

# Contrastive analysis of English and Russian somatic phrasemes

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Sveučilišni diplomski studij  
Anglistika; smjer: znanstveni

**Anđela Cmrečki**

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Zadar, 2024.



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Zadar, 9. rujna 2024.

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## 1. INTRODUCTION

According to Antica Menac (2007), when combining particular word to another one can make a free word group or a phraseological unit (p. 9). She explains that each constituent in free word group carries meaning, thus the meaning of the whole phrase is equal to the sum of all individual meanings. Whereas a phraseological unit has to be used as a ready-made unit, the meaning of which cannot be seen as the sum of all individual meanings of its constituents (Menac, 2007). Larissa Manerko (2014) describes phraseological units "[...] as the most colourful and expressive part of the language vocabulary [...]" (p. 210).

This final thesis will focus on analysing phraseological units containing body parts. In order to provide this analysis, in the first part basic definitions of phraseology will be given. In the first section the term phraseology will be defined, the second section outlines basic characteristics of phraseological units, in the third section conventional types of phraseological units will be named and described, and the last section is dedicated to special types of PUs. Furthermore, second part of thesis will put focus on somatic idioms and aspect of lexical meaning, which have to be presented in order to provide analysis of fifty pairs of somatic idioms in English and Russian languages. The fifth section will be divided into three subcategories: head and its parts, extremities, and inner organs. Each subcategory will provide analysis of meaning of somatic idioms belonging to particular body part. Finally, the last section will focus on lexical and morphological analysis of all fifty somatic idioms, classifying them as full equivalents, partial equivalents, and zero equivalents.

The aim of this final thesis is to provide analysis of fifty pairs of somatic idioms in English and Russian languages, to analyse their semantic meaning, as well as to present their lexical and morphological similarities and differences. Since not all known somatic idioms can be analysed, fifty pairs of somatic idioms, in both studied languages, have been taken as a representative sample on the basis of which certain conclusions can be drawn.

## 2. METHODOLOGY

In compiling the corpus for analysis, fifty English and fifty Russian idioms with components of the human body were found. All idioms were sourced from online versions of dictionaries such as the *Oxford Learner's Dictionary*, *Longman Dictionary of Contemporary English online*, *Cambridge Free English Dictionary*, *Kartaslov*, and *Big phrasological dictionary of Russian language (Bol'shoy frazeologichesky slovar' russkogo yazyka)*. Additionally, *A Book of Russian Idioms Illustrated* by M. I. Dubrovin and *Russian-English Dictionary of Idioms* by S. Lubensky were used.

The theoretical part of the paper is based on works such as *English Phraseology: A Coursebook* by S. Fiedler, *Phraseology: Theory, Analysis, and Applications* by A.P. Cowie, *Croatian phrasemes from head to toe (Hrvatski frazemi od glave do pete)* by B. Kovačević, *A Practical Course in English Lexicology* by I. V. Zykova, as well as the works of A. Hrnjak, *Idioms with the heart component in Croatian and Russian phraseology (Frazemi s komponentom srce u hrvatskoj i ruskoj frazeologiji)*; Mukharlyamova & Sulkarnayeva, *English and Russian Somatic Phraseological Units: Differentiating Outcomes*, and N. K. Sofiah, *The Meanings of Idioms with the Word "Tongue" in Russian Language*.

Firstly, I have compiled a list of 50 pairs of somatic idioms in English and Russian languages from the sources listed above. 50 pairs were taken as a representative sample on the basis of which certain conclusions can be drawn. Secondly, basic theory about phraseological units and aspects of lexical meaning is provided in order to understand what are somatic idioms and to understand their meaning. After theory, classification into three major categories of somatic idioms was presented: *head (and its parts)*, *extremities (and its parts)*, and *inner organs*. Within this classification, connotational aspect of lexical meaning of idioms has been analysed. Following classification, comparative analysis of lexical and grammatical features was carried out and outlined in Table 4, analysing four aspects – *lexemes*, *number*, *case*, and *aspect*. Finally, conclusion of the analysis was drawn from the table, explaining all differences within all four aspects. All pairs of idioms with partially similar and completely different elements were listed with differences noted in brackets.

### 3. DEFINITION OF PHRASEOLOGY

According to Sabine Fiedler (2007), “the term ‘phraseology’ can be used, firstly, to name the field of study (...) and, secondly, to denote the set of linguistic units that are investigated in this field” (p. 15). These sets of lexical units make a list of idioms and phrases that is called the phrasicon, therefore they are defined as phraseological units. The term itself can be found and is used in many different languages, but at the beginning stages of research the term idiom was mostly used (Fiedler, 2007). Since the term idiom has a fairly wide range of usage scholars concluded that phraseological unit was more appropriate. Several other names can be used. For example, “cliche, fixed expression, multi-word lexeme, phraseme, set phrase” (Fiedler, 2007, p. 16).

#### 3.1 Characteristics of a phraseological unit

In order to understand what a phraseological unit is, one has to take into account the characteristics of a phraseological unit. There are seven main characteristics: polylexemic structure, stability, lexicalization, idiomaticity, connotations, transformational deficiencies, and other types of anomalies.

##### 3.1.1 Polylexemic structure

Firstly, phraseological units are defined as polylexemic structures. They consist of at least two individual words. The feature was at first recognised by Charles Bally in 1909 (Fiedler, 2007). Scholars have been questioning whether or not it is appropriate to use the orthographic structure to distinguish phraseological units from other types of words. The reason behind this is that “a phraseological word group can be transformed into a compound” (e.g., *to cut sb.'s hair—give a haircut*), or it can be marked as a PU in one language while in another it is not (Fiedler, 2007, p. 18). For example, '*rush hour*' has an equivalent in Russian '*час пик*', but in German it is a compound '*die Hauptverkehrszeit*'. The main difference between PUs and compounds, as Fiedler stated, is that “compounds obey word formation rules” (Fiedler 2007, p. 18). She also referred to several other authors who were concerned with phraseology, such as Cowie, Moon, and Dobrovolskij, as they made differences between upper and lower limits for phraseological units (Fiedler 2007). They identified PUs made of a few words as the lower limit, and those made of complete sentences (e.g., *Better an egg today than a hen tomorrow*), or even quotations from famous series and shows, as the as the upper limit.



### 3.1.2 Stability

The second distinction of PUs from ordinary combinations of words is their relative stability; they rarely change, and if they do, it takes a long time. However, constituents of phraseological units can vary; thus, this feature is also referred to as “*relative stability*” (20). For example, they can have various spellings (e.g., *by/in leaps and bounds*); both singular and plural varieties of constituents (e.g., *to sweep something under the rug/carpet*); and variations of both grammatical and lexeme elements (e.g., *to put/have/lay a/one’s finger to/on one’s lips*). One more variation is “so-called *phraseological synonyms*,” different phraseological units with the same meaning (e.g., *to pop one’s log* and *to kick the bucket*) (20).

### 3.1.3 Lexicalization

Another characteristic that is closely connected to the stability of a phraseological unit is lexicalization. It is described as a person’s ability to remember a PU and use it in their speech. The reason why it is connected to stability is that if a PU is stable enough, it is easier to remember. Speakers of the English language know that PUs are reproduced. In other words, they are fixed phrases that do not change much through time and are memorised as a whole, and one word can serve to prompt speakers to remember a certain phraseological unit. The term ‘institutionalisation’ is closely used with lexicalization. It is defined as a process of inventing new words to express a thought because the speaker cannot think of an existing one in the moment. When speakers accept the new phrase, it becomes a part of their mental lexicon (Fiedler 2007, p. 21).

### 3.1.4 Idiomaticity

The fourth characteristic of phraseological units is idiomaticity. Idiomaticity is a characteristic describing the fact that it is impossible to deduce a meaning of a fixed expression simply from its constituents (Fiedler 2007, p. 22). For example, in the expression ‘*raining cats and dogs*,’ we do not imagine cats and dogs falling from the sky. Speakers of the English language know that the idiom is used metaphorically and stands for ‘to rain heavily’. As Fiedler (2007) explained Coulmas’ conclusion considering idiomaticity, because of our inability to extract the meaning of a phrase from its constituents only, it is called an idiom, and there must be corresponding phrases in other languages (p. 22). Although the similarity

can sometimes be deceiving and those expressions are called ‘false friends’, as in ‘*to get on one’s nerves*’ which translates to German ‘*Du gehst mir auf den Keks*’. The literal translation of the phrase would be ‘You are going on my cookie’. As idiomaticity can be expressed in degrees, in the tables below are represented Fernando’s, Cowie’s, and Gläser’s visions of degrees.

<b>pure idioms</b>	“a type of conventionalised, non-literal multiword expression”	<i>Spill the beans</i>
<b>semi idioms</b>	“one or more literal constituents and at least one with non-literal subsense”	<i>Catch one’s breath</i>
<b>literal idioms</b>	“meet the salient criterion for idioms: invariance or restricted variation”	<i>a happy birthday</i>

1.1. Representation of Fernando's degrees of idiomaticity (Fiedler, 2007, p.22)

<b>Idioms</b>	“combinations that are 'unmotivated' and often structurally fixed”	<i>A dime a dozen</i>
<b>figurative idioms</b>	“a partially motivated type, whose meaning can be seen as a metaphorical extension of some original literal sense”	<i>Kick the bucket</i>
<b>restricted collocations</b>	“one constituent is used in a literal sense”	<i>white noise</i>

1.2. Representation of Cowie's degrees of idiomaticity (Fiedler, 2007, p.22)

<b>unilateral idioms</b>	“one constituent has retained its literal meaning”	<i>white lie</i>
<b>bilateral idioms</b>	“both constituents are used in figurative meanings”	<i>lame duck</i>
<b>multilateral idioms</b>	“units of more than two constituents with complex semantic relationship”	<i>to cut off one’s nose to spite one’s face</i>

**1.3. Representation of Gläser's degrees of idiomaticity (Fiedler, 2007, p.23)**

Among other classifications of phraseological units is Russian tradition, with Viktor Vladimirovich Vinogradov as one of the most important Russian scholars, also known as “the father of Russian phraseology” (Cowie, 1998, p. 213). V. Vinogradov, with his classification of phraseological units according to the degree of idiomaticity, introduces three subcategories: “‘phraseological fusions’ (also called ‘idioms’), ‘phraseological unities’, and ‘phraseological combinations’” (Cowie, 1998, p. 214). The first subcategory, phraseological fusion, is completely unmotivated because there is no connection between the meaning of the whole unit and individual constituents. The second subcategory, phraseological fusion, is partially nonmotivated, “whose sense could be perceived as a metaphorical or metonymic extension of the whole expression” (Cowie, 1998, p. 214). And the third subcategory, phraseological combinations, is considered to be the most important because it “introduces the notion of contextual determination of meaning” and “[...] are not only motivated but contain one component used in its direct meaning, while the other is used figuratively” (Cowie, 1998, p. 214).

**3.1.5 Connotations**

Another characteristic of phraseological units is that they are very expressive. They can be used for many things. For example, to “evaluate events and people, they are used to attract attention, to illustrate facts, or to organise texts; they can promote solidarity, evoke humour, and put people at ease” (Fiedler, 2007, p. 23). Connotations are also divided into two subcategories. We distinguish stylistic and expressive connotations. “Stylistic connotations refer to the communicative situations in which PUs are normally used and to the relationship

between speakers and hearers in them” (Fiedler, 2007, p. 24). PUs can be marked differently according to their use, on a scale from ‘formal’ to ‘informal’. Fiedler (2007) divides them into literary (e.g., *a land of milk and honey*), archaic (e.g., *the fairer sex*), foreign (e.g., *per se*), colloquial (e.g., *pull a fast one*), slang (e.g., *to shit bricks*), and vulgar (e.g., *to shoot the shit*) expressions. “Expressive connotations reveal additional information about a speaker’s subjective attitude towards the person or state of affairs denoted. Can be used to show anger or irritation, to insult somebody, to refer to something unpleasant in a mitigated or indirect way, or to amuse the listener” (Fiedler, 2007, p. 25). PUs can be marked as the following: derogatory, euphemistic, or humorous. Rhyme, rhythm, and rhetorical devices add to the expressiveness, and some of them are even not expressive at all (Fiedler, 2007, p. 25).

### 3.1.6 Transformational deficiencies

Transformational deficiencies relate to the syntactic aspect of PUs. “Idioms often resist syntactic transformations such as passivisation or topicalization” (Fiedler, 2007, p. 26). Fiedler (2007) provides us with Fraser’s scale of idioms, or frozenness hierarchy:

- L6 Unrestricted
- L5 Reconstitution
- L4 Extraction
- L3 Permutation
- L2 Insertion
- L1 Adjunction
- L0: Completely frozen

It goes from idioms that have the ability to transform to those that must remain in their original form.

### 3.1.7 Other types of anomalies

Other types of anomalies besides transformational deficiency are grammatical ill-formedness and fossilised constituents. The term grammatical ill-formedness is self-explanatory. It refers to the poor structure of a PU. Fiedler (2007) states that Chafe explains this anomaly as a consequence of history, when there was a time some of the ill-formed idioms were considered as well-formed. Fossilised constituents refer to special words used

only in history and are now considered to be archaic and out of use; they remained in use only in particular phrases (Fiedler, 2007, p. 28).

At the end of this section, we come to an overall definition of the PU that goes:

A phraseological unit (PU) is a lexicalised polylexemic linguistic unit that is characterised, in principle, by semantic and syntactic stability and, to a great extent, by idiomaticity. Because of its optional connotative features, a PU may fulfil various pragmatic functions in discourse. PUs cover both word-like and sentence-like fixed expressions (Fiedler, 2007, p. 28).

## 4. TYPES OF PHRASEOLOGICAL UNITS

Phraseological units are divided into conventional and special types. The next chapter of this thesis will focus on analysing different subcategories of both conventional and special types of phraseological units.

### 4.1. Conventional types of phraseological units

#### 4.1.1. Phraseological nomination

The first PU type being discussed in this subcategory is phraseological nomination. Their function is to nominate something, i.e., to name “objects, people, states, processes, or relations” (Fiedler, 2007, p. 39). We can divide them into different word classes. For example, nouns (e.g., *blind date*), adjectives (e.g., *mad as a hatter*), verbs (e.g., *to cut a long story short*), and adverbs (e.g., *behind the scenes*).

#### 4.1.2 (Irreversible) Binomials

The second type are binomials, or irreversible binomials, as they are called because of their fixed order. Malkiel gave the definition of binomials as follows: “the sequence of two words pertaining to the same form-class, placed on an identical level of syntactic hierarchy, and ordinarily connected by some kind of lexical link, conjunctions (and, or, but) or prepositions” (Fiedler, 2007, p. 40). They come in different patterns, the most frequent one being “the combination of near synonyms or co-hyponyms” (Fiedler, 2007, p. 40). Some other patterns are “the combination of mutually complementary items, or of opposite notions, consequence or sequence of actions” (Fiedler, 2007, p. 41). William E. Cooper and Robert Roos tried to determine the rules that define “the linear order of cojoined pairs [(...)] by way of semantic-pragmatic and phonological parameters” (p. 41). Their semantic restrictions “include the fact that the elements expressing the following ideas are generally first” (p. 41). For example, here (*here and there*), now (*now or then*), adult (*mother and daughter*), male (*man and woman*), positive (*now or never*), singular (*one or two*), friendly (*for or against*), and power source (*bow and arrow*).

They concluded that logically more dominant words come first and named the rule “Me First” constraint (Fiedler, 2007, p. 41). Cooper and Ross also provide us with a Food and Drink Hierarchy where the stronger item comes first and the strength later decreases. As for

the phonology, they find important “the number of syllables,” “vowel strength,” “quality and quantity of initial consonants,” “quality of vowels,” and “quality and quantity of final consonants” (Fiedler, 2007, p. 42). There are also ‘space-axis referents’, or PUs describing certain spaces, are divided into three groups: 1) up vs. down (e.g., *head and shoulders*); 2) right vs. left (e.g., *East and West*); 3) vertical vs. horizontal (e.g., *top right corner*) (Fiedler, 2007, pp. 42-43).

#### 4.1.3 Stereotyped comparison

Moving onto the third type, that is stereotyped comparisons or ‘frozen similes’. They are called frozen because their order is fixed as well as conditioned (Fiedler, 2007, p. 43.). Two types of stereotyped comparison are recognized. The first one is formed in pattern *as + adjective + as + noun phrase*, for example, *as old as time*. The other is formed in pattern *(verb) + like + noun phrase*; for example, *run like the wind* (pp. 43-44).

#### 4.1.4 Proverbs

Proverbs are “concise, well-known sentences that express a general truth, shared experience, a piece of advice, or a moral principle in an easy-to-memorise form and are handed down from generation to generation” (Fiedler, 2007, p. 44). Many of them have figurative meaning but can also be deduced from their components (e.g., *a cat has nine lives*). They are also widely accepted, used, and recognised because many times they express a recommendation, a warning, or a command (Fiedler, 2007). Considering their structure, they are divided into simple sentences, complex sentences, and elliptic constructions (Fiedler, 2007, p. 44). Determiners and adverbs give them credibility, and rhyme (e.g., *A thing begun is half done*), assonance (e.g., *The early bird catches the worm*), and alliteration (e.g., *Look before you leap*) help them achieve phonostylistic effects (Fiedler, 2007, p. 45). Repetition and parallelism serve as markers of syntaxis. There are several most common forms they come in:

**“Like X, like Y”:** “*Like father like son.*”

**“Where there’s X, there’s Y”:** “*Where there’s life, there’s hope.*”

**“Better X than Y”:** “*Better safe than sorry.*”

**“No X without Y”:** “*No gain without pain.*”

#### 4.1.5 Winged words

The next conventional type of phraseological unit are winged words, which can be ‘catchphrases, slogans, sententious remarks, quotations’ (Fiedler, 2007, p. 47). They are usually found in literature but are also a part of Biblical texts, Greek mythology, or even in political speeches; therefore, they can be pinpointed to an exact moment in history. For examples: “*I came, I saw, I conquered*” (Julius Caesar) or “*forbidden fruit*” (from biblical mythology).

#### 4.1.6 Routine formulae

The last conventional type of phraseological unit are routine formulae. Routine formulae are common, already-made phrases in a language that we use in everyday speech (Fiedler, 2007, p. 50). Some of the other terms for routine formulae are ‘pragmatic idioms’ and ‘functional idioms’. They can be subdivided depending on their functions and social situations they are used in (Fiedler, 2007, p. 50). According to Roos, there are three groups: social formulae, gambits, and expressive formulae (Fiedler, 2007, p. 50). According to Coulmas, there should be five groups: ‘discourse structuring formulae’, ‘formulae of politeness’, ‘metacommunicative formulae’, ‘formulae to express the speaker’s emotional attitudes’, and ‘delaying formulae’ (Fiedler, 2007, p. 50). Gläser, on the other hand, divides them into fifteen groups: ‘greetings and leave-taking formulae’, ‘congratulations and commiserations’, ‘inquiries’, ‘apologies’, ‘encouragements’, ‘replies’, ‘warnings’, and ‘rhetorical formulae’ (Fiedler, 2007, p. 50)

Along with the conventional types of phraseological units, there are also special types of phraseological units, which are divided into phrasal verbs, collocations, rhyming slang, and somatic idioms. Next paragraphs will be focused on defining these subcategories of special types of phraseological units, with the main focus being put on somatic idioms.

### 4.2. Special types of phraseological units

#### 4.1.1 Paraphrasal verbs

First of the special types that will be mentioned are paraphrasal verbs. They consist of “a transitive verb with a relatively wide range of meaning and a noun phrase that carries the semantic weight” (Fiedler, 2007, p. 51). Two types discerned are paraphrasal verbs ‘in a broad sense’ and ‘in a narrow sense’; they are conditioned by the sense that the verb has the



same meaning as the noun (Fiedler, 2007, p. 51). For example, *'to extend an invitation'* can be shortened to *'to invite'*

#### 4.2.2 (Restricted) Collocations

Collocation is “a combination of words which can be observed in close proximity to each other in discourse” (Fiedler, 2007, p. 51). We can distinguish two different types of collocations: open and restricted. Open collocation is a fusion of literal meanings of words, and constituents can be substituted (Fiedler, 2007, p. 52). In restricted collocations, one of the components is used in a metaphorical sense (Fiedler, 2007, p. 52). As opposed to PUs, collocations must be learnt; we cannot understand them as we can PUs, and they are humorous and used to make puns (e.g., *I was struggling to figure out how lightning works, but then it struck me*), so they are not always clear and should be avoided in formal conversation (Fiedler, 2007, p. 52).

#### 4.2.3 Rhyming slang

Rhyming slang is “a kind of speech disguise with the pattern that two words paraphrase the concept intended and that the second of these two expressions rhymes with the word that is meant” (Fiedler, 2007, p. 53). It is considered a trait of Cockney.

**Pete Tong – ‘wrong’: “It’s all gone Pete Tong!”**

**Half-inch – ‘pinch’ (steal): “I think someone’s half-inched my wallet!”**

#### 4.2.4 Wellerisms

A wellerism is “a sentence-like PU” usually expressing black humour and connected to Charles Dickens’ novel *‘The Pickwick Papers’* and his character Sam Weller” (Fiedler, 2007, p. 54). They use other types of phraseological units and parody them and describe them in a simple way; we can also find them within the phrasicon (Fiedler, 2007, p. 54).

**“I hope I made myself clear," said the water as it passed through the filter.**

### 4.3. Somatic phraseological units

Phraseological units, which can belong to both conventional and special types of, containing body parts as their element are called *somatic*.. According to B. Kovačević (2012), somatic idioms are those that have at least one body part as their constituent<sup>1</sup> (p. 16). Such idioms are one of the most common and numerous phraseological units in many different languages (Kovačević, 2012, p. 16). Kovačević (2012) claims that although many phraseologists have different approaches when defining somatic idioms (for example, some include only human body parts, some include animal body parts, or some include and some exclude human inner organs), all agree that “somatic idioms show emotional and mental human abilities and reflect attitude towards people’s inner world and emphasise the role of traditional symbolism of particular human body parts” (p. 16).

Kovačević (2012) claims that somatic idioms are formed from groups of free words or word combinations, and because of their frequent use, they become fixed linguistic units. When motivated by the linguistic meaning of its constituent, the semantic meaning of a non-fixed linguistic unit changes and becomes specific and expressive (p. 17). She adds that “idioms that are formed this way are connected with occurrences of an everyday life, a person's environment, and his reflections and feelings (Kovačević, 2012, p. 17).

In her work *Somatic phraseology of Čabar speeches (Somatska frazeologija čabarskih govora)* (2011), Malnar underlines a universal trait of idioms to be their focus on conveying a particular meaning or value and achieving a figurative or connotative meaning through their components (p. 101). She claims that somatic idioms are expressions that feature a body part as at least one of their elements. Furthermore, some linguists may define somatic idioms strictly as those involving human body parts, while others broaden the definition to include idioms with animal body parts. Additionally, some researchers exclude internal organs, which are not visible on the external human body, from the category of somatic idioms (Malnar, 2011, p. 101). Malnar (2011) points out that somatic idioms express human emotional and mental abilities through their constituents (102). To analyse the meaning of somatic idioms, firstly, in the next section, aspects of lexical meaning will be explained briefly since connotational meaning is the focus of this analysis.

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<sup>1</sup> All paraphrases and quotations from B. Kovačević, M. Malnar and A. Hrnjak were independently translated

## 5. ASPECT OF LEXICAL MEANING

To understand the meaning of any phraseological unit and somatic idioms among them, it is crucial to portray different aspects of lexical meaning, particularly connotational meaning and connotational aspect since they will be analysed in the main analysis of somatic idioms.

In general, the meaning of words is not homogenous, as it is “made up of various components” (Zykova, 2008, p. 17). Zykova (2008) describes these components as “types of meaning” (p. 17). She divided meaning into two major categories: grammatical meaning and lexical meaning (Zykova, 2007). She describes grammatical meanings as “an expression in speech of relationship between words” and as “the component of meaning recurrent in identical sets of individual forms of different words (for example, the tense forms of different words)” (Zykova, 2008, p. 17), while the lexical meaning “is the meaning proper to the given linguistic unit in all its forms and distributions” (for example, the verb *sing*, *sing*, *sang*, *sung* have different grammatical meanings but the same lexical meaning as they all denote “to make musical sounds”) (Zykova, 2008, p. 17).

When analysing phraseological units, lexical meaning has to be taken into consideration. It can be divided into several sub-categories: “the denotational aspect, the connotational aspect, and the pragmatic aspect” (Zykova, 2008, p. 18). The denotational aspect, according to Zykova (2008), “establishes correlation between the name and the object” (p. 18). The pragmatic aspect carries the information about the specific situation of communication (for example, time and space, or information on the participants) (Zykova, 2008, p. 18). And the last, connotational meaning, plays a major role in the understanding of somatic idioms because “it reflects the attitude of the speaker towards what he speaks about” (Zykova, 2008, p. 19). It includes: “emotive charge, (e.g., *daddy* as compared to *father*)”, “evaluation” (positive or negative), “intensity (or expressiveness), e.g., *adore* as compared to *love*” and “imagery” (e.g., *to wade—to walk with an effort—to wade through the book—*figurative use of the verb giving it another meaning based on the literal one) (Zykova, 2008, p. 19).

## 6. ANALYSIS

The following section of this thesis will focus on analysis of somatic idioms in English and Russian languages. Firstly, somatic idioms with lexeme head as their main part will be analysed. Following that, idioms with other part of body that are connected with *head* will be analysed, such as *brain, face, eyes, teeth, nose, ears, and tongue*. Second major group that will be analysed are *extremities*, that is idioms with lexemes *hand, foot, finger, thumbs, and heel*. Finally, the last major group into which analysed somatic idioms are divided are *inner organs*, to which with lexemes *heart, soul, and blood* belong to.

In order to keep coherence in this paper, all meaning of provided idioms will be denoted with an abbreviation corresponding to the online dictionary that has been used for particular idiom. *Cambridge English Dictionary* will be presented as CD. *Oxford Learner's Dictionaries: Find Definitions, Translations, and Grammar Explanations at Oxford Learner's Dictionaries* will be presented as OD. And finally, *Longman Dictionary of Contemporary English Online* will be presented as LD.

### 6.1. Head and its parts

According to Barbara Kovačević (2012), head is used when making commands, decisions and when clarifying (p. 107). Platon compares the round shape of human head with the planet's shape, connecting it with the universe, making it a microcosmos on its own (p. 107). Fiedler (2007) described the human head as the most important part of the body because the brain controls humans mind and thoughts (p. 57). Kovačević (2012) also emphasises other parts of human head and their functions, such as mouth and taste, eyes and sight, nose and ability to smell, ears and ability to hear (p. 107). These abilities make human life possible and are managed by the organ placed in human head – brain. (p. 107).

One of the first meanings of lexeme head is connected to the fact it is considered to be the most important body part because its role is to manage human emotions and intellect, making the intelligence the first connotational meaning. For example, *to have a good head on one's shoulder* 'to have good judgement and be able to make good decisions (CD)', or in Russian *есть голова на плечах* (*est' golova na plechakh kh*)<sup>2</sup> (Dubrovin, 1987, p.110)

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<sup>2</sup> All Russian idioms have been transliterated in English and will be presented in brackets after their English pair

Another connotational meaning represented by idioms with lexeme head is more negative expression, for example, the idioms *to lose one's head*, 'to become unable to act in a calm or sensible way'(LD), in English and Russian idiom *потерять голову*, (*poteryat' golovu*) (Fyodorov). One more negative connotational meaning connected with head is ignorance, for example, *to bury one's head*, 'to ignore an unpleasant situation and hope it will stop if you do not think about it'(LD), in Russian *прятать голову в песок* (*pryatat' golovu v pesok*) (Kartaslov).

Brain can be seen as the most important part of human head, as it is the centre of human nerve system and oversees processes such as thinking, memorizing, imagining and making rational decision (Kovačević, 2012, p. 107). That is why sometimes the word brain is used as a synonym in English version, while in Russian lexeme head is used; for example, *cudgel your brains (over something)*, 'to think very hard' (OD), and Russian *ломать голову (над чем-то)* (*lomat' golovu (nad chem-to)*) (Mikhel'son) (Kovačević 2012, p. 108).

The second element belonging to head is the face. Kovačević (2012) points out that the face is the first thing to be noticed by others (p. 112). Connotational meaning of face lays on the fact that person's face reveals different emotions such as happiness, sadness, it can reveal attitude and secrets (Kovačević 2012, p. 112-113). Moreover, it is connected with one's reputation what can be seen in following examples: *save one's face*, 'to avoid or help somebody avoid being embarrassed' (OD), has the equivalent in Russian – *сохранить лицо* (*sokhranit' litso*) (SLOVARonline); *to turn (bright) red (in the face)*, 'if you go/turn red, your face becomes red because you are angry or embarrassed' (CD), or partially similar in Russian *не ударить в грязь лицом перед кем-то* (*ne udarit' v gryaz' litsom pered kem-to*), 'trying not to embarrass yourself in front of someone' (Kartaslov).

Next element are the eyes. Eyes are closely connected with memory as everything one sees is carefully stored. Symbolism of lexeme eye is very developed. Kovačević (2012) singles out the most important qualities that are connected to eyes, such as intelligence, caution, morality, conscience and truth (p. 108). Since they are the organ responsible for sight, therefore seeing the world, its meaning is connected to intellectual recognition of the world (p. 108). For example, *open one's eyes to something* 'to realize or make somebody realize the truth about something' (OD), *открыть кому глаза на что-то* (*otkryt' komu glaza na chto-to*) (Kartaslov). Eyes can express excitement, for example, *eyes popped out* 'to be very surprised, shocked, or excited by something you see' (LD), or its Russian counterpart

*глаза на лоб лезут* (*glaza na lob lezut*) (SLOVARonline). Apart from expressing the truth, they can also have a negative connotational meaning making the wrong impression, such as *to throw dust in somebody's eyes*, in Russian *пускать пыль в глаза кого-то* (*puskat' pyl' v glaza kogo-to*) (Dubrovin, 1987, p. 236).

The third element analysed are ears. As their main function is receiving sound, most of the idioms with lexeme ear bear the meaning connected to hearing, such as *to be all ears*, 'to be waiting with interest to hear what somebody has to say' (OD), in Russian *во все уши слушать* (*vo vse ushi slushat'*) (Kartaslov) (Kovačević, 2012, p. 109).

The fourth element of the head is nose. Nose is the organ with the function of receiving smell from the environment. Just as eyes, nose is also characterized as symbol of intelligence (Kovačević, 2012, p. 112). However, most of the analysed idioms are carrying more negative connotational meaning. Such meanings are intrusiveness *to poke one's nose into something*, 'to try to become involved in something that should not involve you' (LD), *совать свой нос не в свое дело* (*sovat' svoj nos ne v svoje delo*) (Kartaslov). Russian idiom *водить за нос* (*vodit' za nos*) (SLOVARonline) carries the meaning to deceive someone, however, in English *pull one's leg*, 'to tell someone something that is not true, as a joke' (LD), has partially the same meaning, but with different lexeme.

The following element is the tongue. Kovačević (2012) compares tongue with the flame (p. 110). Its main function is speech. According to Sofiah (2020), "idioms with word язык (*jazyk*) 'tongue' refers to the characters and activities done by the people" (p. 224). The author also emphasises some characteristics that are in correlation with the idioms containing word tongue, such as "difficulties in talking, repeated talk, making someone else talk or say something [...]" (Sofiah, 2020, p. 224). For example, difficulties in talking are represented with idioms: *at the tip of one's tongue*, 'if a word or name is on the tip of your tongue, you are sure that you know it but you cannot remember it' (OD), in Russian *вертеться на языке*, (*vertet'sya na yazyke*) (Kartaslov).

The next analysed element are teeth. As stated in Kovačević (2012), idioms with lexeme tooth/teeth may carry different meanings in different cultures (p. 111). Nevertheless, the author points out that there is one thing in common to all cultures, which would be conveying the meaning of fame, as she explains that teeth are the first thing to notice when one smiles (Kovačević, 2012, p. 111). Idioms with lexeme teeth can carry the meaning of weapon, as in *(sb is) armed to the teeth*, 'carrying many weapons' (CD), (*кто-то есть*)

*вооружённый до зубов, ((kto-to est') vooruzhonny do zubov)* (Kartaslov). Moreover, they can also convey hostile meaning, as in *an eye for an eye, a tooth for a tooth*, 'used to say that you should punish somebody by doing to them what they have done to you or to somebody else' (OD), and its counterpart in Russian *око за око, зуб за зуб, (oko za oko, zub za zub)* (Kartaslov); or idiom *bare one's teeth*, 'to show your teeth in an aggressive and threatening way' (OD) – *показать зубы (pokazat' zuby)* (SLOVARonline).

## 6.2. Extremities

The following part of this thesis will focus on the analysis of extremities, that is hand and its parts and leg and its parts.

The idioms with the lexeme hand are the most common used idioms with body parts in both English and Russian languages. Kovačević (2012), describes hand as the human main tool, used for typing, "[...] writing, holding things, manipulating things [...]" (p. 115). Hands are also used while communicating as making gestures of saying hello and goodbye, or seeking attention (Kovačević, 2012, p. 115). The author emphasizes this stating that "hands take very important place in phraseology, that is, they are very productive constituent of idioms [...]" (Kovačević, 2012, p. 116). She distinguishes the symbolism of right hand from the symbolism of left hand, with the right hand being rational and logical, and left hand weak and decay (Kovačević, 2012, p. 116). For example: *be somebody's right-hand*, 'a person of great value and usefulness' (CD), (*быть кому-либо правая рука (byt' komu-libo pravaya ruka)*) (Lubensky, 1995, p. 507). Another example is *the left hand does not know what the right hand is doing*, 'used to say that two parts of an organization that should be doing the same thing are each doing different things without the other knowing' (LD), *левая рука не ведает, что творит правая (levaya ruka ne vedaet, chto tvorit pravaya)* (Kartaslov). As a part of a hand, fingers and thumbs can also be found in idioms conveying the meaning of laziness, as in *not to lift a finger*, 'to not make any effort to help' (CD), and its pair in Russian *палец о палец не ударит (palets o palets ne udarit')* has a thumb as the main lexeme, but carries the same meaning (Dubrovin, 1987, p.192).

The second extremity is leg, which is considered to be a symbol of connection, since it is an organ responsible for movement (Kovačević, 2012, p. 118). Idioms with lexeme leg can bear meanings such as stability and independence, as in *stand on your own two feet*, 'to be able to do what you need to do, earn your own money, etc without help from others' (LD),

*стоять на своих ногах* (*stoyat' na svoikh nogakh*) (SLOVARonline); it can denote rejection and inability to do something, as in *drag your feet*, 'to take too much time to do something because you do not want to do it'(LD), *нога за ногу* (*noga za nogu*) (Kartaslov); its meaning can also be connected to death as in *have one foot in the grave*, 'to be very old and near death' (CD), *одна нога в гробу* (*odna noga v grobu*) (Kartaslov). Idiom *from head to toe* (CD), or *с головы до ног*, *s golovy do nog* (Mokienko & Nikitina) carries the meaning 'completely covering your body' (CD). Sharing the same constituents, idioms *to show one's heels* and *показатъ пятки* (*pokazat' pyatki*) also share the same meaning 'to run away; to escape' (Dubrovin, 1897, p. 213).

### 6.3. Inner organs

The last category has inner organs as a focal point, among which heart, soul and blood will be analysed. Kovačević (2012) portrays heart as the centre of human being because it is a centre of feelings, thus making the heart also a centre of love, understanding and compassion (Kovačević, 2012, pp. 121-122). For example, *to take someone by the heart*, 'to move or touch deeply' (), *взять за сердце* (*vzyat' za serdtse*) (Dubrovin, 1897, p. 24). Hrnjak (2005) points out that positive connotational meaning of idioms with lexeme heart are also connected with epithet *gold* as in *to have a heart of gold*, 'to be very kind and generous' (CD), *золотое сердце у кого* (*zolotoe serdtse u kogo*); while negative connotations carry meaning of being sad and anxious, as in *sick at heart*, 'to be gloomy, sad, anxious', *сердце болит у кого* (*serdtse bolit' u kogo*) (pp. 22-25). Another example of idioms expressing sadness is *with a heavy heart*, 'feeling very sad' (LD), *с тяжёлым сердцем* (*s tyazholym serdtsem*) (Mokienko & Nikitina).

Kovačević (2012) indicates that lexeme heart is in relation with lexemes blood and soul. She explains that "[...] heart and blood are symbols of emotional and are opposed to head and brain as a symbol of intellectual [...]" and that "[soul is the connection between the two [...]" (p. 121). Hence, the lexeme soul can be used as a synonym for heart when conveying a meaning such as sadness or fear as in *to have one's heart in one's mouth/throat*, 'used to say that you suddenly felt very afraid' (LD), *душа ушла в пятки* (*dusha ushla v pyatki*) (Kartaslov) (Kovačević, 2012, p. 121).

The last element of this analysis belonging to the inner organs and its parts is blood. Blood can be seen as a driving force of human body and for Kovačević (2012) it symbolizes



the life itself (p. 123). Even though blood is usually connected with death, illness and wars, it can also convey more positive meaning as in family relationships in *blood is thicker than water*, ‘used to say that family relationships are more important than any other kind’ (LD) or in Russian *кровь гуще воды* (*krov’ gushche vody*) (Kartaslov). Finally, it can be in close connection with passion and person’s character: *be in the/sb’s blood*, ‘if an ability or skill is in someone’s blood, they have it naturally, usually because it already exists in their family’ (CD), *в крови* (*у кого есть что-то*) (*v krovi (u kogo est’ chto-to)*) (Kartaslov).

## 6. ANALYSIS OF PHRASEOLOGICAL UNITS WITH SOMATIC ELEMENTS

After analysing their connotational meaning, this part of thesis will focus on analysing lexical and morphological similarities and differences of already mentioned English and Russian phraseological units expressing body parts. Firstly, all the PUs will be listed in English, in Russian with transliteration, and then the analysis of lexical and morphological features will be provided in the table (Table 4). The similarities (which will be represented as + symbol), partial similarities (which will be represented as +/- symbol) and differences (which will be represented as – symbol) that will be analysed are: the lexeme, number, case and aspect (perfective and imperfective verbs). Furthermore, after the Table 4, all four aspects will be separately presented and all idioms will be listed within these aspects according to the category they fall into: full equivalents, partial equivalents and zero equivalents. Differences will be presented in brackets after each pair.

1 *to have a good head on one's shoulder* – *есть голова на плечах* (*est' golova na plechakh*)

2 *to lose (one's) head* – *потерять голову* (*poteryat' golovu*)

3 *to be head over heels in love* – *влюбиться по уши* (*vlyubit'sya po ushi*)

4 *to bury one's head* – *прятать голову в песок* (*pryatat' golovu v pesok*)

5 *cudgel your brains (over something)* – *ломать голову (над чем-то)* (*lomat' golovu (nad chem-to)*)

6 *save (one's) face* – *сохранить лицо* (*sokhranit' litso*)

7 *to turn (brigh) red (in face)* – *не ударить в грязь лицом перед кем-то* (*ne udarit' v gryaz' litsom pered kem-to*)

8 *see sth with your own eyes* – *видеть что-либо своими глазами* (*videt' chto-libo svoimi glazami*)

9 *sharp-eye* – *острый глаз* (*ostryy glaz*)

10 *eyes popped out* – *глаза на лоб лезут* (*glaza na lob lezut*)

11 *to be all eyes* – *во все глаза глядеть* (*vo vse glaza glyadet'*)

12 *open sb's eyes to sth* – *открыть кому глаза на что-то* (*otkryt' komu glaza na chto-to*)

13 *to throw dust in somebody's eyes* – *пускать пыль в глаза кого-то* (*puskat' pyl' v glaza kogo-to*)

- 14 *to catch somebody's eyes* – бросаться кому-либо в глаза (*brosat'sya komu-libo v glaza*)
- 15 *to shut one's eyes to something* – закрывать на что-либо глаза (*zakryvat' na chto-libo glaza*)
- 16 *to be all ears* – во все уши слушать (*vo vse ushi slushat'*)
- 17 *walls have ears* – у стен есть уши (*u sten est' ushi*)
- 18 *not to see beyond the end of one's nose* – не видеть дальше своего носа (*ne videt' dal'she svoego nosa*)
- 19 *to poke one's nose into something* – совать свой нос не в свое дело (*sovat' svoi nos ne v svoe delo*)
- 20 *under somebody's nose* – под носом (*pod nosom*)
- 21 *pull one's leg* – водить за нос (*vodit' za nos*)
- 22 *at the tip of your tongue* – вертеться на языке (*vertet'sya na yazyke*)
- 23 *to hold one's tongue between one's teeth* – держать язык за зубами (*derzhat' yazyk za zubami*)
- 24 *to have a long tongue* – (у кого есть) длинный язык ((*u kogo est'*) *dlinny yazyk*)
- 25 *to loosen one's tongue* – развязать язык (*razvyazat' yazyk*)
- 26 *(somebody is) armed to the teeth* – (кто-то есть) вооружённый до зубов ((*kto-to est'*) *vooruzhonny do zubov*)
- 27 *an eye for an eye, a tooth for a tooth* – око за око, зуб за зуб (*oko za oko, zub za zub*)
- 28 *bare one's teeth* – показать зубы – *pokazat' zuby*)
- 29 *be somebody's right-hand* – (быть кому-либо) правая рука ((*byt' komu-libo*) *pravaya ruka*)
- 30 *to look through one's fingers* – смотреть сквозь пальцы (*smotret' skvoz' pal'tsy*)
- 31 *the left hand does not know what the right hand is doing* – левая рука не ведаёт, что творит правая (*levaya ruka ne vedaet, chto tvorit pravaya*)
- 32 *wrap somebody around your little finger* – обвести вокруг пальца (*obvesti' vokrug pal'tsa*)

- 33 *not to lift a finger* – *палец о палец не ударить* (*palets o palets ne udarit'*)
- 34 *get back on your feet* – *встать на ноги* (*vstat' na nogi*)
- 35 *stand on your own two feet* – *стоять на своих ногах* (*stoyat' na svoikh nogakh*)
- 36 *have one foot in the grave* – *одна нога в гробу* (*odna noga v grobu*)
- 37 *drag your feet* – *нога за ногу* (*noga za nogu*)
- 38 *from head to toe* – *с головы до ног* (*s golovy do nog*)
- 39 *show one's heels* – *показать пятки* (*pokazat' pyatki*)
- 40 *one's heart isn't in it* – *душа не лежит* (*dusha ne lezhit'*)
- 41 *have one's heart in the right place* – *душа на месте* (*dusha na meste*)
- 42 *pour one's heart/soul out* – *излить душу* (*izlit' dushu*)
- 43 *sick at heart* – *сердце болит у кого* (*serdtse bolit' u kogo*)
- 44 *to take someone by the heart* – *взять кого-то за сердце* (*vzyat' kogo-to za serdtse*)
- 45 *to have a heart of gold* – *золотое сердце у кого* (*zolotoe serdtse u kogo*)
- 46 *to lose heart* – *опустить руки* – (*opustit' ruki*)
- 47 *with a heavy heart* – *с тяжёлым сердцем* – (*tyazholym serdtsem*)
- 48 *to have one's heart in one's mouth/throat* – *душа ушла в пятки* (*dusha ushla v pyatki*)
- 49 *blood is thicker than water* – *кровь гуще воды* (*krov' gushche vody*)
- 50 *be in somebody's blood* – *в крови (у кого есть что-то)* (*v krovi (u kogo est' chto-to)*)

PU	LEXEME	NUMBER	CASE	ASPECT
1	+/-	+/-	+/-	+
2	+	+	+	+
3	-	+	-	+
4	+	+	+	+
5	-	-	+	+
6	+	+	+	+

7	+/-	+	+	+
8	+	+	+	+
9	+	+	+	/
10	+/-	+	+/-	+
11	+/-	+	+	+
12	+	+	+	+
13	+/-	+	+	-
14	+/-	+	+	-
15	+	+	+	-
16	+/-	+	+	+
17	+	+	+/-	+
18	+/-	+	+	+
19	+/-	+	+	+
20	+	+	+	/
21	-	+	+	+
22	+/-	+	+	-
23	+/-	+	+	+
24	+	+	+	+
25	+/-	+	+	+
26	+	+	+	+
27	+/-	+	+	/
28	+/-	+	+	+
29	+	+	+	+
30	+/-	+	+/-	+
31	+	+	+	-
32	+/-	+	+	+
33	+/-	+	+	-
34	+/-	+	+	+
35	+/-	+	+	+
36	+/-	+	-	+
37	+/-	+	-	/
38	+/-	-	+/-	/

39	+	+	+	+
40	+/-	+	+	+
41	+/-	+	+/-	+
42	+/-	+	+	+
43	+	+	-	-
44	+/-	+	+	+
45	+/-	+	+	+
46	-	-	-	+
47	+	+	+	/
48	-	+	+/-	+
49	+	+	+	+
50	+	+	+	+

**Table 4**

After analysing semantic features of fifty pairs of somatic idioms in English and Russian languages in the first part of this thesis, and after analysing lexical and morphological features of somatic idioms in the second part of this thesis, we can determine they fall into three categories: "1) full equivalents, coinciding in semantic and structural-syntactic form; 2) partial equivalents, partially coinciding either in semantic or in structural-syntactic forms; 3) zero equivalents, having diametrically different semantic meanings, structural-syntactic forms [...]" (Mukharlyamova & Sulkarnayeva, 2019, p. 5146).

Taking in consideration the use of lexemes, most of the idioms are partially similar, 24 out of 50 of them have partially the same lexemes. The list of PUs with partially same lexemes:

*to have a good head on one's shoulder* – *есть голова на плечах* (*est' golova na plechakh*) (Russian equivalent lacks lexeme 'good');

*o turn (brigh) red (in face)* – *не ударить в грязь лицом перед кем-то* (*ne udarit' v gryaz' litsom pered kem-to*) (only lexeme 'face' is used in both PUs, other lexemes are different);

*eyes popped out* – *глаза на лоб лезут* (*glaza na lob lezut*) (different verbs used);

*to be all eyes* – *во все глаза глядеть* (*vo vse glaza glyadet'*) (Russian PU includes the verb, whereas English does not);

*to throw dust in somebody's eyes* – *пускать пыль в глаза кого-то* (*puskat' pyl' v glaza kogo-to*) (different verbs used);

*to catch somebody's eyes* – *бросаться кому-либо в глаза* (*brosat'sya komu-libo v glaza*) (different verbs used);

*to be all ears* – *во все уши слушать* (*vo vse ushi slushat'*) (Russian PU includes the verb, whereas English does not);

*not to see beyond the end of one's nose* – *не видеть дальше своего носа* (*ne videt' dal'she svoego nosa*) (Russian PU does not include the lexeme 'the end');

*to poke one's nose into something* – *совать свой нос не в свое дело* (*sovat' svoi nos ne v svoe delo*) (Russian PU includes additional lexemes – pronoun 'svoe' and noun 'delo');

*at the tip of your tongue* – *вертеться на языке* (*vertet'sya na yazyke*) (Russian PU includes the verb, whereas English does not; Russian PU does not include lexeme 'the tip');

*to hold one's tongue between one's teeth* – *держат язык за зубами* (*derzhat' yazyk za zubami*) (Russian PU does not include lexeme 'between');

*to loosen one's tongue* – *развязать язык* (*razvyazat' yazyk*) (different verbs used);

*bare one's teeth* – *показать зубы* – (*pokazat' zuby*) (different verbs used);

*wrap somebody around your little finger* – *обвести вокруг пальца* (*obvesti' vokrug pal'tsa*) (Russian PU does include lexeme 'little')

*not to lift a finger* – *палец о палец не ударить* (*palets o palets ne udarit'*) (different verbs used);

*get back on your feet* – *встать на ноги* (*vstat' na nogi*) (different verbs used);

*stand on your own two feet* – *стоять на своих ногах* (*stoyat' na svoikh nogakh*) (Russian PU does not include lexeme 'two')

*have one foot in the grave* – *одна нога в гробу* (*odna noga v grobu*) (Russian PU does not include the verb);

*drag your feet* – *нога за ногу* (*noga za nogu*) (Russian PU does not include a verb);

*from head to toe* – *с головы до ног* (*s golovy do nog*) (Russian PU has lexeme 'legs' in its version, whereas English PU has lexeme 'toe');

*one's heart isn't in it* – душа не лежить (*dusha ne lezhit'*) (Russian PU has lexeme 'soul' in its version, whereas English PU has lexeme 'heart'; different verbs used);

*have one's heart in the right place* – душа на месте (*dusha na meste*) (Russian PU has lexeme 'soul' in its version, whereas English PU has lexeme 'heart');

*pour one's heart/soul out* – излить душу (*izlit' dushu*) (Russian PU has lexeme 'soul' in its version, whereas English PU can have both lexeme 'heart' and 'soul');

*have a heart of gold* – золотое сердце у кого (*zolotoe serdtse u kogo*) (English PU includes the verb, whereas Russian PU does not).

Only six pairs of idioms are formed out of completely different lexemes and those are: *to be head over heels in love* – влюбиться по уши (*vlyubit'sya po ushi*); *cudgel your brains (over something)* – ломать голову (над чем-то) (*lomat' golovu (nad chem-to)*); *to turn (bright) red (in face)* – не ударить в грязь лицом перед кем-то (*ne udarit' v gryaz' licom pered kem-to*); *pull one's leg* – водить за нос (*vodit' za nos*); *to lose heart* – опустить руки (*opustit' ruki*); *to have one's heart in one's mouth/throat* – душа ушла в пятки (*dusha ushla v pyatki*).

Second analysed feature is number. Out of all fifty pairs of idioms, only two have partially different number with one lexeme with same number: *to have a good head on one's shoulder* – есть голова на плечах (*est' golova na plechakh*) and *from head to toe* – с головы до ног (*s golovy do nog*). Two pairs have completely different number: *cudgel your brains (over something)* – ломать голову (над чем-то) (*lomat' golovu (nad chem-to)*); *to lose heart* – опустить руки (*opustit' ruki*) and the rest 46 have the same number.

The third analysed feature is case. Only five pairs have different case: *to turn (bright) red (in face)* – не ударить в грязь лицом перед кем-то (*ne udarit' v gryaz' litsom pered kem-to*); *have one foot in the grave* – одна нога в гробу (*odna noga v grobu*); *drag your feet* – нога на ногу (*noga na nogu*); *sick at heart* – сердце болит у кого (*serdtse bolit' u kogo*); *to lose heart* – опустить руки (*opustit' ruki*). Four out of fifty pairs have partially the same case since at least one of the used lexemes is used in different case, such as *walls have ears* – у стен есть уши (*u sten est' ushi*); *eyes popped out* – глаза на лоб лезут (*glaza na lob lezut*); *the left hand does not know what the right hand is doing* – левая рука не ведает, что творит правая (*levaya ruka ne vedaet, chto tvorit pravaya*); *to have one's heart in one's mouth/throat* – душа ушла в пятки (*dusha ushla v pyatki*). The rest have the same case.



The final analysed feature is aspect. Five pairs have completely different aspects: *eyes popped out* – *глаза на лоб лезут* (*glaza na lob lezut*); *to throw dust in somebody's eyes* – *пускать пыль в глаза кого-то* (*puskat' pyl' v glaza kogo-to*); *to catch somebody's eyes* – *бросаться кому-либо в глаза* (*brosat'sya komu-libo v glaza*); *to shut one's eyes to something* – *закрывать на что-либо глаза* (*zakryvat' na chto-libo glaza*); *to have one's heart in one's mouth/throat* – *душа ушла в пятки* (*dusha ushla v pyatki*). Six pairs do not have verbs so aspect cannot be analysed: *sharp-eye* – *острый глаз* (*ostryy glaz*); *under somebody's nose* – *под носом* (*pod nosom*); *an eye for an eye, a tooth for a tooth* – *око за око, зуб за зуб* (*oko za oko, zub za zub*); *drag your feet* – *нога на ногу* (*noga na nogu*); *from head to toe* – *с головы до ног* (*s golovy do nog*); *with a heavy heart* – *с тяжёлым сердцем* (*s tyazholym serdtsem*). The rest have the same aspect.

Out of fifty somatic idioms, fourteen of them are full equivalents, sharing the same semantic, lexical and morphological features, idioms number: 2, 4, 6, 8, 9, 12, 20, 24, 26, 29, 39, 44, 49, 50. In this analysis, there is on zero equivalents, all the rest are partial equivalents. Out of all, one pair has partially the same lexemes, but different meaning – *have one's heart in the right place* – *душа на месте* (*dusha na meste*), and two pairs have different lexemes, but denote the same meaning – *pull one's leg* – *водить за нос* (*vodit' za nos*); *to lose heart* – *опустить руки* (*opustit' ruki*).

## 7. CONCLUSION

This study has conducted a comprehensive examination of somatic idioms in both English and Russian, focusing on three key categories: the head and its parts, limbs, and internal organs. The findings highlight important insights into the semantic and connotative, and cultural nuances of idioms related to human body part, that is somatic idioms.

Firstly, the idioms with lexeme head and its parts, such as the brain, face, eyes, ears, and nose, show that these body parts are universally associated with intellect, perception, and emotion. Idioms involving the brain often highlight intelligence and rational thought, while those involving the face and eyes tend to reflect emotion, reputation, and moral clarity. However, while some idioms are shared between English and Russian, others diverge in their use of metaphor and connotational meaning, emphasizing the cultural and linguistic differences (as in *pull one's leg* and *водить за нос*).

Secondly, the idioms with lexemes hand, foot, finger, toe, and heel were analysed. Hands, as symbols of action and manipulation, carry idiomatic meanings associated with control, assistance, and effort in both languages. Meanwhile, legs and feet are often linked to stability and independence, as well as rejection and avoidance. The shared themes in both languages point to universal human experiences.

Thirdly, idioms involving internal organs, such as the heart, blood, and soul, hold deep symbolic meaning. The heart, often representing emotions like love, compassion, and sorrow, carries both positive and negative associations in both languages. Terms related to blood and the soul convey ideas about family, passion, and character. The contrast between intellect and emotion, often represented by the head and heart, is a recurring theme that transcends linguistic boundaries but is interpreted differently across cultures.

Lastly, this thesis has examined fifty pairs of somatic idioms in English and Russian, analysing their also their lexical, and morphological features. The results have shown that these idioms can be categorized into three groups: full equivalents, partial equivalents, and zero equivalents, based on their degree of similarity in meaning and structure. Most idioms fall under the category of partial equivalents, sharing some, but not all, lexical or structural elements. Overall, fourteen idioms were identified as full equivalents, sharing identical semantic, lexical, and morphological features, while the rest were categorized as partial equivalents. Notably, there were no zero equivalents, meaning all idioms, despite differences, shared some form of correspondence between the two languages.

To conclude, this analysis has shown that somatic idioms provide a rich source of metaphorical language, reflecting universal human experiences alongside specific cultural differences. By comparing English and Russian idioms, we gain valuable insight into how different cultures conceptualize the body in relation to thought, emotion, and social interaction. Future studies could expand this research by exploring somatic idioms in additional languages, further investigating the relationship between language, culture, and human experience.

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## **Summary**

### Contrastive analysis of English and Russian somatic phrasemes

This master's thesis was written with a purpose to provide contrastive analysis of English and Russian somatic phrasemes. In the main focus of the first part of thesis is the analysis of connotational meaning of selected pairs of somatic idioms in English and Russian languages. Firstly, phraseology as a study and main characteristics of phraseological units are presented, as well as types of phraseological unit. Following part puts lexical meaning and defining somatic phrasemes in focus. Main analysis was divided into three subchapters, each one representing one out of three major groups of somatic phrasemes (head, extremities, and inner organs). Finally, lexical and morphological analysis was provided in order to determine to which category selected idioms belong to: full equivalents, partial equivalents, and zero equivalents.

Key words: phraseology, phraseological unit, somatic idioms, connotational meaning, lexical and morphological similarities and differences

## **Sažetak:**

### Kontrastivna analiza engleskih i ruskih somatskih frazema

Ovaj diplomski rad ima za cilj prikazati kontrastivnu analizu engleskih i ruskih somatskih idioma. U prvom dijelu rada fokus je stavljen na analizu konotacijskog značenja odabranih somatskih idioma na engleskom i ruskom jeziku. Prvo je predstavljena frazeologija kao znanost, opisane su glavne značajke frazeoloških jedinica te je prikazana podjela frazeoloških jedinica. Glavni dio rada podijeljen je na tri dijela. Svaki dio predstavlja jednu od tri glavnih skupina somatskih idioma (glavu, udove i unutarnje organe). U drugom dijelu rada provedena je leksička i morfološka analiza kako bi se odabrani idiomi svrstali u potpune ekvivalente, djelomične i nulte.

Ključne riječi: frazeologija, frazeološka jedinica, somatski idiomi, konotacijsko značenje, leksičke i morfološke sličnosti i razlike

