

DOI: <https://doi.org/10.34069/AI/2022.56.08.10>

How to Cite:

Melnyk, N., Dyshleva, G., Davydenko, A., Matviichuk, T., & Zhytar, I. (2022). The linguistic concept of phraseological units denoting the personality inner world in the modern Ukrainian and English languages. *Amazonia Investiga*, 11(56), 91-102. <https://doi.org/10.34069/AI/2022.56.08.10>

## The linguistic concept of phraseological units denoting the personality inner world in the modern Ukrainian and English languages

### Лінгвістичний концепт фразеологізмів, що позначають внутрішній світ особистості в сучасній українській та англійській мовах

Received: September 20, 2022

Accepted: October 22, 2022

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#### Abstract

The article is devoted to the definition of the peculiarities of the metaphorization of phraseological units to denote the inner world of a person in the Ukrainian language. The main purpose of the article is the definition of the peculiarities of phraseological units which denote the inner world of a person in the Ukrainian and English languages. The object of the investigation is the phraseological units expressing the feelings and emotions of a person (emotional phraseological unit). The methodology of the study was based on the cognitive-pragmatic and structural approaches, the descriptive method was used in the work, which made it possible to single out the studied units in the phraseological system of the Ukrainian and English languages and carry out their systematization. The linguistic study has demonstrated that, phraseological units (PhU) expressing human emotions and feelings

#### Анотація

Стаття присвячена визначенню особливостей метафоризації фразеологізмів на позначення внутрішнього світу людини в українській мові. Основною метою статті є визначення особливостей фразеологізмів, які позначають внутрішній світ людини в українській та англійській мовах. Об'єктом дослідження є фразеологізми, що виражають почуття та емоції людини (емоційні фразеологізми). Методологія дослідження ґрунтувалася на когнітивно-прагматичному та структурному підходах, у роботі використано дескриптивний метод, що дало змогу виокремити досліджувані одиниці у фразеологічній системі української та англійської мов та здійснити провести їх систематизацію. Лінгвістичне дослідження показало, що фразеологічні одиниці (ФО), які виражають людські емоції та почуття (емоційні фразеологізми) в українській та англійській мовах становлять одну з найбільш значущих і

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(emotional phraseological units) in Ukrainian and English represent one of the most significant and expressive groups of phraseological fund units in the language system. Due to the linguistic ambiguity and diffuseness of emotions, one and the same phraseological unit can denote two or more subgroups, but this is not characteristic of all phraseological units. Thus, in the phraseological field "Emotions and human feelings" there are diffuse zones, the units of which are included in different semantic groups. The authors proved, that phraseological units based on physiological sensations, gestures, and facial expressions are generally similar in the two languages due to the weak fate of control on the part of the human, the universally felt nature, and the universal tendency to phraseologize metaphorical word combinations that call these sensations and gestures.

**Key words:** phraseological unit, inner world of the individual, semantic subgroups, metaphorization of phraseological units, expressiveness.

### Introduction

In his speech activity, a person not only informs about the surrounding world, but also expresses his attitude towards it. One of the signs of the expressiveness of the speaker's thoughts, the level of linguistic richness is, in particular, the use of phraseological units. Formation of phraseological units, their appearance is a living and constant process, caused by the very need of human communication. The process of understanding and analyzing the phraseological composition of the language is a way to get to know the mentality of the people, their ideas about the world and their perception of themselves in this world.

Interest in the manifestation of the "human factor" in language includes interest in the image of a person as a component of the linguistic picture of the world, and in verbalization, linguistic conceptualization of various sides and levels of the human personality. That is why it is necessary and important to analyze phraseology with the designation of emotions, the personal or inner world of a person as a component, as well as the study of the issue of mono- and polysemanticity of these units.

The **main purpose of the article** is the definition of the peculiarities of the metaphorization of phraseological units to denote the inner world of a person in the Ukrainian and English languages.

експресивних груп одиниць фразеологічного фонду в системі мови. Через мовну неоднозначність і розсіяність емоцій один і той же фразеологізм може позначати дві або більше підгруп, але це характерно не для всіх фразеологізмів. Таким чином, у фразеологічному полі «Емоції та почуття людини» виділяються дифузні зони, одиниці яких входять до різних семантичних груп. Авторами доведено, що фразеологічні одиниці, засновані на фізіологічних відчуттях, жестах, міміці, загалом подібні у двох мов через слабку долю контролю з боку людини, універсальну відчутну природу та універсальну тенденцію до фразеологізації метафоричних словосполучень, які називають ці відчуття та жести.

**Ключові слова:** фразеологічна одиниця, внутрішній світ особистості, семантичні підгрупи, метафоризації фразеологізмів, експресивність.

Achieving the set goal involves solving the following **tasks**:

- 1) to substantiate the basic principles of phraseological units to indicate the inner world of a person in Ukrainian and English languages;
- 2) to determine differences and similarities between phraseological units which indicate the inner world of a person and to point out a general classification by groups.

### Literature review

At present, the formation of the anthropocentric paradigm has led to a turn of linguistic research in the direction of man. Ukrainian and foreign linguists such as A. A. Taranenko (1989), O. V. Trofimova (2011), V. D. Uzhenko, D. V. Uzhemko (2007) and other scientists devoted their scientific works to the study of this direction. Increasing interest is caused not by the processes occurring within the language, but by the processes of the relationship between language and thinking, language and culture, language and society, language and psychology. The study of conceptual categories is carried out at the intersection of various disciplines: cognitive linguistics, ethnolinguistics, linguoculturology, psycholinguistics. The work under review is made at the intersection of linguistics and psychology, and is devoted to a

comparative study of the phraseology of different system languages, which are Ukrainian and English. This study is a comparative analysis of semantic features, internal form and imagery of phraseological units expressing human emotions and feelings in the two involved languages.

The group of phraseological units expressing the feelings and emotions of a person (emotional phraseological unit) was not chosen by chance, since, firstly, the phraseological units themselves characterize the manifestations of a person's inner emotional life and reflect them through a kind of "mirror of human feelings, perceptions and evaluations" (Cowie, 1998, Gläser, 1998), and secondly, it is this group of phraseological units that fixes the basic emotions, helps to understand how they are activated, how they are manifested and experienced, what functions each of them performs in communication, namely in the speech of people on example of phraseological units. A separate aspect of the research of phraseological units to indicate the inner world of a person in the context of connotation and ethnic aspect (Melnyk, N. I., Modestova, T. V., Krsek, O. Ye., & Uschnevych, S. E. (2021); Melnyk, Biletska, Ponomarova, Buranova & Davydenko (2021)). However, this was not enough to finally solve the problem of metaphorizing phraseological units.

The relevance of the proposed research determines the general focus of modern linguistics on the study of man in language, which is, as is known, one of its priorities. Anthropocentrism involves shifting the interests of the researcher from the objects of knowledge to the subject of knowledge and acts as a product of culture and a factor in the formation of cultural codes. Therefore, it is important for anthropocentric phraseology to study the linguistic meanings of phraseological units, because the phraseological meaning encodes thought information, which is also reflected by the human psyche. It is with the help of metaphors that a native speaker expresses his psychological states, experiences, attitude to life, various feelings, gives figurative assessments.

### Methodology

To solve the tasks and based on cognitive-pragmatic and structural approaches, the descriptive method was used in the work, which made it possible to single out the studied units in the phraseological system of the Ukrainian language and carry out their systematization; component analysis is applied to interpret the

meanings of phraseological units and their components. The use of these methods was subordinated to the general research algorithm, which is built on the basis of the tasks set before the work.

The present study is a synchronous and comparative description of the analyzed material, based on the study and generalization of the main achievements of modern linguistic science and the theory of phraseology, their core concepts.

**The main methods are:** the comparative-topological method and the method of phraseological analysis by A.V. Kunin (2005), which includes the method of phraseological identification used in the selection of phraseological material in combination with the method of dictionary definitions, the component analysis method, the semantic field method, the statistical method processing results.

**The practical methods were** the method of observation, the method of description and the method of questioning informants – native speakers.

### Results and discussions

Interest in the manifestation of the "human factor" in language includes interest in both the image of a person, which is a component of the linguistic picture of the world, and the verbalization, linguistic conceptualization of various sides and levels of the human personality. A special place among the means of designation and interpretation of the components of a person's linguistic image belongs to phraseology, which is the most important means of preserving and expressing general and specific sociocultural stereotypes, models and values.

The heterogeneity of the figurative semantics of a phraseological unit is due to the figurative meaning of its core component, as well as the global reinterpretation of the original free word combination. The imagery of a phraseological unit is created by a living internal form that provides an imaginative associative perception of the original situation. According to V. M. Mokienko, an active figurative means of creating phraseological units, in addition to comparison, is metaphor Mokienko (1989, p. 167). The metaphor mechanism allows you to use it to create new linguistic meanings, as a result of which a metaphor from a figure of speech turns into a linguistic sign, which leads to the loss of the previous reference by a word or phrase and the acquisition of a new one

(Uzhenko & Uzhemko (2007), p. 79). Through semantic associations with the help of metaphors, the native speaker expresses his psychological states, experiences, attitude to life, various feelings, gives figurative assessments (Potebnia 1985, (p. 30). Thus, linguists consider metaphor as a secondary indirect nomination with the mandatory preservation of semantic duality and a figurative element. Richards, 1990 (p. 108) and forces us to see one object through the prism of another. As noted by V. D. Uzhchenko, a metaphor that most often uses signs of one conceptual sphere to denote another Lakoff D. (2008), as an attempt to define the unknown through the known Evans V. (2006), to use vivid and vivid ideas Skandera Paul (2007) is powerful communicative and conceptual tool Glucksberg, 2003 (p. 164). Metaphorization leads to a radical restructuring of the very model of world understanding: "the traditional categorical grid is destroyed, but it does not disappear without a trace" (Trofimova (2011), p. 51), but gives rise to a new formation. As A. Richards (1990) correctly notes, when using a metaphor, we have two thoughts about two different things, and these thoughts interact with each other in the middle of a single expression, the meaning of which is precisely the result of the interaction Potebnia, 1985 (p. 46). The core of the combination of these two opinions is the basis of their comparison, which goes from a free word combination to a phraseological one; the first is the inner form of the second. Adjacent links are combined by the basis of comparison. Therefore, V. D. Uzhchenko's statement that "...the metaphor attributes to the union of two sets seven features that are characteristic of the "intersection" of these sets, leaving out the other seven" is very convincing. Metaphorization, as a cognitive process, according to N.F. Alefirenko (2002), consists of the following thinking steps:

- a) selection of the brightest and well-known analogue (source of comparison);
- b) transfer of the relevant part of knowledge, part of empirical experience from the sphere of the base, or source, to the area of the object of knowledge and naming;
- c) generation of new meanings as a result of the interaction of two ideas.

However, the process of anthroponymization is not limited to the mentioned phraseological expressions. By continuous selection from phraseological dictionaries of the Ukrainian language, phraseological units were selected, which can be grouped according to the above-mentioned division:

- 1) transfer from an object to a person: the abyss of wisdom, the makita of the mind, the ten-pointed wheel in the wheel, the gray beard, the blue stocking, the gray retinue, the unkempt unshaven, the eighteenth fog, the tyuUL with the watering nose, the shirttail, the berry of our field, the berry from one field, the fifth column;
- 2) transfer from creature to person: white crow, Buridan's donkey, Valaam's donkey, crow in peacock feathers, yellow-mouthed chick, sea wolf, wise pichkur, look like a wolf, deaf grouse, hare soul, lost sheep, wolf in sheep's clothing, scapegoat, beaten a dog, a calf of God).

In Western linguistics, there are also different opinions regarding the understanding of the essence of phraseological units. Often, all stable combinations and even useful combinations of words are often called idioms. In the English and American linguistic literature, however, there are few works devoted to the theory of phraseology, therefore, in German studies there is no generally accepted term for this discipline. Idiom collections include any stable combinations. Sweet (H. Sweet) noted that "the meaning of each idiom is an isolated entity that cannot be deduced from the meaning of the words from which the idiom is composed." Pie called this concept of idiom a lexical group, Lees described them as semantically exocentric expressions, but they were also referred to as phrases, phrases, frozen phrases (Atherton, 1991). The representative of the Prague Linguistic School, Frantýšek Cermak, believes that "a distinctive feature of any idiom is any anomaly of at least one of its components, if we touch on its paradigmatic or syntagmatic aspects." In Western linguistics, a phraseological unit is considered a unique and fixed combination of at least two elements, some of which do not work in other situations, or work, but only in a very limited number. The basic typological constant is "combinatorics" (Phraseological unit – PhU).

Universal for both compared languages are such properties as a too weak compositional function among the meanings of the constituent parts, a deficit of their transformation, a peculiarity of formation without any rules that does not allow them to be used in other, similar constructions and conditions.

Phraseologisms in the language act as stereotypes of national consciousness, serve as landmarks in the system of folk representations of life, formed under the influence of customs and traditions, the way of life of society, and

religious convictions. PhU can capture real historical events, customs, traditions, religious rites, biblical or Koranic stories.

Most linguists distinguish three main macrocomponents in the structure of phraseological meaning: denotative, significative, and connotative.

Accordingly, when considering phraseological units denoting the human condition, the following groups can be distinguished:

- 1) denoting the physical condition of a person: illness, fatigue, hunger, cold, drunkenness (stomach rumbles - the stomach rumbles; get very hungry; drunk in the insole, the eyes have fallen into a hole; to walk against the wind - to lose weight, too thin in the Ukrainian language (UL) and Look like a drowned cat - lit. - be weak (O man), breathe incense in English (EL));
- 2) denoting the psychological and moral condition of a person: joy, sadness, love, etc.: mouth to ears - to be very happy; I turned white to the wall - it turned pale (from fear), my soul hid in my heels - I was very scared, my soul went to my heels; I got

angry, got out of myself in UL and From ear to ear - smile widely, Be in a cold sweat - be in a cold sweat from fear, One's eyes stand out of one's head - letters, someone's eyes came out of one's head; the eyes climbed onto the forehead (from музыня) in EL).

It is known that one and the same feeling can be realized in different emotions. This is due to the complexity of the phenomena, multifacetedness and multiplicity of their connections with each other. For example, in one and the same feeling, emotions of different signs (positive and negative) often merge, unite, and become one another. This explains such a property of feeling as duality (ambivalence).

The work considers an emotional phraseological unit expressing 6 emotions (fear, excitement, anger, sadness, shame, surprise, joy) and 2 feelings (happiness, love). According to the nature of the evaluative meaning, two groups of phraseological units are distinguished: turns with negative evaluative semantics (fear, excitement, anger, sadness, shame) and turns capable of expressing a positive evaluative meaning (surprise, joy, love).

**Table 1.**  
*Quantitative characteristics in UL and EL*

PhU,	Denoting and expressing emotions		Human feelings Number of FBs % ratio	
	In UL	In EL	In UL, %	In EL, %
Negative emotions	968	713 66	7	64.5
Fear, fright, fear, horror, panic	125	103	8.62	9.32
Anxiety, agitation, restlessness; suffering	315	157	21.7	14.2
Irritation, anger, rage	235	265	16.2	24
Sadness, sadness, boredom, despondency, longing	202	144	13.9	13.04
Shame, embarrassment	91	44	6.3	4
Neutral and positive emotions	482	392	33.2	35.5
Surprise, astonishment	104	64	7.2	5.8
Joy, happiness, pleasure, satisfaction	215	225	14.8	20.4
Infatuation, love	163	103	11.2	9.3
Total	1450	1105	100	100

The authorship: Nataliia Melnyk, Ganna Dyshleva, Tetiana Matviichuk

The most numerous group in UL is the PhU subgroup expressing the emotion of excitement, followed in descending order by the subgroups of anger, joy, sadness, love, fear, surprise, and

shame. In EL, the subgroup of anger is the most numerous, followed by the subgroups of joy, excitement, sadness, fear and love, surprise and shame.

**Table 2.**

*Representativeness of emotions in UL and EL phraseology, in descending order of abundance*

№	UL	EL
1	Excitement	Anger
2	Anger	Joy
3	Joy	Excitement
4	Sadness	Sadness
5	Love	Fear and Love
6	Fear	
7	Surprise	Surprise
8	Shame	Shame

The authorship: Nataliia Melnyk, Alla Davydenko, Iryna Zhytar

Phraseology is a valuable material for the study of the regularities of updating the "national" conceptual picture of the world created by the language. Linguistic or "naive" picture of the world is characteristic of everyday human consciousness and reflects everyday knowledge in contrast to the scientific picture of the world, where encyclopedic knowledge is presented. there are two views on the nature of PhU imagery.

According to the first, the figurative motivation of idioms is based on abstract ways of interpreting some entities in terms of others. This is a "*conceptual-metaphorical hypothesis*" supported by R. Gibbs (2017), Lakoff (2008), Taranenko A. A. (1989), N. Melnyk, I. Biletska and others (2021). According to the second view, the "*hypothesis of interference*" - idioms evoke images in the mind due to the literal reading of the idiom (S. Glaksberg). Analyzing the internal form of PhU, we rely on the advantages of both hypotheses.

The meaning of any PhU to one degree or another is encoded information, which in order to understand the meaning of the expression must be decoded based on the known image, the expression of a rational and emotional assessment of what is happening, orientation in the speech situation. The actual meaning of PhU is the ratio of literal and idiomatic meanings. The fact that combinations of words subjected to phraseology are included in complex semantic processes is obvious. The internal form, the phraseological image, which is the basis of the content of PhU, is created by comparing two denotations: the denotation of PhU and the denotation of the verbal complex - the prototype of this PhU. This comparison is presented in PhU as a result of the activity of the nation's linguistic consciousness.

In language, an image is a specific way of storing information. The special significance of the image for linguistic studies, primarily comparative ones, is that the image is associated with a certain association that causes a mental (emotional-evaluative) reaction. These associations and reactions reveal what is common and what is different in the worldview of speakers of different languages. The image of PhU is one of the main components of the connotation, and therefore reflects the peculiarities of the national mentality.

5 fields (subgroups) of the PhU phraseological unit with their semantic models are considered: fear, excitement, anger, sadness, shame. The distribution of PhU into phraseological subgroups was carried out on the basis of their identification with separate lexemes, word combinations or detailed descriptions in lexicographic sources, as well as literal translation carried out by the author.

The analysis was carried out on the basis of single criteria for the description of PhU:

1. The results of the study of one or another emotion, feeling in psychology were summarized (Uzhenko V.D. & Uzhenko D.V. (2007) Carroll E. Izard (1979) and others).
2. The gradation of emotion (feeling) according to the intensity of its (ego) manifestation, which is reflected in an emotional phraseological unit, was carried out as much as possible. For example, in fear, there is an intensification of the state of feeling - that is fear, horror to panic (actually fear: *вкритися потом* - to be covered with cold sweat (from fear); to be in mortal fear in UL and *Shake (or shiver) in one's boots* - to shake from fear, tremble like an aspen leaf in EL, fright: *Душа в н'ятках* - to be very frightened; letters, the soul came to the to

heel in UL and *Look as if one had seen a ghost* - to be very frightened (exactly saw a ghost) in EL, horror.

3. The phenomenon of diffusion within one subgroup and between groups was observed. Emotional phraseological units do not have a clearly defined denotation, as the feelings denoted by them are diffuse. That is why it is possible to talk about the preferential use of this or that emotional phraseological unit to denote this or that emotion. So, for example, PhU *серце тьохнуло* in UL and *One's hair stands on end* in

EL can denote fear and fright at the same time. The diffuseness of the emotional phraseological unit is explained by the diffuseness of the emotions and feelings themselves. With the similarity of symptoms, the nature of the subject's reaction may be different, which allows us to conclude that in different feeling-states there are identical reactions and symptoms, which, as it appears, is one of the reasons for the diffusion of the meaning of idioms, which for this reason can denote different feelings-states, activating in them one or another signs similar to them (Melnyk, Modestova, Krsek & Uschnevych (2021). Some PhU *заклякнути як пень* - freeze, stiffen; freeze (from fear, surprise, etc.); *вкритися потом* - cover yourself with cold sweat; *Душа в н'ятках* - literally, the soul has come to the heel; get very scared; get out (from anxiety, worry) in UL and *Jump out of one's skin* - buke, jump out of one's skin; jump up, shudder (from fear, surprises) to be very frightened, surprised, shocked, *One's tongue glued itself to the roof of one's mouth* laziness, bewilderment, fear in EL. This explains the interfield diffusivity of PhUs denoting feelings-states, which occurs if the script of this feeling contains a fragment that testifies to one or another symptom-like reaction.

4. On the figurative basis of the internal form, semantic models of the emotional phraseological unit were distinguished. The study of the Ukrainian and English languages revealed a variety of PhU prototypes expressing human emotions and feelings. The variety of types of the internal form of PhU, based on metaphor, was generally reduced to three corresponding elements of feeling distinguished in psychology:

- 1) physiological changes of internal organs and physiological sensations of the face in a certain emotional state;

- 2) behavioral reaction of a person, including facial expressions, gestures, body movements and active actions of a person;
- 3) internal experiences of the state.

Within the framework of the article, it is difficult to give a description of all identified phraseological-semantic groups, so we will demonstrate them results of the analysis on the example of one subgroup - emotional phraseological units of fear.

The following semantic models are distinguished in the PhU subgroup with the meaning "fear":

1. Sensation of cold (rarely heat), denoting a state of fear, felt by the face as cold *збліднути* - freeze (from fear, surprise, etc.); cover with cold sweat, *кинуло в жар* - thrown into the heat in UL, *One's blood turned to ice* - the blood freezes in the veins from fear in EL.
2. Shivering, chills, defecation, denoting a state of fear (*зуб на зуб не попадає* - they chatter their teeth, *накласти в штани* - put in their pants (with fear) in UL, *Shake like an aspen leaf* - shake like an aspen leaf, *Shake (or shiver) in one's boots* - lit., to shake in one's boots; to shake with fear, to tremble like an aspen leaf in EL).
3. Change in the color of the face (paleness), denoting a state of fear (*зблід, як стіна* - turn pale in UL, *Be as white as a sheet* - lit. in EL).
4. Unpleasant tactile sensations, indicating a state of fear (*покритися гусячою шкірою* - get goosebumps; experience fear in UL, *Curl smb's hair*-buke, twist someone's hair; someone's hair stands on end (of fear), to shock in EL).
5. Loss of the usual location of an internal organ (heart, soul, liver), indicating a state of fear (*душа в н'ятки* - literally, the soul came to the heel; to be very scared, *серце з грудей вискакує* - lit., the heart is in the mouth; get very scared in UL, *Smb's heart is in one's mouth* - lit. Jump out of one's skin - letters, jump out of the skin; be very surprised, shocked, scared in EL).
6. Violation of the rhythm of breathing or increased heartbeat, indicating a state of fear (*дух перехопило* - stop breathing from fear, *серце стало* - letters, palpitations; heart failure (from fear, excitement), *пульс пронав* - beats the pulse (from fear) in UL, *Hold one's breath* - hold one's breath in EL).
7. A borderline condition between life and death, denoting a state of fear (*кров в жилах похолола* - letters, someone's blood has

- dried up; to be very scared, *в очах потемніло* - letters, bile has exploded; to be very afraid, *Наче Бога побачив* - letters, sometimes to give the soul, then to take it away; tormented, tormented; mortally afraid in UL, *Be more dead than alive* - be neither alive nor dead in EL).
8. A person's loss of consciousness, reason, slowing down of thinking, denoting a state of fear (*втрапити голову* - literally, the mind jumped out; they lose head, go crazy (from fear), that something bad will happen in UL and *Be scared out of one's senses (wits)* - be scared to the point of losing consciousness, Scare smb. out of their wits - scare someone into unconsciousness in EL).
  9. Numbness of organs and parts of the body, indicating a state of fear:
    - a) numbness of the tongue (*язик проковтнути* - swallow a small tongue in UL, *One's tongue glued itself to the roof of one's mouth* - someone's tongue stuck to the larynx; *язик took to EL*);
    - b) numbness, numbness of the legs (*ноги підкосились* - the legs are numb, but they stand on their feet (from fatigue, fear, excitement), *руки і ноги як ватні стали, руки і ноги потерпли* - literally, the arm and leg are numb; to be numb from fear, cold; *остовніти, захолюнути на місці* - to be stunned, petrified in UL).
  10. A feeling of pain in the heart, indicating a person's internal experience of a state of fear (*серце лопнуло* - it hurts - about the heart; they freeze from fear; *серце тріпочеться, як шалене* - the heart throbbed; *ранити в саме серце* - letter, narrows the soul (in some place); escape and hide, *душу (серце) лоскоче* - experience severe pain due to fear in UL and *Be sick at heart* - letter, heart hurts; worried, yearning in EL).
  11. Wide open eyes; tic, denoting a state of fear (*баньки вирячити, витріщитись як баран на нові ворота* - stare out the eyes (from surprise, fear), *око муляти, заглядати, як сорока в кістку* - letters, the eye is frightened; to save, to hide; to be frightened, to be frightened in UL and *Look as if one had seen a ghost* - to be very frightened, as if seeing a ghost; to look very frightened in EL).
  12. a) Desire to hide (passive fear) and b) flight (active fear), i.e. outwardly expressed behavioral reaction of a person, denoting a state of fear: (*ховатися по закутках* - hide in nooks and crannies, do not show yourself in front of someone, hide from someone in fear, *розбігтися, як миші по норах, розбігтися хто куди* - literally, like mice to run away into their holes; in UL, *Move like a scalded cat* - move like a scalded cat in EL).
  13. a) Scream, exclamation, i.e. verbal actions denoting a state of fear: *Господи помилуй! Хай Бог милує! Дідько б тебе взяв!* (expresses fear, surprise, excitement) in UL and *Cry (shout) blue murder- letters, shout the blue killer* - shout the guard, shout no with his voice, he screams wildly in EL) and b) silent (*А ні напу з вуст!* - don't make a sound, don't you dare die, *Цить!* - don't make a sound in UL).

The following conclusion can be drawn from the presented semantic models: in general, the figurative basis of the PhU subgroup of fear in UL and EL is similar due to the physiological manifestations of the emotion of fear, which is not controlled by a person. The exception is only models 9-6, 12-a and 12-b, identified only in UL.

Semantic analysis of PhU expressing neutral and positive human emotions and feelings in Ukrainian and English languages" is devoted to a comparative analysis of the semantic features of an emotional phraseological unit with the meaning 'surprise', 'joy' and 'love', a description of their internal form and figurative component. In the third chapter, the national and cultural specifics of the emotional phraseological units are established, and the psychological features of the Ukrainian and English speakers are reflected in them.

We will demonstrate the results of the analysis using the example of one subgroup - the emotional phraseological unit of joy, happiness, and pleasure.

In the subgroup PhU with the meaning "joy, happiness, pleasure" the following semantic models are distinguished:

1. A feeling of lightness when moving, denoting a state of joy (*Не чути ніг під землею! Йти як пава від щастя!* - don't feel your feet under you from joy in UL and *Tread on air* - don't feel your feet under you from joy in EL).
2. Being in heaven, in paradise, denoting a state of happiness and joy (*На сьомому небі від щастя!* - to be on top of bliss, to be in rapture, to be on the seventh heaven in UL and *On cloud seven* (or nine; i.e. On Cloud Nine or on Cloud 9) open - infinitely happy; in the seventh heaven in EL).



3. The image of a soft pillow and a blanket, denoting a state of contentment (*Як на царських перинах спати! Як у Бога за пазухою!* - letters, on a down pillow and click a nut; live in peace, prosper in UL and *A security blanket* - letters, a safe blanket; something that gives a feeling of confidence, safety and comfort, cozy in EL).
4. Clouding of consciousness, loss of self-control, denoting a state of joy (*Втратити голову! Радити до нестями!* - lose one's head, be without memory (from love, happiness) in UL and *Laugh one's head off* - letters, laugh madly; die of laughter; laugh to tears, laugh a lot in EL).
5. The predetermination of happiness through the image of fate, the benevolence of the stars. (*В сорочці народитися! Народитися під щасливою зіркою!* - literally, the mother gave birth to him on the night of destiny, the mother gave birth to him in a shirt (be born in a shirt, be born under a lucky star) in UL and *Be born under a lucky star* - be born under a lucky star in EL); luck in the game, lottery, etc. (*Везунчик! Щасливчик! Багатенький Бураттино! Три очка!* - letters, a six fell out - the position of the dice when playing backgammon; to find a lucky chance, unexpected luck in UL and *Strike lucky (strike it lucky)* - to have a lucky coincidence, luck, for example, win the lottery in EL).
6. The sun, a sunny day, denoting a state of joy and happiness (*Пішло в руку!* - to be happy, smile - about happiness in UL and *A ray of sunshine* - a ray of light, something joyful in EL).
7. Shining in the eyes, a smile, denoting joy (*Очі світяться від щастя!* - letters, the eyes are laughing inside; shining with joy - about the eyes, *Бути не собі від радості, либитись, як дурний!* - mouth to ears in UL and *Be bright-eyed and bushy tailed* - letters, to be with bright eyes and a fluffy tail; to be full of energy and strength, Grin from ear to ear - letters, to grin from ear to ear; to grin, to smile with their whole mouth in EL).
8. a) Laughter, body shaking, i.e. outwardly expressed behavioral reaction of a person, namely physical EL reaction (action actions), indicating a state of joy (*Заходиться сміхом покотом! Лягти зі сміху!* - roll with laughter, laugh (laugh) to the point of falling, *Сміятися до сліз!* - laugh to tears in UL and *Hold one's sides (with laughing, laughter)* - laugh, hold on to the side in EL); b) Scream, exclamation, i.e. speech reaction (verbal actions) denoting a state of joy (*Радість серця мого! Світло очей моїх!* - Joy of my heart, the light of my eyes! in UL; express joy, experience a sense of satisfaction (expression) in EL); c) a lack of words that describe the intense state of joy (*Я була наскільки щасливо, що важко навіть описати!* - I was so happy that it is difficult to convey with words in UL).
9. a) Holiday, fun (including songs, dances, playing a non-instrumental instrument), dresses, decorations, indicating a state of joy (*Радість в косу вплести!* - bouquet, weave gold threads into braids; go crazy with joy, be very happy, Bayram etmek - буре, to celebrate; to be happy in UL and *(As) merry as a marriage* - lit., merry as a wedding; very merry in EL); b) Increased excitability, which manifests itself in the inability to sit still and indicates a state of joy (*Не може собі місця знайти від радості (хвилювання чи стривоження)* - letters, the soul does not fit in the soul; it does not find itself a place (from joy, excitement) in UL).
10. Gesticulation denoting satisfaction with life and pleasure (*Потирати руки від радості, від нетерпіння, в очікуванні чогось! Розправити плечі!* - letters, hands folded in elbows; carefree, contented with their position in UL and *Rub one's hands* - rubbing hands (meaning pleasure or gloating) in EL); Gestures denoting joy (*Підкинути капелуха вгору!* - letters, throw up a hat (or joy) in UL and *Applaud (or cheer) to the echo* - to applaud hotly, noisily; arrange a stormy ovation in EL).
11. A perceptual-physical reaction, denoting a state of joy (*Білого світу не бачить!* - literally, the eye does not see the world; очен радоваться, jubilate, be on top of bliss in UL).
12. White, pink, red colors, denoting a state of happiness, satisfaction (*Бачити все у рожевих окулярах!*) - see everything, the world in pink light (tsvete), look at the world through rose-tinted spectacles in UL and *Look through rose tinted spectacles (rose-colored glasses)* - look at something through rose-colored glasses in EL).
13. Pleasant taste sensations and delicious food, denoting a state of pleasure and happiness (*Як мед так ложкою! Жити, як вареник в маслі!* - to eat honey with big portions; to live carefree in UL and *Look like the cat that got the cream* - to look like a cat that ate cream; to look contented and happy, *Be full of beans - to be full of peas*; to be happy, full of energy in EL).

14. Wealth, luxury, denoting a state of joy, happiness and pleasure (*Як мед так ложкою!* found wealth; pleasure in UL and *Feel like a million dollars (American open)* - letters, feel like a million dollars; it's great to feel yourself in EL).
15. Pleasant sensations (including warmth, coolness) in the heart, soul, head, denoting the internal experience of a state of joy, happiness, pleasure (*Душа спокійна!* - literally, the soul is pleased; be (remain) satisfied, be happy, *Як нова копійка!* - feel good, live in contentment, *Грїти серце (душу)!* - letters, the heart has cooled down; calm down, relax from the heart; cheer up UL и *Warm the cockles of one's heart* - letters, warm the mollusks of the heart; rejoice, warm heart; will bring great pleasure, great joy, be liked in EL).
16. Behavioral reaction, denoting a state of joy, happiness and pleasure (*Ayagina sicak su dökmek* - to meet with joy (according to the Ukrainian tradition of meeting a dear guest in UL and *Take to smth. like a duck to water* - letters, take something like a duck to water; to have an innate ability to do something and to do it with pleasure, it is easy to learn, *Count one's chickens before they are hatched* - to rejoice before the time, divides the skin of an unkilld bear; chicks are counted in EL).
17. Somewhat aside are PhUs, which denote and express gloating, i.e. in this case, joy is not a positive, but a negative emotion (*Biyik altından gülmek* - letters, laugh from under the mustache; grin, smile, *Sakalina gülmek (birinin)* - laugh in the face, openly laugh at someone in UL and *Laugh in the beard* - laugh secretly, secretly, *Rub one's hands* - rub one's hands .

This subgroup contains a phraseological unit with a causative element, which are directed at another person with the aim of causing him a state of joy or pleasures. *Радувати очи!* - delight the eye (sight), admire, amaze, - caress, delight the eye (sight) in UL and *Be a sight for sore eyes* - be a pleasant sight, give pleasure, delight the eye, etc. in EL.

Internal experiences that are perceived as ease of movement, staying in an unusual place, etc. become the basis of images that motivate the meaning of the phraseological unit of the subgroup of joy and happiness. The phraseological unit of the subgroup of joy, happiness, pleasure is expressive, since they are motivated by a large number of images that convey the inner experiences of a person in a

state of joy, his feelings and the outwardly expressed reaction of a happy or joyful person.

**National and cultural specificity of phraseological units** expressing positive emotions and human feelings. In our work, we adhere to the opinion of the majority of scientists and believe that language cannot be considered separately from culture, because each language is characterized by national and cultural features, background knowledge is expressed both explicitly and implicitly, at all levels of the language, especially at the phraseological level. National-cultural specificity is a traditional topic for research in the field of phraseology (Melnyk, N. I., Modestova, T. V., Krsek, O. Ye., & Uschnevych, S. E. (2021).

**The national-cultural elements of the semantics of phraseological units** can be manifested at three different levels of the content plan:

- 1) in the aggregate phraseological meaning (*Rub one's hands*- rub one's hands; feel satisfaction, gloating about something, *Raise one's hands*- letters, raise one's hands; they will be extremely surprised, confused; spread their hands in the English language);
- 2) in the meaning of individual lexical components of Phraseological units (words-realities) (*sweet holiday* - letters, sweet holiday; in the Ukrainian language and *Beer and skittles* - letters, beer and skittles; entertainment, sheer pleasure in English language);
- 3) in the direct meaning of the free phrase, which has been figuratively reinterpreted (in prototype phraseological units) (*bow to the feet* - letters, meet with joy in the Ukrainian language and *Wear one's heart on one's sleeve* - letters, wear one's heart on your sleeve; don't know how to hold back your emotions in the English language) (Melnyk, Biletska, Ponomarova, Buranova & Davydenko (2021)).

Most of the emotional phraseological units analyzed by us in the Ukrainian language are not recognized as absolute equivalents in the English language. In such phraseological units, the figurative components of the content plan of phraseological units that are close in meaning differ, or the actual meaning does not coincide with the proximity of internal forms, which speaks in favor of the national-cultural color of phraseological units. Figurative motivation inherent in phraseological units is "directly connected with the worldview of the native people".

External manifestations of emotions, representing a synthesis of involuntary and arbitrary human reactions, largely depend on the cultural characteristics of the given people. A well-known, for example, tradition of English education is to not show your emotions outwardly. This feature is traced by us in the subgroup of emotional phraseological units "sadness, longing, despondency". In the English PhU, the "individualism" of Western cultures is manifested, and in the Ukrainian - the "collectivism" of the Eastern ones. The latter are characterized by considerable imprecision and indeterminacy of the discourse, the desire to avoid categoricalness in things. In addition, eastern cultures, which include Ukrainian culture, are characterized by greater differentiation of emotional categories, which is manifested in the richness of language tools used to express emotions

Thus, the Ukrainian and English languages differ not only genetically, but also represent different linguistic and cognitive world pictures. The researched material showed that such semantic features of the emotional phraseological unit as the motivation of the meaning of the phraseology by the meaning of its components, the presence of an internal form, expressive-emotional coloring determine the special role of emotional phraseological units in the expression of the value picture of the speaking world. Most of the emotional phraseological unit reflects the historical, cultural, ethnographic context, particularities of the worldview and worldview of the people.

### Conclusions and further discussions

Phraseological units (PhU) expressing human emotions and feelings (emotional phraseological units) in Ukrainian and English represent one of the most significant and expressive groups of phraseological fund units in the language system.

Due to the linguistic ambiguity and diffuseness of emotions, one and the same phraseological unit can denote two or more subgroups, but this is not characteristic of all phraseological units. Thus, in the phraseological field "Emotions and human feelings" there are diffuse zones, the units of which are included in different semantic groups.

Within the semantic subgroups of emotional phraseological units, the relative gradation of expressed emotional states (for example, fright - horror - panic) is traced, which indicates the special expressiveness of PhU in the considered

phraseological field. This is especially evident in emotional phraseological units with the meaning of fear, anger, and joy.

As a means of embodying cultural and national specificity, an emotional phraseological unit serves as a figurative component of the content plan, and the way to indicate this specificity is the interpretation of the image in the mirror of the national culture of the given language community. This kind of interpretation of an emotional phraseological unit based on the correlation of their associative-figurative perceptions with stereotypes reflecting the national mentality reveals their cultural-national meaning and character, which is the content of the national-cultural connotation.

Phraseological units of the studied group, which have similar semantics at the denotative level, differ significantly in their prototypes.

The similarity of phraseological units in the two languages indicates a certain commonality of associative-figurative thinking of representatives of different types of cultures — Ukrainian and English. The presence of an emotional phraseological unit in the phraseological funds of attractive languages is explained by the individuality of historical experience, the uniqueness of culture, and the peculiarity of the mental makeup of the Ukrainian and English peoples.

**Prospective tasks include** of phraseological equivalents studying, an analog emotional phraseological unit of the Ukrainian and English languages, as well as an analysis of ways of translating non-equivalent emotional phraseological units from one language to another.

It is advisable to study phraseological units expressing those emotions that remained beyond the scope of the analysis, as well as phraseological units denoting the physical state of a person (fatigue, hunger, cold, intoxication), including the relationship between emotions and physical state.

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