

Artículo de investigación

PAREMIAE WITH THE CONCEPT “WISDOM” IN MODERN YAKUT AND GERMAN

ПАРЕМИИ, СОДЕРЖАЩИЕ КОНЦЕПТ «МУДРОСТЬ»,
В СОВРЕМЕННОМ ЯКУТСКОМ И НЕМЕЦКОМ ЯЗЫКАХ

PAREMIAS QUE CONTIENEN EL CONCEPTO “SABIDURÍA”,
EN YAKUT MODERNO Y LENGUAS ALEMANAS

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Abstract

Paremiological segment of the linguistic picture of the world is a constituent of the naïve picture of the world that reflects the most archaic layers of the mentality of a nation as well as stages of the historical development of an individual. Paremiae generalize a nation’s experience gained from its social practice and contain statements of didactic character. The contrastive analysis of Yakut and German paremiae with the concept “wisdom” in terms of culture and cognitive activity of man is a promising field of the modern linguistics. Paremiae are classified into fully figurative, partly figurative, and non-figurative in terms of semantic reinterpretation of their components, further subdivided into those with a positive or negative assessment in their semantic structure in the languages under comparison. The contrastive analysis of paremiae revealed universal and specific features of linguistic units of indirect nomination.

Keywords: paremia, concept, semantics, figurativeness, typology, full figurativeness

Аннотация

Паремиологический фрагмент языковой картины мира является составной частью наивной языковой картины мира, которая отражает наиболее архаичные слои национального сознания, а также этапы исторического становления личности. Паремии обобщают опыт народа, выведенный из его общественной практики, и содержат суждения поучительного характера. Сопоставительный анализ паремий якутского и немецкого языков концепта «Мудрость» в контексте культуры и в связи с когнитивной деятельностью человека является одним из перспективных направлений современного языкознания. Паремии подразделяются на цельнообразные, частично-образные и необразные по степени семантической переосмысленности компонентного состава, дифференцируются на паремии, содержащие в своей семантической структуре позитивную и отрицательную характеристику человека в сопоставляемых языках. Сопоставительный анализ паремий выявил универсальные и национально-специфические черты языковых единиц косвенной номинации.

Ключевые слова: паремия, концепт, семантика, образность, типология, цельнообразность.

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Resumen

El segmento paremiológico de la imagen lingüística del mundo es un componente de la imagen ingenua del mundo que refleja las capas más arcaicas de la mentalidad de una nación, así como las etapas del desarrollo histórico de un individuo. Paremiae generaliza la experiencia de una nación obtenida de su práctica social y contiene declaraciones de carácter didáctico. El análisis contrastivo de Yakut y paremias alemanas con el concepto “sabiduría” en términos de cultura y actividad cognitiva del hombre es un campo prometedor de la lingüística moderna. Las paremias se clasifican en totalmente figurativas, en parte figurativas y no figurativas en términos de reinterpretación semántica de sus componentes, subdivididas en aquellas con una evaluación positiva o negativa en su estructura semántica en los idiomas en comparación. El análisis contrastivo de las paremias reveló características universales y específicas de las unidades lingüísticas de nominación indirecta.

Palabras clave: paremia, concepto, semántica, figuratividad, tipología, figuratividad completa.

Introduction

Contrastive analysis of paremiology in the context of culture and in relation to cognitive activity of man is a promising field of the modern linguistics. Language reflects and records culture, fulfilling a cumulative function, i.e. it cumulates and keeps in vocabulary records of preceding knowledge. In this manner, language is a segment of social memory as a body of meanings, on which not only speaking but any other activity including e.g. cognitive is based. The totality of the knowledge recorded linguistically is the linguistic picture of the world. Generally, the linguistic picture of the world agrees with the logical world view in human mind. Being the most extensive conception, it reflects both naïve and scientific world view and is objectified at the level of definition, when studying lexical units. The principle of explanation capability finds its specific application in studying paremiae of the modern Yakut and German languages as the interrelation of sciences allows us to reveal various types of explanation and find their rational meaning. The paremiological picture of the world is referred to as a segment of the naïve picture of the world containing paremiological heritage of a nation.

Materials and Methods

The general research method is inductive-deductive. The linguistic methods of research include phraseological identification, contrasting and componential analysis of phraseological units.

Results and Discussion

Paremiological segment of the linguistic picture of the world is a constituent of the naïve picture of the world that reflects the most archaic layers

of the mentality of a nation as well as stages of the historical development of an individual. Paremiae generalize a nation's experience gained from its social practice and contain statements of didactic character. Proverbs and proverbial phrases has been studied by A.D. Reichstein (Reichstein, 1971), W. Fleischer (Fleischer, 1994), W. Mieder (1985; 2004), S. Kemper (1981), H. Burger (2010), D. Dobrovol'skij and E. Piirainen (2006), S.M. Prokopieva (1995; 2012). Proverbs and proverbial phrases are micro-texts with precedents in culture and social life. In modern linguistics, M.L. Kovshova (2013), V. Teliya, N. Bragina, E. Oparina and I. Sandomirskaya (2001), A. Wierbicka (1992) describe them as precedent texts.

The purpose of this study is to undertake a contrastive analysis of Yakut and German paremiae that form the concept “wisdom”. We analyzed the paremiae recorded in lexicographic sources, paremiological dictionaries and collections, including: Röhrich, Lutz (1999), A.P. Cowie (1998), G.V. Popov (2005), Yakut Proverbs (2017), Deutsch-Russisches Phraseologisches Wörterbuch (1975). The Yakut and German paremiae were selected from the following dictionaries: Yakut Proverbs (2017), Deutsch-Russisches Phraseologisches Wörterbuch (1975), <https://www.spruchwelt.com/spruch/manchmal-koennen-worte-mehr-verletzen-als-ein-schlag-ins-gesicht> (spruchwelt.com). The semantic constituent of paremiae has both a globally reinterpreted meaning of components and a partly and fully motivated meaning: fully figurative, partly figurative, and non-figurative (Reichstein, 1971).

I. Fully figurative paremiae:

Икки ардыларыгар уу тэстибэт дьоно. - They are best friends (“Between them water doesn’t flow”).

Сир түннүгэ – a very intelligent person who likes philosophical conversations (“world’s window”).

Viele Köche verderben den Brei. – If too many people are involved in a task or activity, it will not be done well (“Too many cooks spoil the broth”).

Eine Hand wäscht die Andere. – If you do me a favour, I’ll return it („One hand washes the other“).

Neue Besen kehren gut. – People newly appointed to positions of responsibility tend to make far-reaching changes („a new broom sweeps clean“).

II. Partly figurative paremiae:

Бытыгын быһа үктүөр диэри өйдөммөтөх диэбиккэ дылы. – An old man who has not still grown wise („As they say: as old as stepping on his moustache and beard, he hasn’t grown wise“).

Акаары төбө атабы иллэн оңорбот. – When someone’s mind is foolish, he will never live calmly (“A bad head doesn’t give rest to the legs”).

Салан киһиэхэ тыа маһа ытыыр. – A clumsy person (“Seeing a clumsy person, trees in the forest cry”).

Alte Liebe rostet nicht. – One will never forget old true love (“An old love doesn’t rust”).

Die Zeit heilt alle Wunden. – Time heals („Time is the best healer“).

Lügen haben kurze Beine. – One cannot lie for a long time („Lies have short legs“).

III. Non-figurative paremiae:

Аттаах сатыыны кытта аргыстаспат. – A pedestrian cannot travel along with a rider (“The one on a horse cannot go with the one on foot”).

Акаары төбө атабы иллэн оңорбот. – When someone’s mind is foolish, he will never live calmly (“A bad head doesn’t give rest to the legs”).

Wer wagt, gewinnt. – The one who takes a risk wins (“Who ventures wins”).

Behalte deine Weisheit für dich. – I don’t need your advice (“Keep your wisdom for yourself”).

In paremiology of the modern Yakut and German languages, a great attention is paid to language, e.g.:

Киһи тыла – ох. – Peoples’ words can hurt (“Man’s tongue is an arrow”).

Өс хоһооно – өбүгэ номоҕо. – A proverb is a wisdom of generations (“A proverb is an ancestors’ parable”).

Ein Mann, ein Wort! – A solemn promise („A man, a word“).

Wer fremde Sprachen nicht spricht, weiß nichts von seiner Eigenen. – “Someone who doesn’t speak foreign languages, doesn’t know anything about his own”.

Sprichwörter sind die Weisheit der Straßen. – „Proverbs are the wisdom of the streets“.

Von schönen Worten wird man nicht satt. – Nice words only cannot provide your living („One doesn’t get sated by beautiful words“).

Generally, the present study is a systematized description of the concept sphere “characteristics of a person” in the paremiological system of the modern Yakut and German languages. Both compared languages have a lot of paremiae characterizing a person, e.g.:

Икки атахтаах эриэнэ иһигэр, көтөр эриэнэ таһыгар. – Human beauty lies inside (“A two-legged [a human] is colorful inside, a flying [a bird] is colorful outside”).

Үнэр танаралаах үнэр сууттаах киһи. – An honorable, decent person (“A person with a deity to prey to and a court to apply to”).

Уохтаах буору сиэмэ сөбүлүүр, үтүө санаалаах киһини дьон сөбүлүүр. – A person with good thoughts is beloved by people (“A seed loves nourished soil, people love a person with noble thoughts”).

Der Schein trügt. – One cannot judge by appearance (“The shine lies”).

Das Werk lobt den Meister. – One can recognize a master craftsman by his work (“The work praises the craftsman”).

Wer zuletzt lacht, lacht am besten. – Don’t rejoice too soon, in case your delight at your own good fortune is premature (“The one who laughs last laughs best”).

The undertaken analysis revealed the body of structures representing knowledge which speakers of a language use to quantize the reality. The analysis of showed that the Yakut and German pemiae with a positive description of a person are outnumbered by those with a negative description, e.g.:

“A clever person”:

Өйдөөх өйүнэн өлөртөн куотар. – “A clever person escapes death through his wit”.

Көтөр өнгүнэн, киһи өйүнэн. – “A bird [is characterized] by its color, a man by his wit”.

Der kluge Mann baut vor. – A clever man is prudent („A clever man builds beforehand“).

Der Klügere gibt nach. – „The one who is cleverer lets go“.

„A brave person“:

Эр сырайынан, эһэ тыгырабынан. – „A young man [is characterized] by bravery, a bear by its claws“.

Бэрдэ бэргэһэ саба, үтүөтэ үтүлүк саба. – About a brave bold, but not very kind man („His bravery is as big as a hat, his kindness is as small as his mitten“).

Dem Mutigen gehört die Welt. – „The world belongs to the brave“.

Wer wagt, gewinnt. – The one who takes a risk wins („Who ventures wins“).

A negative description of a person in pemiae of the concept “wisdom” objectivizes the following concepts: a boastful person, a stupid person, an arrogant person, a thief.

“A boastful person”:

Киһиргээн кэтэбэ тулларын кэрэйбэт. – “He is ready to break his neck for the sake of boasting”.

Акаары ахым, киһиргэс, киэбиримтиэ. – “A stupid is arrogant, a boastful is vain”.

Баһа суох маанымсык, төбөтө суох үтүөмсүк. – “[He is] out of his head foppish, out of his mind vain”.

Eigenlob stinkt. – “The self-praise stinks”.

Man soll den Tag nicht vor dem Abend loben. – One should not be too confident in anticipating success before it is certain („One should not praise the day before the evening“).

Dummheit und Stolz wachsen auf einem Holz. – Stupidity and pride belong together („Stupidity and pride grow on one log“).

„A stupid person“:

Санаалаах татыма, өйдөөх мөлтөбө. – “[The one] with a scarce thought, [has] a scant mind”.

Акаары төбө атабы иллэнг оһорбот. – When someone’s mind is foolish, he will never live calmly (“A bad head doesn’t give rest to the legs“).

Өйө суох киһи, мэнэрик дьахтар курдук. – About a stupid garrulous man (“A stupid man is like a frenzy woman“).

Am vielen Lachen erkennt man den Narren. – A stupid man laughs a lot („One recognizes a fool through much laughing“).

Wer nicht liebt Wein, Weib, Gesang, der bleibt ein Narr sein Leben lang. – „He who doesn’t like wine, a woman a song, remain a fool all his life long“.

Hoffen und Harren macht manchen zum Narren. – Looking forward to something before it is certain (“Hoping and anticipating makes one a fool“).

“An arrogant person”:

Сэнээбиккиттэн сэттэтин ылыан. – “You’ll take seven times more from the one you disdain”.

Атабастыбын диэн атаххыттан ыллараайабын. – Some you treat badly may get you (“While treating someone badly don’t get caught by your legs“).

Übermut tut selten gut. – “Arrogance seldom does good”.

Einbildung ist auch eine Bildung. – Jokingly, you may think that you are more important than other people (“Phantasy/haughtiness is also a building“).

Hochmut kommt vor dem Fall. – “Arrogance comes before the fall”.

“A thief”:

Түөкүн киһи үс күлүктээх. – “A thief has three shadows”.

Түөкүн сүүс суоллаах. – “A thief has hundred tracks”.

Kleine Diebe hängt man, Große läßt man laufen. – “Little thieves are hung, great ones are set free”.

Gelegenheit macht Diebe. – “Opportunities make thieves”.

The comparison of German and Yakut paremiæ revealed the following paremiological universals:

Акаары төбө атаҕы иллэн оҥорбот. – When someone’s mind is foolish, he will never live calmly (“A bad head doesn’t give rest to the legs”).

Мөккүстэххэ, кырдык көстөөччү. – “When arguing, one sees the truth”.

Der Prophet gilt nichts in seinem Vaterlande. – „There is no prophet in one’s own country“.

Das Ei will klüger sein als die Henne. – A much younger person acts as if he/she is cleverer than an elder person („An egg wants to be cleverer than a chicken“).

Wie der Hirt, so die Herde. – The people in a community are/act like their leader/head („Like the shepherd, so the herd“).

Ein gutes Gewissen ist das beste Ruhekipfen. – An honest man sleeps well („A good conscience is the best pillow“).

In paremiology, the ethnic cognitive picture of the world is represented in the unity of the physical and verbal behaviour of people in typical situations, views, judgments, e.g.:

Тэбиэн саҕа хара санаатааҕар түөн саҕа үрүн сана ордук. – “It’s better to have a bright thought as small as milt than a bad [black] thought as large as a camel”.

Саҕарыан иннинэ санаан көр. “Think before you say”.

Wo man singt, da lass dich ruhig nieder: böse Menschen haben keine Lieder. – “Where people sing, you can take a rest at ease as bad people have no songs”.

Was dem einen sin (seine) Uhl, ist dem andern sin (seine) Nachtigall. – What is good for one person might be bad for another („What is an owl to somebody is a nightingale to another“).

We will enlarge on the conceptual analysis of Yakut and German paremiology. There are few equivalent proverbs in Yakut and German as they belong to different groups of languages, Turkic and Germanic. For example, both proverbs “Тыала суох мас хамсаабат” ‘A tree doesn’t move without wind’ and “Kein Rauch ohne Feuer” ‘There is no smoke without fire’ mean ‘if there are signs that something is true so it must be at least partly true’. In Yakut, the components “тыал” and “мас” are used, whereas in German “Feuer” and “Rauch” respectively. Also, the equivalent proverbs are “Manchmal können

Worte mehr verletzen als ein Schlag ins Gesicht” ‘Sometimes words hurt more than a punch in the face’ and “Киһи тыла – ох” ‘Man’s tongue is an arrow’.

Invariant features of proverbial phrases are manifested in their components belonging to one lexico-semantic or thematic group. Their lexical and grammatical differences are determined by the systems of the languages under comparison. The German proverb “Was man nicht im Kopfe hat, muss man in den Beinen haben” (“What one doesn’t have in the head, one must have in the legs”) as a compound sentence has an equivalent in Yakut “Акаары төбө атаҕы иллэн оҥорбот” as a simple sentence. The clause with a neutral meaning “Was man nicht im Kopfe hat” is equivalent to the Yakut “акаары төбө” (“stupid head”). The principal clause “muss man in den Beinen haben” is equivalent to the Yakut word combination “атаҕы иллэн оҥорбот”. In general, both proverbs mean “when someone’s mind is foolish, he will never live calmly” where the components “төбө” and “атах” denote “head” and “leg” respectively.

The German proverbial phrase “Ein Mann, ein Wort!” has an equivalent in Yakut “Үтүө ат биир кымньыылаах, үтүө киһи биир тыллах” (“A good horse - one whip, a good man – one word”) (One urging on is enough for a good horse, a good man always keeps his word). In contrast to the German proverbial phrase, the Yakut proverb has a syntactically complicated form, a complex sentence. In the Yakut proverb, a comparison to a good horse is added, to whom one whip is enough to understand what is needed.

The semantic universality of the proverbs “Eine Hand wäscht die Andere” (You scratch my back and I’ll scratch yours) and “Суор суор хараҕын оҥпот, тойон тойону түһэн биэрбэт” differ in structural variety of proverbial components – a simple extended sentence and a complex sentence. The original meaning of the former proverb is “One hand washes the other”, the latter “A raven won’t peck out another raven’s eye, one person in charge won’t let down another one”. The direct contact of man with nature is embedded in the Yakut language, in particular, this proverb uses a zoonym “суор” (raven) and an archaism “тойон” (a person in charge, a boss) meaning a man himself in contrast to the German proverb, where a pars pro toto “Hand” (a hand) is used. The semantic universality characterized another Yakut proverb “Быһах угун кыстыммат, суор суор хараҕын оҥуспат” - A knife won’t cut its handle, a raven won’t peck out another raven’s eye.

Specifically, national Yakut and German proverbs lack lexically marked components, with specific semantics characterizing the whole direct meaning of the word group that involves particular customs, traditions, superstitions, etc. as its prototype, e.g.: “Дойду сурахтаах, алаас ааттаах” (Each country has its glory, each glade has its name) and “Andere Länder, andere Sitten” (As many countries, as many customs).

A particular part of specifically national proverbs of the German language is distinguished by both specific figurativeness and the denoted concept. The ethnic specifics of the proverbs “Көбөнү тугаары чөркөйтөн маппыт” (Following a mallard, he lost a teal) and “Besser der Spatz in der Hand als die Taube auf dem Dach” (Better a sparrow in the hand than a dove on the roof) is expressed in the difference of the zonymic components “Spatz” (sparrow) and “көбөн” (mallard), “Taube” (dove) and “чөркөй” (teal) which refer to the same thematic group “Birds”. The common meaning of the proverbs is “it's better to be content with what you have than to risk losing everything by seeking to get more”.

The Yakut proverb “Бытыгын быһа үктүөр диэри өйдөммөтөх диэбиккэ дылы” meaning “As they say: as old as stepping on his moustache and beard, he hasn't grown wise “differs from the German proverb “Alter schützt vor Torheit nicht”, literally “Old age doesn't protect against stupidity”, in both structure and conceptual meaning.

While the Yakut proverb “Идэлээҕи кытта олоруон, идэлээх буолуон, түөкүнү кытта олоруон, түөкүн буолуон” (If one lives with a skilled man one becomes skilled, if one lives with a thief one becomes a thief) includes clarifying components “идэлээх” (skilled) and “түөкүн” (thief), the German proverb “Sage mir, mit wem du umgehst, und ich will dir sagen, wer du bist” (Tell me who you're acquainted with and I'll tell you who you are) has an abstract meaning.

Conclusion

Thereby, studying the typologically universal and the nationally specific in paremiology by comparative investigation of proverbs of the modern German and Yakut languages is of great interest and holds promise. It contributes to development of cognitive linguistics in the context of culture and national world view. The research results can be used when studying objectification of other sociocultural concepts at the paremiological level. Research and comparison of German and Yakut paremiology

can serve as a base for further research into development of scientific basis of formation of ethnocultural knowledge of man.

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