

ISCKMC 2022**International Scientific Congress «KNOWLEDGE, MAN AND CIVILIZATION»****COMPARATIVE STUDY OF KALMYK, RUSSIAN AND GERMAN
ANIMALISTIC PROVERBIAL TEXTS**

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Abstract

The paper is devoted to the proverbial embodiment analysis of the representations of the carriers of three linguistic cultures about wild animals. The issue of basic animalisms with pronounced national and cultural specificity (bear, wolf, fox, hare, etc.), in which linguocultural potential is still insufficiently studied, is considered on the example of key animalistic markers of Kalmyk, Russian and German zoological proverbs (ZP). A comparative analysis outcome of the semantics of a number of basic zoonominations (chon / Der Wolf / 'wolf', etc.), recorded in the phraseological system of three languages, is presented. The research novelty is determined by the fact that the names of wild animals in the stated aspect on the material of three indicated linguistic cultures have not been systematically studied. The relevance of the research is due to the need to create a Kalmyk-Russian-German dictionary of zoolexics. Considering the fact, we have singled out for ZP description in the indicated languages. Lexical zoonominations were the object of comprehension. Comparative methods of proverbial objectification of wild animals' images in various linguistic cultures allowed identifying their universal and idioethnic characteristics. ZP in the languages under consideration reveal both similarities and differences, respectively, three groups of ZP are distinguished. The conclusion about the phraseological image symbolism of a particular wild animal is made, namely, what associations it evokes, and, consequently, what qualities of a person are most valued in the analyzed linguistic cultures, as well as actions and deeds that are evaluated negatively or positively.

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1. Introduction

Zoological nomenclature has a long history. Wild animals are clearly distinguished in the ethnozoological classification (Alves & Souto, 2015). The interrelation of language and culture is most clearly manifested in zooparemiology (Colson, 2008). The undertaken comparative description of crucial zoolexemes is aimed, primarily, at revealing the world perception peculiarities of diverse ethnic groups.

2. Problem Statement

We will make an effort to reveal the linguocultural potential of basic zoolexemes in proverbial text formation. The main task is to trace how the image of the same wild animal is represented in the linguistic worldview (LWV).

3. Research Questions

Zoo proverbs in various linguistic cultures can either coincide (in whole or in part), or diverge (Rooth, 1968; Tova, 2008). The paremiological specifics identification of the Kalmyk animalistic LWV fragment is of great interest in comparison with the similar segment of the Russian and German LWV.

How did this or that wild animal get into ZFE? Researchers offer a three-factor anthropozoomorphic model of a person's relationship with an animal: firstly, it is a feeling of gratitude or sympathy for an animal, secondly, a feeling of spiritual or mystical connection with it, and, finally, a sense of identification with a particular species (Roberts et al., 2015).

Zoolexeme is the core component of zoomorphic phraseological units. In the current research, a polysemantic word with the original meaning 'name of an animal' has the common name *zoolexeme* (synonyms are faunism, animalism). Terms such as *zoosemism* (a direct designation of a wild animal) and *zoomorphism* (a metaphorical designation of a person) are applied to nominate individual lexico-semantic variants (LSV).

4. Purpose of the Study

The purpose of the paper is to identify the linguocultural specificity of languages' zoonominations of diverse structures, which will allow answering the question of what qualities of wild animals are reflected in the proverbial fund.

5. Research Methods

The research methods are observation method, descriptive with elements of comparative analysis, and semantic interpretation method.

6. Findings

Collections of proverbs, lexicographic publications, and folklore records of past centuries, testifying to the rich written tradition of the Kalmyks, served as main sources for the research (Omakaeva, 2010). A

number of studies are devoted to the images of wild animals on the material of individual languages, including Kalmyk, German and Russian (Bicher, 2015; Bovaeva et al., 2021; Dybo & Nikulenko, 2019; Omakaeva et al., 2019; Omakaeva et al., 2020; Rakusan, 2003; Schnoor, 2007; Shchukina, 2017; Tretyakova, 2014; Yusupova, 2012; Yusupova & Kuzmina, 2017).

6.1. Hare's image (*tuula/Hase*)

A hare is considered a symbol of cowardice by both Kalmyks and Russians: *Хулэжн туула хурвн кевтүртэ* (A coward hare has 3 rookeries); *туула зүрк хaphx* (show rabbit's heart). Russians use such expressions as *cowardly as a hare*; *frightened hare is afraid of stub*.

It is well known that if you take on several cases at once, you will not achieve anything, there will be no result: *Kalm. Хоёр туула көөсн күн хоосн үлднэ* (Chasing two hares – leaving with nothing). Rus: *If you chase two hares, you won't catch either*.

Kalmyk ZP, using the example of a hare and a calf, say that one should not dream of an unrealizable: *туулад өвр, тyhлд соя урhх* 'wait for the hare to grow horns and the calf to grow fangs'. In the Russian expression with the same semantics, only the image of calves is involved: *Calves don't cry like a bear*.

The Kalmyk example *туула болhн эврэ гүүдлтэ* (each hare jumps in its way) confirms the well-known fact that everyone sees the world in own way: many people, many opinions. In Russian, another animalistic image is used to express the following idea: *Each dog walks in its coat*.

We have revealed a number of Kalmyk "hare" expressions: *дамилтын туула* "experimental hare" (rus. "experimental rabbit"), *өвртэ туула үзх* "to see a hare with horns" (to be very surprised).

The hare is primarily a symbol of experience for the Germans. It is interesting that a wolf appears in Russian examples, and a hare in German ones: the Germans speak of an experienced worker, a master of his craft, as of an old hare (*ein alter Hase*). Rus. *an old bird*. Knowing how to get down to business means 'knowing how a hare runs': *wir werden ja sehen, wie der Hase läuft* or *wissen, wie der Hase läuft*. Watching things go means 'watching the hare runs': *sehen wie der Hase läuft*. Rus. *wait and see*. The idea of what turn the case will take is encoded by the expression 'remember where the hare lies': *merken, wo der Hase liegt*.

The German image of a hare is associated with purity of thoughts. When it smells fishy, they say: *Nicht hasenrein sein/ die Sache ist nicht hasenrein* (Not to be a clean hare / it's not about the cleanliness of the hare). When difficulties arise, the Germans say: *da liegt der Hase im Pfeffer!* (there is a hare in the pepper!).

Therefore, in modern German, examples with *Hase* primarily emphasize the experience and skills of an adult hare. The reference to an inexperienced little child, the expression *ein heuriger Hase* (young hare) is used: still a child, Rus. yellowmouth chick.

It is interesting to note that Russians compare work with a wolf, while Germans compare it with a hare or a bear: *Die Arbeit ist kein Hase, Lläuft nicht in den Wald* (Work is not a hare: it won't jump into the forest). *Die Arbeit ist kein Bär, sie rennt uns nicht in den Wald weg* (Work is not a bear, it won't run into the forest). Rus. *Work is not a wolf, it will not run away into the forest*. The hare runs fast, and another German proverb is based on this, in addition to the above mentioned: *Großsein tut's nicht allein, sonst holte die Kuh den Hasen ein* (Being big means nothing, otherwise the cow would be able to catch up with the

hare). In Russian ZP, a quick hare is opposed to a cunning fox: *Fox lives by cunning, and the hare lives by quickness*. In German expressions with this zoolexeme, not only the semes “experience” and “quickness” are noted, but also cowardice: *ein wahrer Hase* (true coward).

Some German proverbs do not have equivalents in Russian: *Der Hase springt über den Adel* (A hare jumps over the nobility). *Mein Name ist Hase, ich weiß (von) nichts!* (My name is hare, I don't know anything). Rus. *My deal is apart. My hut is on the edge – I don't know anything.*

The analysis of “hare” ZP allowed revealing the perception specificity of the animal by speakers of three languages. An equivalent feature of a hare, relevant for speakers of all three languages, is the speed of its run.

6.2. Wolf's image (*chon / Wolf*)

The wolf's image is associated with activity and energetic performance, the rejection of a passive lifestyle. The worst thing for a Kalmyk man is to lose his honor, and for a wolf – to lose its prey: *Залу күн зэрсэн эс күцэхлэ — нерэн геедг, чон бэрсэн алдхла — харһндг* (A man who does not reach his goal loses his name; a wolf that misses its prey dies of hunger). Rus. *A wolf eats with its legs*; Germ. *Selten bekommt liegender Wolf einen Schinken* (A recumbent wolf rarely gets ham). *Ein Wolf im Schlaf fing nie ein Schaf* (A sleeping wolf did not catch a single sheep). *Schlafendem Wolf läuft kein Schaf ins Maul* (A sheep does not run into a sleeping wolf's mouth).

Three linguistic cultures explicate the image of the eternally hungry wolf well: Germ. *hungrig wie ein Wolf* (hungry as wolf); *Auch der Wolf will satt werden* (A wolf can get fed too); Rus. A wolf roams, looking for bread.

The wolf's image is applied in all three linguistic cultures to objectify a whole “bunch” of negatively perceived qualities (duplicity, hypocrisy, greed, deceit, and betrayal): Kalm. *хөөнэ арс өмссн чон* ‘wolf in sheep's clothing’; Germ. *ein Wolf im Schafspelz*. A wolf can't be trusted: Germ. *Der Wolf stirbt in seiner Haut* (A wolf dies in its skin); Rus. No matter how you feed the wolf, he looks into the forest.

A wolf is an insidious predator, so one needs to be careful: Kalm. *һазаһаснь хэлэхнь наадһа, дотраснь хэлэхнь чон* (Look outside – a toy, look inside – a wolf); Rus. *looks like a fox, but smells like a wolf*.

Its habits, animal essence are ineradicable: Kalm. *Чон махнас һарузо* (A wolf won't stop eating meat); Germ. *Der Wolf ändert wohl das Haar, doch bleibt er, wie er war* (Although the wolf sheds, it remains the same). Rus. *A wolf sheds every year, but does not change its temper = A wolf sheds every year, but it does not change the custom. A wolf sheds every year, but remains gray.*

The wolf is a real danger. The Kalmyk expression reminds this *чонын амнас һарад, барин амнд опх* ‘freed from the wolf's mouth, fall into the mouth of a tiger’ (having got rid of one danger, face even more). Rus. *out of the trying pen into the fire*.

The German expression is reminiscent of a failed attempt to fix something that led to the worst *sich bessern wie ein junger Wolf* (get better like a young wolf): deteriorate, get worse. Rus. from a bag and into a matting to be corrected; *den Wolf bei den Ohren halten* (hold the wolf by the ears): about what can neither be canceled nor brought to an end. You cannot trust a significant task to someone who is not suitable at all

for its implementation: Germ. *Aus einem Wolf wird kein Lamm* (A lamb won't come from a wolf); *den Wolf zum Hirten machen* (make a wolf as a shepherd). Rus. *Let the goat into the garden*.

A wolf can become a scapegoat in Russian examples: *A hare ate a mare*.

Wolves don't touch their own: Kalm. *Чон үүрм өлзэмэ* (A wolf is happy in the lair); Germ. *Ein Wolf kennt den anderen Wohl* (A wolf knows another wolf). Rus. *A wolf won't eat a wolf. A wolf is not poisoned by a wolf. A wolf will not crush the wolf's tail*.

The influence of a wolf on others is negative, because a bad example is contagious: Germ. *Bei Wölfen und Eulen lernt man das Heulen* (They learn to howl from wolves and owls). Rus. *Live with wolves – howl like a wolf*. According to the Russian and German ZP we must howl if we find ourselves among wolves. The well-known American paremiologist Wolfgang Mieder published one of his paremiological collections under the title “Howl Like a Wolf: Animal Proverbs” (Mieder, 1993).

Thus, the wolf's image is quite contradictory: on the one hand, it is a symbol of experience (old wolf, sea wolf), on the other hand, the wolf is aggressive, rude, ruthless, and hypocritical. American folklorist Donald Ward writes about the ambivalence of the wolf's image (Ward, 1987).

6.3. Fox's image (arat / der Fuchs)

A fox's image among Kalmyks is associated primarily with a cunning person: Kalm. *Кемр чини үүрчн аратла эдл болхла, хавхан оньдинд белнэр бэр* (If your friend is like a fox, always keep the trap ready). The Kalmyks say: *Аратла эдл мектэ, кермнлэ эдл хавшун* (Sly as a fox, agile as a squirrel). A fox really knows how to cover its tracks: *арат мөрдэн, эркнч ханьдан* ‘a fox hopes for its trace, a drunkard for his friend's.’ But the cunning of the fox is not absolute, the man is even more cunning: *Арат керсү, болв күн аратас даву керсү* (The fox is cunning, and the man is even more cunning).

A wise person cannot be fooled just like that, he will always be able to comprehend where is the lie and where is the truth, where is good and where is evil. The image of an old fox is used to express this idea in German and Russian ZP:

Germ. *Alte Füchse gehen schwer in die Falle* (Old foxes have difficulty walking into the trap); *Ein alter Fuchs ist schwer zu fangen* (An old fox is hard to catch);

Rus. *An old fox digs with its stigma, and covers the trail with its tail*.

German ZP *Ein alter Fuchs geht nicht zum zweiten Mal ins Garn* (You can't lure an old fox into a trap a second time) has a Russian equivalent: *An old fox won't let itself be caught twice*. Even an old woman makes a blunder: Rus. *A fox is crafty, but it falls into a trap. And the fox is cunning, but people sell its skin*.

A fox can be stupid too: Germ. *Es ist ein dummer / armer Fuchs, der nur ein Loch weiss/hat* (That fox is silly/poor who knows one hole). Nevertheless, intelligence, like cunning, is a crucial characteristic of this animal in all three linguistic cultures.

7. Conclusion

In the studied material, ZP with negative assessment turned out to be higher than with positive assessment. Motives of zoomorphic comparisons in the matched languages are most often diverse, although there is also a similarity of individual zoomages. Such signs as gluttony and duplicity are a universal

characteristic of the wolf's image in the Kalmyk, Russian and German languages. The feature is updated in ZP by contrasting with a sheep/lamb.

The paremiological activity of zoolexemes reflects the significance of this or that animal for the ethnos. Quantitative analysis of ZP core components has revealed that various animals are represented differently. We demonstrate the names frequency of wild animals (*wilde Tiere / зєрлє адусн*) on the example of German and Kalmyk ZP: der Hase (35), туула (7); der Affe (36); der Fuchs (65), арат (3); der Wolf (38); chon (4); die Löwe (19); арслн (4); der Elefant (4); der Bär (53), ау (2).

The absolute leader is a fox in German, then there is a bear, a wolf, a monkey with a hare, and a lion closes the top six. The hare is the leader among the Kalmyks, the wolf and the lion share the second place, the fox closes the top three. The zoolexemes *wolf* (over 100 ZP) and *bear* (over 40 ZP) are most often found in Russian ZP. The dominance of images of a wolf, a fox, a bear, a hare in all three linguistic cultures is due to the fact that hunting and fishing were the most essential means of human life support in antiquity, and the main source of its existence and survival in the environment.

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