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**COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS WITH THE  
COMPONENT "PYKA"/"HAND": BASED ON THE MATERIAL OF THE ENGLISH  
AND RUSSIAN LANGUAGES**

Bachelor's thesis

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## **PREFACE**

Phraseology is a unique phenomenon in the structure of any language, which has significant cultural and linguistic value. Phraseological units are an integral part of the language system, which reflect the national specifics, values and cultural characteristics of the society speaking a given language. They represent historically established expressions that capture the peculiarities of thinking and perception of the world of a people, as well as its unique spiritual essence. In this context, phraseological units become not only the object of linguistic analysis, but also the key to understanding the cultural aspects and characteristics of the language and national mentality.

Phraseological units and idioms are unique phenomena in language that have deep cultural and historical implications. Many researchers (Kunin, 1996; Telya, 1999; Rosenthal, 2008; Vinogradov, 1977; Richards & Schmidt, 2010; and etc.) paid attention to their significance and made attempts to identify stable models and classifications, as well as translation into a foreign language. Phraseological units and idioms play an important role in conveying nuances and emotions that are often not captured by direct translation of words and phrases.

The purpose of this study is to conduct a comparative analysis of phraseological units containing the somatic component "рука" in the Russian language and its equivalent "hand" in English. At the same time, we strive to identify equivalents, analogues and unique phenomena in the Russian and English languages, as well as try to explain the semantic features of phraseological units with the component hand in the Russian and English languages.

The work consists of an introduction, chapter I, chapter II and conclusion. The introduction to the bachelor's thesis provides a definition of phraseological units and idioms and their essential characteristics, discusses the origin of the terms phraseological unit and idiom, their definitions and difficulties in translating into other languages.

Chapter I "Study of the phraseological fund of English and Russian languages" reveals various approaches to the classification of phraseological units and idioms, as well as the cultural aspect in phraseological units and idioms

Chapter II "Comparative analysis and classifications" provides a description and attempt to classify phraseological units with the component "рука" and idioms with the component "hand", identifying equivalents, analogues and unique phraseological units/idioms

In conclusion, the results of the study are summarized, the main conclusions of the analysis are stated and the results are commented on.

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## INTRODUCTION

In every language there are established expressions or utterances that are not crafted during communication but are replicated as pre-existing units, comparable to words. Different scholars use varying terms for such stable expressions: idiomatic phrases (Shansky 1996) or expressions (Vinogradov, 1977), phraseological units (Babkin, 2009), phraseologisms (Teliya 1996), phrasemes (Alefirenko & Semenenko 2009) or idioms (Richards & Schmidt, 2010). This work opts for the widely recognized term phraseologism for Russian units in idiom for English. Phraseological units are actively used in everyday speech, and their collection in the language forms a unique phraseological repository, as Alefirenko and Semenenko (2009, pp. 8–9) point out.

Phraseology is an integral part of any language, whether native or foreign. Language, in turn, is a key component of culture, actively shaping and preserving it. Phraseological units are often defined as a repository of language, where, over time, new expressions are received, necessary both for introduction into literary works and for everyday communication between people. (ibid)

The analysis of idioms containing human body parts is a well-studied and popular topic among linguists. Particularly common is the study and comparison of the role of different parts of the body in the idiom of different languages. We can find works of comparisons between the meaning of "head"/"hand" in Russian and Japanese (Berdimuratova, 2021) or Russian, Kazakh, English idioms involving "feet"/"нога"/"аяк" (Abzuldinova, 2017), "ear"/"ухо", "lips"/"губы" (Shurupova, 2019) and etc, also explored. However, despite extensive research in this area, there is a clear lack of comparative studies of idioms with "hand"/"рука" in Russian and English. In addition, the number of works presenting results in the form of a language corpus is limited.

In Ozhegov's explanatory dictionary, the definition of the concept "рука" is as follows: "One of the two upper limbs of a person from the shoulder to the fingertips, as well as from the wrist to the fingertips." In Britannica dictionary: "the body part at the end of your arm that includes your fingers and thumb". So, the concept of a hand in the English and Russian language is different, but in order not to expand the topic of work on "arm", "palm" we will only take into account phraseological units and idioms that contain the word "hand"/"рука".

## **Definition of a phraseological unit and its essential**

Should be noted that the term phraseologism or phraseological unit is mainly used by Russian-speaking linguists when studying Russian or English-language units.

In Russian linguistics, there are many definitions for the terms phraseological unit and idiom. The difficulty in understanding the object of phraseology research is due to the fact that the terms used to describe it are often not clear enough and can be perceived in different ways. This complexity of terminology is perhaps unique to the field of linguistics. (Vinogradov, 1978, p. 143) Kunin (1996, p.160) describes stable combinations of lexemes with phraseological units, in which the meaning is partially or completely rethought. Zhukov (2006, p. 6). defines a phraseological unit as a fixed expression that is always used together, consisting of words that together form one whole meaning. A phraseological unit begins where the semantic realization of its parts ends.

Rosenthal (1985, p.389) gave the definition of a phraseological unit is presented as a phrase that cannot be divided into individual words, it is structurally and compositionally unchanged, and as a whole conveys a certain meaning. Such expressions can be used as ready-made units in colloquial speech.

Phraseological units represent a unique layer of language that contains folk wisdom accumulated during cultural experience. All phraseological units stem from folk wisdom, and their content reflects various aspects of the life of the people, including their behavior, relationships, impressions and human feelings, etc. The variety of meanings and structures of phraseological units forms the special phraseological composition of the language. (Teliya, 1972, p.9)

Russian linguistics has extensively and comprehensively explored phraseological units using materials from various world languages. Classifications of these units have been developed, taking into account semantic, grammatical, stylistic, and other distinguishing features. (Vinogradov, 1977, p.182)

Developing historical collocations may mean studying the historical development of given expressions, their origins, and changes in meaning and use over time. Thus, the question of



understanding phraseology depends on whether the study focuses on specific phraseological units included in dictionaries, or whether it covers a wider range of set expressions in the language as a whole. (ibid.,p.339–364)

The term "phraseology" comes from the Greek words "phrasis" (speech) and "logos" (teaching), and it denotes a branch of linguistics devoted to the study of the phraseological structure of language. This science studies the semantic, morphological and stylistic characteristics of phraseological units. The term phraseology also refers to a set of phraseological expressions characteristic of a particular language, author or literary work. In its essence, phraseology deals with the study of the phraseological composition of a language. (Teliya, 1972, p.15)

A phraseological unit is distinguished by a high degree of stability, which is manifested in a fixed or constant order of its components. Another important factor supporting stability is the invariability of the grammatical form of the component words. This stability is a categorical feature that distinguishes phraseological units and distinguishes them from words characterized by a freer order of components. This connection of the component with the prototype word also emphasizes phraseological stability. (Vinogradov, 1977, p.312)

British and American scientists do not consider phraseology as an independent science. In their research, they rather study phraseology in the context of semantics and grammar. Even the outstanding Swiss linguist Charles Bally, who coined the term phraseology, expressed the opinion that phraseology is rather a part of stylistics. (Kunin, 1984, p.6)

In the English-language tradition, the term "idiom" is most often used to designate phraseological units. This term first appeared in English as a loanword from the French "idiotisme". In French linguistics, this term is used to denote expressions whose semantics does not follow from their grammatical structure or the meanings of their components, that is, to denote phraseological units. In the mid-20th century, British lexicographer Smith (1971, p. 10) introduced the term "idiom" to designate phraseological units that are anomalies in speech functioning that violate the rules of grammar or logic.

In practice, idioms cover a variety of figurative expressions. Idioms include not only phrases, proverbs, exclamations, but also certain phrases and even onomatopoeic words. In textbooks

on lexical semantics, the theoretical definition of an idiom is simplified to the following: an idiom is an expression whose meaning is not derived from the meanings of its constituent parts. (Malmkjaer, 1996, p. 307) It can be concluded that in the English-speaking tradition, a wide range of interpretations of the concept of "idiom" in lexicography and teaching methods are opposed to the narrow theoretical understanding of this term.

Idioms serve as linguistic expressions or lexical elements that symbolize objects, concepts or phenomena inherent in material life, specific to a particular culture. They play a vital role in any language, preserving the local and cultural nuances of that language. According to Larson's definition, an idiom is "a sequence of words whose collective meaning deviates from the individual meanings of the words". (Larson, 1984, p. 20) He further emphasizes that an idiom "carries certain emotional connotations that are not conveyed by other lexical items". (ibid, p. 142) The Longman Dictionary of English Idioms (Richards & Schmidt, 2002. p.246) describes idioms as: "a fixed set of words with a distinct meaning that is distinct from the individual meanings of the words."

Mona Baker (1992, p. 63) describes idioms as fixed patterns of language that exhibit little or no flexibility in form. These linguistic expressions often convey meanings that cannot be inferred from their individual components. According to Baker's definition, idioms must meet certain conditions: the order of words in an idiom is fixed and cannot be changed. Just like words in an idiom, you cannot remove certain words from a certain element. In addition, no additional words can be added to an idiom, and no word in an idiom can be replaced by another word. But the grammatical structure of the idiom itself remains unchanged.

Several Russian scientists also consider these terms as synonyms. Kunin (1984, p. 7) has noted a phraseological unit as states that it is linguistic units, also known as idioms, that are distinguished and have modified semantics, either in whole or in part.

The Longman Dictionary of Language Teaching and Applied Linguistics simply defines the term "idiom" as "an expression that functions as a whole and the meaning of which cannot be inferred from its individual parts." For example: "*She washed her hands of it*" means that she refused to have any further involvement in the matter (Richards & Schmidt, 2010, p.270). Seidl and McMordie (1988, p. 12–13) also provide a similar definition, considering an idiom to be "a series of words which, taken together, have a meaning different from the individual

meanings of each word". Brenner notes that English speakers often use idioms without realizing their nature. There is often confusion and disagreement in the definition of idioms in dictionaries, but the most common definition is "two or more words together that as a whole have a special meaning that is different from the literal meaning of the words individually". (Brenner, 2003, pp. 4–5) These expressions are sometimes not only different in meaning from what the words alone would mean, but are also considered more expressive or effective in certain contexts. (Covasc, 2016, p. 87)

Thus, according to the views of Russian and English linguists, the term idioms and phraseological units should be understood as a stable lexical construction, whose meaning is not the sum of the meanings of individual words. They reflect the national and cultural characteristics of a socio-ethnic group living in specific economic, cultural and natural conditions of development.

In this study, we will use the terms phraseological unit and idiom as synonyms to define Russian-speaking and English-speaking units.

Idioms hold considerable importance in the process of learning English. Native speakers frequently incorporate them into their language use, finding them to be familiar expressions. However, for individuals learning English as a foreign language, idioms can often pose challenges in comprehension. It's crucial to emphasize that the idea of the "untranslatability of idioms in the literal sense," often regarded as a fundamental characteristic, lacks relevance. This is because idioms have transcended their literal and direct meanings, even for those who are native speakers. (Fedorov, 2002, p. 220) This trend is noticeable not only in English, but also in Russian. By using idioms in conversation or writing, you can briefly express the results of many events, as well as briefly characterize human nature, traditions and habits in different countries. Idioms can even serve as a kind of advice on behavior and solving life issues. Most of them are due to real experience and knowledge about people, resulting from observations of repeated scenarios in life. Therefore, the study of idioms becomes important as they act as a textbook on the path to understanding and wisdom.

The purpose of this study is to analyze phraseological units and idioms, identify similarities and differences in fragments of the linguistic picture of the world of the English and Russian languages and point out their theoretical and practical significance, since they reflect the

characteristics of national linguistic consciousness and are useful in intercultural communication. The goal involves solving the following tasks:

- 1) describe the semantic features of phraseological units and idioms;
- 2) conduct a comparative analysis of phraseological units and idioms, determine similarities and differences in internal form, figurative-associative basis and semantic structure;
- 3) establish the degree of equivalence of phraseological units and idioms.
- 4) select units from the phraseological fund of the Russian and English languages and compile your own corpus of idioms and phraseological units with "рука"/"hand";

This study was carried out on the basis of lexical and phraseological sources. The object of the study was phraseological units with the component "рука" in the Russian and "hand" in English languages, included in phraseological and explanatory dictionaries. To achieve the goal and objectives of the work, the following research questions were formulated:

- 1) What semantics are conveyed by phraseological units and idioms with the "рука"/"hand"?
- 2) What is the degree of comparability of phraseological units and idioms with the word "рука"/"hand" in English and Russian?

Hypothesis of the work: Despite the linguistic and cultural differences between the English and Russian languages, there may be significant similarities in the usage of phraseological units containing the component "рука" (Russian) and "hand" (English).

This study involves studying and comparing the phraseological fund of the English and Russian languages with the component "рука"/"hand". The study will examine the properties and classifications of these linguistic phenomena, and examine their role as a formative element in shaping the worldview of Russian-speaking and English-speaking communities. Particular attention will be paid to the analysis of phraseological units and idioms containing the component "рука" in the Russian language and its analogue "hand" in English. Through comparative analysis, the study aims to identify similarities and differences in the usage, cultural connotations and semantic nuances of these expressions. Having considered these linguistic elements, the study is intended to contribute to a deeper understanding of the cultural-cognitive aspects reflected in the phraseological fund of the two languages. It is expected that the results will show how language, through phraseological units and idioms, contributes to the formation of cultural identity and worldview of Russian-speaking and English-speaking communities.

In this work, material selected from lexical and phraseological sources was used, supplemented by information obtained from the National Corporuses of the Russian and English Languages. When working with the resulting corpus of phraseological units, methods of comparison, phraseological description, semantic, conceptual and linguacultural analysis were used.

Since we are especially interested in the cultural and national specificity of phraseological units "рука" in Russian and "hand" in English, special attention in the study will be paid to phraseological units, the figurative basis of which is the focus of cultural connotation associated with the mentality of the compared linguistic cultures.

## **CHAPTER I. STUDY OF THE PHRASEOLOGICAL FUND OF ENGLISH AND RUSSIAN LANGUAGES**

### **1.1 Various approaches to the classification of phraseological units and idioms**

It is worth saying that in the field of phraseology the most significant contribution was made by Russian linguistics. Here, in-depth research has been carried out on many aspects of phraseological units, covering their semantic aspect, structural unity, component composition, as well as the origin of these expressions. Scientists continue to be actively involved in the study of phraseological systems, including not only the Russian language, but also the analysis of many foreign languages. This indicates a high level of expertise and interest in understanding phraseological structures in various linguistic contexts.

There is disagreement among linguists on a number of issues relating to phraseology, including its classification.

#### **Russian classification**

Vinogradov (1978) was the first to propose dividing phraseological units into three groups, taking into account the extent to which the semantic parts in them are connected and the extent to which their meanings can be explained. (p.121)

This classification focuses on the structure of phraseological units and distinguishes three main groups:

1) *Phraseological fusions*, that is, in units the original property underlying the name is no longer highlighted

Example: “Взять дело в свои руки”: accept responsibility for something and begin to act independently. (Bystrova, Okuneva & Shansky, 1997)

2) *Phraseological unities*:

Motivated and derived units acting as potential word equivalents.

Example: “Рука об руку”, meaning cooperation. (Bystrova, Okuneva & Shansky, 1997)

Phraseological unities are close to phraseological comparisons, but their semantic derivation distinguishes them from phraseological fusions. These unities are figurative expressions associated with an internal figurative core.

3) *Phraseological combinations*:

Units in which one component has a free meaning, and the other is phraseologically related, limited to a narrow circle of verbal connections.

Example: “Ноги в руки” meaning very quickly. (Bystrova, Okuneva & Shansky, 1997)

In such combinations, one component retains its usual lexical significance, while the other is associated with a specific phraseological context.

Shansky (1985, p.201) expanded Vinogradov's traditional three types of phraseological units by adding another category, which he calls "phraseological expressions." These expressions are stable in their composition and use, but consist entirely of words with individual free meanings. Examples of such expressions include the phrase "Держать себя в руках" meaning to hold back; maintain self-control, subordinating your feelings to your will. (Bystrova, Okuneva & Shansky, 1997, p.56)

It is important to note that this category does not include figurative proverbs, but only phrases with the literal meaning of the components. This approach allows us to avoid excessive heterogeneity in the composition of the category, preserving its structural integrity and specific features.

According to Shansky (1985, p.127), phraseological units can be classified in terms of their stylistic properties. He identifies the following categories:

- 1) Inter-style phraseological units: Used in various styles of language, both in oral and written speech.
- 2) Colloquial phraseological units: They function in everyday life and are mainly used in oral or colloquial speech.
- 3) Book phraseological units: They are characterized by increased expressiveness and are intended for use in written speech.
- 4) Archaisms and historicisms: They are used to recreate a certain era, since they have fallen out of active use or have been replaced by other stable phrases.

This classification makes it possible to take into account the stylistic features and functional purpose of phraseological units depending on the context of their use.

### **English classification**

Among the English-language studies of English idioms, two different approaches to idioms can be distinguished: the standard, non-compositional approach, viewing them as long words that have lost their own meaning; and a compositional approach, focusing on their non-

proprietary internal semantic and syntactic structure and the resulting consequences (Nunberg, 1978, p.495).

According to Nunberg, Sag and Wasow (1994, p.498), idioms can differ in three semantic characteristics: compositionality, conventionality and transparency. Compositionality means the extent to which phrasal meaning, after study, can be parsed into its constituent parts of the idiom; conventionality indicates the degree of unpredictability of idiomatic meanings based on isolated components of a word and the conventions of a particular linguistic context; Finally, transparency refers to how easily the original motivation behind given phrases is accessible. Taking this semantic difference into account, and other things being equal, it is assumed that idioms are generally less complex, more common, and less transparent than idiomatic expressions.

Kovacs (2016) points out the difficulties in classifying linguistic expressions called idioms. He compares them to a "mixed bag" that includes a variety of elements such as metaphors, metonymies, word pairs, idioms, similes, sayings, phrasal verbs, grammatical idioms and others. Thus, the issue of classification plays an important role in understanding, learning and translating idioms. Due to the variety of types of idioms, there may be differences in approaches to their study and interpretation. (p.88)

Seidl and McMordie (1988) emphasize that idioms can take many forms, including regular, irregular, and even grammatically incorrect. They distinguish three main types: idioms with regular form and clear meaning, idioms with regular form but unclear meaning, and idioms with irregular form and unclear meaning. In their opinion, most idioms fall into the second type, but even within this group there can be variation in the clarity of interpretation of idioms. (p.13)

Some studies in linguistics have sought to determine whether compositional idioms are easier to understand compared to non-compositional idioms. For compositional idioms, the result of linguistic analysis coincides with the idiomatic meaning, which simplifies their understanding. In the case of non-compositional idioms, the linguistic meaning does not coincide with the idiomatic meaning, which complicates their understanding. Thus, compositional idioms turn out to be more accessible to understanding compared to non-compositional idioms. (Kovacs, 2016, p.88)



Glucksberg identified another way of classifying idioms based on the degree of their transparency, that is, on how easily the meaning of the idiom can be deduced from the meanings of its components. He distinguishes compositional idioms, which can be opaque in the relationship between components and meaning, and compositionally transparent ones, where the meanings of individual words can limit the interpretation and use of phraseology. (Glucksberg, 2001, p.74)

In compositionally transparent idioms, the connection between the components of a phraseological unit and its idiomatic meaning is obvious. For example, in the expression "*break the ice*", the term "*break*" corresponds to the idiomatic meaning of sudden transformation in an uncomfortable social situation, while "*ice*" corresponds to the idiomatic meaning of social or interpersonal tension. (ibid.)

In addition to the categories of non-compositional, compositionally opaque and compositionally transparent phraseological units, there is a quasi-metaphorical type. According to Glucksberg, these phraseological expressions convey meaning through their allusive components, triggering mental prototypes or stereotypes associated with specific situations, actions or people (ibid.,75). They can simultaneously refer to an ideal representation of a concept and depict a specific event or situation as an example of that concept. For example, the phraseological unit "*crossing bridges before reaching them*" conveys the concept of "*doing something prematurely*". (ibid.)

## **1.2 Cultural aspect in phraseology**

Phraseology, as a branch of linguistics, is an important area of study of linguistic phenomena that not only enrich the linguistic picture of the world, but are also a key element of cultural heritage. In the context of studying phraseology, special attention is paid to the culture of worldview in phraseological units.

The study of the national component in phraseological units is a fascinating immersion into the world of unique expressions that reflect the peculiarities of thinking, traditions, and values of a particular people. Idioms and phraseological units form the cultural appearance of a language, and also play a role in the transmission of national stereotypes and identity. By understanding the national component in phraseological units, we will come closer to understanding how

language reflects the unique features of each nation, enriching its linguistic and cultural heritage.

In modern linguistic research, special attention is paid to the role of phraseology in reflecting the cultural characteristics of a language. Analysis of cultural values through the prism of phraseological units provides a unique opportunity to dive into the depths of the linguistic picture of the world, which reflects stable ideas, stereotypes and spiritual values of a particular nation. In this context, the study of the national component in phraseological units becomes an important direction, allowing one to reveal the unique features of language and culture. (Khalupo, 2013, p.214)

The linguistic structure expresses a wealth of cultural meanings, acquiring national flavor and identity. Phraseological units serve not only as a linguistic expression, but also as a reflection of cultural content, including stereotypes, moral values, social norms, national traditions and folklore. In agreement with Telia (1972, p.193), the phraseological composition of the language reflects the cultural identity of the community, providing it with a means of self-expression (p. 9). Analysis, comparison and study of these linguistic elements allow us to expand our knowledge about the influence of culture on language and vice versa. It also enriches our understanding of linguistic and cultural images of the world. The linguistic picture of the world is a system of knowledge about language, its structure and functioning, and the cultural picture of the world is accumulated knowledge about the cultural content of linguistic units, transmitted and preserved over time, forming cultural thinking and providing native speakers with the ability to adequately interact in society.

Each culture has its own unique characteristics, manifested in individual style and characteristics. It is a reflection of the accumulated experience of society, influences its structure, shapes and transforms it. Culture influences the linguistic culture of a nation, preserving and expressing its characteristics, and is an important factor in its evolution. National linguistic culture, in turn, serves as a means of transmitting, creating and preserving cultural heritage, ensuring continuity between generations. (Khalupo, 2013, p.216)

Ushinsky (1947, p. 260) said: "The remarkable ability of language to reflect, shape and preserve the cultural aspects of generations is emphasized in the words". The language developed over thousands of years and millions of individuals, contains thoughts and feelings. This word becomes an immortal treasure of the language, remaining a living remnant that is transferred

from generation to generation, passing on not only the means of expressing thoughts and feelings, but also these thoughts and feelings themselves, enriching each heir with these living riches, reflecting the entire spiritual life of the people (ibid.).

In both English and Russian, phraseological expressions represent a rich cultural heritage, reflecting the unique features and values of nations that have developed over time. The meaning, images and values contained in these linguistic units reflect the accumulated experience and worldview of the corresponding society, which makes them a valuable source for studying the specifics of each culture. It is important to note that phraseological units expressing cultural values make up a significant part of both languages, enriching the linguistic and cultural heritage and revealing the characteristics of each linguistic community. (Khalupo, 2013, p.215)

Based on a study of the Russian and English languages, Arsentieva (2006, pp. 65–67) identifies three levels at which the national and cultural specificity of phraseological units is manifested: *The first level* is a cumulative phraseological meaning, combining non-equivalent phraseological units for which there is no complete equivalent in another language.

*The second level* concerns the meaning of individual lexical components, including phraseological units, where lexical components contain designations of national and cultural realities.

*The third level* covers the direct meaning of a free combination, based on a figurative rethinking of a free combination, taking into account the prototypes of phraseological units.

The author emphasizes that it is important not to overestimate the role of the national-cultural component in the phraseological picture of the world. In this context, attention is drawn to the presence of internationalisms and phraseological units associated with universal human knowledge about the properties of the real world, which are also part of the phraseological structures of the Russian and English languages.

Phraseological units are expressive means of language, which are a special part of linguistic culture and reflect history, ideas about objects and phenomena, as well as national stereotypes of perception of the world around us. Examples of comparison-based idioms highlight this cultural aspect. In the Russian language, for example, to express good health, a comparison is used with a bull: "*Здоровый как бык* /*healthy as a bull*," English speaking people use the

phraseological unit "*As fit as a fiddle*" in Russian has its established analogue (Cambridge dictionary, 2024). Both expressions indicate a person's good physical condition, but the English version is based on an instrument similar to the familiar violin. Musicians always had to take care of their instruments, in this case the violin, to ensure a successful performance. As for the Russian version, "*bull*" is a large and strong animal that emphasizes the qualitative characteristics of a healthy person (Phraseological Dictionary of the Russian Literary Language, 2006, p.50)

To denote stupidity, Russian speakers use with a ram: "*Глупый как баран/stupid as a ram*," but English speakers have the expression "*As daft as a brush*" describes an individual as extremely unintelligent or foolish, often referring to someone who consistently engages in foolish behavior (Farlex Dictionary of Idioms). The idiom "*Apple of the eye*" is an expression used to describe a person or thing that is greatly valued, loved, or held with great affection. Russian equivalent can be "*Беречь как зеницу ока*". This phrase is often used to convey a strong emotional attachment or deep affection for someone or something special. When someone calls another person the "*Apple of their eye*," it implies a strong feeling of love, affection, or admiration for that person. Likewise, the expression can be used in a broader sense to describe anything that is of great importance or valued by someone (Farlex Dictionary of Idioms).

English speakers have "*Cup of tea*" is a term that represents something a person likes, desires, enjoys, or cares about. It is frequently used in the negative to indicate the opposite or something that doesn't align with one's preferences or interests. (ibid.) This idiom can be said to reflect the cultural meaning of tea in an English context. Tea has held a central place in British culture, symbolizing comfort, hospitality and a moment of relaxation. Thus, the expression "*Cup of tea*" as an idiom goes beyond its literal meaning. This idiom has no analogue in Russian language.

To describe the slimness of a female figure in Russian there is an analogue that is not in English. Female's figure is compared to a birch tree: "*Стройная как березка/slim as a birch tree*." There is no exact equivalent in English for the idiom "*Стройная как березка*". This is due to the fact that the birch is a symbol of Russian nature and has a special meaning in Russian culture. Idioms and cultural images are often unique to each language, and sometimes exact matches are difficult to find in other languages. In this case, the lack of a direct analogue may

be due to the unique meaning of birch, which is difficult to convey in the context of another culture. (Phraseological Dictionary of the Russian Literary Language, 2006, p. 360)

In the phraseology of various languages, it is possible to identify universal human traits, since it reflects universal ideas and views of the world. This similarity is manifested in the structure of phraseological expressions. However, most phraseological units of each language have their own national specificity. These differences are expressed in the shades of meaning of phraseological units, their national colorfulness and lexical composition. Thus, in the phraseological picture of the world of each language, both common universal features and national characteristics can be identified. These aspects are manifested both in the form of expression and in content, being key criteria for the comparative and typological study of various phraseological systems.

### **Comparative phraseology**

The comparative study of phraseology began to actively develop in the middle of the 20th century, although studies involving phraseological material had been carried out earlier in a comparative historical context. Modern comparative phraseology focuses on identifying similarities and differences between phraseological expressions in different languages. In this area, there are two main approaches: in the first case, languages that have a genetic relationship are studied, and in the second, such relationship does not play a significant role. It should be taken into account that even if expressions originate from a common source, this does not guarantee their complete equivalence, since semantic development often occurs along unique paths in each language. (Dobrovolsky, 2011, pp.1–2)

## **CHAPTER II. COMPARATIVE ANALYSIS AND CLASSIFICATIONS**

### **2.1 Description of the working method**

At the beginning of this chapter, it is assumed to carry out a semantic comparison of phraseological units based on their preliminary semantic classification. This process includes systematization of research material in order to divide phraseological units into clearly defined and non-overlapping classes. However, to effectively carry out such a comparison, it is necessary to first perform an accurate and complete semantic description of each of the selected phraseological units. This approach will allow subsequent comparison of semantic classes with corresponding phraseological units, bringing additional clarity and depth of analysis to the study.

#### **Idiom translation methods**

Kunin (1996) identifies four main types of English phraseological units and idioms those that have equivalents in the Russian language, and those for which there are no equivalents. He offers the following key translation methods for these phraseological units (pp.3–6):

- 1) Full phraseological equivalent. The method assumes that the translation of phraseology completely coincides with the original in meaning, lexical composition, imagery, stylistic coloring and grammatical structure.
- 2) Partial phraseological equivalent. Partial lexical equivalents coincide with phraseology in meaning and stylistic orientation, but may differ in lexical composition. Partial grammatical equivalents retain their meaning and style, but may differ in grammatical structure.
- 3) Tracing. This method involves a justified literal translation that preserves a living image of English phraseology and conveys it to the Russian-speaking reader.
- 4) Descriptive translation method involves translating phraseology using a free combination of words. Descriptive translation is especially useful for conveying terms of a terminological nature that do not allow literal translation.

Different types of idioms, such as compositional and non-compositional, transparent and opaque, have their own unique characteristics, presenting various challenges for linguists and translators. Each of the proposed translation methods, including full, partial equivalents,

tracing, overtone translation, selective phraseological equivalent and descriptive translation, has its own advantages and disadvantages, depending on the context and characteristics of the phraseological expression. The importance of choosing the right translation method lies in conveying not only the lexical meaning of the idiom, but also its cultural, figurative and stylistic nuances, which makes the classification and translation of idioms pressing issues in linguistics and translation studies.

## **2.2 Russian Phraseological Units with the Component "рука"**

The names of body parts play a significant role in the formation of the lexical-semantic system of each language and are ancient expressions that often overlap with anatomical terminology. These lexical units are actively used in everyday speech, develop under the influence of internal linguistic factors, and are also present in metaphors, phraseological units and other language constructions.

The name parts of the human body (for example, head, arm, leg, etc.) in Russian phraseological units are called *somatism or somatic phraseological unit*. Somatic phraseological units represent a special category in phraseology, including expressions in which body parts play a key role. These phraseological units are characterized by the presence in their structure of somatic components - terms denoting various parts of the human body. (Gudkov, 2007, p.107) Somatisms are one of the oldest layers of vocabulary of any language, representing linguistic universals, that is, phenomena characteristic of most or all languages, since parts of the human body in ancient times were "tools" for cognition of the surrounding world and at the same time became objects of human self-knowledge. Somatic vocabulary is an important component of the linguistic picture of the world of any nation (ibid).

In the modern Russian language, the abundance of phraseological units with the "рука" component is remarkable and multifaceted. Ushakov (1939) notes that the word "рука" is used as a symbol of labor, work, action, as well as a designation of a worker or figure. For example, phrases like *умелые руки* (skilled hands) express ability to work, and *дело в опытных руках* (the matter is in experienced hands) indicates experienced workers. (Ushakov,1939, p.1396) This use is due to the fact that since ancient times the hand has been considered as a tool of labor and a means of communication, and almost all human actions are associated with this part of the body. (Nassiri, 2014, p.315)

Somatic components, such as the hand, contain universal symbolic meanings associated with various aspects of human activity and life. For example, "*нога/leg*" can symbolize walking and movement, while "*рука*" becomes a symbol of activity, labor and power. Using such symbols, phraseological units reflect the universal functions of a person, providing him with self-realization and filling life with various meanings. In the process of activity, especially labor, qualitative human traits, such as physical, mental and mental characteristics, also appear. This ability of somatic phraseological units to convey gradual meanings makes them extremely rich and effective in linguistic expression. (Nassiri, 2014, p.315)

The National Corpus of the Russian Language (NCRL) contains more than 100 phraseological units with the component "*рука*" but we will take 62 of them.

Analyzing the presented phraseological units with the component "*рука*" it can be noted that in the Russian language there is a rich vocabulary that reflects hard work and experience in work (see appendix 1). These qualities are reflected through phraseological units, where the hand acts as a symbol of a "tool of labor". This image is closely related to the functional aspects of a given body part, especially in the context of its use in work. Phraseologisms "*работать не покладая рук*" emphasize diligence, perseverance and tirelessness in work. They indicate a willingness to work long hours and a lack of procrastination in completing tasks. (Phraseological Dictionary of the Russian Literary Language, 2024) Phraseological units as "*золотые руки*", "*мастер на все руки*" reflect skills, mastery and experience in work. They indicate high professional qualifications and the ability to do something with great dexterity and skill. (ibid.)

In Russian phraseology, a significant thematic group are devoted to avoiding responsibilities and problems (see appendix 1). These thematic groups include a range of phraseological units that reflect various attitudes and behaviors associated with avoiding or neglecting tasks or obligations. Some idioms of the expression reflect society's attitudes towards work ethics, accountability and responsibility, offering insight into cultural norms and values. These expressions are often used to describe difficult situations where a person feels helpless or unable to cope with a problem. For example, the phrase "*опускать руки*" means loss of motivation or despair in the face of difficulties, while "*руки коротки*" indicates a lack of strength, influence or ability to cope with a situation (Ibid.). Many of the phraseological units listed indicate inaction or a passive attitude towards a situation, for example, "*сидеть сложа*



*руки*" or *"махнуть рукой"*. These expressions reflect a lack of desire or motivation to solve a problem or complete a task. Some phraseological units indicate that the situation is getting out of control or getting worse, for example, *"дело валится из рук"*. (Phraseological Dictionary of the Russian Literary Language, 2006)

Thus, the phraseological units of this group represent various aspects of the problems and difficulties that people face in everyday life. These expressions serve not only as a means of communication, but also as a reflection of cultural attitudes and values associated with understanding and solving problems.

Based on the results of the analysis of phraseological units with the *"рука"* component, we can conclude that they play a significant role in Russian linguistic culture, reflecting the versatility and characteristics of the national character. Phraseological units associated with hands express not only physical activity, but also psychological, moral and emotional aspects of Russian life and thinking. In Russian culture, hands symbolize hard work, perseverance, initiative, and at the same time are often associated with reliability and strength.

Hands in Russian culture also symbolize care, protection and help. Phraseological expressions such as *"рука об руку"* or *"держатъ руку на пульсе"* not only describe actions, but also convey moral and ethical standards, emphasizing the importance of a person's participation in helping and supporting their loved ones. (ibid.)

## **2.2 English idioms with the Component "hand"**

Every language has many phraseological expressions that include parts of the human body, and English is no exception. British National corpus (BNC) contains a lot of idioms with *"hand"*. 76 idioms were selected and an attempt was made to present them into thematic groups (see appendix 2).

The study showed that a group of phraseological expressions using the word *"hand"* is widely represented in the English language. This is explained by the fact that hands play an important role in a person's life, they are necessary for his activity and interaction with the outside world. Phraseological phrases with this component reflect various aspects of human activity and

abilities, such as skill or lack thereof. These expressions have evolved over many centuries and provide compact but expressive ways of conveying information about human ability and character. From the proposed idioms, we see that many of them reflect the concept of hands as an instrument of action, identifying start, experience or involvement. "Hand to hand" indicates closeness, demonstrating the physical closeness of people at work, and are ready to help each other. "*Lay (put) one's hand to smth*" emphasizes the beginning of an action or activity. "A fresh hand" describes a new or unseasoned person in a particular field, while "*an old hand*" usually denotes skill and experience. Idioms about work and effort emphasize the importance of teamwork and solidarity in achieving common goals. At the same time, expressions describing personal relationships and social areas illustrate the importance of support, control and influence that one hand can exert over others. (Farlex Dictionary of Idioms)

The English language has a fairly wide range of hand idioms, which reflect various aspects of relationships and communication with other people. "*Fall into good hands*" describes a favorable situation where someone is under caring and reliable leadership, which emphasizes the importance of trust and competence in relationships. "*Take off smbs hand*" indicates a desire to get rid of someone's influence or control, usually to achieve independence or freedom from their authority. This can be an act of self-affirmation and desire for independence. "Bite the hand feeds one" is an idiom that comes from the Bible and has the connotation of ingratitude towards someone who has helped or supported you, indicating a lack of appreciation and respect for those who have provided assistance. "*Ask for lady's hand*" is a traditional request from a man to a woman's parents or guardians asking for permission to marry, demonstrating respect for family values and traditions. (ibid.)

The use of idioms with the component "hand" in English is also associated with the transfer of information and experience. "*At first hand*" describes a situation where information or experience is obtained directly from the original source, without intermediaries. This emphasizes the credibility and reliability of the information as it is obtained first-hand. "*At second hand*" describes a situation where information or experience is transmitted indirectly, usually through an intermediary or from someone who received it from the original source. This can reduce the reliability of the information as it passes through several intermediate sources. In the Russian language there are similar phraseological units like "из первых уст". (Farlex Dictionary of Idioms; Phraseological Dictionary of the Russian Literary Language)

### **2.3 Phraseological correspondences, equivalents, analogs (full and partial)**

This part presents the results of a comprehensive analysis of phraseological expressions using the Gak algorithm. This algorithm, described in Telia (1999, p.261), takes into account various aspects when comparing phraseological units of two languages, such as their structure, semantics and stylistic features. The main emphasis in this study is on the analysis of the content of phraseological expressions, which means an in-depth study of their significance.

Gak (1999, pp. 260–262) proposes to take into account the national-cultural context and apply methods of lingo-cultural analysis when studying phraseological units. He notes that although the national-cultural specificity of phraseological units is easily identified when comparing different languages, it is important to distinguish between national and cultural specificity. Despite the presence of universal cultural elements, the phraseology of different languages can differ significantly due to national specifics. In this context, it is interesting to study phraseological units, since they are universal concepts present in all languages of the world, but at the same time have their own national specificity.

The results of the comparative analysis of phraseological units include the following:

1. Equivalents are complete or partial correspondences of phraseological units from the Russian and English corpora in terms of meanings, images and semantic structure.
2. Analogues are phraseological units that are similar, but not identical in meaning, imagery and semantic structure.
3. Similar expressions, idioms- similar meaning in another language, different form
4. Lack of correspondence - phraseological units for which there was no correspondence or analogue in another language.

#### **Equivalents**

This group of situations uses phraseological expressions, where in Russian the component "рука" is used, and in English - "hand" or similar expressions. A distinctive feature of such phraseological equivalents, whether full or partial, is the preservation of the semantic structure, meaning and image that underlies them (see appendix 2.).

In this work, equivalents are phraseological units that completely coincide in their meaning, have similar associative-figurative bases and semantic structure, and also contain the component "рука" in Russian and "hand" in English. Total number 17.

### **Analogs (full and partial)**

Phraseological analogues are expressions that are similar to the original in terms of a set of meanings, but use different images or have some differences in the semantic structure. They may be more or less related to the original phraseological unit, but retain its basic meaning or associative field. (see appendix 2.) Additionally, phraseological units are meant that are similar in meaning to the original expression, but have some differences in form or structure. These differences may be in basic image, in the use of linguistic units, or in syntactic construction. However, they retain a general meaning or associative meaning and thus can be used in similar contexts. Total number 14.

To summarize, it can be argued that comparative phraseology plays an important role in learning a foreign language, since knowledge of phraseological units is necessary for full communication with native speakers. Particular difficulties arise when one language contains phraseological units to express a certain situation that do not exist in another language. In such cases, there may be a lack of phraseological equivalent, but there are analogues. However, there are times when a situation has no analogue in another language, which leads to misunderstandings and errors. In such situations, it is necessary to carefully study the information contained in phraseological units and convert it into linguistic form. To understand phraseological units by non-native speakers, it is important to study the culture of the target language.

## **2.4 Similar expressions, idioms and lack of phraseological correspondences**

This category contains phraseological expressions that have no direct analogues in another language and require translation using individual words or descriptive structures. Analysis and identification of such phraseological units allows us to see the unique features of each language and its cultural context. Unique phraseological units can be interesting to study because they

reflect specific aspects of mentality, cultural values and historical characteristics of each linguistic community.

It is worth noting that it is very difficult to trace the history of the emergence of this or that phraseological unit, because partly they appear in speech chaotically. Some historical descriptions can be found in Russian and English phraseological dictionaries

In the context of the lack of equivalents, we are faced with phraseological expressions, whose images are not always easy to compare in different languages. This is due to the fact that such expressions often reflect unique aspects of national culture, life and history. They may contain archaic elements or be based on metaphors related to local realities or other cultural characteristics. Such meanings can be conveyed descriptively or through similar phraseological units or lexical synonyms, which do not necessarily contain word "hand"/"рука".

Telia (1981) notes that the formation of phraseological units in national languages is based on a figurative representation of reality, which reflects the experience of society, its historical and cultural aspects. In this process, phraseological units become an integral part of the national culture, since participants in a linguistic community are always carriers of this culture (p.13).

### **Similar expressions, idioms**

From the analysis of the comparison of phraseological expressions in Russian and English, it is clear that the image of a "hand"/"рука" is widely used in both cultures to convey different concepts and meanings. For example, the phraseological unit "*горит в руках*" in Russian is translated as "*to be on fire*" in English, both expressions denote rapid movement or the emergence of a situation. Also, phraseology associated with the hand often embodies important cultural identifiers. For example, "*счастливая рука*" corresponds to the expression "*a golden touch*" in English, both expressions denote the ability to bring good luck or success. The conclusion from this comparative analysis is that phraseological expressions using the image of a hand have similar conceptual associations and serve to convey similar meanings across cultures. (Phraseological dictionary of the Russian literary language, 2006; Oxford Dictionary, 2024)

The phraseological units "*опускать руки*" in Russian is equivalent to the expression "to throw in the towel" in English. Both expressions mean to give up struggle or effort due to frustration, fatigue, or inability to achieve a goal. These idioms emphasize the psychological or emotional state of a person when he/she recognizes his inability to continue to struggle or solve a problem and decides to give up further efforts. (Phraseological dictionary of the Russian literary language, 2006; Oxford Dictionary, 2024)

The idiom "*Взять) ноги в руки*" means to take on something with enthusiasm, to take on something with determination and to take action quickly. Its equivalent in English is "*to take to one's heels*, ". This expression has a historical root when, in case of danger or escape, a person could literally take off and grab his heels and quickly run away, thereby evading danger or pursuit. This action symbolizes the desire for safety and self-preservation.

The idiom "*прибратъ к рукам*" means to take charge of someone or something, providing support and protection. Its English equivalent is "*to take under one's wing*," also has its roots in the image of protection and care, being associated with a mother bird protecting and caring for her chicks. This expression is usually used when someone offers their help or protection to another person by taking them under their wing. In Russian there is a complete analogue "*под крылом*" (ibid.).

The idiom "*голыми руками не возьмешь*" emphasizes the impossibility of doing something without special tools or means. Its English equivalent is "*can't get blood out of a stone*", which translates as "do not squeeze blood out of a stone." Both of these phrases indicate the impossibility of achieving a goal due to a lack of necessary resources or capabilities (ibid.).

### **Lack of phraseological correspondences**

The Russian phraseology "*Пройти с протянутой рукой*" has the meaning of Begging, asking for alms, this is what beggars did when they stood at the walls of the church asking for alms. (Phraseological dictionary of the Russian literary language, 2006)

"*Наложить на себя руки*" have meaning to commit suicide. The origin of this expression dates back to ancient Greek culture, where hands were considered strong symbols of action and power. In ancient Rus', during the burial of the deceased, the soul was escorted to another life. Close relatives could perform a ritual to contaminate the soul, saturating it before it leaves this

world. This could be done, for example, by laying hands on the chest of the deceased. (Phraseological Dictionary of the Russian Literary Language, 2006)

Using the image of a "рука" in phraseology, we refer to the bodily code of culture, which is associated with ideas about body parts and their functions. These representations not only reflect the natural characteristics of body parts, but also have functional meanings for the culture, making them symbols in the language of the culture. The basis of this image is the ancient idea of the hand as the main instrument with which a person interacts with the world. Thus, phraseological expressions associated with the hand are based on its importance and symbolic meaning as a tool for carrying out various activities, including intellectual activity and planning.

The example unique Russian phraseological unit "*как без рук*" illustrates the use of this image in a context where the restriction of freedom and difficulty in completing tasks is compared to the loss of hands, which symbolizes helplessness and inability to act. This shows how phraseology reflects stereotypical ideas about the connection between hands and ability to act. (ibid.)

"*Чужими руками жар загребать*" have a meaning to unfairly use the results of someone else's work. The phrase arose from the proverb It's easy to rake in heat with someone else's hands. The heat here is 'hot coals without flame'. The phraseological unit has roots from the French expression "*tirer les marrons du feu*" (to pull chestnuts out of the fire) - a catchphrase from La Fontaine's fable "The Monkey and the Cat" (1678), the plot of which may go back to Aesop's fable. The Monkey forces the Cat to get him roasted chestnuts from the fire. The cat, burning his paws, does this, and the monkey feasts on chestnuts. (ibid.)

"*Руки не доходят*" -In ancient times in Rus', the expression "руки не доходят" was used to describe a person who does little or no physical labor. This was said about those who, in comparison with others, had arms that seemed shorter than their sleeves. Especially rich people from the upper classes preferred to wear clothes with long sleeves, which made their appearance more elegant and attractive, especially at holidays and feasts (ibid.)

Talking about English idioms, "*Hand over first*" this phrase is usually used to describe making a significant amount of money quickly. Its origins date back to the 1700s, when it was originally

used to mean "pass by hand." The term originated in the nautical realm and refers to the method sailors used to climb ropes by grasping one hand with the other. Over time, especially in 19th century America, the phrase evolved from simply climbing ropes to making steady and consistent progress in a variety of endeavors, not necessarily limited to monetary gain. (Farlex Dictionary of Idioms)

*"Dead hand"* means ownership of real estate without right of transfer. Comes from the Latin *mortua manus*. (Kunin, 1984, p.347)

*"Blind hand"* bad hand writing matters. Perhaps the term came from observations of blind people in England and their incapacity (Ibid, 348). There is no clearer history of the origin of the term in English-language sources.

The idiom *"hidden hand"* has roots in Masonic history, where the "hidden hand" symbolizes the influence and power that operates behind the scenes and remains hidden from the public eye. And the Masons themselves often hid their hand under clothing in photographs or paintings. Such covert actions may involve the execution of orders or directives passed through various levels of authority within Masonic societies, thereby providing control and influence over various aspects of social and political life (Large English-Russian phraseological dictionary, 2024).

*"Wait on smb hand and foot"* According to one version, the idiom dates back to the beginning of feudal times and refers to the personal servants of noble people. Thus, "waiting hand and foot" means serving someone in almost all of their personal needs, ranging from dressing, cleaning, feeding, etc. Nowadays it is usually said with irony or sarcasm and means that the person was very demanding or spoiled (Farlex Dictionary of Idioms)



## CONCLUSION

In conclusion, the analysis of somatic phraseological units with the "pyka" component in Russian and "hand" component in English reveals the intricate interplay between language, culture, and societal values. Phraseological expressions serve not only as linguistic tools but also as vessels of cultural heritage, embodying deeply ingrained perceptions, attitudes, and historical narratives.

It can be noted that the study of phraseological units and idioms in Russian and English languages presents a complex task, requiring consideration of differences in classification and approaches to the analysis of these linguistic phenomena. Russian linguistics has made a significant contribution to the exploration of phraseology, offering various approaches to classifying phraseological units, including Vinogradov's (1978), Shansky's (1985) and Kunin (1996) classifications. These classifications are based on the structure of phraseological units and their stylistic properties, allowing for the consideration of the context of their usage.

English-speaking researchers, including Nunberg, Sag and Wasow (1994), Glucksberg (2001) and others, propose their own approaches to the classification of idioms, taking into account characteristics such as compositionality, conventionality, and transparency. These classifications help to identify various types of idioms and understand their features and structure.

The translational dimension of phraseology further underscores its importance, with translation methods ranging from full equivalents to descriptive translations playing crucial roles in bridging linguistic and cultural gaps. Kunin's (1996) delineation of translation methods for English phraseological units into Russian highlights the multifaceted challenges and strategies inherent in cross-linguistic and cross-cultural communication.

At the base of phraseology lies its cultural aspect, wherein phraseological expressions serve as repositories of cultural heritage, national identity, and societal norms. Through comparative analysis of phraseological units across languages, researchers have identified both universal human traits and distinctive national characteristics, illuminating the intricate interplay between language, culture, and cognition.

This study addressed the following questions:

- What semantics are conveyed by phraseological units and idioms with the "рука"/"hand"?
- What is the degree of comparability of phraseological units and idioms with the word "рука"/"hand" in English and Russian?

The study of phraseological units with "рука" in Russian and idioms with "hand" in English, reveals profound insights into the linguistic and cultural nuances embedded within each language. This comparative analysis highlights not only the linguistic richness of both Russian and English idioms but also sheds light on the cultural values, historical contexts, and societal norms reflected in these idiomatic expressions.

Firstly, the abundance of phraseological units featuring the word "рука" in Russian (total 62 units) and "hand" in English (total 76 units) underscores the significance of hands as universal symbols of human activity, power, control, and communication. Both languages utilize these somatic components to convey a wide range of meanings, from expressions of physical labor and skill to representations of moral values, emotional states, and social relationships.

Moreover, the study of phraseological units illuminates the distinctive cultural attributes and national character embedded within each language. In Russian, expressions like *"умелые руки"* or *"дело в опытных руках"* not only highlight the importance of craftsmanship and expertise but also emphasize values such as diligence, reliability, and trustworthiness. Similarly, in English, idioms like *"hand over first"* or *"Wait on smb hand and foot"* reflect cultural attitudes towards productivity, wealth accumulation, and servitude.

The comparative analysis of phraseological correspondences between Russian and English reveals both similarities and differences in the conceptualization and expression of certain ideas. While some phraseological units exhibit direct equivalents or analogs across languages, others demonstrate unique cultural contexts or historical origins that defy direct translation. These nuances underscore the complexity of linguistic and cultural exchange and the importance of understanding the socio-historical underpinnings of idiomatic expressions.

So, the study of somatic phraseological units with the word "рука" in Russian and "hand" in English provides valuable insights into the intricate interplay between language, culture, and

society. These idiomatic expressions not only serve as linguistic tools for communication but also serve as repositories of cultural knowledge, reflecting the shared values, beliefs, and experiences of their respective linguistic communities. By exploring and analyzing these phraseological units, linguists and cultural scholars can gain a deeper understanding of the rich tapestry of human expression and experience embodied in language.

## SUMMARY IN ESTONIAN

Fraseoloogia on iga keele struktuuris ainulaadne nähtus, millel on märkimisväärne kultuuriline ja keeleline väärtus. Fraseoloogilised üksused on keelesüsteemi lahutamatu osa, mis peegeldavad antud keelt kõneleva ühiskonna rahvuslikku eripära, väärtusi ja kultuurilisi iseärasusi. Need esindavad ajalooliselt väljakujunenud väljendeid, mis tabavad rahva mõtlemise ja maailma tajumise iseärasusi ning selle ainulaadset vaimset olemust. Selles kontekstis muutuvad fraseoloogilised üksused mitte ainult keelelise analüüsi objektiks, vaid ka võtmeks keele kultuuriliste aspektide ja tunnuste ning rahvusliku mentaliteedi mõistmisel.

Fraseoloogilised üksused ja idioomid on keele ainulaadsed nähtused, millel on sügav kultuuriline ja ajalooline tähendus. Paljud teadlased (Kunin, 1996; Žukov, 2006; Rosenthal, 1985; Vinogradov, 1978; Telya, 1972 jt) pöörasid tähelepanu nende olulisusele ning püüdsid tuvastada stabiilseid mudeleid ja klassifikatsioone ning tõlkida võõrkeel. Fraseologismid ja idioomid mängivad olulist rolli nüansside ja emotsioonide edasiandmisel, mida sõnade ja fraaside otsetõlge sageli ei taba. Fraseoloogiliste üksuste ja idioomide teise keelde tõlkimine on keeruline ülesanne, kuna see nõuab mitte ainult leksikaalsete ja grammatiliste reeglite tundmist, vaid ka kultuuriliste omaduste ja nende kasutamise konteksti mõistmist. Lisaks on fraseoloogilistel üksustel ja idioomidel sageli kindel vorm ja need võivad olla tõlkes ettearvamatud, mis nõuab sihtkeeles sobivate vastete hoolikat valimist. Sellega seoses on fraseoloogiliste üksuste ja idioomide tähenduse ja kasutamise mõistmine keelelise pädevuse ja kultuurivahetuse oluline osa (Vinogradov, 1977).

Selle uuringu eesmärk on läbi viia võrdlev analüüs fraseoloogiliste üksuste kohta, mis sisaldavad vene keeles somaatilist komponenti "pyka" ja selle vastet "hand" inglise keeles. Samal ajal püüame leida vasteid, analooge ja unikaalseid nähtusi vene ja inglise keeles, samuti proovime selgitada fraseoloogiliste üksuste semantilisi tunnuseid komponendikäega vene ja inglise keeles.

Töö koosneb sissejuhatuses, I peatükist, II peatükist ja kokkuvõttest. Bakalaureusetöö sissejuhatuses on määratletud fraseoloogilised ühikud ja idioomid ning nende olulised tunnused, käsitletakse mõistete fraseoloogiline üksus ja idioom päritolu, nende määratlusi ja raskusi tõlkimisel teistesse keeltesse. I peatükk "Inglise ja vene keele fraseoloogilise fondi uurimine" paljastab erinevad lähenemisviisid fraseoloogiliste üksuste ja idioomide

klassifitseerimisele, samuti kultuurilisele aspektile fraseoloogilistes üksustes ja idioomides. II peatükis "Võrdlev analüüs ja klassifikatsioonid" kirjeldatakse ja püütakse klassifitseerida fraseoloogilisi üksusi komponendiga "pyka" ja idioome "hand", identifitseerides ekvivalente, analooge ja ainulaadseid fraseoloogilisi üksusi/idioome.

Kokkuvõttes tehakse kokkuvõtte uuringu tulemustest, tuuakse välja analüüsi peamised järeldused ning kommenteeritakse tulemusi.

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## **APPENDIX1. Summary information about the collected material**

### **Russian phraseological units with *рука***

#### **About skillful work:**

*Не покладая рук* – continuously, tirelessly, diligently.

*Золотые руки* – 1. a skilled master; 2. skillful in one's craft; 3. the ability to do something impeccably).

*Мастер на все руки* – a person who can do everything, versatile.

*Горит в руках* – something is done easily, quickly, and skillfully.

*Рабочие руки* – laborers; the workforce.

*Набить руку* – to acquire skill, ability, or expertise in a particular matter.

*Выходить из-под рук* – to be crafted or created by someone.

*Приложить руку* – to help, assist in any matter or situation.

*Работать не покладая рук* – to work hard without ceasing.

*Принять к рукам* – to take responsibility, begin to manage or control something.

*Выходить из-под рук* – to cease to be under someone else's control or influence.

*Умелые руки* – good use of hands; someone who knows what he's doing.

*Дело в опытных руках* – where there is good skill, extensive experience, the business is successful. (National Corpus of the Russian Language, 2024; Phraseological Dictionary of the Russian Literary Language, 2024)

#### **About ignoring work:**

*Сидеть сложа руки* – to do nothing, to be idle.

*Валиться из рук* – to go wrong; to fail due to lack of desire or bad mood.

*Руки не отвалятся* – it won't be too difficult for someone to do something; nothing bad will happen to someone if they do something.

*Дело валится из рук* – something is not succeeding or not working out.

*Не держать в руках* – not to know how to use something; not to take something in one's hands. (National Corpus of the Russian Language, 2024; Phraseological Dictionary of the Russian Literary Language, 2024)

#### **About different hands and relations:**

*Счастливая рука* – someone is always lucky, someone is fortunate in their endeavors.

*Мужская рука* – masculine strength, firmness, etc.

*Тяжелая рука* – referring to someone who strikes forcefully, inflicts strong blows.

*Легкая рука* – someone is fortunate in their affairs, endeavors; also when a person is good at gardening.

*Длинные руки* – referring to an influential person with power.

*Щедрой / широкой рукой* - giving freely, without hesitation.

*Отдать/попасть в хорошие руки* - place in the care of a caring owner.

*Просить руку и сердце* – to propose marriage.

*Держать руку на пульсе* – to control, be aware of events, have information about the current state of affairs.

*Рука об руку* – together, jointly, cooperate, help each other. (Birikh, 2005 p.497-511; National Corpus of the Russian Language, 2024; Phraseological Dictionary of the Russian Literary Language, 2024)

### **Phraseologisms about loss:**

*Стихнуть с рук* – to rid oneself of care or concern for someone.

*Сбывать с рук* – 1. to sell stale goods; 2. to get rid of something unnecessary, to dismiss someone.

*Уплывать / уходить из рук* – to quickly and unnoticedly spend, dissipate, or disappear.

*Выпустить из рук*- to lose someone or something due to negligence, failure, weakness, etc.

*Упустить из рук* – to lose someone or something due to carelessness, lack of foresight.

*С пустыми руками* – having received nothing, having nothing with oneself.

*Дырявые руки*- someone who drops something cannot hold it in their hands. (Birikh, 2005 p.497-511; National Corpus of the Russian Language, 2024).

### **About the purchase:**

*Само в руки плывет* – no effort is needed to obtain something.

*Ухватиться обеими руками*- to eagerly take advantage of an opportunity.

*С руками и ногами*– 1. entirely, completely; 2. with great pleasure, eagerly.

*С руками оторвать* – to eagerly buy up, to take willingly.

*Чужими руками жар загребать* – to exploit the results of someone else's work for one's selfish purposes.

*Из чужих рук* – from an unfamiliar or foreign person. (Birikh, 2005 p.497-511; National Corpus of the Russian Language, 2024).

### **About Problems:**

*Опускать руки* – to become despondent.

*Умывать руки* –to distance oneself from involvement in a responsible matter.

*Махнуть рукой* – expressing annoyance with something or someone, a feeling of dissatisfaction with something, to stop doing something or paying attention to someone or something.

*Из рук вон плохо*–very bad.

*Сходить с рук*–to go unpunished.

*Спускать с рук* – to leave something unpunished, not to enforce strict measures against someone for something.

*Как без рук* – completely helpless, in a difficult situation.

*Не с руки* –1. inconvenient; there's no point in doing something; 2. not suitable.

*(Брать) ноги в руки* - without delay, quickly go somewhere.

*Пойти с протянутой рукой* - to beg, to ask for alms.

*Руки коротки* –lacking sufficient strength, power, influence; weak in something.

*Руки не доходят* –there is no time, conditions, or opportunities to engage in something, to do something.

*Выкручивать руки* – to forcibly make someone do something.

*Под пьяную руку* – in a state of intoxication; drunk.

*Отбиться от рук* – to stop obeying someone, to behave independently, disobediently.

*Игрушка в чужих руках*– about complete dependence on someone.

*Пойти по рукам* – 1. to be in possession of one and then another; 2. to engage in promiscuous intimate relations with different men.

*Наложить на себя руки* –to end one's life by suicide.

### **About Capture:**

*Отдаваться в руки* –to submit, to yield, to fall into someone's power.

*Прибирать/прибрать к рукам* – to subdue, to make someone obey in actions and deeds; to dominate.

*Брать / взять голыми руками* –to capture, to master without significant effort.

*Голыми руками не возьмёшь* – someone can stand up for themselves; cunning, clever, has defenders.

*Схватить голыми руками* –to seize something; to conquer someone without much effort.

*Отбиваться руками и ногами*– to resist something with all one's might.

## APPENDIX. 2. English idioms

### Work and effort:

*All hands to the pumps*– this phrase emphasizes the need for everyone to contribute their efforts towards a particular task or endeavor, akin to all hands on deck.

*Eat (feed) out smbs hand*– to obediently follow someone's orders or commands, implying submission and compliance.

*Fight for one's own hand*– to defend or advocate for one's interests or rights, often in a competitive or challenging situation.

*Hand to hand*– involving people who are close enough to touch.

*Give one's last hand to smth*– to put in the final effort or detail in completing a task or project.

*Give (lend) smb a helping hand* –to offer assistance or support to someone in need.

*Hand over first* –refers to completing a task quickly and effortlessly, often implying efficiency.

*Old hand*– an experienced person in his field.

*Keep one's hand*– to continue working on something or to persist in an endeavor.

*Lay (put) one's hand to smth*– to begin or start doing something, initiating a task or activity.

*Put in hand*– to start or initiate a project or task, implying beginning the work.

*Try ones hand at smth*– to attempt or try doing something, often for the first time or to test one's skills.

*Turn one's hand to smth*–to apply oneself to a task or activity, indicating versatility or adaptability.

*Wait on smb hand and foot*– to serve someone diligently and attentively, fulfilling their needs or desires promptly.

*Weaken smbs hand* –to diminish someone's power, influence, or control over a situation or individual.

*Join hand*– to come together or unite with others, often to work towards a common goal or purpose.

### **Interpersonal Actions and Decisions:**

*Ready to one's hand* – Being readily available or accessible.

*Sit on one's hands* – Refraining from showing approval or support.

*Stay one's hand* – Refraining from taking action.

*Take in hand* – To take control or responsibility for something.

*Try one's hand at smth* – To attempt or try something new.

*Turn one's hand to smth* – To begin or engage in a new activity or task.

### **Personal relationships and social areas:**

*Ask for lady's hand*–this phrase traditionally refers to a man asking for permission to marry a woman, often addressed to her parents or guardians.

*Bite the hand feeds one*–to act ungratefully towards someone who has helped or supported you, metaphorically biting the hand that feeds you.

*Dirty (soil) one's hands*– to lower one's moral standards or integrity, often by engaging in unethical or immoral behavior.

*Fall into good hands*–refers to being under the care or guidance of someone capable and trustworthy, suggesting a fortunate circumstance.

*Have smbs fate in one's hands*– to hold power or control over someone's life or destiny, indicating a significant influence or responsibility.

*Hold smbs hand*– metaphorically, to provide support, comfort, or encouragement to someone during challenging times or situations.

*Put in(into) smbs hands*– to entrust or delegate a task, responsibility, or decision-making authority to someone else.

*Take in hand*– to take control or responsibility for a situation or task, often implying a proactive approach to addressing issues or challenges.

*Take off smbs hand*– to rid oneself of someone's influence or control, typically to gain independence or freedom from their authority.

*Win smbs hand*– to gain someone's affection, approval, or favor, especially in the context of romantic relationships or social interactions.

**Attitudes and approaches:**

*With heavy hand*– Acting harshly or oppressively.

*With a high hand*– Acting arrogantly or tyrannically.

*With a sparing hand*– Acting frugally or conservatively.

*With both hand*– Actively and eagerly pursuing something.

*With one hand behind one's back*– Effortlessly or with minimal effort.

**Ownership and control:**

*Be off smbs hands*– this phrase can have two meanings:

- To cease being a burden or responsibility to someone.
- To be successfully completed or finished, no longer requiring attention or involvement.

*Be (lie) on smbs hand*– to remain unfinished or incomplete, typically referring to a task or obligation that is still pending or unresolved.

*Be (get) out of hand*– to escalate or spiral out of control, often used to describe a situation that becomes chaotic, disorderly, or unmanageable.

*Be out of smbs hands*– to be beyond someone's control or influence, indicating a situation where someone is unable to affect the outcome or intervene.

*Hold the whip hand of smb*– to have complete control or dominance over someone, often implying a position of authority or power where one can dictate actions or decisions.

*Keep a firm hand on smth*– to maintain strict control or supervision over something, ensuring that it remains orderly, disciplined, or within desired parameters.

*Keep one's hand off smth*– to refrain from getting involved in something, typically to avoid interfering or causing disruption.

*Put in hand*– to initiate or start working on something, often implying taking the first steps towards completing a task or addressing an issue.

**Different hands and other:**

*At first hand*– refers to information or experience obtained directly from the original or primary source, without intermediaries.

*At hand*– indicates that something is nearby or readily available, either physically or metaphorically, implying that it is within reach or easily accessible.

*At second hand*– information or experience obtained indirectly, typically through intermediaries or from someone who received it from the original source.

*At smb's hands*– indicates involvement or influence from someone else's perspective or standpoint.

*At third hand*– refers to information or experience that has been passed through two intermediaries, making it less reliable or less direct than "at first hand" or "at second hand."

*A bad (poor or no) hand*– describes someone who lacks skill or competence in a particular activity or task.

*A big (good) hand*– refers to prolonged applause or enthusiastic support from an audience.

*A crack (good) hand at smth*– describes someone who is highly skilled or proficient in a particular activity or task.

*A dead hand*– refers to ownership of property or assets that cannot be transferred or disposed of due to legal restrictions or limitations.

*A free hand*– indicates complete freedom or autonomy to act or make decisions without restrictions or interference.

*A fresh hand*– refers to someone who is new or inexperienced in a particular activity or field.

*A light hand*– describes someone who has a gentle touch or deft skill in handling something, often implying finesse or delicacy.

*A hidden hand*– refers to clandestine influence or manipulation exerted behind the scenes, often in a secretive or covert manner.

*A firm (steady) hand*– indicates a resolute or determined approach in dealing with a situation, implying strength and stability.

*Every man's hand against one*– describes a situation where everyone opposes or acts against a single individual.

*With heavy hand*– describes a forceful or oppressive approach, often implying harshness or severity.

*An open hand*– an generous man.

*Poor (bad) hand*– an incompetent person or someone who can't do anything.

*A blind hand*– have poor handwriting and problems with penmanship.

*Wash one's hand*– remove responsibility.

*Sit on one's hands* –do not approve, do not applaud

*Out of hand*–Not under control; unruly; disorderly.



*Get one's hands on (something)* –Obtain or acquire something, especially with eagerness or determination.

### APPENDIX. 3. Thematic groups

Theme	Meaning	Russian	English
<b>Work and effort</b>		Не покладая рук Мастер на все руки Горит в руках Набить руку Выходить из-под рук Приложить руку Работать не покладая рук Выходить из под рук Взять в руки Умелые руки Дело в опытных руках	All hands to the pumps Hand to hand Hand over first Keep one's hand Lay (put) one's hand to smth Try ones hand at smth Turn one's hand to smth Wait on smb hand and foot Weaken smbs hand Ready to one's hand Take/ Put in hand Turn/try one's hand to smth Join hand Old hand
	<b>Ignoring work</b>	Сидеть сложа руки Валиться из рук Руки не отваяются Дело валится из рук Не держать в руках Руки не доходят	Sit on one's hands Stay one's hand Put in (into) smbs hands Keep one's hand off something
<b>About different hands</b>	<b>Positive meaning showing skillful work or generosity</b>	Счастливая рука Лёгкая рука Щедрой / широкой рукой Золотые руки Рабочие руки Твердая рука Свободная рука Легкая рука	With a sparing hand With one hand behind one's back A big (good) hand: A free hand A fresh hand A light hand A firm (steady) hand Old hand An open hand
	<b>Neutral</b>	Мужская рука Из первых рук	At first hand At second hand At third hand A dead hand

			A blind hand
	<b>Negative meaning</b>	Из чужих рук Длинные руки С пустыми руками Руки короткие Дырявые руки Под пьяную руку Тяжёлая рука	A hidden hand Every man's hand against one A bad (poor or no) hand With heavy hand With a high hand Dirty (soil) ones hands Long hands
<b>About loss</b>		Спихнуть с рук Сбывать с рук Уплывать / уходить из рук Выпустить/ Упустить из рук	Be out of smbs hands Be (get) out of hand Be off smbs hands
<b>Availability</b>		Под рукой	At hand
<b>Strong desire</b>		Само в руки плывет Ухватиться обеими руками С руками и ногами С руками оторвать Чужими руками жар загребать С руками и ногами Прибрать к рукам	Keep a firm hand on smth Hold the whip hand of smb With both hand
<b>About problems</b>	<b>Actions showing loss</b>	Опускать руки Умывать руки Махнуть рукой Из рук вон плохо Сходить с рук Спускать с рук Пойти с протянутой рукой Выкручивать руки Отбиться от рук	Wash one's hand Out of hand
	<b>Actions with meaning</b>	Не с руки Как без рук	

	<b>losing hands</b>		
	<b>Other</b>	Игрушка в чужих руках Пойти по рукам Наложить на себя руки (Брать) ноги в руки	
<b>About Capture</b>		Отдаваться в руки Прибирать к рукам Брать / взять / схватить голыми руками Голыми руками не возьмёшь Отбиваться руками и ногами /с руками и ногами	
<b>Personal relationships and social areas</b>		Просить руку и сердце Держать себя в руках Играть/сыграть на руку Попасть в хорошие руки Держать руку на пульсе Рука об руку	Ask for lady's hand Bite the hand feeds one Have smbs fate in one's hands Hold smbs hand Take in hand Take off smbs hand Win smbs hand Be (lie) on smbs hand Fall into good hands Eat (feed) out smbs hand

#### APPENDIX. 4. Comparison.

Equivalents - same meaning, same form

Analogs (full and partial)- same meaning, different form

Similar expressions, idioms- similar meaning in another language, different form

Lack of phraseological correspondences -no analogues in another language

Equivalents	Analogs (full and partial)	Similar expressions, idioms	Lack of phraseological correspondences
Умывать руки Wash one's hand	Ухватиться обеими руками Keep a firm hand on something	Горит в руках To be on fire	Выходить из-под рук Работать не покладая рук
Лёгкая рука A light hand	Hold the whip hand of somebody	Набить руку To get one's hands dirty	Руки не отвалятся Дело валится из рук Руки не доходят Руки короткие
Щедрой / широкой рукой An open hand	Просить руку и сердце Ask for lady's hand	Валиться из рук To slip through one's fingers	Дырявые руки Под пьяную руку Само в руки плывет
Твердая рука A firm (steady) hand	Щедрой / широкой рукой An open hand	Счастливая рука A golden touch	С руками и ногами С руками оторвать Чужими руками жар загрести
Под рукой At hand	Сидеть сложа руки Sit on one's hands	Мужская рука Iron fist	Махнуть рукой Сходить с рук Спускать с рук
Приложить руку Lay (put) one's hand to smth	Мастер на все руки/Рабочие руки Old hand	Опускать руки To throw in the towel	Пойти с протянутой рукой Выкручивать руки Отбиться от рук
Свободная рука A free hand	Выпустить /Упустить из рук /Спихнуть с рук /Сбывать с рук /Уплывать /	Не с руки Not to be a piece of cake	Как без рук Отдаваться в руки Наложить на себя руки
Тяжёлая рука With heavy hand	уходить из рук Be out of somebody hands/ Be (get) out of hand/ Be off somebody hands	Игрушка в чужих руках A pawn in someone's hands (рус. Пешка в чужих руках)	Брать / взять / схватить голыми руками Turn /try one's hand to smth
Держать себя в руках Take yourself in hand		Пойти по рукам To pass from hand to hand	Ready to one's hand Put in (into) smbs hands With a sparing hand A blind hand
Длинные руки Long hands	Золотые руки A big (good) hand	(Брать) ноги в руки To take to one's heels	Every man's hand against one Take off smbs hand Hand over first
Из первых рук At first hands	Не покладая рук		

С пустыми руками A bad (poor or no) hand	All hands to the pumps Держать себя в руках	Прибирать к рукам To take under one's wing (рус. взять под крыло)
Рука об руку Hand to hand	Have smbs fate in one's hands	Голыми руками не возьмёшь Can't get blood out of a stone
Прибирать к рукам Get one's hands on (something)	Играть/сыграть на руку Win smbs hand	Try ones hand at smth Попробовать свои силы
Попасть в хорошие руки Fall into good hands	Из чужих рук At second hand/At third hand	Wait on smb hand and foot Лелеять кого-либо на руках и ногах
Не держать в руках Keep one's hand off something	Спускать с рук Let (something) slip through one's fingers	Weaken smbs hand Ослабить хватку
Взять в руки Take/ Put in hand	Из рук вон плохо Out of hand	Join hand Рука помощи, правая рука
	Держать руку на пульсе Hold smbs hand	Stay one's hand Остаться при своем
		With one hand behind one's back С закрытыми глазами
		A fresh hand Свежая кровь
		A dead hand мертвые души
		A hidden hand Темная лошадка
		With a high hand Твердая рука
		Dirty (soil) ones hands Сделать грязную работу

<p><b>Total: 17</b></p>	<p><b>Total: 14</b></p>	<p>Bite the hand feeds  one кусать руку  дающего (из  библии)</p> <p>Be (lie) on smbs  hand  Сидеть на чьей-то  шеи</p> <p>С руками и ногами  Fight tooth and nail  <b>Total: 26</b></p>	<p><b>Total: 30</b></p>
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