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HIERARCHY OF VERBALIZATION OF CONCEPT “PART OF BODY” IN UKRAINIAN AND ENGLISH PHRASEOLOGY

The concept “part of body” has a variety of microconcepts in its essence. A considerable number of scientists put this question as the object of research. However, it is complicated to see the whole image of concept “part of body” verbalization without clear distinction of its hierarchy. It could seem simple, as some scientists are like-minded to E. Andersen, who believes that there is a universal scheme of body parts division that looks like the following: *arm>hand>finger/palm*.

But he provokes controversy by the statement that this categorization is relevant only to English, as “some languages may describe the leg as the area from the thigh to the toes, [while] other languages describe it as from the thigh to the ankle” [1, p. 342]. That is why it is important to have a look at body part hierarchy comparing English and Ukrainian phraseology.

On that account, the **aim** of the article is to present the peculiarities of hierarchal structure of concept “part of body” manifestation particular to English and Ukrainian phraseology on the basis of common somatic set phrases.

The material of the paper covers idiomatic expressions taken from Ukrainian and English phraseological dictionaries using a method of continuous sampling [3; 4].

The novelty of research includes the first introduction of hierarchical order of concept “part of body” verbalization familiar to both Ukrainian and English phraseology.

A hierarchical division relevant to Ukrainian language is presented by V. Khmara [5, p. 31]. He proposes to distinguish the following microconcepts in lexico-semantic and phraseological field “part of the body”: head, neck and extremities. The further division of microconcept “head” includes *head, ear, hair, nose, eye, lips, mouth, tongue* and *teeth*. The microfield “neck” is represented by component *neck*. The last microfield “extremities” covers *shoulders, hand, leg, foot* and *knee*.

Mentioned above variants have misconceptions and provoke disagreements since this question has not been highlighted enough according to phraseology. However, some researches, like A. Majid, propose to take into account the division from the largest element to the smallest. According to such approach, on the highest level is the whole *body*. The next level includes *head, trunk, arms* and *legs*. The last level is the division of the previous one into *upper-arm, lower-arm, upper-leg, and lower-leg*, etc. [2, p. 59].

On the other hand, this theory rejects some abstract parts of body (*soul, spirit*, etc.) and such elements as *skin* and *muscles*, because they cover the whole person. The inner details of human body (*bones, organs* etc.) are not mentioned too. Moreover, it depends on language whether it has some phraseological units including the target part of body or not.

Taking these perspectives into account, it is relevant to propose the hierarchy familiar to both Ukrainian and English phraseology that covers **three sides of human body: outer (visual), inner (non-visual) and abstract**.

Following A. Majid’s example, it is proper to put on the very top the whole *body* (*body language – мова тіла*). It is supposed to be a megaconcept that includes the next microconcepts.

The second level includes **head** (*head and shoulders above – мати світлу голову*), **body itself** (*enough to keep body and soul together – тримати тіло в формі*), **arm** (*welcome (someone or something) with open arms – з розгорнутими руками*) and **leg** (*a lie has no legs – в ногах правди нема*). The notions of **skin** (*nothing but skin and bones – лише шкіра й кості*), **muscles** (*pull a muscle – скрутити м’язи*) and abstract parts of body, like **soul** (*to pour one’s soul to someone – вилити душу*) and **spirit** (*in good spirits – бути в дусі*), belong to this line. Their further division is the following:

- To the **concept** of “**head**” belong the microconcepts of **ear** (to be all ears – насторожити/нашорошити вуха), **hair** ((one's) hair stands on end – волосся дибки стає), **nose** (can't see (any) further than the end of (one's) nose – не бачить далі свого носа), **eye** ((one) can't believe (one's) (own) eyes – не вірити власним очам), **lip** (button (one's) lip – ні пари з уст), **mouth** ((straight) from the horse's mouth – з перших уст), **tongue** (be on the tip of (one's) tongue – бути на кінчику язика), **tooth** (an eye for an eye, a tooth for a tooth – око за око, зуб за зуб), **cheek** (bring the roses to (one's) cheeks – набрати рум'янцю на щоках) and from the inner side – **brain** (beat (one's) brains out – крутити мізками).

- The **concept** “**body itself**” is represented by **neck** (because it is a part of spine) (a millstone around (one's) neck – камінь на шії), **chest/breast** (beat (one's) breast – битися в груди; get (something) off (one's) chest – немов гора з грудей звалилася) from the outer side; **heart** (to have a big heart – мати велике серце) and **stomach** (have butterflies in stomach – мати метеликів в животі) from the inner side.

- The next **concept** is “**arm**” and it includes **hand** (to be a right hand – бути правою рукою), **shoulder** (stand on the shoulders of giants – на плечах гігантів) and **finger** (can count on the fingers of one hand – не можна порахувати на пальцях).

- The last but not least **concept** that belongs to megaconcept “**body**” is “**leg**” and its structure is represented by **knee** (bring (someone or something) to (someone's or something's) knees – поставити на коліна), **heel** (from head to heels – з голови до п'ят) and **toe** (step on (one's) toes – наступати на пальці).

The latter two concepts have only outer sides of hierarchical order as there are no important organs inside and people did not give the additional figurative meanings to them. Moreover, the inner elements that may be found there, as *muscles*, are mentioned on the second level. The inner sides are present only in concepts “*head*” and “*body itself*”. The abstract aspect of “part of body” concept division is mentioned only on the second level.

To reveal the linguocultural aspect of somatic set phrases and their correlation between two languages it is necessary to find out their frequency and importance in English and Ukrainian phraseology. These questions require more precise attention in the future investigations.

To conclude, there are several approaches to body parts division according to the somatic set phrases. However, they may be relevant only to one or few similar languages. The proposed hierarchy presents peculiarities of concept “part of body” manifestation particular to English and Ukrainian phraseology. As it shows, there are several sides of body part division: inner, outer and abstract. But they appear only on the specific levels. This problem needs further investigation since a number of questions are left uncovered.

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