



KAPITEL 4 / CHAPTER 4.
**PHRASEOLOGICAL UNITS WITH "HEART" COMPONENT IN THE
ENGLISH, GERMAN AND UKRAINIAN LANGUAGES**

*ФРАЗЕОЛОГИЗМИ С СЕРДЕЧНОЮ СОСТАВЛЯЮЩЕЙ В АНГЛИЙСКОМ,
НЕМЕЦКОМ И УКРАИНСКОМ ЯЗЫКАХ*
*ФРАЗЕОЛОГІЧНІ ОДИНИЦІ З КОМПОНЕНТОМ "СЕРЦЕ" В АНГЛІЙСЬКІЙ,
НІМЕЦЬКІЙ ТА УКРАЇНСЬКІЙ МОВАХ*

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Introduction

Researchers have dealt with the complex issue of a phraseological unit since the first attempts to systematize word combinations by degree of stability. Works by the founder of the phraseology theory Ch. Bally, as well as prominent scientists V.V. Vinogradov, A.V. Kunin, and N.M. Shansky are devoted to this issue. Some scholars, supporters of the equivalence theory, consider phraseological units to be formations identical to words (Alyokhina 1979). I. Zykova notes that the theories and approaches that form a traditional view of phraseological meaning have contributed much to the understanding of its essence and to the description of its specifics (Zykova 2016). Others support the theory of the relation between the word and the phraseological unit (Kunin 1996), which, in our view, reflects the essence of the problem more adequately.

As a more complicated unit, a phraseological unit is able to convey a concept more fully (and thus more accurately) than a word. While designating an object or a person, a feature, a mode of action, etc., a phraseological unit also gives additional information on them. Furthermore, a phraseological expression is much more expressive than lexical, because it is often figurative. To determine the content of a phraseological unit, it is necessary to establish its most characteristic differential features.

The constituent components of the phraseological unit, having lost their independent meaning, generally express the meaning of the phraseological unit, which is not derived from the meanings of its components. The first differential feature of a phraseological unit is that it has a special meaning which a free word combination does not possess.

In structural and semantic terms, phraseological units are more complex entities because the meaning of a phraseological unit is expressed not by one word, but by the obligatory combination of two or more components. The components of a phraseological unit are the prototype words with their own forms of word paradigm, capable of functioning outside the phraseological unit. Phraseological units are characterized by the phenomena of synonymy and antonymy, that is, they are capable



of forming independent synonymic sets and antonymic pairs. They are more pronounced in emotional and expressive terms. The presence of components is the second differential feature of a phraseological unit.

Components of a phraseological unit are constituent parts, and there are no formal semantic relations and connections between words which exist in ordinary word combinations. Acting as a unity of content and form, a phraseological unit is regarded as an independent unit of language, capable of interacting with other units of language in semantic and grammatical relations, and therefore has grammatical categories, i.e. perform a separate syntactic function. Thus, the presence of grammatical categories in a phraseological unit is also one of its distinct features.

The phraseological unit acts in each case as a ready-made form. It is contrasted in language and speech with those units that emerge by the familiar pattern and by certain rules. Reproducibility can be regarded as the most common property for phraseological units that differ in the degree of idiomatic nature, the nature of metaphoricity and grammatical structure.

The peculiarity of the phraseological unit is the complete or partial reinterpretation of the meaning formed as a result of the semantic shift of the literal meanings of the variable word groups or components of the phraseological unit. Phraseological units are not created during communication, but are reproduced as a ready-made unit, that is, they are characterized by stability of composition. However, the meaning of any derivative of a particular word is motivated by the meaning of the lexical unit from which it was derived while the meaning of a phraseological unit is not determined by the meaning of its individual components.

The semantic scope of the meaning of the phraseological unit does not coincide with the semantic meaning of the word. A small number of lexical and semantic variants limit the semantic structure of a word in three languages. Instead, the semantic structure of phraseological units is much wider and has a higher intensity of expression.

The lexical meaning is determined by morphemes, but the extent of their participation in its formation is not the same. Root morphemes carry the main semantic load. The semantic expression role of word-forming affixes is much smaller. Morphemes in word structure have more specialization than the components of the phraseological unit. One can distinguish a separate component in a phraseological unit, which acts as a semantic center and carries the main semantic load (Zhukov 1978s. 1.), but its role in the structure of the phraseological unit is significantly different from the root morpheme in the structure of the word. The selection of the semantic center of the phraseological unit helps in compiling the



relevant dictionaries. This issue remains complex and phraseological dictionaries often contain references to other phraseological units, whereas in the case of lexical units, alphabetical ordering does not cause much difficulty.

Comparing phraseological units with their lexical synonyms, I.M. Vyslobodska rightly remarks that phraseological units and their lexical synonyms express the same meanings differently, that is, they are two different types of nomination (Vyslobodska 2002: 58). Only some phraseological units have one-word lexical correspondences. Sometimes it is impossible to convey the meaning of a phraseological unit in one word. This is usually a phrase, explanatory phrase, or whole sentence, especially when it comes to communicative phraseological units.

4.1. The material, methods and purpose of the analysis.

The purpose of this research is to show the lexical-semantic structure of the word heart and the features of the microsystem of those phraseological units in which the given unit serves as the main semantic component in three languages: English, German and Ukrainian. The research material were lexicological sources. After comparing the semantic structure of the lexeme "heart", the phraseological units of three languages with the word heart acting as a leading component are studied. The types of their correlation are then determined.

The issue of distant affinity languages phraseological units study remains debatable and requires advanced research. Linguists emphasize the practical application of the given investigations, their significant role for the methodology of foreign language teaching. The conclusion of L.A. Moyseyenko about the need to study the issues of phraseology in different languages for the translation theory and practice is of utmost importance (Moyseyenko 2003: 161).

The topicality of the given research is stipulated both by the necessity of describing of the separate languages phraseological fund and their subsequent contrasting. The analysis of closely related languages (for example, Slavonic) is as vital as distantly related ones (for example, Slavonic and German) for the elucidating of their characteristic features. Phraseologists use bilateral comparative analysis of phraseological units, as well as comparison of several languages that belong to different groups using componential analysis, comparative-typological study of phraseological micro - and macrosystems. Phraseological units are studied in the psychocognitive and ethnocultural aspects, national specificity of certain phraseological units are investigated. Somatisms in particular, conceptual analysis is



carried out. Researches point to the necessity of comparative studies of different languages and observations of phraseological units functioning in the literary texts of different genres.

The descriptive method, the method of lexicological and component analysis, and the method of phraseological identification were used in this analysis. Using the method of component analysis, the structural organization of the semantic lexical unit "heart" is established. The method of phraseological description made it possible to distinguish different types of phraseological units. The descriptive method and its techniques (observation, generalization, interpretation, classification, opposition technique) were used for the procedure of gathering factual material from lexical and phraseological sources; analyzing the collected material; describing the properties, origin, and structure of language units; systematization and classification; conducting terms of the semantic structure of the word "heart" and the role of the subject, which is active in the process of phraseological units formation, words in the microsystem of the phraseological units with the component "heart", and an explanation of the functioning of phraseological units with the component "heart" at various stages of language development. The phraseological identification method, first proposed by A.V. Kunin, served to identify the phraseology of a certain combination of words and its affiliation with idioms. The comparative method has proven effective in comparing phraseological units with the component "heart" in the three aforementioned languages. To clarify the semantic structure of phraseological units and their origin, linguistic commentary is used.

The **purpose** of the investigation is to identify and substantiate the functioning of the lexeme "heart" in language and speech, to establish its role as a component of phraseological units in English, German and Ukrainian. The aim of this article is to show:

- The types of interlingual correspondence of the phraseological units under discussion;
- Structure-semantic types of phraseological units with the component "heart";
- Systemic relations in the microsystem of the given phraseological units;
- Synonymic and antonymic connections in the phraseological microsystem under study;
- Polysemy and homonymy in the language units under study;
- Stylistic differentiation of the given phraseological units;
- The origin of the phraseological units with the component "heart", their source in the language.

The study is based on three languages: English, German and Ukrainian, i. e. the



analysis of closely related languages (German group) and distantly related languages (English, German and Ukrainian, the latter being of Slavonic group), which can give the possibility to thoroughly understand different structural and semantic models of the phraseological units, systematize and describe these units, reveal the meaning of the "heart" component in the structure of the phraseological units.

4.2. Results and Discussion

4.2.1. Phraseological units in terms of interlingual semantic correlation

The term "phraseology" has no clear interpretation in linguistics. I.M. Miroshnychenko analyzes the scope of the term "phraseology" in correlation with a "set of linguistic units" based on the Ukrainian language and shows that in modern linguistics there are two contrary viewpoints on the scope of phraseology: broad and narrow (Miroshnychenko 2011: 120). Such scholars as O.O. Selivanova, S. Skorupka, L. G. Skrypnyk, O.I. Yefimov who support a broad interpretation argue that, besides compound terms and proverbs, phraseology also includes traditional forms of greetings, puns, catchphrases and the like. Representatives of a narrow viewpoint on the scope of the term "phraseology" L.G. Aksentiev, P. Müldner-Nieckowski, O.I. Smyrnytskyi, V.D. Uzhchenko refer to phraseology as a set of linguistic units in a narrow sense, metaphorical compounds of different structure and origin, metaphorized derivatives, etc. and consider word phrases that lack metaphorical or metonymic reinterpretation, proverbs, and catchphrases separately from the phraseological fund. Neutral position regarding the broad and narrow scope of phraseology can be found in works by A.V. Kunin, A. Nowakowska. According to A.V. Kunin 1970, phrases that have no phraseological stability are called fixed non-phraseological combinations. In our study, we adhere to the neutral position between a broad and narrow understanding of phraseology scope expressed by A.V. Kunin.

A certain linguistic community reproduces the lexeme "heart" and the phraseological units with this component. Representatives of each nation have their own characteristics of the concept, which is related to the peculiarities of the mentality, traditions, origin and uses. However, there is something in common, some separate conceptual apparatus that has analogues in different cultures, sometimes, undoubtedly, very approximate. This phenomenon can be explained in some cases by "the affinity of languages, their close cultural and historical heritage, or the common associative field of speakers of different languages" (Radionova 2015: 115).

Among the linguists there is no one single idea as to the status of comparative



investigations of phraseological units. Some scientists argue that comparative phraseology may be singled out into an independent discipline, a certain branch of linguistics, others consider it only an aspect of the general phraseology theory. We regard comparative phraseology as a separate and very significant part of the general theory of phraseology, which is also included into the comparative language study.

A number of authors pay attention to the fact that common nature of phraseological semantics is connected not only with the cognate languages common phraseological semantics but more often with the denoted phenomena, objects, notions. Ethnocultural component, national specificity of phraseological units also play a great role. Linguocultural approach lies in the striving to single out the linguistic country-study features in the units (Teliya1996). Alongside this linguists investigate phraseological internationalisms, phenomena common for different languages. Comparative approach aims at showing the differences in phraseology of closely related and distantly related languages. In the realm of linguistic country study and cognitive linguistics anthropology, anthropocentric approach prevails – orientation to a human being's inner world.

The problem of establishing the basic types of interlingual semantic correlation of lexico-phraseological relations is important for comparative linguistics. There is a significant difference between different languages and different linguistic units. Classification of types of interlingual correspondences of units of the semantic level includes 1) equivalence (full correspondence), 2) analogy (partial correspondence), and 3) non-equivalence (incompatibility) (Radionova 2015: 115).

Equivalence means equal meaning, the presence of an equivalent in three languages. Identity exists in terms of meaning, grammatical structure, figurative basis, functionally stylistic and expressive-emotional connotation. The main feature of phraseological interlinguistic equivalence is the correspondence of the substantive side of correlated phraseological units (semantic equivalence)(Solodukho 1982: 22).

In quantitative terms, this type of interlingual correspondence is a rare occurrence. Among the phraseological units with the component "heart", this group includes *golden heart (heart of gold)* in English, *goldenes Herz* in German, *золоте серце* in Ukrainian – very good nature, good character. This expression refers to a precious metal with the meaning "something worthy due to its kindness".

Analogy is characterized by the presence of such correspondences in different languages, which express the same meaning but differ in their internal form (Manakin 2004: 133). Some phraseological units may be complete equivalents in certain languages, but analogous in other languages. In English, there is an expression *cold hands, warm heart*. There is a similar saying in German: *kalte Hand, warmes Herz*.



The only difference is the grammatical form of the noun: singular (*hand* in German) and plural (*hands* in English). If there is an absolute discrepancy by some criteria, then the case is close phraseological analogues.

Phraseological units with the component "heart" can signify fear or fright, which is expressed in the following phrases: English: *one's heart sank into one's boots (shoes)*; German: *Das Herz ist ihm in die Hosen gefallen (gerutscht)*; Ukrainian: *Серце опинилося в п'ятах*.

In English the verb *sink* is used, in German – *fallen (fall)*, in Ukrainian – *опинятися (end up)*; nouns also differ: shoes, boots (English), pants (German), heels (Ukrainian). There used to be such phraseological units in English as *one's heart is in one's heels, or in one's hose, or in one's shoes (15th century)*, but in modern English the version *one's heart sinks* is used (The American Heritage Dictionary of Idioms 2003: 458). Although semantically and structurally similar, these phraseological units have some differences in components and stylistic nuance. Non-equivalence is a type of interlingual semantic relations of the phraseological units, the content of which signifies the phenomenon unique to a particular culture. K.S. Radionova notes that it is not easy to establish a clear and transparent boundary between correspondents in different cultures, "the more distant languages are, the more difficult this process is" (Radionova 2015: 117). e.g., English: *a purple heart* 1) a drug, pink heart-shaped pills; 2) AmE "*Purple Heart*" – a military decoration awarded to those wounded while serving; German: *das rote Herz (a red heart)* – a classic symbol of love, passion and romance, in terms of non-romantic relationships it is a symbol of friendship and devotion; Ukrainian: *серце з перцем (a heart with pepper)* – a person's nature is somewhat quick-tempered and sharp. Such examples are rare. These isolated cases require special explanations. For example, the Ukrainian phraseological unit *серце з перцем (a heart with pepper)* is created based on an analogy with an alcoholic beverage into which pepper is added for spiciness.

Each language has its own peculiarities that sometimes cannot be reproduced by means of other languages. In English, there are no comparative phraseological units among those with the component *heart*; whereas in Ukrainian there are examples of this kind *в'ється як гадина коло серця (creeps like a viper near the heart)* – about heavy premonitions or thoughts; *as if leeches suck the heart* – a poor state of health.

Phraseological units with the component "heart" are regarded by scientists from different points of view. Emphasizing that somatic elements form one of the oldest groups in the world, Ju. Lapukhina carries out a typological investigation of the semantics and structure of the given phraseological unit in English and French. The study is based on a considerable number of examples: 416 English and 192 French



phraseological units with somatic components. The author refers the phraseological unit with the component heart to those which denote the inner parts of the body (Lapukhina2016).

L.O. Lysenko elucidates the issue in the frame of cognitive linguistics, contrasting with the help of comparative analysis the national peculiarities of the Ukrainian and English language worldimages. The author argues that the component "heart" is one of the most basic in the anthropocentric paradigm and suggests the classification of the characteristic features peculiar for such types of phraseological units. Important is the conclusion about the common mental processes and laws of thinking of different peoples, as well as the regularity of the functions of biological organisms (Lysenko 2016).

A. Havrychenko's work is devoted to the investigation of the "heart" component verbalization peculiarities in the Ukrainian language worldimage on the basis of the Ukrainian phraseological fund and literary texts. The author draws the conclusion of "heart" being one of the central notions among somatic elements (Havrychenko 2014).

A number of articles are devoted to the phraseological units with the component "heart" denoting feelings which reflect the augmenting interest of linguists towards the description of certain phraseological units of common-related and distantly common-related languages. On the basis of Ukrainian, Polish, English and German D. Markova(2017) regards the most productive phraseological units with the component "heart" denoting a person's positive and negative feelings, arguing that the units of the investigated phraseothematic group are characterized by the relations of equivalence and half-equivalence. Nevertheless phraseological units with "heart" component need further investigation.

4.2.2. Comparative analysis of phraseological units with the component "heart" in English, German and Ukrainian languages: semantic aspect

The issue of comparative analysis of somatic phraseological units with the component "heart" was addressed by I. S. Horbulich (Horbulich 2017).

This old and extensive layer of phraseological units in any language (scientists cite the figures of 15% and 30%) has a high frequency of use and considerable functional significance and is mainly based on metaphor or metonymy. The author concludes his article with a fair observation that, despite the numerous scientific papers on the subject, the phraseological units with the component "heart" need more detailed study (Horbulich 2017).

The lexeme "heart" appeared in English before the year 900, in Old English it



was *heorte*, in Middle English – *herte*, Old Saxon – *herta*, Old High German – *herza*, Gothic – *hairto*. The word is related to Latin *cor* (*cordial*), Greek *kardia* (*cardio*), Old Slavic *sreda* (*middle*). Most of the figurative meanings were present in the Old English period, including "intelligence" and "memory", which are now preserved only in the phraseological unit *by heart*. *Heart attack* has been known since 1875, *heart disease* – since 1864. *Hearts* as a suit in cards appeared in 1886 (Online Etymology Dictionary 2010). One should also note the iconographic use of the word "heart" as a symbol, a graphic representation of the concept of love e.g. I ♥ Math. Known since 1977, the I ♥ NY – (I Love New York) logo has proven to be very successful and has been the subject of much imitation that is not considered copyright infringement (www.math.lviv.ua/hearts). The symbol is also found in textbooks and guides, articles and advertising.

In English the word "heart" spans eleven lexico-semantic variants, whereas German and Ukrainian contain fewer of those: about seven. There are differences between the Ukrainian and English languages in the name of the objects: *серце* (*y dzvoni*), *the heart (in a bell)* – Ukrainian; in English there is a completely different word – *the striker of a bell*. The meanings of the word *das Herz* in modern German (Deutsches Universalwörterbuch (2003) are divided into: 1.a) an organ that, through regular contraction and stretching, circulates and maintains its active state: *ein gesundes, kräftiges, gutes, schwaches Herz* – healthy, strong, good (meaning healthy), weak (unhealthy) heart. b) a dish made from the organs of slaughtered animals: *ein Pfund Herz kaufen* (buy half a kilo of heart); *es gab [gedünstetes] Herz in Burgundersoße* (stewed heart in Burgundy sauce);

2. The center of feelings, spirit, courage, determination. In this sense, the word *Herz* is used in an elevated style. *j-m schlägt das Herz höher* (*someone's heart goes upwards*) – someone has a great spiritual uplift, experiences extremely pleasant moments in life. 3. the beloved person. The phrase *Mein Herz!* (My heart) is used mostly in appeals; 4. a) central part in the structure of plants: *das Herz des Salats hat die zartesten Blätter* (the central part of lettuce has the most delicate leaves); b) the center of a location, the middle: *im Herzen des Landes* (in the heart of the country) in the center of the country; *die Cafeteria bildet das Herz der Grünanlage* (cafeteria creates the heart (center, base) of the green zone); 5. a heart-shaped figure or image: *schokoladene Herzen* (chocolate hearts); 6. playing card suit: *Dame mit Herz als Farbe* (*the queen of hearts*).

In Ukrainian there are 200 phraseological units that contain the "heart" lexeme: на серці важко (sick at heart), припасти до серця (catch someone's fancy), м'який серцем (tender-hearted), горнутися серцем (with all one's heart), туга на серці (a



heart loaded with sorrow), серце не камінь (one's heart is not a stone), серце радіє (it delights the heart), серцем чути (to feel with one's heart), брати до серця (take to heart), з доброго серця (kind-heartedly), давати волю серцю (give way to one's emotions), усім серцем (wholeheartedly), з відкритим серцем (openheartedly), мати Бога в серці (to have God in one's heart), весело на серці (the heart rejoices) etc.

In the proper meaning of the word, *heart* is the central organ of the circulatory system that exists in the form of a muscular sac, the rhythmic contractions of which provide blood circulation. This lexeme has the same meaning in English as well: *She puts her hand to her heart, and touches her wrists together.* (Harry Potter and the Cursed Child. Thorne J. P. II Act III Sc. 1)

In Ukrainian literature, this lexeme can be also found in the following meaning: *Заплакана Фросина Поляруш, тримаючись рукою за серце, обернулася обличчям до села, але вже нікого не побачила на шляху* (Frosyna Poliarush, in tears, her hand being pressed to her heart, turned her face towards the village, but there was no one to be seen on the way. Mykhaylo Stelmakh (Dictionary of Ukrainian in 11 volumes 1978:141).

In the German language, Martin Luther compares a heart with rapidly spreading mercury, and a person with such a heart changes his or her mind quickly, from good to bad: "*Des Menschen Herz ist gleich wie Quecksilber, das jetzt da, bald anderswo ist, heut also, morgens anders gerinnt*" (Das große Handbuch der Zitate 2004: 431)

In the Ukrainian language, the use of lexemes has a rich folklore and literary tradition in literary texts and in everyday speech, since the human heart is the source and concentration of all feelings, emotions and experiences. The heart is associated with psychic processes that are localized in the chest, so this organ is psychophysiological in nature and accompanies various manifestations of mood or condition: *серце стискається* (the heart is constricted), *серце тліє* (the heart is smoldering), *похолоділо на серці* (the heart got cold) and so on. In English: *He left her with a heavy heart.* In German: *beklommenen Herzens* – with a trembling heart.

This organ symbolizes manifestation of the moods, feelings, or experiences of a person: *Ukrainian (Ukr).: Знову невдоволення ворухнулось у серці, але на цей раз — не так на себе самого, як на Діденка. Андрій Головка. He felt the grudge in his heart once again, but this time not towards himself, but towards Didenko.* Andriy Holovko (Dictionary of Ukrainian in 11 volumes 1978:141). English (E).: She is still eating her heart out over being fired.

The usage of the lexeme "heart" reflects: the ability to feel and understand others; responsiveness, cordiality – feel with one's heart, have a heart.



English.: *Her plan to reconcile them didn't succeed, but she had her heart in the right place.* (The American Heritage Dictionary of Idioms 2003: 193) *She's had a terrible time of it; my heart goes out to her.* (The American Heritage Dictionary of Idioms 2003: 193). Ukr.: *Чим віддячить він їй? Чи вистачить в нього серця для неї, чи полишить матері на старість лише холод самотності?* Олесь Гончар

How will he thank her? Will he have a heart for her, or will he give his mother only the cold of loneliness in her old age? Oles Honchar (Dictionary of Ukrainian in 11 volumes 1978:141). Symbol of love, affection. E. g., English: catch someone's heart, lose one's heart to someone. German (G): *ein Herz haben* (*viel Herz haben, ein Herz im Leibe haben*) – to have a heart, to be kindhearted, sympathetic, considerate. English: *That puppy stole Brian's heart. He put heart and soul into his music.* (The American Heritage Dictionary of Idioms 2003: 193)

Ukr.: Та що ж поробиш, коли розум з серцем не завжди живе у згоді. Михайло Коцюбинський. But what can I do when my heart and my reason are at sixes and sevens. M. Kotsyubynskyi (Dictionary of Ukrainian in 11 volumes 1978: 141). In German the heart is compared to the items or substances to convey a person's moral qualities: *ein Herz wie Butter haben* – to be soft-hearted. Figuratively – the inner mentality of a person, their mood, emotions, feelings.

e. g., English: make the heart sad, be light of heart, in one's heart of hearts, the heart breaks. *In my heart of hearts I don't want to leave this area.*

Ukr.: *Поговорив [парубок] з дівчиною — вже й каже, що полюбив, а частісінько не зна, яке у дівчини серце, яка душа.* Квітка-Основ'яненко

It only takes the boy to talk with a girl for him to think that he loves her, but oftentimes he doesn't even know if this girl has a heart or a soul. Kvitka-Osnyvanenko (Dictionary of Ukrainian in 11 volumes 1978:141).

In German, a significant proportion of the analyzed phraseological units are phrases with a prepositional component (16%):

j-n im Herzen tragen (to carry someone in one's heart) – to remember about someone; aus tiefstem Herzen (from the bottom of one's heart) – with one's whole heart, soul, with best wishes; mit Herz und Hand (mit Herz und Sinn) – with one's whole heart, soulman's temper, a set of qualities, traits inherent in a certain person – golden, good, big, open, hot, callous, stone heart, heartless. E. *a kind (soft, sympathetic or warm) heart, an open heart*; G. *ein stolzes Herz, ein kaltes Herz, ein weiches Herz*; Ukr.: *Нема чоловікові щастя, в кого жінка буде гординя; нема й жінці добра, коли в чоловіка невгамовне гордеє серце.* П. Куліш. *There is no happiness for a man with whom a woman will be proud; there is no good for a*



woman when her man's heart is impregnable with pride. Panteleymon Kulish (Dictionary of Ukrainian in 11 volumes 1978:141). E. *You'll get no sympathy from her; she has a heart of stone.*

In parallel with positive emotions, feelings of love and sadness, the lexeme "heart" is also used to express anger and irritation – strain one's heart, with all heart, boiling blood in the heart. In German and English, there are also analogous phraseological units: E. *pull the heartstrings, make smb's heart bleed*; G. *Das Herz blutet, etwas bricht j-m das Herz*;

— *А як тато не прийме мене? — То нехай собі робить з тобою, що хоче! — з серцем промовила Василюха. Іван Франко — What if father will not accept me? — Then he can do whatever he wants with you!* Vasylykha said, with rage in his heart. Ivan Franko (Dictionary of Ukrainian in 11 volumes 1978: 141). The heart is also identified with the middle, the center, the main part of something, because anatomically, it is the most important organ in the human body.

— Сила їх [монголів] велика, а нещасні порядки на наших долах дозволили їм зайти аж у серце нашого краю. Іван Франко— Their [Mongols'] power is great, and the poor way things are done here let them get to the heart of our country. Ivan Franko (Dictionary of Ukrainian in 11 volumes 1978:141). In the city of Zhovkva, founded in 1597, the ancient cultural and religious center of Galicia, located 25km from Lviv, the main buildings are located according to the place of the human body parts. The castle is the head of the city, the market is the lungs, the town hall is the stomach, the city gates are the limbs. The Catholic Church and the Orthodox Church (since the late 17th century – Greek Catholic Church) form two halves of the heart. (Briukhovetska 2012: 10)

To create a certain image, the lexemes *heart* and *heartlet* are used as affectionate references, for example, in the works of Lesya Ukrainka: *Смію, серце, смію! Не бийся так шалено* (Ukrainka 1986: 113), *Мовчи, душе, спини свій стогін, серце, Так мусить бути...* (Ukrainka 1986: 231). *Halt, my heart, halt! Stoppounding sowildly* (Ukrainka 1986: 113), *Go to sleep, my heart!* (Ukrainka 1986: 120), *Be quiet, my soul, stop wailing, my heart, it has to be this way...* (Ukrainka 1986: 231).

The semantics of the heart contain metaphorical and metonymic transpositions which, above all, are based on the idea of the heart as the center of the human body, the source of vitality, the main function of which is the perception of emotional experiences. In the linguistic picture of the world, the heart is interpreted as a symbol of love, moods, emotions. It is a place of concentration of feelings, excitements, and actions of a person, as one's capability of feeling and understanding other people,



sensitivity. In addition, the heart is a set of qualities or traits inherent in a certain person, or in a person's nature.

Analyzing phraseological units with the component "heart", we can distinguish the following semantic variants in the structure of this concept:

1. Expression of emotional state of joy, exaltation, happiness, fun, relief:

Ukr.: *розквітати серцем* (*the heart blossoms*), *серцем молоді* (*the heart of youth*), *заграло серце* (*the heart sings*).

E.: *with a light heart; it is a poor heart that never rejoices; keep a good heart, move (touch) smb's heart; put heart in smb; put smb in good heart.*

G.: *das Herz lacht j-m im Leibe – the heart laughs*

2. Phraseological units with the component "heart" convey the feeling of suffering: Ukr.: *серце рветься на шматки* (*the heart is torn to pieces*), *серце плаче, стогне, наболіло* (*the heart is crying, groaning, aching*), *кривавиться серце* (*the heart is bleeding*). E. *heart smites – we were sick of heart when we learned of her predicament*. G. *j-m tat das Herz im Leibe weh – one's heart hurts, gets numb.*

Both phrases "j-m tat das Herz im Leibe weh" and "das Herz lacht j-m im Leibe" convey emotions, but these emotions are different in nature: positive because "laughing" means joy and pleasure, and negative because the phrase "heart hurts, gets numb" conveys a negative atmosphere from unpleasant events or feelings in people's lives.

3. The heart is a symbol where anxious premonitions and excitement are concentrated:

Ukr.: *коти шкребують на серці* (*the cats are scratching the heart, be sick at heart*).

E. *lie (heavy) at smb's heart, weigh upon smb's heart, put smb. out of heart.*

G. *schweren Herzens etwas tun – to do something with a heavy heart (with pain in the heart)*

4. Feelings of pity and sympathy are verbalized in the following way:

Ukr.: *серце болить* *the heart aches, із важким серцем* (*with a heavy heart*). E. *heavy heart, broken heart.* G. *es schneidet j-m ins Herz – one's heart is bleeding.*

5. Designation of mental pain are represented by the following units:

Ukr.: *мовніжгострийусерце* (*stab to the heart*). E.: *wring smb's heart*

6. The heart as a symbol of love, passion, affection. Ukr.: *запалити серце* (*to light the heart*), *знаходити дорогу до серця* (*to find the way to one's heart*), *кохати цілим серцем* (*to love with all one's heart*), *прислати до серця* (*to cling to the heart*). E.: *after one's own heart; the heart that once truly loves never forgets; win smb's heart.* G.: *j-n von (ganzem) Herzen lieben – to love someone's wholeheartedly*



7. The heart is a means of expressing such feelings as fear / dread:

Ukr.: *серце захололо* (*the heart gets cold*), *серце ледве не вискочить* (*the heart almost popped out*), *холодна жаба сидить під серцем* (*a cold frog sits under the heart*).

E. *have one's heart in one's mouth*

G. *das Herz fällt j-m in die Hose*

8. Death sensation:

Ukr.: *серце перестало битися* (*the heart stops beating*). E. *one's heart misses* (skips) a beat or stands still; *one's heart sinks*. G. *etw. bricht j-m das Herz*.

9. A set of personality traits inherent in a person, a person's nature:

Ukr.: *золоте серце, добре, відкрите, гаряче, кам'яне, без серця* (*golden, good, open, hot, stone heart, heartless*). E. *heart of gold, heart of stone, a heart of oak*. G. *ein hartes, ein steinernes Herz, ein kaltes Herz*.

The heart, as the main spiritual and emotional organ, can be filled with both positive and negative feelings. By characterizing a positive or negative person, object, action or phenomenon, phraseological units provide the text with a certain stylistic nuance. Phraseological units with a heart component express mostly positive traits: exaltation, joy, love, and peace, which are socially accepted for Ukrainians. The heart is an expression of a feeling of exaltation, it can express a sense of joy – *мішуму (веселити) серце* (*the heart rejoices (cheers)*); *заграло серце* (*the heart is singing*). Through association with the heart, a sense of peace can be conveyed – *відлягло від серця, легко на серці* (*the heart is at ease*). E. *with light heart; young at heart* *She loves carnivals and fairs; she is a grandmother but she's young at heart*; G. *leichten Herzens (etw tun) – to do something with light heart*.

At the same time, as a secondary comprehension, the heart is the bearer of negative feelings (anxiety, suffering, fear) or negative attitudes towards someone/something. Such feelings arise when a person is informed of a significant life-threatening thing or loss, or when a person feels a physical or psychological obstacle on the way to the goal, that is, a subjective reaction to something very unpleasant. The semantics of sadness, pain, frustration, hatred, loss of meaning in life, and antipathy are frequent (Markova 2017). Ukr.: *плаче серце* (*the heart is crying*); *з важким (нелегким) серцем* (*with a heavy heart*). E. *to cry one's heart out, to make one's heart bleed*. G. *schweren (blutenden) Herzens tun – with heavy heart, with pain; j-m fällt etwas schwer aufs Herz – one is depressed by the thought of someone/something*.

The use of phraseological units with the component "heart" allows us to evaluate people around us and ourselves both positively and negatively. *У нього велике,*



добре, гаряче, вірне серце (*He has abig, good, passionate, faithful heart*) – such expressions can be used while characterizing a beautiful, kind, responsive, friendly person with a gentle nature. *Sincere heart* is used to emphasize such qualities of a person's character as truthfulness, honesty, heartiness, spirituality. And for the description of a cruel, indifferent, or soulless person the following phraseological units are suitable: *кам'яне серце, без серця, не мати серця, серце мохом обросло* (*a heart of stone, heartless, without a heart, a heart overgrown with moss*).

4.2.3. Distinctive grammatical structure features of phraseological units with the lexeme "heart"

Most researchers classify phraseological units by associating them with parts of speech of the constituent units: verb, substantive, adjective, comparative, interjective and adverbial (Korunets 2003).

Out of the 68 units selected from the A.V. Kunin dictionary (English-Russian Phraseological Dictionary 1984) with the component "heart", the largest group consists of verbal phraseological units (34) e.g., *break one's heart, eat one's heart out*. There are significantly fewer substantive phraseological units (14) e.g., *an open heart, heart to heart*. There are 5 adjectival phrases, e.g., *after one's (own) heart, in (good) heart*, adverbial – 7 e.g., *with all one's heart (and soul), by heart, from the heart*. There are 6 communicative phraseological units, e.g., *Every heart knows its own bitterness. A faint heart never won fair lady*; and exclamatory (interjective) make up the smallest group (2) e.g., *Have heart! Heart alive!*

In the German language most of the meanings of the word *Herz* are expressed in phraseological units (286 examples), taken in a broad sense of the term, which have a varied structure. (Deutsch-russisches phraseologisches Wörterbuch 1975).

As evidenced by the analysis of lexicographic sources, verbal phraseological units with component *Herz* became the most common (55%): *j-m sein Herz ausschütten* (*shake your heart to someone*) open your soul to someone.

Next position is occupied by nominative phraseological units in conjunction noun + adjective (30%): *ein weiches Herz* (soft heart) refers to a person with positive character traits – a person with a kind heart. *Ein stolzes Herz* (proud heart) – a person with a sense of dignity;

ein kaltes Herz (cold heart) – a negative characteristic, a soulless, indifferent person. A significant proportion of the analyzed phraseological units are phrases with the prepositional component (16%): *j-n im Herzen tragen* (carry someone in your heart) – remember someone; *mit Herz und Sinn* – *with all my heart, with all my soul*. A small number of examples account for the adverbial phraseological units (7%), whose



adverbial function is expressed in the context when designating the mode of action. These constructions usually express how characters act: *beklommenen Herzens* (*pinched heart*) – with a trembling heart.

Only 2% of the analyzed units belong to the comparative phraseological units, which include nouns and the preposition *wie*, in which moral qualities are expressed by similarity to objects or substances: *ein Herz wie Butter haben* – to be gentle, have a good heart, be compassionate, merciful.

Our research shows that most Ukrainian phraseological units with a "heart" component are verbal (about 200) (брати близько до серця; прикипіти до серця (take to heart; attach to heart); substantive (дама серця, крик серця (sweetheart, a cry from the heart) and adjectival (гаряче серце, простий серцем (hot heart, simple heart)) in equal numbers (about 20); 26 adverbial (від чистого серця, за велінням серця (with all one's heart, at the bidding of the heart); several interjective (моє серденько, сердечко (my heartlet) and comparative (на серце мов хто камінь навернув (as if someone lay a stone on one's heart) phraseological units.

Verbal phrases are the largest group within Ukrainian phraseology. Therefore, verbal phraseological units with a component "heart" also make up the largest group of all studied. Verbal phraseological units as a simple sentence with the verb (*серце крається* (*the heart is torn apart*) – to be very anxious, to feel a heartache; *розбивати серце* (*to break the heart*) – to cause someone's suffering) constitute the most productive group (Lapukhina 2016).

Verbal phraseological units, similarly to verbs, are characterized by the lexical and grammatical meaning of the process, for example: *вирвати з серця* (*to tear from the heart – to make oneself forget someone*); *ужалити в саме серце* (*to sting to the quick – to hurt someone, to cause mental pain*. E.: *break smb's heart, eat one's heart out, set one's heart on smb*. G.: *es zerreit einem das Herz – it tears someone's heart apart*. Adverbial phraseological units within the studied material are inferior to verbal phraseological units in terms of quantity. Adverbial phraseological units include those of quantitative or qualitative-adverbial semantics, which are characterized by the complete absence of a morphological paradigm and serve in the function of adverbials.

Мотрі зробилося так тяжко на душі, так гірко на серці... П. Мирний.

Motrya's heart turned so heavy with bitterness... P. Myrnyi (Dictionary of Ukrainian in 11 volumes 1978: 141). Phraseological unit *heart turned so heavy with bitterness* means "woefully".

Phraseological unit *from the bottom of his heart* means "passionately".

The phraseological units used here have semantics (*heavy with bitterness* –



woefully, *from the bottom of his heart* – passionately), in the sentence they express another feature of the object's characteristics and refer to the predicate verb (turned, kissed) answering the question of the adverbial: how?

E.: *from the heart* e.g. *If a book comes from the heart, it will contrive to reach other hearts* (Th. Carlyle "On Heroes", ch.2).

Adverbial phraseologisms are diverse in their structural and grammatical organization. In the phraseological fund of the Ukrainian language, substantive and adjectival phrases, with the component "heart" in particular, are not numerous.

Substantive phraseological units have generalized subject semantics objectified in the grammatical categories of gender, number, and case. For example: Ukr.: *порожнеча в серці* (*emptiness in the heart*) – a state of mental devastation; *ножем у серці* (*a knife in the heart*) – something very striking, causing emotional pain. E.: *a hard heart, a heart of oak, an open heart*. G.: *ein offenes Herz*.

Notable for substantive phraseological units are those constructed using the model "adjective (pronoun, numeral) + noun". Grammatically, the noun is principal, while the adjective (pronoun, numeral) is subordinate, and is usually in the preposition (*золоте серце* (*a golden heart*) – a person with a good, gentle character); E.: *a broken heart*. G.: *ein gebrochenes Herz*.

Adjectival phraseological units are characterized by the categorical meaning of attributiveness, the ability to express a static feature of objects, which performs in a sentence the function of an uncoordinated definition or a nominal part of a compound predicate. For example: *М'який серцем* (*soft-hearted*) – kind, trusting

Типово український склад обличчя, рівне високе чоло, а найбільше – то довгі сиві вуса завжди вводили в обман м'якого серцем любителя української старовини. Г. Хоткевич. A typically Ukrainian face, high forehead, but most of all – long gray moustache always deceived the soft-hearted lover of Ukrainian antiquity. Hnat Khotkevych (Dictionary of Ukrainian in 11 volumes 1978:141). *Без серця* (*heartless*) – cruel, ruthless. *Ще треба буде одну ніч ночувати у того чоловіка без серця*. І. Франко

I'll have to spend another night at that heartless man's home. Ivan Franko (Dictionary of Ukrainian in 11 volumes 1978:141).

According to M. Demskyi, one of the main features of adjectival phraseological units is that they denote not a general feature that is inherent in adjectives, but refer to, for the most part, "such a feature that describes only a person, an object itself or an abstract object" (1994: 15 s. 1.). For example: *серце з каменю* (*heart of stone*) – cruel, soulless.

Comparative phraseological units are similar to adjectival ones, as one of their



feature is constructive meaning given to the comparative conjunction, which indicates the unreality of an action or a state by analogy, for example: *наче ножем полоснуло по серцю* (as if a knife went through the heart) – to be extremely struck, hurt by something; *в'ється як гадина коло серця* (to snake around the heart) – heavy anticipation, thoughts; *мов п'явки за серце ссуть* (as if leeches stuck to the heart) – poor health.

Among phraseological units with the component "heart" there are several interjectional (exclamatory) ones, which express positive emotions when addressing a certain person. *Сонце низенько, вечір близенько, вийди до мене, моє серденько!* I. Котляревський. *The sun is low, the evening is close, come to me, my heart!* I. Kotliarevskyi (Dictionary of Ukrainian in 11 volumes 1978:141). With the small exception the structural types of phraseological units with the component "heart" are the same in all three languages.

4.3. Synonymous peculiarities of phraseological units with the component "heart"

Phraseological synonyms and their variants, like the whole phraseological fund, thoroughly reveal the distinctive character of language. All the structural substitutions of phraseological expressions, the appearance of different numerous synonymous variants give expression to the language, a certain emotional color and stylistic expressiveness.

E.: e.g., *heart of flint, heart of stone; kind heart, gold heart; one's heart leaped into one's mouth, one's heart sank (into one's boots or shoes), one's heart stood still; harden one's heart, steel one's heart against.*

With regard to the paradigmatic characteristics of German phraseological units, a considerable number of synonymous constructions in nominative models are recorded within the analyzed sample. These constructions play a special role in expressing the moral aspect of the individual in the model "noun + adjective":

Ein gutes, großes, weiches (mildes), edles Herz – good, big, soft, noble heart as a positive evaluation of human qualities, worthy deeds, desirable values of society.

Phraseological units with a verbal component have far fewer synonymous constructions. The meaning of such a model is revealed based on the meaning of the verb. For the most part, verbs that are part of phraseological units may be synonymous, so both constructions with the component "Herz" are synonymous: *sich (D) ein Herz fassen* – to gain courage, to gather spirit; *sich (D) ein Herz nehmen* – to



gain courage, to dare.

The phrase with the prepositional component has the least number of synonymous constructions.

j-m schwer ums Herz sein – someone's heart is heavy, meaning to be upset.

etw. nagt j-m am Herzen – something gnaws at the heart, worry about the problem.

The synonymic richness of the Ukrainian language phraseology consists of a large number of phraseological units of common or very close meaning. Synonymous phraseological units may have some common components, but if phraseological units are based on different images, we have the right to call them synonyms. There are several synonymous phraseological units about bothering: *діймати до серця*, *вціляти в саме серце* (*strike at the heart*); *гнітими серце* (*ride the heart*); *заганяти гострі спички у серце* (*fire at the heart*); *пекти до живого серця* (*burn the heart*), *кусати за серце* (*bite the heart*). Phraseological units such as *жити в серці* (*live in one's heart*), *бути серцем з кимось* (*to be with someone in the heart*), *пронести в серці* (*to bear something in one's heart*), *зберігати в серці* (*to keep something in one's heart*) are also synonymous with the meaning to keep in memory, to not forget. The origin of certain feelings can be conveyed by other synonymous phraseological units: *ворухнутися в серці* (*to move in the heart*), *серце горнеться* (*the heart is clinging*), *серце заговорило* (*the heart started speaking*), *серце серцю стало вість подавати* (*one heart sent a message to another*), *прилягти до серця* (*to lie at heart*), *покоряти серце* (*to conquer the heart*). Phraseological units can be formed into synonymic sets and antonymic pairs.

4.4. Antonymous peculiarities of phraseological units with the component "heart"

Phraseological antonyms play an important role in the system of phraseology. With their help, the opposite lexical meaning is revealed – a semantic antithesis, they convey opposite meanings and evaluations:

Ukr.: *з добрим серцем* (*with a good heart*) (sensitive, sincere) – *без серця* (*without a heart*) (cruel, ruthless), *камінь ліг на серце* (*a stone lay on the heart*) (to feel disturbed) – *камінь з серця скотився* (*a stone rolled off one's heart, weight off one's chest*) (to feel relieved). E.: *heart of flint* – *soft heart*, *heart of gold* – *heart of stone*, *hard heart* – *soft heart*, *one's heart is in the right place* – *one's heart is in the wrong place*, *have heart* – *lose heart*. In the antonymic pair (*with*) *a heavy heart* –



(with) a light heart the adjective *heavy* has been used in the sense of "suppressed because of grief or sorrow" since about 1300. Its antonym *light* comes from the same period. The meaning of this adjective remains only in the expression *light heart*, meaning "freedom from the burden of sadness".

In German, phraseological units with opposite meanings are predominantly between nominative models "noun + adjective" and are based on the antonyms of the adjectives with which the noun "Herz" is combined: *j-d hat ein warmes Herz* (a person with a hot heart, inflammatory); *j-d hat ein kaltes Herz* (cold-hearted). The expression *j-d hat ein hartes (ein steinernes) Herz* (heart of stone) characterizes an extremely cruel, indifferent person, unable to sympathize.

The opposition is created by negation *have (put) one's heart in it; one's heart is not in it; have no heart for it*. E.g. *Nancy puts her heart in her teaching / She decided to quit, her heart just wasn't in this kind of work* (The American Heritage Dictionary of Idioms 2003: 93). The intensity of desire changes to its polar opposite – the complete absence of such desire. When a person does get down to business, but without much enthusiasm, the phraseological unit *with half a heart* is used. E.g., *After his transfer he worked with half a heart*. The opposite of this phraseological unit can be considered *with all one's heart (and soul)* – wholeheartedly (The American Heritage Dictionary of Idioms 2003:193).

In German, there are isolated instances of the use of antonymy in constructions with the negative pronoun "kein" as an expression of love, compassion, sensitivity on the one hand and lack of love, indifferent attitude on the other: *ein Herz haben (viel Herz haben, ein Herz im Liebe haben)* – to have a heart, to be kind, compassionate and responsive; the use of this designation of high-style sympathy is often found in literature – *ein Herz im Busen tragen; kein Herz haben* – to have no heart, be heartless and *kein Herz (im Leibe) haben für j-n* – to love no one, to be insensitive.

4.5. Polysemy in phraseological units with the component "heart"

In addition to the above-mentioned systemic relations, polysemy is observed in the given microsystem – the polysemy of the individual units, e.g., *at heart* has two meanings 1) in one's soul: *I have in my heart of hearts a favorite child* (Ch. Dickens) 2) in fact, in essence, in reality: *My father was for all his talk at heart a man of silence* (J. Updike). This phraseological unit in its primary meaning has a number of variants: in heart, in one's heart of hearts – according to one's own beliefs, the innermost feelings.



In German, among phraseological units with the component "Herz" there are also polysemic ones. For example, the phrase *etw. greift einem ans Herz* has two meanings: 1) something grasps one's heart; 2) something hurts the heart (or soul), causes pain.

Homonymy is very rare and is created by the absence of the component "heart". The word may be omitted in some expressions: *do one (one's heart) good*. This phraseological unit means to give pleasure, to please, to thank: *It does my heart good to see a young couple so happy*. In English, there is also another phraseological unit that has the following meaning: to help someone: *I'm sure fresh air will do her good*.

Phraseological units with the component "heart" may have variants: *Bless me (my or your) heart, my heart and soul!* Exclamatory phraseological units can be used in shortened form. Thus, *Bless my heart!* is a short form of *May God bless me, my heart, my heart and soul or your heart!* Polysemy is not a characteristic feature for the phraseological units under discussion in all three analysed languages. The number of polysemantic units is small, as well as the number of the lexico-semantic variants of their meanings.

4.6. Stylistic peculiar qualities of phraseological units with the component "heart"

From the point of view of stylistic differentiation of phraseological units with the component "heart" in English, one can find colloquial phraseological units *dear heart; hearts and flowers (slang)*; neutral – *by heart*; literary, bookish – *with all one's heart (and soul), one's heart goes out (warms towards)*.

Phraseological units of the German language used in everyday life include familiar expressions. The expression *das Herz fällt j-m in die Hose (someone's heart sank)* signifies a sudden uncontrollable fear. This statement, however, is peculiar to literary sources, where it becomes synonymous with "very scared":

"Das Herz fiel mir in die Hosen. Angst und bange wurde mir. Das schlechte Gewissen schlug mir" – my heart sank, I was scared, and my unclean conscience was stirring (Deutsch-russisches phraseologisches Wörterbuch 1975)

It is a common fact that some phraseological units have different stylistic nuance. In German, the majority are expressions that are well established, their etymology goes back to ancient times, and these expressions are used both in literary works and in everyday life. Many figurative meanings appeared in Biblical times. So,



in particular, the famous saying "*Wes das Herz voll ist, des geht der Mund über*" has more than one meaning: 1. whoever has a certain intention, expresses it – *Wer ein Anliegen hat, spricht auch darüber*; 2. the mouth says what is on the heart – *Der Mund redet, wovon das Herz voll ist*; 3. the one who feels strong emotions, wants to share them with others – *Wer starke Emotionen verspürt, möchte sie auch gerne anderen mitteilen*.

Of all the meanings, the most quoted is the second, "the mouth says what is on the heart". This saying is repeated many times in the Bible, and the heart symbolizes here the center of human motives: *Wes das Herz voll ist, des geht der Mund über* (Bibel: Matthäus 12, 34).

In the mouth of Jesus Christ, the heart represents the treasury of the soul. The man in whose soul the good reigns does good. A person whose heart is full of malice and hatred is inclined to do bad, unworthy. Here, the heart is compared to the vessel from which flows the content filling it. Therefore, Christian values are based on the need to take care of your soul (your heart) and fill them with good.

In Ukrainian the majority of phraseological units with the component "heart" are used in everydaylife speech.

4.7. Etymology of phraseological units with the component "heart"

For a comprehensive description of the comparison of the three languages of the specified phraseological microsystem, it is important to analyze the etymology of phraseological units with the component "heart".

All phraseological units that have arisen in the Ukrainian language differ in source and time of origin. A large number of phraseological units, with the component "heart" in particular, come from folklore. Most of the phrases are related to the realities of life, the actions of people, family relationships. For example, *кусати за серце, загаяти гострі сички у серце* (to bite the heart, to fire at the heart) – to bother, to hurt someone; *серцепалає* (heart is burning) – to worry about something. People's observations on the environment, natural phenomena, flora and fauna have also been reflected in phraseological units: *каменем лягти на серце* (a stone lay on the heart) – to have heavy feelings about something; *коти шкребуть на серці* (cats are scratching the heart) – to be in a state of anxiety; *холодна жаба сидить під серцем* (a cold frog sits under one's heart) – to have a premonition of something bad. Many phraseological units have a religious background, but among the units studied, there is only one expression that is associated with religion – *мати*



Бога в серци (to have God in the heart) (to be conscientious, compassionate), *жуми з Богом в серци* (to live with God in the heart).

Among English phraseological units, there are those of Biblical origin: with all one's heart (and soul). This phraseological unit has two meanings 1) wholeheartedly 2) persistently, putting one's heart into something (Deuteronomy IV, 29). The idiom *after one's own heart* appears in the King James Bible in 1611 (I Samuel 13:14) [Late 1500]. E.g., *He is very patient with the slower pupils, he's a teacher after my own heart.* The concept *heart of stone* dates back to ancient times and appeared in the Bible in English (Job. 41:24) (Early 1600s). The bookish phraseological unit *search one's heart* with meaning *to look into the soul* is of Biblical origin (Romans VIII, 27) (Kunin 1984: 376).

Phraseological units can be of religious origin without being taken from the Bible. The expression "cross my heart and hope to die" is used when people, and especially children, solemnly assure the truth of their words. E.g., *I love secrets. I won't tell a soul. Cross my heart and hope to die* (J. Thorne Harry Potter and the Cursed Child. P.1. Act. II. Sc. 19). This phrase probably comes from a religious oath based on how a person is baptized, on the sign of the cross, calling to the Lord as a witness. The expression is usually accompanied by a hand gesture, which means a cross on the chest (which is where the heart is located), then with the right hand facing heaven. This phraseological unit has been used relatively recently, since 1908.

Phraseological units may be related to historical events: the heart of Mid-Lothian – the name of the Edinburgh prison, which was demolished in 1817 (Kunin 1984: 374). They may also come from literary sources: wear (pin) one's heart on one's sleeve – openly show one's feelings, especially amorous ones. This expression alludes to the former custom of tying a woman's favor to her lover's sleeve, announcing their attachment. W. Shakespeare used it in Othello [I, 1]. "*But I will wear my heart upon my sleeve for daws to peck at.*" According to Marvin Spevak's calculations, the word "heart" was used 1066 times in Shakespeare's works, 878 in poetry, 188 in prose (Spevak 1973: 559). In addition to Othello, a particularly striking example is found in the historical drama *King Richard the Third: cursed the heart that had the heart to do it* [I, 2].

The communicative phraseological unit *Absence makes the heart grow fonder* (a proverb) means "separation enhances love". The expression is also used ironically. Although dating back to the Roman period, the phrase became popular only after Thomas Haynes Bayly used it in the last line of *The Isle of Beauty*, 1850. E.g., *After a year in another country, she accepted his proposal, so I guess absence makes the heart grow fonder* (The American Heritage Dictionary of Idioms, 2003: 1).



The proverb *it is a poor heart that never rejoices* is first seen in the work by Fr. Marryat "Peter Simple", ch. V, in 1833. *Kind hearts are more than coronets* – in A. Tennyson's poem "Lady Clara Vere de Vere" (English-Russian Phraseological Dictionary 1984: 375). The expression *from the bottom of one's heart* dates back to Virgil. In English, this phrase with the meaning "sincerely" appeared in the The Anglican Book of Common Prayer's Communion service (1545): "*If one... be content to forgive from the bottom of his heart*". In modern English, this phrase is used to express gratitude. Latin may also be the source of some phraseological units. The phrase *the heart (crux) of the matter* means *fundamental, basic part of the case*, an important concept in a particular issue. Although *crux* is a Latin word for cross, in English it has the meaning "difficulty" or "puzzle".

The term *warm the cockles of one's heart* is used with the meaning of satisfying someone, letting someone feel good. This phrase appeared in English in the second half of the 1600s. The component "cockles" comes from the modified Latin term *cochleae cordis*, which means the ventricle of the heart.

The trite imagery in phraseological units with the component "heart" is based on the metaphorical transfer of meaning, metonymy and hyperbole. As we can see, many factors interact with the formation of phraseological units. The German word *das Herz (heart)* has, as the lexicographic sources attest, an ancient etymology. Deutsches Universalwörterbuch states that the word "heart" refers to ancient Indo-German words. In Old German, this word had the form *ahd herza*, in Middle German – *mhd herz(e)* (Mittelhochdeutsches Taschenwörterbuch 1992). The meaning of the word has undergone a transformation.

During the Middle Ages of the 12th century the word *herz(e)*, the common noun, has become favorite epithet for literary heroes, especially after the epic "The Song of the Nibelungs". However, most authors use the word first to refer only to noble-born actors and their affiliation with a particular social status. The same applies to the typical expression of this period, *daz edele herze*, which does not demonstrate the moral qualities of the character, but, as evidenced by the works of Gottfried von Strassbourg, reflects in its entirety the beauty of the world, nature, or feminine beauty (Vogt 1908: 11).

In "Tristan" by Gottfried von Strassbourg at the beginning of the 13th century the singular use of synonymous phrases *edeler muot* and "*daz edele herze*" (including the description of feelings, in particular inner love (*innige Liebe*), which have also been used as a generic feature of the internal sensibilia of a person in contrasting their behavior (Vogt 1908). In our analysis of words, the altruistic motivation of the expressions *daz edele herze* and *edelermuot* remained beyond the attention of



medieval authors.

German Enlightenment philosophy in the 18th century significantly influenced the bourgeois (burgher) value system (*das bürgerliche Tugendsystem*). Its main principle is common sense, which characterizes all human feelings and actions. The highest moral desire of the time is to have common sense and to be noble: "*Ich hoffe, vernünftig und edelmütig zu sein*" (Mauer & Rupp1974: 43).

However, under the influence of pietism, German poetry of moralistic orientation (Hagedorn, C.F. Gellert), aimed at freeing the feelings from the unilateral influence of the mind, represents a number of virtues, among which the following can be distinguished:

Menschenliebe, Edelmut due to the noble heart ("das edele Herz"). They, along with other moral values, can make people happy: "... *Mitleiden, Großmut, Dankbarkeit, Und Menschenlieb 'und Edelmut wirkt Freud', und Freude nur ist Glück. Fühl Tugenden, so fühlst du Glück*"(Mauer & Rupp1974: 44).

The noun "Herz" is often used with the adjective *edelmütig* in the works of C.F. Gellert (1715 – 1769), who admired the work of Lafontaine, the teacher of J.W. Goethe (Fiskowa 2003: 127), as an objection to the expression *der eigene Vorteil* (self-interest), which had a selfish basis. *Philemon, der bei großen Schätzen / Ein edelmütig Herzbesaß. Und, andrer Mangel zu ersetzen, / Den eignen Vorteil gern vergaß* (Deutsche Literatur von Lessing bis Kafka 2002: 59).

Linguistic studies of this period confirm the popularity of vocabulary for the designation of moral and ethical values (Delbrück 1796: 15), among which the following nouns are synonyms: the nouns *Edelmuth* and *Großmuth* for love of neighbor (*Menschenliebe*), self-denial (*Selbstverleugnung*), "noble heart" (*das edle Herz*). The word "Herz" in the works of J.W. Goethe became an expression of the feelings and inner world of the characters. According to the outstanding poet, all good and evil thoughts come from the heart: "*Doch werdet ihr nie Herz zu Herzen schaffen, wenn es euch nicht vom Herzen geht*" (Das große Handbuch der Zitate von A bis Z 2004: 431). The noun "Herz" on the pages of the works of F. Schiller (1759 – 1805) symbolizes the center of feelings and virtues of the person, opposed to the mind, and the heart itself should be the leader of positive actions: "*Das Herz und nicht die Meinung ehrt den Mann*" Schiller, Wallensteins Tod, 4 Act, 8. Auftritt, Gordon (Schiller F. Aphorismen). Particularly important are the phrases with the component "Herz" in the poetic works of Karl May, in particular in the poem "Ich liebe", symbolizing the soul as the center of feelings, among which one of the most important is love: "*Ich liebe*" ist ein Gotteswort / "*Ich liebe*" dringt ins Herz hinein / "*Ich liebe*" will an jedem Ort / gegeben, nun gegeben sein(May K. Aphorismen).



As we see from the abovementioned example the lexeme "heart" has undergone different transformations throughout the centuries.

Conclusions

Phraseological units with the component "heart" meanings analysis shows that most of them are related to feelings and emotions, compassion, and desires. Much fewer meanings relate to intentions, characteristics of human qualities, mental activity, or the central part of a certain object. Love and sympathy, or lack thereof, prevail among feelings.

Indirect nomination occurs in the complex and multifaceted interaction of primary and secondary spheres. The meaning of a phraseological unit is formed not due to the simple addition of the meanings of its components. There is a distant relationship between the semantics of a phrase and its constituent parts. The study reveals the sources and ways of the formation of a phraseological unit, indicating the phraseological transitivity, that is, the real or potential ability of a phrase to preserve or restore the content and formal properties of the text.

The semantic scope of the phraseological unit meaning does not match the semantic meaning of the word. The frequency of the use of the word "heart" is significantly higher than the frequency of use of the phraseological unit with the component "heart". The semantic scope of phrases is much wider and has a higher degree of intensity due to the transfer of meaning (metaphor, metonymy, hyperbole). The microsystem of phraseological units with the component "heart" has the following features:

- in terms of semantic structure, these phrases express emotional state, feelings of both love and compassion, emotional pain, fear, anxiety, dread, the totality of traits of a person, both positive and negative;
- in terms of grammatical structure, verbal, substantive, adjectival, comparative (absent in English), interjected and adverbial phrases are found among the units studied;
- in terms of systemic relations, they are characterized by synonymy, polysemy and antonymy;
- in terms of stylistic differentiation of phraseological units with the heart component they can be neutral, colloquial and literary;
- in terms of origin, their sources are the Bible and religion, historical facts, fiction, Latin, folklore.

When comparing phraseological units with the component "heart" in English, German and Ukrainian, the following types of interlingual correspondences were



identified: 1) equivalence 2) analogy 3) non-equivalence. In all three languages "heart" denotes emotions but in the process of development some changes took place. Thus, in old English it included intellect and memory which is now preserved only in one unit. Lexeme "heart" has 11 meanings in English and 7 in German and Ukrainian respectively. There is some difference in the naming of the objects. Only in German the word Herz names the dish made of animal organs. In German and English heart denotes not only emotions but also courage and determination. All three languages have phraseological units based on the component "heart" as a symbol of love and friendship. Alongside this the given units reveal the negative emotions: suffering, losses, death. Phraseological units with "heart" component denote person's character features. In English there are no comparative phraseological units with this component. The sources of the given units in English and German mostly are the Bible, historical facts, fiction. In Ukrainian the majority of them comes from folklore and are connected with nature and everyday life activity of people.

Consideration of individual somatic elements for the purpose of their further thorough analysis can be considered as a perspective of the study.