

Comparative Study of Russian and Chinese “Liver” Metaphors

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Abstract—Metaphor is not just a linguistic phenomenon, but a way of thinking — it helps to understand the inner and outer world of a human being. The author of this paper conducted a comparative study of the concept of “liver” using the material of linguistic corpora of the Chinese and Russian languages. The word “liver” being used in the metaphorical sense is a frequent phenomenon in both Chinese and Russian languages. The metaphorical use of “liver” with different connotations in these two languages is determined by different historical backgrounds and cultural differences between the Russians and the Chinese.

Index Terms—picture of the world, metaphor, concept, liver, connotation

I. INTRODUCTION

Since the end of the 20th century, the anthropocentric paradigm has replaced the old system-structure paradigm in linguistic research. Under the influence of anthropocentrism the scientific paradigm of research in linguistics began to change — it shifted from studying the language itself to considering the subject speaking the given language, thereby bringing the person to the forefront, i.e. analyzing the person in the language and the language in the person, since, according to Baudouin de Courtenay, “language exists only in individual brains, only in souls, only in the psyche of individuals or individuals that make up the given language society” (Courtenay, 1963, p. 27).

The linguistic picture of the world preserves the model of anthropocentrism even in the times when the person depreciates or prioritizes different values. In all likelihood, the totality of subjective figurative and visual reference representations of objects and phenomena, isolated by the logical and conceptual component of everyday consciousness, which the person encounters more often than others throughout their life, in general, forms a certain linguistic picture of the reflected objective reality (Borisova, 2015).

It is safe to say that language reflects characteristics of the nation — it contains not only the historical and cultural background of the nation, but also the nation's views on life, its way of living and thinking. Language is a product of society and culture, a unique way of thought and expression created by people living in a certain society and culture. “Consequently, social and cultural differences determine different forms of language expression and ways of thinking” (Yuan, 2001, p. 30).

The way of thinking of a country or of a people can reflect the most important features of its national cultural psychology. Influenced by different natural and geographical conditions, religious beliefs and national customs, different countries and peoples perceive their own experience and the objective world differently, therefore metaphors in different languages have different characteristics.

Russian and Chinese belong to different language families, Russian being part of the East Slavic branch of the Indo-European language family, and Chinese being part of the Chinese subfamily of the Sino-Tibetan family. The difference is significant, and this difference, among other things, leads to a difference in the composition and certain application of metaphors in the two languages (Zhao, 2008).

The relevance of the study is primarily due to the growing interest of linguists in the fixed units containing somatic components, which allow to dive deep into the patterns of figurative perception and exploration by humans of their environment.

Why are the names of body parts so prolifically used as metaphor universals? The thing is that when people name a new object, their first association is with something familiar, something that is always with them. First and foremost, people compare the surrounding objects with themselves, with their body parts. “Due to the fact that body parts are constantly before the eyes, they become a kind of standards for comparison,” concludes Chayko (Chayko, 1974, p. 104).

Body parts play an important role in human cognition of the world and are associated by the logical and conceptual component of ordinary consciousness with various objects and phenomena. Since body metaphor is the main means of human cognition of the world, it is deserving of closer examination. However, in the process of our research, we found that compared to spatial, temporal, color or emotion metaphors, body part metaphors have been far less researched. Moreover, there are no works devoted to the study of the concept of liver in Russian and Chinese languages.

In our work, phraseological units and fixed expressions that include the word “liver” are studied to describe the linguistic pictures of the world of the peoples of the two countries. We believe this to be a promising study, as it allows

to implement both directions of the analysis of the language picture of the world as recognized by Apresyan (Apresyan, 1995). On the one hand, the studied fixed expressions provide an excellent opportunity to study the concepts characteristic of the given language and, consequently, of the given nation; on the other hand, they form a sufficiently observable and complete section of the language system, which allows one to reconstruct a fragment of the language picture of the world and describe the outlook fully and accurately enough. Fixed expressions reflect the life and moral foundations of a society like a mirror, and act as regulating “rules of life” in that society. It should be taken into account that along with timeless, universal for any era views, such fixed expressions also, and to a great extent, reflect archaic views, remnant perceptions of the world (Ivanova, 2002).

Paroemias reproduce the material and spiritual heritage and cultural tradition of native speakers, they contain elements of the national cultural plan, they contain evaluative, emotional and motivational areas of meaning, since the origin of these elements of language is “a figurative representation of reality, reflecting the everyday-empirical, cultural or historical experience of a specific linguistic community” (Telia, 1981, p. 13). Fixed expressions record the experience of generations and, therefore, carry information about the worldview as “an act of perception of the world” (Serebrennikov, 1988, p. 55).

Thus, paroemias reflect this or that fragment of a national worldview, in which folk wisdom is manifested. Linguistic, linguocultural and linguocognitive analyses of paroemias are viewed as a source of reconstruction of the semantic, pragmatic and cultural information behind the key word (Cui, 2019).

By reflecting the process of history, culture and language unfolding, as well as people's way of life, specifics of their day-to-day life and customs, by transmitting cultural foundations and stereotypes — idioms, proverbs, sayings and other fixed expressions become an integral part of the very soul of a language, which carries the way of thinking of a whole nation. That is why the study of phraseology is so important to the study of language, as it allows to increase the culture of speech and expand linguistic horizons.

This article takes conceptual metaphor of cognitive linguistics as a theoretical basis, analyzes the conceptual metaphor of the word “liver” in a comparison of Russian and Chinese languages, identifying common features and differences. The theoretical significance of this study lies in the fact that metaphorical cognition of the words relating to the human body is a universal way of human cognition, and there are inevitable differences in metaphorical cognition of the words. Therefore, a comparative study of the metaphorical phenomenon of the word “liver” in Russian and Chinese plays an important role in our understanding of the formation of human concepts and cultural psychology of different nationalities.

The identification of universal regularities of the formation of metaphorical meanings as a means of implementation of the corresponding cultural code is of great importance for the theory of language. Comparative studies of metaphors (revealing the cognitive foundations for the formation of metaphorical meanings, its linguocognitive models) contribute to the development of the theory of conceptual metaphor.

Languages carry unique national thinking. The results of the study will help better understand the peculiarities of Russian and Chinese national thinking and culture, promote intercultural communication as well as optimize translation.

The scientific novelty of the study lies in the consideration of the metaphor of the word “liver” as a type of conceptual metaphor in terms of its participation in the formation of the corresponding culture code in the language picture of the world, with much attention paid to the evaluative aspects of the somatic metaphor.

This study aims to identify similarities and differences between Russian and Chinese language pictures of the world through the analysis of fixed expressions with the word “liver” in the Russian and Chinese languages, as well as to understand the reasons for the differences.

II. ON THE MATERIAL AND METHODS OF THE STUDY

The article analyzes 200 units with the word “liver”, of which 100 are Russian and 100 are Chinese, selected by random sampling from the newspaper corpus of the Russian National Corpus (<https://ruscorpora.ru/>), the Chinese Media Language Corpus (<https://ling.cuc.edu.cn/rawpub/>), the Center for Chinese Linguistics of Peking University (http://ccl.pku.edu.cn:8080/ccl_corpus/). The common and specific features are identified in the selected units of analysis, showing the peculiarities of the linguistic pictures of the world.

The article deals with the expressions with the word “liver” that correspond in Russian and Chinese languages in a number of ways (semantic meaning, stylistic coloring, figurative representation).

The identification of the equivalence/non-equivalence of fixed phrases with a somatic component of the two languages involves the identification of both common, similar and specific features that distinguish these languages. The similarities and differences are due to social, economic, historical, cultural, religious, traditional, and other factors.

In our work we used descriptive and comparative methods of linguistics, as well as the method of component analysis.

III. ON CONCEPTUAL METAPHOR

Metaphor is not only a linguistic phenomenon closely related to the law of human language development, but also a cognitive phenomenon closely connected to the way of thinking and the development of people's thinking. In cognitive

linguistics, metaphor is no longer an odd language, but part of the language system, “a powerful cognitive tool for our conceptualization of abstract categories” (Yang & Zhou, 2008, p. 120).

In his discourse on the emphasis of research in cognitive linguistics, Kasevich (2013) writes that cognitive linguistics gravitates towards the analysis of problems related to the representational, reflective, i.e. cognitive function of language.

The basic concept in cognitive linguistics is the “picture of the world”, through which a person derives images of the world and the self. “Each linguistic picture of the world has its own form, hidden in a reflected archetype” (Garmaeva, 2015, p. 97).

Linguistic picture of the world is partially reflected in metaphors. People of different languages and cultures name different body parts capable of generating conceptual associations intrinsic to them only, evoking different emotions and evaluations, carrying different symbolic meanings (Garmaeva, 2015).

Since way of thinking is habitual, national culture is regulated, and linguistic structure is obligatory, internal differences of the system of metaphors arise. Metaphors have national character. Logical inertia of the nation's thinking represents the historical accumulation of the nation's formation and development, guiding the nation's mental state and behavior, thus establishing distinct features of the national metaphorical thinking (Lu, 2018).

As a form of language, metaphor is closely related to culture. First of all, metaphor itself is a component of culture, which can largely reflect the content of culture, such as beliefs, attitudes, behavioral patterns, and so on. Secondly, metaphor has a function of cultural inheritance: many cultural contents are transmitted from generation to generation through metaphor, a common but very specific language form that influences people's thinking and behaviour. In turn, culture can also influence emergence and development of metaphors — metaphors emerge, develop and die out along with changes in social culture. Despite many differences between Chinese and Western languages, different languages have similar metaphorical expressions due to commonality of thinking (Yang & Zhou, 2008).

By the end of the 1970s the study of metaphor in the West had reached its peak, embracing psychology, pragmatics, cognitive science and other disciplines. In 1980, the American linguist George Lakoff and the British philosopher Mark Johnson published the book *Metaphors We Live By*, in which they proposed the concept of metaphor theory as a means of constructing a conceptual system. In recent years, this cognitive approach to the study of metaphor, the foundations of which were laid in the works of Lakoff and Johnson, has been most actively developed (Qi, 2015). The two are rightfully considered the forefathers of the theory of conceptual metaphor. Their work *Metaphors We Live By* has become a staple for the majority of linguists engaged in the study of the phenomenon of metaphor. This fundamentally new perspective immediately created a sensation in the academic world. Research was conducted on the cognitive function of the aspect, and metaphor studies entered a new stage of cognition (Zhou, 2016).

Lakoff and Johnson (1980a) believe that “metaphor is a major and indispensable part of our ordinary, conventional way of conceptualizing the world, and that our everyday behavior reflects our metaphorical understanding of experience” (p. 5).

Departing from the traditional way of thinking, Lakoff and Johnson argued that the main function of metaphor is to understand difficult, complex, abstract concepts. They pointed out that “metaphors come out from our clearly delineated and concrete experience and allow us to construct highly abstract and elaborate concepts...” (Lakoff & Johnson, 1980a, p. 105).

Lakoff and Johnson (1980b) suggest that every conceptual metaphor has “an experiential basis”. Metaphorical representations are based on people's mental and physical experiences. The experiential basis is the background for metaphorical representations. However, experiences cannot be solely mental and physical. Every experience takes place within a vast cultural background. The term ‘experiential basis’ refers to both physical and cultural experiences. We perceive our world in such a way that our culture is already present in the experience itself. The conceptual system of different cultures depends in part on the physical environment in which they evolved. As a means of structuring our conceptual system, metaphor is consistent with a particular culture.

People tend to use pre-existing concepts or accumulated experiences to understand new thing, they draw connections between things through similarities. Our world is structured by the relationships we make between different situations, by our perception of similarities. Metaphor is simply a bridge between things. It plays a crucial role not only in language, but also in our understanding of the world. People transfer familiar terms to unfamiliar ones or adopt tangible concepts to describe more abstract and intangible areas of experience. This makes it easier and clearer for people to comprehend something abstract (Zhang, 2006).

The emergence of similar or common metaphors may be a result of similar empirical foundations, while differences may be ascribed to cultural influences. The environment can have a major influence on people's understanding of the world. Metaphors must be constrained by history, culture, customs and value norms. Naturally, metaphors are characterized by national affiliation, that is, the metaphorical meanings of the concept vary from people to people or culture to culture (Zhang, 2006).

Metaphorical concepts are closely related to fundamental cultural values. Cultural values of a society can be expressed through metaphorical concepts. Conceptual metaphor is a way of thinking that reflects the process of human cognition of the world, as well as an important mechanism of semantic expansion.

The human conceptual system contains a certain set of conventional metaphorical projections. People use them almost automatically and, as members of the language community, understand these projections literally, since they are

an integral part of the cultural paradigm of native speakers: metaphors are so deeply embedded in the minds of native speakers that they cannot but reflect the connection with the values of the culture. Metaphorical designations color the conceptual system of world reflection in accordance with national and cultural traditions. Thus, the linguistic picture of the world, in the most general sense, is largely conditioned by the phenomenon of idiomaticity, both intralingual and interlingual. Consequently, metaphors are the key to understanding people's perception of the world, perception that includes both intellectual and emotional elements, as well as nationally specific ones. And the study of metaphors is "one of the reliable means of revealing the system of priority values, both in synchronic and diachronic of human culture" (Krasavsky, 2001, p. 281).

Cognitive studies consider the mechanisms on the basis of which the formation of evaluative meanings takes place. According to Kravtsova (2008), such mechanisms include profiling, comparison, metaphorical and metonymic transfer, as well as activation of the cognitive context. Many prominent Russian linguists have studied the phenomenon of evaluation in different aspects. Arutyunova (1988) regards evaluation as one of the intrinsically human categories. On the one hand, evaluation is governed by people's physical and mental nature, by their being and feeling, on the other hand, it "defines thinking, activity, their attitude towards other people and objects of reality, perception of art" (p. 5). Evaluation of various fragments of the world is one of the most important processes of a person's cognitive activity.

The processes of formation of evaluative meanings should be further studied by researches. The solution may lie within the framework of the cognitive approach to the study of linguistic phenomena. Evaluative meanings are formed due to cognitive and linguistic mechanisms, which, in turn, ensure the formation of evaluative concepts and categories. In this regard, it seems appropriate to talk about evaluative conceptualization and evaluative categorization.

The concept of evaluative conceptualization, introduced to academia by Boldyrev (2002), means evaluative comprehension of objects in the surrounding environment and formation of evaluative concepts in our consciousness as a result of it. Evaluative categorization is considered to be a grouping of objects and phenomena into appropriate evaluative classes and categories by the nature of their evaluation, that is, a system of evaluative categories (static aspect), or thought correlation of an object or phenomenon with a particular evaluative category (dynamic aspect). In other words, evaluative conceptualization and evaluative categorization are the processes of perception and classification of objects of reality on the basis of a personal value system. The content of evaluative concepts, according to Boldyrev, includes knowledge of common prototypical features, known to all members of society (collective evaluative knowledge), as well as knowledge of features of specific elements, through which common characteristics are identified (individual evaluative knowledge) (Boldyrev, 2002).

In our study, we are first and foremost interested in metaphor as a cognitive mechanism of perception, reinterpretation and evaluation of reality, as well as profiling as "highlighting" of conceptual characteristics that serve as the basis for metaphorical transfer.

Metaphor holds a special place among the means of expressing indirect evaluation. Modern linguistics considers metaphor not only as a basic mental operation, as a way of cognition. Structuring and explanation of the world, but also as a means of its evaluation.

Cultural conventions stem from cultural uniqueness. Cultural uniqueness refers to the unique and inimitable characteristics and styles of the national cultural background and cultural products in the process of formation and development. Although human cognition is a type of thinking activity, it is essentially a process of interaction between the subjective and objective. In filtering and processing external information in the subjective world, objective factors have an undeniable restrictive function, and the most important factor is the cultural factor that accompanies human conception, emergence, development and death. Metaphors have implicit cultural characteristics.

IV. COMPARATIVIST STUDIES OF METAPHORS

Many papers concern comparison of metaphors in languages, body part metaphors in particular.

For example, «*俄汉 "爱情" "隐喻的对比研究"*» (Comparative Study of Russian and Chinese "Love" Metaphors) presents a comparative analysis of Chinese and Russian "love" metaphors, which proves the universal theory of conceptual metaphors, and also reflects that the cultural background knowledge is the language environment of metaphors and the source of metaphorical concept formation. In Russian and Chinese the similarities of love are based on the commonality of human thinking, the differences are based on the cultural individuality and the different ways of thinking of the peoples. A deeper understanding of the love metaphors should be based not only on the language, but also on the cultural background, which influences the language (Yang & Zhou, 2008).

Different languages have many body metaphors in common. For example, in relation to entities of the external world, the comparison of body metaphors in many languages is based on the similarity of position, form or structure, function and psychological status. Given that metaphor is primarily conceptual, we can state that different languages have almost the same metaphorical representation at the conceptual level, although there are some differences. Humans share a common bodily experience and a common psychological structure of the human body, which provide common physical and mental bases for bodily metaphors. This explains why languages share the same three mapping patterns. On the other hand, the differences of somebody metaphors in different languages can be explained by their different cultural influences. For example, the fact that Chinese people value balance and contrast explains their frequent use of

metaphorical idioms consisting of four words and body parts. Meanwhile, cultural patterns also determine the existence of a cartographic pattern in Chinese — mapping relationships between different body parts onto relationships between things or people. This distinction can be explained by the theory of the eight trigrams in Chinese philosophy and the theory of the five elements in traditional Chinese medicine (Zhang, 2006).

As for the Russian language picture of the world, somatic phraseological units constitute a very extensive group of phraseological units in Russian culture, and the most common of them contain components of human body parts, such as “leg”, “arm”, “head”, “back”, etc. This is due to the great deal of attention that the Russians pay to the surrounding external world and human’s relationship with it.

In Chinese linguistic culture, a great deal of attention is paid to the internal organs of the human body, such as stomach, brain, liver, which is itself a reflection of Chinese culture and worldview, which was very much influenced by the development of Chinese medicine. In Chinese, somatic phrases are related to the code of cultural symbols — the five elements, the five tastes, the five spirits, etc. — everything that exists within China’s ancient traditional culture and has direct connection with internal organs, which is reflected in Chinese phraseology (Zheng, 2015).

In both Russian and Chinese linguistic cultures “body” has one similar meaning — “model and image of the world”.

In Russian the receptacle of wrath is often metaphorically referred to as the human body, while in Chinese it is done through more specific organs, such as heart, liver, spleen, etc., i.e. the human body in its entirety is used as wrath in Russian-speaking consciousness, whereas the receptacle of Chinese-speaking consciousness is a specific organ. Thus, cognitive metaphorical patterns can be distinguished in two languages: in Russian the metaphorical pattern → “the human body is the receptacle of wrath”, in Chinese the metaphorical pattern → “internal organs are the receptacle of wrath” (Garmaeva, 2015, p. 72).

V. ON THE MEANING OF LIVER IN RUSSIAN

This paper focuses on the concept of “liver” in the Russian and Chinese languages.

According to the Explanatory Dictionary of the Russian language edited by Ushakov (2007), the word *печень/печенка* (“liver”) is used vernacularly as a symbol of anger, irritation, bile mood, while the Dictionary of the Russian language: in 4 vols. edited by Evgenieva (1983) states that *печенка* is used to indicate not only liver, but intestines in general, at that, such a fixed expression as *всеми печенками* (“with all the liver”) means “very much” and *сидеть в печенках* (“to sit in the liver”) means “to harass sb., annoy sb.”.

According to our study based on the Russian National newspaper corpus, the word *печенка* (“liver”) in various combinations in Russian has two metaphorical meanings: 1) to irritate; 2) to penetrate to the core.

The first meaning is most often used in the fixed phrase *сидеть в печенках* (“to sit in the liver”). There are 42 examples of these combinations in the studied material. Here is a couple of examples:

(1). *Израильско-палестинскому вопросу, уже давно сидящему в печенках у мирового сообщества, посвящено шесть тем, в той или иной форме затрагивающие агрессию Израиля против Палестины.*

The Israeli-Palestinian issue, which has long been sitting in the global community's liver, is the subject of six topics that touch in one form or another on Israel's aggression against Palestine.

(2). *В прошлый раз, когда я говорил, что мы выйдем с первого места в финальный турнир чемпионата мира, я понимал, что плей-офф уже просто у всех в печенках.*

The last time I said we would qualify from first place for the World Cup finals, I knew that the playoffs were in everyone's liver.

The second most productive combination with this meaning according to the corpus data is *достать до печенок* (“to get to the liver” as in “to get up someone’s nose”), 13 combinations were found:

(3). *Помните, как в четвертьфинале квебекского чемпионата мира при счете 6:0 в нашу пользу Илья вырубил швейцарца, который тоже достал его до печенок? Remember how, in the quarterfinals of the Quebec World Cup, when the score was 6-0 in our favour, Ilya knocked out the Swiss, who also got him to the liver?*

(4). *Почти неприкрытая торговля информацией достала до печенок, работать с такой бумагой крайне сложно. Almost overt trade of information is getting to the liver, it is extremely difficult to work with such paper.*

The meaning to penetrate to the core is most often manifested in the combination of the word “liver” with the verbs *чувствовать* (“feel”), *чуть* (“smell”), *ощущать* (“sense”) (we have come across 11 examples with these verbs):

(5). *Готовьтесь, чую печенкой, скоро эти ребята окажутся здесь, и придется их откуда-то вызывать!» Get ready, I'm sensing in my liver, these guys are going to be here soon, and we're going to have to get them out of something!"*

(6). *К сожалению, есть два вида маркетологов: те, кто, грубо говоря, чувствует печенкой, какого толка коммуникации будут для бренда хороши, и те, кто следует процедуре. Unfortunately, there are two kinds of marketing specialists: those who, roughly speaking, feel in their liver what kind of communications will be good for the brand, and those who follow the procedure.*

This meaning, with the connotation “to feel with the whole body”, is expressed in the fixed phrase *до самых печенок* (“to the very liver”) (5 examples found) or in the combination of *до печенок* (“to the liver”) and various verbs of feeling/perception, such as “to strike”, “to penetrate”, “to excite”:

(7). Событие это никого из ответственных товарищей не взволновало до **печенок** души. *This event excited none of the responsible comrades to the liver of their souls.*

(8). Особенного голоса у Алеши и вправду не было, пел он, однако, так, что пронимал до **печенок** любого понимающего русскую речь. *Alyosha indeed did not have a distinctive voice, but he sang in such a way that he got through to the liver of anyone who understood Russian.*

Often this meaning appears in sentences with negative connotations, e.g:

(9). Социальное неблагополучие и невзгоды в буквальном смысле пробираются в вашу **печёнку** и негативно сказываются на работе организма. *Social disadvantage and hardships literally creep into your liver and negatively affect your body's functioning.*

(10). С учетом этого факта, позиция регионального парламента может быть истолкована как нежелание видеть Город-герой в очередной раз оккупированным тем криминальным сбродом, который большинство одесситов от всей души и до самых **печенок** презирает и ненавидит. *Considering this fact, the position of the regional parliament can be interpreted as unwillingness to see the Hero-City once again occupied by the criminal rabble, which most Odessans despise and hate from the bottom of their hearts and to the very liver.*

VI. ON THE MEANING OF “LIVER” IN CHINESE

According to the Xinhua Dictionary (新华字典), the word “liver”, written in the character 肝, in addition to the basic meaning “one of the digestive organs of humans or higher animals”, can also means “courage, selflessness and nobility” (Xinhua Dictionary, 2011, p. 147).

Having analyzed the examples of the word 肝 in the Chinese media corpus and the Chinese language corpus of Peking University, we concluded that the word 肝 broadly denotes inner world of a person, their soul.

According to the study material, the inner world of a person is most often concretized by the meaning “sincere, pure-hearted”, for example, in the fixed word combination 肝胆相照 (“treat each other with pure-heartedness”), 46 examples of such combination were found:

(11). 60 年，中国共产党和各民主党派同舟共济、肝胆相照。For 60 years, the Communist Party of China and other democratic parties have been united and sincerely supported each other.

(12). 你有空就来，咱们要处得像亲兄弟一样，做到有福同享，有难同当，肝胆相照，互助互帮。Come over when you have time. We should be like brothers, sharing blessings and hardships, showing sincerity and helping each other.

In addition to the above phraseology, 肝 is used with positive connotations in such fixed combinations as 披沥肝胆 (“faithful, loyal”), 侠肝义胆 (“noble chivalrous soul”):

(13). 历经数十载的风风雨雨，童老对党和人民的事业披肝沥胆。After decades of ups and downs, Tung Lao has devoted himself faithfully to the cause of the Party and the people.

(14). 我画的是刚读完的一本小说的主人公。她是一个有侠肝义胆的公主。I painted a picture of the protagonist of the novel that I have just finished reading. She is a noble princess.

And also in 心肝 combination, which is usually used either in conjunction with the word 宝贝 (13 examples of usage), or with negation:

(15). 当其他人都离开她的时候，陈致中仍然留在她的身边，陈致中在结婚之前算是吴淑珍唯一的心肝宝贝，因为长期她的先生都不在家。When everyone left her, Chen Zhizhong still stayed by her side. Before her marriage, Chen Zhizhong was Wu Shuzheng's only lover because her husband was away from home for a long time.

(16). 由于早晨气温偏低，家长出门前都把自己的心肝宝贝包到密密实实。Because of the low temperatures in the mornings, parents put lots of clothes on their precious little ones before they let them go outside.

(17). 她们常常言词刻薄地抱怨疲于奔命的护士们，责怪护士对她们照顾不周。她们一个个都是令人头痛的、没心没肝的臭婆娘。They often complain bitterly about overworked nurses and accuse them of taking bad care of them. Every single one of them is a disgusting, heartless, headache-inducing cow.

(18). 普京先生说了，谁要是不被原苏联的解体而感到遗憾，那他就没有心肝，谁要是想恢复原来模样的苏联，那他就没有头脑。Mr. Putin has said: “Whoever does not regret the collapse of the Soviet Union is heartless; whoever wants to recreate it in its former form is brainless.”

In addition to the positive meanings, the word 肝 in Chinese can also have negative connotations, such as it can denote an angry, agitated person; fear or apprehension; grief, suffering :

(19). 据韩国民间机构调查显示，与韩国高层大动肝火相比，约三分之二的韩国民众希望政府将局势控制在一定范围内，避免半岛局势再度恶化。According to a survey by a South Korean non-governmental organization, compared to the angry upper classes, about two-thirds of South Koreans hope the government will control the situation within certain limits and prevent the situation on the peninsula from deteriorating again.

(20). 它的宗教是力量无限的，甚至你不信，你进去都有点肝颤。The power of his religion is boundless, and even if you don't believe in it, your liver will tremble with fear when you embrace it.

(21). 靠着墙往下滑，浑身虚软的跪落在地，撕扯着头发，哭得肝肠寸断。She slid down the wall, her whole body went weak, and she sank to her knees, tearing her hair and crying profusely.

(22). 村民们看着自己的房子整栋被溪水冲走，肝肠寸断。The villagers were heartbroken as they watched their entire home being washed away by the flood.

The word combination 肝肠寸断 (literally means “liver and intestines are torn into small pieces”, figuratively means “to lament, to grieve”) was found 18 times in the material studied.

Nowadays, the word 肝 has developed a new meaning: “to do something until late”. The origins of this meaning lie in the expression 熬夜伤肝 (“staying awake at night harms the liver”). In its new meaning, 肝 can be used not only in reference to work or study, but even games:

我昨天肝游戏肝到早上。I stayed up all night last night playing games.

VII. ON SIMILARITIES AND DIFFERENCES

We see that when used colloquially, there are more meanings of the word “liver” in the Russian (*печень*) and Chinese (肝) languages than the explanatory dictionaries indicate. Comparing the metaphorical meanings of this word in the Russian and Chinese languages, we can note that in both languages “liver” can denote “the human soul, the gut”, however in the Russian language it is most often used with the negative connotation “to irritate”. In Chinese the negative connotation of the word 肝 is observable in other meanings — angry, agitated, fear, apprehension, grief, suffering.

Only the Chinese word 肝 has a meaning “sincere, pure-hearted”, no examples with such meaning of the word “liver” have been found in Russian. Nor has the word “liver” developed a meaning “to do something all night” in Russian, which seems to be the case only for Chinese language.

In the Russian language, the emphasis is shifted specifically to the sensual sense, perception, and not just the whole inner world of a person, so the word “liver” is often managed by such verbs as “to smell”, “to feel”, “to pierce”, etc.

It is also worth noting that in both languages when the word “liver” is used metaphorically, it is often used in fixed combinations: *сидеть в печенках* (“to sit in the liver”), *печенкой чую* (“feel in my liver”), 肝胆相照, 肝肠寸断, etc.

VIII. CONCLUSIONS

Metaphorical commonality and individuality of human body nouns in Chinese and Russian lie in substantive and functional characteristics of human body parts. Substantive features can be divided into image of form, image of position, image of container, image of color, etc., while functional features include abstract concepts of human body parts (images of thinking, emotions, emotions, sadness, character, etc.).

Applying this thesis to the analysis of the meanings of the word “liver” in Russian and Chinese languages, we can note that liver, an internal organ, metaphorically manifests itself as a receptacle of soul, deep feelings and emotions in both languages. Such a similar view on the matter is due, in our opinion, to the fact that meanings of a number of basic words, as well as proverbs were formed on the basis of anthropocentric understanding of the world.

The differences in the meanings of words in different languages can be attributed to natural geography, ways of thinking, religion and philosophy, traditional ideas and aesthetic values, history and culture.

In most cases in the analyzed material, the word “liver” in Chinese was used within 肝胆相照 meaning “faithful, devoted”, where 肝 (“liver”) has clearly positive connotations and expresses sincerity and purity, whereas in the studied material in Russian the most common combination was *сидеть в печенках* “to sit in the liver”, which means “to irritate/ to get up someone’s nose”, and “liver” has a pronounced negative connotation.

In conclusion, we would like to note that the comparison of Russian and Chinese fixed expressions and metaphorical uses of words has practical value for learning translation, and also reveals similar and distinctive features in the worldview of the two peoples.

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