

unwillingly observes a very romantic picture: night, light rain, a lot of thoughts, a lot of dreams... So, as the conclusion we may say, that Robert Frost is a great master of the pen and a genius in the stylistic depiction. In his poems he reflects such features of Romanticism: decoration and ideal description of reality; the desire of the poet to recognize something unknown; dreaminess and mystique; close connection of nature and the human being.

The combination of the peculiarities of the Romanticism and his unique style show themselves in the following: by placing people and nature side by side, Robert Frost wants to emphasize that those two are interconnected, that is why without a contact between them the existence of the world is just impossible.

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Мар'яна Хоміцька
наук. керівник – викл. Л. М. Давиденко

STRUCTURAL AND LEXICAL PECULIARITIES OF THE PHRASEOLOGICAL UNITS WITH THE COMPONENT THAT DENOTES "A PART OF THE HUMAN BODY"

Phraseological units, or idioms, as they are called by most western scholars, represent what can probably be described as the most picturesque, colourful and expressive part of the language's vocabulary. Phraseology is a kind of picture gallery in which are collected vivid and amusing sketches of the nation's customs, traditions and prejudices, recollections of its past history, scraps of folk songs and fairy-tales. It is not only the most colourful but probably the most democratic area of vocabulary and draws its resources mostly from the very depths of popular speech.

Phraseological unit is a stable word-group characterized by a completely or partially transferred meaning [3, 94]. It's a complex phenomenon with a number of important features, which can therefore be approached from different points of view. Hence, there exists a considerable number of different classification systems devised by different scholars and based on different principles.

Before we go into the problem of our investigation, it's important to emphasize that the traditional and oldest principle of classifying phraseological units is based on their original content and might be alluded as to "thematic". On this principle, idioms are classified according to their source of origin, "source" referring to the particular sphere of human activity, of life, of nature, of human phenomena, etc [1, 242]. L. P. Smith made a great impact to the development of this classification. He points out that word-groups associated with parts of the human body are especially numerous in English vocabulary. Our research is based on his assumption that most of them have long since developed figurative or metaphorical meanings which have no longer any association with human body parts and provide the inspiration for many idiomatic expressions, which are often called somatic idioms [5]. These human body parts acquired distinct figurative meanings according to their functions. For example, young couple are often said to be "*head over heels in love*". What's unusual about the arrangement? The head is usually over the heels. If the idea is to convey deliriously spinning love, "*heels over head*" would make more sense. If you're making a lot of money, you may say it's multiplying "*hand over fist*". But if you're going to pay for something, you agree to "*foot the bill*". Your generosity may be excessively costly, in which case you'll be "*paying through the nose*". Furthermore, you may have to wait on someone "*hand and foot*" – unless you're persuasive, in which case you'll have him eating "*out of your hand*" (which on second thought seems unappealing). "*To keep your head*" is to remain calm, but to lose it to panic and do something foolish. If "*something is over or about your head*", it's too difficult for you to understand.

Like other idioms, somatic idioms reflect the spiritual values of the nation. It is clear that some somatic idioms refer to the nation's old customs and beliefs. That's why there are a great number of idioms characteristic of the English language which are difficult for us to understand without special explanations: *to learn by heart (memorise)*, *sweet tooth (love of sweet food)*, *to travel on one's face (to live in debt, to borrow money all the time)*, *to face the music (to accept the unpleasant consequences)*,

especially of one's own actions), *butterflies in the stomach* (a feeling of fear and anxiety in the stomach), *to pay an arm and a leg* (to pay a very high price for something that isn't worth it), *neck and crop* (entirely, altogether, thoroughly), etc.

We can define that the most common idioms can have deep roots, traceable across many languages. Many of them have translations in other languages, some of which are direct. For example, in Ukrainian we have a lot of idioms which exist in English: *an eye for an eye*, (*око за око*), *two-faced* (*дволикий*), *to take something into one's head* (*брату до голови, перейматись чимось*), *to lose one's head* (*втрачати голову, нерозумно поводитися*), *to twist somebody round one's little finger* (*обвести когось навколо пальця, маніпулювати кимось*), *to poke one's nose into other's people business* (*сунути ніс не в свої справи*), *to be on the tip of the tongue* (*вертїтись на кінчику язика* (*слово, ім'я*)) etc.

Furthermore, somatic idioms containing archaic elements give the chance to conduct language research on a wider scale. Investigating the motifs of comparative somatic idioms, i.e. clarifying the hidden relationship between words' literal and figurative meanings, is of crucial importance to linguistic research.

We think it would be interesting now to look at human body idioms from a different angle, namely: how are all these treasures of the language approached by the linguistic science? It's well-known that a phraseological unit is a complex phenomenon with a number of important features, which can therefore be approached from different points of view. Phraseological units can be classified according to the ways they are formed, according to the degree of the motivation of the meaning, according to their structure and according to their part-of-speech meaning.

A. V. Koonin classified phraseological units according to the way they are formed. He pointed out primary and secondary ways of forming phraseological units [8]. Having analyzed his work we come to the conclusion that human body idioms are mostly formed by using some unreal image, e.g. *to have butterflies in the stomach*, *by the skin of your teeth*. How do butterflies get in your stomach? Well, those really aren't butterflies in there. "*Butterflies in the stomach*" is a way of describing those nervous, fluttery feelings you might get before a test or an important game. An imaginative writer created the phrase to describe the feeling, and people have been using it ever since. These tummy flutters are normal and happen to many people – even grown-ups. Some people believe having a few butterflies might even help you perform better by keeping you on your toes.

If you pass a test by just a few points or win a contest by a tiny bit, people might say you did so "*by the skin of your teeth*." In other words, you just barely did it. The only problem with this expression is that your teeth don't have skin! But sometimes they have a film on them, especially first thing in the morning. If you feel that sticky film, it's time to brush your teeth!

The second point I want to raise here has to do with the assumption that human body idioms may be formed on the basis of another phraseological unit: by means of conversion. E. g. *to vote with one's feet* – *vote with one's feet*; by shortening of proverbs or sayings E. g. *You can make a silk purse out of a sow's ear* – *to make a sow's ear*, etc. But it's not the topic of our primary importance. As far as we are interested in structural and lexical peculiarities of the phraseological units with the component that denotes "a part of the human body", we would like to pay special attention to the structural and semantic classification of these units.

The structural principle of classifying phraseological units is based on their ability to perform the same syntactical functions as words. So, according to their structure human body idioms may be:

Verbal. E. g. *to break one's neck*, *to get off one's back*, *to jump down one's throat*, *to keep one's head above water*, etc.

Substantive. E. g. *cold shoulder*, *flesh and blood*, *feet of clay*, *sticky fingers*, etc.

Adjectival. E. g. *armed to the teeth*, *two-faced*, *as far as the eye can see*, *as plain as the nose on your face*, etc.

Adverbial. E. g. *in cold blood*, *at the top of one's lungs*, *behind one's back*, *by the sweet of his brow*, etc.

Interjectional. E. g. *My eye!* *Hands off!* *Have a heart!*

However, we came to the conclusion that human body idioms are mostly represented by verbal and adverbial classes of idioms, substantive and adjectival ones can also be found, though they are not so numerous, and there are only several interjectional human body idioms.

The semantic classification is found on the degree of semantic cohesion between the components of a phraseological unit. Accordingly, Vinogradov V. V. classifies phraseological units into three classes: phraseological combinations, unities and fusions [1,246]. This classification may be

applied to the phraseological units with the component that denotes "a part of the human body". Thus, the following groups of human body idioms are distinguished:

Phraseological combinations – word-groups with a partially changed meaning. They may be said to be clearly motivated, that is, the meaning of the unit can be easily deduced from the meaning of its constituents. E. g. *to say something to someone's face, to shove something down one's throat, to be sharp-tongued, from the bottom of one's heart, etc.*

Phraseological unities – word-groups with a completely changed meaning – the meaning of the unit does not correspond to the meanings of its constituent parts. They are motivated units or, putting in another way, the meaning of the whole unit can be deduced from the meaning of its constituent parts; the metaphor, on which the shift of meaning is based, is clear and transparent. E. g. *to lose one's heart to somebody (to fall in love), to make one's blood boil (to make someone very angry), to give a hand with (to help with), to turn a deaf ear (not to listen to, ignore), etc.*

Phraseological fusions – word-groups with a completely changed meaning but, in contrast to the unities, they are demotivated, that is, their meaning cannot be deduced from the meanings of the constituent parts; the metaphor, on which the shift of meaning is based, has lost its clarity and is obscure. E. g. *to be at elbows (to be poorly dressed), to cut one's throat (to spoil one's chances, ruin a person), neck and neck (equal or nearly equal in a race or content, tied), to turn thumbs down (to disapprove or reject, to say no), etc.*

The investigation shows that the most numerous among these three classes is the second one. So, the phraseological units with the component that denotes "a part of the human body" are mostly unities. Many human body idioms appeared to be fusions and some – combinations. As we see the cohesion between the components of these phraseological units is very close and their meaning cannot easily be defined from the meanings of their constituent parts.

Summing up, it's necessary to say that human body idioms or somatic idioms are worth defining them into a separate group of phraseological units not only due to their number and spreading but also due to their structural and lexical peculiarities. Besides, in conversation, these memorized phrases flow from our lips and help us sound glib, permitting us to keep speaking even while we're composing other thoughts. They become ingrained in our speech patterns. Our language is infested with countless other odd little phrases. These expressions are used to assemble sentences much like a child dresses paper-doll figures with cut-out, ready-made articles of clothing. But just as creation of original art is so much more interesting than peel-and-paste paper doll figures, your personal observations stated in your own terms – rather than borrowed clichés – will help make your writing and conversation fresher and far more compelling. And if you wish, you'll have your audience eating out of your hand.

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Наталія Яремків
наук.керівник – доц. А.А. Григорук

ОСОБЛИВОСТІ ЗАЙНЯТОСТІ ТА БЕЗРОБІТТЯ В УКРАЇНІ

Однією з найактуальніших проблем економіки є зайнятість та безробіття населення в Україні. Ринок праці як сфера зайнятості в державі розвивався подібно до інших країн з перехідною економікою під поступово зростаючим впливом глобалізації. Дану проблему досліджували такі вчені-економісти, як В.П.Петюх, Д.П.Богиня, І.Маслова, Е.М.Лібанова та ін.

В економічній науці існує декілька визначень зайнятості, проте, на нашу думку найповніше подано в Законі України "Про зайнятість населення", де зайнятість населення