

Konceptualizacija somatizmima u frazeologizmima srpskog jezika – primer glave i nekih njenih delova

Cilj ovog istraživanja je utvrditi koji su modeli konceptualizacije zastupljeni u frazeologizmima srpskog jezika sa komponentom glave i nekih njenih delova. Istraživanje je sprovedeno metodom konceptualne analize, koja pripada teorijskom okviru kognitivne lingvistike. Analiza je izvršena nad 106 frazeologizama, ekscerpiranih iz *Frazeološkog rečnika srpskog jezika Đorđa Otaševića*. Analizirani su frazeologizmi koji kao svoje komponente sadrže lekseme *glava* (55 frazeologizama), *brada* (16), *lice* (15), *obraz* (8), *čelo* (6), *teme* (5), i *vilica* (1 frazeologizam). Utvrđeno je da se mogu izdvojiti tri grupe frazeologizama. Značenje prve grupe se zasniva na konceptualnoj metonimiji GLAVA ZA ŽIVOT (npr. *nositi glavu na ramenu* – biti živ, živeti). Druga grupa frazeologizama se zasniva na konceptualnoj metafori GLAVA JE SADRŽATELJ ZA RAZUM, INTELEKT I RACIONALNO PONAŠANJE. U okviru ove grupe se mogu uočiti podgrupe u zavisnosti od toga koji je segment sheme sadržavanja stavljen u fokus (fizička granica sadržatelja: *biti tvrde glave* – biti tvrdoglav, nepopustljiv; prostor u sadržatelju: *vrzmati se po glavi* – misliti o nečemu, stalno dolaziti na pamet, itd.). U trećoj grupi se izdvajaju frazeologizmi čije se značenje formira konceptualnom metonimijom POSLEDICA ZA UZROK, kojom se emocije i psihička stanja konceptualizuju preko odgovarajućih bihevioralnih i fizioloških manifestacija koje se ispoljavaju putem glave i njenih delova (*jerne nekome krv u obraze* – uzbudio se, uznemirio se).

Primećen je i određeni uticaj kulture na značenje, pa je za analizu takvih frazeologizama bilo potrebno primeniti literaturu iz etnografije. Rezultati ove analize idu u prilog teoriji o utelovljenosti, po kojoj se mišljenje i jezik smatraju neposredno oblikovanim funkcionisanjem našeg tela u fizičkom i kulturnom realnom okruženju.

Conceptualization by Somatisms in Serbian Idioms – The Example of Head and Some of its Parts

The aim of this research is to determine which conceptualization models exist in Serbian idioms that contain head and some of its parts as its components. The research was conducted using the method of conceptual analysis, which belongs to the theoretical framework of cognitive linguistics. A total number of 106 idioms excerpted from *Frazeološki rečnik srpskog jezika* by Đorđe Otašević were analyzed. Idioms which were analyzed contained the lexemes *head* (55 idioms), *beard/chin* (16), *face* (15), *cheek* (8), *forehead* (6), *back of the head* (5), and *jaw* (1 idiom). It was ascertained that the idioms can be divided into three groups. The meaning of the first group is based on the conceptual metonymy HEAD FOR LIFE (for example *nositi glavu na ramenu* (to carry one's head on one's shoulders) – to be alive, to live). The meanings of idioms from the second group are based on the conceptual metaphor HEAD IS A CONTAINER FOR REASON, INTELLECT AND RATIONAL BEHAVIOR. Within this group, subgroups can be formed based on which aspect of the container schema is in focus (the physical boundary of the container: *biti tvrde glave* (to be hard-headed) – to be stubborn, adamant; the space within the container:

Sara Barać (2001), *Kragujevac, učenica 3. razreda Prve kragujevačke gimnazije*

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vrzmati se po glavi (to dart around the head) – to think about something, to constantly run something through mind, etc.). The third group consists of idioms whose meaning is formed by means of the conceptual metonymy CONSEQUENCE FOR CAUSE. In this group, emotions and psychological states are conceptualized as their matching behavioral and physiological manifestations evinced via the head and its parts (*jurne*

nekome krv u obraze (the blood rushes to one's cheeks) – to get excited).

A certain influence of culture was also noticed, hence the ethnographic sources were used in the analysis. The results of this analysis support the theory of embodiment, which observes thinking and language as directly shaped by the functioning of our body in the real physical and cultural environment. 