

Phraseological Universals Related to the Word “Heart” (Based on the Georgian-English-Bulgarian and Bats Languages)

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Abstract: *Phraseological units can reflect the characteristic features of nations and the traits of human's unique consciousness. Human's unique consciousness as well as individual and national, influences on language formation and develops the language units which are unique in non-cognate languages.*

*Phraseological universals related to the word **heart** are characterised by the similar lexical meaning and grammatical structure in non-cognate languages (Georgian, English, Bulgarian and Bats) but at the same time they can reflect the traits that is specific for each language.*

*In Georgian, English, Bulgarian and Bats people's mentality the word **heart** has the same usage and it is associated with desire, intention, emotion, inner mood, wits, capability, propensities and nature.*

Key words: *Phraseological units, phraseological universals, non-cognate languages, heart, soul, human consciousness, lexical-semantic, conceptual image of the universe, culture, mentality, nation.*

INTRODUCTION

The phraseological fund of the language is the source of knowledge about the culture and mentality of people. Phraseological units contain the information about the peoples' ideas, life, habits, rituals, moral, behavior, culture, history, peoples' entity and consciousness [7:116]. Phraseological units can give information about the characteristic features of nations and unique thinking traits of people. Phraseological units with similar meaning can have different forms in different languages based on the characteristic features and mentality of a language speaker. The cultural information that is kept within the phraseological unit represents the imaginative approach towards the world and it gives the national-cultural color to the phraseological unit itself [12:82]. Research of the phraseological systems and their comparison and contrast gives us the possibility to find out and define logical or associating thoughts of different people and their general and distinctive features.

Some scientists consider phraseological units as the language units which can show nations' mentality and which can express culturally marked ideas [14:13-17]. Language is the means of perceiving the outside world and current events for people integrated in a society. Humboldt (1985) considered the language as a tool for people's feelings and thoughts while research the language [11:337]. The psycho-emotional events reflect human's conditions. They become definable and are reflected in the language itself [10:234]. Language can reflect the culture, traditions, history, mentality, scientific-technological progress of the people unified in the society. In terms of language, the human should be seen from the three different angles: the human as an individual, the human as an ethnic subject and the human as unique thinker. Human's individual consciousness develops the language traits which differ from other languages and make the language unique. Each nation and human has the distinctive culture, traditions, mentality and traditions which they possess themselves. Human's unique consciousness, as well as individual and national consciousness, can affect language formation and develop the language units which are unique and not common in non-cognate languages. Phraseological units and similar language unit's best describe the language picture of the universe which defines the human's relations with it.

In certain circumstances people with different nationalities, speaking different languages may have general conceptual image of the universe. Human parts of the body, which function analogously, have caused the creation of the whole range of phraseological units. In some cases they are identical but sometimes they are partly identical [6:82].

We took the phraseological units from the Georgian, English, Bulgarian and Bats languages to analyze in the current paper. The Georgian language belongs to the

Georgian branch of the Iberian-Caucasian family. The English Language belongs to the Indo-European language family, the Bulgarian language – to the Slav language family, but Bats language is the only language among these which is going to disappear soon and which belongs to the North-Caucasian language. In the Georgian, English, Bulgarian and Bats languages the following list of words are related to the human soul: *breathing, heart, reason, mind, character, worry, intellect, human morals, health, strength, life, human's inner world, propensities* and they determine the human's action, behaviour and point of view. In the English language the words *soul* and *heart* are polysemous [2:426]. In the Bulgarian language the words *душа* (soul) and *сърце* (heart) are equivalent and they describe human's emotional and psychological conditions as in the examples: *широка душа // сърце* (a generous person), *мед ми капе на сърцето // на душата* (used to refer to something that someone likes to see or hear) [13:185].

In their works researchers have found out that it is lexical-semantic factors have the crucial importance on the formation of the phraseological units and not grammatical factors. Similarity of the lexical meaning is sufficient for the existence of the phraseological universals in the non-cognate languages and their similarity of the grammatical structure is not important. From the semantic point of view, these forms are absolutely identical but the grammatical structure is different. This is due to the fact that different countries use different terminology related to death. But they do have one common sign. All the forms express the separation of the body and soul or refer to the soul leaving the body.

The phraseological unit **heart and soul** is very interesting. It means “with the whole body” or “with the whole essence”. The human is defined as a unity or ensemble of flesh and soul and the existence of both components compile the human unity respectively. This kind of approach exists in every nation so it caused the transformation of language units and as a result of this a phraseological universal took its shape. The lexical-semantic meaning of the phraseological unit **heart and soul** is understood in the same way in different languages and means “with all one's feelings and essence”.

Georgian: *sulita da gulit* – that means “with all one's feeling, with all one's love” [3:902].

English: *heart and soul* - “with all one's heart, with all my heart, completely” [8:600].

Bulgarian: *душа и сърце* – “hole heartedly” [1: 255].

Bats: *sa dok daxin* – “to take away one's soul and heart” [5: 518].

The word *heart* is defined as a centre, source, and origin of the human's inner, spiritual and mental live [4:1496]. The heart is not only the place where you “keep your emotions” but generally it is the spiritual, psychological and physical centre of life. Therefore, the heart is ascribed all functions of consciousness: ability to think, wish, desire, because it makes the decision, conscience e.g. *a beating heart, heart singing, to be heartbroken, heart failure, somebody's heart desire*. A similar mythologically loaded lexeme of the word *heart* could be found in the bases of the phraseological units which are used to denote the relationship of human's inner and physical features towards different objects in the universe.

Phraseological units which can be combined with different predicates can have different forms with different meanings. These forms can describe the whole universe: 1) Diversity of human feelings and conditions; 2) Human psychological nature: capability, ability, propensity and nature; 3) Mindfulness; 5) Senses; 6) Memory; 7) Thinking process: wisdom, reason. It has been known for a long time that human desires, aims, emotions and inner mood are all kept in human's heart and when you open your heart it will cause the disclosure of the hidden information respectively.

Georgian: *gulis gadashla* – “to open heart, to let somebody into the secret” [9:111].
English: *to open somebody's/one's heart* – “to tell someone about your problems and secrets” [3:600].
Bulgarian: *изливам сърцето си* – “to open heart to somebody” [1: 557].
Bats: *dokdastin* – “used to refer to a person who tells about his/her problems” [5:210].

As we can see above in different languages different verbs are related to the word *heart*. Two verbs are used in our case: *open* and *give* and *having had* the one hundred meaning, they are almost synonymous in all cases.

As for the meaning and purpose of the phraseological units, they are similar in all languages. The phrase “to break someone’s heart” is very interesting with its content and it meaning “to offend someone” or “to disappoint someone”.

Georgian: *gulis gatexa* – “to be disappointed, to feel sad” [9:112].
English: *to break somebody's/someone's heart* – “if an event or situation breaks your heart, it makes you feel very unhappy” [3:600].
Bulgarian: *разбивам, разбия сърцето* -“to break somebody’s heart” [1: 559].
Bats: *dok dogdalar* – “to break somebody’s heart, to feel sad” [5:205].

As the example shows, this phraseological unit has identical content and grammatical structure. It is related to the word “break” because it means “to shatter, to destroy something”. The verb “break” was chosen in all languages accordingly. In contrast to the above mentioned phraseological unit the unit “to take something to heart” has acquired different grammatical structure in the different languages. “To take something to heart” means to be concerned with somebody’s feelings.

Georgian: *gultan axlos mitana* – “to take something very seriously” [9:329].
English: *to take something to heart* – “to take criticism or advice seriously” [3:601].
Bulgarian: *вземам близо до сърцето* – “to take something to heart” [1:555].
Bats: *dakax haxialin* – “to feel something seriously” [5:203].

The heart, as an organ associated with emotions, is also connected to the phrase “heart-ache” which expresses sadness in Georgian. In this particular case the physical and emotional conditions of a human are determined by grief and sorrow. It is connected to the psychoemotional state of heart and soul. This particular phraseological universal is unique with its content and purpose.

Georgian: *gulis tkivili* – “to offend somebody” [9:115].
English: *heart-ache* – “a strong feeling of sadness or worry” [3:601].
Bulgarian: *заболя ме сърцето* – “feeling worry for somebody” [1:59].
Bats: *dok vadardalar* – “to be worry for something or somebody” [5: 207].

Based on the presented material, we can conclude that this phrase has the similar content and grammatical structure in all four languages.

CONCLUSION

In conclusion, the structural similarity of the phraseological universal is determined by the same meaning of their constituent parts. Therefore, the phrases have similar content and the key words have the similar explanation. The word *heart* has acquired the same usage in all four languages and besides functioning as a biological organ, it has also gained different functions with the help of fantasy and association.

Language shows us that *heart* is the centre through which not only conscious but also subconscious meanings are expressed. The heart is the centre, where the soul and

body, sin and sanctity, all feelings and emotions, thought and wish, are all concentrated. Besides their universality, phraseological units have specific features in all languages and we can see not only the special grammatical and lexical characteristics but also the characteristics of the cultural and traditional differences among nations. The three perspectives of human consciousness – the individual, national and unique could create corresponding language units.

The base of the origin of the phraseological universals in non-cognate languages is the unique human consciousness and the biological, historical and religious factors that influence the shaping of mentality. In the above specified languages (Georgian, English, Bulgarian and Bats) the existence of common phraseological universals is determined by the people and their similar mentality, by their culture, traditions and some other common features, and not by the fact that these languages have similar grammatical and lexical structure.

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