

Phraseological units of head and its parts in the comparison with Russian and Thai languages

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This table represents bearing components of phraseological units in two languages and the common amounts from each component.

Phraseological units in Russian language	Amount	Phraseological units in Thai language	Amount
1. Борода (beard)	6	1. เกล็ด (head)	1
2. Бровь (eyebrow)	6	2. แก้ม (cheek)	2
3. Волос (hair)	12	3. ขนหัว (hair)	1
4. Выя (neck)	1	4. คอ (neck)	11
5. Глава (head)	4	5. คาง (chin)	1
6. Глаз (eye)	130	6. คิ้ว (eyebrow)	2
7. Голова (head)	108	7. จมูก (nose)	12
8. Горло (throat)	21	8. ตา (eye)	45
9. Губа (lip)	3	9. ปาก (mouth)	78
10. Зуб (tooth)	30	10. ผม (hair)	4
11. Лик (face)	2	11. ฟัน (tooth)	3
12. Лицо (face)	34	12. ลิ้น (tongue)	15
13. Лоб (forehead)	16	13. ศีรษะ (head)	1
14. Нос (nose)	44	14. หงอก (gray/ white hair)	1
15. Око (eye)	8	15. หัว (head)	35
16. Рот (mouth)	35	16. ทรวด	2

		(mustache)	
17. Ус (moustache)	6	17. หน้า (face)	44
18. Уста (mouth)	2	18. หน้าผาก (forehead)	1
19. Ухо (ear)	50	19. หู (eye)	26
20. Чело (forehead)	1		
21. Шея (neck)	21		
22. Щеки (cheeks)	1		
23. Язык (tongue)	48		
Total	589	Total	281

From this table we can conclude that:

1. We found that phraseological units dealing with head and its parts in Russian language, there are 23 components and in Thai language there are 19 components. Therefore the component amounts in both languages are almost equal. Not only that they are almost the same in quantitative relations, but also they are almost the same in qualitative relations. The difference is that in Russian language includes *борода* (beard) while it is absent in Thai language. Also in Thai there is *คาง* (chin) which is absent in Russian phraseological units. Eventhough both Thai and Russian have bearing components with the same meanings, there are still distinction in number and character. In Russian language has systemic stylistic contrast of words with the meaning of «altitude» and «norm», discovered in reverberation and vocabulary. For example: голова — глава (head), глаз — око (eye), губы — уста (lips), лицо — лик (face), лоб — чело (forehead), шея — выя (neck). While in Thai language the denotive relation of unit equivalents are much less. There are 3 equivalents referring to head and 3 equivalents for hair. The importance is that the difference relates to not only stylistic characteristic, but also it root the nature of Thai word nomination.

2. The bearing components dismantle by quantity that are formed by idioms themselves. In Russian language the outstanding components are «глаз (eye) + око

(eye) 8 (130 + 8) and голова (head) (108), while in Thai language the outstanding components are ปาก (mouth) (78) and ตา (eyes) (45). The rest somatic parts of head can be allocated in a scale of its capacity. For Russian language, it would be like the following: a) the quantity of phraseological units – from 50 to 10 → ухо (ear) (50), язык (tongue) (48), нос (nose) (44), рот (mouth) (35), лицо (face) (34), зуб (tooth) (30), горло (throat) (21), шея (neck) (21), лоб (forehead) (16), волос (hair) (12), the quantity of phraseological units that less than 10 — борода (beard), бровь (eyebrow), ус (moustache), глава (head), губа (lips), уста (mouth), выя (neck), лик (face), чело (forehead), и щеки (cheeks). In Thai language we can use the same scale: from 50 to 10 — หน้า (face) (44), หัว (เกล้า, เคียร) head (with all names referring to head) (37), หู (ear) (26), ลิ้น (tongue) (15), จมูก (nose) (12), คอ (neck) (11), the quantity that less than 10 – ผม (ขนหัว, หงอก) hair (with all names referring to hair), ฟัน (tooth), แก้ม (cheeks), คิ้ว (eyebrow), หวด (moustache), หน้าผาก (forehead).

Somatism metonyms designate the most cognitive capability of human: head and forehead refers to intellect and thought, eyes refers to sight, ears refers to sound, tongue and mouth refers to speech. Moreover face gesture also serves non-verbal communication importantly to transfer information. The wealth of somatism words (in Russian is 589 phraseological units and in Thai 281 phraseological units) is about the method of communication, to mark its meaning, the phraseological picture to the world.

To do a further comparison characteristic analysis we started from their derivation and stylistic use, because these criterias without additional notes are equally taken like in Russian and in Thai languages. Nikolai Shanskij sorted out Russian and foreign phraseological units in Russian language that the majority part of phraseological units is from Russian and from Donor language, which can be called Church-Slavic language and Western European languages. Like Russian language, in Thai somatic phraseological units is also by their origin. The typological interest is the composition of Donor languages in Thai.

First of all, Sanskrit and Pali languages, e.g., **กรรมตามทัน** (Karma pursues) — (What goes around, comes around) กรรม is from Sanskrit. **ปวดศีรษะเวียนเกล้า** (To have a headache — Someone has a headache because of mess, misunderstanding) **ศีรษะ** again is from Sanskrit. **หูเข้าพรรษา** (Ears go to Khao Pansaa — A person that does not listen to anything, not to pay attention. **พรรษา** is from Sanskrit. **บาปทันตาเห็น** (Sin is as fast as the eyes can see — the bad/ horrible actions have a bad result as soon as possible. **บาป** is from Pali. And there are more Donor-languages such as Cambodian, for example, **กำแพงมีหู ประตูมีช่อง** (A wall has ears, a door has a leak — to be more careful. **กำแพง** is Cambodian word; Chinese language, for example, **หน้ากลมอย่างกับชาลาเปา** (Round face like Bao — White and round face. For us, it is negative mark. **ชาลาเปา** is Chinese word; Indonesian language, for example, **ปากเป็นกระจับ**; (Mouth is like Grajab – ideal beautiful lips that are attracted to look at. **กระจับ** is Indonesian word. Therefore, head and its parts reflect the history and culture of Thai people.

Stylistic difference in Thai phraseological units also like in Russian language that it is established in the part of norm. Nikolai Shanskij called «Cross-Stylistic Phraseological units»: literature, daily basis and etc. However this division hides the deep unlikeness. The stylistic scale in Russian language includes the most further specification, therefore literature is just for literature, the high style, the daily basis style.¹ There is also quite a big part in Russian phraseology contains immodest lexemes that tends to be low class style. In Thai culture there is a great meaning for social status and age relations that reflect in sense of expression, for example, respect, esteem, etiquette etc. The use of somatism is under control in etiquette. The rude low style units do not represent neither Thai mentality nor Thai language.

To continue the comparison structural characteristic in Russian and Thai phraseologism, we pay attention to the criteria that Nikolai Shanskij determined like unity. Let us remind you that Vladimir Vinogradov divided types of phraseological units as the following: phraseological accretion, phraseological unity and Shanskij

1 Ревзина О.Г. Лекции по стилистике русского языка (электронная версия). М.,2014.

added phraseological expression. Actually, to divide the types is never simple. For Russian native speakers, Thai phraseological units look like word-sentence and «complication of ideas» that we have to do a further research on semantic rules.

The next issue that we are still working in a progress is that internal form and how it can represents the meaning. The internal form of phraseologism is the present depository and proof of nature, geography, history and the country culture, Internal form in metaphores is built in the fact that it is closer to the norm. Russian phraseology in this aspect is well studied. Here we would like to pay attention to Thai somatic phraseological units and show there specification. We divide our examples by its reality that include in the comparison and internal forms in metaphores:

Embrossment

- เส้นผมบังภูเขา (Hair in front of mountain) – When a person thinks that it is difficult to solve something, but it turns out that the problem can be easily solved.

Animals

- ตาแดงเหมือนนกกด (Red eyes like nog God) – To be angry. To be drunk.
- ตางามเหมือนเนื้อลูกทราย (Beautiful eyes like Luk Sai) – To have beautiful eyes.
- นกสองหัว (Two-headed-bird) – A person that thinks carefully for his personal benefits. (negative meaning)
- หัวสูงเหมือนกิ้งก่าไต้ทอง (High head like the lizard receiveing gold) — To be arrogant, snobbish. A person that received hugh position in the society and forgets those people who supported him. He turns to be cold-shoulder person. A person that thinks he's better than others.
- หัวงูหางงู (Snake head, snake tail) – Sadness is always with happiness.
- เหาจะขึ้นหัว (Lice is getting up on the head) – A servant that acts as if he's a lord.
- หูพระยาตาแร้ง (Lord's ears, vulture's eye) – A person that know information faster than others.

Jewelry

- หัวแก้วหัวแหวน (Chrystal head, ring head — The precious stone on head) — Beloved children.

Fruits

- ตาเป็นสับปะรด (Eyes like pineapple) – A curious person.

Plants

- ปากบอน (Mouth like Bon) — To tell everyone a secret.
- ปากตำแย (Mouth like Tam Yae) - To tell everyone a secret.

Agriculture, money

- เอาหูไปนา เอาตาไปไร่ (Take ears to rice field, takes eyes to fruit plantation) — Not to pay attention or avoid responsibility when close persons misbehave.
- ขายหน้าวันละห้าเบี้ย (Sell face everyday that costs five bia) — To be ashamed.

Food

- ละเลงขนมเบื้องด้วยปาก (To spread Khanom Beuang with mouth) – To give someone's promise, but can not fulfill that promise.

Literature

- หัวโขน (Khon heada) – A person who has a high rank in society.

Local belief

- หูผีจุมูกมด (Ghost's ear, ant's nose) — To know news faster than others.
- ผีเจาะปากมาพูด (Ghost drills mouth to speak) — To gossip. To talk too much without paying attention to time and place.

Buddhism

- หูเข้าพรรษา (Ears go to Khao Pansaa) — A person that does not listen to anything, not to pay attention.
- บาปทันตาเห็น (Sin is as fast as the eyes can see) — the bad/ horrible actions have a bad result as soon as possible.
- กรรมตามทัน (Karma pursues) — What goes around, comes around.