

## ФАКУЛЬТЕТ ІНОЗЕМНИХ МОВ

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### REPRESENTATION OF CONCEPT “HAND” IN ENGLISH IDIOMS

In the modern scientific studies the investigation of concept, its structure and ways of verbalization gained the particular popularity. The notion of concept became the object of research in various linguistic branches and caused different approaches to its definition. One of the most notable means of concept verbalization contains idioms. English language is rich in idioms. Each sentence sounds more expressive when the author uses stylistically coloured lexical units. Moreover, as A. Hovhannisyan and R. Ghazaryan state, “idioms mirror the national spirit of a language and are always rich in cultural connotation and national flavor.” [3, p.24].

Dealing with concept that includes part of the body, it is necessary to mention the notion of somatism. Scholars A. Ziem and S. Staffeldt argue that somatisms are “phraseologisms which contain at least one body-part constituent” [8, p.196]. These idioms have been investigated by a wide range of scholars including R. Weintraub, O. Selivanova, V. Vynogradov, V. Kononenko, A. Kunin, etc.

However, nowadays, it is necessary to arrange the idioms according to semantic, cognitive and linguocultural ways of research. Accordingly, the purpose of article is to introduce the complex classification of idioms with component “hand” due to these aspects.

The topicality of the paper lies in the particular interest to linguocultural and cognitive aspects in modern linguistics. 21st century deals with total reconsideration of word meaning and its comprehension. Therefore, phraseology deserves the majority of attention as it is a reflection of human culture.

The novelty of research includes the first introduction of idioms with “hand” classification according to semantic, cognitive and linguocultural aspects. The material of research includes 72 idioms taken from phraseological dictionaries using continuous sampling method [1; 7].

The research is connected with important scientific and practical tasks. One of them is the need of appropriate classification of idioms. Moreover, the application of this arrangement is required in systematization of idioms.

Latest scientific research provides different aspects of phraseological units classification. Despite the classical approaches, the scientists highlight completely different ones. For example, the semantic approach is the most widespread one. It explains the meaning of idiom. Ukrainian scientist I. Stoyanova divides the somatic idioms into the following semantic groups [6, p. 67]:

idioms describing human emotions and feelings;

idioms describing human personality;

idioms describing human relations.

The first group presents a particular emotional state of a person. It can be laughter, cry, happiness, joy, satisfaction, love, temptation, exhaustion, depression and sadness, etc. (to be rubbing one’s hands, to ask for/win somebody’s hand, to be wringing one’s hands, to have smth in one’s hands, to show one’s hands).

The second group is based on positive or negative qualities of human nature. It includes laziness, brevity, experience and intelligence, etc. (a firm hand, to be an old hand, to be a putty in one’s hands, to live from hand to mouth, and iron hand in a velvet glove, to bite the hand that feeds one).

The third group deals with cooperation between people in different life situations. Here there are behaviours, life obstacles, efforts to do something, strength and influence on somebody, violence and success, etc. (to work hand in hand, to be in hand, to win hands down, to throw in one’s hands, to sit on one’s hands, to play into one’s hands).

Another approach is a cognitive one. From the psychological point of view, the cognition is the process of acquiring and comprehension of knowledge for the beneficial use in future. The cognitive aspect in linguistics is considered as the way of human understanding and activity through the speaking process. Famous scholars Z. Kovecses and P. Szabo point out the following cases of use the idioms with “hand” in action of speaking [4, p. 337]:

- hand stands for activity;
- hand stands for skill;
- hand stands for freedom;
- hand stands for person/whole;
- hand stands for control;
- hand stands for process of holding;
- hand stands for attention.

It is clear enough that cognition of hands as activity is caused by the common knowledge that most of the life processes are performed by hands (by hand, to turn one’s hand to smth, to take a hand in, sit on one’s hands, to put one’s hands to the plough, play into someone’s hands ).

The second case is closely connected to the first one. It emphasizes that usual human activities require particular skills (to work hand in glove with smb, to be a dab hand at smth, to have one’s hands in the till, to have something in hand, old hand at doing smth, to put one’s hand to the plough).

Otherwise, the idea of free hands represents the intellectual, social and physical independence to do whatever the one wants (with both hands, at hand, to be wringing one’s hands, to throw up one’s hands, to bind one’s hand and foot, with a hands tied behind one’s back).

Another case of the idioms’ application reflects the complete person. For example, “a safe pair of hands” means not the particular part of the body but the entire human that one can be relied on (a firm hand, with one’s hands in the cookie jar, from hand to mouth, to be an old hand).

The aspect of control reveals with metaphorical representation of hands as the instrument of governing (the upper hand, an iron hand in a velvet glove, with a heavy hand, to take in hand, a bird in hand, to be out of one’s hands, to eat out of one’s hands, to bite the hand that feeds).

Next case is bounded with the previous one and regards to the process of possessing something (to change hands, to have smth on one’s hand, to hand smth to smb, to be on hand, to have cash in hand).

The aspect of attention represents the application of “mental activities as direct physical manipulation” [4, p. 343] (to be a putty in one’s hands, to fall into one’s hands, to strenghten one’s hand, to stay one’s hand).

The last but not least aspect of idioms classification is linguocultural. It describes expressions through the viewpoint of peculiar cultural realities represented in particular community. As O.M. Galynska states, “The simplest interpretation of intertextuality presents the idea that any text is a cloth with woven fragments from other texts, and these elements are loaded with cultural meaning” [2, p. 38]. T. A. Kupinskaya highlights such kinds of phraseological units as:

- idioms connected with popular beliefs, folk legends, superstitions, customs and traditions (to offer one’s hand and heart; to win one’s hand);
- idioms reflecting historical facts and events of the country (to live from hand to mouth; hand over fist; to win hands down);
- idioms related to religion and church, taken from the Bible (a bird in the hand is worth two in the bush, the hand of the Lord, to wash one’s hands);
- idioms taken from fables, myths, fairy-tales and literature (cold hand, warm heart, right hand);
- idioms that reflect different sides of the life, such as politics, work, leisure, sports, hobbies and other activities (a golden handshake, to hand in, devil finds work for idle hands to do);
- idioms that reflect character traits especially particular to target culture (cack-handed, to hold hands up) [5, p. 18-20].

Everything mentioned above is only a brief distinction of idioms with “hand”. This study requires a closer research to gain more knowledge. The future expectations include the examination of other somatic concepts according to semantic, cognitive and linguocultural approaches and their distinction due to these aspects. Moreover, the attention shall be paid to comparative study of these concepts to other languages.

To sum up, the comprehension of idioms is the important part of a human being. Therefore, current linguistic study needs appropriate classification of idioms. There are modern approaches to the comprehension of idioms. According to the semantic approach, the idioms with component “hand” are divided into expressions describing human feelings, personality and relations. According to the cognitive approach, these idioms may stay for activity, skill, freedom, person, control, process of holding and attention. The linguocultural aspect divides them into ones related to popular beliefs, historical facts, religion, myths, leisure, character traits. The research of idiom study requires more attention and deserves clearer classification.

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#### INTERDEPENDANCE OF VERBAL AND VISUAL-GRAPHIC COMPONENTS OF ENGLISH ANIMATED FAIRY TALES

Formulation of the scientific problem. The proper perception of the text is an essential element for the reader since this is the single way to understand the functioning of the language and its implications in a particular work. An animated fairy tale as a multimodal text consists of verbal and visual-graphic components that are interconnected and complement each other [4, p. 88].

One of the key views on the visual literacy (the ability to use visual information) of the reader is recognizing visual elements in the text and their functions. The author uses a variety of ways to manipulate visual elements to achieve a special effect on the reader [2]. Therefore, the problem of the implementation of verbal and non-verbal means for conveying the message in the visual graphic text draws attention of many linguists.

An analysis of the latest investigation. One of the recent tendencies in linguistics is the development of multimodal research, aimed at the analysis of various semiotic systems that create meaning. Relations between the text and the image as two different semiotic modes are one of the areas of multimodal studies. Traditionally texts and images were analyzed by separate branches of science with their own approaches and methods of research. However, within multimodal studies the text and the image are considered as a combination of interrelated modes. Correlations between verbal and visual elements have been examined in the works of such scholars as R.Barthes, 1977; B.Spillner, 1982; M. Nikolajeva, C. Scott, 2006; D. E. Agosto, 1999; K. Schriver, 1997; H. Stöckl, 2009; R. Martinec and A. Salway, 2005; G. Kress and T. van Leeuwen, 1996; T. D. Royce, 2007; J. Bateman, 2014 and others.

The aim of this paper is to identify the relations between verbal and visual fragments in contemporary animated fairy tale.

Presentation of the basic material. The 21st century is considered to be the age when animated fairy tales appear. They differ from traditional fairy tales in a number of ways: they have contemporary setting, first-person narrative (they are often told by the protagonist or the antagonist of