

## COMMUNICATIVE AND STRUCTURAL-SEMANTIC FEATURES OF PHRASEOLOGICAL UNITS WITH TACTILE NON-VERBAL COMPONENTS

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**Abstract.** Human communicative abilities are manifested primarily at the verbal level, but communication is a complex process, an important feature of which is the multidimensional perception of information through the relationship between speakers. Communication is a unity of verbal and non-verbal means, as speech is accompanied by gestures, facial expressions, glances, postures, intonation, etc.

A multidimensional analysis of the non-verbal sphere of knowledge, including issues related to the linguisation of speakers' non-verbal communication, has allowed us to interpret phraseological units with non-verbal components as stable, reproducible combinations of words, characterised by a peculiar structure that depends on kinesic and phonetic components. Phraseological units with non-verbal components are interesting and complex linguistic units that reflect the most diverse spheres of human life and activity. In addition, phraseological units preserve and verbalise native speakers' ideas about the world around them, representing their ethno-cultural and historical experience. Most phraseological units with non-verbal components are characterised by their duality, illustrating the close relationship between verbal and non-verbal fragments of communication.

The research defines the linguistic status of phraseological units with non-verbal components, considers phraseological units as specific linguistic signs that translate non-verbal code into verbal and are peripheral in the general phraseological system of the Ukrainian language. It is shown that stable compounds denoting non-verbal behaviour form a branched group of the Ukrainian phraseological system, which is characterised by multivariate and complex semantic processes.

Phraseological units with tactile nonverbal components are divided into four groups: 1) phraseological units indicating deictic gestures; 2) phraseological units indicating descriptive gestures; 3) phraseological units representing symbolic gestures; 4) phraseological units reproducing reinforcing gestures.

**Keywords:** non-verbal communication, phraseology, kinesics, tactile components, somatism.

### 1. INTRODUCTION

At the present stage of development of linguistics, the science of phraseology is actively developing, enriching its theoretical resources and multiplying its practical developments. The structural and semantic aspect of the research requires new approaches to the understanding of the composition of the components of phraseological units, their functioning, pragmatic and ethno-cultural aspects related to

the consciousness of the people, the peculiarities of the national character and mentality. In the twenty-first century, phraseological science can answer various questions related to the process of interpersonal communication, certain facts of reality, the spiritual origins of an ethnic group, etc.

In linguistic and linguistic-cultural studies, the use of non-verbal means is of particular importance, as it contributes to the improvement of human speech and helps to determine the specifics of special linguistic units, which combine non-verbal and verbal codes in their semantics. In the process of studying phraseology, "the question of the speech activity of a particular ethnic group arises, and therefore it is quite natural to consider the semiotics of the ethnic group as a whole. The non-verbal code, which can be equal to the verbal code in terms of communicative potential, is the leading one among other semiotic codes" (Demydenko, 2016, p. 32).

In the process of communication, each nation uses its own language to convey certain information, its attitude to relevant events or phenomena, to its interlocutor, to express its emotional and mental state, to reflect its worldview.

The problem of reflection of non-verbal information by verbal means has been raised many times, but it has been considered mostly in fragments.

In Ukrainian linguistics, the active study of non-verbal communication dates back to the middle and last decades of the twentieth century. In the middle of the twentieth century, L. Bulakhovskyi began to study the problems of non-verbal communication. Today, scientific researches of such linguists as A. Bartasheva (2004), S. Holoshchuk (2007), H. Demydenko (2016), N. Maksymiuk (2008), T. Osipova (2010), O. Osovska (2012), I. Popik (2018), I. Putsiata (2014), L. Soloshchuk (2006), O. Starodubtseva (2002), I. Struk (2017), O. Teslya (2004), O. Yanova (2002) and others.

The interest in the process of mutual understanding of people, their national self-awareness, linguistic peculiarities increases the relevance of the study of the linguistic representation of nonverbal behaviour, without which an adequate understanding of the meaning and place of nonverbal means in the communication process is impossible. F. Batsevych (2004) outlined the specifics of nonverbal means as a component of interpersonal communication; L. Soloshchuk (2006), I. Struk (2017) studied the interaction of verbal and nonverbal means of communication; O. Martynova (2004), I. Struk, A.-D. Vikovaniuk (2022) described non-verbal forms of emotional expression.

Phraseological units are the result of complex linguistic processes, the consequence of figurative secondary nomination of realities and situations. The complexity of the semantic structure of phraseological units with non-verbal components "seems to open the veil to the world of the subconscious, manifests the peculiarities of metaphorical understanding of the existence of people, traditions, beliefs, taking into account psycho-behavioural archetypes, behavioural stereotypes, and can be interpreted as one of the means of forming a national-cultural, mentally determined picture of the world" (Demydenko, 2016, p. 34).

Phraseological expressions with non-verbal components differ from all others by their sign character, i.e. the correlation between the content of a stable expression and the content of its components. The semantic structure of phraseological units naming different gestures can include two components: the free meaning of the phrase describing the gesture and the phraseological meaning of the stable expression representing the symbolic meaning of the gesture.

Describing non-verbal behaviour, such phraseological units reflect the peculiarities of gestural communication, its obligatory components (subject - performer, method of using a certain gesture) and

optional ones (specificity of the gesture, reason for its use, object, function in relation to the verbal message). The greatest interest is aroused by the use of phraseological units, the meaning of which often loses its connection with the primary motivation, but retains the descriptive character of non-verbal components. Such units are called *gestural phraseological units, somatic expressions, motor-kinetic phrases*. The ambiguity of the interpretation of such linguistic units is connected with the complex nature of the reflection of non-verbal signs of communication in verbal communication. They mostly represent the components of non-verbal behaviour, which can be explained by the peculiarity of the kinetic unit, which is a phraseological, well-established phenomenon of non-verbal communication and linguistic phraseology.

The motivation of phraseological units with non-verbal components is based, on the one hand, on the description of a gesture and, on the other hand, on the reflection of the reactions of internal organs and body parts to linguistic and extra-linguistic factors. Phraseological units with non-verbal components usually have homonyms among the free combinations describing non-verbal behaviour, but unlike them, such units usually indicate emotions. The meaning of such phrases becomes more complicated: "It combines the overall semantics of the components of a phraseological unit with its pragmatics. This feature allows them to function as symbolic units with figurative meaning without being accompanied by appropriate non-verbal means" (Korneva, 2009, pp. 144-145; Kononenko, & Vorobets, 2023).

## 2. ANALYSIS AND DISCUSSION

The interest in the phraseological nomination of non-verbal phenomena has led to the emergence of important scientific studies, dissertations and articles that, to some extent, explain the specifics of phraseological units with non-verbal components.

Researchers united by a common linguistic problem include different numbers of phrases in their research, taking into account individual facts of non-verbal interaction between speakers. However, a significant achievement is the substantiation of the theoretical foundations of the study, in particular the description of the nature of phraseology with a non-verbal component.

According to L. Petrovska, an important feature of stable expressions in the Bulgarian phraseological system is that "non-verbal nominations are endowed with specificity, which is manifested in a special relationship between the literal meaning of the components of phraseological units and their holistic meaning" (Petrovska, 2006, p. 27). According to the researcher, "in the verbal denotation of non-verbal signs (and especially horses) by stable phrases, two levels of lexical meaning are observed, which are conventionally called surface and deep meaning. At the level of surface meaning there is a designation of the sign as a physical action, and at the level of deep meaning there is the meaning inherent in the sign as a sign" (Petrovska, 2006, p. 27). The subject of the research is the lexical and semantic features and the national and cultural specificity of phraseological units with a non-verbal component in the Bulgarian language. The phraseological units associated with non-verbal means of communication form different phraseological and semantic fields, the classification of which depends on the main stereotypical feature of the non-verbal units. Taking into account different classifications of such means of communication, L. Petrovska proposes to call the phrases that denote the speaker's non-verbal behaviour "kinematic phraseological units" (Petrovska, 2006, p. 28) and divides them into two groups: "1) phraseological units related to etiquette kinemas; 2) phraseological units related to general

communicative kinemas" (Petrovska, 2006). The researcher describes other phraseological units "through the linguistic conceptualisation of emotions, physiognomic expressions that reflect the visualisation of emotional states, characteristic features of a person, interpersonal relations" (Petrovska, 2006).

The issue of phraseologicalisation of non-verbal communication has been raised in a number of works by Ukrainian linguists. In particular, H. Demydenko studies "paralinguistic phraseology in Ukrainian ethnoculture" (Demydenko, 2016). "On the basis of linguistic and cultural studies, taking into account the scientific achievements in the field of ethnophraseology, ethnopsychology, linguistics of emotions, with the use of linguistic mechanisms" (Demydenko, 2016), the researcher proves the cultural determinacy of Ukrainian paralinguistic phraseological units against the East Slavic linguistic background.

L. Samoilovych draws attention to the reflection of kinetic means of non-verbal communication in Ukrainian phraseological units and identifies phrases that are "semantic derivatives of gestural movements, facial movements or body position" (Samoilovych, 2003, p. 172).

Lozynska O. examines "the peculiarities of expressing the emotion of fear in Polish and Ukrainian phraseological units, the prototype of which is a gesture" (Lozynska, 2009). The author draws attention to the common and distinctive means of expressing the emotion of fear through verbal and non-verbal means of communication in Polish and Ukrainian, and also identifies nationally marked phraseological units that are characteristic only for speakers of Ukrainian or Polish.

The results of the comparative study of phraseological units "with the meaning of non-verbal means of communication in Polish and Ukrainian" are reflected in the article by S. Kozlovsky (2009).

The subject of L. Petrovska's study was the semantic characteristics and structure of phraseological units "of the Ukrainian, Croatian and Polish languages with a somatic component, which verbalise the concept of "death" and its meaning in the national linguistic picture of the world" (Petrovska, 2020).

The peculiarities of the verbalisation and functioning of gestural phraseology are reflected in the article by O. Levchenko, who emphasises the importance of distinguishing gestures from other movements, on the basis of which the researcher divides phraseology into the following groups: "1) phrases to denote an action actually performed, which is a sign of relevant information within the non-verbal code; 2) established phrases, formed on the basis of the descriptive name of an independently used gesture without an accompanying action, a gesture, i.e. the gesture is replaced by its name" (Levchenko, 2006, p. 57). This position of the author prompts reflection on the nature of gestural phraseological formations.

O. Kharchuk focuses on the peculiarities of phraseological units with a kinematic component in modern German, characterising the communicative significance of non-verbal means and their interaction with verbal signs; he defines the meaning of the kinematic component "as a thematic indicator and its role in the formation of phraseological meaning" (Kharchuk, 2006, p. 7). Phraseological units with a kinematic component are nominal units that perform the function of naming for referring to a non-verbal mean. In the scientific research groups of phraseological units are presented, which denote "deictic, descriptive, symbolic, reinforcing, cursing (invective) gestures, their peculiarities in terms of secondary nomination and paradigmatic relations" (Kharchuk, 2006).

A. Pavlova uses the term "paralinguistic phraseology" to refer to phraseological units with non-verbal components (Pavlova, 2003, p. 97). According to the researcher, such phraseological units "reflect

the national and cultural specificity of a particular language group and serve to convey non-verbal components of communication usually used by representatives of this group" (Pavlova, 2003, p. 97). In her research the author proposes to distinguish three types of phraseological units with a paralinguistic component: "mimic (facial actions, reactions, gaze, eye expression), kinetic (gestures, body movements, postures, pantomime) and phonation (voice power, intonation, tone)" (Pavlova, 2003, pp. 98–99). The specificity of the study of linguistic material lies in the interpretation of the non-verbal component of phraseological units, "which record the linguistic experience of people, the stereotypicality of their thinking, reflect the emotional and volitional sphere of life, beliefs and, in general, encode ethno-ethnopsychological features of the psyche. Therefore, paralinguistic stable expressions not only supplement the content of verbal information, but are also a source of information about the native speaker, his social, national and other characteristics" (Pavlova, 2003, p. 98).

Phraseological units with a somatic component were considered in the works of M. Alekseenko, O. Andreichenko, A. Arkhangelska, L. Dyadechko, A. Ivchenko, D. Uzhchenko, V. Uzhchenko, O. Karakutsia, V. Koval, V. Kononenko (Kononenko, & Vorobets, 2023), M. Kochergan, Y. Rusnak, O. Selivanova, O. Tyshchenko.

The analysed scientific works show attempts not only to characterise phraseological units with non-verbal components, but also to qualify their status and to present relevant classifications.

### 3. RESULTS AND DISCUSSION

The purpose of the article is to clarify the linguistic status of phraseological units with non-verbal components in linguistics; to characterise the communicative, structural and semantic features of phraseological units with tactile non-verbal components.

The source base of the research was a card file compiled from fragments of texts of literary works of Ukrainian writers and publications of the mass media, illustrating phraseologisms with non-verbal components, the meaning of which is explained on the basis of the "Dictionary of Phraseologisms of the Ukrainian Language". In order to achieve the goal and solve the tasks, the following methods and techniques of linguistic analysis were used *system-functional analysis* - to study the means of expression of phraseologisms with non-verbal components; *discursive analysis method* - to describe communicative situations in which phraseologisms with tactile components are used, taking into account functional, psychological, social aspects; *contextual-interpretive method* - to clarify the meaning of stable expressions; *stylistic analysis method* - to identify components in non-verbal phraseologisms that indicate the expressiveness of speakers; *structural method* - to classify phraseologisms with non-verbal tactile components.

Tactile components are considered within the framework of kinesics, a science that studies the language of the body and its parts. The term 'kinesics' (from the Greek 'kinesis' – movement) comes from the American anthropologist R. L. Birdwhistle, who used it to refer to gestures and facial expressions, taking into account the dynamic nature of non-verbal components. The scientist presented the results of his research in the monograph "Introduction to Kinesics: An Annotated System for Recording Hand and Body Movements" (Birdwhistell, 1952). The object of kinesics is a variety of gestures, postures and sign body movements.

Phraseological units with tactile non-verbal components have a double nomination: they express a certain meaning and denote a certain movement. A tactile gesture is a sign unit of communication and

message that fulfils a communicative function, has the ability to be reproduced and brings semantic clarity to the communicative partner.

Phraseological units with tactile non-verbal components include those that have a sign character (denote movements of the hands and their parts).

Tactile phraseology is divided into four groups:

- 1) Phraseological units indicating deictic gestures;
- 2) Phraseological units representing descriptive gestures;
- 3) Phraseological units representing symbolic gestures;
- 4) Phraseological units representing reinforcing gestures.

Tactile phraseological units, which denote pointing gestures, provide information about the specifics of communication, are a means of drawing the communicator's attention to a particular object, define spatial coordinates (up, down, here, there, to the side, in front, behind, etc.) and promote mutual understanding between the communicators.

In the structure of tactile phraseology, we record the core verb component and the somatism fingers, e.g: *тикати (штрикати, показувати) пальцями (пальцем) [tykaty (shtrykaty, pokazuvaty) paltshamy (paltsem)]* – “to speak out immediately about someone, to openly condemn someone” [Dictionary, 2003, p. 710]: «На людей з ампутацією можуть **тикати пальцями**, а ..ще жаліти, що є неприйнятним для бііції» [«Na liudei z amputatsiieiu mozhut **tykaty paltshamy**, a ..shche zhality, shcho ye nepryiniatnym dlia biitsiv»] (TSN, 07.07.2023). In such phraseologies, the somatic component can be optional, e.g: *тикати (тицяти, штрикати) в очі (пальцем) [tykaty (tytsiaty, shtrykaty) v ochi (paltsem)]* – “to openly, undisguisedly point out someone's faults or make a remark to someone in a sharp, delicate manner” (Dictionary, 2003, p. 710). In addition, variants of such non-verbal phrases realise the stylistic potential and express expressiveness.

Deictic phraseology also includes such units in which the somatic component has no material expression, e.g:

– *показати поріз (дорогу, одвірок, шлях) [pokazaty porih (dorohu, odvirok, shliakh)]* – “to expel someone” (Dictionary, 2003, p. 534): «Коли вам, добродію, честію сказали, щоб ви минали нашу хату, так хіба хочете, щоб вам **одвірка показали?**» [«Koly vam, dobrodiu, chestiui skazaly, shchob vy mynaly nashu khatu, tak khiba khochete, shchob vam **odvirka pokazaly?**»] (Marko Kropyvnytsky);

– *показати на двері [pokazaty na dveri]* – “to drive someone away” (Dictionary, 2003, p. 533): «Навіть якби я був і не зовсім правий, він мусив заради нашого авторитету **показати їй на двері**» [«Navit yakby ya buv i ne zovsim pravyyi, vin musyv zarady nashoho avtorytetu **pokazaty yii na dveri**»] (S. Zhurakhovych);

– *вказувати на двері [v kazuvaty na dveri]* – “to expel, to drive someone away from somewhere” (Dictionary, 2003, p. 115): «Німеччина **вказала на двері** російським та білоруським спортсменам-веслувальникам» [«Nimechchyna **vkazala na dveri** rosiiskym ta biloruskym sportsmenam-vesluvalnykam»] (Glavkom, 04.07.2023).

A separate group is made up of tactile phraseological units that name descriptive gestures. These linguistic units describe situations in which the speaker presents an image of an object associated with tactile actions (movements describing the length, width, height or shape of an object, indicating the performance of certain actions with the hands, the performance of actions with the hands).

Among the tactile descriptive phrases, we have included those that linguise the actions of the hands with inanimate objects. Such phrases mostly function as two-component phrases. For example:

– скидати (здіймати) шапку (капелюх, бріль) [skydaty (zdiimaty) shapku (kapeliukh, bryl)] – “to show one's respect for someone, to value someone, something” (Dictionary, 2003, p. 655); «Скидаю капелюха перед тутешніми мешканцями, які, зводячи новий мурований храм, не забули й про святиню, в якій молились їх предки» [«Skydaiu kapeliukha pered tuteshnimy meshkantsiamy, yaki, zvodiachy novyi murovaniy khram, ne zabuly y pro sviatyniu, v yakii molylys yikh predky»] (Local history, 05.12.2021);

– кидати рукавичку (рукавицю) [kydaty rukavychku (rukavysiu)] – Local history, 05.12.2021 «Отут ми й зрозуміли, що суперники, як то кажуть, один одному **кинули** свої **рукавички**» [«Otut my y zrozumily, shcho supernyky, yak to kazhut, odyh odnomu kynuly svoi rukavychky»] (A. Dimarov);

– держатися (триматися) за спідницю [derzhatysia (trymatysia) za spidnytsiu] – “not to show independence, to submit to the influence of someone” (Dictionary, 2003, p. 194): «Досить **триматись** за мамину **спідницю**: чому Росія досі залежна від України» [«Dosyt **trymatys** za matyni **spidnytsiu**: chomu Rosiia dosi zalezha vid Ukrainy»] (Channel 24, 12.06.2020);

– закидати шапками [zakydaty shapkamy] – “used as a boastful, unfounded assurance of easily defeating someone” (Dictionary, 2003, p. 244):

«Козаки випивають, наливають повні баклажки у дорогу. Заспокоюють спантеличених хлопців: Австріяків **шапками закидаєм...**» [«Kozaky vyprovaiut, nalyvaiut povni baklazhky u dorohu. Zaspokoiuiut spantelychenykh khloptsiv: Avstriiakiv **shapkamy zakydaiem...**»] (A. Malysko);

– закидати камінням [zakydaty kaminniam] – “to publicly condemn, stigmatise someone” (Dictionary, 2003, p. 244): «Напевно, багато лікарів старшої школи мене зараз **закидають камінням**, але я скажу: басейн – це корисно, але не завжди» [«Napevno, bahato likariv starshoi shkoly mene zaraz **zakydaiut kaminniam**, ale ya skazhu: basein – tse korysno, ale ne zavzhdy»] (Ukrinform, 01.05.2021).

Some descriptive tactile phraseology has a multicomponent composition, e.g:

– держати (тримати) віжки в руках [derzhaty (trymaty) vizhky v rukakh] – “to control a situation, to manage something” [Dictionary, 2003, p. 192): «Талановиті актори **тримають у своїх руках** інші **віжки** контролю над глядачем» [«Talanovyti aktory trymaiut u svoikh rukakh inshi vizhky kontroliu nad hliadachem»] (Zbruch, 10.02.2021);

– держати (тримати) камінь за пазухою [derzhaty (trymaty) kamin za pazukhoiu] – “to harbour anger, hatred towards someone; to be ready to hurt someone, to take revenge on someone” (Dictionary, 2003, p. 193): «Не будьте різкими з колегами – вони **запам'ятають образ**. І не **тримати камінь за пазухою**, краще направити негативну енергію в потрібне русло» [«Ne budte rizkymy z kolehamy – vony **zapam'iataiut obrazu**. І не **trymaty kamin za pazukhoiu**, krashche napravty nehatyvnu enerhiiu v potribne ruslo»] (UNIAN, 19.09.2019).

Some tactile descriptive phrases are associated with the reproduction of certain movements in the speaker's mind and testify to the metaphorisation of actions related to life situations. Among them, we record phrases that imitate certain actions. For example, the phraseology **вивертати кишені** [vyvertaty (vytrushuvaty) kysheni] (Dictionary, 2003, p. 64) verbalises the situation when a person has to turn his/her pocket inside out to find the desired item or money. The demonstration of empty pockets indicates the absence of valuable things, which determines the meaning of the following descriptive phraseology “to spend all the money” (Dictionary, 2003, p. 64): «Готуйтеся **вивертати кишені**: АЗС засмутили водіїв новим ціновим «сюрпризом» [«Hotuitesia vyvertaty kysheni: AZS zasmutyly vodiiv novym tsinovym «siurpryzom»] (Znay.ua, 15.10.2023). Meaning of the phraseology **закачувати (засукувати) рукави** [zakachuvaty (zasukuvaty) rukavy] – “to take up work zealously”

(Dictionary, 2003, p. 244) refers to a person's habit of lifting up the sleeves of his or her clothes while working to avoid getting them dirty, eg: «Аби чогось досягнути, потрібно **закотити рукави** і працювати...» [*Aby chohos dosiahnuty, potribno zakotyty rukavy i pratsiuvaty...*] (Volynski Novyny, 13.10.2020).

Expressiveness is inherent in the phrase *пальчики облизувати* [*palchyky oblyzuvaty*], since the meaning of this phraseology “to be satisfied, delighted” (Dictionary, 2003, p. 452) is motivated by the experience of eating delicious food, after which one is left with the habit of licking one's fingers. Therefore, such a phraseology is often used in the representation of culinary recipes, e.g: «**Пальчики оближеи**: де в Києві готують смачну піцу» [*«Palchyky oblyzhesh: de v Kyievi hotuiut smachnu pitsu»*] (Evening Kyiv, 29.07.2019); *Взимку пальчики оближеи! Бабуся розповіла про неймовірно смачний рецепт помідорів на зиму* [*Vzymku palchyky oblyzhesh! Babusia rozpovila pro neimovirno smachnyi retsept pomidoriv na zymu*] (Kolizhanka, 13.08.2020); «**Пальчики оближеи! Секрети, як покращити смак звичайного супу**» [*«Palchyky oblyzhesh! Sekrety, yak pokrashchyty smak zvychainoho supu»*] (Gazeta.ua, 25.01.2023).

Another group of tactile phrases are stable expressions for symbolic gestures. Such kinetic phrases reflect abstract meanings and have no transparent motivation, as they are signs formed as a result of social conventions. Often such phraseological units can express emotions such as joy, sincerity, friendliness, aggression, gloating, etc.

A number of phraseological units representing symbolic meaning include somatism of the hand (or its anatomical parts). Structurally, such phrases are usually two-component with a supporting verbal lexeme or function as predicative units, e.g:

– *махнути рукою* [*makhnuty rukoiu*] – “1) to stop dealing with someone, something, to worry about someone, something, to become indifferent to someone, something // To stop talking about something, to interrupt a conversation // To leave, to abandon someone, something; 2) not to disturb, not to touch someone; 3) to stop hoping for something, waiting for something // To come to terms with something; to calm down” (Dictionary, 2003, p. 382): «Зрозуміло, що відмов у прийомі інвалюти було більше: багато хто просто **махнув рукою** на подачу звернення до НБУ» [*«Zrozumilo, shcho vidmov u pryioimi invalidy bulo bilshe: bahato khto prosto makhnuv rukoiu na podachu zvernennia do NBU»*] (Access to Truth, 18.07.2023);

– *опустити руки* [*opustyty ruky*] – “to become inactive, indifferent to everything; to become indifferent // To become confused // To lose interest in something, faith in something; to become upset, despondent” (Dictionary, 2003, p. 468): «Коли хочеться **опустити руки**, треба їхати на передову...» [*«Koly khochetsia opustyty ruky, treba yikhaty na peredovu...»*] (Espresso, 21.05.2023);

– *розводити руками* [*rozvodyty rukamy*] – “1) to express surprise, delight, confusion; 2) to express one's inability to do something, to understand something, etc.; 3) to refuse to participate in any business, to express one's non-involvement in anything” (Dictionary, 2003, p. 605): «**Лікарі розводили руками**: прикарпатка почала вишивати фелони для священників і зціліла» [*Likari rozvodyly rukamy: prykarpatka pochala vyshyvaty felony dlia sviashchennykiv i ztsilila»*] (Galician Correspondent, 19.12.2022);

– *умивати руки* [*umyvaty ruky*] – “to evade participation in a matter, to absolve oneself of responsibility” (Dictionary, 2003, p. 735): «Shell **вмиває руки** від співпраці з Газпромом» [*«Shell vmyvaie ruky vid spivpratsi z Hazpromom»*] (UNIAN, 02.02.2023);



– *руки опускаются* [*ruky opuskaiutsia*] – “someone falls into apathy, becomes indifferent, passive, inactive; does not want to do anything” (Dictionary, 2003, p. 624): «Якщо у батьків **опустилися руки**, діти це відчують» [*Yakshcho u batkiv opustylisia ruky, dity tse vidchuvaiut*] (Ukrainska Pravda, 17.02.2023).

Phraseological units representing symbolic gestures can be multi-component. They are characterised by heightened emotionality associated with a person's ability to theatricalise his or her life. The expressiveness of the content of such units is influenced by socio-psychological factors and linguistic features of the means of expression. As a part of such phraseological units we can see the presence of somatic components – head (fringe, hair), hand, for example:

– *аж за голову взятися* [*azh za holovu vziatysia*] – “is used to express strong surprise, anxiety, longing, despair, etc.” (Dictionary, 2003, p. 61): «Залужний **аж взявся за голову!** ЗСУ це зробили – всю армію: ТАКИХ втрат ще не було! Це перемога!» [*Zaluzhnyi azh vziavsia za holovu! ZSU tse zrobyly – vsiu armiiu: TAKYKh vtrat shche ne bulo! Tse peremoha!*] (InfoCorruption, 24.08.2023);

– *братися (ханатися) за голову* [*bratysia (khatatsia) za holovu*] – “to be in despair; to be very worried, sorry // To be surprised” (Dictionary, 2003, p. 45): «В Україні – режим надзвичайної ситуації: час **ханатися за голову?**» [*V Ukraini – rezhym nadzvychainoi sytuatsii: chas khatatsia za holovu?*] (RadioTrek, 25.03.2020);

– *вбивати собі в голову* [*vbyvaty sobi v holovu*] – “stubbornly, unyieldingly hold on to some thoughts, beliefs, intentions” (Dictionary, 2003, p. 53): «Клим і синок Олександра Підпригори найкраще вчилися в церковноприходській школі, а тепер **вбили собі в голову**, що мають десь далі вчитися» [*Klym i synok Oleksandra Pidipryhory naikrashche vchylisia v tserkovnoprykhodskii shkoli, a teper vbyly sobi v holovu, shcho maiut des dali vchytysia*] (M. Stelmakh);

– *[аж] рвати (скубти, дерти) на собі (на голові) волосся (чуба)* [*azh] rvaty (skubty, derty) na sobi (na holovi) volossia (chuba)*] – “to fall into great despair, despair; to be very worried, to be distressed” (Dictionary, 2003, p. 594): «Після того, як я сиділа у Вірменії (перед переїздом в Ізраїль) і **рвала на собі волосся**, що я не в Україні, я сказала собі, що вдруге нікуди не поїду» [*Pislia toho, yak ya sydila u Virmenii (pered pereizdom v Izrail) i rvala na sobi volossia, shcho ya ne v Ukraini, ya skazala sobi, shcho vdruhe nikudy ne poidu*] (Ukrainian Truth, 19.10.2023);

– *брати голову в руки* [*braty holovu v ruky*] – “to think carefully about something, to concentrate on something” (Dictionary, 2003, p. 39): «Вам... треба **взяти голову в руки** та подумати до кінця і забути все минуле» [*Vam... treba vziaty holovu v ruky ta podumaty do kintsia i zabuty vse mynule*] (I. Mykytenko);

– *ухопитися (руками) за голову* [*ukhopytysia [rukamy] za holovu*] – “to become very agitated because of the hopelessness of the situation, hopelessness” (Dictionary, 2003, p. 738): «Потім **ухопилася руками за голову** й говорила з притиском кожде слово» [*Potim ukhopylasia rukamy za holovu y hovoryla z prytyskom kozhde slovo*] (Les Martovych).

The given phraseologisms represent hopelessness, despair, reflections of a person. The corresponding mental state of the communicator is expressed by the core components.

Among the symbolic tactile phraseologisms, we note those that describe a non-verbal action that occurs with the help of energetic movements of the hands or head:– *(аж) ударити об поли руками* [(*azh*) *udaryty ob poly rukamy*] – “to express extremely strong surprise, embarrassment, indignation”

(Dictionary, 2003, p. 732): «*Купец аж руками ударив об поли. – Невже не здогадуєшся?*» [«*Kupets azh rukamy udaryv ob poly. – Nevzhe ne zdohaduieshsia?*»] (V. Malyk);

– (аж) *вхопитися за живіт* [(*azh*) *vkhopytysia za zhyvit*] – "to laugh a lot, to laugh" (Dictionary, 2003, p. 144): «*Тиміш спочатку голосно гикнув, тоді якось невпевнено хіхикнув, а далі так розреготався, аж за живіт вхопився*» [«*Tymish spochatku holosno hyknuv, todi yakos nevpovnenno khikhiknuv, a dali tak rozrehotavsia, azh za zhyvit vkhopyvsia*»] (Gazeta.ua, 22.06.2019).

– *брати себе в руки* [*braty sebe v ruky*] – "1) to become different – collected, purposeful, active, change for the better; 3) to master one's feelings, to calm down" (Dictionary, 2003, p. 43): «*Не збирався нікуди мікати. 24 лютого взяв себе в руки і почав допомагати*» [«*Ne zbyravsia nikudy tikaty. 24 liutoho vziav sebe v ruky i pochav dopomahaty*»] (BC News, 18.08.2022);

– *братися фертом в боки* [*bratysia fertom v boky*] – "to assume a smug posture, showing arrogance, conceit" (Dictionary, 2003, p. 45): «*Став я, фертом в боки взявся і до неї обізвався*» [«*Stav ya, fertom v boky vziavsia i do nei obizvavsia*»] (L. Glibov). In this phraseology, the lexeme fert - "1) the ancient name of the letter 'f'; 2) adv. like the letter 'f', similar to it" (Large explanatory dictionary, 2009, p. 1533) - gives solemnity and a high tone to the phraseology formed by metaphorisation through similarity - the pose of a person putting his hands to his sides resembles fert (the letter f). Such a non-verbal action is characteristic of a proud and self-satisfied personality.

Thus, tactile phraseology indicating symbolic gestures contains somatisms to denote active and passive organs of the human body, the structure of such phraseology assumes the presence of verb components to denote intense, emotional movement.

The next group of tactile phrases is used to reinforce the verbal content. The speaker can use reinforcing gestures even in the absence of a communicative partner. Such non-verbal behaviour can be verbalised by phraseological units:

– *покласти руку на серце* [*poklasty ruku na sertse*] – "sincerely, frankly" (Dictionary, 2003, p. 535): «*Співав гімн, поклавши руку на серце: маленький хлопчик з Краматорська розчулив мережу*» [«*Spiyav himn, poklavshy ruku na sertse: malenkyi khlopchuk z Kramatorska rozchulyv merezhu*»] (Channel 24, 03/21/2023);

– *бити себе [кулаком] в груди* [*byty sebe [kulakom] v hrudy*] – "to assert something, to persistently convince someone of something" (Dictionary, 2003, p. 29): «*І депутати це розуміють, тому на останньому засіданні всі били себе кулаком в груди, що до кінця березня за бюджет розвитку проголосують*» [«*I deputaty tse rozumiut, tomu na ostannomu zasidanni vsi byly sebe kulakom v hrudy, shcho do kintsia bereznia za biudzheth rozvytku proholosuiut*»] (Gal-info, 03/23/2023);

– *показати кулак* [*pokazaty kulak*] – "1) to threaten someone; 2) to be ungrateful, to pay for good deeds with bad deeds" (Dictionary, 2003, p. 533): «*Ми показали Потану кулак! Не зли!*» [«*My pokazaly Potanu kulak! Ne zly!*»] (Ukrainian Reporter, 05.12.2019).

In the above phraseologisms we observe the archaic meaning of the hand, which is a symbol of power or high social status, or the fist, which is a symbol of will, strength and power, is the personification of the strength of one's own position in defending one's beliefs.

#### 4. CONCLUSIONS

Phraseologisms representing non-verbal behaviour are specific linguistic signs that translate the non-verbal code into the verbal one. Such units are peripheral in the general phraseological system of the Ukrainian language.

Phraseologisms with non-verbal components are characterised, in addition to universal features, by national-linguistic markers, reflected in meanings, features of use, represented by lexical-component composition and structural models. The main feature of such phraseological units is the verbalisation of a gesture through phraseologisms, which involves two levels of meaning: the representation of the kineme as a physical action itself and the meaning of the kineme as a sign.

Stable compounds with non-verbal components form a branched group of the Ukrainian phraseological system, which is characterised by multivariance and complexity of semantic processes.

Stable compounds with tactile non-verbal components have a double nomination: they express a certain meaning and denote a specific movement. Four groups of such language units have been identified, which: 1) express deictic gestures (*тукаму пальцями* [*tykaty paltsiamy*], *показати поріз* [*pokazaty porih*], *вказувати на двері* [*vkazuvaty na dveri*]); 2) indicate descriptive gestures (*скидати капелюх* [*skydaty kapeliukh*], *кидати рукавичку* [*kydaty rukavychku*], *держати камінь за пазухою* [*derzhaty kamin za pazukhoiu*]); 3) represent symbolic gestures (*махнути рукою* [*makhnuty rukoiu*], *братися за голову* [*bratysia za holovu*], *братися фертом в боку* [*bratysia fertom v boky*]); 4) reproduce reinforcing gestures (*бити себе в груди* [*byty sebe v hrudy*], *показати кулак* [*pokazaty kulak*], *покласти руку на серце* [*poklasty ruku na serce*]).

Thus, the study proves that the Ukrainian language represents a significant number of phraseologisms with tactile components, which are characterised by the highest level of codification.

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Іванна Струк, Оксана Максим'юк, Наталія Максим'юк. Комунікативні та структурно-семантичні особливості фразеологічних одиниць з тактильними невербальними компонентами. *Журнал Прикарпатського університету імені Василя Стефаника. Філологія*, 11 (2024), 83–95.

Комунікативні можливості людини виявляються насамперед на вербальному рівні, однак спілкування – це складний процес, важливою ознакою якого є багатоаспектне сприйняття інформації через стосунки мовців. Комунікація – це єдність вербальних і невербальних засобів, оскільки мовлення супроводжують жести, міміка, погляди, пози, інтонація тощо.

Різноаспектний аналіз невербальної сфери знань, зокрема й питань, пов'язаних із лінгвалізацією невербального спілкування мовців, дозволив визначити лінгвістичний статус фразеологізмів з невербальними компонентами, звернути увагу на їх культурну специфіку, розглянути фразеологічні одиниці як специфічні мовні знаки, які переводять невербальний код у вербальний та є периферійними в загальній фразеологічній системі української мови. Наукова новизна дослідження полягає в тому, що в науковій розвідці репрезентовано аторський підхід до вивчення фразеологізмів на позначення невербальних засобів; на матеріалі текстів засобів масової інформації та художніх творів цілісно та багатоаспектно проаналізовано фразеологічні одиниці з невербальними тактильними компонентами, виокремлено основні різновиди тактильних фразеологічних одиниць з урахуванням комунікативних та структурно-семантичних особливостей.

Стійкі сполуки на позначення тактильної невербальної поведінки репрезентовано чотирима групами: 1) фразеологізми, що вказують на дейктичні жести; 2) фразеологізми, що позначають описові жести; 3) фразеологізми, що репрезентують символічні жести; 4) фразеологізми, що відтворюють підсилювальні жести.

Практичне значення отриманих результатів полягає в розширенні теорії фразеологічної науки загалом та лінгвокультурної інформації, що впливає на культуру мови, експресивність мовлення, національну самоідентифікацію та самопізнання. Матеріали статті можуть бути використані під час викладання курсів з фразеології та теорії комунікативної лінгвістики, у спецкурсах з невербальної семіотики, у наукових дослідженнях студентів.

**Ключові слова:** невербальна комунікація, фразеологізм, кінесика, тактильні компоненти, соматизм.