“Head” Related Phrases In Chinese Language And Their Semantics

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ABSTRACT

Everyone knows that phraseological units are the most popular genre of oral folk art, which was formed as a result of life observations of the ancestors. Learning and analyzing Chinese phraseology allow us to better understand the inner world of the Chinese nation. This article reveals and semantically analyzes aspects of the word “head” that are closely related to Chinese culture. The worldview, deep logical thoughts, feelings, superstitions, lifestyle and environment of the Chinese people are described in phraseological expressions in a concise and clear form.

This article discusses the semantics and features of Chinese-language phraseological phrases associated with the word “head”. Chinese-language phrases associated with “head” express meanings such as wisdom and ignorance, process of thinking, cunning, sagacity, and planning. Phraseological units in Chinese linguistics are closely related to practical life and determine such features as philosophical and ideological thinking, logical observation. Taking into account the above, the article provides a comparative analysis of phraseological units related to “head” in Chinese and Uzbek languages. The figurative meanings of the word “head” are being revealed, semantic connections and semantic structure of phrases in the sentence are in the process of learning. Chinese phraseological expressions are poorly studied in Uzbek-Chinese studies. We hope that this work will provide practical assistance to our young people who are learning Chinese.

KEYWORDS

Semantics, lexical meaning, phraseological phrase, be in charge, wisdom, cunning, intellect, courage, culture.
INTRODUCTION

The famous Russian linguist V.V. Vinogradov plays a special role in the formation and development of phraseology as a separate direction. Sh. Rakhmatullaev, Sh. Maksudov, Sh. Shorakhmedov and other linguists occupy a special place in the formation of Uzbek phraseology. Sh. Rahmatullaev is a scientist who has made a worthy contribution to the in-depth study and improvement of Uzbek phraseology on a scientific basis. The services of the Chinese linguist 马国凡 Mǎ guó fán are also great in this field.

Somatic expressions about human body parts are present in all languages and play a key role. It appears in the people, is polished, and is often used and absorbed into the language of that people. Learning somatic expressions in a foreign language helps us to study the culture and customs of that people.

Linguist H.H. Khamidov commented on somatic expressions as follows: “The first of the foundations that form the phraseology associated with human life is the names of human body parts (somatisms). Such expressions originated through somatisms and, in a state of stagnation, express a person’s perception, thinking, beliefs, feelings, social relations, behavior, and appearance. They are compatible not only in meaning, but also in structure, imagery, and are based on a single internal form”.(8,48)

Early somatic phraseologies may have originated from the names of the external organs of the human body that are always visible to man. The head is one of the main human organs and is considered a symbol of life. The role of the brain in thinking, reasoning, reasoning, perception and planning is enormous. Phraseologisms about the head assess the good and bad of a person’s intellect and abilities. The word for head in Uzbek is head “bosh, kalla”, in Chinese 头 tóu, 首 shǒu, in Russian голова, bashka.

The Chinese dictionary, published in Beijing in 1985, defines the word “head” as follows: 头 tóu – 脑袋, 头发, 山头, 话头, 头号, 头年, 头目, 头头儿, 头子, 头人, 甜头, 不定数量, 量词等 (13,884). Translation: 头 tóu – head, hair, mountain top, beginning sentence, first number, last year, chief, big head, ataman (in the sense of discrimination), head, first, taste, first, the estimated number and calculation meanings such as words.

头面人物 tóu miàn rén wù – adults (used in the sense of discrimination)

抱头鼠窜 bào tóu shǔ cuàn (1,64) – Literally translated: “The mouse raised his head and ran away”. The Uzbek equivalent of this Chinese phrase, “straightening a pair, drawing a rabbit,” will be clear to our readers.

From the work of 郭沫若 Guō mò ruò «月蚀 yuè shí» “Lunar Eclipse”:

不去 还好了, 跑了一趟去问, 只骇得我 抱头鼠窜地回来 (9,53)。”

Translation: Even if I didn’t go, I ran and asked, and out of fear I straightened the pair and came back.

首 shǒu – 头, 领袖, 领导人, 元首, 首长, 最先, 开始, 首创, 第一, 最高, 首要, 告发, 量词, 诗歌的 篇数, 一首诗 (13,774).

Translation: 首 shǒu – The word “head” is defined in the Chinese Explanatory Dictionary as follows: 首 shǒu - chief, chief, leader, capital, to create, most importantly, first level, first, to inform, disclose, account, a couplet in poetry, a couplet poem means For example:
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THE MAIN FINDINGS AND RESULTS

Phraseologisms in Chinese related to the head are lexical means of expressing the wide range of expressive possibilities of the Chinese literary language, the main part of which has emerged in comparison with human activity, behavior. It is necessary to study the laws of application of phraseology in speech, the connection between the figurative meaning and the interpretation of semantic relations.

Example: 从头到尾 cōng tóu dào wěi – From head to tail (from beginning to end).

虎头蛇尾 hǔ tóu shé wěi (1,150) - the tiger's head, the snake's tail (not finishing the job). In this phrase, it is used as the head of a tiger to denote the great beginning of a work, while it is used as the tail of a serpent to denote that the work begun has not yet come to an end. The translation of this phrase in the “Chinese-Uzbek-Russian phraseological dictionary” had high hopes, the result was in vain; The panic was great, the result was gone.” In Russian “the mountain gave birth to a mouse” (not follow through). In the Uyghur language “There is no torrential rain” corresponds to the phrase.

头tóu – the headline also represents a person's mood.

垂头丧气 chuí tóu sàng qì – falling head over heels; to lose heart; frustration; to despair.
The phrase refers to a state of being depressed if one loses a race or fails.

那些头面人物一个一个地去台上说两句, 十几个“说两句”之后, 已是下午五点了 (11,1490). Nà xiě tóu miàn rén yī gè yī gè de qù tái shàng shuò liǎng jiù, shì jī “shuō shuō liǎng jiù” zhǐ hòu, yǐ xià wǔ wǔ diǎn le. Those officers (big heads) went up to the pulpit one by one and spoke two words, and a dozen spoke two words, and set the time at five o'clock in the afternoon.

埋头苦干 mái tóu kǔ gàn (10,506) – to go to work with his head
The phrase means to work and sweat.

头不对马嘴 tóu bù duì mǎ zuǐ (10,508). (驴唇不对马嘴 lǘ chún bù duì mǎ zuǐ) - literal translation: the cow’s head did not
fit into the horse's mouth. (the donkey's lip did not fit into the horse's mouth; the donkey's bridle did not fit the horse).  Uzbek: When I come from the garden, you come from the mountain; If asked from the garden, answer from the mountain; If A says, answer B. In Russian One about Thomas, the other about Erema.

These two phrases are said to indicate the actions of people who respond to something else when they ask for one thing, or whose actions do not correspond to practice.

你问他这些话他回答得 牛头不对马嘴的. 这说明他根本不了解情况, 是在胡说 (11,1062) Nǐ wèn tā zhè xié huà tā huí dā dě niú tóu bù dui mǎ zuǐ de, zhè shuō mìng tā gèn běn bù liǎo jiè qíng kuàng, shì zài hu ěr shuō. – If you ask him these questions, he's answering from the garden in the mountains, and as he explains, he doesn't seem to know anything, he's just telling himself.

牛头马面 niú tóu mǎ miàn (牛首马面 niú shǒu mǎ miàn) – literal translation: The head of a cow is the face of a horse (it is a phrase used against evil people, dark forces, bad people). Linguist of the Institute of Oriental Studies H.H. Khamidov expressed the following opinion about the phrases related to the animal world: "Phrases related to the animal kingdom also express the nature, experience, and characteristics of animals, whether they have names, behavior, or appearance." (7,20).

Chinese animal-related phrases also serve to illuminate almost all of the pros and cons of man.

杀鸡吓猴 shā jī xià hóu – to scare the monkey by strangling the chicken (my daughter tell you, my daughter-in-law hear you).

马角乌白 mǎ jiǎo wū bái – when the horse's horn grows and the crow flies (when the camel's tail touches the ground).

鱼龙混杂 yú lóng hùn zá – mix dragon with fish (mixing the good with the bad; rice will not be without water).

In the Uzbek language, there are many phrases that express the image, appearance, mood, emotions of a person. Example: To put the head, like a burning head, headache, head open, make one head double; eat the head; make a pillow for the head; make the head blue; lift at the beginning; lightning in the head; bow his head down; to be the head; bow his head; raise your head; head in the sky; dizzy; my head is dust, my heart is flirtation; in the head, not in the age of the mind; I am in charge of this work; who is at the forefront of this work? the fish stinks from the head; let the head survive; The cap is found if the head survives; if the soul survives, the doppa is found; the eye sees what falls on the head; turn your head Expressions such as the movement of the head reveal a certain state of mind in a person by describing his state. 头昏脑涨 tóu hūn nǎo zhàng – dizziness; stiff head the phrase refers to a state of not being able to do something, not knowing what to do.

今天状态不太好, 到现在还未醒脑涨的, 可能是太累了吧 (11,1490). Jīn tiān zhàng tāi bù tài hǎo, dào xiàn zài hǎi tóu hūn nǎo zhàng de, kě néng shì tài lèi le ba – I'm not feeling well today, I'm still dizzy, I must be very tired.

太岁头上动土 tài suì tóu shàng dòng tǔ (1,247) – literal translation: Digging a grave for Jupiter. (Putting his head in trouble; when the mouse wants to die, it plays with the cat’s tail; capture the tail of a snake) if he interferes arbitrarily in a matter, it means that the result will not be good.

他敢于在太岁头上动土，去控告那位有权有势的官员，实在有胆量！ (11,1431) Tā gǎn yú zài tài suì tóu shàng dòng tǔ, qù kòng gào nà wèi yǒu quán yǒu shí de guān yuán, shí zài yǒu dǎn liàng. – He was not afraid, but dared to go to the officer and complain that he was indeed braver!
Phrases related to the word “head” are also common in our practical speech to express a wish, a wish. May your head be safe, may your head be made of stone. However, there are no such phrases in Chinese.

三头六臂 săn tóu liù bì (2,91) – literal translation: Head three, arm six (arm long). 没头没脸 méi tóu méi liǎn – literal translation: no head; faceless) means shameful, disorderly, shameless. The phrase refers to people who don’t pay attention to anything, who act shamelessly without thinking about anything.

“咱们得有点身价，以后不准你没头没脸地去撩骚” Zàn men dé yǒu diǎn shēn jià, yǐhòu zhēn nǐ méi tóu méi liǎn dǐ qù liáo sāo. – We need to have at least a little bit of prestige, now you are not allowed to go and interfere.

从头至尾 cóng tóu zhì wěi– from head to tail (from head to toe)
Doing something from beginning to end means checking.

我把这篇报告从头至尾认真地读了一遍 Wǒ bǎ zhè piān bào gào cóng tóu zhì wèi rèn zhēn de dú le yì biàn: I read this report carefully from beginning to end.

焦头烂额jiāo tóu làn é – to burn to ashes; to be finished; to be ashamed of; staining the head and eyes with blood; mouth-nose bleeding; salty forehead.

峻青《海啸》:
“他们的马匹和衣服都冒着白烟，一个个都烧得焦头烂额” Jùn qīng 《 hǎixiào》: “Tāmen de mǎ pǐ hé yī fu dòu máo zhe bái yān , yī gè gè dōu shāo dé jiāo tóu làn é” - From Jong Qing’s The Noise of the Sea: All their horses and clothes were left in the fire, and one by one they were reduced to ashes.

巴金《关于＜第四病室＞》：“那个小公务员因为父亲患病和死亡给弄得焦头烂额 nà gè xiǎo gōng wù yuǎn yǐn wēi qīn huán bìng hé sǐ wáng gěi nòng dé jiāo tóu làn é- From Bájin's Fourth Chamber: The death of the father of that little servant, who had died of a contagious disease, ended him.

没头没脑 méi tóu méi nǎo- neither the head nor the brain; no beginning and no end; means not paying attention to anything.
“这是什么闷葫芦，没头没脑的？你也先得说清，教他好用心的查去” Zhè shì shén me mèn hú lu, méi tóu méi nǎo de? nǐ yě xiàn dé shuō qīng qīng, jiào tā hǎo yòng xīn de chá qù-
What kind of work is this endless, mind-boggling? You speak clearly first, teach him, and let him go and search.

The German philosopher I.G. Herder, 1744-1803) called phraseological expressions a means of conne cting language-thinking with the ability to know the world. Linguist Baron Wilhelm von Humboldt, 1767 -1835 larida in the early 19th century, expressed the idea that language and culture bind people together. In recent years, a lot of research has been done on language and phrases, and world linguists have been contributing. Of they, Chinese linguists 马国凡 · 高歌东 · 郭丽珍 · 刘文娟 · 杨毅 · 王英佳 ·. Uzbek linguists K.Omonov, H.H.Khamidov, Z.Khudoybergenova, K.Juraev. Russian linguists V.A.Maslova, B.A. Serebrennikov, V.V.Vorobev, Yu.N.Karaulov, O.A.Kornilov et al.

The study of phrases puts an end to some misunderstandings, in addition to helping us study the national psychology, cultural differences, customs, and mentality of the two nations.

Phrases related to headwords in Chinese can be divided into 5 categories:
1) related to the appearance of the person
2) related to the person
1) Phrases related to the appearance of a person.
A) For people with different appearances:
When a person is first met, they are judged on the basis of his or her appearance. His knowledge doesn't pay attention to what he's capable of.

神头鬼脸shén tóu guǐ liǎn – literal translation: The head of the ghost, the face of the devil (unpleasant; badbashara; describes the appearance of a person).

In this phrase, the Chinese figuratively expressed the human head as the head of a ghost, and the face as the face of the devil. In Chinese mythology, the appearance of a man does not differ much from the appearance of the devil, the head of a ghost is described as a large, frightening figure than the head of a man.

B) Such a phrase is applied to a person's beauty, ugliness, disgust.

D) Phrases that are said about a person's head.

肥头大耳 féi tóu dà ěr – The head is fat, the ears are big; 肥头胖耳 féi tóu pàng ěr – the head is fat, the ears are fat - cute little kids are said to be. In our case, wow means a chubby, toy boy.

肥头大面 féi tóu dà miàn – his head is fat, his face is big.
这个贪官长得肥头大面, 一看就让人生厌
Zhè ge tān guān zhǎng de féi tóu dà miàn, yí kàn jiù ràng rén shēng yàn . Translation: This greedy fat man shuddered at the sight of a man.

虎头燕颔 hǔ tóu yàn hàn – head high, as big as a horse (large body; powerful; like wardrobe). A phrase used to refer to people who are tall and big.

A) describes stubbornness.

2) related to the person

头 tóu head – in our sources where we study expressions that express human character 41 phrases came with a headline and expressed a person's feelings and character.

A) expresses human character.

3) emotionally related
4) depends on the activity of wisdom, foolishness and contemplation
5) related to words related to the head

The two phrases given above use the words horse and tiger to describe man's strength and ability to do many things. The swallow is called a bird of paradise in Chinese mythology, so it does not eat the swallow. In the eyes of the Chinese, mice, snakes, dogs are considered evil animals and are used in a negative sense in expressions.

B) related to the person

头 tóu head – in our sources where we study expressions that express human character 41 phrases came with a headline and expressed a person's feelings and character.
not to bend the knee even when he dies; disobedience until death.

B) 头́ tóu a commander who will not give up even if he loses his head; not to bend the knee even when he dies; disobedience until death.

C) 头́ tóu – head – represents courage, bravery.

D) 头́ tóu – head – represents a relationship of pride.

In the scientific-methodical electronic journal “Foreign Languages in Uzbekistan” M.M Ergasheva’s article “The stylistic means of the Chinese language – a reflection of traditional Chinese culture in metaphor” expresses such an opinion about the dragon, one of the names of the twelve muchal months. “Prehistoric rulers considered themselves the descendants of the dragon and became the honorary names of the Chinese.” (6) Indeed, the dragon is used in Chinese expressions as a brave, courageous, fearless figure. For example: 龙́ léng 虎́ hǔ 视́ shì 愤́ fèn 神́ jīn 屈́ qū – take a proud step. The Chinese themselves “龙的子孙́ lóng de zǐ sūn – the offspring of the dragon”、“龙の伝人́ lóng de chuán rén – spread from the dragon”. That’s why the Chinese play dragon games on holidays.

“铜头铁臂́ tóng tóu tiě bì – head copper, hand iron”, (铜头铁臂́ tóng tóu tiě bì – head copper, forehand iron) means brave, courageous, strong in Chinese, in the Russians “copper head” (铜头 tóng tóu, “cast iron head”) (铁头 tiě tóu) means stupid, foolish. In Uzbek, the terms “pumpkin head” and “raw head” are used.

D) 头́ tóu – head – represents a relationship of pride.

昂首天地 áng shǒu tiān wài; 昂首望天 áng shǒu wàng tiān – looking up at the sky; has nothing to do with anything; nose in the sky. That is, it is said of careless people.

In the process of studying other phrases, we came across about 60 phrases that express a person’s feelings and moods. It is more common in phrases that come with the word heart in expressing a person’s mood, less common in phrases that come with the head. 心里难过 xīn lǐ nán guò – does not fit in the heart.

A) 头́ tóu head – phrases expressing states of pride, joy.

B) 头́ tóu head – sadness indicates a state of despair.

 Türkic kürshóo tóng tóu tiě bì – head copper, hand iron
There is a variant, and this phraseological expression also reflects the semantics of “stupid”, “simple” in speech.

4) It depends on the activity of wisdom, foolishness, and contemplation.

In the foreword, we came across 14 phrases of wisdom, reasoning in Chinese.

1) 头痛头 – phrases denoting insanity.

If I say take a hat, take a bow - ① to be stupid, to be mad ② sincere, simple

呆头呆脑 dāi tóu dāi nǎo – stupid head, stupid brain; stupid

木头木脑 mù tóu mù nǎo – wooden head, wooden brain; foolish

木头木脑 mù tóu mù nǎo – wooden head, wooden brain; in the Uzbek language “chicken brain”, in Russian “oak head” in the sense of foolish.

In the Uzbek language “If I say take a hat, take a bow” The phrase belongs to the phraseological expressions denoting the state of mind and means the semantics of “stupid”, “uneducated”. “If I say take a hat, take a bow” of the phrase “if to tell to take his turban, to take his head” There is a variant, and this

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In Chinese, the word head begins with the word chambers, which is semantically related to each other. When we analyze the phrases about the head, the Chinese assume that the work is like their body parts. 有头有足 yǒu tóu yǒu zú – head tube, legs, hence the beginning of the work “头 tóu” head, completion of work “足 zú” foot or “尾 wěi” tails are used.

“掐头去尾 qiā tóu qù wěi” – remove the head, legs, and leave the middle; trim unnecessary space (in proverbs).

Research shows that in the minds of the Chinese, this is due to the feelings and character of the protagonist. But the connection between the head and mental activity is not close. For the Chinese, the heart, not the head, is the center of emotions and thoughts.

The Chinese assume that intelligence and ability exist at birth and are inherent in human nature. In our case, we believe that ability is given to human beings by God, that everyone has different abilities. Some have the ability to sing music and sing, while others have the ability to learn a language, engage in science, and so on.

“抱头大哭 bào tóu dà kū” – to cry; to cry without pressing his lungs (applied when something bad happens).

In conclusion, we have tried to study the phrases related to the head word “头 tóu” in Chinese, which is a part of the human body. We have seen that the phrases that come with the head express thought activity, wisdom, intellect, leadership, emotion, emotion, behavior, laziness, good and evil, people’s appearance, and other meanings.

It is also important to identify the specific expression possibilities of the Chinese language through various semantic features. In this case, it is expedient to analyze the phrases using certain general and specific semantics. In general, it is necessary to define more precisely the semantic possibilities of Chinese phrases, to pay special attention to their methodological results within the text. Chinese culture has a long history, and it is clear that Chinese expressions are imbued with the moral culture, national character, and national spirit inherent in the nation. Linguists know that in linguistics, in artistic creation, the value of folk expressions is invaluable, without which creativity becomes a dry word.

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