

Somatic means of emotion verbalization in Ancient Greek and Ukrainian linguocultures

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Abstract. The article explores the somatic phraseological units and metaphors that serve to verbalize emotions in ancient Greek linguoculture in comparison with Ukrainian linguoculture. In particular, it focuses on units with the components “heart”, “liver”, “viscera” and “midriff”. Units with the components “heart” and “liver” are shown to be common in both linguocultures, while phraseologisms with “viscera” and “midriff” are only typical for ancient Greek linguoculture as a reflection of the archaic stage of the interpretation of human inner world. It has been revealed that units with somatic components are mostly used to describe negative emotions in both linguocultures.

Keywords: somatic phraseologism, verbalization of emotion, linguoculture, heart, liver, midriff.

Verbalization of emotions in different linguocultures is one of the pivotal areas of research in modern anthropocentric linguistics. Exploration of the human emotional sphere through the prism of interaction of language and cognition has been in the focus of many recent studies within cognitive linguistics and ethnolinguistics. Some researchers, such as A. Wierzbicka [14], V. Shakhovskiy [9; 10], have come to distinguish a separate field of studies – linguistics of emotions, which draws upon the methods of lexicology, phraseology, linguopoeitics and cognitive linguistics to investigate the verbalization of emotions in particular.

Of all the means that represent human emotions in language, phraseological units and metaphors with somatic components are the most ancient ones [6, p. 13-93]. Somatic phraseologisms verbalize the conceptions of the human inner world, i.e. feelings and emotions, psychological and emotional states. Use of somatic lexical units in an extended sense is considered one of the central manifestations of the somatic cultural code in language.

In their essence, cultural codes are universal, but their significance in every particular linguoculture and their representation in language are always ethnically determined [3, p. 5]. The main cultural codes distinguished in modern linguistics are somatic, spatial, temporal, object, biomorphic and spiritual ones [3, p. 6]. For ancient peoples, somatic cultural code was of primary importance in the cognition of the outer world [4, p. 232-233]. This is particularly made obvious in the numerous occasions of the use of somatic lexical units for the expression of thoughts, emotions and feelings in Ancient Greek as well as other ancient languages. However, even modern languages (Ukrainian being one of them) reveal a large number of linguistic means with somatic component, used to verbalize psychological and emotional states of a person. This study intends to carry out a contrastive analysis of somatic means of emotion verbalization in Ancient Greek and Ukrainian linguocultures with the purpose of identifying the similarities and differences in the implementation of the somatic cultural code in ancient versus modern languages.

Somatic vocabulary belongs to high-frequency words in Ancient Greek literary works, especially those of the archaic period. In both epic and poetic works, emotions are represented by word combinations with the lexemes *καρδία* “heart”, *φρήν* “midriff”, *πρᾶσις* “midriff”, *σπλάγχχνον* “viscera”, *ἥπαρ* “liver” etc. Literally, *καρδία*

and *κήρ* mean “heart”, while *φρήν* (which is typically used in the plural – *φρένες*) means “midriff”, though figuratively *φρένες* is also used to denote heart or soul in the poems of Homer and Ancient Greek lyrics of the classical period [1; 11; 12]. Both these lexemes were commonly used by ancient Greeks to denote the center of human soul as the seat of passions and emotions.

In epic and poetic works in Ancient Greek, the cognate lexemes *καρδία* (ion. *κραδίη*) and *κήρ* are used (often interchangeably) as a somatic component in phraseological units and metaphors to verbalize a broad range of emotions, including:

1) rage or anger, e. g. *οἰδάνεται καρδίη χόλω* “heart swelleth with wrath” (Hom. Il. 9, 646); *τέτλαθι δὴ, κραδίη* “endure, my heart” (Hom. Od. 20, 18);

2) fear, e. g. *κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο* “with the face of a dog but the heart of a deer” (Hom. Il. 1, 225), *ὄρχεῖται καρδία φόβω* “my heart is dancing with fear” (Aesch. Choeph. 166);

3) sorrow, e. g. *ἐν κραδίη μέγα πένθος ἄεξε* “nursed in his heart great grief” (Hom. Od. 17, 489), *ἄχος κραδίην ἴκανεν* “grief had come upon his heart” (Hom. Il. 2, 171), *κελαινόχρως δὲ πάλλεται μου καρδία* “my heart is darkened and trembling” (Aesch. Supp. 785), *κῆρ ἄχνυται ἐν θυμῷ* “my heart is grieved” (Hom. Il. 6, 523);

5) joy, e. g. *κραδίη καὶ θυμὸς ἰάνθη* “my heart and spirit were warmed with comfort” (Hom. Od. 4, 548), *κῆρ γηθεῖ ἐνὶ στήθεσσι* “his heart rejoice within his breast” (Hom. Il. 14, 139);

6) love, e. g. *ἐκ τῆς καρδίας φιλεῖν* “to love from one's heart” (Aristoph. Nub. 86).

As can be seen from the above, units with the somatic components *καρδία* (ion. *κραδίη*) and *κήρ* mostly denote negative emotions (namely fear, anxiety, sadness) rather than positive ones. Semantics of some phraseological units generally identifies heart as the place where human emotions and mood are generated; e.g. Plato uses the phrase *τὸν νέον τίνα οἶει καρδίαν ἴσχειν*; lit. “how do you think, what heart does he have?”, which can be translated as “what do you think are his feelings?” (Pl. Rp. 492c).

Apart from the cognate words *καρδία* and *κήρ*, Ancient Greek authors of the classical period also use the word *φρένες* “midriff” in phraseological units and word combinations in the meaning “heart” and “soul” to verbalize the following emotions:

1) fear, e. g. *τρομέοντο δὲ οἱ φρένες ἐντὸς* “and his heart (lit. midriff) trembled within him” (Hom. Il. 10,

10), φόβος μ' ἔχει φρένας "fear possesses my **heart** (lit. **midriff**)" (Aesch. Supp. 379);

2) grief, sorrow, pain, e. g. σε φρένας ἵκετο πένθος "sorrow has come upon your **heart** (lit. **midriff**)", "pain grieves your heart (lit. **midriff**)" (Hom. Il. 1, 362); ἄχος πύκασε φρένας "the **soul** (lit. **midriff**) clouded with dread sorrow" (Hom. Il. 8, 124);

3) anger, e. g. χολώσαιο φρένα κούρη "lest the maiden's **heart** (lit. **midriff**) should be wroth" (Hom. Od. 6, 147);

4) hatred, e. g. στυγεῖν μιᾶ φρενί "hate with one's **heart** (lit. **midriff**)" (Aesch. Eum. 986);

5) joy, gladness, e. g. φρένα τέρπεσθαι φόρμιγγι "to delight one's **heart** / **soul** (lit. **midriff**) with a clear-toned lyre" (Hom. Il. 9, 186); γάννυται φρένα "joyeth in his **heart** (lit. **midriff**)", "gladden the **heart** (lit. **midriff**)" (Hom. Il. 13, 493);

6) love, e. g. ἔρωσ φρένας ἀμφεκάλυψε "hath desire so encompassed my soul (lit. **midriff**)" (Hom. Il. 3, 442);

Similarly to καρδία and κήρ, the word φρένες is chiefly used to represent negative emotions. As mentioned above, φρένες literally means "midriff" and in this meaning it is synonymous to the word πραπίδες (the plural from πραπίς), which is occasionally used in poetic language in phraseological units to denote emotions [13]. It is noteworthy that word combinations with πραπίδες are more often used to verbalize desire, reasoning or physical abilities, e. g. ἀπὸ πραπίδων ἦλθ' ἵμερος "the longing therefor had departed **from his heart** (lit. **midriff**)" (Hom. Il. 24, 514), "Ἥφαιστος ἔτευξεν ἰδνίησι πραπίδεσσι "Hephaestus had fashioned **with cunning skill** (lit. **midriff**)" (Hom. Od. 7, 92). However, in epic works there can be found occasional phraseologisms and metaphors with πραπίδες that verbalize negative emotions; particularly, in the poems by Homer and the Orphic Hymns they are used to denote sadness, e. g. ἦ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι "so would dread sorrow depart **from my heart** (lit. **midriff**)" (Hom. Il. 22, 43), σφιν νεφέλη πραπίδεσσι κελαινὴ ἀμφιπεριπλεχθεῖσα "a black cloud enfolded their **hearts** (lit. **midriff**)" (Orph. Lith. 79).

Emotions in Ancient Greek language are also verbalized by phraseological units with the lexeme σπλάγχνον, which literally means "inward parts", esp. the heart, lungs, liver, kidneys, which in sacrifices were reserved to be eaten by the sacrificers at the beginning of their feast [5, p. 1628]. Figuratively, σπλάγχνον can be used in the meaning "soul" or "heart" as the seat of affections. Common in ancient Greek language are metaphors and phraseological units that verbalize the following emotions:

1) anger, e. g. σπλάγχνον θερμῆναι κότῳ "heat up one's **innards** with wrath so angrily" (Aristoph. Ran. 844); τὰ σπλάγχνα ἀγανακτεῖ "my **innards** are boiling" (Aristoph. Ra. 1006);

2) indignation, e. g. μομφὰς ὑπὸ σπλάγχνοις ἔχειν "hold the blame deep **inside the viscera**" (Eur. Alc. 1009);

3) anxiety, e. g. σπλάγχνα δέ μου κελαινοῦται "my **viscera** are darkened" (Aesch. Choeph. 413);

4) love, e. g. ἐκόμηνε τὰ σπλάγχνα ἔρωτι καρδίην ἀνοιστρηθείς "his **viscera** boiled up with love, exciting the heart" (Herod. Mim. 1, 56); παιδὸς ὑπὸ σπλάγχνοισιν

ἔχει πόθον "he has in his **viscera** a passionate longing for the girl" (Theoc. 7, 99).

As can be seen from the above examples, word combinations with the somatic component σπλάγχνον are primarily used to verbalize the emotions of anger and irritation, while the negative emotions of sadness and anxiety are not represented by phraseological units with this component.

To denote purely negative emotions, ancient Greek authors use phraseological units with the word ἦπαρ "liver". As noted by researchers, ancient Greeks considered liver to be the seat of passions, feelings and emotions, mostly negative ones [2, p. 359]. In particular, in ancient Greek tragedies and lyrics word combinations with the somatic component ἦπαρ can represent:

1) anger, e. g. πολλὰ γοῶν θιγγάνει πρὸς ἦπαρ "many things pierce the **liver**" (Aesch. Agam. 432); ὡς μοι ὑφ' ἦπατι χλωρὸν δεῖμα τάρασσει "an ashen fear sits heavily upon my **liver**" (Eur. Supp. 599); χολὴν οὐκ ἔχεις ἐφ' ἦπατι "you have no gall in your **liver**" (Archil. 131);

2) fear, e. g. πρὸς ἦπαρ χωρεῖν "to pierce one's **liver**" (Soph. Aj. 938);

3) love as passion, e. g. χαλεπὸς γὰρ ἔσω θεὸς ἦπαρ ἄμωσεν "cruel god tears the **liver** from the inside" (Theoc. 13.71).

Though Ukrainian linguoculture is quite distant from ancient Greek linguoculture both temporally and spatially, the two share a large number of similarities in terms of somatic code verbalization, which testifies to the universal nature of emotion verbalization via somatic means. First and foremost, the Ukrainian language reveals a wide variety of phraseological units with the words "heart" and "liver" to denote emotions. Similarly to ancient Greek linguoculture, heart is regarded as the abode of emotions, feelings and psychological states. Semantically, phraseological units with the component "heart" are used in the Ukrainian language to denote the following emotions:

1) fear and anxiety, e. g.:
тремтуть серце "one's **heart** is trembling", i. e. one is worried;

захололо серце "one's **heart** is frozen", i. e. one is scared;

відбирати серце "take away someone's **heart**", i. e. to shatter someone's composure and equanimity;

серце не на місці "one's **heart** is out of place", i. e. one is anxious and worried;

серце рветься "one's **heart** is being torn", i. e. one is extremely worried;

холодна жаба на серці "a cold toad is on one's **heart**", i. e. one is extremely anxious;

завмерти серцем "one's heart sank", i. e. one is scared;

муляти на серці "it hurts on one's **heart**", i. e. one is anxious;

серце ледве не вискочило з грудей "one's **heart** almost jumped out of one's chest", i. e. one was very scared;

стискати серце "one's heart is being squeezed", i. e. one is anxious;

точити серце "to gnaw at one's **heart**", i. e. to cause anxiety;

2) mental anguish, sadness, e. g.:

вразити в серце "hit someone in the **heart**", i. e. to

cause someone mental suffering;

знітиту серце “to oppress someone’s heart”, i. e. to cause someone gloomy mood, sadness;

давиту каменем на серце “a stone sits heavy on one’s heart”, i. e. one is depressed;

серце їсти “to gnaw one’s heart”, i. e. to feel sad;

колувати / краяти / надривати / ранити / розбити / пекти серце “to pick at / to tear / to cut / to hit / to break /to burn someone’s heart”, i. e. to cause someone mental suffering;

як гострий ніж у серце “as a sharp knife into someone’s heart”, i. e. to cause someone mental pain, to make someone sad;

п'явки ссуть серце “leeches suck at one’s heart”, i. e. one feels very sad;

роздерти серце на шматки “to tear someone’s heart into pieces”, i. e. to distress someone;

розтравлювати серце “to torment someone’s heart”, i. e. to make someone very sad;

кривавиться серце “one’s heart is bleeding”, i. e. one is in grief;

серце ние “one’s heart is aching”, i. e. one is sad;

смоктати біля серця “someone has a sucking feeling at one’s heart”, i. e. one is being disturbed, worried;

шкребе на серці “one’s heart is being scraped”, i. e. one is overwhelmed with sadness, bitterness;

3) anger, e. g.:

серце кипить “one’s heart is boiling”, i. e. one is angry with someone;

зганяти / зірвати серце на комусь “to wreak one’s heart on someone”, i. e. to vent one’s anger on someone;

серце кров'ю обливається “one’s heart is bleeding”, i. e. one is angry with someone;

4) love, e. g.:

полонити серце “to captivate someone’s heart”, i. e. to be liked by someone;

віддати серце комусь “to give one’s heart to someone”, i. e. to fall in love with someone;

привернути серце “to attract someone’s heart”, i. e. to cause in someone the feeling of love;

прикипіти / прилипнути серцем “to stick to someone with one’s heart”, i. e. to fall in love with someone;

припасти до серця “to attract someone’s heart”, i. e. to make someone fall in love with oneself;

заворушилося серце “one’s heart is moved”, i. e. one feels love for someone;

серце сохне “one’s heart is withering”, i. e. one is exhausted with love;

серце тьохкає “one’s heart is throbbing”, i. e. one is filled with love;

5) joy, e. g.:

серце співає “one’s heart is singing”, i. e. one is joyful;

зігріти серце “to warm up someone’s heart”, i. e. to make someone glad;

заграло серце “one’s heart has begun to play”, i. e. one has felt joy, elation.

It is thus obvious that in the Ukrainian language, somatic phraseologisms with the component “heart” comprehensively represent the emotions of fear, anxiety, disturbance, sadness, mental anguish, whereas a smaller number of these phraseologisms are used to denote anger, love and joy. Phraseological units with the somatism “heart” appear in a language mostly as a result of “reinterpretation of metaphorical word combinations that describe the feelings of extraordinary physical condition of the heart, certain deviation in the rhythm of its activity, for example, the feelings of weight, squeezing or freezing” [7, p. 137].

In Ukrainian linguoculture, liver as a place of emotion generation is not as important as in the ancient Greek one (Ukrainian linguoculture is characterized with cordocentrism). Nonetheless, Ukrainian phraseology encompasses a considerable number of units with the component “liver”, which represent negative emotions and feelings such as hatred, anger, irritation, anxiety, e. g. *брати за печінку* “take someone by the liver”, i. e. to irritate, bother someone; *вивертати печінку* “to wrench the liver”, i. e. to get at someone; *вимотати печінку* “to wear someone’s liver out”, i. e. to annoy, to get at someone; *в'їстися в печінку* “to gnaw at the liver”, i. e. one is bored or fed up with something; *сидіти в печінках* “to sit in the liver”, i. e. to annoy, to become unpleasant or intolerable; *трясця йому в печінку* “may fever seize his liver”, an expletive used to express anger, irritation (equivalent to “to hell with you!”).

To sum up, it can be inferred that in both ancient Greek and Ukrainian linguocultures the somatic code is represented with phraseologisms and metaphorical expressions that verbalize emotions, feelings and psychological states. Prevalent in both linguocultures are word combinations with the somatic component “heart”, which denote negative emotions such as fear, anxiety, anger, sadness etc. A significantly smaller number of these phraseologisms are used to verbalize positive emotions. Ancient Greek manifests a wider variety of words that are used as parts of phraseologisms to denote heart or soul; particularly, *φρένες*, *πραπίδες* and *σπλάγχχνον* are illustrative of the archaic stage of interpretation of human inner world and the process of generation of emotions and feelings.

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Соматические средства вербализации эмоций в древнегреческой и украинской лингвокультурах

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Аннотация. В статье исследуются соматические фразеологизмы и метафоры, которые используются для вербализации эмоций в древнегреческой лингвокультуре в сопоставлении с украинской лингвокультурой. Рассматриваются фразеологические единицы с компонентами “сердце”, “печень”, “внутренности” и “диафрагма”. Фразеологизмы с соматизмами “сердце” и “печень” характерны для обеих лингвокультур, а фразеологизмы с лексемами “внутренности” и “диафрагма” – только для древнегреческой лингвокультуры как особенность архаического мировоззрения. Установлено, что фразеологизмы с соматическими компонентами в большинстве случаев используются для выражения негативных эмоций в обеих лингвокультурах.

Ключевые слова: *соматический фразеологизм, вербализация эмоций, лингвокультура, сердце, печень, диафрагма.*