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CONNOTATIVE TRANSFORMATIONS OF PHRASEOLOGICAL UNITS IN TRANSLATION

Language, as the cultural heritage of a people, accumulates invaluable linguistic treasures, among which phraseological units occupy a special place. They serve not only as a means of communication but also as a mirror of national consciousness and cultural peculiarities. Given that the phraseological fund of a language is constantly evolving, the study of phraseological units and their transformations in translation remains highly relevant. Particularly lacking are studies dedicated to the connotative aspect of phraseological translation, which is key to preserving the emotional and evaluative layers of meaning.

The author relies on V. I. Goverdovsky's classification of connotative meanings, distinguishing four types: expressive-evaluative, linguistic-contextual, historical-linguistic, and historical-cultural. The article examines examples of phraseological units with various types of connotations – irony, euphemism, melioration, pejoration, jargonism, terminologicality, and others – and identifies the aspects that are preserved or lost in translation into Ukrainian. Cases of partial loss of connotation, adaptation through culturally equivalent expressions, and compensation by other means are analyzed.

It is shown that the translation of phraseological units is a complex task due to their multidimensionality and cultural specificity. It is impossible to mechanically transfer them into another language without considering their emotional and stylistic context. The study demonstrates that the connotative aspect is crucial in the translation of phraseological units, as it shapes not only the nominative but also the evaluative-emotional function of a linguistic sign. The translator must either find a fixed equivalent or, when this is impossible, create a new expression that fulfills the same emotional and stylistic function.

Thus, the research broadens the understanding of the specifics of phraseological translation and emphasizes the importance of carefully considering connotative nuances in the process of interlingual transformation.

Key words: *language, idioms, translation, connotative changes, emotionally-expressive characteristics, connotation, translation strategy.*

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КОНОТАТИВНІ ТРАНСФОРМАЦІЇ ФРАЗЕОЛОГІЧНИХ ОДИНИЦЬ У ПЕРЕКЛАДІ

Мова, як культурна спадщина народу, акумулює безцінні лінгвістичні надбання, серед яких фразеологічні одиниці займають особливе місце. Вони виконують функцію не лише засобу комунікації, а й репрезентації національної свідомості та культурної самобутності. З огляду на динамічний розвиток фразеологічного фонду будь-якої мови, вивчення фразеологізмів та особливостей їх трансформації у процесі перекладу залишається надзвичайно актуальним. Особливої уваги потребує дослідження коннотативного аспекту фразеологічного перекладу, що є визначальним для збереження емоційно-оцінного шару значення мовних одиниць.

У дослідженні автор спирається на класифікацію коннотативних значень, запропоновану В. І. Говердовським, який виокремлює чотири основні типи конотацій: експресивно-оцінні, мовно-контекстуальні, історико-лінгвістичні та історико-культурні. У статті проаналізовано приклади фразеологічних одиниць із різними видами конотацій – іронією, евфемізмом, меліоративністю, пейоративністю, жаргонізмом, термінологічністю тощо – та визначено аспекти, що зберігаються або втрачаються при перекладі на українську мову. Розглянуто також випадки часткової втрати конотації, адаптації через культурно релевантні вирази й компенсації за допомогою інших перекладацьких стратегій.

Доведено, що переклад фразеологізмів є вкрай складним процесом, обумовленим їх багатовимірністю та глибинною культурною детермінованістю. Неможливість механічної передачі фразеологічних одиниць іншою мовою без урахування їх емоційного й стилістичного контексту засвідчує необхідність ретельного підходу до відтворення конотаційних відтінків. Дослідження підтверджує, що саме коннотативний аспект є ключовим у процесі перекладу фразеологізмів, оскільки визначає не лише номінативну, а й оцінно-емоційну функцію мовного знака. Перекладач повинен або знаходити усталений відповідник, або, у разі його відсутності, створювати нову одиницю, що виконує аналогічну емоційно-стилістичну функцію у мові перекладу.

Таким чином, результати дослідження поглиблюють розуміння специфіки фразеологічного перекладу й акцентують увагу на необхідності ретельного врахування коннотативних нюансів у процесі міжмовної трансформації.

Ключові слова: мова, фразеологізми, переклад, коннотативні зміни, емоційно-експресивні характеристики, конотація, перекладацька стратегія.

Statement of the problem. Phraseological units are unique elements of the language system, combining semantic, stylistic, and emotional-expressive features. In translation, they often undergo changes, especially in the sphere of connotation. Despite a longstanding tradition of phraseological studies, the issue of connotative transformations in translation remains insufficiently explored. The lack of comprehensive works dedicated to the comparative analysis of connotations in English phraseological units and their Ukrainian equivalents emphasizes the relevance of this research.

Review of related literature. The issue of connotation has attracted the attention of linguists since the 19th century. S. I. Hayakawa defined connotation as the «aura of feelings» accompanying a word's meaning. In Ukrainian linguistics, the works of Vezhynovych, Tymoshchuk, and Ardalian emphasize the significance of phraseological units as representatives of national culture, where the connotative aspect plays a leading role. The theoretical basis of this study is Baker's connotative typology, which allows for a detailed analysis of the emotional-

expressive features of phraseological units and their transformations in translation.

The aim of the research – is to identify phraseological units that undergo connotative changes during translation from English into Ukrainian and to analyze those units whose connotation is preserved partially or completely. In particular, the research focuses on describing the features of connotation transformation according to Baker's typology and identifying the mechanisms of their adaptation to the cultural context of the target language.

Results and discussion. Each language, which is the cultural heritage of the entire ethnic group, is enriched with phraseological units that most clearly convey the richness and beauty of the language that the people have created over the centuries for the needs of communication in oral and written forms. Language, like any social phenomenon, is constantly evolving, and its phraseological fund is in continuous motion. Since the 19th century, phraseology has been studied in various aspects, but many problems are yet to be explored and this makes further research relevant. There are almost no works that would consider connotative transformations of phraseological units in translation; therefore, this circumstance determined the choice of this topic.

The purpose of the study is to identify the phraseological units that undergo connotative changes in translation into Ukrainian, as well as phraseological units in which the connotation is partially or completely preserved. The article presents several commonly used phraseological expressions that undergo connotative changes when translated into Ukrainian. The study examined the denotative and connotative meanings and the changes identified in their translations. The relevance of the study is due to the almost complete absence of works devoted to the comparison of connotative meanings of English phraseological units and their Ukrainian equivalents.

As known a phraseological unit is a multifaceted phenomenon, characterized by a combination of semantic, stylistic and expressive colouring. In terms of communicative and artistic content, it has denotative, expressive, functional and stylistic characteristics. The full meaning of a phraseological unit refers not only to the denotation, but also to the emotional and expressive meanings that are layered on top of the lexical meaning and reflects the speaker's attitude toward the referent. Phraseology is a mirror of the national, while the national is always indigenous. Moreover, the phraseological units cannot be considered by mechanical fragmentation of all their meanings beyond the author's language or interpreted out of context. For any writer folk art

is the source for individual and stylistic artistry of language in their works, when phraseological units can gain various ideological, stylistic, expressive, or other colours.

Almost every phraseological unit has one or more connotative meanings in addition to its denotative one. The connotation has been considered by many researchers and, as early as in the 19th century it has become a much-discussed issue. It should also be noted that almost every researcher gave the definition of connotative meaning of their own. Thus, Samuel I. Hayakawa called such elements the «aura of feelings» and used the word «affective» to emphasize not only strong feelings but also a means that can cause very subtle, sometimes unconscious reactions (Hayakawa, 1991).

The choice of phraseological units in translation is very important for selecting a variant rendering the author's style and intent. That is why when translating phraseology, it is necessary to take into account the symbiosis of semantic, emotive and stylistic aspects. There is no need to focus on figurative and structural adequacy. The author's contextual transformations of phraseological units are based on such fundamental characteristics as linguistic stability and formalization, as well as semantic integrity.

A lot of phraseological units have no connotative equivalents. Unlike most lexemes, phraseological units are endowed with complex information, which makes it difficult to adapt them to the recipient's language. For a phraseological unit, the connotative colour of meaning is crucial as it determines its informative value. As a rule, phraseological units are used not only to name the object, but, to a greater extent, to characterize and evaluate it, to convey a subjective (emotional) attitude towards it. Therefore, in addition to the denotative and nominative function of a phraseological unit, the connotative function is also considered important, and its role can be decisive. The translator can rely on stable expressions and phrases that already exist in the recipient's language, as well as use the descriptive method or direct translation, thus selecting an exact semantic match or an approximate connotative equivalent.

Ukrainian scholars (Venzhynovych, Tymoshchuk, Ardelyan) considered phraseological units as a reflection of the culture and world perception of the nation, which is embodied in the material language, while the connotative aspect plays a leading role (Ardelian, 2022; Venzhynovych, 2016; Tymoshchuk, 2009). The present study is an attempt to apply Baker's connotative theory to the translation of phraseological units and analyse their translation according to his typology (Baker, 2018). It includes

fourteen connotative meanings divided into four types: 1) expressive and evaluative, 2) linguistic and contextual, 3) historical and linguistic, and 4) historical and cultural. Each type can be divided by its connotative influence on the addressee and can form positive or negative attitude. Thus, each type, is divided into several connotative meanings semantically interconnected. Thus, the expressive and evaluative group includes connotations of irony (CONir), euphemism (CONeuph), melioration (CONmel), pejorativeness (CONpej), and amplification (CONamp). The linguistic and contextual group includes connotations of jargon (CONjar), colloquialism (CONcol), bookishness (CONbook), and terminology (CONterm). The historical and linguistic group includes connotations of borrowing (CONbor), novelty/occasionality (CONnov/occ), dialectality (CONDial), and archaism (CONarch). The historical and cultural group includes connotations of ideology (CONid) and culture (CONcul).

Consider some of them at examples. The connotation of irony is based on the process of transferring the name and it using in a different, non-typical meaning: *If stupid could fly, he would be a jet, hold your horses, get someone's goat*. The connotation of euphemism includes forms of politeness, observance of language prohibitions: *birds and bees* is a euphemism alluding to gender; *between jobs* is a euphemism alluding to unemployment; *breaking wind* is a euphemism that conveys the functions of the body. The use of such euphemisms helps avoid the unpleasant impression of some words or phrases, as well as the use of vulgarities in colloquial speech. The positive evaluative feeling contained in a word or expression is called the connotation of melioration: *everything's coming up roses* or *look like a million dollars*. Pejorative connotative expressions reflect the speaker's negative feelings toward the subject of the definition. The connotation of pejorativeness is based on slangy vocabulary: *had it up to here* is a bit like saying that you have had enough of something because it makes you really angry; *to fly off handle* is used to describe a person who gets suddenly very angry, which is similar in meaning with *to drive one up a wall*. An emotional expression is the basis for the formation of the connotation of amplification as a poetic or rhetorical device through metaphor: *blinded by love, apple of (someone's) eye, take my breath away*.

The connotation of bookishness accompanies expressions used both in the bookish style and those that are not directly related to it but have a high-style marking: *there's a method in my madness; every cloud has a silver lining* which means that in

every negative situation there is something positive; *what goes around comes around*, which means that we eventually experience the consequences of what we say or do. The connotation of colloquialism is characterized by the simplicity and routine nature of the expression; it allows them to be used in colloquial speech, but at the same time has the status of a stable and recognizable expression: *see eye to eye* means to agree with someone; *a piece of cake* indicates the simplicity of performance; *break a leg* means good luck, often wished to actors before going on stage. The connotation of jargon is an expressive component of the meaning that arises when using vocabulary from certain social and professional circles in common speech: *back to the salt mines* is a fairly common idiom in English that contains an element of humour and levity about doing dirty work; *bust one's buns* means to work very hard; *dog eat dog world* describes a cruel world where only the strong survive. The connotation of terminology marks expressions specific to certain professional groups; these expressions can also be used in common speech: *to corner the market* can also mean to be the only one who can change the market price willingly; *walking papers* indicates an exit ticket if somebody has been given walking papers or one's contract or relationship has ended.

An example of the connotation of borrowing is a phraseological unit passed into one language from another. In English, as well as in Ukrainian, there are phraseological units borrowed from Latin or French: *in vino veritas* (*in wine, there is truth*); *et tu, Brute?* (*and you, Brutus?*). The connotation of novelty in the field of phraseology is a rare phenomenon. Sometimes new phraseological units appear instead of other outdated ones, which can be caused by the replacement of concepts, the evolution of life and language. For example, the phraseological unit *cheap as chips* has appeared recently, while the phraseology *cheap at the price* has a similar meaning and has been in the language for much longer. The use of phraseological units, marked by the territory, they are used on, always evokes the connotation of dialectality, and most of these phraseological units have a literary equivalent. The phraseological units marked by the connotation of dialectality include those used in American, Australian, Scottish and Canadian versions of English: *flogging a dead horse* (Br.E.) = *beating a dead horse* (Am.E.); *honest Injun!* (Am.E.) = *honour bright!* (Br.E.). As soon as a word or phrase is no longer used in modern speech, the connotation of archaism begins to emerge. Vivid examples can be found in fiction: *don't count your chickens; hanky panky* is an old saying about physical intimacy between lovers; *as fit as a butcher's dog* is an old English expression that

means very fit and healthy because butcher's dogs have always had good meat.

Language is inherently a symbiosis of culture and lexical units; the existence of a particular phraseological unit is linked to the cultural and historical development of the nation and its traditions. The connotation of culture can be combined with the connotations of bookishness, colloquialism, dialectality, and archaism: *see a man about a dog / see a man about a horse* means to go away for a while (to go to the toilet), which is an example of combining several connotations in one phrase. Two variants of the same phrase have fallen out of use and acquired the connotation of archaism. These expressions are also brilliant examples of euphemism and colloquialism. The value of phraseological units marked with the connotation of culture is revealed only in the context of the national culture.

Characterize the connotative changes and transformations of explicit semes of some phraseological units in translation at some examples. An English phraseological unit (EnPh) is compared to a Ukrainian phraseological unit (UkPh).

To mark smth with a white stone – «вважати якийсь день найщасливішим», «відмічати якийсь день як особливо знаменний» [CONmel. = CONmel; CONbook = CONbook; CONarch ≠ 0]. The translation of this phraseological unit retains the connotation of melioration and the connotation of bookishness, but loses the connotation of archaism and in the Ukrainian translation there is not even a mention of white fireplaces in ancient Rome, which were a symbol of happiness and luck.

To throw someone under the bus – 1) «перекласти провину на когось»; 2) «підставити когось»; 3) «відвернутися від когось» (fig.) (Ardelian, 2022) [CONir ≠ 0; 0 ≠ CONbook; 2) 0 ≠ CONcol; 3) CONid ≠ 0]. The English phraseological unit is characterized by the connotation of irony, which is not preserved in the translation into Ukrainian in either the first or the second meaning. In addition, a colloquial meaning is added in the second meaning in translation. During the 2008 election campaign in the United States, the expression appeared very often in the media and described the distancing of politicians from their friends and acquaintances who were controversial figures at the time, and this connotation of ideology is lost in the translation in the third meaning.

To bark up a wrong tree (Am.) – «зробити невдалий вибір», «помилитися» [CONir ≠ 0; CONjar ≠ 0]. The phraseology, which came from American hunting slang, in particular from raccoon hunting, is characterized by connotations of irony and jargon, both of which are lost when translated into Ukrainian.

To move the goalposts – «змінювати свої цілі та наміри», «змінювати правила по ходу гри» [CONcol ≠ 0; CONjar ≠ 0; CONir ≠ 0]. A colloquial phraseological unit from football terminology that has the connotations of irony, jargon and colloquialism loses them when translated into Ukrainian.

A battle fatigue case – «психічна травма, одержана у ході бойових дій», «військовий психоз» [CONeuph ≠ 0; 0 ≠ CONterm]. The English phraseological unit characterized by the connotation of euphemism loses it when translated into Ukrainian and gains the connotation of terminology.

Humming and hawing – «нерішуче топчення на місті» [CONamp ≠ 0; CONarch ≠ 0]. This English phraseological unit has an expressive and evaluative colouring and emphasis is created, among other things, by alliteration, but this connotation is lost in translation. However, it should be noted that when translating phrases in which the emphatic character is achieved by repeating the same word, the connotative connotation is often preserved (again and again, over and over, neck and neck, round and round, miles and miles). Moreover, in the English phraseological unit, the word *hawing* is an archaism that is lost in translation.

To sit on the fence – «зберігати нейтралітет», «займати вичікувальну позицію» [CONir ≠ 0; CONcul ≠ 0]. This phraseological unit is of American origin and the use of the word *fence* instead of *hedge* indicates this, and this feature is lost in translation.

The deuce knows many things because he is old – «старий кінь борозни не зіпсує» [CONeuph ≠ 0; CONcul. ≠ 0; 0 ≠ CONcol]. This expression retains the religious image of the devil, which was replaced by euphemism and was lost in translation, in addition, this translation into Ukrainian adds the connotation of colloquialism that is absent in the English expression. In general, there are many phrases in English that were used in the translation of the Bible from the ancient Hebrew and Greek languages. Very often, when translated into other languages, in particular, when translated into Ukrainian, they lose their connection with the Bible (the apple of Sodom – «оманлива зовнішність», sackcloth and ashes – «скорбота та траур», safe and sound – «вцілілий»).

To make assurance double sure – «для більшої вірності» [CONbook ≠ 0; CONcul ≠ 0]. Another source of English phraseology is Shakespeare's plays. Because there are so many translations, the connection between such phrases and the original source is lost. When translated, this expression loses its connotations of bookishness and culture.

To be on velvet (Fr.: *jouer sur le velours*) – «жити у розкоші», «жити у достатку», «як сир у маслі»

[CONbor \neq 0; CONmel \neq 0]. A large number of phraseological units came from other languages and similar expressions can be found in some languages. For this expression, the connotations of borrowing and melioration are lost.

Analyse the well-known phraseological unit *Take care of the pennies and the pounds will take care of themselves* and its author's version by L. Carroll *Take care of the sense, and the sounds will take care of themselves*, as well as their Ukrainian equivalents.

EnPh1 CONbook (Linguistic type)

EnPh2 CONnov (Historical and linguistic type)

Translation 1: «із копійки рубли робляться»

UkPh1 CONcol, CONarch (Historical and linguistic type)

EnPh1 \neq UkPh1

EnPh2 \neq UkPh1

Translation 2: «подумай про сенс, а слова самі про себе подбають» (Kerrol, 2007) is a phraseological calque of EnPh2

UkPh2 CONocc, CONbor (Historical and linguistic type)

EnPh1 \neq UkPh2

EnPh2 \neq UkPh2 is a partial coincidence by CONocc

Translation 3: «Про думку подбав – язык сам сказав!» (Kerrol, 2019) shows a calque in the first half and a change of meaning to convey a pragmatic message at the end of the phrase from EnPh2.

UkPh3 CONocc, CONcol (Historical and linguistic type)

EnPh1 \neq UkPh3

EnPh2 \neq UkPh3 Partial coincidence by CONocc

Translation 4: «Чи ніс для табакерки, чи табакерка для носа» (Bilonozhenko, 2003), the occasional situational equivalent of which was found

in written language, in particular, in newspapers. Its connotative and denotative meanings do not correspond to EnPh1 and EnPh2, so it is not possible to analyse it.

EnPh1 \neq UkPh4

EnPh2 \neq UkPh4

This study has demonstrated that each original phraseological unit bears a certain cognitive and expressive colouring, which should be accurately reproduced in translation so as not to reduce the degree of connotative expression and emotional colouring of the original. The following connotational changes were found during the analysis of the phraseological units selected for the study: 1) the connotative meaning is present in the English version, while in the Ukrainian version this meaning is lost and vice versa; 2) one type of connotation can be common in both languages; 3) an English unit is accompanied by one type of connotation, while a Ukrainian unit is accompanied by a completely different type of connotation; and 4) the connotative meaning in both languages can be completely different.

Conclusions. Phraseological units are complex multilayered structures that convey not only denotative information but also a powerful connotative load. The translation of phraseological units requires not only the accurate rendering of meaning but also the preservation of the emotional-expressive coloring of the expression. During translation, both the complete preservation and partial or full loss of connotation are possible. It is important to note that connotative changes may result from cultural differences, the lack of exact equivalents, or the translator's strategy. Successful translation demands profound knowledge of both languages' cultural contexts and creative adaptation of emotional and stylistic components.

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