

**DOI: 10.7596/taksad.v8i4.2347**

**Citation:** Lemish, N., Kaliberda, O., Aleksieieva, O., & Tsymbalyta, O. (2019). Archetypal Images of Causality in English, Dutch, Spanish, Ukrainian, and Russian Sayings: A Comparative Study. *Journal of History Culture and Art Research*, 8(4), 262-277. doi:<http://dx.doi.org/10.7596/taksad.v8i4.2347>

**Archetypal Images of Causality in English, Dutch, Spanish, Ukrainian, and Russian Sayings:  
A Comparative Study**

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**Abstract**

The paper deals with the comparative study of archetypal images of causality in English, Dutch, Spanish, Ukrainian, and Russian sayings. The object of the research is the category of causality represented in the human mind as a sentential (syntactic) concept with ten causal dominants (*cause, reason, condition, concession, purpose, effect, conclusion, result, consequence, means*). The subject matter of this paper covers etymons and archetypal images of the causal dominants in five related languages. The objective to compare archetypal images of causality reconstructed based on the English, Dutch, Spanish, Ukrainian, and Russian sayings can be achieved through solving such tasks as follows: specifying the source for archetypal images reconstruction; identifying the etymons for the causal dominants in studied languages; elaborating the archetypal images of causality based on the sayings from near-related (English and Dutch, Ukrainian and Russian), and far-related (English and Spanish, English and Ukrainian, English and Russian) languages. The major linguistic method employed to achieve the objective is a comparative and historical one, including the results of etymological analysis presented in the dictionaries. Relevant methods also include structural (immediate constituents and componential analysis) and contextual-interpretative ones. The present actual language data for the research were taken from different etymological dictionaries and sayings from the languages under study. The obtained results confirm that the reconstruction of etymons of causal dominants, as well as of the archetypal images of causality in different languages enables gaining important information about the peculiarities of causal thinking and psychology of various ethnic groups. In addition, the ability of the archetypes to be modified by penetration into the consciousness of people and filling the empty signs with the data of conscious experience is revealed.

**Keywords:** Archetypal image, causality, reconstruction, etymon, causal dominant.

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## Introduction

The conceptual meaning of *causality* (*causality* being interpreted as a category represented in the human mind as a *sentential (=syntactic) concept of CAUSALITY*, i.e. SCC), based on *vertera*<sup>1\*</sup> prototypes of SCC in related languages (as it is grounded in Lemish 2015), necessitated the detailed description of the linguistic and cognitive characteristics of the causal complex in the English, Dutch, Spanish, Ukrainian, and Russian languages. Accordingly, such an approach has determined not only the interpretation of the propositional and semantic constituents of the *vertera* types of SCC, its formal components, prototypes identification in modern languages, but also establishment of the "in-depth" etymons (that is how old they are with possible revealing of protoforms – PIE ideally) for the causal dominants with reconstruction of archetypal images of causality in the consciousness of different ethnic groups. It is believed that it is archetypal images that reflect perception, experience and knowledge of people about causality as a phenomenon of reality, making the historical grounds for the study of the causal complex (including ten (10) causal dominants, namely: *cause, reason, condition, concession, purpose, effect, conclusion, result, consequence, means*) at the present stage of the related languages development.

The above mentioned is in line with a new field of current etymological research aimed at both the search for etymons (Zanizdra et al., 2007) and the reconstruction of their archetypal forms. "The synchronous analysis of the language just makes its description, thus cognition being not only incomplete, but also rather approximate and conditional, and sometimes even distorted", as it was pointed out by Levyts'kyj (2008, p.13). "Only the history of the language gives the key to the understanding of why this language is constructed in this way and not in another" (Ivanov, 1990; Levyts'kyj, 2008). Those processes and changes captured in the history of words manifest the cognizing of the objective reality by mankind during historical existence. Reflecting the objective reality broken through the collective consciousness, the words or rather their genesis and evolution are closely connected with the history of people and the history of "centuries-old efforts of human thought to capture the natural phenomena and social life and to master them" (Pizani, 1956). Therefore, the words directly appertain to such always vital issues as language and history, language and thinking, language and knowledge.

*The object* of the research is the category of causality represented in the human mind as a syntactic concept with ten causal dominants; *the subject matter* covers etymons and archetypal images of the causal dominants in five related languages. The paper *aims* to compare archetypal images of causality reconstructed on the basis of the English, Dutch, Spanish, Ukrainian, and Russian sayings. It can be achieved through solving such *tasks* as follows: 1) specifying the source for archetypal images reconstruction; 2) identifying the etymons for the causal dominants in the studied languages; 3) elaborating the archetypal images of causality based on the sayings from near-related (English and Dutch, Ukrainian and Russian), and far-related (English and Spanish, English and Ukrainian, English and Russian) languages. In addition, following Uberman, who declares that "Knowledge is a broad and omnipresent concept, which can be interpreted from a variety of viewpoints" (Uberman, 2019, p.335), we can state the same about causality, trying "to find out to what extent it is conceptualized differently in diverse language communities" (ibid., 336), however through probable archetypes. It is an archetype any concept is based on, with the chain, as Orlova (2019, p.9) grounds from the archetype itself through synchronic and diachronic links with a cultural transmission channel from the past to the future, with symbols and stereotypes building, later objectivized in concepts.

## Material and methods

The *language data* for the research were taken from different etymological dictionaries given at the end of this paper, as well as online collections of sayings and proverbs<sup>2\*</sup> from the languages under study.

The major linguistic *method* employed to achieve the aim is comparative and historical one (including the results of etymological analysis presented in the dictionaries, with inner and outer reconstruction procedure, as it is outlined in Koduhov (2013, p.261)), which facilitates the detection of similar and specific features in different languages in the diachronic aspect. Relevant *methods* also include structural (immediate constituents and componential analysis, a distributional analysis) and contextual-interpretative ones enabling both the revealing of the causal units and making the causal inferences.

### **Etymological dictionaries as a source for archetypal images reconstruction in different languages**

It is no coincidence that Pizani, an Italian neolinguist, gives priority to the study of the "spiritual part of the word," since it "gives the meaning and life to the word while the external, sound form of it is just a physical phenomenon" ("emitte spiritum tuum et creabuntur "they (words) occur when breathing") (Pizani, 1956, p.166). This point of view is strengthened by the practical orientation of etymological knowledge, particularly when learning foreign languages (Mechkovskaia, 2011; Behera, 2013; Hosseini et al., 2012; Javed et al., 2012). Behera, for instance, mentions that in the English language (2013: 20) there are a lot more words borrowed from different languages than unborrowed and hence learning new words through the detection and comparison of their etymology is more effective. Etymological knowledge also affects the level of understanding and proper use of words in speech (ibid., 23). Hosseini, Sarfallah, Bakhshipour et al. confirm Behera's conclusions giving statistics on the level of learning and the long-term memorizing of words by groups of students depending on the fact whether the vocabulary was studied with the employment of the etymological analysis (Hosseini et al., 2012, pp.1871-1872). Mechkovskaia emphasizes that learning any foreign language generally takes place based on its similarity with the native language (Mechkovskaia, 2011, p.277). Thus, the more similarity, the easier learning.

Therefore, in order to increase the level of reliability of the obtained results in the study, it was considered necessary to establish the depth of etymons of the causal dominants based on etymological sources (dictionaries) and to propose a possible reconstruction of archetypal images of causation as a mechanism of causality in the consciousness of the English, Dutch, Spanish, Ukrainian, and Russian languages speakers on the basis of the causal dominants, being the constituents of the *causal complex* as "a mental and logical construct" (Lemish 2014b).

The etymologization of vocabulary is always associated with the problem of interconnection of the language with the most ancient data and spiritual culture; knowledge of the realities must be supplemented with all-round study of the psychology of ancient ethnos (Otkupschikov, 2005, p.201). The current research is based on the recognition of the special role of etymology not only in phonology, morphology, but also in syntax, lexicology, semantics, since the problem of the origin of words can be solved only with the data from different linguistic branches. Etymology is more closely related to the historical and cultural context than any other areas of linguistics. According to Toporov, every word carries certain historical information (Toporov, 2004). Giving answers to the complex linguistic questions about the building of vocabulary, peoples' natural environment, their

social and economic life, etymology provides us with information about the way of thinking of the native speakers in prehistoric times (of which there are no written records). The etymological analysis of borrowings in this regard contributes to the establishment of territorial, economic and cultural relations between different ethnic groups of respective languages (Holdovans'kyj, 2016; Lubotsky 2004).

Selivanova mentions that the etymological analysis "begins with the establishment of the word status in terms of its inheritance by the language in the evolution or borrowing from another language" (Selivanova, 2010, p.154). In a broad sense, it is referred to the procedure of reconstructing the protoform although it is often impossible to do it with the linguistic data. According to Koduhov, the main task of etymological analysis is to reveal the history of words to ancient forms and meanings, based on the facts of related languages (Koduhov, 2013, p.260). In this case, the scholar emphasizes not only the importance of characterizing the ancient phonetic and morphemic construction of words, but also the assumptions about the motivation of the words' semantics (ibid., 261). According to three main rules of practical etymological analysis the following issues must be taken into account: 1) phonetic reasonableness, 2) word-formation motivation, 3) semantic probability (ibid., 262). Hence, phonetic, word-building and semantic are recognized as the main criteria for the etymology revealing (Koduhov, 2013, p.262; Makovskij, 1999; Otkupschikov, 2005; Sedov, 2003; Toporov, 2004; Trubachev, 1976). The most complicated and less developed is the third issue (Otkupschikov, 2005, p.194), since it does not provide the opportunity for verification of the analysis results. Trubachev noted the obvious importance of semantics for the work of etymologists, emphasizing on the broad field of its application for such studies: "no other linguistic discipline collects such completeness of information about the meaning of the word as etymology" (Trubachev, 1976, p.147). The semantic reconstruction, however, is often equivocal and thus impossible without determination of borrowing words demonstrating their origin but not covering their etymology, which can be revealed only on the basis of the language, such a word appeared in (Otkupschikov, 2005, p.204; Scherba, 1957; 1958; Anttila 2000; Bammesberger 1990; Rosen 1992; Schrijver 1991; Shipley 2000; Stockwell 2001). Unfortunately, the fact of borrowing can often be established only hypothetically.

### **Identifying the Causal Dominants Etymons Depth**

Based on the dictionary articles from the etymological dictionaries of the English (ODEE, 1985; OED, *s.a.*; SOEDHP, 1956; Wiktionary, *s.a.*; WO, *s.a.*), Dutch (EWN, 2003-2009; KWE, 1970; ONW, *s.a.*; VMNW, *s.a.*; WNT, *s.a.*), Spanish (DE, 2009; DLE, 2001; Moliner, 1992; WO, *s.a.*), Ukrainian (Melnychuk, 1982-2012; Sreznevskij, 1989; EDUL 1972-1982;), and Russian (Krylov, 2005; Semenov, 2003; Sreznevskij, 1989; Fasmer, 1986; Shanskij et al., 2004) languages, as well as Latin dictionaries (Dvoretskij, 1986; EDLIL, 2008; EDLL, 1828; LEW, 2000-2008; UED, *s.a.*), the existence and depth of the etymons of nominations denoting the causal dominants were revealed. The obtained results are presented in brief below (details can be found in Lemish, 2015, pp.126-141).

For the causal dominant *cause* there are five (5) nominations in 5 languages: (Eng.) *cause*, (Ned.) *oorzaak*, (Esp.) *causa*, (Ukr.) *причина*, (Rus.) *причина*.

The English *cause* can be traced to Latin through Old English – Lat. *cūdō* < PIE *\*keh<sub>2</sub>ud<sup>h</sup>-t- / \*kuh<sub>2</sub>-d-e/o*, or PGm *\*sako* < *\*sag*.

The Dutch **oorzaak** consists of two components *oor-* / *oir-* / *ore-* + *-zaak* / *-saecke*, the first part being derived from PGm *\*auzō* / *\*uz*, and the second – from *\*sakō* / *\*sakjō(n-)* < *\*sakan-* < PIE *\*sh₂g-*, *\*seh₂g-*, *\*soh₂g-*.

The Spanish **causa** has the same origin as English when being derived from Lat. *cūdō* < PIE *\*keh₂udʰ-t-* / *\*kuh₂-d-e/o*.

The Ukrainian **причина** contains two constituents: *при-* + *чин*, the first component is from Old Eastern Slavic *при-*, and the second – from ProtoSlavic *cinъ* < IE *\*kʷei-n-u-* / *\*kʷej-n-o-* < *\*kʷei(ə)-*.

The Russian **причина** also has two parts *при-* + *чин*, according to one of the versions, where the second component originates from Old Slavic *чинъ*, and deeper to IE as in Ukrainian. But there are several more variants, for example, Old Slavic *притъча* / *\*pritъča* < *pritъknoti* < ProtoSlavic *\*тъkati*.

For the causal dominant *reason*, there are also five (5) nominations in 5 languages: (Eng.) *reason*, (Ned.) *reden*, (Esp.) *razón*, (Ukr.) *підстава*, (Rus.) *основание*.

The English **reason** is derived from Lat. *rēri-*, *reor* < PIE *\*Hreh₁-*, *\*Hrh₁-to-* / *\*(H)reh₁dʰ-*, *\*h₂r-*, or *\*h₁reh₁-*; *\*h₁rh₁-ie/o* (?).

The Dutch **reden** and Spanish **razón** demonstrate the same origin from Lat. *rēri-*, *reor* and further on as for the English language.

The Ukrainian **підстава** has two constituents *під-* + *став*, derived from Old Slavic *\*po-* + *\*stati* (< PIE *\*st-ne-h₂* / *\*st-n-h₂-*) / *\*stojati* (< PIE *\*stā* / *\*steh₂-*).

The Russian **основание** could be traced only to Slavic *сновать* and Lat. *snaujis*.

For the causal dominant *condition* there are six (6) nominations in 5 languages: (Eng.) *condition*, (Ned.) *conditie* / *voorwaarde*, (Esp.) *condición*, (Ukr.) *умова*, (Rus.) *условие*.

The English **condition** originates from Lat. *condicere*: *con-* (*com-*, *co-*; *cum-*) + *dicere* (*dīcō*) < PIE *\*kom* + *\*deik-e/o*.

The Dutch **conditie** is also derived from *condicere* with the same derivation chain as in English; the second Dutch nomination for the causal dominant *condition* is **voorwaarde** from Old English *foreweard* < *fore-* + *ward* < PIE *\*kom* + *\*deik-e/o*, or *\*per-*, *\*pr-* + *\*wer-*.

The Spanish **condición** has the same origin as the English *condition*.

The Ukrainian **умова** has two constituents *у-* + *мова*, where the second one is derived from Old Slavic *млѣва*, originating from Lat. *murmurare*, or ProtoSlavic *\*mʷlva* / *\*mʷlviti*, or *\*mel-* / *\*mol-*. Both parts can also be traced to IE *\*au* + *\*\*mel-u-* / *\*\*mel-dh-*.

The Russian **условие** has two parts: *у-* + *слов*, where the first one has the same origin as Ukrainian *у-*, and the second one is derived from ProtoSlavic *\*slovo*.

For the causal dominant *concession* there are seven (7) nominations in 5 languages: (Eng.) *concession*, (Ned.) *concessie* / *tegemoetkoming*, (Esp.) *concesión*, (Ukr.) *допущ/ поступка*, (Rus.) *уступка*.

The English **concession**, as well as the Dutch **concessie** and Spanish **concesión** originate from Lat. *con-* + *cēdere* < PIE *\*kom* + *\*kiesdʰ-*. The second Dutch nomination for the causal dominant

*concession* is **tegemoetkoming**, consisting of three components: *te* (\*do) *gemoet* (< PGm \*gamōtijanq < PIE \*g<sup>w</sup>em- / \*g<sup>w</sup>ém-) + *komen* (< PIE \*kom ("з") + \*kiesd<sup>h</sup>-).

The Ukrainian first nomination **допущт** has two parts *до-* + *пущтими*, and the second nomination **пощтпка** has also two parts *по-* + *щтпкати* from Old Slavic *до* + \**pustiti*.

The Russian **ущтпка** contains two components *у-* + *щтпкати*, where the first (prefix *у-*) has a negative meaning, and the second could be traced to Old Slavic *щтпкати паѣѣв* (probably to IE -*bh-*).

For the causal dominant *purpose* there are also seven (7) nominations in 5 languages: (Eng.) *purpose*, (Ned.) *doel*, (Esp.) *fin* / *final*, (Ukr.) *мета* / *цїль*, (Rus.) *цель*.

The English **purpose** originates from Lat. *pro-* / *prō* + *pausāre* / *pausō* < PIE \**pro* / \**péri* / \**pr-* + \**paus-*.

The Dutch **doel** is derived from PGm \**doeljo-* / \**deljo*.

Both Spanish nominations **fin** and **final** can be traced to Lat. *finis* and further to PIE \**b<sup>h</sup>iH-ni* / \**b<sup>h</sup>iH-*.

The Ukrainian **мета** originates from Lat. *meta* < IE \**met-*, the second Ukrainian nomination for the causal dominant *purpose* **цїль** is derived from PGm *zil*, as well as Russian **цель**.

There are five (5) nominations for the causal dominant *effect* in 5 languages under study:

(Eng.) *effect*, (Ned.) *effect*, (Esp.) *efecto*, (Ukr.) *ефект*, (Rus.) *эффект*, with all of them having the same origin, i.e. from Lat. *efficere* = *ex*, *ē*, *ec-* + *facere* (*faciō*) < PIE \**h<sub>1</sub>egh*, \**h<sub>1</sub>eghs* + \**d<sup>h</sup>eh<sub>1</sub>-*; \**d<sup>h</sup>h<sub>1</sub>-k-*, \**d<sup>h</sup>h<sub>1</sub>-k-i*.

For the causal dominant *conclusion* there are six (6) nominations in 5 languages: (Eng.) *conclusion*, (Ned.) *conclusie*, (Esp.) *conclusiōn*, (Ukr.) *вщновок* / *вщвїд*, (Rus.) *вывод*.

The English **conclusion** has two constituents from Latin *con-* + *claudere* < *claudō* < PIE \**kleh<sub>2</sub>u-d-*.

The Dutch **conclusie** and Spanish **conclusiōn** are of the same origin as the English nomination.

The Ukrainian **вщновок** is derived from *ву-* + *щновати*, and nomination **вщвїд** – from *ву-* + *вщвїти* < Old Slavic *водити*, traced to *вещ* (Got. *it*, Old Icelandic *urt*).

The Russian **вывод** originates from *вы-* + *вщвїть* with the same derivation as in Ukrainian.

For the causal dominant *result* there are six (6) nominations in 5 languages, all of them being of the same origin, namely (Eng.) *result*, (Ned.) *resultaat*, (Esp.) *resulta* / *resultado*, (Ukr.) *результат*, (Rus.) *результат*: derived from Lat. *re-*, *red-* + *saliō*, *-īre* < PIE \**ure* + \**sh<sub>2</sub>-e/o* / \**sh<sub>2</sub>-to-*.

There are six (6) nominations for the causal dominant *consequence* in 5 languages under study: (Eng.) *consequence*, (Ned.) *consequentie* / *gevolg*, (Esp.) *consecuencia*, (Ukr.) *нащлїдок*, (Rus.) *щлещтвїе*.

The English **consequence**, Dutch **consequentie** and Spanish **consecuencia** are derived from Latin *con-* + *sequor*, *sequi* < PIE \**kóm* + \**sek<sup>w</sup>-e/o*. The second nomination for the causal dominant

consequence in Dutch **gevolg** has two parts *ge-* + *volg* (*volgen*) < PGm \**ga-* / \**-ja* + \**fulgijana* / \**felhana* < PIE \**pelk-*, \**polk-*.

The Ukrainian **наслідок** originates from *на-* + *слід* < Old Slavic *на* + \**slědъ* < IE \*(s)*leidh-*, as well as Russian **следствие**.

For the causal dominant *means* there are five (5) nominations in 5 languages: (Eng.) *means*, (Ned.) *middel*, (Esp.) *medio*, (Ukr.) *засіб*, (Rus.) *средство*.

The English **means**, Dutch **middel** and Spanish **medio** come from Lat. *medius* < PIE \**med<sup>h</sup>i-o*.

The Ukrainian **засіб** consists of two parts *за-* + *сіб-* (Old Slavic *собина*, *собити*).

The Russian **средство** cognates with Lat. *medius* in its meaning ("central, being in the middle") < ProtoSlavic \**serda* / \**srđь*.

The information given above shows the obvious historical links between the languages under study, since the etymons for 47 nominations out of 58 have been identified in the Proto-Indo-European language, while on the basis of 13 nominations it is possible to trace the evolution to the Proto-Slavic language, the relationship (at least associative) with Latin has been revealed for 40 lexical items.

Probable semantic meanings of the corresponding etymons for the nominations of the causal dominants under study, reconstructed in the etymological sources, built the basis for reconstructing the archetypal images of causality in all the languages.

### **Archetypal Images of Causality Based on Sayings from Related Languages**

When reconstructing the archetypal images of the *cause* in the consciousness of various ethnic groups, we relied on the definition of the archetype given by Selivanova. She defines the *archetype* as "an elementary innate mental structure, the manifestation of ancestral memory, the historical past of the ethnic group, mankind, their collective unconscious, which ensures the integrity and unity of human perception and manifests itself in the sign cultural products (in the form of archetypal images)" (Selivanova, 2010, pp.40-41). Following Jung (1991), Protsyk (2009) points out to the relation of the archetype with the collective unconscious, emphasizing the archetypal images dominance in the personal fantasies of culture-bearers with the formation of mythology basis. The ability of the archetype "to produce similar mythical ideas, to create a predisposition to a certain type of behavior" (ibid., 64) is stated. One cannot but agree that the archetype enables the reconstruction of the primitive world (a mythical worldview). Supporting the idea of the similarity of human mind structure, we recognize that "both the primitive and the modern person has got a sense of contradiction but rejects it, however, what is often considered controversial by our contemporaries does not seem like this to the primitive man, who perceives the world as a unity of the objective and subjective" (ibid, 57). Mythical worldview, which is the form of concepts (images) of the primitive man, is characterized by lack of logic making a primitive "unconscious emotional and associative conception". In addition, the origin of any object is perceived simply as its essence, that is why the causal relations in myths are replaced by precedents.

From ancient times people used to coexist along with wild animals some of which were eventually tamed. Throughout all the life the primitive man watched the habits and traits of animals, then of domestic animals, and afterwards "used this knowledge for a vivid description of the strengths and weaknesses of people" (Yusupova et al., 2015, p.284). It could happen so if consider the fact that while gaining life experience the primitive man little by little started associating the

behavior of animals with his neighbors / himself. By accepting the fact that worldview of each nation is reflected in the language which can both "preserve ethnic and cultural information and express a specific ethnic mentality" (Booij, 2002; Yusupova et al., 2015), and at the same time agreeing that connotations are based on "emotionally determined factors", but not just on cultural, social, religious, etc. ones (Teliia, 1986; Schurik, 2008; Wierzbicka, 1980), we stand up for the idea that archaic causal thinking (the mechanism of causation understanding) of ancient people regardless of their place of residence was identical. In other words, the ancient man was initially capable of perceiving the causal relations and drawing conclusions only in relation to what one could directly observe or feel (a vital necessity). Indeed, in different languages, the same properties/qualities can be reflected in various ways (different fauna, flora, beliefs, etc.) but the essence remains the same. Let us illustrate with the following sayings<sup>3,4\*</sup>:

(Eng.) *A leopard cannot change its spots.*

(Ned.) *Een vos verliest wel zijn haren maar niet zijn streken.* (A fox loses its hair but not its tricks).

(Esp.) *Aunque la mona se vista de seda, mona se queda.* (The monkey stays monkey irrespective of being dressed in silk).

(Ukr.) *З чорної кішки білої не зробиш.* (You cannot make a white cat from a black one).

(Rus.) *Чёрного кобеля не отмыть добела.* (You cannot wash a black dog white).

The causal links, observed in the above sayings, reflect different peoples' perception of causality and, as a result, various archetypal images construction, as it is summarized in Table 1.

**Table 1. Archetypal images of causality reconstructed on the basis of English, Dutch, Spanish, Ukrainian, and Russian sayings about animals**

| <i>Languages</i> | Archetypal Images of Causality                |                          |
|------------------|---|--------------------------|
|                  | <i>cause/reason</i>                           | <i>result/conclusion</i> |
| English          | appearance                                    | a leopard                |
| Dutch            | – appearance + behavior                       | "vos" – a fox            |
| Spanish          | – appearance<br>+ habits/ behavior (implicit) | "mona" – a monkey        |
| Ukrainian        | appearance                                    | "кішка" – a cat          |
| Russian          | appearance                                    | "кобель" – a dog         |

Thus, the English people claim that what is given by nature cannot be changed in any way through referring to the leopard's spots, the Dutchmen refer to the fox's hair, while the Spanish bring up the monkey dressed in silk, the Ukrainians refer to the color of the cat, while Russians mention the color of the dog. Undoubtedly, in every language, it is the proverbs/sayings that stress



different personal traits (cunning of the fox/monkey) or appearance (leopard spots, color of the cat/dog), but the essence is common: nature cannot be changed regardless of any attempts.

The similar idea is confirmed by the following illustrations showing that (human) actions depend on the innate abilities of an individual:

(Eng.) *A bird may be known by its song.*

(Ned.) *Elke vogeltje zingt zoals het gebekt is.* (Every bird sings depending upon its beak structure).

(Esp.) *Por el canto se conoce el pájaro.* (The bird kind is known by its song).

(Ukr.) *Видно птаха по польоту.* (The bird is known by its flight).

(Rus.) *Видна птица по полёту.* (The bird is known by its flight) (see Table 2).

**Table 2. Archetypal images of causality reconstructed on the basis of English, Dutch, Spanish, Ukrainian, and Russian sayings about birds**

| <i>Languages</i> | Archetypal Images of Causality |                          |
|------------------|--------------------------------|--------------------------|
|                  | <i>cause/reason</i>            | <i>result/conclusion</i> |
| English          | a song                         | a bird kind              |
| Dutch            | the structure of a beak        | a song of a little bird  |
| Spanish          | a song                         | a bird kind              |
| Ukrainian        | flight                         | a bird                   |
| Russian          | flight                         | a bird                   |

Consequently, the English and Spanish tend to recognize the bird by its singing, in Dutch it is emphasized that the bird sings depending on the structure of its beak, while in Ukrainian and Russian the bird is recognized by its flight.

With the development of abstract thinking a human being acquires the ability to perceive the causal relations between distant in time events, and therefore to make inferences not only regarding his or her appearance/character but also the global truths. For example:

(Eng.) *All good things come to he who waits.*

(Ned.) *Geduld is een schone zaak.* (Patience is a good thing / a virtue).

(Esp.) *Poco a poco hila la vieja el copo.* (Little by little the old woman spins the snowflake) / *A la larga el galgo a la liebre mata.* (In the long run, the greyhound kills the hare).

(Ukr.) *Терпіння та труд усе перетруть.* (Patience and hard work will help to overcome everything) / *Найбільша сила в світі – терпіння.* (Patience is the greatest strength in the world).

(Rus.) *Терпение и труд всё перетрут.* (Patience and hard work will help to overcome everything). / *Поживём – добра наживём* (We will make good while living) (Table 3).

**Table 3. Archetypal images of causality reconstructed on the basis of English, Dutch, Spanish, Ukrainian, and Russian sayings about global truth**

| <i>Languages</i> | Archetypal Images of Causality   |                          |
|------------------|----------------------------------|--------------------------|
|                  | <i>cause/reason</i>              | <i>result/conclusion</i> |
| English          | patience                         | good things              |
| Dutch            | patience                         | a good thing             |
| Spanish          | time                             | result                   |
| Ukrainian        | patience + hard work<br>patience | result<br>strength/force |
| Russian          | patience + hard work<br>time     | result<br>a good result  |

Given illustrations emphasize the importance of patience in human life, focusing on the outcome (a positive result in English – "*all good things*", in Dutch – "*een schone zaak*", in Russian – "*добра*"; a neutral result in Spanish – "*hila la vieja el copo*", "*el galgo a la liebre mata*", in Ukrainian – "*найбільша сила у світі*", i.e. the absence of a positive/negative assessment).

The reconstruction of archetypal images of the causal dominants in the English, Dutch, Spanish, Ukrainian, and Russian languages became even more complicated due to the fact that the subject matter of the study (nominations denoting abstract concepts being the constituents of the causal complex) was abstract concepts/notions (Lemish, 2012; 2014a; 2014b), though the researches traditionally have a tendency to focus on the well-known names of plants, foodstuff, animals, weapons, etc., – everything related to life (something that has a direct reference).

### Discussion and conclusion

Following Mechkovskaia, who claims that "realistic representation of the diversity of languages is in the form of a linguistic continuum, where individual languages are distinguished not by different features, but by varying stages of manifestation of certain typologically significant general features or properties" (Mechkovskaia, 2011, p.78), we assume that a certain gradation in the meaning from general to particular is distinctive of the reconstruction of archetypal images of causal dominants.

To sum up, it should be noted that the obtained results confirmed that the reconstruction of etymons of causal dominants in English, Dutch, Spanish, Ukrainian, and Russian, as well as of the archetypal images of causality in these languages enables gaining important information about the peculiarities of causal thinking and psychology of various ethnic groups.

Let us mention that according to the data received in the study the greater genetic similarity of the causal dominants was detected in the English, Dutch, and Spanish languages. Two (2) causal dominants (*effect* and *result*) in all five languages under study demonstrated the existence of the common etymology.

According to etymological sources, it was established that 40 nominations denoting the causal dominants are of Latin origin. These are: 1) all causal dominants of the English language; 2) *reden, conditie, concessie, effect, conclusie, resultaat, middel* of the Dutch language; 3) all causal dominants of the Spanish language; 4) *ефект, результат* of the Ukrainian language; 5) *эффeкт, результат* of the Russian language.

We have not succeeded in finding "deep" etymons for six (6) lexical units, namely: (Ukr.) *висновок* and *засіб*, and (Rus.) *основание, уступка, цель* and *вывод*, from Proto-Slavic, Proto-Germanic, or Proto-Indo-European languages, which make the perspective for our further research.

Thus, the study of archetypal images of causal complex in the English, Dutch, Spanish, Ukrainian, and Russian languages confirms the ability of the archetypes to be modified by penetration into the consciousness and filling the empty signs with the data of conscious experience.

## Notes

1. The term *verteral* was introduced by Nataliya Lemish in her monograph (Lemish, 2015, p.98). Studying causality as a phenomenon of reality (represented in the consciousness of the individual in the form of the causal complex with 10 causal dominants), the author detected the issue of the speaker's attention focus on specific components on the background of neglecting the others. Thus, within the framework of scientific research, a new term was introduced. It is "verterality" used to denote the integrated feature of causality, according to which a speaker / an observer always actualizes in his / her mind only a certain verteral type (or some combination) of the SCC. It means that most of causal dominants are often implicit, with explicit expression of separate ones for specific cases depending upon the speaker's / observer's focus. The notion "verterality" ("verteral") was chosen in analogy with the term "universality" (*universal* < Lat. *universalis* "general" < *universus* "all, whole" < *unus* "one" + *versus* "turned") with adaptation to the Ukrainian language. Thus, "вертеральність" (*Verterality*) < "вертеральний" (*verteral*) < "вертiти" ("turn" / "rotate") < Lat. *versus* ("turned" / "rotated") < *ver/orto, -ere* ("to turn" / "to rotate"), representing a certain type of causality / SCC, as if it reflects the speaker's / observer's view of a phenomenon / event / situation from a fixed angle.

2. It is not essential for this research to differentiate between sayings and proverbs, so we do not pay attention to this issue in the paper.

3. Translation from Dutch and Spanish into English was done by Nataliya Lemish, translation from Ukrainian and Russian into English was done by Olha Aleksieieva.

4. All the sayings/proverbs are taken from online dictionaries and collections, given in the order of their appearance in the text of the paper hereto:

English:

<https://idioms.thefreedictionary.com/A+leopard+cannot+change+its+spots>

<https://idioms.thefreedictionary.com/A+bird+may+be+known+by+its+song>

<https://idioms.thefreedictionary.com/Good+things+come+to+him+who+waits>

Dutch:

<http://www.woorden.org/spreekwoord.php?woord=een%20vos%20verliest%20wel%20zijn%20hare%20maar%20niet%20zijn%20streken>

<http://www.woorden.org/spreekwoord.php?woord=elk%20vogeltje%20zingt%20zoals%20het%20gebekt%20is>.

<http://www.woorden.org/spreekwoord.php?woord=geduld%20is%20een%20schone%20zaak>

Spanish:

<https://cvc.cervantes.es/lengua/refranero/Resultado.aspx?cad=Aunque%20la%20mona%20se%20vista%20de%20seda,%20mona%20se%20queda&adv=1&i=0&tp=0&a=False&s=False&v=False&h=False&ic=False&ide=0>

<https://cvc.cervantes.es/lengua/refranero/Resultado.aspx?cad=Por%20el%20canto%20se%20conoce%20el%20p%C3%A1jaro&adv=1&i=0&tp=0&a=False&s=False&v=False&h=False&ic=False&ide=0>

<https://cvc.cervantes.es/lengua/refranero/Resultado.aspx?cad=Poco%20a%20poco%20hila%20la%20vieja%20el%20copo&adv=1&i=0&tp=0&a=False&s=False&v=False&h=False&ic=False&ide=0>

<https://cvc.cervantes.es/lengua/refranero/ficha.aspx?Par=58075&Lng=0>

Ukrainian:

<http://teka.ks.ua/post/narodni/prysliv-ia-ta-prykazky-pro-kishku-ta-myshu/>

<http://teka.ks.ua/post/narodni/prysliv-ia-ta-prykazky-pro-ptashku/>

<http://teka.ks.ua/post/narodni/prysliv-ia-ta-prykazky-pro-pratsiu-ch6/>

<https://podskazok.net/poslovitsyi-pogovorki-primetyi-aforizmyi-i-t-p/ukrayinski-narodni-prisliv-ya-ta-prikazki.html>

Russian:

[https://dic.academic.ru/dic.nsf/dahl\\_proverbs/18817/%D0%A7%D0%B5%D1%80%D0%BD%D0%BE%D0%B3%D0%BE](https://dic.academic.ru/dic.nsf/dahl_proverbs/18817/%D0%A7%D0%B5%D1%80%D0%BD%D0%BE%D0%B3%D0%BE)

[https://dic.academic.ru/dic.nsf/michelson\\_old/19160/%D0%92%D0%B8%D0%B4%D0%BD%D0%B0](https://dic.academic.ru/dic.nsf/michelson_old/19160/%D0%92%D0%B8%D0%B4%D0%BD%D0%B0)

[https://dic.academic.ru/dic.nsf/dahl\\_proverbs/21671/%D0%A2%D0%B5%D1%80%D0%BF%D0%B5%D0%BD%D0%B8%D0%B5](https://dic.academic.ru/dic.nsf/dahl_proverbs/21671/%D0%A2%D0%B5%D1%80%D0%BF%D0%B5%D0%BD%D0%B8%D0%B5)

### List of abbreviations

SCC – Sentential (= Syntactic) Concept of CAUSALITY

*Languages:*

Eng. – the English language

Esp. – Spanish (from Spanish español)

Got. – Gothic

IE – Indo-European

Lat. – Latin

Ned. – Dutch (from Dutch “Nederlands”)

PGm. – Proto-Germanic

PIE – Proto-Indo-European

Ru. / Rus. – the Russian language

Ukr. – the Ukrainian language

*Dictionaries:*

DE – Diccionario enciclopédico

DLE – El diccionario de la lengua española

EDLIL – Etymological dictionary of Latin and the other Italic languages

EDLL – An etymological dictionary of the Latin language

EDUL – Etymological Dictionary of Ukrainian Language

EWN – Etymologisch woordenboek van het Nederlands

KWE – Kramers’ woordenboek: Engels

LEW – Lateinisches etymologisches Wörterbuch

ODEE – The Oxford dictionary of English etymology

OED – Online etymology dictionary

ONW – Oud-Nederlands woordenboek

SOEDHP – The shorter Oxford English dictionary on historical principles

UED – A universal etymology dictionary

VMNW – Vroeg\_midden-Nederlands woordenboek

WNT – Woordenboek der Nederlandse taal

WO – Word origin

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