autumn» and phrases «blooming in February», «early flowering». In the **French** language, we have also found a sporadic phraseology to indicate flowering in February: *fleur de février va mal au pommier* (literally. *February blossoms are bad for the apple tree). Other stable phrases form the SG «Blooming in Spring». This group consists of the following taxa: VSS «blooming in March*»: *de fleurs en mars,*

ne tient compte, non plus que de femme sans honte (literally. *do not pay attention to flowers in March, as well as to a shameless woman*); *des fleurs qui s'ouvrent en mars, on n'en a que le regard* (literally. *flowers that bloom in March – just for the look <without smell>); VSS «flowering in April and May*»: *avril fait la fleur, et mai s'en donne l'honneur* (literally. April makes a flower, and May pays homage to it); and the phrase «blooming in April» *à Saint-Théodore fleurit chaque bouton d'or* (literally. *on Saint Theodore <April 20> every buttercup blooms). Thus, the French SF «Phenological properties of a flower» includes the SG «Blooming in spring» and the phraseology «blooming in February».*

In the **Ukrainian** language, we distinguish the following taxa: VSS «blooming in May»: *March (March) with water, April with grass, and May (May) with flowers; wait, I have, I will cook you flowers in the grove*. The presence of VSS «the appearance of flowers in spring» is specific to the Ukrainian language, the phraseological units of which do not denote a specific month, but the time of year: roosters appeared near the house (residence) – spring has arrived; spring is red (beautiful) with flowers (flowers), and autumn (–) with pies; spring with flowers, and autumn with bunches; spring is rich in flowers, and bread is borrowed in autumn; spring is red not so much with flowers, but with works. Therefore, the Ukrainian SG «Blooming in spring» contains two VSS: «blooming in May» and «*the appearance of flowers in spring*» *are blooming, nightingales are singing and «blooming in July»* in July, the summer is covered with a crown. So, SF «Phenological properties of a flower» in the Ukrainian language consists of two SGs «Blooming in spring» and «Blooming in summer» (Білоноженко, 2003: 61).

Thus, in all the languages studied by us, two SPs «Generative development» and «Phenological properties of a flower» form the TG «Biological properties of a flower». Plants, particularly flowering plants, have been used by humans for medicinal purposes since ancient times. In the **English** language, we found only one phrase with the meaning «soothing action»: *to sleep in a room in May with hawthorn bloom in it* (literally. *sleeping in a room in May with hawthorn flowers in it) that does not form taxa.*

In the French language, we distinguish several taxa. VSS «general health effect»: la sauge sauve (literally. sage saves); *qui a de la sauge dans son jardin n'a pas besoin d'un médecin* (literally. he who has sage in his garden therefore no doctor is needed); *sauge et lavande, je te dis, guérissent toute maladie* (literally. *sage and lavender, I tell you, cure any disease*); VSS «stomach treatment»: *bois de l'infusion de camomille et tu n'auras pas mal au ventre* (literally. *drink a decoction of chamomile, and you will not have a stomach ache*); *la mauve a pour fonction, prise en décoction, à ton ventre resserré de rendre la liberté* (literally. *mallow, drunk in the form of a decoction, has the property of restoring freedom to your tight stomach*); VSS «vision treatment»: *bouillon de fleurs de sureau guérit compère loriot* (literally. *decoction of elder flowers cures barley <on the eye>*); *fenouil et rue rendent la vue perçante* (literally. *fennel and rue restore sharp vision)* and phrases «*treatment of skin diseases*» *jaunet de pins et des rues guérit les verrues* (literally. *buttercup and rue treat warts*) and «soothing action» *prends la pivoine en fleurs, mets la sous l'oreiller, tu feras en dormant des rêves de bonheur* (literally. *take a peony in bloom, put it under your pillow, you will have happy dreams) form in French SG «The healing effect of a flower»* (Алексахіна, 2013: 145).

In the **Ukrainian** language, we did not find any phraseological units with the NF component to indicate the healing effect of flowers on a person.

Plants can exert not only a positive effect on the human body, but also a harmful, even poisonous one.

In the **French** language, we found phraseological units with the NF component: «harmful influence on the future child» *les filles qui prennent constamment du jus de pissenlit pour s'éclaircir le teint, auront plus tard des enfants malingres* (literally. *girls who constantly take dandelion juice to whiten their faces will later have frail children*); «harmful effect on the stomach» *les personnes qui aiment l'angélique auront des douleurs de ventre* (literally. *people who love angel will have stomachaches*); «harmful effect on the psyche» *trop respirer des fèves en fleur peut rendre fou* (literally. *breathing too much of the beans in bloom can lead to insanity*). These phraseological units form in French SG «Negative effect of a flower».

In the **English** and **Ukrainian** languages, we did not find any idioms denoting the negative effect of a flower on the body. So, only in the French language SF «The effect of a flower on the human body» has two SGs in its composition: «The healing effect of a flower on a person» and «The negative effect of a flower on the body». In the English language, the sporadic phraseme does not form taxa and is included directly in the IF «Flora».

Traditionally, the fruits of the plant are eaten, not its flowers. This led to the appearance of phraseological units in the **Ukrainian** language to indicate these properties. We discovered the stable phrase «the flower has no nutritional value» do not believe buckwheat in flower, but believe it in the pantry. Although the poppy is widely used in Ukrainian cuisine, the seeds

of this flower by themselves have no nutritional value. This is reflected in a fairly significant number of phrases that form VSS «poppy crop failure does not cause famine»: *Poppy said: «What kind of rye are you, which did not bear fruit for a year, but caused famine? And I did not give birth for seven years, and there is no hunger!». Poppy said: what kind of rye are you, which did not bear fruit for a year, but caused famine? And I did not give birth for seven years, and there is no hunger. If it didn't work, so be it: I didn't give birth to a poppy for seven years and there was no hunger(!). The poppy did not give birth for seven years, there was no famine; will not give birth to the eighth, there will be no famine. The poppy did not give birth for seven years, but there was no famine. For seven years, the poppy did not give birth, and the famine did not occur (did; did). Poppy did not give birth for seven years, and gypsy children did not die of hunger. Seven years did not give birth to poppies, but there was no famine. The poppy did not give birth, (–) we will stay (we will stay; we will stay) and (and) so.* The peculiarity of the following phraseological units is that the low nutritional value of poppy is expressed ironically: *when the bean blossoms (bloom) in June, then the greatest famine occurs, and when the poppy, then (already) not so; when (as) the bean blossoms, then it is difficult for bread, but as (as) the poppy, then (already) not so; when the bean blossoms, then bread is eaten, when the poppy blossoms, then it is no longer so; I won't get sick from oil, but it will be the same about poppy seeds.* We also include the described phrasemes in the VSS «poppy crop failure does not cause hunger». So, the phraseology «the flower has no nutritional value» and the VSS «poppy crop failure does not cause hunger» form the SG «Nutritional value of flowers», which is part of the IF «Flora».

Observing the development of plants gave a person the basis for creating stable phrases that express the patterns of flower development expressed in signs. So, in the **English** language we distinguish VSS «dependence of the harvest on the flowering of flowers» :*in the season when lilacs are scarce apples will fail* (literally. *in a season when lilacs are rare, apples will fail*); *the broom having plenty of blossoms or the walnut-tree, a fruitful year in corn* (literally. *the carob or walnut, which has many flowers, is a fruitful year for grain*). This VSS combines phraseological units to denote signs related to the agricultural calendar.

Similar persistent expressions were found in the **French** language, where the phrase VSS «dependency of the harvest on the flowering of flowers» was also found: *quand lilas il y a, blé y a* (literally. *when there is lilac, there is wheat*); *quand les fleurs en mars il a aura, guère de fruits ne mangeras* (literally. *when the flowers are in March, eat almost no fruit*). In addition, we recorded a phraseology with a NF component, in which sacredness is actualized. On religious holidays, it is forbidden to work (especially weeding), and this taboo is verbalized: *il ne faut pas couper le chardon le jour d'ascension : il en viendrait dix sur un même tronc* (literally. *it is not necessary to cut a thistle on the day of Ascension: ten will grow instead of one on the same stalk*). So, the above-mentioned phraseological units are part of the SF «Signs about the development of plants».

The same VSS «dependence of the harvest on the flowering of flowers» is recorded in the **Ukrainian** language: where there are cornflowers, there is a little bread; as for the blowing of the flower, so for Peter the bread.

To another group we include phraseological units in which properties are embodied, sometimes even unmotivated, but conditioned by the attributed miraculous effect of this or that flower. So, according to the beliefs of the **British**, yellow and green flowers protect against charms: *flowers growing in a hedge, especially green and yellow ones, keep off the fairire* (literally. *the flowers growing in the fence, especially the green and yellow ones, keep the fairies at bay*).

The number of phraseological units with the NF component, which embody belief, in the **French** language is much larger. Yes, the phrase «longevity spell» *si tu veux vivre longtemps, il faut laisser courir l'eau dans le lys et ne pas aller te charger de bois vert dans la forêt* (literally. *if you want to live long, you need to water a lily and not take a green tree in the forest)* and the phrase *«immortality spell» celui qui plante du persil dans l'année meurt, celui qui plante du laurier ne meurt jamais* (literally. *he who plants parsley dies in a year, he who plants laurel never dies*) form SG «Enchantment with a flower for a long life». In addition, we recorded a persistent phrase to indicate the superstition of quick death from a flower: *qui plante du laurier, dans l'année meurt* (literally. *he who plants laurel dies a year later*). It is interesting that the same NF Laurus in different phraseology can symbolize both immortality and quick death. Therefore, we have built the SF «Beliefs associated with the effect of a flower on life expectancy», which includes the SG «Enchantment with a flower for a long life» and a phrase with the meaning «superstition about quick death from a flower».

In the next group of phrases, the attributed healing properties of flowers are embodied: *la première violette que tu trouves au printemps, mange-la et l'an devant tu n'auras jamais la fièvre* (literally. *eat the first violet you find in the spring and you will never*

have a fever in the coming year); *pour guérir ton mal de tête quand t'as bu, le lendemain prends le jus de la violette cueillie au bord du chemin* (literally. *to cure your headache when you've had too much, the next day drink the juice of a violet picked by the side of the road*). The fact that these properties are attributed is indicated by the contextual environment of the NF in the structure of phraseological units: allegedly only the first spring violet can cure a person of fever, or allegedly the juice of a violet plucked only in a certain place can cure a hangover. In some cases, miraculous properties are also attributed to flowers, since it is enough to simply touch the plant for healing: *prends la bourrache mais ne l'arrache, des maux de coeur guérit sa fleur* (literally. *take a cucumber, but do not pull it out, its flower cures heartache*); *les muets qui touchent à la joubarbe se font comprendre plus facilement* (literally. *mutes who touch the youth become more easily understood / begin to speak). Thus, in the French language, SG «Beliefs related to the medicinal properties of the flower» is distinguished.*

Another group of phraseological units is combined in SG «Beliefs related to the influence of a flower on love, married life». This group includes the phraseology «the influence of flowers on love» *lorsque la bruyère sera sans fleur les jeunes filles seront sans amour* (literally. *if the shrew is without flowers, the girls will be without love*) and VSS «the effect of a flower on family happiness»: *le jeune homme qui aime et manie le genêt est sûr d'être cocu quand il sera marié* (literally. *a young man who loves and touches a cock will definitely be a cuckold when he marries*); *mariage au mois des fleurs mariage de pleurs* (literally. *marriage in the month of flowers – marriage in tears*). According to ancient tradition, getting married in May was considered an unlucky sign, since this month was dedicated to the Virgin Mary. It was believed that a woman who got married in May became barren. In addition, we also discovered a phraseology with the meaning «disaster from touching a flower»: *on ne doit pas toucher le pissenlit en fleur, cela fait qu'on tombe du haut mal* (literally. *you can not touch a dandelion in bloom, it will lead to the fact that evil will fall from above*). So, the SG «Beliefs associated with the healing properties of a flower», «Beliefs associated with the effect of a flower on love, married life» and the phraseological phraseology on misfortune from touching a flower form the SF «Beliefs on the influence flowers for human health and feelings» in French. Thus, the TG «Miraculous properties of a flower» includes two SFs: «Beliefs related to the effect of a flower on life expectancy» and «Beliefs about the effect of a flower on human health and feelings». As already mentioned, in the English language the phraseology «flowers – protection from charms» is sporadic and is included directly in the IF «Flora».

Therefore, IF «Flora» includes phraseological units with the NF component of English, French and Ukrainian languages.

A very small number of persistent phrases denoting plant life was the reason why this field does not include IG and SF in any of the languages we studied. The highest taxon of the IF «Flora» is SG. In this field, we observe a low level of universality: all the studied languages have only one SG «Biological properties of a flower» in common. This group is the most important in the English language, where the share of phrases included in it is 88.9%. In the French and Ukrainian languages, this indicator is lower, especially in the French language, where the share of this SG is 29.7%; respectively, in the Ukrainian language – 42.6%. Universal is the advantage of SF «Phenological properties», which exceeds SF «Generative development» in the structure of SG «Biological properties of a flower». So, in English, the share of SF «Phenological properties» is 65.6%, in French – 63.6%, and in Ukrainian – 56.5%.

Only in the French language, the phraseological units of the IF «Flora» we discovered form another TG – «Miraculous properties of a flower». The share of these phrases is 29.8%. Of them, 72.7% are stable phrases – components of the SF «Belief in the influence of flowers on human health and feelings».

In the French language, a significant share is occupied by phrasemes forming the SF «Effect of a flower on the human body», the share of which is 35.1%. At the SG level, «The healing effect of a flower» has the advantage – 76.9% of phraseological units indicating the effect of a flower on the human body.

Specific for the Ukrainian language is the presence of the SG «Food value of flowers», which does not form a SF, but has a significant number of stable word combinations – 55.6% of the Ukrainian SF «Flora».

Taking into account the received facts, we consider it expedient to present the structure of IF «Flora» at the SF level. The obtained data show that English phraseological units form only two fields: «Generative development» and «Phenological properties». Due to their sporadic nature, other stable phrases do not form SF. Note that SF «Generative development» and «Phenological properties» are universal for all three studied languages. As for the number of fields, there are also only two in the Ukrainian one. All other phraseological units are directly included in IF or form only SG. The widest is the semantic-field structure in the French language, where phraseological units form six SFs.

In English and Ukrainian, the SF «Phenological properties» is the largest in terms of number: the share of phrases included in it is 58.3% and 24.1%, respectively, of the total SF «Flora». In the French language, the SF «Effect of a flower on the human body» dominates – 35.1%.

Analysis of NF in the structure of phrases included in the IF «Flora» shows that Flos is a universal component in all languages. The share of phrases containing a hyperonym is 58.3% in English, 40.5% in French, and 42.6% in Ukrainian. Note that these phrasemes dominate the English and French languages in terms of their number. The priority in the Ukrainian language belongs to phraseological units from NF Papaver, the share of which is 55.6% of IF «Flora». In addition, we recorded partial coincidences in the selection of NF. Yes, common for English and French are NF Lilium, Ranunculus, Syringa. The Papaver component is common in English and Ukrainian languages.

BIBLIOGRAPHY

1. Алексахіна Т. О. Специфіка флористичної фразеології із компонентом «назва квітки» (на матеріалі англійської, французької та української мов). Наукові записки Національного університету «Острозька академія». Серія «Філологічна» : зб. наук. праць. Острог. 2013. Вип. 38. С. 267–269.
2. Алефіренко М. Ф. Від порівняння до нового значення слова. Культура слова. 1977. Вип. 13. С. 87–92.
3. Денисенко С. Н. Концепт мовної картини світу і сучасні дослідження фразеології. Вісник Житомирського державного ун-ту. Філологічні науки. Житомир. 2010. Вип. 51. С. 3–6.
4. Осіпова Т. Невербальна комунікація в пареміях: прагматика мовчання. Studia ukrainica posnaniensia. Zeszyt I. Poznan. 2013. P. 151–155.
5. Gross G. Les expressions figées en français. Noms composés et autres locutions. Paris. 1996. 161 p.
6. Словник фразеологізмів української мови / [уклад. В. М. Білоноженко, І. С. Гнатюк; відп. ред. В. О. Винник]. Київ. 2003. 787 с.
7. Dictionnaire de l'Académie Française. – 8-e édition, 1935 URL: http://fr.academic.ru/contents.nsf/daf_1935/.
8. English proverbs explained and illustrated URL: http://proverbhunter.com/.

REFERENCES

1. Aleksakhina T. O. (2013) Spetsyfika florystychnoi frazeolohii iz komponentom «nazva kvitky» (na materiali anhliiskoi, frantsuzkoi ta ukrainskoi mov). [Specificity of floristic phraseology with the component «flower name»] Naukovi zapysky Natsionalnoho universytetu «Ostrozka akademiia». Seriia «Filolohichna» : zb. nauk. pr. 38. 267–269. [in Ukrainian].
2. Alefirenko M. F. (1977) Vid porivniannia do novoho znachennia slova. [From comparison to new meaning of the word] Kultura slova. 13. 87–92. [in Ukrainian].
3. Denysenko S. N. (2010) Kontsept movnoi kartyny svitu i suchasni doslidzhennia frazeolohii [The concept of the linguistic picture of the world and modern studies of phraseology] Visnyk Zhytomyrskoho derzhavnoho un-tu. Filolohichni nauky. 51. 3–6. [in Ukrainian].
4. Osipova T. Neverbalna komunikatsiia v paremiiakh: prahmatyka movchannia. [Nonverbal communication in paremias: the pragmatics of silence] Studia ukrainica posnaniensia. I. 151–155. [in Ukrainian].
5. Gross G. Les expressions figées en français. Noms composés et autres locutions / G. Gross. [Fixed expressions in French. Compound nouns and other expressions.] – Paris : Edition Ophrys, 1996. – 161 p. [in French]
6. Slovnyk frazeolohizmiv ukrainskoi movy / [uklad. V. M. Bilonozhenko, I. S. Hnatiuk; vidp. red. V. O. Vynnyk]. [Dictionary of phraseological units of the Ukrainian language] Naukova dumka. 2003. 787. [in Ukrainian].
7. Dictionnaire de l'Académie Française. [Dictionary of the French Academy] – 8-e édition, 1935 URL: http://fr.academic.ru/contents.nsf/daf_1935/. [in French]
8. English proverbs explained and illustrated URL: http://proverbhunter.com/.