

**ZOOMORPHIC METAPHOR CHARACTERIZING A MAN IN A LITERARY TEXT:
DIFFICULTIES OF TRANSLATION IN LANGUAGES WITH DIFFERENT
STRUCTURES (THE CASE OF RUSSIAN AND TURKISH)**

***METÁFORA ZOOMÓRFICA CARACTERIZANDO UM HOMEM EM UM TEXTO
LITERÁRIO: DIFICULDADES DE TRADUÇÃO EM LÍNGUAS COM DIFERENTES
ESTRUTURAS (O CASO DO RUSSO E DO TURCO)***

***METÁFORA ZOOMÓRFICA QUE CARACTERIZA A UN HOMBRE EN UN TEXTO
LITERARIO: DIFICULTADES DE TRADUCCIÓN EN IDIOMAS CON DIFERENTES
ESTRUCTURAS (EL CASO DEL RUSO Y EL TURCO)***

Galina I. KOLESNIKOVA¹
Sevda POLAT²

ABSTRACT: The article provides an analysis of zoomorphic metaphors that characterize a person in a literary text. The study intends to reveal bottlenecks at translation into languages with different structures. The study proceeds from the general scientific principles of systematicity, correspondence, completeness, complementarity, consistency, determinism and verification. The methods used in the paper are the method of unity of the historical and the logical in socio-cultural knowledge, comparative, contrastive methods. Based on the purpose and objectives, comparative analysis, interdisciplinary synthesis and other techniques of general scientific methodology have been employed. The main findings: the study of zoomorphic metaphors characterizing a man in a literary text shows unconscious stereotypes not only when interpreting the image of another by a native speaker of the national language, but also the specifics of imaging the surrounding environment, emanating from mentality and manifested when choosing certain categories and concepts in describing the world.

KEYWORDS: Metaphor. Zoomorphisms. Translation. Semantics. Denotatum. Man. Language. Text. Mentality

RESUMO: El artículo ofrece un análisis de las metáforas zoomorfas que caracterizan a una persona en un texto literario. El estudio tiene la intención de revelar cuellos de botella en la traducción a idiomas con diferentes estructuras. El estudio parte de los principios científicos generales de sistematicidad, correspondencia, integridad, complementariedad, consistencia, determinismo y verificación. Los métodos utilizados en el trabajo son el método de unidad de lo histórico y lo lógico en el conocimiento sociocultural, métodos comparativos, contrastivos. A partir de la finalidad y los objetivos se ha empleado el análisis comparativo, la síntesis interdisciplinar y otras técnicas de metodología científica general. Los principales hallazgos:

¹ SEE HPE Donetsk National University of Economics and Trade named after Michael Tugan-Baranovsky, Donetsk – Ukraine. Doctor of Philosophical Sciences, philologist, psychologist, Professor of the department of Philosophy. ORCID: <https://orcid.org/0000-0002-4760-9839>. E-mail: galina_ivanovna@kolesnikova.red

² Istanbul Gelisim University, Istanbul – Turkey. Doctor of Philosophical Sciences, Lecturer at the Department of Translation Studies and Practice of Russian Language Translation. ORCID: <https://orcid.org/0000-0003-3002-2617>. E-mail: polat@gelisim.edu.tr

el estudio de metáforas zoomorfas que caracterizan a un hombre en un texto literario muestra estereotipos inconscientes no solo al interpretar la imagen de otro por parte de un hablante nativo de la lengua nacional, sino también los detalles de la imagen del entorno circundante, que emana de la mentalidad y manifestado al elegir ciertas categorías y conceptos al describir el mundo.

PALAVRAS-CHAVE: *Metáfora. Zoomorfismo. Tradução. Semântica. Denotatum. Homem. Linguagem. Texto. Mentalidade*

RESUMEN: *O artigo apresenta uma análise das metáforas zoomórficas que caracterizam uma pessoa em um texto literário. O estudo pretende revelar gargalos na tradução para línguas com estruturas diferentes. O estudo parte dos princípios científicos gerais de sistematicidade, correspondência, completude, complementaridade, consistência, determinismo e verificação. Os métodos usados no artigo são o método da unidade do histórico e do lógico no conhecimento sócio-cultural, métodos comparativos e contrastivos. Com base no propósito e objetivos, análise comparativa, síntese interdisciplinar e outras técnicas de metodologia científica geral têm sido empregadas. Principais achados: o estudo de metáforas zoomórficas que caracterizam um homem em um texto literário mostra estereótipos inconscientes não só na interpretação da imagem de outro por um falante nativo da língua nacional, mas também nas especificidades de imagear o ambiente circundante, emanados da mentalidade e manifestado ao escolher certas categorias e conceitos na descrição do mundo.*

PALABRAS CLAVE: *Metáfora. Zoomorfismos. Traducción. Semántica. Denotatum. Hombre. Lenguaje. Texto. Mentalidad*

Introduction

Authenticity of the translation of a literary text is a topical problem in modern translation studies. Language in literary and poetic texts functions not only as a means of conveying information but also the spectrum of mood. In addition, any literary text is a valuable work of art since it conveys the ethical and aesthetic views of the people, thereby serving as an invaluable source of information about another culture. Particularly problematic is the translation of zoomorphic metaphors that characterize a man in languages with different structures. There are few such translation studies and they add valuable contribution to the development of private translation theories in the context of specific pairs of languages. This is a pair of “Turkish – Russian” languages in this study. There are few scientific works dealing with this pair of languages, and this is what gives special relevance to the study.

Traditional linguistics has considered it as an equivalent substitution of information given in one language by text in another language. However, since the emergence of the cognitive and psycholinguistic approaches, it has become obvious that adequateness of translation, first of all, depends on the understanding of implication of the author’s text. In turn,

understanding by a translator of the meaning of the text depends on the discrepancy between national-cultural components and cognitive structures of the communicants' consciousness. The result of this mismatch is translation inaccuracies, "Deficiency in translation, unlike an error, is the result of estrangement, insufficient language sensitivity or distortion of the meaning of the source text in the mind of the translator, which is a consequence of the peculiarities of translator's personality. For the most adequate rendering of the source text, it is necessary to understand the reasons that cause inappropriate translation. <...> Based on the criterion of causality, the following types of *translation inaccuracies* can be distinguished: 1, *random*; 2, *intentional*; 3, *mixed*. Each type of translation inaccuracies is the result of a combination of factors (dominant and accompanying, secondary) causing their occurrence. <...> Dominant *sociocultural or educational factors*"³.

In the theory of translation, one of the main difficulties is the translation of metaphors, the particular of which are zoomorphic metaphors that characterize a man, the translation of which requires the study of culturally-based associations that determine the specifics of native speakers' views of the world, in this case, Russian and Turkish.

Anomalous state of knowledge of the national and cultural differences between Turkish and Russian metaphors, the difficulty of understanding the structure and meaning of Russian and Turkish zoomorphic metaphorical units which hinders translation make this study even more relevant.

Materials and Methods

The theoretical background to the study has become the work by domestic and foreign linguists who address themselves to studying the metaphor, cognitive, psycholinguistic aspects of translation.

The methodological framework are the ideas and propositions of cognitive linguistics, linguistic theory of translation, psycholinguistics, cultural linguistics. The study proceeds from the general scientific principles of systematicity, correspondence, completeness, complementarity, consistency, determinism and verification. The methods used in the paper are the method of unity of the historical and the logical in socio-cultural knowledge, comparative,

³ Kolesnikova G. I. Vagaries of Translation: Types, Factors, Influence over Interculturality // A Collection of the Reports of the International Symposium in the Context – Heydar Aliyev: the Ideology of Multiculturalism and Tolerance – "Heydar Aliyev and the Turkic World", Dedicated to the 95th Anniversary of the Birth of the Founder of the Independent Azerbaijani State, Heydar Aliyev (April 13-14, 2018. Erzurum, Turkey). 365 p. - P.176-184.- P. 173.

contrastive methods. Based on the purpose and objectives, comparative analysis, interdisciplinary synthesis and other techniques of general scientific methodology have been employed

Study Material

The Russian language: zoomorphisms from the Explanatory Dictionary of the Russian Language by S. I. Ozhegov and N. Y. Shvedova. *The Turkish language: from the dictionary of the Turkish Linguistic Society with the title TDK Türkçe Sözlük.*

The texts of the study: the most common zoomorphisms: cow, crab, lion, donkey, elephant, falcon.

Criteria for Studies

- 1, common in the processes of metaphorization (complete identity of the meanings of equivalent zoomorphic metaphors);
- 2, similar in the processes of metaphorization (incomplete identity of the meanings of zoomorphisms when there is a common basis for metaphorical transfer);
- 3, a total absence of coincidence.

Results and Discussion

The analysis of the selected most common zoomorphic metaphors that characterize a man made it possible to identify a number of tendencies systematically presented in Tables 1-6.

Table 1

Russian	Turkish
КОРОВА (cow)	İNEK [inek]
Metaphor:	
Этакая корова (literally: about thick, awkward woman; vernacular pejorative).	Meaning - Turkish. Aptal, bön. Russian. Глупо, наивно / (foolish, naive)
Корова на заборе (about awkward horseman: colloquial pejorative).	
Sayings:	

У коровы молоко на языке (proverb: Good milk yield depends on a good feed).	
Чья бы корова мычала, а чья бы молчала (a proverb about a man who is better to be quiet about the others as he /she is not entirely blameless).	
Как корова языком слизнула (someone (something) has disappeared and no one knows where someone (something) is; vernacular pejorative).	
Как корова на льду (about those who slide they sprawl; colloquial humorous.).	
Как корове седло идет (usually about clothing: when it doesn't suit one, or sits ill one, or is unfit for one; vernacular derogatory).	
Как на корове седло сидит (about poor fitting clothes; vernacular derogatory).	

The word “корова” (cow), in spite of its semantic similarity, is widely used in the Russian language and a variety of situations in which it acts as a metaphorical characteristic of negative external qualities of a person or his/her lack of any skills. In the Turkish language we observe the narrowness and incompleteness of semantic field of this metaphor since this word is used only in one sense – a characteristic of human stupidity. However, negative coloration unites it with the Russian language.

Table 2

Russian	Turkish
КРАБ (crab)	YENGEÇ [yengeç]
Metaphor:	
	Yengeç gibi – (literally – like a crab) – meaning - (<i>Turkish.yan yan yürüyen (kimse)</i> ; <i>Russian. ходьба боком/ (walking sideways)</i>).

The word “краб” (crab) in Russian does not have a figurative meaning at all, and in Turkish it has only one meaning – the characteristic of someone’s manner of walking “one does the crab walk”, that is, one walks sideways, not straight, and is used in a neutral, descriptive meaning.

Table 3

Russian	Turkish
ЛЕВ (lion)	ASLAN [aslan]
Metaphor:	
Сражается как лев (courageously)	Aslan yürekli- (literally - with lion heart) –meaning - (<i>Turkish. Çok yiğit, hiçbir şeyden korkmayan. Russian. Очень смелый, ничего не боится (о храброе человеке) / (One is very brave, isn't afraid of anything)</i>).

Львиная доля (<i>greater and better part of something</i>)	Gemi aslanı – (literally - a lion for a ship)- значение – (<i>Turkish. Hiçbir işe yaramayan adam. Russian. Бесполезный человек.</i>)/ (<i>A useless person</i>)
	Aslan payı – (literally – the lion’s share)- meaning – (<i>Turkish. Hak edilenden daha çok alınan pay. Russian. Полученная доля больше, чем заслужена</i> / (<i>The share gained is larger than one is deserved</i>)).
	Aslan gibi- (literally – like a lion)- meaning - (<i>Turkish. 1) boylu boshu, güçlü ve yakışıklı; 2) sağlığı yerinde; 3) gürbüz, cesur ve yiğit adam. Russian. 1) высокий, сильный и красивый; 2) в добром здравии; 3) крепкий, смелый и мужественный человек</i> / (<i>1) tall, strong and handsome; 2) in good health; 3) a powerfully built, confident and courageous person</i>).
Sayings:	
Льва сонного не буди (about the situation in which you need to be careful)	
Лев мышей не давит, орел мух не ловит. (about a case that for a given person is lower than his social status)	
	Aslan kesilmek – (literally – be cut off by a lion)- meaning – (<i>Turkish. aslan gibi güçlü ve cesur duruma gelmek. Russian. стать сильным и храбрым, как лев</i> / (<i>to become strong and fearless like a lion</i>)).
	Aslanın ağzında olmak – (literally – be in the lion’s mouth) – meaning – (<i>Turkish. elde edilmesi çok güç olmak. Russian. очень трудно получить /достигать / (very difficult to get / to gain)</i>).

The semantic meaning of the word “лев” (lion), in its metaphorical properties, is approximately the same in both Russian and Turkish, although in Turkish it, judging by the variety of examples, is much more widely used than in Russian. One thing that they have in common is the dominant positive connotation of the metaphor. The only exception is the Turkish proverb indicating undeservingness of the received: *aslan payı* – (literally – the Lion’s share) - meaning – (*Turkish. Hak edilenden daha çok alınan pay. Russian. Полученная доля, больше чем заслужена*).

Table 4

Russian	Turkish
ОСЁЛ (donkey)	EŞEK [eshek]
Metaphor:	
Упрям как осёл. (<i>very stubborn; colloquial</i>). Ослиное упрямство.	
Ослиные уши (also figuratively: about the weaknesses, mistakes that are obvious and one fails to hide them. For example: В этих рассуждениях отовсюду торчат ослиные уши / literally: the donkey’s ears are in this reasoning).	
Этому ослу ничего не докажешь (About quaint obstinate man, silly man (vernacular invective)).	

	Eşek derisi gibi – (literally – like donkey’s skin) – meaning – (Turkish 1) <i>derisi çok kalın</i> ; 2) <i>tec. duygusu az, duygusuz.</i> ; Russian 1) <i>у него слишком толстая кожа</i> ; figuratively, <i>низкое чувство, бесчувственный / (thick-skinned, uncaring)</i>).
	Eşek gibi – (literally- like an ass) – meaning – (Turkish, <i>kaba, düşüncesiz</i> ; Russian. <i>грубо, легкомысленно / (rudely, thoughtlessly)</i>).
	Eşek kadar – (literally – like a donkey) – meaning – (Turkish. <i>büyük, iri, aşırı derecede gelişmiş</i> ; about man / about human stature - <i>big, huge, sinewy</i>).
	Eşek kafalı – (literally – with the donkey’s head) – meaning – (Turkish. <i>Kalın kafalı, anlayışsız, kavrayışsız (kimse)</i> . Russian. <i>Толстоголовый, несообразительный, туповатый / (large-headed, slow of wit, simple-minded)</i>).
	Eşekbaşı – (literally – the donkey’s head) – meaning - (Turkish. <i>Yetkisi önemsenmeyen, gücünü gerektiği gibi göstermeyen kimse</i> ; Russian. <i>Человек, чей авторитет игнорируется, который не показывает свою силу должным образом. / (A man whose gravitas is ignored and who does not assert his/her power as required)</i>).
Savings:	
	Anasını eşek kovalasın! – (literally – the donkey is on the track of his /her mother)- meaning- (Turkish. <i>kaba sözü edilen kimse veya iş için bıkkınlık, dikkate almama ve umursamama anlatan bir söz</i> ; Russian. <i>грубо упомянутые или надоедание, невнимание и пренебрежение к работе</i>).
	Eşek sudan gelinceye kadar dövmek – (literally – beat till the donkey comes out of the water) – meaning - (Turkish. <i>adamakıllı dövmek</i> ; Russian. <i>жестoko избить / (savagely beat)</i>).
	Eşekten düşmüş karpuz a dönme – (literally - to turn into a water-melon fallen off the donkey.) – meaning - (Turkish argo 1) <i>çok şaşırmaq, donup kalmak</i> ; 2) <i>kötü bir duruma düşmek</i> ; Russian slang 1) <i>быть очень удивленным, замороженным</i> ; 2) <i>попадание в плохую ситуацию / (be seized with surprise, be frozen; 2) be caught in a bad situation)</i>).
	Taze ot görmüş eşek gibi – (literally – like that donkey who saw fresh grass).- meaning – (Turkish. <i>iştahlanmış bir biçimde</i> ; Russian. <i>с жадностью/ (insatiably)</i>).
	Topal eşekle kervana katılmak – (literally – to join a caravan with a limped donkey)- meaning – (Turkish <i>yetkisi ve yeteneği olmadığı hâlde önemli bir işe katılmaya yeltenmek</i> ; Russian <i>Пытаться участвовать в важной работе, даже если у нее нет авторитета и таланта / (To try to participate in the important work even with no authority and talent)</i>).
	Eşek şakası – (literally – donkey’s joke) – meaning – (Turkish <i>Başka birine yapılan ağır şaka</i> . Russian <i>Тяжелая шутка для кого-то другого / (A poor joke for someone else)</i>).
	Eşek inadı – (literally – obstinacy of a donkey) – meaning - (Turkish. <i>Söylediğinden veya uyardığından dönmeme, çok direnme</i> . Russian. <i>Не сделать шаг назад из того, что он сказал или сделал, сопротивляться слишком сильно.</i>).
	Eşek kulağı kesilmekle Küheylan olmaz- (literally- if to cut the donkey’s ear short, it will not become a horse)- meaning - (Turkish. <i>Aslında niteliksiz olan bir şeye ne yapılırsa değişmez</i> . Russian. <i>Что бы вы ни делали, ничего не меняет</i>

неквалифицированного/ (Whatever you do, it doesn't change anything in the unskilled)).

In the Turkish language there is a wide variety of sayings in which the semantic meaning of the word “осёл” (donkey) is applied in relation to negative qualities of a man, and these characteristics are multifarious.

In Russian, proverbs and sayings are not cited, and the metaphorical transfer is also concentrated on negative qualities, but, unlike the Turkish language, it is concentrated on the internal characteristics of a man (personality traits of “stupidity”, “stubbornness”), and not external ones, as in the Turkish language where the proverbs and sayings present a broad spectrum of characteristics from “stubbornness”, “lack of demonstration of authority” to “cruelty” and “incompetence”.

Table 5

Russian	Turkish
СЛОН (elephant)	FİL [fil]
Metaphor:	
Слоновья сила (also figuratively: very powerful). About very strong man	Fil gibi – (literally – like an elephant) – meaning – (Turkish 1) <i>çok yemek yiyen (kimse)</i> ; 2) <i>çok şişman (kimse)</i> . Russian 1) человек, который много ест; 2) слишком толстый (любой) / (someone who eats a lot; too thick (anybody)).
Цвет слоновой кости (cream color).	Fildişi gibi – (literally- like ivory) – meaning – (Turkish <i>donuk, beyaz (ten)</i> . Russian <i>тусклый, белый (цвет лица /кожу) / (pale, fair complexion)</i>)).
Как слон (someone is awkward, large, clumsy; colloquial)	
Sayings:	
Слон и моська (it refers to a small blusterer who comes at somebody strong, cool and calm; colloquial).	Fildişi kuleden bakmak – (literally –look out from an ivory tower) – meaning - (Turkish <i>herkesi küçümseyip kendini farklı görmek</i> . Russian <i>Be dismissive of everyone and Недооценивать всех и видеть себя по-другому / (Be dismissive of everyone and viewing oneself differently)</i>).
Как слону дробина. (completely impassive; colloquial, joky)	Fildişi kuleye çekilmek - (literally –retirement into an ivory tower) – meaning – (Turkish <i>herkesi küçümseyip kendisine özgü dünyasına çekilmek</i> . Russian. <i>презирать всех и уйти в свой уникальный мир / (despise all and live in a world of one's own.)</i> .)
Слон в посудной лавке (about heavy awkward man in a tightness among fragile things; colloquial, joky)	

Слона-то и не приметить (figuratively: to overlook the essence; colloquial, joky)	
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That is, when comparing metaphors, we see coincidence only in one position – color. In cases of describing an emotionally tinged attitude, as well as in identifying basic characteristics, there is a mismatch: Russian highlights the strength of an elephant, Turkish – a large amount of food taken in.

As for the sayings, there is also a semantics mismatch. In Turkish, the emphasis is on a person’s sense of superiority over others and a contemptuous attitude towards them. In Russian, attention is focused on the external characteristics of the elephant, which are transferred by analogy to a person, acting as person’s external characteristics: clumsiness and strength. While in Turkish, the external features of the elephant – tall – are used to characterize the internal qualities of a person, but in a negative light.

Table 6

Russian	Turkish
СОКОЛ (falcon)	ŞAHİN [shakhin]
<u>Metaphor:</u>	
Сокол ясный (in folklore: referring to a handsome and noble young man)	
Гол как сокол (colloquial) - one is poor, does not have anything.	
Соколиный взгляд (a keen eye (in the meaning of “good eyesight” or “a man of insight”))	Şahin bakışlı – (literally: the falcon’s eye /hawk’s sight) – meaning - (<i>Turkish. Sert ve keskin bakışlı ; Russian. Жесткий и зоркий взгляд / (A hard and sharp eye).</i>)
<u>Saying</u>	
Лев мышей не давит, орел мух не ловит. (about something which is beneath the man’s social standing)	Alacağına şahin, vereceğine karga (kuzgun)- (literal translation - Ястреб за то, что он получит, ворона за то, что он даст) – значение – (<i>Turkish: alacağını isterken ısrar eden, borcunu öderken de güçlük çıkaran kimse; Russian: Человек, который настаивает на своей покупке и затрудняет выплату долга / A man who is insistent on his/her purchase and makes it difficult to repay the debt.</i>)

The metaphorical meaning of the word “сокол” (falcon) in Russian and Turkish has almost complete coincidence in all meanings: “острый взгляд” (keen eye), “высокий статус и благородство человека” (grandeur and nobleness of man), which is a rare example of almost complete unity of perception in the popular mind of this concept. The only disparity observed

in the Turkish language when defining a higher social status of a person is cruel streak as an additional behavioral characteristic, interpreted as negative when dealing with others.

Conclusion

The comparative study of the semantics of zoomorphic metaphors in the languages with different structures – Russian and Turkish – equivalent in terms of the basic denotation, has identified the following correlations:

- Superficial resemblance
- Behavioral similarity
- Personal qualities (intellect, traits)
- Physiological make-up
- Social status and consistence / non-consistence with it.

In addition, metaphors have positive or negative emotional charge, as well as cases of complete coincidence of figurative senses and meanings; partial overlapping; cases of complete disparity. At the same time, one and the same zoomorphic metaphor, having a wide range of connotations with fan unfurling of associations within the basic seme or with plurality of associative links from several semes in the structure of basic zoomorphism, can be used to characterize several qualities of one person. This is illustrated in Table 7.

Table 7

Zoomorphic metaphors	Metaphorical meanings of zoomorphisms: + positive characteristic; - neutral characteristic; = neutral characteristic as an observation ⁴ .									
	Superficial resemblance		Physiological marker (strength, appetite, individualities of movement, etc.)		Behaviorial similarity		Personal qualities (intellect, traits, etc.)		social и соотв status and consistence / non-consistence with it; attitude to others	
	Russian	Turkish	Russian	Turkish	Russian	Turkish	Russian	Turkish	Russian	Turkish

⁴ When there are two or more interpretations, they are marked via “/”. For example: “-/+”.

Земля (earth)	ко ро ва (с о w)	-		-		-		-	-		
	Ле в (li on)				+	+			+	+	-
	ос ёл (d on ke y)		-		-	-		-	-		-
	сл он (el ep ha nt)			+/-	=/-	-/+			-		-
Небо (sky)	со ко л (fa lc on)	+	+				-			+	+
Вода (water)	кр аб				=						

The study of zoomorphic metaphors characterizing a man in a literary text shows unconscious stereotypes not only when interpreting the image of another by a native speaker, but also the specifics of imaging the surrounding environment, emanating from mentality and manifested when choosing certain categories and concepts in describing the world. © G. I. Kolesnikova, Polat Sevda, 2021

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