

TYPOLICAL AND CONTRASTIVE ASPECTS OF TRANSLATION

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

Edited by Popova Oleksandra

科学
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**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



UDC 81'25:81'42
T 99

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*Recommended for Publication by the Academic Council
of the State Institution "South Ukrainian National Pedagogical University
named after K. D. Ushynsky"
(Protocol No. 15, June 25, 2026)*

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.

ISBN 978-617-8310-15-8

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.

UDC 81'25:81'42

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ISBN 978-617-8310-15-8

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DOI <https://doi.org/10.32782/978-617-8310-15-8-5>

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 Paremias and Paremiological Expressions* edited by E. Kasparski (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 paremias, 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 “*Буће 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”) [CYDCD, 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>	WSFPRRP, 1998: 825	<i>Rozpaść się w proch / popiół</i>	WSFPRRP, 1998: 868
English	<i>Like a bolt from the blue</i>	CUP, 2002: 341	<i>Go up in smoke</i>	OED, 2005: Vol. 7, 192
Serbian	<i>Kao grom iz vedra neba</i>	RMS, 2007: Vol. 1, 305	<i>Пасму у води</i>	RSANU, 1995: Vol. 4, 88
Chinese	晴天霹雳 (<i>Qíng tiān pī lì</i>)	CYDCD, 2012: 104	落空 (<i>Luò kōng</i>)	CYDCD, 2012: 289

- 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*, *чувати веру*, 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 удала*), 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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Scientific publication

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

Scientific monograph

Cover design

V. Savelieva

Layout

Yu. Kovalchuk



Signed for printing on 26.06.2026. Format 60x84/16.

Offset paper. Font Times. Digital printing.

Conditionally printed sheet 12,90. Print circulation 300.

Order No. 0626/003.

Printed from the finished original layout.

Publishing and printing house – Publishing “Asiatica”

65101, Ukraine, Odesa, Inhlezi Street, 6/1

Tel.: +38 095 481 51 72

E-mail: mailbox@asiatica.in.ua

Certificate of a publishing entity

ДК No. 7719 dated 02.01.2023