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LINGUO-COGNITIVE FEATURES OF UKRAINIAN SOMATIC PHRASEOLOGISMS

ЛІНГВОКОГНІТИВНІ ОСОБЛИВОСТІ СОМАТИЧНИХ ФРАЗЕОЛОГІЗМІВ УКРАЇНСЬКОЇ МОВИ

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The article reveals the meaning of the concept of “phraseological unit”, which is considered a specific tool of the cognitive approach in the study of language and the conceptual apparatus of cognitive linguistics, including the problems of the relationship between linguistic and conceptual world pictures, the definition of the concept as a structuring element of the world picture and as a culturally significant entity, as well as the concept of the world and the reflection of time conceptualization processes in various sciences. Phraseological units with an anthroponymic component are analyzed, which help to reveal the vision of the world and man specific to Ukrainian culture, the characteristic features of the functioning of proper names in the composition of phraseological units.

The research proved that phraseology should be studied taking into account all the information about the etymological motivation of a unit, the analysis of the features of cognitive processes underlying the formation of secondary nominations, contextual and discursive features of functioning, as well as the determination of cultural connotation and cultural and value-based role of phraseology. The research of phraseological systems is rooted in sociopsychological and worldview knowledge needed to adequately interpret the figurative form, and motivate phraseological units and archetypal forms of world awareness.

The valid argument is that the problem of studying phraseological units of different languages correlates with the main directions of the anthropocentric. The traditional methods of studying the phraseological system, such as structural, grammatical, and semantic, that have been used earlier still remain justifiable, but take second place as the interest in the linguistic and cultural aspects of the study deepens. Today, scientists consider idioms “nationally specific units of language that accumulate cultural potential of the people”.

Key words: phraseological units, somatisms, language, phraseological system, lexeme.

У статті розкрито зміст поняття «фразеологічна одиниця», що розглядається як специфіка засобу когнітивного підходу в дослідженні мови і понятійний апарат когнітивної лінгвістики, включаючи проблеми взаємозв’язку мовної та концептуальної картин світу, визначення концепту як структуруючого елемента картини світу і як культурно значущої сутності, а також концепт світу та відображення процесів концептуалізації часу у різних науках. Проаналізовано фразеологічні одиниці з компонентом антропонімом, що допомагають виявити специфічне для української культури бачення світу та людини, характерні особливості функціонування власних імен у складі фразеологічних одиниць.

На підставі вивченого, встановлено, що фразеологію слід вивчати, беручи до уваги всі відомості про мотивацію етимології тієї чи іншої одиниці, аналіз особливостей когнітивних процесів, що лежать в основі утворення вторинних номінацій, контекстуальних та дискурсивних особливостей функціонування, а також визначення культурної конотації та культурно-ціннісної ролі фразеологізму. Для проведення цього дослідження фразеологічних систем найчастіше необхідні соціопсихологічні, світоглядні знання, які б адекватно інтерпретували образну форму, мотивували фразеологізми і архетипічні форми усвідомлення світу.

Обгрунтовано думку про те, що проблема вивчення фразеологізмів різних мов корелює з основними напрямками антропоцентричної парадигми. Простежено традиційні методи вивчення фразеологічної системи, такі як структурний, граматичний і семантичний, які безумовно, залишаються авторитетними, але відходять на другий план, оскільки зростає інтерес до лінгвокультурологічного аспекту дослідження. На сьогодні науковці розглядають фразеологізми як «національно-специфічні одиниці мови, що акумулюють культурний потенціал народу».

Ключові слова: фразеологіми, соматизми, мова, фразеосистема, лексема.

Problem statement. There is no such area or sphere of life of people that is not reflected in set phrases. Phraseologisms are language treasures that add to the accuracy, and consistency of speech, making it psychologically richer, expressive, and figuratively elevated. Due to their integrity, indecomposability, stability and reproducibility, idioms often function as catchphrases and scientific concepts. The wealth of variations of the folk word, and the depth of its semantic content testify to the high development of the national language, its stylistics. While the fact that people carried priceless treasures of their wisdom through the centuries is considered to be vivid proof of their stability and moral strength.

Phraseologisms of any language are a linguosemiotic phenomenon, forming a special "subtext", one of the concentric circles of language, where the ideas of the ethnic group around the world, culture and historical-mythological internalization of reality and the inner reflective experience of people are preserved and transmitted in a set form. H. Casares noted that "in these elliptical formulas, which were polished and left as a heritage to posterity," the entire history of our ancestors, all psychology, all private and public life, and, in addition, "forgotten traditions, eradicated superstitions, rituals are imprinted, customs, folk games, neglected crafts, the rivalry between neighboring villages, minor events memorable in the life of only one village or one family" [9]. Phraseologisms as nominative units of language are a product of the cultural and epistemological capacity of the ethnos that fix as a stereotype its own anthropometric relation to the objective world, which over time turns into a prototype in ethnic consciousness. The psychological basis of phraseological stereotyping is the main desire of a person: to extract from the existing situation everything useful, and put it aside in the form of a mobile habit in order to use it in situations of the same type [1, p. 265].

Phraseologisms are considered to be a kind of ethno-cultural reflection of the speaker in a communicative situation, because they consciously or subconsciously correlates their own emotional and evaluative attitude and value orientation with the meaning of the sign, and "the figurative meaning of the phrase – with the standards and stereotypes of the cultural-national worldview and understanding of the world" [10].

Literature review. Ukrainian phraseology is based on a solid foundation of ethnographic, folkloristic, ethnolinguistic, general philological, lexical and phraseological works of O. Potebnia, M. Sumtsov, I. Franko, M. Kostomarov, M. Nomis, P. Chubynsky and many others. Ukrainian linguists studied various aspects of phraseology. The semantics of phraseological units was studied by B. Larin, L. Bulakhovskyi, L. Avksentiev, M. Alefirenko, Yu. Pradid, and L. Yurchuk. The stylistic aspect was of interest to D. Barannyk, H. Yizhakevich, R. Zorivchak, I. Hnatyuk, V. Kalashnyk, and V. Koptilov. The history, formation and etymology of phraseological units were the focus of attention of O. Horbach, M. Demskyi, A. Ivchenko, L. Kolomiets, V. Mokienko and others. Our research work was influenced greatly by the following monographs that allow becoming more familiar with the problems of set phrases research: "Phraseology of the Ukrainian Language" by L. Skrypnyk, "Formation of the Phraseological Fund of the Ukrainian Literary Language (end of the XVIII-th – beginning of XIX-th centuries)" by O. Yurchenko, "Ukrainian Phraseology: Why Do We Speak That Way" by F. Medvedeva, "Phrase Formation in the Ukrainian Poetic Language of the Soviet Period: Semantic-Typological Aspect" (1985) by V. Kalashnyk, "Theoretical Issues of Phraseology" by M. Alefirenko, "Phraseological Ideography (problematics of research)" by Yu. Pradid, "Ukrainian Folk Phraseology: Onomasiology, Areas, Etymology" by A. Ivchenko, ("Essays on Ukrainian Phraseology: Psychocognitive and Ethnocultural Aspects" by O. Selivanova, etc.

The aim of the paper is to establish the semantic and cultural specificity of the phraseological somatic code based on the material of B. Grinchenko's dictionary, to clarify the role of concepts-somatisms in phraseology. Taking into account a sufficiently large array of phraseological units with corresponding concepts, we resorted to the analysis of those turns that contain the most used phraseological units-somatisms: живіт, зуб, лоб, плече, шия, лікоть, груди, серце, губи, голова.

Main findings. Somatic set phrases with a component denoting a part of the human body hold a special place in the phraseological language fund. Somatic phraseology is one of the most used and communicatively significant links in the phraseological system of the Ukrainian language which can be explained by the fact that somatisms belonging to the oldest layer of vocabulary, the transparency of the functions of the body parts, which contributes to their easy allegorical interpretation.

Phraseological units with a somatic component, which, according to R. M. Weintraub's calculations, make up approximately 30% of the phraseological composition of any language [2, p. 162], in the super-concept HUMAN denote the functional properties mainly inherent in the parts of the body and represent the propositional-dictum and mixed types of motivation.

Somatic vocabulary is one of the most ancient universal lexical groups and one of the actual objects of research in the comparatively historical, structurally-comparative and linguistic-cultural works of domestic and foreign linguists, who single out this layer of vocabulary as the first in the lexical-thematic system of any language (Yu. Yu. Avaliani, D. A. Bazarova, A. F. Bogdanova, R. M. Weintraub, F. O. Vack, V. G. Hak, Yu. A. Dolgopolov, A. V. Dybo, V. A. Plungyan, V. N. Suetenko, E. M. Sendrovets, Yu. S. Stepanov, A. V. Kunin, N. M. Shanskyi, etc).

The reason for the constant attention to somatisms is the fact that the process of self-awareness in the surrounding reality and the definition of a person as a man began with sensations arising directly from the senses and parts of one's own body. The human body turned out to be one of the most accessible objects for observation and study, and words denoting parts of the human body are as old as human consciousness itself. With the help of these "tools" of cognition, a man began to navigate in space and time, expressing their attitude to the world. The standard of a person's spatial orientation is the anatomical orientation of his body: the front part is the one where his organs of sense and vision are located, and the back is the side of the back, which reflects the structural asymmetry of the human body.

For the first time, the term "somatic" was introduced into linguistic use by F. Vakk, who, comparing the phraseological units of the Estonian language with the names of parts of the human body, called them somatic. He concluded that they come from the oldest layers of phraseology and make up the most used part of phraseological units of the Estonian language.

The terms "somatism" and "somatic" have different interpretations. According to a broad interpretation, somatisms, somatic (from the Greek "soma" ("somatos") – body) are means of indicating phenomena belonging to the sphere of corporeality. In the narrower sense, somatism is any significant sign of the position or movement of the person and the entire human body (E. M. Vereshchahin, V. G. Kostomarov), that is, a term covering all forms of one of the non-verbal languages – somatic language, including gestures, facial expressions, postures and various symptoms of mental movements and states.

The term "somatic" is used in biology and medicine in the meaning of "associated with the human body, bodily" and opposed to the concept of "mental". In linguistics, it has been widely used since the second half of the 20th century in studies reflecting in their semantics everything related to the sphere of physicality.

According to Yu. D. Apprwesnaia, the linguistic picture of the world, created by phraseological units, is anthropocentric, and person-oriented, i.e. a person is the measure of all things. The meaning of a whole class of basic words and phraseological units was formed based on an anthropocentric understanding of the world – голова колони, шийка пляшки, ніжка столу, прибра до рук, палець об палець не ударити, на кожному кроці, etc. Such nominative units create a cultural and national picture of the world that reflects the life, customs, and behavior of people, their attitude to the world and to each other.

The wide usage of somatisms as a part of phraseological units is largely due to the fact that somatisms are one of the oldest layers of the vocabulary of different languages and are included in the core of the basic vocabulary of the language.

The relevance of the content, vivid imagery, nationality, simplicity of grammatical design and stylistic diversity also contribute to the popularity of somatic phraseological units.

A characteristic feature of somatic phraseology is numerous analogs, very similar in figurative orientation of word combination, in the Slavic languages. This feature distinguishes somatic phraseological units from other thematic groups of phraseological units. The coincidence of the figurativeness of somatic phraseological units in different languages is explained not only by borrowing, but also by general patterns that lead to the emergence of close units of phraseological units, demonstrating the universal nature of the transfer of somatic lexemes, their functional and semantic dynamics in the composition of phraseological units.

Why are the names of body parts so productively used in metaphorical universals? The fact is that when naming a new object, a person has an association, first of all, with what is familiar to them, what accompanies them most of the time. First of all, a person compares the surrounding objects with themselves, with parts of the body. Due to this fact, parts of the body have become a kind of standard for comparison.

However, when creating metaphors, the names of body parts are productive to varying degrees: some are used very rarely, while others, on the contrary, very often. The rest T. N. Chaiko calls words with a "broad meaning", capable of conveying multiple meanings, since the transfer of the name not only creates visibility, but also helps to abstract.

The most productive are somatisms based on the body organs with simple functions and operations, which can be easy to interpret. A person learns the world through sensations with the help of various organs (ear, eye, nose), and performs various actions

with the help of hands, feet, head, and shoulders. Somatic phraseological units express person's emotions and relationship to the environment, and reflect traditional symbolism associated with parts of the body, often appearing either as descriptions of characteristic states (joy, surprise), or as a product of a complete rethinking of descriptions of various situations (getting sick, dying).

Thus, somatic phraseology uses the names of body parts, the functions which a person encounters on a daily basis. The number and thematic diversity of groups of phraseological units that include the corresponding somatisms depend on the importance and functions of certain organs or parts of the body.

A characteristic feature of phraseological units is their ability to convey the manifestations of spiritual and material life with the help of component words denoting physical, material processes, properties, states perceived by sight, hearing, and every action a healthy person is capable of. Such words are somatisms. The lexical-semantic base of phraseological units is largely determined by the historical structure of life, ethnographic features of the people. Some scientists distinguish natural somatic and conventional somatic phraseology.

The general name of the human organism was the body. Since it is externally covered with skin (Polish "skora"), as a result of reinterpretation, this name was transferred to the designation of the upper covering – шкірка, скорина, etc. Let's consider some lexemes for marking body parts. For example, the lexeme "живот" (Old Russian "животъ" is derived from Polish "zivotъ") in the meaning of "part of the body" has been found in the record since the 15th century, so most scientists believe that the original meaning was "life". We assume that the original semantics was "part of the body". We argue this with the following considerations: 1) words with definite meaning preceded abstract ones; 2) lexeme "животъ" – with the suffix, secondary; 3) in the Proto-Slavic language there were verbs *ziti and its antonym *merti; 4) verbal derivatives with a procedural meaning were mainly formed by the suffix *je (cf. оучению, житью, хождению). Since a belly was very vulnerable to weapons at that time and if wounded led to death, a secondary meaning appeared – "life". As noted by V.V. Nimchuk, in ancient Russian times, this word also denoted "inheritance", "property" [6, p. 165], sometimes "power". Obviously, the habit of taking food to eat out transformed over time into the habit of taking along things necessary for living during a journey. As a result of the change of the object denoted by the word, the seme "майно" developed, although the lexeme remained the same. This is evidenced by the proverb "Богат Антошка: во дворе живота – собака да кошка", where the word "живот" acquires another, additional meaning "cattle". Numerous Ukrainian phraseological units with this lexeme testify to the ancient use of the word "живіт" in the meaning "life". For example, "класть/покласти живіт means "to die protecting, defending someone, something". That is, here "класти життя" literally means "to lay down life" [FSUM, p. 292]. Similarly, "укорочувати вік" means to kill (СУМБГ, Т 1, 480). So, in this case, the lexeme developed another meaning "age". The phraseology "мати Бога в животі" [SUMBG, V. 1, p. 480) is identical to the corresponding "мати Бога в серці", i. e. "to be kind, friendly, pious" [SUMBG, V. 1, p. 480). The development of seme "сила" in the word "живіт" is supported also by the phraseologism "мов на живіт" [SUMBG, V. 1, p. 480), which means "дуже сильно" [FSUM, p. 292]. Thus, after having undergone a series of semantic modifications, the word "живіт" has in our time again reduced its meaning to one – "part of the human body". Although it still means "життя" in Boyki dialects.

Somatism "зуб" underwent transsemantization in the process of the historical development of the language. Originally, it was used with the meaning of "кілок", which is evidenced by the phraseologism "гострити зуби" (sharpen one's teeth) [SUMBG, V. 2, p. 187) with the meaning "have the intention to attack someone". Since neither a person nor an animal sharpens its teeth for an aggressive attack, we assume that it was meant to sharpen stakes that were inserted into rakes and harrows. "A peg (tooth) was sharpened in order to reckon with someone, and then they carried it with them (had with them) until the time comes" [7, p. 17]. This phraseologism is quite common in other Slavic languages as well, which indicates the antiquity of the custom of sharpening pegs.

In Ukrainian ethnoculture, teeth are a symbol of slander. They can be considered as a kind of gate, passing through which the formed thought acquires sound, i.e. from individual it becomes known to at least one more person. Therefore, if they did not want someone else to find out about something, they said: "тримай язик за зубами" [2, p. 236]. Obviously, it was on this basis that the phraseology "брати на зуби" developed in the meaning "to speak, spread something said inappropriately" [FSUM, p. 347]. The fact that teeth are seen when smiling, there developed the phrase meaning "брати на кпини, висміювати" [FSUM, p. 347]. This development of the lexeme is also evidenced by the phraseological units "вибілювати зуби, вишкірти зуби, скалити зуби." Metaphorically, the teeth became a symbol of

strength, which, let's say, was based on the fact that their grasp is the strongest. Thus, in phraseological units such as "вирвати зубами, триматися зубами, вирвати з зубів" "зуб" is associated with trying to hold something or take it by force. The meaning of "сила" has also developed into the phraseology "зуби прорізуються", which means "to gain strength, become powerful, formidable" [FSUM, p. 348], and in combination with words "знати", "розуміти", the phrase "ні в зуб ногою" has the meaning "not at all". The phraseology "дивитися в зуба" together with the meaning "to show excessive condescension, ceremoniousness in dealing with someone" [FSUM, p. 347] is used to denote "determining of age" (cf., "дивитися коневі в зуби").

The Ukrainian phraseological lexeme "зуби" is primarily used to indicate various shades of aggressiveness in relationships between people, as well as to convey an extreme degree of pain or distress [4, p. 236]. For example, in paremia "мати зуб", this lexeme manifests itself in the meaning "to be angry with someone" [FSUM, p. 348]. The diminutive name "зубок" has evolved to mean "a small part" as of garlic or gear. In the phraseology, "вивчити на зубок" a new semantics "на пам'ять" appears, and related lexeme "визубрити" means "to memorize without understanding" [8].

Somatism "лоб" in the phraseological system of the Ukrainian language is an analog to the container of mind ("золотий лоб" – "someone very intelligent, wise, capable") [SUM, p. 373], "повний лоб" – "someone intelligent, understanding, capable" [SUMBG , V. 2, p. 373], its emptiness and narrowness are signs of the absence of intelligence ("пустий лоб; лобом неширокий" – "someone unintelligent, ignorant, imprudent" [SUMBG, V. 2, p. 373] and firmness is also associated with stubbornness, obstinacy, laziness ("міцний лоб" – "stubborn, imprudent, obstinate" [FSUM, p. 443]; "хоч лобом об стіну бійся" – "someone very stubborn, does not give in to persuasion, influence" [SUMBG, V. 2, p. 58); хоч лобом об стіну бійся – "to waste effort, to engage in an empty business" [СУМБГ, V. 2, p. 58]; "розбивати лобом горіхи" – "to waste effort, to engage in an empty business" [SUMBG, p. 58].

The hyperbolization of the situation, marked by a persistent connection with this somatism, determines the integral content of subjugation or great efforts: "розбити лоб" – 1. Bow to someone, something, worship someone, something; 2. To make maximum efforts to accomplish something [FSUM, p. 443]. The forehead was considered by the ethnos as a source of information about the inner world of a person, his character, and status ("на лобі написано") [FSUM, p. 444], which has ancient roots and is reflected in the affinity of designations in different languages. The forehead is also connected with the meaning of leadership ("на чолі, поставити на чолі") or submission or sadness on the basis of motor stereotypes "нахиляти (схиляти, хилити) чоло" [SUMBG, V. 2, p. 468]: to show obedience to someone; 2. To grumble, to succumb to a feeling of strong emotional pain, and hopelessness [FSUM, p. 950].

Somatisms "плече, шия, лікоть" are perceived by the ethnic group as symbols of support, guardianship, responsibility ("сидіти на плечах/шиї") – "to be under someone's care, dependent on someone, materially burdening someone" [SUMBG, V. 4, p. 195], "ярмо на шию"- "burdensome responsibilities, unnecessary complications, trouble" (FSUM, p. 919), підставляти шию – "1. To take on someone's responsibilities, burdening oneself; 2. To place oneself in complete dependence on someone" [SUMBG, V. 4, 497]; "нести тягар на плечах" – "to have burdensome duties, to perform heavy, voluminous work, to carry out some very difficult task" [FSUM, p. 905], "тримати на плечах" – "to feel responsible for something" [SUMBG, V. 4, p. 195]; "спиратися на плече" – "to find support, help in someone" [SUMBG, V. 4, p. 369].

Relieving the weight off the shoulders and neck is analogous to gaining freedom, relief: "скинути ярмо (гніт) з шиї (пліч); скинути тягар із плечей; як гора с плечей звалилась". The values of spatial proximity ("плечем до плеча; плечем у плече; лікоть у лікоть") give rise to the secondary meaning of similarity, unanimity. Interestingly, the Ukrainian ethnos perceives the past as something that is behind the shoulders, behind, although the dictionary presents the temporal meaning as primary: "за плечима" – "1. In the past // Behind; 2. Very close, nearby." Actually, there is a regular transition from spatial values to the content of temporality.

The somatism "груди" is on the edge of the physical and spiritual world of a person. On the one hand, the lexeme "груди" as a sign of material substance serves as a quasi-symbol of protection, helping as in "стати грудьми" – "defend someone courageously, selflessly" [SUMBG, p. 332]. On the other hand, "груди" is the container of the heart, which causes the use of the sign of this somatism in references to denote human emotions, mental states: excitement, fear (серце як не вискочить з грудей: штовхати в груди; все обривається в грудях; похолонуло в грудях); strong feelings of joy, longing, despair (розпирає груди; розриває груди); both physical and mental pain, suffering (тисне груди; тягар/тяжкий камінь ліг на груди); oppression (з каменем

в грудях), etc. The regular variability of "груди" component with the somatisms "серце", "душа" is observed in phrases mainly with the meanings of negative emotions and states that are equated with burden, cold or heat [FSUM, p. 200].

A wide range of functional properties of mass somatism серце (the heart) affects the semantics of phraseological units with this component. V. A. Maslova quite rightly points out that "the whole complexity of the study of symbols, images, mythologists of the heart lies in the fact that it is not only a container of emotions, the heart is the center of life in general, physical, mental and spiritual." It is here, in our opinion, that we can see the connection of the heart with the archetype of the sun as a symbol of the source of life. The heart is used in verses as a metonymic designation of a person: the positive characteristics of a person are conveyed by the metaphorical attributes "велике", "золоте" (kindness, sensitivity), "відкрите" (benevolence, frankness), "гаряче" (ability to love), "живе" (indifference) [FSUM, p. 793], "щирим серцем робить" (persistently doing something) [SUMBG, V. 4, p. 116], negatives like "кам'яне серце" (cruel, heartless person); "зачерствіле, порожнє серце" (an insensitive, indifferent person), "з серця, серця додати " (make someone angry) [SUMBG, V. 4, p. 116]. States of suffering, love, excitement, restlessness, worry, fear, etc. in the Ukrainian ethnic consciousness are concentrated in the human heart. The ability of the heart to love is important for the Ukrainian ethnic group ("серденько, серденя, серденятко" are the somatisms that stand for a loved one) [SUMBG, V. 4, p. 116].

The meaning of the lexeme with the somatism "губи" is determined by mime stereotypes of psycho-emotional states of contempt, anger or resentment. "Губу закопилити" is "1. Get sulk, get angry; 2. to give the face a respectable, superficial appearance" [SUMBG, V. 1, p. 334]. Somatism "робити з губи халяву" means "not to fulfill a promise" [SUMBG, V. 1, p. 334], "Розпустити губи" means "1. talk a lot; 2. to lie; 3. to gossip.", "на всю губу" means "1. To live very well, luxuriously, abundantly, without any restrictions" [SUMBG, V. 1, p. 334].

Phrases with somatism "голова" denote psycho-emotional states and have a wide semantic spectrum. An analysis of the entire range of meanings of the somatism "голова" in the Ukrainian phraseology proves the dubiousness of O. D. Shmelov's statement that "as the seat of a person's emotional life, the heart and blood are opposed to the head and brain, in which the intellectual life of a person, his memory, is localized" [3]. It is worth noting that the existing semantic classifications of verbs used in Ukrainian phraseological units with the component "голова" do not limit the meaning of these phrases to intellectual activity only. I. V. Timchenko, in addition to groups of mental activity, singles out groups of mental and physical states of a person, speech, encouragement or punishment, certainty in judgment, readiness for responsibility. So, head somatism is associated with mental activity, as evidenced by the phraseologism "бути головатим", i.e. to be very smart, clever; "у голову покладати", i.e. to think about something" [SUMBG, V. 1, p. 301]. Somatism "голова" is directly related to the sphere of human life, and absence of which is perceived as death (наложити головою, лягти головою – "perish, die") [SUMBG, V. 1, p. 301]. Phrases with somatism "голова" denote leadership, significance as in "за твоєю головою "- "to be under someone's leadership" [SUMBG, V. 1, p. 301].

Conclusions. Many somatisms, having their own linguistic semantics, are characterized by an additional cultural meaning, a certain symbolic significance, established in the cultural tradition of the people.

Fixed compounds with patronyms of the concept HUMAN function as signs of other cultural codes: spiritual, spatial, temporal, measure, etc., on the basis of finding analogs with signs, images, sensations. Phraseologisms with somatic components preserve in their internal form the linguistic symbolism of Ukrainian consciousness, peculiarities of the national character, culture, customs, rites, traditions of the people and transmit this knowledge to the next generations. The collected and analyzed factual material makes it possible to make certain generalizations, conclusions and determine the prospects for further research.

In the course of historical development, the specific vocabulary of the Ukrainian language has undergone changes not only at the level of phonetic composition, grammatical structure, but also from the point of view of semantics. These changes have been caused by both intralingual and extralingual factors. Significant shifts can also be caused by a change in the area of use of a lexeme, its transition to another language style or genre where it functions. As for somatic vocabulary as a component of phraseological units, the factors of its semantic shifts, in addition to the mentioned ones, are, to our mind, the ancient man's idea of the nature of his organism, the functional purpose of certain organs, their importance for life. The studied material shows that units of the somatic group of vocabulary are subject to various semantic modifications.

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