Abstract: The aims of this paper are threefold: first, to analyse the ways in which culture is reflected in idioms; second, to discuss the role of body-part words in idioms; third, to determine the differences and similarities between the English and Georgian somatic idioms on the basis of a contrastive analysis. The somatic idioms play a special role in the formation of cultural specifics. This is due to the universal functions assigned to the somatic terms and their reference field. Somas are the semantic centres of idioms of various languages, including English and Georgian. Idioms with somatic centres may be considered as the virtual units containing information on non-verbal actions of a person and their emotions. From a general perspective, the universal feature of all languages is that the phraseology, as a cultural concept, is developed and fixed in the lexicon through communication. Multiword units express intellectual and affective meanings in the language. The idioms with soma-centres attest that many phraseologisms are semantically universal and have equivalents in other languages, in the present study, in Georgian and English. They sometimes function not only as metaphors but also as stereotypes and quasi-symbols of culture. National culture is reflected in a given language and it is revealed in socio-political life, art, literature, philosophy, science and technological development. The research proved that there are both differences and similarities between the English and Georgian somatic idioms. The analyzed multiword units have one common feature: the functions of the somatic constituents of idioms are very important, since in the majority of cases, they constitute the semantic cores of given idioms which reveal the meaning of the whole unit.

Key words: lingua-cultural studies, somatic idioms, semantic centre, culture, inter-language equivalence, fully equivalence, partial equivalence, non-equivalence, positive and negative emotions, soma-word.
1. Introduction

Due to the anthropocentric perspective of language users, somatic phraseology, i.e. multiword fixed expressions containing the names of body parts, constitutes a rich and varied collection of units in natural languages. Phraseology is described as the most picturesque, colourful and expressive part of the language vocabulary; it is a kind of picture gallery in which vivid and amusing sketches of the nation’s customs, traditions and prejudices, recollections of its past history, scraps of folk songs and fairy-tales are collected. (Antrushina 2001:225)

The interest in phraseology, particularly in idioms, was first shown in Georgia in 1948 when Sakhokia’s Dictionary of Figurative Expressions and Idioms from ‘The Knight in the Panther’s Skin’ was published. The development of phraseology as a separate science began in 1954 when Oniani published his work “The Questions on Georgian-Svan Idiomaticity” where along with the common questions on linguistics one can come across the comparative analysis of Georgian-Svan languages. Later, the works of famous Georgian linguists were published. Sakhokia T. (book “Georgian Figurative Expressions,” 1979), Oniani Al. (book “Georgian Idioms,” 1966), Kandelaki K. (English Metaphorical idioms and their Georgian Equivalents, 1955), Shavishvili T. (Phraseological Dictionary, 1957), Jorbenadze B. (Language and Culture, 1997) studied the semantic and grammatical structure of idioms, including somatic idioms.

Somatic idioms viewed as the implications of information on non-verbal actions of a person deserve scholarly attention, in particular from a lingual-cultural perspective. The increased interest in researching somatic idioms shows their importance, as they tend to be the largest group in phraseology reflecting the culture and traditions of the people.

In order to analyse cross-linguistic equivalence of somatic idioms, it is necessary to conduct a comparison of the somatic idioms that will comprise four aspects: semantics, internal form (motivating phraseological image), which is closely related to the component structure of phraseological units, grammatical parameters and stylistic markedness. Each of the aforementioned aspects influences the correspondence degree: identity, incomplete identity and distinction. In this vein, from a cross-linguistic perspective, in English and Georgian, it can be assumed that there are somatic idioms that are fully equivalent, partially equivalent and non-equivalent. There are many Georgian idioms that are specific only for Georgian culture, value and norms.
Nowadays, the cultural component is widely acknowledged in research studies on phraseology, which is attested in various works. For instance, Joanna Szerszunowicz underlines the cumulative function of idioms and remarks that the extralinguistic factors influence the language in a variety of ways and it should be emphasised that the idioms of a given language perform, among many others, a cumulative function. (2009:440).

Dmitrij Dobrovol’skij and Elisabeth Piirainen underline the influence of culture and historic features in the evolution of idioms stating that:

Phraseology is a linguistic domain that, due to its interrelation with culture, can be better explored and understood in a cultural and historical context than merely in a synchronic perspective. In the course of history, an idiom may undergo various influences. The impact of cultural and historical features is evident in the evolution of an idiom. It is unpredictable how its outward structure and figurative meanings will develop. (2010:83)

Along the same line, Antonio Pamies-Bertrán points out that there is still an important number of figurative expressions to be called ethno specific or culturally-bound idioms. It includes “untranslatable” idioms strongly anchored in the most “local” aspects of culture. (2009: 5)

Because of their linguo-cultural properties, idiomatic expressions are important in the process of communication. Robert J Dixon asserts the importance of using idioms in the English language. In fact, the use of idioms is so widespread that an understanding of these expressions is essential to successful communication, whether in listening, speaking, reading, or writing. (1994:1)

2. Corpus and Methodology

To analyse cross-linguistic equivalence of English and Georgian somatic idioms, multiword expressions were excerpted from various phraseological dictionaries of both languages: T. Sakhokia, Georgian Figurative Expressions (in Georgian), A. Oniani, Georgian Idioms (in Georgian); Frederick T. Wood, Dictionary of English Colloquial Idioms; Jennifer Seidl, English Idioms, Oxford Dictionary of Idioms, Cambridge Dictionary Online; Kunin, A.V. Dictionary of Anglo-Russian Phraseology (in Russian), online Georgian-English idiom Dictionary.

Based on studied material, 1117 English and 1536 Georgian somatic idioms were elicited and analysed. The principles of linguo-cultural, anthropocentric, pragmatic and semantic approaches were accepted to study linguistic features of these idioms.
The methodological basis of the linguo-cultural research is determined by the goals and objectives that are based on an anthropocentric scientific paradigm. The methods of a linguo-cultural approach are a combination of different analytical techniques, including linguistics and culture, ethnolinguistics and anthropological linguistics.

In this paper, the following specific methods are used: the method of the component analysis, the descriptive method, a contrastive analysis of the English and Georgian somatic idioms, a semantic and pragmatic analysis of the idioms, and a method of statistical data analysis.

Lingua-cultural studies investigate both historical, and the modern language facts through a prism of the culture. The linguo-culturological approach to phraseology means studying different ways and forms of interaction between culture and language resulting in the formation of phraseologisms as embodiments and generations-long transmitters of cultural information. (Zykova 2013:390). Language serves as the means of accumulation and storage of culturally significant information. In phraseological units this information for the modern native speaker is implied, it is latent by century transformations, and can be taken only indirectly.

3. Idioms in Language and Culture

Phraseology plays a special role in the formation of a language picture of the world. Idioms are the best examples of cross-cultural relations. The idiom is storage of a system of values, public morals; it expresses the relation to the world around. At the same time, it serves as a “mirror” in which the society identifies the national consciousness; it reflects a special vision of the world. (Author 2013:19). Idiomatic expressions are important parts and building materials of language. They are holistic and also have rich cultural connotations. (Ping 2018:295).

Idioms are specific language combinations, which reflect the cultural environment of a person. Important information about the national culture and social development are coded in them. Idiomatic expressions have deep cultural connotations. They have historical origins, map out the psychology of different nationalities and imply certain customs of life. Their formations are arbitrary and rational. (Ping 2018:295).

It was through the language that humanity actively engaged consciousness in its creative development. Although culture is expressed and transmitted only through language, there is no simple correspondence between the form of the language and the form of the culture. The culture formulates and regulates the meaning of the linguistic personality, creates linguistic categories and concepts.
Culture is typically seen as a kind of extension of language: you study the language and ‘its associated culture’ – a very frequent phrase in the parts of linguistics that are interested in the relationship between language and culture. (Risager 2015:87).

Kecskes explores the relationship between language, culture, and context. The researcher thinks that these ‘preferred ways’ are culture and language specific. They reflect the ways of thinking of speech community members about the world, their environment, and their contexts and concludes that this is why it is difficult to learn another language. (2015:113).

The national cultural component of the idiom reflects not only the peculiarities of the cultural and historical development of the nation but also the way of verbal symbolisation of the actual realities which are the basis of the nation’s life that is reflected in the usage of the cultural concepts in the language including the idioms.

The whole contents (conscious and unconscious, explanatory and implicit) acquire the ability to express its material expression, which is understandable to all people only in the meaning and codification process within the system of specific ethos. The core and nucleus of the semantic system of any national culture is ethnic language, a cultural explanation and a self-cultural essence of culture.

4. Somatic idioms reflecting national judgment of the world image

Georgian linguist Omiadze (2006) remarks that a person is entitled to a culture he is related to by origin, living space, surroundings, training, traditions, language, which he speaks and thinks. Mere reliance on tradition and memory of a culture would convert it into a historical relict if culture were not reconsidered, re-created or borrowed from other people. If these processes occur, it will be visible in the language. When language users aim to determine their cultural identity, they cannot ignore the scientific knowledge of other cultures as well as the individuality of the native language. Otherwise, they would not feel its uniqueness: it is necessary to compare one’s own language with other languages.

From a linguo-cultural perspective, one can pose a question concerning somatic idioms and their specifics from a cross-linguistic perspective. They are anthropologically conditioned and – in many cases – are motivated by universal experience. In this vein, Frantisek Čermák observes that:

‘Somatic idioms may not be such a surprising and unique phenomenon if they are viewed on a par with and within the framework of all other and well pronounced anthropomorphic features one finds in languages in general, such
as major and general tendencies of polysemy growth of human vocabulary, which is based on metaphor and metonymy.’ (1995:110).

Somatic idioms are fully equivalent when the identity of semantics is complete, the identity of their internal form (immediate constituents) is close to complete, but structurally they may differ due to the distinction of the structural characteristics of English and Georgian languages. One of the reasons for existence of similar somatic idioms in English and Georgian languages is their loan from common cultural heritage. One of the sources of such idioms is the Bible; as Sabine Fiedler observes, the Bible represents a major source of phraseological units in a myriad of languages. Due to their common origin, Biblical idioms are often considered to be internationalism. (2013: 228). Other sources include: Greek and Roman mythology, masterpieces of literature, everyday experience, etc.

The motivation of idioms is an autonomous phenomenon that cannot be traced back to other semantic properties of idioms. The fact that one idiom can be motivated in different ways for different individual speakers makes investigations into this phenomenon more difficult. The motivation of an idiom can be based on everyday experience or on some knowledge of an educational and cultural background. (Dobrovol’skij and Piirainen, 2005:79).

The meaning of an idiom is closely connected with the background knowledge of the native speaker, with the practical experience of the personality, with the historic and cultural traditions of the nation speaking the particular language. Idioms ascribe certain qualities to the object that is associated with the image of the world, evaluate it and express an attitude towards it.

A man is a link between the language and the real world. Somatic idioms are directed to the characteristics of the person and his/her activity. The widespread usage of somatic idioms can be explained by the fact that the somatisms represent the oldest layer of the lexis of different languages and include the nucleus of the basic word stock of any language. These idioms vary from one language to another.

Among the reasons for the similarity of semantic relations and expressive values of English and Georgian somatic idioms are the functions of the parts of a body of the person. The partial equivalence of somatic idioms includes partial inter-language equivalence in semantics, incomplete identity of an internal form (immediate constituents), which can be defined as inter-language phraseological synonyms and complete distinction of structural characteristics. This type of inter-language relation is most characteristic of English and Georgian somatic idioms.

The non-equivalent (parallel equivalent) somatic idioms include incomplete semantic identity, non-identical internal forms (immediate constituents) and...
the completely distinct grammatical organisation. These somatic idioms, having absolutely different values, belong to the somatic idioms expressing national judgment of the world image. Non-equivalent somatic idioms reflect a national, historical and cultural origin of the phraseology of each language.

Speaking about emotions that characterise idioms with soma-centres, it should be noted that the structure of the majority of somatic idioms expressing negative emotions, includes such somas as mouth, face, eye, lip, foot, fingers, arms, eyebrows – those designating members of the body which express emotions of the person by mimicry or jesters. Most of these body-parts retain their denotative meaning in the idioms, which makes them partially motivated.

- to be all eyes – თოთხი თვალის გაამობა (otxi tvalis gamobma);
- in a twinkling of an eye – თვალის დახამხამება (tvalis daxamxameba);  
- to make faces – სახის მანჭვა (saxis mançva);
- to get out of hand – ბუთღარები უფრო არ არის (xelid an casvl);  
- to lay a finger on smb. or smth. – თითის დადება ვინმეზე ან რამეზე (titis dadeba vinmeze).
- to turn a blind eye to→-თვალის დახუჭვა (tvalis daxuçva)

In the analysed material, the constituent heart functions as a soma in many idioms expressing both positive and negative emotions. For instance, the word heart is employed as the main symbol of experiencing person’s feelings and emotions such as fear, excitement, love, pleasure, sympathy, and alarm. e.g.

- to take something to heart – გულთან ახლოს თანამშენებლობა (gultan axlos mitana);
- to win one’s heart – ვისიმე გულის მოგება (visime gulis mogeba);
- to have one’s heart in one’s boots – გული წინდებში ჩამივარდა (guli čindebši čamivarda).

A comparison of English idioms with the soma-centre heart with the Georgian ones shows some differences. The Georgian heart-idioms express not only positive and negative feelings, but they also verbalise despair, perception, psychology, physiological changes, passion, courage, grief, etc. Arnold Chikobava remarks that the heart component represents the centre of intellectual processes, the source of feelings and the determiner of an emotional character receptive to organic
perception (გულისრევა—revolting). In brief, the heart has the function of brain, heart, stomach, and other parts of the peripheral nervous system, as it is the life bearer. (1938:66). There are more than 240 idioms with the soma-centre heart in the Georgian language. This can be explained as a peculiarity of the Georgian character, since the Georgians tend to be very emotional and sensitive.

Numerous idioms contain the somas head, eye, hand, nose, foot, mouth, tongue, blood. Most of these somatic idioms are found not only in the modern Georgian language, but also in old manuscripts. In the Georgian language, there are approximately 100 idioms with the soma soul (სული). They are carriers of positive and negative emotions, love and hatred, life and death, friendship and hostility, patience and impatience. Examples of such idiomatic expressions include inter alia in the following units: სულის კბილით უჭირავს (suli xelit učiravs—impatience), სულის გავარდნა (sulis gavardna-die), სულის და გული (suli da guli-heart and soul), ერთმანეთს სულს უბერავენ (ertmanets sulis uberaven—love, admiration), სანამ სული ოდემო (sanam suli midgas—be alive), etc.

Idioms with the blood soma-centre metaphorically emphasise the emotional condition of a person and are the most common units expressing such emotions as alarm, fear and anger, which is exemplified by the units given below.

- it makes one’s blood boil – სისხლის ადუღება (sisxlis adu ꭋeba);
- one’s blood runs cold / freezes – სისხლი გაეყინა (sisxli gaeqina);
- to get somebody’s blood up – სისხლის ოდრინა ავარდნა (sisxlis tvinši avardna);
- to rush blood into one’s head – სისხლის თავში ოდრინა (sisxlis tavši avardna).

Somatic idioms may be distributed in the main semantic theme groups—expressing negative or positive emotions. Distinctions between idioms of different languages tend to be related to national beliefs, historical and cultural features of the life of English and Georgian people.

5. Some Georgian Somatic Idioms Reflecting Cultural Memory

In some cases, the body words do not refer to their canonic meaning, e.g. თვალს წყალი დაალევინო (tvals ოqali daalevino = to let the eye drink water) – meaning: to have fun. In the idiom, the features of a mouth are transferred to eyes; a mouth gives us a chance to taste delicious food, while eyes appreciate beauty by sight. The English
idiom *straight from the horse’s mouth* meaning *from the first source* seems strange while *hold your mouth* expresses the denotative meaning of this part of the body.

Most interesting are the idioms that reflect some historical and cultural experience of a given ethnic group. These idioms are of national character, thus they are particular to a given language. A native speaker, at a deep level of consciousness, decodes only the meaning of the idiom, but also perceives the figurative essence of the unit, i.e. the literal meaning and the imagery it evokes. The new treatment of the imagery is a carrier of culture, generally related to English or Georgian beliefs, ceremonies, rituals, ways of life, etc. (Author 2013:25).

Some somatic constituents of idioms have lost its primary meaning, i.e. that of a body part. Yet, etymology of the expression may account for the body name presence in the idiomatic expressions. Thanks to cultural memory, it is possible to relate a given phrase to the past practices, events, traditions etc. For instance, the Georgian idiom ქურებზე ხახვი არ დამაჭრა (qurebze xaxvi ar damačra-you cannot cut onions on my ears) meaning *you can't harm me* refers to the practice of cutting a captive’s ear to show that he became a slave of a master. To stop bleeding, an onion was put on the slave’s ear. Another idiom ქურმოჭრილი მონა (qurmočrili mona-the slave with cut ear)—a person who totally obeys someone was motivated by the same tradition.

In the English phraseology, only one somatic idiom with the constituent *moustache* was found (*old moustache-veteran*), while in Georgian, there are more than 15 idioms. The high frequency of this component can be interpreted as a reflection of an old Georgian tradition of males wearing a moustache. Shaving was disgraceful for a man. The examples of idioms with the lexeme *moustache* comprise the following units: ეს ულვაში მომპარსეთ, თუ … (es ulvaši momparset tu…), ეს ულვაში შემირცხვეს, თუ … (es ulvaši šemircxves tu…), ეს ულვაში ძაღლისა იყოს, თუ … (es ulvaši ʒarlisa iqos tu…). literal translation: *you can shave my moustache if..., put the shame on my moustache if..., let this moustache belong to a dog if...(meaning: I swear I am honest, I do not tell lies) was connected with the sign of masculinity, honesty, and dignity. Therefore, nobody shaved it willingly and when a Georgian man wanted to prove that he was telling the truth, he touched his moustache and swore. It was considered shameful if they were shaved by force in public. This was the punishment for an offence or another kind of criminal deed. In the contemporary Georgian, this idiom is out-of-date, which can be related to the fact that wearing a moustache is not obligatory at present.

Another example of a cultural code or national image is the idiom პირშავი (piršavi), meaning literally: *black mouthed* (meaning evil *person, graceless, liar*).
The unit in question is related to an old Georgian tradition to punish a criminal by blackening his face with soot. Then, he was taken from village to village to show him, the criminal, to other people. Since then everybody who breaks a rule has been metaphorically called პირშავი (piršavi – black mouthed).

6. Contrastive Analysis of English and Georgian Somatic Idioms

From a methodological perspective, conducting a contrastive analysis of English and Georgian idioms offers a comprehensive comparison of somatic phraseology in these two languages. The adopted approach allows for determining similarities and differences in the phraseological stocks of these two languages.

6.1. Similarities between English and Georgian Somatic Idioms

- In both languages, somatic idioms are phrases equivalent to words and therefore they have one syntactic function in the sentence;
- The majority of the idioms that are of biblical, mythological origin are universal idioms. They are nearly identical in terms of lexis and form, e.g. apple of my eye in Georgian is თვალის ჩინი (tvalis čini), One hand washes the other-ხელი ხელს ბანს (xeli xels bans), flesh and blood-სისხლი და ხორცი (sisxli da xorci-blood and flesh);
- Many somatic idioms are of textual origins: they can be traced back to legends, fairy tales, and classical literature;
- Languages are enriched by borrowed somatic idioms that undergo different changes according to the structure of the recipient language. They are semantically the same, but they may differ lexically and pragmatically, as in the following examples: a millstone around his neck-წისქვილის ქვა არ დატრიალებულა მის თავს (ciskvilis kva ar da ṫrialebula mis tavs); a man after his own heart-გულითადი მეგობარი (gulitadi megobari);
- There are iterative soma-words in both languages, e.g. nose to nose, from mouth to mouth, eye to eye, თვალის თვალში გაყრა (tvalis tvalši gaqra);
- In English and Georgian, somatic idioms may have variant forms. In such units, soma constituents can be substituted with either another body part term or by a lexeme from a different category, e.g. risk one’s neck/risk one’s life/risk one’s head; hold one’s mouth/hold one’s noise/hold one’s peace/hold one’s jaw/hold one’s tongue; თავის შეწირვა/სიცოცხლის შეწირვა (tavis
The research study shows that in both languages, there are some somatic idioms which are polysemantic, e.g. put your foot down – 1. adopt a firm policy when faced with opposition or disobedience. 2. Make a motor vehicle go faster by pressing the accelerator pedal with your foot. გულის გახსნა (gulis gaxsna-open heart to someone) – 1. to tell somebody a secret, 2. to cheer up.

6.2. Differences between English and Georgian Somatic Idioms

- English and Georgian languages belong to different structural types: English is analytical and Georgian is synthetic;
- Georgian somatic idioms mostly consist of two or three components, while English has more immediate constituents including prepositions, phrasal verbs that are not characteristic to the Georgian language;
- The grammatical structure of English somatic idioms differs from that of the Georgian ones as in some English idioms, somas have a fixed grammatical number while in Georgian, it is not strictly fixed;
- In the Georgian language, there are some idioms with compound soma words, while in English, they are few and their meanings are different;
- English somatic idioms are rarely inverted, while in Georgian, it happens regularly;
- Georgian somatic idioms are seldom used in the passive voice, while it is not rare in English;
- English verb tenses are formed analytically, while Georgian ones synthetically. In the Georgian language, verbs have subjective and objective person markers, while in English only the third person singular is marked;
- In the Georgian idioms, there are some composite double soma-words, e.g. თვალ-ყური გეჭიროს (tval-quri gechimp)/თვალ-თვალი (tval-tvali)-keep an eye, გულხელი დაიკრიფა (gul-xeli daikripa) – 1. to die, 2. idleness; გულისყურით დათვალიერება (gulisqurit datvaliereba) – careful examination, etc.;
- There are few examples of English somatic idioms with compound double body-parts, for instance the following idioms: to cut one’s eyeteeth on something – acquire initial practice or experience of a particular sphere of activity or with a particular organisation (The image is that of the emergence of a baby’s teeth from its gums.); In the English language, the idioms
with somas *hand* and *eye* are most numerous: respectively their numbers amount to 155 and 123, while in the Georgian language, idioms with the constituents *heart* (გული – 249) and *head* (თავი – 169) are the most frequent. The English phraseological stock does not contain any idioms with the word *moustache*, whereas in the Georgian phraseology, there are no idioms with the constituents მკლავი (arm), ნიკაპი (chin), ლოყა (cheek) and იდაყვი (elbow) (see the table below). There are fewer English idioms with soma-centres -forehead, finger, neck, shoulder, moustache, back, waist, skin.

Table 1. The distribution of body words in English and Georgian phraseological stocks

| English body-word | Number | Georgian Body-word | number | English body-word | number | Georgian body-word | number |
|-------------------|--------|--------------------|--------|-------------------|--------|--------------------|--------|
| Arm               | 20     | ბუმილი          | 0      | Head              | 97     | თავი               | 169    |
| Back              | 31     | თაშში           | 20     | Heart             | 69     | გული               | 249    |
| Belly/Stomach     | 9      | ბუმილი          | 19     | Heel              | 15     | თავი               | 1      |
| Blood             | 42     | თაშში           | 27     | Hip/Waist         | 3      | თავი               | 20     |
| Bone              | 34     | თაშში           | 2      | Jaw               | 6      | თავი               | 16     |
| Brain/Mind        | 80     | თაშში/ჯაჭვი     | 60     | Knee              | 5      | თავი               | 22     |
| Cheek             | 4      | თაშში           | 0      | Leg/Foot          | 92     | თავი               | 112    |
| Chin              | 5      | თაშში           | 0      | Lip               | 17     | თავი               | 12     |
| Elbow             | 5      | თაშში           | 0      | Knee              | 3      | თავი               | 22     |
| Ear               | 47     | თაშში           | 51     | Mouth             | 26     | თავი               | 130    |
| Eye               | 123    | თავი            | 115    | Moustache         | 0      | თავი               | 15     |
| Eyebrow           | 3      | თაშში           | 9      | Neck              | 17     | თავი               | 27     |
| Eyelashes         | 1      | თაშში           | 3      | Nerve             | 7      | თავი               | 5      |
| Face              | 4      | თაშში           | 10     | Nose              | 39     | თავი               | 27     |
| Finger            | 35     | თავი            | 21     | Shoulder          | 15     | თავი               | 11     |
| Hair              | 24     | თავი            | 1      | Skin              | 12     | თავი               | 4      |
| Hand              | 155    | თავი            | 143    | Soul              | 12     | თავი               | 95     |
| Body              | 6      | თავი            | 3      | Tooth             | 19     | თავი               | 35     |

Irine Goshkheteliani
It should be emphasised that the process of formation and dynamic development of somatic idioms in both languages much depends on the extralinguistic and ethnolinguistic factors. From a general perspective, while using a language, a native speaker expresses his world vision, mentality, and the relation to other people, thus participating in across-cultural dialogue, and a non-native speaker receives that vision (Author 2013). That view is corroborated by N. Tsetskhladze, who remarks that the background information of ethos manifests itself in phraseology. Therefore, it is important to study it from the linguo-cultural viewpoint, identifying its preconditions from a cross-linguistic and cross-cultural perspective. This is directly related to ethnolinguistics (2018: 12). Phraseology is important in the creation of the culture-bound linguistic image of the world. The cultural and metaphoric associations of body part lexemes engrave on meanings of idioms (Ionescu 2015:39).

While analysing idioms, Anna Maria Castañeda concludes that in an intercultural approach, phraseological units show their real meaning, which only appears if we consider the context and the real world knowledge. (2013: 226).

### 7. Conclusion

To sum up, it can be said that Georgian and English idioms with a somatic centre are considered as the multiword units containing information on nonverbal actions of the person and their emotions. They play a special role in the establishment of cultural specifics, since they are the original language signs that reveal cultural peculiarities and creativeness of the nation. They sometimes function not only as metaphors, but also as carriers of stereotypes and quasi-symbols of a given culture. The functions of the soma-words in idioms are very important, as in the majority of cases they are the semantic cores that reveal the meaning of the whole multiword unit.

While contrasting idioms, we verify people’s mode of thinking. On conducting a contrastive analysis of English and Georgian somatic idioms, it can be concluded that there are many full equivalents, yet, culture-specific idioms dominate in the analysed corpus. The culture-bound idioms reflect the national image of the world, traditions, customs etc., which developed in a given culture. Such idioms function as exponents of national specificity, which may manifest itself by the frequency of employment of lexemes as constituents of phraseological units.

| Tongue        | Georgian | English (Number of times) |
|---------------|----------|---------------------------|
| Forehead      | 2        | 11                        |
| Forehead      | 3        | 22                        |
| Knee          | 1        | 14                        |

(Source: Own elaboration)
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ODRAZ KULTURE U IDIOMIMA U KOJIMA SE SPOMIJUĐO DIJELOVI TIJELA

Rezime

U radu postoje tri cilja: prvi, da se analiziraju načini na koje se kultura odražava u idiomima; drugi, da se prokomentariše uloga riječi koje označavaju dijelove tijela u idiomima; i treći, da se, na osnovu kontrastivne analize, odredе sličnosti i razlike između engleskог i gruzinskог jezika u pogledu idioma u kojima se spominju dijelovi tijela. Ovakvi idiomi imaju posebnu ulogу u stvaranju kulturnих specifičnosti. Razlog tome leži u univerzalnim funkcijama koje se dodjeljuju riječima koje označavaju dijelove tijela i njihovim pripadajućim semantičkim poljima. One su semantički centri idioma u različitim jezicima, uključujući engleski i gruzinski. Idiomi ovog tipa mogu se praktično smatrati strukturama koje sadrže informacije o neverbalnim radnjama određene osobe i njenih emocija. Gledano uopšteno, univerzalna odlika svih jezika jeste to što se frazeologija, kao kulturni koncept, razvija i učvršćuje u rječniku kroz komunikaciju. Višečlane strukture izražavaju intelektualna i emocionalna značenja u jeziku. Idiomi kojima su ključne riječi dijelovi tijela dokazuju da su mnogi frazeologizmi univerzalni i da imaju parnjake u drugim jezicima, kao što je slučaj sa engleskim i gruzinskим u ovom istraživanju. Ponekad djeluju ne samo kao metafore već i kao stereotipi i kvazisimboli kulture. Kultura jedne nacije odražava se u datom jeziku i otkriva kroz društveno-politički život, umjetnost, književnost, filozofiju, nauku i tehnološki razvoj. Ovo istraživanje potvrđuje da postoje i sličnosti i razlike između ovakvih idioma u engleskom i gruzinskom. Analizirane višečlane strukture odlikuje jedna zajednička osobina:
funkcija riječi koje označavaju dijelove tijela veoma je važna, pošto one uglavnom tvore semantička jezgra datih idioma koja otkrivaju značenje čitave strukture.

Ključne riječi: jezičko-kulturološke studije, idiomi u kojima se koriste dijelovi tijela, semantičko jezgro, kultura, međujezička ekvivalencija, puna ekvivalencija, djelimična ekvivalencija, nepoklapanje, pozitivne i negativne emocije, riječi koje označavaju dijelove tijela.

Preuzeto 4. 4. 2019.
Korekcije 29. 6. 2019./ 27. 7. 2019.
Prihvaćeno 26. 8. 2019.