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ФОРС ТИЛИ СОМАТИК ФРАЗЕОЛОГИК БИРЛИКЛАРНИНГ МЕНТАЛ ТАҲЛИЛИ

Аннотация: Ушбу мақола форс тилидаги соматик фразеологик бирликларнинг ментал хусусиятларининг тадқиқига бағишланган бўлиб, турли хил билиш жараёнларни, яъни сезги ва тафаккурни белгилайди ва тавсифлайди. Соматик фразеологик бирликларни таҳлил қилишда лексик-семантик маъноларига алоҳида эътибор берилди. Шу билан бирга, фразеологик бирликларда ментал жараёнларнинг асосини ифодаловчи ва белгиловчи – соматик лексемалар аниқланди.

Калит сўзлар: ментал, соматик, ҳис қилиш, фикрлаш, жараёнлар, когнитив лингвистика, ҳиссиёт, психик, жисмоний ҳолат, тушуниш

АНАЛИЗ МЕНТАЛЬНЫХ СОМАТИЧЕСКИХ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ ПЕРСИДСКОГО ЯЗЫКА

Аннотация: Данная статья посвящена изучению ментальных свойств соматических фразеологических единиц персидского языка, обозначающих и характеризующих различные познавательные процессы, а именно - ощущения и мышление. При анализе материала особое внимание уделено лексико-семантическим параллелям фразеологических единиц. Вместе с тем, выявлены основные соматические лексемы – семантические ядра, служащие выразителями ментальных процессов во фразеологических единицах.

Ключевые слова: ментальный, соматический, ощущение, мышление, процессы, когнитивная лингвистика, чувства, психический, физический состояние, понимание.

MENTAL ANALYSIS OF SOMATIC PHRASEOLOGICAL UNITS OF PERSIAN LANGUAGE

Annotation: Present article is dedicated to the study of mental characteristics of somatic phraseological units of Persian language that indicate and characterize different cognitive processes, namely sense and thinking. In the course of analysis lexico-semantic parallels between idioms were given special consideration. At the same time, main somatic lexemes – semantic cores were revealed that serve to express mental processes in idioms.

Keywords: mental, somatic, sensation, thinking, processes, cognitive linguistics, feelings, mental, physical condition, understanding.

Introduction

Phraseological units (FU), which express the rich heritage of the language layer, refer to the subject, events through expressive, emotional colors, and thus the corresponding psychological characteristics of the shooter are manifested in a certain way. Since the main part of the FU in the language is semantically focused on the interpretation of a person's state or behavior, most FU assess their physical, mental, and intellectual characteristics [8].

By the end of the twentieth century, the methods of studying phraseology had expanded, and a number of approaches, theories, and trends had emerged. The structural, semantic, and stylistic aspects of FU are widely covered in Russian and Uzbek linguistics, which allowed for a deeper understanding of these linguistic units. Significant scientific research has also been conducted on the study of Persian phraseology. A. Isaev [7], Sh. Usmanova [17], N. Rakhmonova [13], and N. Nazarov [10] studied the structural, semantic, and functional aspects of somatic FU (SFU) in Uzbek, Russian, and Tajik.

In Western linguistics, a new way of studying phraseology has been developed, that is, to look at it from the point of view of cognitive linguistics. As a result, the term cognitive phraseology was formed. Cognitive phraseology helps to understand the mental characteristics of a person based on the culture, thinking, and worldview that has been formed over the centuries. M.L. Kovshova [9], I. A. Sternin [16], and G. V. Bykova [16] in their study sought to describe aspects of cognitive processes associated with FU. In their opinion, the cognitive description of the FU is based on its mental image, or in the cognitive paradigm, they are understood as the processes of interpreting information about the volume of spiritual and cultural knowledge of the owner of the language in the form of micro text [9, p. 311-315].

Goals and objectives

FU somatic lexemes (FU with names of body parts) are included in the structure of language units that express human feelings, increase imagery, emotional sensitivity in expression, and also broadly describe the cognition of understanding and cognition of the world. The aim of the study is to study the mental SFU that make up the structure of cognitive processes, based on the material of the Persian language.

Methods

The research methods used were structural and semantic analysis based on the semantic analysis of somatic phraseological units related to the physical and mental activity of a person, as well as methods of classification of mental processes developed in psychology [3].

Results and reviews

According to the cognitive psychological characteristics of the SFU, it can be seen that a person is focused on internal psychological and external physical influences and processes. In the set of SFU values, the expression of such influences and processes takes on a figurative meaning, mental and semantic processes-relations are connected,

and, as a result, the combination of two events is reflected in the speech process. Based on this, positive or negative values are understood from the SFU according to the physical and mental cognitive processes mentioned above.

Persian SFU can be classified according to their psychological characteristics as follows:

1. SFU, expressing intuition.

Intuition is an emotion that is closely related to the inner state and forms the basis of a person's mental activity. The essence of SFU is understood as the influence of both internal and external perception, that is, the combination of certain physical and mental states. Therefore, we have differentiated the Persian SFU, which express intuition, on the basis of two phenomena-physical and mental states:

a) SFU representing the processes of heat, sweating, redness or redness from deprivation, burning, sadness, anger, surprise, embarrassment: دل [del] “heart”, دماغ [de(a)māy] “brain”, “nose”, سر [sar] “head”, كله [kalle] “head”, “brain”, جبين [jabin] “forehead”, خون [xun] “blood”, چشم [češm] “eye”, صورت [surat] “face” such as the active participation of somatic tokens. Here, the words دل [del] “heart”, دماغ [de(a)māy] “brain”, “nose”, سر [sar] “head”, “head”, كله [kalle] “head”, “brain” as somatic lexemes, in addition to the functions known to them, perform the function of naming the expression of a particular emotion:

دل برای کسی سوختن [del barāye kasi suxtan] literally: burn your heart for someone, i.e. “burn”, “grieve” is used in cases of pity, sorrow for someone [21, p.31], and this unit is SFU, which refers to a mental state. The following examples also present mental states: دماغ سوختن [demāg suxtan] literally: to burn the brain, to burn, that is, to suffer, to burn means the process of burning, suffering [42]; دود از سر (کله ی) کسی بلند شدن [dud az sar-e (kalleye) kasi boland šodan] literally: smoke rising above someone's head, that is, “the hair on the head is straight”, “dazed”, “surprised”, “great surprise, surprise” [31, p.101] means a mental state. The semantics of SFU also contains a combination of expression of mental and physical states.

In Persian, this applies to most SFU: با عرق جبین [bā araq-e jabin] literally: with the skin of the forehead, that is, “sweating”, “sweating” is used to describe the corresponding physical and mental states, while its figurative meanings such as “sweating, burning” [43, p.180], depend only on the mental state of a person; خون چشم ها را گرفتن [xun čašm-ha-rā gereftan] literally: take blood from the eyes, that is, “eyes are filled with blood” means “anger” [24, p.253] is a mental state, “redness of the eyes” means “redness” is a physical state; خون به صورت (چشم) کسی دویدن [xun be surat (čašm) -e kasi davidan] literally: blood flows to someone's face (s), i.e. “Blood flows to the face”, “face, eyes blush” – “redness” is a physical state and “face (eyes from embarrassment, anger) to leave”, “to fill eyes with blood” [5, p.136] is a mental state.

b) SFU, which express a feeling of coldness, trembling or fear, mainly سر [sar] “head”, پا [pā] “foot”, اندام [andām] “body”, جگر [jegar] “liver” are based on somatic lexemes. In these cases, سر [sar] “head”, پا [pā] “foot”, اندام [andām] “body”, جگر [jegar] “liver” somatic lexemes do not function as parts of their body, but as a result of external physical and mental states becomes an expression:

لرزه سر و پای کسی را گرفتن [larze sar-o-pā-ye kasi-rā gereftan] literally: to tremble means to grab someone by the head and legs, tremble with the whole body, tremble violently, tremble violently [29], and is only used to describe the physical states; لرزه برداشتن [larze bar andām-e kasi andāxtan] literally: tremble, throw, frighten [43]; لرزه بر (به) اندام کسی افتادن [larze bar (be) andām-e kasi oftādan] literally: trembling is an expression of a physical condition such as “trembling of the body”, the next meaning of which is “intense fear” [43]; جگر خود را باختن [jegar-e xod-rā bāxtan] literally: to lose the liver, "to be afraid", "to scare" [5], expressing one's mental state - the meaning of the components in SFU has acquired a completely portable meaning. In our opinion, the somatic lexeme "liver" جگر [dzhegar] served as the basis for the formation of SFU on the basis of this image of somatism, because it is dear and important for a person.

c) the state of visual, auditory, external auditory perception or processes of visual and auditory assessment چشم [češm] “eye”, گوش [guš] “ear”, سر [sar] “head”, پا [pā] “leg” consists of somatic lexemes, and most of them are figuratively expressed depending on their anatomical functions: گوش کسی گران شدن (گشتن) [guš-e kasi gerān šodan (gaštan)] literally: someone's ear is heavy, i.e. “ear heavy” [29] is an expression of physical condition; گوش گران کردن [guš gerān kardan] literally: to make the ear heavier, that is, to “deafen” [29] means to express a mental state; گوش ها را پنبه گذاشتن [guš-hā-rā pambe gozāštan] literally: putting cotton on the ears, that is, “covering the ears”, “making deaf”, “ignoring” [29] is an expression of the state of mind; با چشم کسی (بلعیدن) [bā češm kasi-rā xordan (bal'idan)] literally: eat someone with the eyes, that is, look with anger, eat with eyes, look with lust [40], and is used to express a mental state; چشم کسی شور بودن [češm-e kasi šur budan] literally: someone's salty eye, “eye (i) bad” - an expression of the state of mind [24]; سر تا پای کسی را ورنه انداز کردن [sar tā pā-ye kasi-rā varāndāz kardan] literally: if you look at someone from head to toe, SFU “from head to toe” [12, p. 51-52] represents both the physical (eyes to eyes) and mental (visual assessment) state.

d) the state of pain or processes of grief, longing, hijra, harm دل (قلب) [del (qalb)] “heart”, خون [xun] “blood”, جگر [jegar] “liver”, پشت [pošt] “back”, پا [pā] “foot” is formed on the basis of somatic lexemes. Is formed on the basis of somatic tokens, while the somatic lexemes “heart”, “liver” and “blood” are used to more effectively describe internal states of a person, such as “feeling pains”, “burning” and “sadness”, SFU are based on the words “back” and “leg”. Somatisms has the following meanings:

دل کسی درد کردن [del (qalb) -e kasi dard kardan] literally: someone's heart hurts, that is, “heartache” [42] refers only to the state of physical pain; دل کسی کباب شدن [del-e kasi kabāb šodan] literally: someone's heart is a kebab, which means “open heart”, “very sad” [23], in a figurative sense SFU means “sadness”, “sadness”; خون جگر (دل) خوردن [xun-e jegar (del) xordan] “suffer spiritually” [27] means an emotional state of mind; زیر پای کسی خربزه گذاشتن [zir-e pa-ye kasi empty harbose gozashtan] literally: to put a melon rind under someone's foot [25].

e) feeling weak, impatient, tired, or mentally ill. Weakness, malaise, a feeling of mental illness are often caused by dizziness, heart pain, shortness of breath or depression The main SFUs that represent these conditions are چشم [češm] “eye”, سر

[sar] “head”, دل [del] “heart”, پا [pā] “leg”, دست [dast] “hand” consists of somatic lexemes:

چشم کسی سیاهی رفتن [češm-e kasi siyāhi raftan] literally: to darken the eyes, that is, to darken the eyes, "darken the eyes" [42]; چشم کسی گود افتادن [češm-e kasi goud oftādan] literally means getting into someone's eye, that is, losing weight [29]; Subsequent SFUs of the same type also reflect a person's different physical and mental states: سر کسی گیج رفتن [sar-e kasi gij raftan] literally: make someone dizzy, that is, sickness, weakness, or fatigue) [32, p.33] physical condition; دل کسی ضعیف رفتن (کردن) [del e qasi za'f raftan (cardan)] literally: weaken someone's heart [18, p. 682-683], "feel bad", "relax" [28, p.137]; دل شکستن [del šekastan] literally: breaking the heart, breaking the heart, breaking the heart, hurting the heart, torturing is an expression [40, p.173]; کسی را از پا (انداختن) [kasi-ra az pa dar-avardan (andaktan)] literally: to overthrow someone [29] who was used for physical conditions; دست از جان شستن [dast az jān šostan] literally: wash your hands, pull your soul, that is, to “despair in life”, “to be disappointed” [31] means a state of mind.

f) SFUs, which are directly related to the processes of taste, smell, taste or taste / dislike, are directly related to the human taste organs - دندان [dandān] “tooth”, دهان [dahān (dahan)] “mouth”: دهان چرب کردن [dahān čarb kardan] literally: to lubricate the mouth [29], that is, “is” is an expression of the physical condition; مزه [māze] دهان را عوض کردن [māze-ye dahān (dahan) rā avaz kardan] literally: to change the taste of the mouth, that is, “to eat something else so as not to touch the heart” [42] is an expression of both physical and mental states ; به دهان کسی مزه نکردن [be dahān-e kasi māze nakardan] literally: not liking someone's mouth, that is, “disliking”, “disliking” [42] refers to both physical and mental states; اشتها زیر دندان بودن [eštehā zir-e dandān budan] literally: appetite is under the teeth [42], that is, “food allows you to eat”, “appetite opens after eating”; مزه ی چیزی زیر دندان رفتن [māze-ye čizi zir-e dandān raftan] literally: to taste something an expression of mental states [29]; لذت [lezzat] چیزی زیر دندان کسی ماندن [lezzat-e čizi zir-e dandān-e kasi māndan] literally: pleasure from something remains under the teeth expresses cases [29]. Apparently, various somatic lexemes are the leading component of phraseological units that reflect sensory mental processes.

2. SFU, which express the process of thinking.

It is well known that thinking is the highest cognitive process based on intuition, perception, memory, imagination and speech. Thinking controls the processes of analysis, comparison and evaluation in human activity. When we think, we usually understand the mental processes associated with the head, brain, and mind. Thus, the main SFU, reflecting the thought process, are based on the somatic lexemes سر [sar] “head”, دماغ [demāy] “brain”, کله [kalle] “head”, “head”, “brain”, مغز [mayz] “brain”. سر به گریبان فرو بردن [sar be garibān foru bordan] "get married", "fall asleep" (literally: put your head on your neck) [43]; با پنبه سر بریدن [bā pambe sar boridan] "deliberately and intentionally inflict pain" (literally: cutting off the head with a cotton) [40]; خاکی [xaki] به سر کردن [xaki be sar kardan] “seek a solution,” think of a solution (literally: change the soil) [20, p.68]; کله ی کسی (خوب) کار کردن [kalle-ye kasi xub (kār) kardan] “work well on the brain”, “work on the head”; (literally: someone's head (works well)) [38, p.235];

توی مغز کسی فرو کردن [tu-ye mayz-e kasi foru-kardan] is like “explaining”, “learning” (literally: put into someone's brain) [29].

SFUs with mental characteristics that reflect the process of thinking in Persian can have positive, negative and neutral meanings. At the same time, intellectual activity in SFU fades into the background, and figurative and comparative features prevail: سر کسی نشدن [sar-e kasi našodan] “misunderstanding”, “misunderstanding”, “non-achievement” (literally: not to be someone's head in a negative sense) [29]; سر از پا نشناختن [sar az pā na-šenāxtan] “to lose oneself”, “to be confused”, “to lose mind” (from joy and anger) (literally, verbal, verbal assessment in negative terms) [43]; سر کسی کلاه گذاشتن [sar-e kasi kolāh gozāštan] “to deceive” (literally: the image of wearing a hat on someone's head is described as negative) [43]; سر دماغ آمدن [sar-e demāy āmadan] “come to your senses”, “come to your senses”, “get in the mood” (literally: come to your senses) [29]; مغز خر خوردن [mayz-e xar xordan] “be a fool like a donkey”, “eat your mind”, “be mad”, “lose your mind” مغز کسی خشک بودن [mayz-e kasi xošk budan] “have no brains, to be a fool” (literally: to dry someone's brains, that is, a negative assessment) [29]; کله ی گنجشک خوردن [kalle-ye gonješk xordan] “to deceive a person with incessant talk”, “to drive out the madness of a person” [43].

Somatic lexemes such as استخوان [ostoxān] “bone”, زبان [zabān] “language” can also be used to describe the process of thinking: استخوان خرد کردن [ostoxān xord kardan] “It is good to know your business (like five hands)” (literally: to break a bone) [18]; با سوراخ بیرون کشیدن [bā zabān xod mār-rā az surāx birun kešidan] for example, “take the snake out of the nest with a sweet word”, “bite the snake out of its nest” (literally: take the snake out of its nest) [18].

As you can see, somatic lexemes سر [sar] “head”, کله [kalle] “head”, “brain”, دماغ [demāg] “brain”, مغز [magz] “brain” in SFU have their own “head”, “Brain” lose lexical meanings and acquire such semantic directions as “mind”, “consciousness”, “thinking” and “meditation”.

Conclusion

The examples considered show that SFU, which express perception in Persian based on various mental characteristics, can reflect different states of a person. The physical state associated with the SFU process refers to the “physical movement” of body parts, while the mental state associated with the SFU process refers to a more “emotional expression”. At the same time, in a number of SFU, there is a simultaneous physical and mental state, a set of processes. SFU related to the process of thinking, in addition to describing the mental processes of assessing the ability to “reason”, “consciousness”, “thinking” and “reasoning”, also have figurative and comparative features. Some somatic lexemes, due to their functional functions, additionally increase the sensitivity in SFU associated with mental and sensory processes, while in some SFU the interaction of the components is not noticeable:

گوش کسی گران شدن (گشتن) [guš-e kasi gerān šodan (gaštan)] literally: SFU based on the composition of the weight of the ear, ie the “ear weight” component; سر از پا نشناختن [sar az pā na-šenāxtan] literally: ignorance from head to toe, ignorance, i.e. “To lose oneself”, “to be confused, dazed”, “to lose consciousness” (from joy or anger); دل کسی

کباب شدن [del-e kasi kabāb šodan] literally: SFUs like "heartburn" or "strong broken heart" are not based on ingredients. Since most SFUs reflecting physical and mental states in Persian are formed on the basis of human experiences and feelings, the somatic lexemes they contain almost completely retain their meaning in the expression of physical states, while in the expression of mental states they are mostly portable.

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