more in the English language similes and slang expressions than in Lithuanian where indirect disability word idioms where softer and more indulgent tone could be recognized through diminutive form of words.

Keywords: English idioms, Lithuanian idioms, attitude towards disability, physical disability, mental disability.

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LEXICAL SEMANTIC MODELLING IN CROSS-LINGUISTIC PERSPECTIVE

Contemporary linguistics is characterized by the proliferation of studies focusing on identification or characterization of the structural diversity of human languages, while calling for more and more languages to be documented before they disappear into oblivion [14, p. 36]. Language represents a uniquely human ability, the most fundamental and distinctive of all human attributes. It is coded into our genes so that we are born primed for language [5, p. 225]. The latter profoundly affects how we think of ourselves and others, determining our social behaviour and role in the world. Moreover, language is the repository of cultural conceptualizations that have prevailed at different stages in the history of a speech community [13, p. 118]. Thus, it is not only a cognitive but sociocultural phenomenon. Thus, its aspects are both socially influenced and culturally meaningful.

English is expanding its extensive usage in the contemporary globalized world, where the tempo and intensity of international and cultural contacts are continuously strengthening [16, p. 66]. As Crystal notes: «the emergence of English with genuine global presence, therefore, has a significance which goes well beyond this particular language» [4, p. 190]. Since English, as any other language possesses a cultural component entailed by the environment susceptible to change, it is possible to trace how semantic features of language encode culturally constructed concepts of human experience. In this respect, irrespective of its language, vocabulary appears to be a specific «storing» system communicating sociocultural cognition.

Languages commonly differ in recurring lexical structures and the way they are expressed. Therefore, to decode complex and culture-specific meanings, one must engage in an in-depth lexico-semantic analysis of vast lexical fields. Comparison of English and Ukrainian lexical stocks will provide useful

data for typological comparisons. According to Kornai, as soon as we have more than one language, it is evident that their concepts do not align perfectly [7, p. 148]. By conducting a thorough typological analysis, it is possible to understand under what social, historical, and cultural circumstances the differences in verbalizing concepts emerged.

To use language is to engage in the form of social action laden with cultural values [1, p. 12]. The latter are constituents of any society establishing a broad framework of orientation in daily life, providing guidelines for people's conscious decisions, judgment, and behaviour. Values pervade everything [6, p. 91]; they are present in any human activity and are becoming increasingly crucial in individual's world perception. Furthermore, moral values are the basis of cultural development [19, p. 25] since personal refinement contributes to cultural and social evolvement.

Behind much of the discussion about globalization is a deep ethical concern. People are rightly worried about the impact of globalization on human wellbeing, social environment, and value system. *Morality* belongs to those axiological categories, which influence the mechanisms at the core of perceptional distinctions. It is of primary importance as it refers to the set of standards that enable people to live cooperatively in groups, designating what societies determine to be «right» and «acceptable». Thus, the issue of *morality* has been put at the center of attention in religious, philosophical, and psychological research for centuries. However, the issue has been relatively underexplored from a purely linguistic perspective, with few exceptions. Because of the need for further research, the overall analysis of the words denoting *morality* seems relevant and promising.

The proposed paper **aims** to conduct a comparative analysis of the nouns denoting *morality* within the lexico-semantic group «Good» in English and Ukrainian.

To achieve the aim, the following **objectives** have been set: 1) to determine the specificity of *good* reflection in the semantics of the nouns denoting *morality* as constituents of the lexico-semantic group «Good» in the two languages under study; 2) to disclose common and distinctive qualitative and quantitative characteristics of the lexical units in question.

The material of our research is represented by 57 nouns denoting *morality* in English and 42 – in Ukrainian, thoroughly collected from Oxford English Dictionary in 20 volumes and Dictionary of the Ukrainian Language in 11 volumes. The following scientific methods have been used in our research: the analysis of lexicographical sources, the analysis of dictionary definitions, the componential analysis, the method of quantitative calculations, the descriptive method, and the comparative-typological method.

Any knowledge about the world is encoded in the vocabulary of the language since lexis becomes its «last resort» [17, p. 4]. Like any living organ-

ism, language is in a constant state of flux [9, p. 64]. Thanks to words, people can fix those systematic changes and get to know what other people think and how they perceive and visualize the world around them. As language is a primary mechanism for storing cultural experience and socially embedded practices, words are viewed as «multidimensional objects, emerging from interrelated patterns of experience, social interaction and psychological and neurobiological mechanisms» [11, p. 2]. Thus, there is an inevitable connection between words and the things they represent. Beni M.D. claims that language structure represents the structure of reality [3, p. 43]. In this regard, semantics is seen as a relation between communicative situations and cognitive entities directed towards a realistic world description. It helps «to concern conventionalized, truth-conditional meanings of linguistic expressions» [2, p. 7].

Although there is no generally accepted theory of how the lexicon is internally structured and how lexical information is represented in it, many scholars (Pustejovsky J., Batiukova O., Kroeger P.R., Kornai A.) do believe that lexicon is a collection of words capturing the knowledge that speakers and hearers have about basic lexical expressions in a language. However, languages differ quite a lot in lexical structures. Therefore, the latter are the most challenging parts of a language to learn well. A traditional way of investigating the meaning of a word is to study the relationships between its meaning and the meanings of other words [7, p. 113; 8, p. 107; 16, p. 16]. Viewed in this way, it is essential to study the sense-related words capturing the entities, properties, relations, situations, etc. in the outside world and, hence, to penetrate into the vast semantic expanse of the English and Ukrainian languages.

The lexis denoting *morality* within the lexico-semantic group «Good» is represented by 57 nouns (13,9 %) in English and 42 (19,4 %) in Ukrainian. The specificity of *morality* verbalization in the compared languages is revealed by describing the semantic peculiarities of the words in question. As a result, the lexical units denoting *morality* are divided into groups based on a semantic criterion. Such an approach based on meaningfulness makes it possible to disclose their common and distinctive features.

The lexical units constituting the first group denote moral qualities and endowments: ***honesty***, ***kindness***, ***humanity***, ***modesty***, ***nobleness***, ***goodness***, ***доброта***, ***благородство***, ***чесність***, ***відважність***, ***людяність***, ***благодушність***, ***благородність***, ***великодушність***, ***вірність***, ***добродушність***, ***сердечність***, ***добронравність***, ***добропорядність***, ***ґречність***, ***милостивість***, ***доброзичливість***, ***душевність***. The common features of the nouns denoting *morality* in English and Ukrainian are manifested in references to the quality or habit of being kind, kind nature or disposition (***kindness***, ***доброта***), decency (***honesty***, ***благородство***), sincerity (***integrity***, ***людяність***), the quality of being polite (***politeness***, ***ґречність***) and humane (***humanity***, ***гуманізм***).

Despite the common semantic features, the words in question in each of

Despite the common semantic features, the words in question in each of

the languages have specific lexical meanings. The lexis denoting *morality* in Ukrainian expresses a wide range of human qualities distinct from the English ones. It refers to grace (***доброта***: *ласка*), honesty (***благородство***: *чесність, порядність*), high moral qualities (***благородність***, ***чесність***: *високі моральні якості*), courage, bravery (***відважність***: *сміливість, хоробрість*), affection for people (***добродушність***, ***благодушність***: *добродушність, прихильність до людей*), friendliness (***великодушність***: *душевні якості, доброзичливість*), (***сердечність***, ***вірність***: *відданість*), meekness, restraint, obedience (***добронравність***: *лагідність, стриманість, покірність*), positive qualities (***добропорядність***: *позитивні якості*), courtesy (***вихованість***, ***гречність***: *чемність*), mercy (***милостивість***: *милість*), favour (***доброзичливість***: *прихильність*), openness, cordiality (***душевність***: *щирість, відвертість, сердечність*), and earnestness (***повага***: *солідність, серйозність*).

In contrast, the English interpret *morality* as *the quality of what is becoming or befitting, decorum* (**honesty**), *the quality of being modest, or having a moderate opinion of oneself* (**modesty**), *the quality of being noble* (**nobleness**), *the quality of being good* (**goodness**), *the quality of being delicate* (**delicacy**), *the quality or reputation of being worthy of belief or trust* (**credit**), *upright quality* (**uprightness**), *the quality of being holy or saint-like* (**sanctitude**).

The second group incorporates the words designating conformity to the moral rules: ***civility***, ***morality***, ***regard***, ***propriety***, ***rightness***, ***decorum***, ***piety***, ***properness***, ***честь***, ***шана***, ***ввічливість***, ***моральність***. The lexemes in English show certain similarities to Ukrainian ones, which are revealed in the semantics of conformity with requirement, rule, or principle, correctness, justness, civil righteousness (***civility***, ***propriety***, ***decorum***, ***ввічливість***), conformity to the moral law, moral goodness or rightness (***morality***, ***virtue***, ***моральність***, ***честь***), respect or deference paid to, or entertained for, some authority, principle, etc. (***regard***, ***шана***). The meanings of the English words ***rightness*** and ***piety*** contrast slightly to those described above since they denote *uprightness, integrity, moral rectitude* (**rightness**), *habitual reverence and obedience to God (or the gods), devotion to religious duties and observances, godliness, devoutness, religiousness* (**piety**).

The third group is made up of the nouns concerned with the moral virtues: ***gallantry***, ***generosity***, ***goodness***, ***probity***, ***perfection***, ***improvement***, ***excellence***, ***dignity***, ***merit***, ***wisdom***, ***decency***, ***purity***, ***chastity***, ***good***, ***достоїнство***, ***довершеність***, ***чеснота***, ***мудрість***, ***гідність***, ***чистота***, ***невинність***, ***добро***.

The lexical units in both languages stand for the same concepts – moral excellence, virtue or the condition of being morally perfect (***gallantry***, ***generosity***, ***goodness***, ***probity***, ***perfection***, ***improvement***, ***excellence***, ***dignity***, ***merit***, ***decency***, ***good***, ***достоїнство***, ***довершеність***, ***чеснота***, ***гідність***, ***добро***)

and innocence, chastity, stainlessness (***purity***, ***chastity***, ***доброчесність***, ***чистота***, ***невинність***). The concept of virtue in the compared linguocultures is undoubtedly linked with wisdom. The latter stands for *capacity of judging rightly in matters relating to life and conduct, soundness of judgement in the choice of means and ends* (***wisdom***, ***мудрість***). Knowledge of the external world and wisdom can be seen as a virtue in English and Ukrainian cultures since they enable both cultures to lead personally good and morally acceptable lives.

The words ***grace***, ***generosity***, ***benevolence***, ***prowess***, ***charity***, ***chivalry***, ***mercy***, ***милосердя***, ***благодіяння***, ***благодійність*** designate good moral conduct, deeds or attitude to others. Both the English and Ukrainians associate *morality* with a kind deed for the sake of others (***benevolence***: *goodwill, an act of kindness*; ***благодіяння***: *безкорислива допомога, підтримка, добре діло, добрий учинок*; ***благодійність***: *подавання приватними особами матеріальної допомоги, підтримки бідним, сиротам і т. ін.*) and merciful attitude to others (***mercy***: *an act of mercy*; ***милосердя***: *добре, співчутливе ставлення до кого-небудь*). In addition, the English language possesses an array of words regarding both social (***grace***: *favour, favourable or benignant regard or its manifestation*; ***generosity***: *nobility of conduct*; ***chivalry, prowess***: *gallantry, a gallant deed, exploit*) and spiritual (***charity***: *Christian benignity of disposition expressing itself in Christ-like conduct*) dimensions.

The peculiarity of the words denoting *morality* in the compared languages is their polysemous nature. Thus, they possess the meanings connected with *morality* and distinct meanings partly related or completely unrelated to it. Different meanings of the nouns in question coexist but do not compete in the same contexts. Because there is an inevitable connection between the words under study and their meanings, it is not easy to draw a clear line between the analyzed groups. Furthermore, traditional ways of defining words depend heavily on sense relations held between them. Each lexeme can be seen to be marked relative to other words of the group and the whole vocabulary denoting *morality* within the lexico-semantic group «Good». For instance, the noun ***humanity*** in English is defined as *the character or quality of being humane* and *behaviour or disposition towards others such as befits a human being*. Therefore, it may be simultaneously in several semantic relations with units of various groups, strengthening the network of interconnected meanings.

Comparing the lexis denoting *morality* within the lexico-semantic group «Good» in English and Ukrainian, the quantitative differences prevail over qualitative ones. Although there are more lexemes in English that stand for *morality*, their percentage share is much smaller than in Ukrainian. The conducted research helped to reveal both universal and language-specific features of *morality* semanticity in two distantly related languages. The existence of common concepts verbalizing *morality* in the compared languages proves

that English and Ukrainian cultures share the same views about what kinds of things are good and morally accepted. In both cultures, *morality* is regarded as moral qualities, human virtues, beliefs, or ideas about right and wrong and how people should behave.

The discrepancies occurring in the process of comparative-typological analysis can be explained by distinct repositories of cultural conceptualizations that prevailed in English and Ukrainian speech communities. Thus, the formation of world view, morality, and values in English is closely related to faith and social life issues in the past and nowadays. On the contrary, the process of personal refinement is a significant factor in the way Ukrainians perceive themselves in the world around them and the values they are imparted.

Perspectives for further study concern an in-depth comparative research on semantics of the nouns denoting *good* in English and Ukrainian in their relations with other groups of lexis.

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Онищак Г.В., Попович Є.В. Лексико-семантичне моделювання у міжмовному аспекті.

Стаття присвячена зіставному дослідженню лексико-семантичних особливостей лексики на позначення *моральності* як складової лексико-семантичної групи «Добро» в сучасних англійській та українській мовах, яке проводиться за допомогою зіставно-типологічного методу. Досліджувану лексику скласифіковано за семантичним принципом. Виявлено спільні та відмінні якісні й кількісні характеристики досліджуваної тематичної групи у складі лексико-семантичної групи «Добро» в двох віддаленоспоріднених мовах.

Ключові слова: лексика, тематична група, лексико-семантична група, зіставно-типологічний метод, якісні та кількісні характеристики, віддаленоспоріднені мови.

Onyshchak H.V., Popovych Ye.V. Lexical Semantic Modelling in Cross-Linguistic Perspective.

The present article deals with the comparative study of the lexico-semantic peculiarities of the lexis denoting *morality* as a component of the lexico-semantic group «Good» in modern English and Ukrainian, carried out with the help of the comparative-typological method. The lexis in question has been classified on the basis of semantic criterion. Common and distinctive qualitative and quantitative characteristics of the studied thematic group in the languages under research have been revealed.

The study of the lexis denoting *morality* within the lexico-semantic group «Good» in two distantly related languages gave the possibility to reveal

both common and distinctive qualitative and quantitative characteristics. Thus, the essential features of structural interconnections of the lexical units' semantics under study have been singled out on the basis of statistical data. While comparing system and structural organization of the thematic groups in English and Ukrainian, differences in quantitative characteristics prevail over qualitative ones. The thematic groups under research differ in the usage of their elements and the place of the latter in the language systems.

The comparative study has shown that forms and means of *good* realization in the moral sphere partly coincide in the language world pictures of the English and the Ukrainians. The lexis under research is influenced by both purely linguistic and extralinguistic factors. The changes in the meanings of the nouns under study can be explained by the language's dynamics, the tendency to constant development of its structural organization and content, adapting to new requirements, needs and social conditions of the society members.

Keywords: lexis, thematic group, lexico-semantic group, comparative-typological method, qualitative and quantitative characteristics, distantly related languages.