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INTRODUCTION

The master's qualification paper examines the language of the Bible, focusing on common phrases related to agriculture. By delving into these phrases, we seek to understand how language, culture, and fundamental concepts come together in biblical expressions. Our main goal is to reveal the structure and meaning of these phrases, shedding light on how agricultural metaphors contribute to our understanding of the Bible.

The characteristics of the objects and phenomena that are culturally significant for speakers of a particular language are subject to phraseological nomination. Thus, the transformation of the cognitive results of non-linguistic reality into a linguistic format occurs in the process of phraseological activity. Linguistic differences caused by the diversity of cultures are the most clearly seen in phraseology. The phraseological composition of the language reflects the national linguistic and cultural consciousness. Besides, modern linguistic and ethnocultural studies continue the study of the cultural semantics of language signs, which is determined by the influence on the language system of customs, rites, beliefs, lifestyle, etc., everything that forms the general culture and mentality of each ethnic group.

The theoretical basis of the article is formed by the works of D. Crystal (2011), who investigated the role of language in cultural and religious texts, paying special attention to biblical phraseology. O. Dzera (2015) contributed to the study of structural and semantic aspects of religious discourse, while A. Maslow (1970) explored the symbolic meaning of human needs, which correlates with agricultural metaphors used in biblical texts to represent spiritual growth and divine providence. L. P. Smith (1971) explored metaphorical language in ancient texts, laying the foundation for understanding biblical phraseological units. R. Vakaryuk (2021) conducted a comprehensive analysis of biblical phraseological units in modern English, paying special attention to their structure, semantics and cognitive aspects. And V. Lishchenko (Ліщенко, 2017), who examined the classification of

phraseological units, which provides a critical basis for the categorization of biblical phrases with agricultural components in this study.

F. Bacevich (2004, 2009) believes that the codes of culture form a coordinate system that contains and reproduces the standards of culture (Бацевич, 2004). The code of culture, according to O. Selivanova (Селіванова, 2010, p.248), is represented in the semiotic systems of language, rites, customs, beliefs, as well as in moral norms, in the behavior of members of an ethnic group (ibid.).

The **relevance** of studying biblical phraseological units with an agricultural component stems from the profound symbolic and practical role that agriculture played in biblical times. Agriculture is a recurring theme in the Bible, representing not only the literal cultivation of the land, but also spiritual growth, moral lessons, and divine providence. Given the deep cultural and linguistic influence of biblical texts, an analysis of these units can offer new insights into the structure, semantics, and hidden cultural meanings embedded within them. Such research contributes to an understanding of how ancient agricultural practices influence language and metaphor in contemporary religious discourse.

The object of the research is biblical phraseological units with agricultural component.

The subject of the research lies in lexical specificity and semantic structure of biblical phraseological units with an *AGRICULTURAL* component.

The aim of the study is to provide a comprehensive understanding of how language, culture, and agricultural imagery intersect in the Bible.

The aim is achieved by the following **tasks** set in the paper:

- to highlight theoretical trends and modern scientific approaches to understanding the notion of "phraseological unit";
- to consider phraseological units with the component "agriculture" in English-language biblical texts;
- to analyze lexical and semantic peculiarities of phraseological units with the component "agriculture" in the English-language biblical texts;

- to trace the reproduction of phraseological units with the "agriculture" component at syntactic and phraseological levels.

Accordingly, to accomplish the set tasks, we used the following theoretical and practical research methods:

- Descriptive analysis for describing the structure of phraseological units.
- Semantic analysis to study the meanings and connotations of units.
- Comparative analysis is used to compare the use and interpretation of these units in different biblical translations and languages.
- Contextual analysis to understand the cultural and theological contexts in which phraseological units appear.
- Corpus analysis to study how these phraseological units are used in modern discourse based on biblical sources.

The novelty of the research lies in its focused examination of biblical phraseological units containing an agricultural component, a subject that has received limited scholarly attention in previous studies. Although much work has been done in the broader area of biblical phraseology, few studies have specifically examined how agricultural metaphors and expressions reflect the sociocultural, spiritual, and theological dimensions of the biblical worldview. This study fills this gap by providing a detailed analysis of these units from both a structural and semantic perspective. Furthermore, the study contributes to the development of phraseological theory by proposing a new classification system for biblical agricultural expressions based on their syntactic forms and metaphorical meanings. It also examines the symbolic meaning of agricultural processes (such as sowing, reaping, and harvesting) in biblical contexts and how they function as metaphors for spiritual principles such as faith, divine judgment, and moral behavior.

The theoretical value of this study is an attempt to contribute to both biblical linguistics and phraseology as a linguistic discipline. By focusing on the structural and semantic analysis of biblical phraseological units with an agricultural component,

this study expands our understanding of how language functions as a medium for communicating complex spiritual and cultural concepts.

The practical significance of this research is to provide educators, linguists, and theologians with a clearer understanding of biblical phraseological units that can be used in the teaching of religious studies, translation studies, and linguistics. In addition, it will contribute to the development of the field of phraseology by demonstrating how agricultural concepts from ancient times continue to resonate in modern language use.

The results of the research were approved at the International scientific conference "Ad Orbem Per Linguas", Kyiv, May 16-17, 2024.

Structurally, the paper consists of the introduction, two chapters, conclusions to each chapter, general conclusions, resume in Ukrainian and English.

Introduction provides a short summary of theoretical assumption, the choice of the topic, the main aim and tasks of the research, theoretical contribution and scientific novelty of the investigation.

Chapter One “Theoretical fundamentals of studying phraseological biblicalisms” examines the theoretical foundations of the study of phraseological units, including their definition, classification and cultural context. It emphasizes the importance of phraseology in reflecting the cultural characteristics of a linguistic community and substantiates the link between language and culture. The authors also analyse different types of phraseological units and their semantic features, which makes this topic relevant for modern linguistic research.

Chapter Two “Biblical phraseological units with *AGRICULTURE* component” focuses on biblical phraseological units containing an ‘agrarian’ component, emphasizing their specificity and importance in shaping the language system. It discusses the significance of agriculture in biblical texts, which symbolizes spiritual growth, order and the connection between people and nature. Examples of such phraseology reflecting the cultural and moral values embedded in the religious

tradition are given. The motivational basis of these units is also highlighted, related to the historical context of rural life and its role in the Israeli economy.

General Conclusions summarize the accomplishments of the research and provide the most important theoretical and practical results.

CHAPTER ONE

THEORETICAL FUNDAMENTALS OF STUDYING PHRASEOLOGICAL BIBLICISMS

1.1 Overview of the problem under study

Language, culture, religion, and history are intertwined in the study of biblical phraseological units with agricultural components, making this study complex and multifaceted. Due to their rich metaphors drawn from agricultural life and their deep roots in religious discourse, these units have been analyzed from a linguistic and cultural perspective by a number of scholars. Additionally, they reveal how ancient societies' cultural, agricultural, and spiritual realities are reflected in these expressions.

As both linguistic constructs and cultural carriers, biblical phraseological units have a dual role to play in this problem. In ancient societies, agriculture was not merely an economic activity, but also a central part of their worldview and religious practices, so the agricultural component has significant metaphorical value. The metaphors often go beyond literal meanings to convey deeper messages about life, spirituality, growth, and morality than they do literally. For instance, biblical text may use expressions related to sowing, harvesting, or cultivation to illustrate spiritual truths, moral lessons, or divine principles.

By exploring the metaphorical and structural dimensions of religious discourse, foreign scholars have contributed significantly to this field. They argue that agricultural imagery serves as an effective tool for expressing abstract religious concepts, as Al-Ali (2018) explains in his study *A Grammar of Religion: Metaphorical Understanding of Religious Discourse*. Using agricultural metaphors such as "sower" and "reap what you sow," he illustrates how biblical idioms convey ideas about spiritual growth and divine judgment.

Similarly, Lakoff and Johnson (1980) provide a theoretical framework for understanding how metaphor shapes our perception of the world in their influential

book *Metaphors We Live By*. It is argued that metaphor is not just a linguistic phenomenon, but also a cognitive mechanism, as biblical phraseological units with agricultural components demonstrate. These units use the familiar domain of agriculture to conceptualize complex spiritual and moral realities and make them accessible and meaningful to people in agricultural societies. Their work is critical to understanding how biblical metaphors influence modern thought and language.

Gibbs (1993) in his study *Why Idioms Are Not Dead Metaphors* also supports the idea that idioms, including those of biblical origin, are not simply set expressions but retain their metaphorical vitality. He argues that idioms related to agriculture in the Bible continue to evoke their metaphorical source domains and play an active role in shaping how people understand religious and moral concepts (Gibbs, 1993). This insight is particularly relevant to the analysis of biblical idioms with agricultural components, as it highlights their ongoing role in shaping cultural and spiritual discourse.

In addition to these metaphorical analyses, several scholars have examined the historical and cultural contexts in which these biblical idioms were formed. Borowski (2018), in his work *Seasons, Crops, and Water in the Land of the Bible*, takes a detailed look at how agriculture was practiced in biblical times and how this shaped the language of the Bible. His analysis shows that biblical idioms related to agriculture reflect the agricultural practices, seasons, and environmental conditions of the ancient Near East. These expressions are not only linguistic constructs, but also records of the cultural and environmental realities of the biblical world.

Ukrainian scholars have also made significant contributions to the study of biblical phraseological units with an agricultural component. The key figures in this area are T. Berest and K. Berest (2017), who in their article *Biblical Phraseology in Ukrainian and English Online Publications* emphasize the linguistic importance of biblical idioms. They focus on the use of agricultural imagery in biblical phraseology and how these units have been adapted and preserved in both Ukrainian and English online media. Their comparative approach sheds light on how biblical idioms

continue to function in contemporary discourse, serving as a bridge between ancient texts and modern communication (Берест & Берест, 2017).

In the ethnolinguistic study *Phraseological Units in Scripture: An Ethnolinguistic Perspective*, Natalya Venzhynovich (Венжинович, 2017) examines the cultural significance of agricultural idioms in the Bible. She argues that these idioms reflect the ethnolinguistic realities of ancient Israel, where agriculture was central to both daily life and religious practice. Her analysis emphasizes that understanding the cultural context in which these idioms were formed is critical to grasping their full meaning and significance (ibid.).

I. Zadorozhna takes a more contemporary approach by analyzing the status and function of biblical idioms in modern Ukrainian in her article *On the Status of Biblical Idioms in Modern Ukrainian*. She discusses how biblical idioms with agricultural components are used in modern Ukrainian, especially in religious and moral discourse. Her findings show that while these idioms have retained much of their original meaning, they have also evolved and adapted to suit modern linguistic and cultural contexts (Задорожна, 2015).

In addition, L. Skrypnyk in her work *Phraseology of the Ukrainian Language* provides a fundamental analysis of the structural characteristics of biblical phraseological units. Her work classifies these idioms and examines their syntactic and semantic features, paying special attention to those that contain agricultural elements (Скрипник, 1973). Skrypnyk's analysis is highly valuable for understanding how biblical phraseological units function in the larger system of Ukrainian phraseology and how their structure reflects their metaphorical and cultural origins.

Thus, the study of biblical phraseological units with an agricultural component is a rich area of research that comes across many disciplines, including linguistics, theology, cultural studies and history. These idioms carry considerable metaphorical weight and continue to model contemporary religious and moral discourse. Contributions from both foreign and domestic researchers have provided valuable insights into the structure, semantics, and cultural significance of these units,

highlighting their continuing relevance for understanding biblical language and thought.

1.2 Definition of phraseological unit

The English language has a rich phraseology. Phraseology is an extremely complex phenomenon, the study of which requires its own research method, as well as the use of data from other sciences, namely phonetics, lexicology, grammar, stylistics, language history, philosophy, and country studies. Therefore, when translating phraseology into the native language, it is necessary to select expressions and language clichés that correspond to the mentality and culture of the target language (Власенко, Тригуб, 2019).

The direction in phraseology that pertains to linguistic and cultural aspects involves the elucidation of several important matters. These matters, which we deem to be of utmost importance, include the identification of culturally distinctive signals present in phraseological units. Additionally, it entails the establishment of the relationship between these signals and the corresponding cultural codes. Furthermore, it encompasses the development of a typology of cultural codes, with a particular emphasis on a comparative aspect.

Phraseological units constantly evoke an increased interest and attention of researchers. After all, the use of phraseological units gives the language expressiveness and vitality, because they reflect the cultural characteristics of the nation. Traditionally, phraseology is termed as semantic an indivisible complex containing two or more fully meaningful lexical components, which is characterized by reproducibility, integrity of meaning, stability of lexical structure and grammatical structure. Among their important features is semantic integrity, that is, the meaning of phraseological units cannot be interpreted on the basis of the meanings of its components (Arsenteva, 2014, p. 227) for example:

*a round peg in a square hole - 'a person not in a proper place',
to draw the wool over someone's eyes – 'to fool, mislead, deceive',*

to buy a pig in a poke – ‘to get something without seeing it’

A number of terms to denote a stable and indivisible lexical unit function within domestic phraseological research like “phraseological unit”, “phraseologism”, “phrase”, “idiom”, “phraseological turn”, “stable phrase” and others. Regarding the linguistics of the Western world, primarily Anglo-American, it should be emphasized that the term “phraseologism” is not used in it at all. The English linguist L. Smith uses the word “idiom”, which is used in its narrow sense, “to define such features of the language <...> that are speech anomalies that violate either the rules of grammar or the laws of logic” (Smith, 1971). The Oxford Dictionary defines “idiom” as a coherent collection of related words that must be learned as a unit, the general semantics of which is difficult or impossible to understand by interpreting the meaning of each word (Oxford English Dictionary), and the Webster Dictionary provides several lexical-semantic options: “idiom” – the language of the people, country, class, community or less often – the language of the individual; the structure of ordinary models of language expressions; “a construction, expression, etc., which has a meaning other than the literal, or which does not conform to the usual patterns of language; typical author’s usage” (Webster, 2022).

Currently, in modern linguistics there is a significant number of works by both foreign and domestic scientists, in which various aspects of phraseological units are studied (Шутова, 2014; Гамзюк, 2015; Авксентьев, 2023; Дмитренко, 2023; Мелерович, 2009; Мокієнко, 2018).

The current scholarly interests focus on investigating the origins of linguistic and cultural studies, as well as on the clarification of the principal factors that contributed to its emergence, and on the elucidation of the various pathways through which this direction in science was formed, and which permits us to perceive it as a natural and inevitable stage in the ongoing development of modern linguistics.

The linguistic and cultural direction is fundamentally rooted in the concept of interconnection between language and culture. This notion entails the intricate intertwining of various theories that pertain to the multifaceted questions surrounding

the interaction of language and culture. These theories include those proposed by influential figures such as V. von Humboldt (1999).

The representatives deliberated upon the matter of cultural semantics pertaining to language signs across different scientific disciplines, namely semiotics and cultural studies (Bartminskyi, 2005; Шутова, 2014), cognitive linguistics (Королева, 2024; Воробьева, 2024).

A comprehensive examination of the existing body of literature pertaining to phraseology has indicated that there is no consensus within the field of linguistics regarding the precise definition of the term “phraseologism”. This particular matter is widely regarded as one of the most contentious and disputed issues in this domain. It is important to note that, according to L. G. Avksentiev, there are over twenty distinct interpretations and explanations of the term “phraseologism”, yet none of them have achieved universal acceptance and recognition. Certain academics posit the notion that defining the concept of phraseologism is just as challenging and vexing as defining an individual word itself. This complexity stems primarily from the fact that neither words nor stable combinations of words possess inherent characteristics that can be consistently attributed to every single instance without exception (АВКСЕНТЬЕВ, 1979, p. 13).

Y. Baran defines that phraseological units, as a rule, do not define new objects of the environment, and indicate the attitude towards familiar things and their evaluation. The description of these phenomena is indirect and, at the same time, apt and stylistically bright, cf.:

to kick the bucket – ‘have died’,

to let off steam – ‘use up energy’,

to let sleeping dogs lie – ‘to ignore a problem’,

to rack one’s brain – ‘to think very hard’ (Баран, 1980, p. 63).

Phraseological combinations are established phrases that include words with both free and phraseologically related meanings: *a bosom friend, rack one's brains, to pay attention to smb* (Зарицький, 2001).

As you know, phraseological units arise from a free combination of words used in a figurative sense. Gradually, the figurativeness is forgotten, erased, and the combination becomes stable (Власенко, Тригуб, 2019).

The phraseological unit is a multifaceted unit of language composed of stable words that have figurative meanings. There are inherent features that can be expressed in all the innumerable varied ways in which a phraseological unit can be represented in discourse, such as its stability and figurative character. In order to be able to analyze the concepts of phraseological units and their meanings, it is essential to have an understanding of the concept of a phraseological unit as a distinct entity, and to define the terms that denote the different forms of a phraseological unit. To describe the form of the phraseological unit to which other forms of the phraseological unit can be related and compared, A. Naciscione proposes to use the term the base form. As part of a given language's system, the base form is a concept that is certainly archetypal. It is an abstraction that contains all of the most important characteristics of a given phraseological unit. Depending on discourse needs and the thought expressed, it can be used in text with or without stylistic changes. A phraseological unit is a static out-of-context formation that does not rely on discourse in its basic form; the dictionary form and meaning are recorded as the headphrase. This does not account for diachronic changes in the meaning and form of phraseological units that naturally occur as a language develops (Naciscione, 2010).

It is important to understand the essence of phraseological units. Linguists disagree as to the exact nature of phraseological units. However, there are a few characteristic features that can be distinguished.

Phraseological units share the following features, according to most scholars:

- 1) A phraseological unit involves reconsidering the entire lexical and grammatical structure or one of it, which creates a structural and semantic specificity, as well as intralingual idioms. This specificity manifests itself in the inability to derivate a phraseological unit's meaning from the "direct" meanings of its constituent words, as well as in its syntactic construction

and interlanguage idiomaticity, which is expressed in the impossibility of translating phraseological units literally;

- 2) Because "literal" meaning is perceived as a figurative motivation, semantic duality enables one to designate a specific situation, correlated with the objective modality, as well as its allegorical meaning. As a result of the lexico-grammatical structure of such phraseological units, they combine direct meaning with rethought meanings. This mode is correlated with the evaluative and subjective-emotional modes;
- 3) Phraseological stability occurs when the new content is fixed in relation to a certain lexico-grammatical form of the combination as a whole or to a particular constituent word. At least one of the links (lexical, syntactic, morphological, or phonetic) of a phraseological unit is constant, which indicates that it is stable. Rather than immutability, stability refers to the variety of transformations that are allowed based on the multiplicity of ways to express the same meaning in a phraseological unit;
- 4) Stability in speech can be determined by the susceptibility of a phraseological unit: whether it is employed "ready-made" (with a fixed range of modification) or by choosing words lexically and semantically relevant to the context;
- 5) Almost all phraseological units convey an expressively colored meaning, which includes information about their stylistic significance as well. If there is a phraseological unit in a language, all of the universal features listed above remain the same, regardless of the type of language (Jizzakh, 2020).

When discussing the characteristics of phraseological units, it is also important to mention that the concept of "phraseological units" plays a crucial role in revealing the nature of the nomination. In linguistics, the term "nomination" refers to the formation of linguistic units characterized by a nominative function, that is, naming and isolating fragments of reality, as well as developing the corresponding concepts in the form of words, word combinations, phraseological units and sentences. Theory of

nomination as a special linguistic discipline aims at studying and describing the general laws of linguistic unit formation (Sharipov, 2014).

Shylenko O. notes that the trends of phraseological nomination in the terminology system are manifested through the emergence of such a specific type of linguistic sign as a term-phraseological unit, which, in turn, expresses certain pragmatic intentions of the information producer in a special way. The researcher draws attention to the fact that linguistic studies of modern terminology and phraseology do not consider a phraseological term as a specific type of linguistic sign that has features of a phraseology and functions as a term in terminology systems. Despite the coverage of certain aspects of terminology and phraseology in professionally oriented speech by a number of linguists, pragmatic tendencies of phraseological nomination or terminology are considered separately, since the term and phraseological unit belong to different structural layers of the language. K. Shylenko proves that a term-phraseological unit performs a special communicative and pragmatic function in the terminology system of management and marketing. In her opinion, the successful fulfilment of this function, i.e., the communication of information to the recipient in the form in which it is seen by the producer, depends both on the term-phraseology itself and on certain characteristics of the textual space within which it functions (Шиленко, 2008).

With the emergence of a new phenomenon or subject in a particular field of science, there is a the need to give it a name. There are three main ways of desynthesis in any language: using existing resources; modernisation of existing resources; the use of new resources.

Thus, terms can be formed by:

- a) internal resources of the language:
 - coinage of derivative words;
 - giving new meanings to existing words;
 - compounding of bases;
 - composing word combinations;

b) direct borrowing of term elements:

- full borrowing (internal form together with external form);
- incomplete borrowing (only the internal form);

c) inventing artificial words (Д'ЯКОВ, 2000, p. 105-106).

According to some sources, most new terms are formed by using the internal resources of the language.

In the literature, one can find the term “term-phrase” - these are terminological phrases created by lexical and syntactic means and formed according to models existing in the language. O.I. Pavlova gives the following definition: “term-phrases are semantically coherent combinations of two or more words connected by subordination relations” (ПАВЛОВА, 2004).

P. Arntz and H. Picht (1995) distinguish the phraseology of professional languages (fachsprachliche Phraseologie). They take into account the fact that the words of professional languages, especially nouns, cannot be used in isolation, they are always observed in a certain environment. Choosing the right verbs and prepositions to use with certain noun terms in professional texts can be difficult. R. Arntz and H. Picht call such specific phrases Fachwendungen or Fachphrasen and define them as follows: “A professional turn of phrase is the result of a syntactic connection of at least two elements of a professional language to express professional content, the internal coherence of which is based on conceptual compatibility” (ibid, p. 34). From this, scholars derive the wording of the term “phraseology” within the terminology: phraseology is a set of professional phrases of a professional language, and by analogy with “terminology” - the systematic use of professional phrases (Arntz, Picht, 1995, p. 34).

S. Semchynskyi notes that phraseologisms and compound terms, not being a special type of basic linguistic units (they coincide with phrases and sometimes with sentences), form an intermediate system of lexical polysemous, which by their structure belong to the syntactic system, and by their functioning conditions are

characterised as values of the semantic system of the language (Семчинський, 1996, p. 197).

In addition to stability and figurative meaning, phraseological units are also characterized by a third distinguishing characteristic: cohesion. According to Naciscione, cohesion and stability are not the same thing. Phraseological meaning and the semantic, lexical, stylistic, and grammatical organization of the phraseological unit are responsible for cohesion. When viewed as the base form or as part of discourse, the phraseological unit forms a cohesive structure. When used in text, the intrinsic cohesive properties of the phraseological unit contribute to texture. In addition, cohesion explains the intricate semantic structure of phraseological units. During very early phraseological investigations in the 50's, it was observed that one constituent cannot be explained without the other(s) or, in other words, the meaning of a phraseological unit cannot be directly derived from its constituents. A profound analysis of phraseological units has been carried out in the 80s and 90s. It is important to note that the cohesive relationships within a phraseological unit are multifaceted, not only that they are evident in its meaning, but also through grammatical, lexical, and stylistic connections. Each of these types of interrelationships ensures and explains the stability of the phraseological unit. What is the reason for its stability? This phraseological unit is cohesive in its own right, because of its structure, constitutive make-up, and meaning, as well as stylistic elements. Therefore, I would reword the phraseological unit definition as follows: a phraseological unit is a stable, cohesive combination of words that has a fully or partially figurative meaning (Naciscione, 2010).

A concept of cohesion is fundamental to understanding both the base form of the phraseological unit as well as how it is used in discourse. This is in line with the findings of cognitive science, since "human cognition is fundamentally shaped by processes of figuration" (Gibbs, 1993, p. 75).

The Bible also had a significant influence on the formation of phraseology, for example: the confusion of Babylon; the garden of Eden; to be at ease in Zion; the

flesh-pots of Egypt; Golgotha (Баранцев, 2005). The indicated phraseological units were born in the womb of Semitic languages, they became lexical units of many languages and were borrowed without translation. That is why their correct use is of great importance for intercultural communication.

1.3 Classification of phraseological units

Along with the problem of defining phraseological units, the classification of phraseological units remains one of the debatable issues.

Special attention is paid to the origin of phraseological units. The main source of the emergence of idioms, L. Smith believes, is the life and activity of people, those areas where idioms originate. These are different fields of human activity (expressions characteristic of the bearers of various professions; idioms related to agriculture, everyday life, animal world, sports), objects of everyday use. In a special class of idioms, the scientist singles out those whose source is the human body, and another group of phrases, which include the so-called "phraseological verbs" - phrases that consist of verbs and adverbs or prepositions. In addition, he singles out borrowed idioms, biblical idioms and Shakespeareanisms (Smyth, 1973, p. 89). As we can see, L. Smith does not have a unified approach to the classification of FDs, but the phraseologist managed to reflect all the variety of phraseological units of the English language and explain the nature of these linguistic units.

One way or another, the problem of classifying phraseological units remains insufficiently resolved, since the presence of several classification types is determined by different criteria for the approach to phraseology at the system level. The criteria for determining phraseology produce a certain set of key features of phraseological units that outline the scope of phraseology. Of course, the attention of researchers is attracted by the process of formation of phraseological units, but without a historical and etymological comment, it is impossible to establish their motivational background. A special place is given to the concept of the internal form of a phraseological unit. The internal form as a motivating basis of phraseological

units is characteristic of all phraseological units regardless of the presence or absence of a homonymous free syntactic phrase and functions as the most distant meaning in time (etymological) or the nearest meaning derived from the previous derivational basis (motivating semantic feature) of phraseological units (Черниш, 2004).

There are three types of phraseological units:

1) phraseological concretions - literal and figurative meanings are clearly unrelated.

2) phraseological collocations - words or phrases which have both literal and figurative meanings.

3) idiomatic expressions - words which are fixed in their structure and meaning (Masimova, 2018).

There are also other types of phraseological units that are classified by type. There are classifications based on the restriction on the selection of variable structural elements, classifications based on the fixed or variable composition of the word components, and classifications based on how fixed the structure and components of the phraseological unit are. A language's stock of idioms is a collection of phraseological units with different meanings and structures. The predominant characteristics which manifest the nature of phraseological units can be collectively expressed in the following manner:

- 1) nonmotivated word-groups;
- 2) cannot be freely composed in speech;
- 3) reproduced as ready-made units;
- 4) structurally stable;
- 5) possess lexical stability;
- 6) reproduced as single unchangeable collocations (Masimova, 2018).

There are six parameters that researchers believe must be taken into account when defining co-occurrence phenomenon in general, and phraseology in particular:

- 1) the nature of the elements that make up a phraseologism;
- 2) the number of elements that make up a phraseologism;

- 3) the number of times an expression must be observed before it can be considered a phraseologism;
- 4) the distance between the elements that make up a phraseologism;
- 5) how flexible the elements are lexically and syntactically;
- 6) the meaning of semantic unity and semantic noncompositionality/nonpredictability (Howarth, 1998; Gries, 2008).

The semantic and structural differences between phraseological units and free word groups are as follows:

- 1) they convey a single concept, not merely summarizing the meanings of their components,

- 2) they are characterized by structural invariability (no word can be substituted for any component of a phraseological unit without destroying its meaning (having a bee in one's bonnet (not cap or hat)). They aren't created in speech, but instead are used as readymade units. It is possible to divide a phraseological unit into separately structured elements and transform it syntactically, unlike a word. (Shtoltse, 2018)

An important condition for the classification of phraseological units is the complete coverage of units. Some or other types of phraseological units belong to partial, separate elements, to which the analysis of the aggregate whole leads. They must oppose each other, form series with a complete number of opposition, although the very system (or sum of units) they represent is open (Ліщенко, 2017).

The analysis of the classification of phraseological units shows that a significant part of the disagreements between them is due to the different understanding by researchers of the overall whole, the volume of phraseology. Hence, at least one type of units more or less contains one or another classification of phraseological units. This especially applies to proverbs, sayings and terms consisting of more than two words, as well as a number of turns of phrase (Баран, Зимомря, 1999, p. 83).

As is known, all phraseological units are divided into phraseological fusions, phraseological unities and phraseological combinations:

- 1) a phraseological fusion is a semantically indivisible phraseological unit, the meaning of which is never affected by the meaning of its components. Sometimes phraseological fusions are called idioms, by which linguists understand the complete loss of an internal form;

Once in a blue moon – ‘very seldom’,

To cry for the moon – ‘to demand unreal’,

Under the rose – ‘quietly, secretly’.

- 2) Phraseological unity is a semantically indivisible phraseological unit, the entire meaning of which is motivated by the meanings of its components. In a general sense, phraseological unities refer to the phrases in which the overall meaning of the unity does not simply derive from the combination of the meanings of its individual components, but rather is based on them and can be comprehended through them. The meaning of the significant word is not excessively distant from its ordinary meanings. This meaning is created through a process of generalized figurative interpretation of a free word-combination. It arises as a result of a figurative and metaphoric reevaluation of a word-combination;

To come to one’s sense – ‘to change one’s mind’,

To come home – ‘to hit the mark’,

To fall into a rage – ‘to get angry’.

- 3) Phraseological combination (collocation) is a construction or an expression in which every word has absolutely clear independent meaning while one of the components has a bound meaning. It means that phraseological combinations contain one component used in its direct meaning while the other is used figuratively (Кочерган, 2013).

To make an attempt – ‘to try’,

To make haste – ‘to hurry’,

To offer an apology – ‘to beg pardon’.

Hence, it is noticeable that phraseological fusions are the highest stage of fusion. The meaning of the components is completely absorbed by the content of the whole, its expressiveness and emotional properties.

Therefore, in modern linguistics, there is currently no clear and generally accepted definition of the term “phraseological unit”. In addition, there are different opinions about what is the structural and lexical criterion for free phrases to belong to the class of phraseological units. There are also different approaches to the features and criteria for the classification of phraseological units of the modern English language.

Over time, the term “phraseologism” got a broader interpretation: catchphrases (stable figurative expressions), aphorisms, sayings (a catchy saying without a didactic component) and proverbs (a catchy saying with a didactic content) began to be included in the phraseological units. There are many proverbs of biblical origin:

Like a thief in the night – як злодій уночі,

Live by the sword – хто живе мечем, від меча і загине,

Die by the sword – від меча загинеш,

He who does not work, neither shall he eat – хто не працює, той не їсть,

Wash your hands of the 28 matters, What God has joined together let no man put asunder, There's nothing new under the sun, The Love of Money is the Root of All Evil, For Everything there is a Season etc.

The basis for the emergence and functioning of most of them was the observation of people on the development of social relations, industrial activity and everyday life, moral and ethical norms and family relations, the environment, flora and fauna, etc. This conclusion is confirmed by phraseological units based on nouns:

- agricultural and other labor processes:

all our ducks are in a row – ‘to be well prepared for something’,

turning a sow's ear into a silk purse – ‘to be unable to turn something ugly’,

going hog wild – ‘to be too excited’;

- various industries, crafts, types of professional activity:

banker's hours – ‘shorter work day’,

big cheese/gun/wheel – ‘a person who has a powerful position’,

boys in the backroom – ‘people whose work is not seen’;

-theatrical and musical activities, culture:

agony piler – ‘to enjoy how bad situation is’,

the ghost walks – ‘actors will perform because they are guaranteed payment’,

culture vulture – ‘person who is very interested in art’;

- military affairs:

soldier of fortune – ‘a military adventurer ready to serve anywhere for pay or pleasure’,

beat swords into ploughshares – ‘a state of conflict between groups of people has ended and a period of peace has begun’,

before you can say knife – ‘very quickly’ (Вакарюк, 2021).

A domestic researcher in the field of stylistics L.I. Matsko notes that “phraseology studies stable word combinations and expressions, the meaning of which is not deduced from the sum of the values of the components, but is motivated by an internal image. The internal form determines the integral meaning of the phraseology and often determines its additional semantic nuances”. At the same time, “evaluative value” she calls as “one of the dominant factors in the formation of the semantic integrity of idioms” (ibid). It is important to note that idioms play the role of such stylistic devices that can be used only in one specific style or in several styles. Phraseologisms are divided into poetic, bookish, solemnly exalted, high, oral-conversational idioms etc. (Мацько, Сидоренко, 2003).

Often phraseological units are used to emphasize the idea of the work. Idioms also act as titles. Writers often use idioms as epigraphs. Very often, phraseological units are used to describe characters. They can serve as both auxiliary and one of the main means of creating a portrait; with their help, you can reveal the inner world of the heroes, determine their state of mind at a certain moment or characterize their individual actions, actions, draw their appearance, create linguistic portraits (Токарева, 2021).

Conclusions to Chapter One

The chapter has raised important issues related to the study of phraseological units, their definition, classification and cultural context. As an area of linguistics with many facets and dimensions, phraseology requires the integration of knowledge from various disciplines, including lexicology, grammar, cultural studies, and semiotics. The ability of phraseological units to reflect the specificities of national culture, history, and mentality is one of the main reasons for their importance.

Generally, phraseological units have complex semantics that cannot be fully explained by the meaning of their components. This feature makes phraseologies unique and challenging to translate, since they often contain cultural and social connotations specific to a particular language community. The use of these units in cultural contexts, as well as their lexical meanings, is therefore important to consider.

There are many approaches to classifying phraseological units. The division into phraseological fusions, unions, and combinations helps understand how they differ in structure and meaning. It is important to note that each of these types of phraseological units serves a different communicative purpose in language use. Typically, phraseological fusions are used to create figurative expressions; combination expressions are more functional and understandable in context.

As well as adding expressiveness and emotionality to statements, phraseological units are actively used in literature and spoken language. Character images, characteristics, and psychological portraits can be enhanced by incorporating them. In literary discourse, phraseological units serve not only as a means of expressing thoughts, but also as tools for conveying cultural norms, values, and historical realities.

In addition to highlighting the relationship between language and culture, phraseology also reveals the specifics of social relations, moral and ethical norms, and traditions of the people. The study of phraseological units also demonstrates the relationship between language and culture. It is common for phraseological units to be inspired by observations of everyday life, nature, economic activity, or history.

Therefore, the study of phraseological units is likely to contribute significantly to the development of linguistics and intercultural studies in the future. As well as enriching our understanding of language structure and function, phraseology also contributes to a deeper understanding of language communication's cultural features. In the context of globalization, when intercultural interaction is becoming increasingly important, this is especially true.

As such, phraseological units play an important role in understanding language as a dynamic, living phenomenon interacting with culture, history, and society. A phraseology study does not only contribute to linguistic theory development, but also to practical application in teaching, translation, and intercultural communication. Thus, phraseology is an important and relevant topic for future linguistic research.

CHAPTER TWO
BIBLICAL PHRASEOLOGICAL UNITS
WITH *AGRICULTURE* COMPONENT

2.1 Specificity of biblical phraseological unit

The lexical stock of any language constitutes a complex, multi-faceted collection of words that are grouped together based on certain shared characteristics, whether semantic, formal, stylistic, functional, genetic, or other aspects. At the same time, these words are distinguished and contrasted within these groups by narrower, differential features.

The phraseological fund of the English language is a complex system that includes a number of microsystems marked by their own specificity. One of such microsystems of phraseology is formed by biblical phraseological units united by a common genetic source – the Bible (Бакарюк, 2021). Forwards, we will use the abbreviation BP to denote a biblical phraseological unit.

Christianity culture has deeply influenced the English language; it has affected English words, idioms, and mottos very much. The Bible is a classical work of Christianity; it also represents the heritage of the Hebrew culture. An important part of the Bible records the conditions and local customs and practices of the ancient people, society, polity, military, etc., among which philosophy and theology were widely spread. As a result, the world has been heavily influenced, especially by the development, ideology, and cultural conventions of western societies, and the influences are even more profound and widespread on the American and British languages. It is especially noteworthy that the King James Bible, published in 1611, retained the essence of two ancient languages, Greek and Hebrew, with its brief, natural, specific and graceful language, keeping the essence of both languages. Having unified the English language, broadened its usage, and greatly enhanced the English language, it specified and unified it. People have referenced The Bible for

centuries; it is a treasure house of English words, idioms, allusions, and mottoes. It plays an essential role in the formation of the English language (Qiang, 2013).

In today's world, many people use The Bible to guide their future behavior and to serve as scriptures. The Bible is a philosophical book. It records the past of western countries, the Middle East, and especially the Jewish people's growth and experiences. The Bible is a philosophical book. There are many ancient minority groups' perspectives on the origin and development of the universe in it, as well as the meaning of humanity. Culture is reflected in the Bible, which is a repository of myths, legends, fables, and idioms, as well as endless resources for European and American culture, music from the 17th and 18th centuries, Renaissance art, and Baroque sculpture and painting. As the soul of the English language, the Bible continues to impart numerous idioms and sayings. The Bible's language and culture mean nothing if we do not understand it. We can only learn English better by understanding the Bible's meaningful words and expressions (Qiang, 2013).

The Bible is a text that has become iconic for Christian culture, determining the foundations of the worldview of a significant part of humanity for a long period. It still remains a powerful factor influencing a person, an emotional and cognitive stimulus, a source of allusions and reminiscences that increase the pragmatic richness of the discourse in which they are introduced. The content richness and aesthetic perfection of the biblical texts contributed to the process of phraseologicalization of their individual fragments. The conciseness of the form and the expressive richness of biblical phraseologisms make it possible to reinterpret them and further enrich them in terms of content. The scriptures are the most important literary source of phraseological units (Ужченко, В., Ужченко, Д., 2005).

The lexical system of any language, by its very nature, constitutes a unity of lexical and phraseological linguistic means. At the same time, there is a fairly clear distribution of these means – some are predominantly represented by words, others by both words and phraseological units, and some are primarily or exclusively

phraseological units. Accordingly, within the lexical system of the language, there are distinctions among combinations that include

- 1) only lexical units,
- 2) lexical and phraseological units,
- 3) predominantly phraseological units.

According to the widely accepted concept of field organization of vocabulary in linguistics, these systematized groups are identified as lexical (lexico-semantic), lexico-phraseological, and phraseological (phraseo-semantic) fields.

The study of biblical phraseology is connected with one of promising directions in modern linguistics. The texts of the Holy Scriptures served as the most important source of idiomatic material for the English language. The introduction of biblicalisms into the language norm of the English, as well as the inhabitants of the present-day United States, was facilitated by the translations of the Bible, which were created over several centuries, and its wide citation in English and being an element of the general picture of the world, the Bible influences the formation of mentality, moral ideals and values, and the biblical language and the system of biblical images exert a modeling influence on the language and style of artistic works. In this process, the researcher attaches special importance to the “King James Bible”, or the so-called “Authorized Version, 1611”, which has had a huge impact on the development of the English language for more than three centuries.

Phraseological expressions contain the primordial wisdom of the ethnic group, which is also projected onto today's problems. It is the meaning embedded in biblical idioms that makes it possible to trace the inextricable connection between language and culture, it is precisely in these figurative language signs that a person is vividly reproduced with all his positive and negative traits, actions, etc. Established language phrases from the Holy Scriptures allow penetration into the depths of the human soul with the help of words, reproduce our roots, the thinnest strings of the human heart, and the instructive content of many of them is extremely relevant today. After all, it is quite rightly said in the Bible that everyone should carry his cross to his Calvary -

this is, obviously, the meaning of the existence of an ethnic group on this earth (Венжинович, 2017).

English linguists have done a great deal of research into biblical phraseology and its influence on the English language. As David Crystal notes, "The King James Bible — either directly, through its translators, or indirectly, as a glass through which we can see our predecessors—has contributed far more to the English language in the form of idiomatic and proverbial expressions than any other - what other literary source" (Crystal, 2011). It also describes how biblical idioms contributed to the development of the English language and were adapted and modified over time according to changing social and cultural contexts. English phraseological units of biblical origin have a number of specific features, for example, their content has a moral-didactic and ethical component, because each unit presents a complete story from the Bible with its moral in a concise form. Often, biblical idioms are used in the English language to add emphasis or to give a statement a sense of authority or solemnity.

Lexemes, constant expressions and quotations, directly or indirectly related to the Bible, in the field of linguistic studies are denoted by the term "Biblicism".

From the point of view of linguistics, biblical phraseological units belong to the lexical-phraseological subsystem of the language. Within its limits, they form a separate class of units, which, on the one hand, have a number of features (in the functional-semantic aspect, it belongs to a religious discourse, in the grammatical aspect, it is possible to have archaic forms, in the lexical aspect, it includes outdated lexical components or erased lexical semantic variants), and on the other hand, have the same generic classification features as the rest of the units of the phraseological subsystem, because they belong to phraseological units. Ambiguity as a feature of the linguistic nature of phraseology of biblical origin in the English language is emphasized by R. Zorivchak: on the one hand, biblical phraseological units have all the properties of phraseological units, and on the other hand, they represent a

phraseological microsystem, the basis for unification of which is the Bible as a common genetic source (Зорівчак, 2006).

In English-language literature, L. Smith for the first time singled out biblical idioms in a separate class of phraseological units, making an attempt to divide them into thematic groups based on variable prototypes, while not paying enough attention to considering the semantic and etymological specificity of biblical phraseological units (Smith, 1971).

It should be noted that the study of idioms of biblical origin is among the scientific interests of many researchers, who in recent decades have enriched phraseology by analyzing the system-functional characteristics of biblical idioms in various languages. In addition, the scientific explorations of many linguists are devoted to the definition of structural models of word combinations in the church tradition and the study of the etymology of certain biblical expressions; diachronic study of biblical phraseological units and attempts to classify them. In particular, the domestic scientist O. Safronova devoted her dissertation to the study of the structure and semantics of phraseological units with an onomastic component of biblical origin in the modern English language (Сафронова, 1997).

Thus, we can assume that the special interest in biblical phraseological units of the English language is dictated by their specificity: on the one hand, biblical phraseological units have all the properties of phraseological units, and on the other hand, they are a microsystem of phraseology, the basis for unification in which the Bible acts as a common genetic source (*ibid.*).

The problem of studying biblical phraseological units is cardiocentric and borderline in the understanding and comprehension of modern post-non-classical and neo-orthodox concepts of biblical and religious phraseology. Thus, biblicism, being one of the most important sources of enrichment of phraseology, is an actual subject of linguistic research in the era of rapid development of cognitology.

It is worth emphasizing that the introduction of biblical phraseological units into the language of the English people was facilitated by translations of the Bible, which

were formed over many centuries. The earliest attempts to translate the Bible into Anglo-Saxon date back to the seventh century, but the first complete translation, completed under the direction of John Wycliffe, did not see the light of day until the late 14th century. In the 20th century, an attempt was made to create an authoritative text of the English Bible for a new age. The New English Bible (New Testament, 1961; New Testament, Old Testament and Apocrypha, 1969) is a completely new, fresh translation of the original texts in natural, spoken English, which was published with the support and participation of all Christian churches in Great Britain (Сафронова, 1997).

So, by biblical phraseological units, we mean directly or indirectly borrowed from the Bible stable, fully assimilated verbal complexes with the structure of a word combination or sentence, endowed with features of objects that are figuratively interpreted, as well as the semantic constancy of meaning resulting from a complete or partial reinterpretation of components. However, it must be remembered that there is still no single and generally accepted approach to the definition of biblical phraseological units and their unified classification (Георгієва, 2011).

Modern dictionaries expand the concept of biblicisms by using the terms "phraseological combinations" and "biblical aphorisms". At the same time, representatives of the church consider any word or expression from the text of the Holy Scripture to be biblicism, regardless of the translation or the original language of the text. Some scholars include in the concept of biblicisms expressions that entered the language from prayer texts (Лещенко, Гречуха, 2024).

Traditionally, phraseological units from the Old and New Testaments have mainly a solemn emotional and expressive color, although depending on the component composition and the phenomenon indicated in the original text or the subsequent reinterpretation of images and situations, they can also carry a negative evaluation. The same biblicism, like most book language means, can give the context either a high, unusual sound, or, on the contrary, a low, comic color. In addition, thanks to long-term literary exploitation, certain constancy of signified concepts and wide

suggestive-associative possibilities, biblicisms give texts a special expressiveness. In this regard, it is worth recalling the "reminder" function, thanks to which these language tools "connect" different texts, creating deep, multi-layered meanings. Thus, biblical phraseological units are included in modern texts as a kind of semantic condensate. It is often observed that a book unit goes beyond its specific contexts, its introduction into reduced contexts, its use to indicate certain everyday situations, as a result of which the book and solemn material is neutralized, which creates the effect of the content novelty of the perception of biblicisms, the freshness and sharpness of the image (Берест, Т., Берест, К., 2017).

Biblical idioms, which have their roots in the Bible, are quite common and relevant in the modern world. It is important to note that biblicisms are common only in countries where Christianity is the dominant religion. For example, in Asian countries, such as Japan, China and India, where the main religions are Buddhism, Taoism and Hinduism, biblicism is almost absent. Although representatives of the Christian faith may be present in these countries, their numbers are very limited. In order for Biblicism to be widespread, it is important that the majority of the population profess Christianity. In countries such as Germany, Great Britain, and Ukraine, Biblicism is widespread, since the majority of the population in these countries are Christians (Вергальюк, 2017).

Biblical phraseological units of the English language, on the one hand, are part of its phraseology and have all the differential features of a phraseological unit, and on the other hand, Biblicisms have a number of characteristic features due to their origin and specific semantics, stylistic characteristics and separate functions in the language. To the specific features of biblical interpretation, scholars include, first of all, their content structure with clearly defined moral-didactic and moral-ethical components, as well as linguistic stylistic features, which are realized in the connotativeness of their semantics (Піддубна, 2017).

Based on this, «biblical phraseological unit» can be interpreted as «a stable, linguistically reproduced combination of words or sentences with a partially or

completely reinterpreted meaning that arose on the basis of the text of the Bible or a biblical plot» (Зорівчак, 2006).

The distinguishing features of biblical phraseology include, first, a bright internal form with an artistic image, due to which the expression is a collapsed microtext; secondly, the presence of an etymological connotation in the semantic structure, which connects the phraseology with the primary source; thirdly, the affiliation of many biblical idioms to the book style and the ability to change the stylistic color (Зорівчак, 2006).

Ukrainian linguist R. Zorivchak examines biblicisms primarily from the point of view of semantics and structure, stressing that biblicisms are «separate words and phraseological units (in the broad sense of this term (Зорівчак, 2015), including proverbs and sayings) which, detached from the biblical text, are widely used in speech, everyday and literary» (Зорівчак, 2006, p. 55). Therefore, along with the term «biblicism» in some places you can come across the terms «biblical phraseological unit» or «biblical idiom». N. Andreychuk and I. Karamysheva reduce biblicisms only to phraseological units: «Biblicism is a phraseological unit recorded in the text of the Bible, which has the syntactic structure of a phrase, where semantic unity dominates over the structural separation of the components that form the whole» (Андрейчук & Карамішева, 2000, p. 56).

Thus, a biblicism can be both a single word and a whole sentence, however, according to their syntactic structure, biblicisms are mostly related to word combinations, and at the functional-semantic level they act as phraseological units (Вакарюк, 2021).

In understanding the internal form of a biblical phraseological unit the approaches outlined above by O. Potebnya and B. Larin are combined. On the one hand, biblicism, that is, phraseology of biblical origin, is both a fragment and a representative of a certain biblical text, which gives grounds for asserting that in BP there is concentration, condensation of meaning due to the reduction of form. On the other hand, the semantics of this «fragment» often expands and even goes beyond the

boundaries of purely religious discourse. For example, the idiom flesh and blood has biblical roots. This is what they say about my relatives – «they are my flesh and blood.» However, gradually the meaning of this phraseology expanded, and at the synchronous stage it is also used to denote phenomena that are close to a person in spirit, and not only at the physical level (Вакарюк, 2021).

2.2 Classification of biblical phraseological units

The use of biblical phraseological units in the English language is characterized by the following features:

- 1) transformation and unconventional use. For example, in the following biblical idioms became popular in the English language, which underwent not so much a verbal but a semantic transformation and were actually abstracted from religious discourse:

Am I my brother's keeper? (Genesis 4:9);

Let us now praise famous men (Ecclesiastes 44:1);

What is the truth? (John 8:32);

Be sure your sins will find you out (Numbers 32:33);

- 2) commenting by the author: *Those who set out to serve both God and Mammon soon discover that there is no God* (L. P. Smith);

- 3) quoting: *Every [city or] house divided against itself shall not stand* (the Gospel of Matthew 12:25).

The ability of biblical phraseological units to function fully even outside the boundaries of the original texts determines the expediency of their consideration in the context of the phenomena of intertextuality and precedent – as interlanguage borrowings, verbal units, marked by a connection with the text of the Holy Scriptures as a precedent text, due to which they remain «recognizable and emotionally and cognitively valuable » and beyond the limits of the corresponding verbal complex (Зорівчак, 2006).

As a result of the “reinterpretation” of the “fragments” of the Scripture text, they cease to be perceived as purely its fragments and turn into “facts of culture.” Such cultural facts are, for example, the biblical “*thirty pieces of silver*”, for which Judas betrayed Jesus Christ, the “*forbidden fruit from the tree of knowledge*” from the Old Testament, etc. At the cognitive level, such verbal “chips” of biblical texts act as keys to understanding a certain situation, behavior pattern, character traits, etc. So, for example, Judas received thirty pieces of silver for betraying his Teacher to the high priests, acquired the general meaning of “*the price of treason*”, was stereotyped in the cultural consciousness, and is easily identified in any context, and therefore does not need an actual biblical context for its understanding. So, used as elements of intertext, biblical phraseological units are conceptual structures of presenting situations, “wells of content” – signs behind which is culturally significant or encyclopedic information (Селіванова, 2006, p. 492).

Over time, linguistic units of this type were completely assimilated into new European languages, including English in its both British and American versions.

O. Dzera studies the Bible as a source of replenishment of the phraseological fund of various languages, in particular, Ukrainian and English, in his investigations (Dzera, 2015). The researcher emphasizes that often the connection with the original source can have different manifestations and depends on how transparent it is. According to this criterion, it is possible to single out three types of biblicisms:

1) “transparent” biblical idioms, the connection of which with the Holy Scriptures is fixed in the linguistic consciousness of native speakers. Examples:

for everything there is a season, everything is good in its season (Timothy IV, 2), *forbidden fruit, forbidden fruit is the sweetest* (Genesis III, 6);

2) polygenetic biblicisms, associated with works of art, where fragments of the Bible have acquired a new meaning or sound. So, for example, in the American political discourse, the BP *the shining city on the hill* acquired a new sound, which became a symbol of America;

3) neutralized biblical idioms that have lost a transparent connection with the Bible due to their frequent use in the folk environment, for example, in English language culture. Here belong

in the twinkling of an eye – ‘very quickly’,
eat, drink and be merry – ‘enjoy life as much as possible’,
feet of clay – ‘a weakness or hidden flaw in the character of a person who is greatly admired or respected’,
a fly in the ointment – ‘a drawback’,
he that toucheth pitch – ‘warning against weakness’,
the land of milk and honey – ‘a place where is a plenty of food, money and life is easy’.

Biblical idioms can arise in different ways. Yes, they can be direct quotes from the Bible, or be motivated by a certain biblical character, situation or plot. The first type includes phraseological units as *a thief in the night – ‘secretly’* or *burning bush ‘to confuse completely’*. As for biblical idioms, which are not verbally presented in the Bible, but formed through its understanding and interpretation, such examples are the phraseological units *Methuselah’s age* (longevity) or *raise Cain* (to protest angrily or violently) (Бакарюк, 2021).

Among the biblical phraseological units of the English language, which have corresponding marking in lexicographic works, we identify the following main types:

- 1) Relative to individual words (38%): *Enoch, the Christ, Canaan, Canticles, Calvary, Ark, The Flood, Moses, Testimony; Adam, Babel, Belial, Cain, Jehovah;*
- 2) Relative to the phrases (48%): *the old Adam; the abomination of desolation; Balaam's ass; lay the axe to the root of something; bone of one's bone and flesh of one's flesh; the bowels of compassion; cast one's bread upon the waters;*
- 3) Relative to the sentence (14%): *A gentle response calms anger; one feels deep compassion; the golden bowl is shattered* (Бакарюк, 2021).

Biblical phrases that correspond structurally to phrases constitute the largest array, but in their nature, they are also heterogeneous. First of all, depending on the nature

of the syntactic connection between the components of the basic phrase, we can distinguish two groups among them:

- 1) Organized according to the model of paired phrases (30%): *the Alpha and Omega, David and Jonathan, dead and buried, dust and ashes; gall and wormwood, enough and to spare;*
- 2) Organized according to the model of subordinate phrases (70%): *appeal to Caesar, worship the golden calf; confusion of tongues, curse the day; bend an ear to, close (shut) one's ears to something* (Вакарюк, 2021).

Based on the research of leading linguists, we can consider biblical phraseological units from the point of view of their distribution into two large groups:

- 1) "pre-biblical" (*the root of the evil, the salt of the Earth*), phraseological units that were already used in the Bible as metaphorical, generalized and figurative turns of phrase. To the group of pre-biblical phraseology we can include numerous actually biblical metaphorical turns used in parables and sermons of Jesus Christ, prophets, evangelists (*a mote in smb's eye*);
- 2) "biblical", which in turn are further divided into two subgroups:
 - a) biblical phraseological units formed as a result of metaphorization of biblical free phrases (*to hide one's light under a bushel, the slaughter of the innocents*). It is among the biblical phraseological units of this slot that we can observe numerous examples of international phraseological turns;
 - b) biblical idioms that are not found in the Bible either in a literal or figurative sense, but are formed directly in the language on the basis of certain subjects. (*To cast one's bread upon the waters* (Ecclesiastes 11:1) - to release one's bread upon the waters). Such biblical phraseological units, as a rule, are not found in other languages and can be called nationally borrowed (Георгиева, 2011).

Another distinct classification divides phraseological units into those whose meaning is used and explained in the Bible, those that had a free meaning in scripture

and later acquired a new, phraseological one, and those that only refer to the Bible (Дзєра, 2004: 21-22).

- To the the first group, we can imply such phraseological units as: *to keep as the apple of smb's eye, alpha and omega, a land flowing with milk and honey.*
- to those that have acquired meaning: *to hide one's light under a bushel, to cast pearls before swine.*
- phraseological units of the third group: *the forbidden fruit, the blind leading the blind, a good Samaritan, It's past nine, and dark as Egypt* (Черьомушкіна, 2024).

2.3 Biblical Phraseology in English

The lexical fund of any language is a complex and multifaceted set of words that are united in certain groups based on one or another common feature, similarity of semantic, formal, stylistic, functional, genetic or other plan and at the same time differ, are contrasted within these groups according to narrower, differential features (Кочан, 2013, p. 272).

The systemic nature of the vocabulary involves the division of words into lexical-semantic paradigms, which in the modern linguistic tradition are understood as a number of opposed linguistic units, united by the presence of a common feature in them, and at the same time grouping units of the same language system or subsystem into classes based on their various oppositions (Кочан, 2013, p. 422).

In this sense, we note that the powerful influence of the Christian creed and the Bible as its main text on the culture of English-speaking countries led to the understandable interest of philologists in Britain and the USA (Maslow, 1970; Minugh, 2014) to the study of biblical texts as an invaluable part of cultural heritage, including the aspect of identifying and fixing units of biblical phraseology. Thanks to the research of scientists, a number of phraseographic works of various types have been published over the past three decades. These are, in particular, handbooks that

provide idioms and catchphrases of various languages, which have the Bible as their source (Задорожна, 2015).

It is noteworthy that bilingual English-Ukrainian dictionaries provide a larger number of idioms of biblical origin than English-language dictionaries of idioms. So, for example, in the McGraw American Idiom Dictionary (Longman, 2002), almost no biblical units are recorded. In the work "Words & Idioms" (Smith, 1971: 110–120), linguist Logan Pearl Smith lists 150 idiomatic units of the English language that have entered it from a large number of biblical texts, and provides their interpretation. The researcher made an attempt to divide idioms into thematic groups based on their variable prototypes, but he did not set himself the task of considering the specificity of idioms. In the case of biblical idioms, the researcher gives several meanings, but does not indicate from which book of the Bible or apocrypha the expression comes from.

The system of phraseological units of biblical origin has formed during the establishment and existence of Christianity and is a dynamic entity that constantly changes in the process of functioning, interacting with the historical context, acquiring new meanings and losing old ones. Some biblical phrases become more commonly used, while the frequency of use of others declines.

The system of biblical phraseology represents a moral and ethical framework based on Christianity, but the nature of its linguistic representation at a certain period reflects the existing moral and ethical system of the society contemporary to it: "values are indirectly captured in the content of linguistic units. (Вакарюк, 2021).

It should also be noted that the moral and value system of Christianity is one of many ethical systems that have existed throughout human history. At the same time, it has never existed in a vacuum; rather, it has followed the morally valuable systems of the past and assimilated modern ones, undergoing certain changes in the process, during which some value domains came to the forefront while others receded into the background, which, in turn, found its reflection in language.

From untranslated lexicographic editions of the English language the most complete array of Biblical phraseological units is presented in "Collins English Dictionary" (Collins Online Dictionary). This is an integrated online edition that allows you to trace the fixation of the unit not only in the "Collins English Dictionary", but also in other editions, in particular, "Webster's New World College Dictionary". This way of presenting phraseological material, supplemented by the biblical contexts of the functioning of one or another phraseological unit with an indication of the source, provides rich material also for cross-cultural analysis, as it allows to reveal the level of representation and semantics of biblical phraseological units in BrE and AmE as in different variants of the English language .

2.4 Analysis of the concept *AGRICULTURE* in religious texts in English

The study of religious concepts encompasses the work of many scholars. A significant contribution was made by George Lakoff and Mark Johnson, whose theory of conceptual metaphors became the basis for understanding religious concepts. According to them, religious discourse is a set of metaphorical structures that form and support religious beliefs and practices. They emphasize that the language of religion is organized through metaphors that allow abstract religious concepts to be understood through concrete experiences, and thus religious discourse is a metaphorical conceptual network (Lakoff, Johnson, 1980).

An important aspect of agricultures in religious contexts is ethics, which defines the attitude towards land and resources. The biblical injunctions against mistreatment of nature indicate that agriculture is not only a material but also a spiritual practice. The concept of the 'sabbatical' (Sabbatical year), when the land is not cultivated, shows the importance of restoring and respecting natural cycles.

Social responsibility is also a key element of agricultures in religious traditions. Commandments that include leaving a portion of the harvest for the poor indicate that agriculture should be a means of social justice. This emphasizes the importance of human interaction in an agrarian society, where everyone is responsible for others.

Anna Wierzbicka approaches religious discourse through her theory of natural semantics of meta-language (NSM). She believes that religious discourse can be analysed as a set of specific cultural scenarios that are expressions of religious concepts. Religious discourse, in her view, reflects the basic cultural meanings and values inherent in a particular religious community and includes both the language of rituals and prayers and everyday communication that influences religious identity (Wierzbicka, 1997).

An important contribution was also made by Cherkhava, who studied religious concepts from the point of view of the linguistic and cognitive approach, in particular their formation and functioning in the minds of native speakers, as well as their influence on cultural identity. She emphasizes that religious discourse has a multilevel structure that includes textual, contextual, and communicative aspects. According to Cherkhava, religious discourse is not only a way of expressing faith, but also a means of forming and maintaining it in the collective consciousness (Черхавя, 2017).

Thus, religious discourse, according to the approaches of these scholars, is seen as a system of linguistic and cognitive processes that reflect and shape religious ideas and are closely related to cultural contexts and metaphorical structures.

The relationship between agricultures and spiritual growth can also be seen through the lens of meditation and self-development practices. In many religious traditions, working on the land is seen as a way of getting closer to God. Agricultural practices can serve as a form of meditation, where a person finds peace in routine activities such as sowing or harvesting.

These practices are perceived as paths to self-knowledge and knowledge of the divine. They allow people to feel a deeper connection with nature and a sense of responsibility for its preservation.

The specificity of religious concepts in English lies in their deep metaphorical nature and cultural dependence. In English, many religious concepts are conveyed through metaphors based on physical and social experiences, for example, the

concepts of light and darkness, which are often used to denote good and evil. Also, English religious vocabulary includes numerous borrowings from Latin and Greek, which reinforces its historical and cultural context (Al-Ali, 2018), for example Christianity, sacrament, theology, sanctuary).

The word ‘agriculture’ appeared in the English language in the mid-15th century and originally meant ‘tilling the soil, cultivating large areas of land to provide food’. It derives from the Late Latin term *agricultura*, which is a contraction of *agri cultura*, which literally translates as ‘cultivation of the land’. The component *agri* is the genitive of the Latin word *ager*, which means ‘field’ (and is derived from the Proto-Indo-European root *agro-, ‘field’). The second component, *cultura*, means ‘cultivation’ (see the word culture). In Old English, a similar idea could be expressed by the word *eorðtilþ*, which also meant cultivation (The Barnhart dictionary of etymology).

In religious concepts, the word agriculture has a deep symbolic and spiritual meaning, linked to the ideas of creation, sustaining life and the interaction between humans and nature. Farmers are often seen as being given a gift and a duty by a higher power. A holy duty is to cultivate a land, for example, in the biblical tradition. In the aftermath of Adam's expulsion from Eden, he was tasked with cultivating the land, which signifies the restoration of order in nature (Falvey, 2005).

Furthermore, agriculture is associated with fertility deities in many mythologies and religious systems of agrarian societies. The ancient Greeks regarded Demeter, the goddess of fertility and agriculture, as a symbol of harvest and prosperity because the fruits of the land were considered divine gifts. As a metaphor for spiritual growth, farming is also used in religious texts. Jesus, for example, uses the image of a sower and soil to explain how God's words can grow in believers' hearts and yield spiritual fruit. Therefore, farming symbolizes the care of the soul and faith, while caring for the land symbolizes spiritual growth, fertility, and divine blessing (Falvey, 2005).

The reconstruction of this concept in the English religious conceptual sphere includes its exploration through various genres of religious texts, including sermons,

prayers, theological treatises, where the idea of unity is often presented as necessary for achieving the divine plan.

2.5 The motivational basis of biblical phraseological units

with *AGRICULTURE* component

The Bible is a story about people in a certain place at a certain time. However, understanding the text requires a context that includes the land and the various forces that shaped it. Man's survival depended largely on his understanding of the available natural resources and his ability to adapt to and manipulate them (Borowski, 2018).

Agriculture, the practice of cultivating plants to obtain their fruit and by-products, served as the primary occupation and means of sustenance for the Israelites. They engaged in the cultivation of field crops, fruit trees, vegetables, as well as herbs and spices (Borowski, 1987). These diverse agricultural activities have been recorded in the Bible, however, the specific order in which they were carried out is detailed in the Gezer Calendar. This ancient limestone slab, discovered at the site of Gezer in the early twentieth century, consists of seven lines outlining the sequence and duration of the eight main agricultural seasons. According to Albright (1943) and M. Cassuto (1954), four tasks required two months to complete, while the remaining tasks were accomplished within a one-month timeframe. Consequently, the inscription accounts for a total of twelve months. Although certain terms within the calendar remain subject to interpretation, the significance of this document is unquestionable.

Agricultural practices played a central role in the social structure of the ancient Israelites. Land was not only a material resource, but also a symbol of God's blessing. According to the biblical narratives, God's promises were often linked to the fertility of the land. For example, the promise of the Promised Land to Abraham emphasises the value and importance of land in the context of the spiritual identity of the people.

These agrarian relations also defined a social hierarchy: landowners had power and status, while the peasants who worked the land had an important but less honourable role. The biblical texts often mention the themes of justice and support for

the poor and disadvantaged who were dependent on the fertility of the land. For example, the commandments to leave a portion of the harvest for the poor emphasize the social responsibility that lay with the wealthier members of society.

The field crops that were most commonly grown were cereals, specifically wheat, barley, and millet, as mentioned in the book of Genesis (27:28). The grain harvested from these crops served various purposes, such as being used in the production of bread and other baked goods, as well as in the preparation of gruel and similar dishes. Following cereals in terms of significance were legumes, including broad beans, lentils, bitter vetch, chickpeas, and peas. These legumes were primarily utilized in the creation of dishes like pottage, as described in the book of Genesis (25:29–34). Additionally, cultivated herbs such as black cumin, cumin, and coriander, which are mentioned in the book of Isaiah (28:25, 27), were employed to enhance the flavor of these dishes. Other field crops cultivated included flax, as documented by Zohary (1982), and the same, as noted by Borowski (1987, 1999).

The subsequent significant category of plants consisted of those that yielded fruit and nuts. Grapes and olives were the most prominent among them, as indicated below, followed by figs, pomegranates, dates, sycamore, and a variety of nuts such as almonds, pistachios, and walnuts. Vegetables were cultivated in a garden adjacent to the residence, as suggested in the narrative of Ahab and Naboth (refer to 1 Kings 21:2). There is limited knowledge available regarding the vegetables grown during this era based on biblical records and archaeological remnants. Cucumbers, melons, leeks, onions, and garlic are among the native vegetables mentioned (see Num. 11:5, although the reference pertains to Egypt). Due to their seasonal nature, vegetables could not be preserved for long-term usage. Consequently, most vegetables are absent from the archaeological record (Borowski, 2018).

Phraseological units with “agricultural” component not only emphasize the realities of rural life, but also serves as a metaphor for understanding complex spiritual and moral concepts. For example, the image of ‘wine’ and ‘oil’ in many biblical texts symbolizes joy, prosperity and blessing. This symbolism can be traced

back to numerous psalms and prophetic texts, where the joy of harvesting is transformed into spiritual enrichment.

It is important to note that images of agriculture often reflect the cyclical nature of life: sowing, growing, harvesting and renewal. This cycle can be seen as a metaphor for spiritual growth and inner transformation. For example, when Jesus speaks of the ‘fruits’ of faith, he points to the result of spiritual labor, just as a farmer harvests.

As previously mentioned, grapes and olives held utmost significance in the economy of the Israelites. Grapes were transformed into various types of wine (Walsh 2000), which could be consumed by the producer's family and utilized for local barter as well as export. Vinegar (Ruth 2:14) was another by-product derived from grapes. Olives were subjected to pressing in order to obtain oil, which served local purposes such as lighting, cooking, and medicinal applications, as well as being exported. However, unlike grapes, olives were exclusively used for producing oil. Grapes, on the other hand, could also be boiled to create syrup or dried to produce raisins. The other aforementioned fruits served diverse purposes, such as being dried for consumption during periods when they were not in season. The quantity and quality of agricultural produce were contingent not only upon the availability of water but also on soil quality, appropriate agricultural practices, and the presence or absence of pests and diseases (Borowski, 2018).

According this, we can provide some examples of biblical phraseological units:

1) *"Reaping a bountiful harvest"*

"They do not say in their hearts, 'Let us fear the LORD our God, who gives the rain in its season, the autumn rain and the spring rain, and keeps for us the weeks appointed for the harvest.'" (Jeremiah 5:24).

This phrase emphasizes the importance of acknowledging and being grateful for the divine provision of essential elements such as rain for a successful harvest.

2) *"Separating the wheat from the chaff"*

"His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire." (Matthew 3:12).

In a spiritual sense, this phrase is used to convey the idea of separating the righteous from the unrighteous, similar to the process of separating the wheat from the chaff during harvest.

3) ***"Sowing seeds of righteousness"***

"Sow for yourselves righteousness; reap steadfast love; break up your fallow ground, for it is the time to seek the LORD, that he may come and rain righteousness upon you." (Hosea 10:12).

Encourages righteous actions and behavior by drawing a parallel between sowing seeds in a prepared field and cultivating a righteous life.

4) ***"Harvesting the fruit of one's labor"***

- *"In all toil there is profit, but mere talk tends only to poverty."* (Proverbs 14:23).

Conveys the idea that hard work and diligence lead to positive results, likening the reward of labor to a harvest.

5) ***"Cultivating the fruits of the Spirit"***

"But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law." (Galatians 5:22-23).

Depicts a metaphor between spiritual virtues and the cultivation of fruit, emphasizing the positive traits that should be cultivated in one's character.

6) ***"By the sweat of your brow"***

"By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return." (Genesis 3:19, NIV).

A phrase that signifies struggle and hard work. After the Fall, humans must work hard to sustain themselves. Semantically, it implies that struggle and effort are inherent to humanity.

7) ***"The land flowing with milk and honey"***

"So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites." (Exodus 3:8, NIV).

In its semantic sense, this phrase suggests abundance and prosperity. Milk and honey, as natural products, symbolize the fertility of the Promised Land, a place of divine favor and abundance.

8) ***"You will reap what you sow"***

"Do not be deceived: God cannot be mocked. A man reaps what he sows." (Galatians 6:7, NIV).

Essentially, this phrase suggests that actions have consequences—no matter how good or how bad. It evokes fairness and justice, reinforcing the belief that actions have consequences.

9) ***"The grain and the chaff"***

"Not so the wicked! They are like chaff that the wind blows away." (Psalm 1:4, NIV).

"His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire." (Matthew 3:12, NIV).

According to its meaning, the phrase symbolizes separation, judgment, and discernment. Grain, for example, stands for value and purity, while chaff represents the unworthy or impure.

10) ***"A land of wheat and barley, vines and fig trees"***

"A land of wheat and barley, of vines and fig trees, and pomegranates, a land of olive oil and honey." (Deuteronomy 8:8, NIV).

Wheat, barley, vines, and figs are staples of life, and their presence indicates prosperity and security in a land. Semantically, it emphasizes the necessity of these crops for human survival.

11) ***"Casting your bread upon the waters"***

"Cast your bread upon the waters, for after many days you will find it again."

(Ecclesiastes 11:1, NIV).

It implies selflessness and faith in the promise of a reward that will come later, in an unexpected manner. It encourages selfless act with a promise of reward at some time in the future.

12) ***"The fruit of your labor"***

"All hard work brings a profit, but mere talk leads only to poverty." (Proverbs

14:23, NIV).

In essence, this phrase implies reward and success, where "fruit" signifies the tangible results of hard work. The phrase implies satisfaction and success resulting from diligence and persistence.

13) ***"First fruits"***

"Bring the best of the first fruits of your soil to the house of the LORD your God." (Exodus 23:19, NIV).

This phrase is symbolic of offering and gratitude. It connotes honoring God with the best and earliest harvest as a sign of gratitude and recognition. It implies dedication and prioritization of spiritual matters.

In terms of livelihood, animal husbandry, particularly herding, held the second place of importance. Notably, goats and sheep were the two primary animals employed in herding. These animals were highly valuable, not only for their meat, which was predominantly consumed during special occasions like festivals, but also for their by-products, which could be harvested repeatedly. The initial by-product that comes to mind is milk, which could be processed into yogurt, a variety of cheeses, and other products for long-term use. Another by-product was the raw material for weaving textiles: goats' hair and sheep's wool. When these animals were slaughtered,

their meat was not the only part utilized; their hide, bones, and horns were also put to use. One common by-product generated by all animals in the Israelite farmyard was dung, which served as manure to fertilize the soil and as fuel for ovens and kilns. The Israelites also kept a small number of other animals for use as draft and pack animals. Among these, the donkey was the most prevalent, while other animals included horses, mules, oxen, and camels, all in very limited numbers (Borowski 1999, 87-131). It is intriguing to note that although the Israelites were prohibited from crossbreeding animals (Lev. 19:19), they employed mules as working animals (2 Kings 5:17) and for riding, particularly among the nobility (2 Sam. 13:29; 1 Kings 1:33). It is conceivable that while the ban on crossbreeding was adhered to, mules were obtained from external sources (1 Kings 10:25; 2 Chron. 9:24) (Borowski, 2018).

Based on this, we can provide some examples:

1) "*Casting your bread upon the waters*"

"Cast your bread upon the waters, for you will find it after many days."
(Ecclesiastes 11:1).

Encourages generosity and kindness, using the metaphor of throwing bread into water and expecting it to return in due time.

2) "*The Lord is my shepherd*"

"The Lord is my shepherd; I shall not want." (Psalm 23:1).

Describes the deep relationship between God and His people, using the analogy of a shepherd caring for his flock.

3) "*Knowing them by their fruits*"

"By their fruits, you will know them. Do people pick grapes from thornbushes or figs from thistles?" (Matthew 7:16).

Encourages discernment based on actions or outcomes, drawing on the agricultural metaphor of recognizing trees by their fruits.

4) "*Feeding my sheep*"

"He said to him the third time, 'Simon, son of John, do you love me?' Peter was grieved because he said to him the third time, 'Do you love me?' and he said to him, 'Lord, you know everything; you know that I love you.' Jesus said to him, 'Feed my sheep.'" (John 21:17).

Jesus instructs Peter to care for and lead Christ's followers, using the metaphor of a shepherd tending his flock.

5) "The yoke of oxen"

"Another said, 'I have bought five yokes of oxen, and I'm going to try them out. Please excuse me.'" (Luke 14:19).

Refers to a duty or obligation that a person has, using the image of a yoke of oxen that needs testing.

6) "You reap what you sow"

"Do not be deceived: God is not mocked, for whatever one sows, that will he also reap." (Galatians 6:7, ESV).

It emphasizes that one's actions directly impact the outcomes one experiences, which is the principle of causality. Good deeds will yield positive results, whereas negative actions will result in unfavorable results, emphasizing the importance of personal responsibility.

7) "The harvest is plentiful, but the laborers are few"

"And he said to them, 'The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.'" (Luke 10:2, ESV).

It highlights the importance of engaging in work that benefits the community, particularly in spiritual or humanitarian efforts, as well as the abundance of opportunities (the harvest).

8) "A time to plant and a time to uproot"

"For everything there is a season, and a time for every matter under heaven: a time to plant, and a time to pluck up what is planted." (Ecclesiastes 3:1-2, ESV).

The phrase illustrates how life is cyclical and how timing is crucial to agricultural practices. In other words, it indicates that there is a right time to start a new endeavor (planting) and a right time to end it (uprooting), indicating wisdom in knowing when to act.

9) ***"The fruit of your labor"***

"In all toil there is profit, but mere talk tends only to poverty." (Proverbs 14:23, ESV).

An expression like this signifies the tangible and intangible rewards that can result from hard work. Both tangible rewards, such as products and resources, and intangible rewards, like satisfaction and personal growth, reinforce the importance of effort and diligence.

10) ***"The land flowing with milk and honey"***

"So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land to a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites." (Exodus 3:8, NIV).

Symbolizing abundance, prosperity, and fertility, this phrase depicts a land rich in resources and opportunities, illustrating God's blessings and favor upon its people. It conveys hopes of a prosperous and caring life.

11) ***"Casting your bread upon the waters"***

"Cast your bread upon the waters, for you will find it after many days." (Ecclesiastes 11:1, ESV).

Taking risks or investing with the expectation of future returns can be described as an act of generosity and faith that efforts made for others or in uncertain circumstances will yield positive results.

12) ***"A seed will sprout"***

"The kingdom of God is as if a man should scatter seed on the ground. He sleeps and rises night and day, and the seed sprouts and grows; he knows not how." (Mark 4:26-27, ESV).

In this phrase, the idea is represented by growth and the potential for new beginnings. It implies that efforts will ultimately produce fruitful results, even if they are initially invisible. It symbolizes hope and organic growth.

13) ***"Gleaning the fields"***

"When you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the LORD your God."

(Leviticus 23:22, ESV).

As a result of the practice of collecting leftover crops after harvest, this phrase emphasizes themes of generosity and caring for the less fortunate. In addition to reinforcing the value of sharing resources, it illustrates the need for community support and ethical treatment of the vulnerable.

14) ***"The harvest is plentiful, but the laborers are few"***

"And he said to them, 'The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.'" (Luke 10:2, ESV).

While pointing out that there are many opportunities and needs worldwide, particularly in spiritual work, this phrase emphasizes the lack of people who are willing to take action. It encourages active participation in responding to these needs.

15) ***"The vine and branches"***

"I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing." (John 15:5, ESV).

As believers grow spiritually through a close relationship with Christ, it implies the need for divine strength for spiritual growth and productivity.

16) ***"A thorn in the flesh"***

"To keep me from becoming conceited because of the surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to

torment me." (2 Corinthians 12:7, NIV).

In addition to being non-agricultural in nature, this phrase implies challenges or persistent troubles that hinder spiritual or personal progress, emphasizing the need for endurance and humility.

17) ***"Sowing discord"***

"There are six things that the LORD hates, seven that are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and one who sows discord among brothers." (Proverbs 6:16-19,ESV).

A phrase with this meaning refers to spreading conflict or strife among people, which is akin to sowing seeds that produce negative results. It emphasizes the importance of harmony and the destructive nature of actions that create division.

18) ***"A dry tree"***

"For I will be like a tree that is withered, and like a bush that is not fruitful." (Jeremiah 17:6, ESV).

In contrast to fruitful living, this metaphor signifies barrenness and lack of vitality, and shows the consequences of disobedience. It emphasizes the importance of spiritual nourishment for living a fulfilling life.

19) ***"The roots of the righteous"***

"The root of the righteous will never be moved." (Proverbs 12:3, ESV).

Using this phrase, a person is referred to as a person of righteousness, a person who possesses the deep-seated qualities that enable him or her to withstand challenges. This is a metaphor for a person of integrity who is keen to succeed in the long run.

20) ***"A cloud without rain"***

"Like clouds and wind without rain is a man who boasts of a gift never given." (Proverbs 25:14, ESV).

There is emptiness in this phrase, emphasizing unfulfilled promises. Its meaning focuses on disappointment when expectations are not met, drawing parallels between a barren cloud and an insincere person.

21) ***"The field is white for harvest"***

"Do you not say, 'There are yet four months, then comes the harvest'? Look, I tell you, lift up your eyes, and see that the fields are white for harvest." (John 4:35, ESV).

As a phrase, this suggests readiness and urgency to grasp opportunities, particularly in evangelistic or spiritual contexts. It encourages immediate action and awareness of opportunities for fruitful engagement.

22) ***"He who has an ear, let him hear"***

"He who has an ear, let him hear what the Spirit says to the churches." (Revelation 2:7, ESV).

Despite not being explicitly agricultural, this phrase emphasizes the need to be attentive and receptive to spiritual truths, similar to the way we must listen to and respond to crops' needs. It encourages mindfulness and responsiveness in spiritual matters.

23) ***"Fruit that remains"***

"You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide." (John 15:16, ESV).

An enduring impact is something that has a lasting impact on the lives of others and contributes to the mission of the church. This phrase suggests that the definition of success in life and ministry is to leave a meaningful and lasting impact on others.

Conclusions to Chapter Two

This chapter examines biblical phraseological units that have agricultural components and reveals how agriculture, spiritual practice, and linguistic culture are deeply intertwined in the biblical tradition. Aside from providing for their physical

needs, agriculture was also a powerful symbol for the religious context of the ancient Israelites. According to this study, agrarian images are not simply representations of everyday reality, but also hold rich cultural and moral meanings.

Several phrases indicate the inextricable connection between rural life and spiritual values, including “reaping a rich harvest” and “the Lord is my shepherd”. In addition to describing agricultural processes, these phrases serve as metaphors for conveying deeper lessons about human nature, the relationship between humans and God, and morality. Allegories about agriculture include the idea of spiritual growth, gratitude for God's gifts, and the fruits of good deeds.

Furthermore, agricultural imagery in biblical texts indicates that rural life influenced Israelite society not only economically, but also culturally. The study of agricultural practices mentioned in the Bible helps to better understand not only the historical context, but also the philosophical and ethical concepts underlying religious narratives. "Separating the wheat from the chaff" is an impressive metaphor for describing judgement and determining righteous from unrighteous people.

As a whole, agricultural-related phraseological units serve as an important element of religious discourse and facilitate the transmission of knowledge and values. In ancient societies, nature served as a source of reinforcement of their beliefs and moral foundations. The study of biblical texts and their impact on culture and society as a whole opens up new horizons by understanding agricultural symbolism.

To conclude, this chapter emphasizes that agriculture in biblical tradition is not only a practical activity, but also a source of spiritual and cultural identity. Human experiences centered on life, death, blessings, and divine presence are reflected in phraseological units with agricultural content. By studying this aspect of biblical vocabulary, we can gain a deeper understanding of the interaction between man and nature within religious texts

GENERAL CONCLUSIONS

Phraseological units, which are stable word combinations with specific meanings, serve a crucial role in speech. They not only enrich the language but also act as mirrors reflecting the intricacies of culture, social norms, and collective experiences. Each phraseological unit encapsulates cultural meanings that highlight the traditions, values, and worldviews of particular communities. This significance makes them essential for grasping the subtleties and depths of a language.

The communicative functions of phraseology are diverse and multifaceted. These units can create vivid imagery, evoke emotions, and convey complex ideas in a concise manner. For instance, expressions like "spill the beans" or "kick the bucket" carry rich connotations that go beyond their literal meanings. By enhancing the imagery of a text, phraseological units contribute to its aesthetic quality, making it more engaging and memorable. This is especially vital in literature, where authors often employ phraseology to encapsulate profound feelings and moods, thereby enriching the reader's emotional and intellectual experience.

Delving into the etymology of phraseological units reveals their origins and evolution, offering a deeper understanding of the socio-cultural contexts that shaped their usage. For example, many phraseological units are rooted in historical events, religious texts, or traditional practices, showcasing how language evolves in tandem with societal changes. By tracing the lineage of these expressions, we can uncover the underlying narratives that inform contemporary language use, providing a richer appreciation of both the language and the culture it represents.

The issue of interpreting phraseological units is also paramount. Different speakers may perceive the same phrases through diverse lenses, shaped by their individual experiences, cultural backgrounds, and regional dialects. This variability in interpretation not only demonstrates the language's dynamism but also highlights the complex interplay between language and identity. It underscores the idea that language is not a static system but a fluid entity that adapts to the lived realities of its speakers.

Classifying phraseological units presents a complex challenge. They can be categorized based on various criteria, such as semantic, structural, or functional features. This systematic approach allows linguists and educators to better understand the different types of phraseological units and their uses, facilitating a more structured framework for teaching and analysis. For example, semantic classifications might differentiate between idioms, proverbs, and collocations, each serving unique functions in communication.

A focused study of biblical phrases related to "agriculture" illustrates the profound impact of agrarian imagery in religious texts. Expressions such as "reap what you sow," "nest of plentiful harvest," and "sow the seeds of faith" reflect not only the significance of agriculture in the lives of people but also convey moral and ethical teachings that resonate through generations. These phrases highlight the interconnectedness of humanity, nature, and spirituality, emphasizing themes related to the fruits of labor, accountability for one's actions, and the importance of living in harmony with the environment. Such analyses reveal how agricultural metaphors are deeply woven into the fabric of moral discourse, reinforcing the idea that human well-being is linked to respectful stewardship of the earth.

In today's rapidly changing world, modern phraseology is undergoing significant transformations influenced by globalization. The influx of foreign phraseological units into national languages necessitates adaptation to local linguistic norms and cultural contexts. This dynamic process is essential for preserving linguistic identity while also fostering cultural exchange and understanding. It raises important questions about the nature of language as a communal resource and its capacity to evolve while retaining its cultural roots.

Teaching phraseology in educational settings is of paramount importance for developing students' language skills. Incorporating phraseological units into language curricula can enhance students' communication abilities, promote cultural literacy, and deepen their understanding of linguistic subtleties. Engaging students with practical exercises that involve the use of phraseological units can foster a more

intuitive grasp of the language, making them more effective and culturally aware communicators.

Future research in the field of phraseology could focus on integrating new analytical methods, such as corpus linguistics and computational approaches, to explore language patterns on a larger scale. Additionally, investigating phraseology within the context of intercultural communication could provide valuable insights into how different cultures utilize similar expressions in unique ways. This line of inquiry may illuminate broader themes of cultural interaction, adaptation, and resistance, further enriching our understanding of linguistic phenomena and their role in shaping human experiences across diverse contexts.

Overall, the study of phraseological units is a rich and multifaceted field that intersects language, culture, and identity. By continuing to explore this domain, we can gain deeper insights into the intricate relationships between language and society, fostering a greater appreciation for the power of words in shaping our understanding of the world.

РЕЗЮМЕ

У магістерській роботі розглядається фразеологія як важлива складова лінгвістики з особливим наголосом на біблійній фразеології з компонентом *агрікультура*. Основною метою роботи є аналіз ролі фразеологізмів у мовленні, їх соціокультурне значення, а також виявлення етимології та варіативності їх вживання.

Перша частина роботи присвячена визначенню фразеологізму, його функціям і значенню в спілкуванні. Розглядаються різні підходи до класифікації фразеологічних одиниць, а також їх еволюція в умовах глобалізації.

У другій частині акцентується увага на біблійних фразеологізмах, пов'язаних із сільським господарством, їх значенні в релігійних текстах та культурному контексті. Розбираються приклади фразеологічних одиниць, що ілюструють поняття праця, відповідальність та взаємовідносини людини і природи.

У роботі також підкреслюється значення фразеології в навчальному процесі, її роль у розвитку мовленнєвих навичок та міжкультурної комунікації. Використання фразеологічних одиниць у навчанні сприяє глибшому пізнанню мови та культури.

Робота присвячена дослідженню структури та значення фразеологічних одиниць Біблії, які містять елементи, пов'язані з сільським господарством. Вивчаючи ці одиниці в мовному та культурному контекстах, в роботі досліджується складний зв'язок між мовою, культурою та духовністю в англійському лінгвістичному ландшафті. Спираючись на фундаментальні теорії, запропоновані Чарлзом Баллі, В. фон Гумбольдтом та іншими лінгвістами, дослідження підкреслює складну взаємодію між мовним вираженням і культурними нюансами, підкреслюючи міждисциплінарний характер фразеологічних досліджень.

Через призму семіотики, культурології та когнітивної лінгвістики дослідження розкриває багатоаспектність фразеології як лінгвістичного феномену. Це показує, що біблійна фразеологія, глибоко вкорінена в спільному

генетичному джерелі Біблії, функціонує як мікросистема, складно вплетена у фразеологічний фонд англійської мови. Вплив Біблії на світогляд, мораль і мову англійськомовних людей виходить за межі релігійних сфер, формуючи їх менталітет і моральні ідеали.

Сільськогосподарські звичаї, символізовані такими видами діяльності, як обробіток землі, вирощування виноградників і догляд за пастухами, перегукуються з біблійними метафорами, зображуючи ретельне вирощування врожаю як метафору розвитку віри та характеру. Зображення Бога як божественного садівника чи пастуха підкреслює турботливу та провидницьку природу Творця. Навмисне використання сільськогосподарської фразеології відображає культурні та контекстуальні прояви, збагачуючи тлумачення біблійних текстів і спонукаючи до роздумів про циклічну природу життя, управління та динамічний зв'язок людства з божественним.

По суті, сільське господарство в біблійній фразеології виступає як міст між земним і божественним, забезпечуючи живу мову для передачі вічних істин. Досліджуючи елементи сільського господарства в біблійному тексті, науковці та читачі можуть розкрити культурні, духовні та моральні концепції, що поглиблюють своє розуміння Святого Письма.

У підсумку дослідження демонструє, що фразеологізми не тільки збагачують мову, але й відображають глибинні культурні та соціальні процеси, що відбуваються в суспільстві. Подальші дослідження в цій галузі можуть відкрити нові перспективи для вивчення мовних явищ і культурних взаємодій.

ABSTRACTS

This master's thesis explores phraseology as an important component of linguistics with a special focus on biblical phraseology with the *AGRICULTURE* component. The main goal of the work is to analyze the role of phraseological units in speech, their socio-cultural significance, as well as to identify the etymology and variability of their use.

The first part of the paper is devoted to the definition of phraseology, its functions and importance in communication. Various approaches to the classification of phraseological units are considered, as well as their evolution in the context of globalization.

The second part focuses on biblical phraseological units related to agriculture, their meaning in religious texts and cultural context. Examples of phraseology that illustrate the concepts of labor, responsibility and the relationship between man and nature are analyzed.

The paper also emphasizes the importance of phraseology in the educational process, its role in the development of language skills and intercultural communication. The use of phraseological units in teaching contributes to a deeper understanding of language and culture.

The study is dedicated to the investigation of the structure and meaning of phraseological units in the Bible that contain elements related to agriculture. By examining these units within linguistic and cultural contexts, the research explores the intricate connection between language, culture, and spirituality in the English linguistic landscape. Drawing upon fundamental theories proposed by Charle Bally, W. von Humboldt, and O. Potebnya, the study emphasizes the complex interplay between linguistic expression and cultural nuances, highlighting the interdisciplinary nature of phraseological studies.

Through the lenses of semiotics, cultural studies, and cognitive linguistics, the inquiry uncovers the multifaceted nature of phraseology as a linguistic phenomenon. It reveals that biblical phraseology, deeply rooted in the shared genetic source of the

Bible, functions as a microsystem intricately woven into the phraseological fund of the English language. The influence of the Bible on the worldview, morality, and language of English speakers extends beyond religious spheres, shaping their mentalities and moral ideals.

Agricultural customs, symbolized by activities such as tilling the land, growing vineyards, and tending shepherds, resonate within biblical metaphors, portraying the meticulous cultivation of crops as a metaphor for the development of faith and character. The depiction of God as a divine gardener or shepherd underscores the nurturing and providential nature of the Creator. The intentional use of agricultural phraseology reflects cultural and contextual expressions, enriching the interpretation of biblical texts and prompting contemplation on the cyclical nature of life, stewardship, and humanity's dynamic relationship with the divine.

In essence, agriculture in biblical phraseology acts as a bridge between the earthly and the divine, providing vivid language to convey eternal truths. By examining the agricultural elements within the biblical text, scholars and readers can uncover embedded cultural, spiritual, and moral concepts, thereby deepening their comprehension of Scripture.

In conclusion, the study demonstrates that phraseology not only enriches the language, but also reflects deep cultural and social processes taking place in society. Further research in this area may open up new perspectives for the study of linguistic phenomena and cultural interactions.

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