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BODY METAPHORS IN THE CHINESE LANGUAGE: A COGNITIVE AND LINGUOCULTURAL ANALYSIS OF GUANYONGYU

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Abstract. This study explores the cognitive-linguocultural aspects of somatic guanyongyu in modern Chinese through a mixed-methods approach that integrates qualitative and quantitative methodologies. The research examines how body experience is metaphorically mapped onto abstract concepts in Chinese linguistic structures. Somatic guanyongyu, a distinctive category of habitual expressions, reflect fundamental cognitive mechanisms such as metaphorization, metonymization, and conceptual integration. These expressions play a crucial role in encoding Chinese cultural values, particularly in relation to hierarchy, social etiquette, and emotional expressiveness.

A representative corpus of somatic guanyongyu was compiled from linguistic corpora, phraseological dictionaries, and contemporary texts, allowing for a comprehensive cognitive-semantic and cultural semiotic analysis.

The findings reveal that somatic guanyongyu serve as linguistic tools for conceptualizing human experiences, reinforcing the embodied nature of cognition. Expressions involving body parts such as the head, face, hands, and heart carry metaphorical significance related to intelligence, reputation, action, and emotions. Moreover, the study highlights the interplay between language, thought, and culture by demonstrating how body metaphors shape Chinese discourse and communication norms.

This research contributes to the understanding of cognitive and cultural foundations of language and offers valuable insights for cross-linguistic studies on metaphorical conceptualization. Future research may extend this analysis by exploring the diachronic evolution of somatic guanyongyu in different linguistic and cultural settings.

Keywords: cognitive linguistics, somatic guanyongyu, metaphorization, metonymization, cultural semiotics, conceptual metaphor theory, Chinese phraseology, linguoculture

Introduction

Language serves as a powerful medium for conceptualizing and structuring human experiences, often drawing upon the physical body as a fundamental source

of meaning. In many languages, including Chinese, body metaphors and idiomatic expressions play a crucial role in shaping linguistic and cultural perceptions. Among these, *guanyongyu* (惯用语), or three syllable idiom, represent a unique category of fixed phrases that frequently incorporate references to body parts to convey abstract meanings related to emotions, behaviors, and social relationships.

The study of somatic *guanyongyu* is particularly significant as it provides insights into the cognitive and cultural frameworks that underlie linguistic expressions. These fixed phrases do not merely describe physical states but serve as metaphorical and metonymic extensions of human perception, emotion, and interaction. The prevalence of somatic components in *guanyongyu* underscores the embodied nature of cognition, supporting the idea that human thought is deeply rooted in sensory and motor experiences.

Conceptual Metaphor Theory (Lakoff & Johnson, 1980) posits that abstract concepts are understood through embodied experiences, which is evident in linguistic expressions across different languages. In Chinese, body metaphors extend beyond individual cognition to reflect collective cultural values, such as the importance of social harmony, hierarchical relationships, and moral character.

This study aims to analyze the cognitive and linguocultural features of somatic *guanyongyu* in modern Chinese. To achieve this goal, a cultural-semiotic analysis of *guanyongyu* is conducted to identify key conceptual models of Chinese culture, the functions and pragmatic significance of somatic *guanyongyu* in the Chinese linguistic worldview are determined, and a quantitative analysis of the distribution of various somatic components in *guanyongyu* and their dominant meanings is performed. Through an interdisciplinary approach that integrates cognitive linguistics, semiotics, and cultural analysis, the research seeks to uncover how these expressions reflect and reinforce conceptual models within Chinese society. By doing so, the study contributes to a broader understanding of how language encodes body experiences and how these experiences shape linguistic meaning and cultural identity.

Methods and materials

This study employs a mixed-methods approach, integrating qualitative and quantitative methodologies to analyze the cognitive-linguocultural aspects of somatic *guanyongyu* in modern Chinese. The research is based on the principles of cognitive linguistics and conceptual metaphor theory, allowing for a comprehensive examination of how body experiences are reflected in fixed expressions and contribute to the formation of the linguistic worldview. The primary data for this study were extracted from Chinese linguistic corpora, phraseological dictionaries, and contemporary Chinese texts, including media discourse and literary sources, to capture the dynamic use of somatic *guanyongyu* in different communicative contexts.

The analytical framework of this study is grounded in the Conceptual Metaphor Theory (CMT), which posits that abstract concepts are structured through

metaphorical mappings derived from human body experience. This theoretical approach is particularly relevant for analyzing how body-related expressions in guanyongyu reflect cultural and cognitive patterns in Chinese society. The study follows a structured methodological procedure to ensure the systematic identification and interpretation of somatic guanyongyu. First, a representative corpus was compiled, consisting of a dataset of somatic guanyongyu extracted from linguistic corpora, dictionaries, and other authoritative sources. Each expression was classified according to its body component, such as head, hand, heart, or other anatomical references, as well as its semantic function within communicative discourse. Second, a cognitive-semantic analysis was conducted to identify metaphorical mappings and metonymic structures underlying these expressions, thereby uncovering their cognitive motivations and conceptual foundations. Third, a cultural-semiotic analysis was performed to examine the role of bodily imagery in the linguistic worldview, identifying key cultural models associated with different parts of the body and their significance in shaping collective perceptions within Chinese culture.

By employing this interdisciplinary methodology, the study aims to contribute to the fields of cognitive linguistics, phraseology, and cultural semiotics. The findings will provide insights into how body experience is linguistically encoded in Chinese guanyongyu and how these expressions shape the linguistic worldview of native speakers. Furthermore, the study will highlight the interplay between linguistic cognition and cultural traditions, demonstrating how fixed expressions rooted in body experience serve as cognitive and communicative tools that reinforce cultural identity and linguistic categorization. Through the combination of corpus-based analysis, cognitive-semantic interpretation, and cultural-semiotic exploration, this research seeks to enhance the understanding of how somatic guanyongyu function within the broader framework of Chinese phraseology and conceptual metaphorization.

The primary data for this study were extracted from Chinese linguistic corpora, phraseological dictionaries, and contemporary texts, capturing the dynamic use of somatic guanyongyu. Quantitative analysis of a sample of commonly used expressions demonstrated that references to “face” (脸) accounted for 20% of the dataset, “head” (头) for 15%, “hand” (手) for 12%, and “heart” (心) for 10%, indicating their prominence in conceptual metaphors.

Results and discussion

The study builds upon previous research on guanyongyu and cognitive linguistics, focusing on the metaphorical and metonymic mechanisms underlying somatic expressions in modern Chinese. Previous studies have explored various aspects of Chinese phraseology, with particular attention to structural and semantic properties. Kozhevnikov (2002) provides a foundational analysis of phraseological expressions in Chinese, highlighting their syntactic patterns and idiomatic meanings [1]. Further, Daulet F. et al. (2014) from a psycholinguistic

language acquisition and cognitive processing [2]. These studies establish the importance of fixed expressions in shaping linguistic and cultural identity.

Sabirova M.T et. al. (2024) investigate the cultural specificity of guanyongyu, emphasizing their role in connotations, such as 毒王 (“king of viruses”), but also expressions reflecting collective values, like 药袋哥 (“pharmacy brother”). A survey of 25 respondents confirmed the prevalence of negative phraseological units in everyday speech. The authors emphasize the importance of further comparative studies of guanyongyu with phraseological units in other languages, as well as their cognitive aspects and conceptualization in modern Chinese discourse [3]. This study also analyze the linguocultural features of guanyongyu in modern Chinese, highlighting their connection to extralinguistic factors such as cultural, historical, and technological influences. The study employs lexical-semantic, pragmatic, linguocultural, and statistical methods to identify key characteristics, including the preservation of semantic integrity, active use in speech, and predominance of negative connotations (57%). A significant part of the research focuses on the impact of the COVID-19 pandemic, which led to the emergence of new guanyongyu, often with negative perspective, Denisova E.S. & Gulyaeva A.V. (2019) examine somatic phraseologisms in Chinese, particularly in relation to metaphorical cognition [4]. Their research identifies how bodily experience is mapped onto abstract concepts, reinforcing the embodied nature of cognition. Expanding on this, Dilmanova M.T. [5] provides an in-depth cognitive analysis of conceptual metaphor and metonymy in somatic guanyongyu, offering a systematic classification of metaphorical models. Her findings confirm that somatic components such as “head,” “heart,” “hands,” and “face” are integral to conceptual mappings that structure Chinese discourse. This study directly supports the argument that bodily metaphors are not only linguistic units but also fundamental cognitive mechanisms that shape meaning in communication.

The Conceptual Metaphor Theory (CMT) by Lakoff G. and Johnson M. (1980) serves as the theoretical foundation for understanding the metaphorical mappings of bodily experience in language [6]. Yu N. (2003) builds on this framework by analyzing Chinese metaphors related to the human body, emphasizing their deep-rooted cultural significance [7]. His study identifies dominant conceptual metaphors, such as “FACE IS HONOR” and “HEART IS EMOTION,” which align with traditional Confucian values. These findings are complemented by M.T. Dilmanova’s research, which classifies somatic guanyongyu according to their metaphorical structures and semantic roles. The connection between cognitive embodiment and cultural models further demonstrates how bodily metaphors reinforce hierarchical, social, and emotional constructs in Chinese communication.

Cross-linguistic research provides additional insights into the universality and specificity of somatic metaphorization. Ning Y. (2017) investigates the role of bodily conceptualization in Chinese phraseology, comparing it with metaphorical mappings in other languages [8]. His findings highlight both universal cognitive

mechanisms and culture-specific conceptualizations, showing that while many bodily metaphors are shared across languages, their interpretations and usage differ based on cultural context. Similarly, Ryspaeva D.S. [9] explores the linguistic representation of the concept of “mind” (АҚЫЛ) in Kazakh, demonstrating how cognitive metaphors are shaped by national cultural perspectives. This study offers a valuable comparative framework for analyzing somatic guanyongyu in Chinese, particularly regarding the metaphorical extensions of intelligence, emotions, and social status.

The relationship between somatic phraseology, cognition, and historical worldviews has also been explored through studies on traditional Chinese medicine. Wang J. examines how somatic guanyongyu reflect ancient medical theories about bodily balance, energy flow, and health-related concepts [10]. His research provides an additional perspective on the historical evolution of bodily metaphorization in the Chinese linguistic landscape. Sun H. further expands this perspective by analyzing the emotional connotations of somatic phraseology, demonstrating how expressions involving “heart” and “face” encode cultural attitudes toward emotional regulation and social interaction [11]. These studies align with M.T. Dilmanova’s findings, reinforcing the connection between language, historical perception of the body, and socio-cultural norms.

While many studies emphasize cognitive and linguistic perspectives, Pelkey J. and Slingerland E. explore the broader philosophical and normative dimensions of bodily metaphors in language [12, 13]. Their work suggests that linguistic embodiment is closely linked to moral discourse, identity construction, and power relations. However, more recent studies, including those by Dilmanova M.T. and Ryspaeva D.S., offer empirical evidence on how specific cognitive and semiotic mechanisms shape somatic phraseological expressions. By integrating corpus-based analysis, conceptual metaphor theory, and cultural semiotics, their findings provide a more precise understanding of how bodily expressions function within the Chinese linguistic worldview.

Thus, the present study synthesizes key insights from cognitive linguistics, phraseology, and cultural semiotics to analyze the cognitive-linguistic mechanisms underlying somatic guanyongyu in modern Chinese. The incorporation of M.T. Dilmanova’s work enhances the methodological rigor of this research, while D.S. Ryspaeva’s study provides a comparative dimension for evaluating cross-linguistic metaphorization. This approach contributes to the broader discussion on how embodied cognition, conceptual metaphor theory, and cultural linguistics interact to shape the structure and meaning of phraseological units across languages.

The study of somatic guanyongyu in the Chinese language reveals their cognitive-semantic and cultural characteristics, demonstrating the deep integration of body experience into linguistic and cultural conceptualization. These expressions not only reflect the relationship between physical experience and language but also serve as markers of cultural values and norms embedded in the Chinese linguistic worldview. The specificity of somatic guanyongyu

lies in their ability to convey abstract meanings through references to human body parts, which is driven by cognitive mechanisms such as metaphorization, metonymization, and conceptual integration.

From a cognitive-semantic perspective, somatic guanyongyu are constructed based on metaphorical and metonymic transfers that link physical characteristics of the body with abstract concepts. Metaphorical projections allow body elements to acquire additional meanings, giving them symbolic significance. For example, the guanyongyu “爱面子” (**ài miànzi** — “**to love face**”) demonstrates the metaphorical model “**FACE IS HONOR**”, where the physical part of the body symbolizes social status and reputation. In Chinese culture, maintaining “face” is associated with respect and social standing, while losing face (“丢面子” (**diū miànzi** — “**to lose face**”)) is considered a serious social failure. Another example is “硬骨头” (**yìng gǔtōu** — “**hard bones**”), where “bones” (骨头) metaphorically signify strength of character and resilience. The opposite guanyongyu, “软骨头” (**ruǎn gǔtōu** — “**soft bones**”), refers to weakness and an inability to withstand difficulties. Somatic metaphorization is also evident in “费手脚” (**fèi shǒujiǎo** — “**to exhaust hands and feet**”), where body parts symbolize physical and mental effort, emphasizing the connection between action and goal achievement.

In addition to metaphorical transfers, metonymic extensions are widely used in Chinese somatic guanyongyu, wherein a body part represents associated functions or psychological states. For example, in “心肠软” (**xīncháng ruǎn** — “**soft heart and intestines**”), the words “heart” (心) and “intestines” (肠) function as metonymies of an emotional state. This reflects a cognitive link between body organs and emotions, which is also evident in “铁心肠” (**tiě xīncháng** — “**iron heart and intestines**”), where hardness metaphorically conveys emotional coldness and cruelty. Similarly, “眼光远” (**yǎnguāng yuǎn** — “**far-sighted vision**”), where “eyes” (眼光) symbolize foresight and strategic thinking, reflects the cultural emphasis on wisdom and long-term planning in Chinese society. The guanyongyu “手脚大” (**shǒujiǎo dà** — “**big hands and feet**”) illustrates a metonymic link between physical attributes and personal habits, describing someone as wasteful or extravagant.

From a cultural-semiotic perspective, somatic guanyongyu serve as carriers of traditional Confucian values, such as social harmony, hierarchy, and moral self-cultivation. In Chinese culture, the human body functions as a symbolic system that conveys moral and ethical principles. For example, “热心肠” (**rè xīncháng** — “**warm heart and intestines**”) positively evaluates a person, emphasizing kindness and compassion, whereas “冷心肠” (**lěng xīncháng** — “**cold heart and intestines**”) carries a negative connotation, describing emotional detachment. One of the most significant socio-cultural concepts reflected in Chinese guanyongyu is the notion of “face,” which appears in fixed expressions such as “爱面子” (**ài miànzi** — “**to love face**”) and “丢面子” (**diū miànzi** — “**to lose face**”), where the somatic component is used to denote social status and reputation.

The functional classification of somatic guanyongyu allows for the identification of several semantic categories. Emotionally evaluative expressions include “热心肠” (**rè xīncháng** — “**warm heart and intestines**”), describing a benevolent person, and “冷心肠” (**lěng xīncháng** — “**cold heart and intestines**”), characterizing indifference. Behavioral guanyongyu include “动手脚” (**dòng shǒujiǎo** — “**to move hands and feet**”), which signifies active participation, and “耍手腕” (**shuǎ shǒuwàn** — “**to play with wrists**”), which denotes cunning or manipulation. Socio-cultural guanyongyu include “爱面子” (**ài miànzi** — “**to love face**”), which underscores the importance of reputation, and “丢面子” (**diū miànzi** — “**to lose face**”), which reflects social embarrassment or loss of respect.

The cultural connotations of somatic guanyongyu are strongly rooted in the Confucian value system, which emphasizes respect for elders, social harmony, and adherence to moral norms. For example, “孝顺” (**xiàoshùn** — “**filial piety**”) reflects the Confucian ideal of respect for parents and elders, while “礼尚往来” (**lǐ shàng wǎng lái** — “**courtesy demands reciprocity**”) illustrates the principle of reciprocity as the foundation of social relationships. Although the guanyongyu “铁饭碗” (**tiě fàn wǎn** — “**iron rice bowl**”) does not contain a somatic component, it demonstrates the cultural value of stability and security, similar to the concept of resilience in “硬骨头” (**yìng gǔtōu** — “**hard bones**”).

The analysis of somatic guanyongyu confirms that through metaphorical and metonymic mechanisms, body parts become symbols of character, effort, emotions, and social norms. These expressions not only enrich the Chinese language but also serve as tools for transmitting cultural values. Studying them provides deeper insight into the cognitive processes underlying linguistic thought and the cultural features that shape the system of meanings in the Chinese language.

The study identified several dominant metaphorical mappings within somatic guanyongyu. The concept of “face” is frequently associated with honor and reputation, as seen in expressions such as “爱面子” (**ài miànzi** – “to love face”) and “丢面子” (**diū miànzi** – “to lose face”), which illustrate how social dignity is constructed through body imagery. The notion of “head” reflects hierarchical structures, with phrases like “矮一头” (**ǎi yī tóu** – “one head lower”) symbolizing social stratification. Hands are metaphorically linked to control and agency, as evident in “插一手” (**chā yī shǒu** – “to interfere”) and “使手腕” (**shǐ shǒuwàn** – “to use tactics”), emphasizing the role of manipulation and influence. The heart serves as a central metaphor for emotions and moral states, illustrated by “热心肠” (**rè xīncháng** – “warm heart and intestines”) and “冷心肠” (**lěng xīncháng** – “cold heart and intestines”), which contrast warmth and empathy with emotional detachment. The eyes represent perception and intuition, demonstrated in “眼光远” (**yǎnguāng yuǎn** – “far-sighted vision”) and “不顺眼” (**bù shùn yǎn** – “not pleasing to the eye”), reinforcing the cognitive function of vision in human understanding. Bones are symbolic of resilience and fortitude, as in “硬骨头” (**yìng gǔtōu** – “hard bones”), while their softness, as in “软骨头” (**ruǎn gǔtōu**

– “soft bones”), signifies weakness and lack of determination. Mouth-related expressions highlight the communicative power of speech, as observed in “搬口舌” (bān kǒushé – “to spread rumors”), underscoring the role of discourse in shaping social interactions. Feet are metaphorically associated with movement and obstacles, as in “绊脚石” (bàn jiǎoshí – “stumbling block”), which symbolizes hindrances to progress. Ears convey awareness and attentiveness, as evidenced by “耳根热” (ěrgēn rè – “hot ears”) and “避耳目” (bì ěrmù – “to avoid public attention”), linking auditory perception with social awareness. The statistical trends align with cognitive linguistic theories, reinforcing the role of embodiment in conceptualizing human experiences. These findings support the notion that metaphorization and metonymization are universal cognitive processes but manifest uniquely in different linguistic and cultural contexts.

The findings of this study highlight the intricate relationship between language, cognition, and culture. The widespread use of somatic guanyongyu in Chinese confirms that body experience is a fundamental source of linguistic meaning, reinforcing the argument that human cognition is embodied. The dominance of metaphorical and metonymic extensions in these expressions supports the view that linguistic structures reflect conceptual models derived from physical interactions with the world.

From a socio-cultural perspective, the analysis demonstrates that Chinese guanyongyu encode cultural values associated with hierarchy, social etiquette, and emotional expressiveness. The frequent use of facial and hand-related expressions suggests a cultural emphasis on interpersonal relationships, reputation, and status management. The importance of “face” in Chinese society, as illustrated by expressions such as “爱面子” (ài miànzi – “to love face”) and “丢面子” (diū miànzi – “to lose face”), reflects a broader societal norm that prioritizes honor and social harmony.

One significant implication of this study is its relevance to cross-linguistic research. The findings suggest that while body metaphors are common across languages, their specific conceptualizations and cultural connotations differ. Future studies could explore comparative analyses between Chinese and other languages to investigate how universal and culture-specific patterns interact in metaphorical thinking.

Moreover, the interplay between metaphorical guanyongyu and sociopolitical discourse in China offers a promising area for further research. Political rhetoric frequently employs somatic metaphors to evoke collective identity, resilience, and moral character. For instance, expressions like “站稳脚跟” (zhàn wěn jiǎogēn – “stand firm on one’s feet”) and “铁腕手段” (tiě wàn shǒuduàn – “iron-fisted measures”) are widely used to articulate strength and stability in governance. The study of such expressions within a political framework can reveal deeper insights into how cognitive metaphors shape ideological constructs in contemporary Chinese discourse.

In addition, technological advancements and the rise of digital

communication have influenced the evolution of somatic guanyongyu. The integration of these expressions in online interactions, such as social media discourse, meme culture, and digital storytelling, indicates a transformation in their usage and significance. Analyzing their adaptation in digital contexts could provide valuable perspectives on language change and the role of embodiment in new media communication.

Conclusion

This study has examined the cognitive-linguocultural aspects of somatic guanyongyu in modern Chinese, revealing the intricate relationship between body metaphors, cognition, and cultural values. The analysis has demonstrated that body expressions serve not only as linguistic tools but also as cognitive mechanisms that encode fundamental aspects of social interaction, hierarchy, and emotional expression. The prevalence of metaphors related to “face,” “head,” “hands,” and “heart” underscores their conceptual importance in structuring Chinese discourse and worldview. The study confirms that these expressions are deeply embedded in cultural norms, reflecting values such as honor, respect, and resilience.

The findings contribute to broader discussions in cognitive linguistics and phraseology, supporting the notion that metaphorization and metonymization are crucial in shaping abstract concepts through embodied experiences. While the research has focused on Chinese somatic guanyongyu, its insights may be valuable for comparative studies across languages to investigate universal and culturally specific patterns of body metaphorization. Future research should explore diachronic changes in guanyongyu usage, as well as their adaptation in different communicative contexts. Additionally, further interdisciplinary approaches combining linguistics, psychology, and anthropology could provide a deeper understanding of the role of embodied cognition in language evolution.

By highlighting the interplay between language, thought, and culture, this study underscores the importance of analyzing fixed expressions as cognitive and cultural constructs. The research demonstrates that body metaphors in Chinese are not merely linguistic artifacts but essential components of conceptualization, offering a valuable lens through which to understand both linguistic structures and cultural identity.

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ҚЫТАЙ ТІЛІНДЕГІ ДЕНЕ МЕТАФОРЛАРЫ: ГУАНЬЮНЬЮЙЛЕРДІҢ КОГНИТИВТІК ЖӘНЕ ЛИНГВОМӘДЕНИ ТАЛДАУЫ

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Андатпа. Бұл зерттеу қазіргі қытай тіліндегі соматикалық гуаньюньюйдің когнитивті-лингвомәдени аспектілерін қарастырады. Жұмыста сапалық және сандық әдістерді біріктіретін аралас әдіснама қолданылады. Зерттеу барысында қытай тіліндегі абстрактілі ұғымдарға

дене тәжірибенің метафоралық түрде берілу тетіктері зерделенеді.

Соматикалық гуаньюньой – тұрақты тіркестердің ерекше санаты болып табылады және олар метафоралану, метонимиялану және концептуалдық интеграция сияқты негізгі когнитивтік механизмдерді бейнелейді. Бұл құрылымдар қытай мәдени құндылықтарын, әсіресе әлеуметтік иерархияны, этикет нормаларын және эмоциялық экспрессивтілікті кодтауда маңызды рөл атқарады.

Соматикалық гуаньюньой корпусын жасау үшін лингвистикалық корпусар, фразеологиялық сөздіктер және қазіргі заманғы мәтіндер негізге алынды. Бұл зерттеуге когнитивтік-семантикалық және мәдени-семиотикалық талдау жүргізуге мүмкіндік берді.

Зерттеу нәтижелері соматикалық гуаньюньойдың адам тәжірибесін концептуалдаудағы ролін және танымның іске асқан табиғатын дәлелдейді. Дене мүшелеріне байланысты тіркестер, мысалы, бас, бет, қол және жүрек, интеллект, бедел, іс-әрекет және эмоция сияқты ұғымдарды метафоралық тұрғыда білдіреді. Сонымен қатар, зерттеу тіл, ойлау және мәдениет арасындағы өзара байланысты көрсетіп, қытай дискурсы мен коммуникативтік нормаларында дене метафоралардың қалыптасуына әсерін ашады.

Бұл зерттеу тілдің когнитивтік және мәдени негіздерін түсінуге ықпал етеді және метафоралық концептуализацияны салғастырмалы-тілдік зерттеулер аясында қарастыруға маңызды үлес қосады. Болашақта соматикалық гуаньюньойдың диахрондық дамуын түрлі тілдік және мәдени контекстерде зерттеу мүмкіндігі қарастырылады.

Тірек сөздер: когнитивтік лингвистика, соматикалық гуаньюньой, метафоралану, метонимиялану, мәдени семиотика, концептуалдық метафора теориясы, қытай фразеологиясы, лингвомәдениет

ТЕЛЕСНЫЕ МЕТАФОРЫ В КИТАЙСКОМ ЯЗЫКЕ: КОГНИТИВНЫЙ И ЛИНГВОКУЛЬТУРНЫЙ АНАЛИЗ ГУАНЬЮНЬОЙ

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Аннотация. Настоящее исследование посвящено когнитивно-лингвокультурным аспектам соматических гуаньюньой в современном китайском языке. В работе применяется смешанная методология, сочетающая качественные и количественные методы анализа. Исследование направлено на выявление механизмов метафорического переноса телесного опыта на абстрактные концепты в китайской языковой системе.

Соматические гуаньюньой представляют собой особую категорию устойчивых выражений, отражающих фундаментальные когнитивные

процессы, такие как метафоризация, метонимизация и концептуальная интеграция. Эти выражения играют важную роль в кодировании китайских культурных ценностей, особенно в аспектах социальной иерархии, этикета и эмоциональной экспрессивности.

Корпус соматических гуаньюньюй был составлен на основе лингвистических корпусов, фразеологических словарей и современных текстов, что позволило провести комплексный когнитивно-семантический и культурно-семиотический анализ.

Результаты исследования показывают, что соматические гуаньюньюй функционируют как языковые инструменты концептуализации человеческого опыта, подтверждая воплощённую природу познания. Выражения, включающие наименования частей тела, таких как голова, лицо, руки и сердце, приобретают метафорическое значение, связанное с интеллектом, репутацией, действиями и эмоциями. Более того, анализ демонстрирует взаимодействие языка, мышления и культуры, выявляя роль телесных метафор в формировании китайской языковой картины мира и коммуникативных норм.

Данное исследование вносит вклад в понимание когнитивных и культурных основ языка, а также представляет ценность для межкультурных исследований метафорической концептуализации. В перспективе возможны дальнейшие исследования, направленные на изучение диахронической эволюции соматических гуаньюньюй в различных языковых и культурных контекстах.

Ключевые слова: когнитивная лингвистика, соматические гуаньюньюй, метафоризация, метонимизация, культурная семиотика, теория концептуальной метафоры, китайская фразеология, лингвокультура

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