

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 naive 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 words-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 perform various functions in the language and carry special semantic loads (characteristics of various human qualities, actions, states, conversion functions, invective 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.; Смотрит, как волк на теля.; Коза с волком мирилась да назад не воротилась.** *The "wolf" is associated with such qualities as unstoppable, indomitability (Как волка ни корми, все в лес смотрит; Счастье, что волк: обманет да в лес уйдет), sullenness (волком смотреть – угрюмо, враждебно* (<http://slovardalja.net> [in Russian]).

In the Georgian language, the lexeme "ბგველი" ("wolf") is also a symbol of a predator. It is associated with insatiability: sullenness (*ბგველით იყურება* - watches like a wolf - sullenly, hostilely. For example: **Волк жалел о том, что оставил, хозяин - о том, что тот утащил; Волк пастухом не станет, а вор – святым Волк разве глотал бы кости, если б не знал своей глотки?; Ловит волк, но и волка ловят; 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 "көк бөр"** ("wolf") in the Kazakh language: **«Б,рiнi аузы жесе де кан, жемесе де кан, Асқыр касқырлығын коймайды, С,рлы,ы шiн емес, ,рлы,ы шiн рады, Асқыр карызын терiсiмен тлейдi, Асқыр мен ры мiнездес: екеуi де тндi аиды** (Skvortsova, 1982).

In all the languages we have analyzed, the "fox" is a symbol of cunning. For example: (Russian): **Лиса все хвостом прикроет; Лиса рано встает; Лиса своего хвоста не замазает; Лисица от дождя и под бороной ухоронится; Лисичка всегда сытей волка живет; Назначили лису воеводой в лесу: пера много, а птицы нет; У лисы Патрикеевны ушки на макушке; Лиса семерых волков проведёт; Лисье племя только льстит да манит** (<http://slovardalja.net> [in Russian]); (Georgian): **Хитрая лиса в капкан**

не попадет; Лиса и во сне о курах помнит; Лиса и шакал по одной дороге ходят; Лиса свой хвост в свидетели взяла; Лиса умирала, а все голову к курятнику поворачивала (Sakhokia, 1979); (Kazakh): Айлалы түлкі алдырмас (Хитрая лиса не сдается).

The zoomorphism "медведь" ("bear") in Russian culture represents a large, strong, but clumsy and heavy person and an ill-mannered, rude, ignorant person, used to characterize a man: **Богатый силен, что медведь - force; Медвежьи объятия - about a heavy hug** (<http://slovardalja.net> [in Russian]).

In Kazakh culture "аю" ("bear") is a man of large build, brave, courageous: Аюдан қорыққан орманға бармас. жараланған аюдай – *about a person who is in an angry, nervous, irritated state* (Skvortsova, 1982).

In Georgian culture, the "გოგონი" ("bear") is a symbol of laziness, clumsiness, incompetence, stupidity, and greed: **Медведь из любви медвежонка задушил; Медведь медведя в гости звал - в чужой виноградник; Медведь на лес сердился, а лес того не ведал; Медведю виноградник поручили - он никого туда не пустил, но от винограда ничего не оставил; Медведя видели, а следов искали; Медведя свой же жир беспокоит** (Sakhokia, 1979).

The "лев" ("lion") in Russian culture is a symbol of courage, strength, and leadership: Сражается как лев кто-н. (*bravely*); Львиная доля (*the big and best part of something*); Светский лев (*a man of high society, who enjoys great success in it*). (<http://ushakovdictionary.ru> [in Russian]).

In the Kazakh language "арыстан" ("lion") is a brave and courageous person:: Арыстан болсаң жау үшін, түлкідей болсын әдісін (арыстандай – *about someone who resembles a lion*, айбатты арыстандай – *about a very brave, brave man* (Skvortsova, 1982).

In the Kazakh tradition, the honor of the "lion" is expressed in the anthroponymic system, so they call their sons-batyr «Арыстан» (Lion). In the Russian version also is the name Лев (Lion).

In the Georgian language, the word "ლომი" ("lion") has the following meanings: 1) "lion"; 2) strong, fearless, brave, bold, determined, courageous person (Chikobava, 1960, p. 210).

In all the analyzed languages, the "lion" is represented as a brave man.

In Russian the word "кабан" ("boar") is used to refer to a rough, heavy man: For example «– Чему, – думал я, – засмеялся этот толстый кабан?» (<http://ushakovdictionary.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://ushakovdictionary.ru> [in Russian]). (georgian): **კუბ ბაბიჯი** (*at a snail's pace*) (Chikobava, 1960, p. 38); (kazakh): **Тасбақаша қимылдау–қимылы, жүрісі баяу 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://ushakovdictionary.ru> [in Russian]).

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

In the Georgian language, the word "სპილო" ("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.

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