Lexsiko-Cosemantic Group “Wild Animals” as One of Fragments of Language World Picture (Russian, Georgian, Kazakh Parallels)

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Abstract

This article offers a linguocultural analysis of figurative meanings of words being denominations of wild animals in Russian, Georgian and Kazakh languages. In the article reveals cultural similarities and differences in the figurative use of the same zoonym in the analyzed languages.

The undertaken analysis makes a certain contribution to the reconstruction of the whole linguistic picture of the world, and also allows us to identify some features of the national perception of the world.

Keywords: linguistic picture of the world, linguoculturological analysis, comparison, connotation, wild animals, figurative meaning

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Introduction

The way of representing the world in different peoples is national-specific due to various factors: natural, social, cultural, psychological, etc. People who speak different languages have different ways of conceptualizing, categorizing, structuring the world (space, time, properties, relationships, etc.). The language reflects a naïve picture of the world, which is formed as a response to the practical needs of a person, as a necessary cognitive basis for his adaptation to the world.

It is known that the linguistic picture of the world is partly universal, partly national-specific. But for the human consciousness, it is presented not as an interpretation of the world, but as a double of the world, so it is possible to realize its national specifics only when comparing the pictures of the world of different peoples.

This paper presents a comparative linguoculturological analysis of figurative meanings and connotations of word-names of wild animals in the Russian, Kazakh and Georgian languages.

The relationship between the national language and the national culture generates a connotation of the word. Each language is characterized by the presence of certain connotations.

The same word may have different connotations in different cultures.

The object of the study - the names of wild animals (zoonyms) of three languages (Russian, Georgian and Kazakh) - are of undoubted interest for comparative and typological studies. They form a significant layer of expressive and evaluative vocabulary of any language and reflect the features of different value systems in different linguistic and cultural communities.

The subject of the analysis is the figurative meanings of the names of wild animals. They form various functions in the language and carry special semantic loads (characteristics of various human qualities, actions, states, conversion functions, inventive function, etc.).

The scientific novelty of the work consists in the use of homogeneous material of three languages (Russian, Georgian, Kazakh), which was not previously used for comparative typological research: 1) in identifying the lack of correspondence in some words with the meaning of “wild animals” in the compared languages; 2) in determining the semantic differences of zoolexemes, the mismatch of figurative meanings and the number of meanings of zoologisms in the compared languages.

Research Methods

In the paper we used: comparative method; definitive analysis of explanatory dictionaries.

The material and sources of the study: there were used explanatory dictionaries, as well as collections of proverbs and sayings of the compared languages.

Results

Let us proceed to the comparison of the figurative meanings of wild animals in the analyzed languages.

The “волк” (“wolf”) in Russian culture is a symbol of the predator. For example: Волчий закон (беззаконие, опирающееся на грубую силу). Плохо овцам, коли волк в пастухах.; Смотри, как волк на теля.; Коза с волком мирилась да назад не воротилась. The “wolf” is associated with such qualities as unstoppability, indomitability (Как волка ни корми, все в лес смотрит; Частенько, что волк: обманет да в лес уйдет), sullenness (волком смотреть – угрюмо, враждебно (http://slovardalja.net [in Russian]).

In the Georgian language, the lexeme მგელი ("wolf") is also a symbol of a predator. It is associated with insatiability: sullenness (მგელი სული - watches like a wolf - sullenly, hostiley. For example: Волк жалел о том, что оставил, хозяин - о том, что тот утащил; Волк пастухом не станет, а вор – светиль Волк разв водял бы кости, если б не знал своей глотки?. Ловит волк, но и волка ловит; Волка ноги кормят; Волку евангелие читают, а он - в лес просится;Волку сказали: „Тебя к овцам пошлем, твоего сына - к ягнятам“, а он в ответ: „И к ягнятам и к овцам я сам пойду” (Sakhokia, 1979). Stupidity, insatiability, greed are associated with the “кек бері” (“wolf”) in the Kazakh language:: «Б,рні аузы жексе де кан, жемесе де кан, Аскыр касырлырыны коймайды, С,рлы, шін емес, рлы, шін рады, Аскыр карызын терісімен тлейді, Аскыр мен ры мінедесе: екеуі де тнді адізды» (Skvortsova, 1982).

In all the languages we have analyzed, the “fox” is a symbol of cunning. For example: (Russian): Лиса все хвостом прикряет; Лиса рано встает; Лиса своего хвоста не замарает; Лисица от дождя и под бороною ухоронится; Лисичка всегда сытей волка живет; Назначили лису воведой в лесу: пера много, а птицы нет; У лисы Патрикеевны ушки на макушке; Лиса семерых волков приметит; Лисичка всегда сытей волка живет; Назначили лису воведой в лесу; а вор – светиль Волк разве глотал бы кости, если б не знал своей глотки?: Ловит волк, но и волка ловит; Волка ноги кормят; Волку евангелие читают, а он - в лес просится;Волку сказали: „Тебя к овцам пошлем, твоего сына - к ягнятам“, а он в ответ: „И к ягнятам и к овцам я сам пойду” (Sakhokia, 1979).

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In Russian the word “кабан” (“boar”) is used to refer to a rough, heavy man: For example “– Чему, – думал я, – заставил этот толстой кабан?” (http://ushakov dictionary.ru [in Russian]). This zoomorphism in the Kazakh language is used to describe an insidious, unpleasant person.

In the explanatory dictionary of the Georgian language, we have only the direct meaning of this word (Chikobava, 1960, p. 215).

Conclusion

In all the languages we have analyzed, the “turtle” is a symbol of slowness. For example: (russian): Тащиться (плестись) как черепаха (trudge like a turtle) (http://ushakov dictionary.ru [in Russian]). (georgian): კუს რემა (at a snail's pace) (Chikobava, 1960, p. 38); (kazakh): Қимылы адам (about an extremely slow-moving person) (Skvortsova, 1982).

In the D. N. Ushakov’s “Explanatory Dictionary the word “слон” (“elephant”) has the following meanings:1. The largest mammal with a long trunk, two tusks and very thick skin. 2.fig. About a tall and fat man (razg. fam. jokl.). 3. The name of a chess piece, that moves any number of squares diagonally, otherwise – the officer (chess). (http://ushakov dictionary.ru [in Russian]).

In Kazakh traditions the "nin" (“elephant”) represents, diligence, expresses loyalty to his homeland and care for his family.

In the Georgian language, the word “ღორღა” (“elephant”) is monosemous: elephant is the largest animal with a long trunk and very thick skin” (Chikobava, 1960, p. 218).

Thus, based on the analyzed material, it can be argued that the same names of animals in the languages analyzed by us connote different signs, which indicates the peculiarities of the ethnic worldview of speakers of different languages.

References


