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ФРАЗЕОЛОГИЗМЫ ТЕМАТИЧЕСКОЙ ГРУППЫ «ЗДОРОВЬЕ-БОЛЕЗНЬ» С КОМПОНЕНТАМИ ГОЛОВА, СЕРДЦЕ, ЖЕЛУДОК В РУССКОМ И ЧЕШСКОМ ЯЗЫКАХ

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В последние десятилетия, в связи с усилением процессов глобализации и обострением проблем межкультурной коммуникации, все более актуальными становятся кросскультурные исследования, с помощью которых ученые пытаются восстановить фрагменты языковой картины мира конкретного этноса, выявить его самобытность и определить универсальные для культур различных народов черты.

Наиболее ярко национальные особенности зафиксированы в идиоматике языка. Актуальность данного исследования состоит также в том, что сопоставительные исследования фразеологизмов с соматизмами данной тематической группы, насколько нам известно, до настоящего времени не были проведены.

Материалом для исследования послужили русские и чешские фразеологизмы, относящиеся к тематической группе «здоровье – болезнь», в состав которых входят соматизмы голова/hlava, сердце/srdce, желудок/žaludek. Были использованы лексикографические данные словарей С. И. Ожегова «Словарь русского языка», В. Д. Стариченка «Большой лингвистический словарь», В. М. Мокиенко, Л. И. Степановой «*Česko-ruský frazeologický slovník*», Е. Мрхачовой «*Názvy částí lidského těla v české frazeologii i idiomatice*».

В данной статье путем сопоставительного анализа фразеологизмов тематической группы «здоровье-болезнь» с соматизмами голова/hlava, сердце/srdce, желудок/žaludek выявляются общие черты и национальное своеобразие дуального концепта «здоровье-болезнь» у русских и чехов. Анализ проводится с опорой на теорию эквивалентности фразеологизмов.

Цель исследования – выявление национальных особенностей в восприятии и вербальной реализации одного из базовых концептов в двух славянских культурах – концепта здоровье – болезнь – была достигнута путем сопоставления фразеологизмов русского и чешского языков с компонентами-соматизмами. Безэквивалентные фразеологизмы с соматизмами голова, сердце, желудок подчеркивают национальную специфику концепта здоровье-болезнь. Полные эквиваленты, напротив, подтверждают универсальность данного концепта в русской и чешской лингвокультурах.

Ключевые слова: лингвокультурология, соматизмы, фразеологизмы, русский язык, чешский язык, сопоставительный анализ, полные эквиваленты, частичные эквиваленты, безэквивалентные фразеологизмы.

THE IDIOM THEMATIC GROUP “HEALTH-DISEASE” WITH COMPONENTS HEAD, HEART, STOMACH IN THE RUSSIAN AND CZECH LANGUAGES

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In recent decades, due to the intensification of the processes of globalization and the exacerbation of intercultural communication problems, cross-cultural studies are becoming ever more relevant. With the help of these studies, scientists are trying to restore fragments of the linguistic picture of the world of particular ethnic groups, to reveal its originality and to define universal traits for cultures of different peoples.

National features are fixed the most vividly in the idiomatic language.

Studying materials were the Russian and Czech phraseological units related to the thematic group “health-disease,” which includes somatisms: *head, heart, stomach* (голова, сердце, желудок).

In this paper, by comparative analysis of phraseological units of thematic “health-disease” group with somatisms *head, heart, stomach* (голова, сердце, желудок) in Russian and Czech, the common features and the national originality of the dual “health-disease” concept for Russians and Czechs are revealed.

The aim of the study is to identify national peculiarities in perception and verbal realization of one of the basic concepts in two Slavic cultures, the “health-disease” concept. It was achieved by comparing the Russian and Czech phraseological units with somatic components. Non-equivalent phraseological units with somatisms *head, heart, stomach* emphasize the national specificity of the “health-disease” concept. Full equivalents, on the contrary, confirm the universality of this concept in Russian and Czech linguocultures.

Keywords: cultural linguistics, somatism, idioms, Russian language, Czech language, benchmarking, full equivalents, partial equivalents, nonequivalent phraseological units.

Since the late 20th century there is a growing interest among scientists with regard to the problem of the relationship among language, culture and mentality, which is caused by the transition to the anthropological paradigm of language research. While developing cognitive linguistics, antropolinguistics, ethnolinguistics and cultural linguistics, much attention is paid to the study of a language picture of the world of a human beings, groups, and people. Features of learning and information processing methods of mental representation of real phenomena in language, “... an analogy between the man and the world in general and of every nation, to express themselves in the language” (Humboldt, 1984: 349) has been studied by American linguists R. Langacker, J. Lakoff, M. Johnson, L. Talmy and many others. Polish linguists representing the Lublin School have made a significant contribution to the study of the language picture of the world and the Slav nations as a reset of their development of ethnolinguistics (E. Bartminsky, A. Paydzinska, E. Mackiewicz et al.). Studies by Polish scientists have become an inspiration for Czech linguists, especially for representatives of antropolinguistic studies at the Faculty of Arts of Charles University in Prague. In their writings – Czech-researchers Churdova V., I. Vankova, V. Vitkovskaya, M. Nagy et al. address the problem of human corporeality, one of the most important pieces of the language picture of the world. Also, modern Russian linguists Apresyan Y., S. Vorkachev, Zaliznyak, Rachel E., N. Alefirenko, V. Telia, Maslova et al. repeatedly describe the national picture of the world using folk materials and pointing out human body in their writings.

Phraseological units with somatism components in the aspect of cognitive linguistics and cultural linguistics have become the subject of detailed studies

in the Russian and European linguistics in recent years. The reason for this is that phraseologisms most clearly reflect the specific features of the mentality of the people and the human body, which is the source of the formation of human ideas about the world.

In this article, a description of the use of a method of the comparative analysis of thematic group “health-disease” phraseologisms with the components “the head”, “the heart”, “the stomach”, similarities and differences in the verbal representation is one of the key pieces to the picture of the world of Russian and Czech people. The term phraseologisms refers to the phrases of speech, that consist of two or more words, have a reproducibility, stable structure and an integral meaning (Mokienko, 2008: 12): *сердцу не прикажешь, je padlý na hlavu*.

Professor S. Skorupka in 1958 suggested to divide phraseology into two parts: conventional and natural one. He noted that natural phraseological combinations are common to many languages – they are independent on each other in general conditions of development. Conventional combinations reflect the specific conditions of development of a nation in terms of its material and spiritual culture. (Skorupka, 1958: 123). Modern scholars refer to this classification that changing scientific paradigm in language study, including almost all somatic idioms in the natural category when following Prof. Skorupko model.

The head (голова/*hlava*) is one of the most important parts of the human body, both in Russian and in Czech. It is a symbol of life, as well as the seat of intelligence, and wisdom: *Kolik hlav, tolik rozumu. – Сколько голов, столько умов; má prázdňou hlavu – у него пустая голова; Потерявши голову, по волосам не плачут*. In the „Dictionary of Russian mentality” the head is the center and the base

of existence acting as a source of life-giving forces. The head is also a powerful symbol of the unity of unambiguous and equal persons, events or objects. „(DRM, vol. 1, p. 162). The head symbolizes the base, the foundation: *глава семьи, ручаться головой*. (In the Dictionary of Russian the word “head” has more meanings, e.g. in the Dictionary of the Russian language – Ozhegov’s DRL: head /голова/hlava means not only a part of the body /man or animal/, consisting of the skull and face /ранен в голову – shot in the head/, but can also mean a unit of livestock /herd of 200 animals – стадо в 200 голов/, or the mind /the man with a head – человек с головой/, the carrier of ideas, views, features /he is a clever brain, он – умная голова/ in a figurative sense of the word. Ultimately, head /глава/ has three meanings: 1. The same as the голова. 2. The head, the chief, the senior position. 3. The dome of the church (Глава делегации. Главы собора.) (DRL by Ozhegov, 118, 122).

The head is also associated with the mental state of a person and feelings of physical pain. For example: *Вино веселит, да от вина же и голова болит; Хоть на голове-то густо, а в голове-то пусто; Od smíchu hlava nebolí; Nasadit někomu strašáka (brouka) do hlavy*.

The heart/srdce/сердце – “the middle, the center, the source and symbol of moral (spiritual) human qualities – love, faith, passion and feelings, emotions, moods – which constitutes spiritual world of a man” (DRM, v. 2, p. 235): *ztratit srdce – отдать сердце (кому); leží to někomu na srdci jako kámen – лежит на сердце камнем*. In the dictionary of Ozhegov, the word “heart” means the central organ of circulation, and, in a figurative sense, it is a symbol of emotions, feelings, and moods of a man, or it can refer to the most important place of something. Example of the use of the word: Heart disease. He has no heart. Moscow is the heart of our country (DRL by Ozhegov, 634).

In the Russian and Czech languages the word “heart” is often equivalent to the word “soul”/“душа”: *z celého srdce (z celé duše) – от всего сердца (от всей души)*. The somatism heart/srdce is often used as a metaphor for the center of something (*přímou v srdci Prahy / прямо в сердце Праги*) or the nature of man (*má zlaté srdce/у него золотое сердце*). When referring to the semantic group “health-disease”, it is possible to identify the prevalence of meaning “psychic experience, psychic effects” (*srdce krvácí/ сердце кровью обливается*).

The next somatism is the *stomach/žaludek*, (a digestive organ in the form of muscular bag. Indigestion. (Ozhegov, 170). The stomach, like the heart and the head, is also a vital organ, and is associated with the provision of the organism with necessary substances (*Má žaludek jako cedník; Oči by jedly, ale žaludek už nemůže; Желудок не овчина, его не выворотить; Путь к сердцу мужчины лежит через желудок*). However, among the phraseologisms of the Russian language the word is found only a few times with the component желудок (stomach). Instead of желудок (stomach), the word belly (colloquial) or abdomen is used. The word желудок/stomach is not included in the “**Dictionary of Russian mentality**”, published in 2014, in which specifics of Russian culture are recreated and shown through the prism of people’s perception of the world. It is replaced by the word *живот*, which metonymically refers to the concept of the желудок/stomach. Czech phraseologisms with the word *žaludek* describe both the physical condition of the person (nausea, a feeling of strong hunger, and pain), and emotional discomfort (feelings of deep hostility, stress or fear) – *mít žaludek až v krku; zvedá se mu žaludek; žaludek mu neslouží*.

Linguists, who study interlanguage phraseological equivalence, developed a set of classifications, built on the ratio of lexical-semantic and grammatical features of matched phraseologisms. For example, V. Mokienko describes the following types of classifications:

- 1) Full – idioms with the same structure, imagery and figurative meaning;
- 2) Partial – idioms differ in any component having the same or similar imagery;
- 3) The relative – idioms differ in imagery, with identical semantics. Images of phraseological units are logically comparable;
- 4) Phraseology counterparts - have a different structure and imagery with the common stylistic direction and meaning;
- 5) Non-equivalent idioms have no analogy in the comparable language and contain national identity. (Mokienko, 2008: 37-38).

In this article, all the components of idioms *голова/hlava, сердце/srdce, желудок/žaludek*, relating to the thematic group “health-disease”, are divided into:

- Complete equivalents;
- Partial equivalents;
- Non-equivalent idioms;

Full equivalent refers to phraseological units having the same structure, imagery and figurative

meaning. These phraseological units are most often calques: *Chytat se za hlavu - Хвататься за голову*).

Through comparative analysis the following full equivalent phraseological units were revealed:

голова/ hlava		
Hlava jde kolem	Голова идет кругом	Dizziness, loss of ability to think clearly (because of tiredness, overloading)
Zaplatit hlavou (za co)	Поплатиться головой (за что)	To die in the name of sth.
сердце/ srdce		
Nosit dítě pod srdcem	Носить дитя (ребенка) под сердцем	To be pregnant
Srdce (někomu) selhalo	Сердце отказало	Got heartattack
Rve to (někomu) srdce	Рвет (кому) сердце	Heartbreak
желудок/žaludek		
-	-	-

In dictionaries of Russian phraseologisms there are five full equivalents of Czech phraseologisms identified with the components голова/hlava and сердце/srdce, but there are not any equivalents with the component желудок/žaludek.

Partial equivalents are identical in meaning and stylistic coloring, but they differ in the composition of the lexical, grammatical forms and word order. (eg. *Co na srdci, to na jazyku - Что на уме, то и на*

языке.) In this study partial equivalents are divided into free categories:

- Partial equivalents differing in composition components;
- Partial equivalents differing in imagery;
- Particle equivalents differing in word order;
- Partial equivalents differing in component composition, are identified as follows:

голова/ hlava		
Má hlavu jako střep	У него голова раскалывается	About strong headache
Hlava těžká jako cent	Тяжелая голова	Heaviness in the head, headache (because of tiredness, lack of sleep)
Utrhnout (komu) hlavu	Открутить (отвернуть) голову	To kill somebody
Nemá to v hlavě v pořádku	У него в голове не все в порядке	About a strange man
Přeskočilo mu v hlavě	У него в голове помутилось	He went mad
сердце/ srdce		
Srdce někomu dotlouklo	(чье) сердце остановилось	Died
Mít slabé srdce	(У кого) слабое сердце	Heart disease
Mít zlomené srdce	(чье) сердце разбито	Suffer from unrequited love
Srdce (někomu) krvácí	Сердце кровью обливается	Strong emotional suffering
желудок/ žaludek/		
Žaludek mu neslouží	У него проблемы с желудком	About the stomachache

Among partial equivalents, differing in component composition, there are mostly idioms with the Czech verb *mít* (*иметь*) that are usually translated

into the Russian language using the personal pronoun with the preposition *у* (*у меня, у него* и т.д.).

Partial equivalents are variety of **imagery**:

голова/ hlava		
Dělá si těžkou hlavu (z čeho)	Голова болит (из-за чего)	Get troubles about something
Nemá všech pět pohromadě	У него в голове шариков (винтиков) не хватает	Silly, stupid man
Přeskočilo mu v hlavě	Он спятил	To be insane
Má v hlavě o kolečko míň	У него в голове шариков (винтиков) не хватает	Foolish person
сердце/ srdce		
Dělat někomu těžké srdce	Трепать (кому-либо) нервы	Hurt somebody
Co oko nevidí, to srdce nebolí	Меньше знаешь, крепче спишь	Out of sight, out of mind.
Otevírat lidská srdce	Властелин человеческих душ	To have strong psychological influence
желудок/žaludek		
Má (koho, co) v žaludku	(кто, что) у него в печенках	To pester somebody
Mít žaludek jako na dvorku	Голоден как волк	To be starving
Žaludek se mi obrací	Меня мутит	Feeling of vomiting

Not taking into account the identity of the semantics, partial phraseological equivalents have significant differences in imagery. For example, feeling in trusive worry is connected to the stomach

in the Czech language (*Má koho, co v žaludku*), while in Russian – intrusive worry is associated with the liver (*кто, что у него в печенках*).

Partial equivalents differing in **word order**:

голова/ hlava		
Točí se (komu) hlava	Голова кружится (у кого)	Dizziness, loss of ability to think clearly (because of tiredness, overloading)
сердце/ srdce		
Spadl kamen ze srdce	Камень с сердца свалился	Emotion release

The presence of partial equivalents that differ in word order is explained by the peculiarities of the syntactic system of the language, particularly by the position of the subject and predicate in the Czech and the Russian proposal.

Phraseological units containing the realities that are not in compared languages usually belong to nonequivalent phraseologisms. This group should

also include idioms that are created during rethinking of somatism meaning, which is absent in another language. Such idioms are translated using the description: *Ездить в Тулу со своим самоваром; свадебный генерал; kde líšky dávají dobrou noc.*

Non-equivalent idioms related to the thematic group “health-disease” (здоровье-болезнь), are the following:

Mít žaludek jako na vodě	1) Stomach problems caused by low-quality food; 2) Status of unrest, fear
Mít žaludek jako kachna	1) Ability to digest any kind of food; 2) To be very patient
Spravit si něčím žaludek	To eat healthy food to settle stomach

Thus, out of the 30 phraseological units of the thematic group “health-disease” with somatisms *голова/hlava, сердце/srdce, желудок/žaludek* 5 full equivalents (15 %), 22 partial equivalents (66 %) and 3 nonequivalent phraseologisms (9 %) were found. The most striking differences observed in phraseologisms regarded the component *žaludek/желудок*. This observation confirms the opinions of some researchers regarding the existence of opposition to the categories of abstract and concrete in the Russian and European mentality (Corina, 2011: 147-164). This tendency of opposition in Europe can be seen in the example of the use of the stomach: in the minds of the Czech people the stomach is connected to the meal intake as a necessary life need, whereas the Russian people view the stomach in a more abstract way. In the Russian language the word or phrase for anatomically accurate organ of digestion is not specified and is replaced by the word “belly”/живот, брюхо (полный живот; набить брюхо). Among the total equivalents has not been revealed any with component of the *желудок/žaludek*, at the above-mentioned partial equivalents there were significant differences in the imagery. In the Russian phraseology dictionaries there are no idioms with the word “stomach”/желудок, thematically related to the semantic group “health-disease”.

This analysis shows that phraseological somatism with “head”, “heart”, “stomach” (*голова, сердце, желудок*), mostly reflects the mental state of the person: nervous stress, emotional upset,

or experience, a strong fear, etc. Words regarding physical pain or disease of a particular organ of the human body that could lead to death are also important in both the Russian language and the Czech language.

It should be noted that as a result of the comparative analysis a universality in the functioning of the somatism head, heart, and stomach in the Czech and Russian languages was identified, thus enhancing one’s knowledge and understanding of the Czech and Russian national identities. The existence of full and partial idiomatic equivalents is given by the fact that human thinking is universal, and the properties and functions of the parts of the human body analyzed are universal as well. Cultural factors also play an important role, as can be seen in the existence of archetypes (the archetype from Greek – arche – beginning, typos – print, shape, pattern) – the prototype, the first principle, the sample), (Archetype [online]. In http://dic.academic.ru/dic.nsf/enc_philosophy/105), which are the bases of human perception of the world (up – down, life – death, etc.) and, of course, the commonality of the two Slavic cultures.

Not assuming the identity of the human body, its conceptualization and verbal realization in Russian and Czech world picture show ethnic identity, which is noted in the article on the fragment of the “health-disease”. Features of perception of the world of Czech and Russian peoples are related to their historical development, the differences in the rituals, customs and stereotypes of thinking.

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