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SWEDISH PARALLELS OF BELARUSIAN PROVERBS: STRUCTURAL-SEMANTIC MODELING

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The article is devoted to the identification and differentiation of Swedish parallels of the most common Belarusian proverbs according to the nature of interlingual correlation. The goal involves the use of interlingual structural-semantic modeling of proverbs to identify complete proverbial analogues in different languages, identical structural models of proverbs, identical proverbial images and concepts. The material for the study was 320 Swedish proverbs, which are interlingual correlates of Belarusian proverbs. Proverbs-analogues in the Swedish and Belarusian languages are differentiated according to the nature of the interlingual community into two typologically significant groups: universal proverbs and international proverbs. Interlingual correlates of Swedish and Belarusian proverbs, which have the same structural models, are differentiated into several typologically significant groups depending on the nature of the variability of the lexical composition, due to the difference in the conceptual and figurative plan of proverbs. As a result of the study, the authors come to the conclusion that in the Swedish language there are a significant number of proverbs that are full or partial correspondences of the most commonly used Belarusian proverbs. A comparative analysis based on the structural-semantic modeling of proverbs made it possible to differentiate Swedish and Belarusian proverbial parallels into three typologically significant groups of units: similar proverbs, proverbs with identical structural models,

proverbs with identical images and concepts. Swedish proverbs containing images and concepts identical to Belarusian proverbs are characterized by partial ethnocultural marking of their content, as well as the absence of a strict connection between the correlation in the content of proverbs in different languages and the presence of identical images and concepts in proverbs. The absence of such a connection indicates the typological similarity of the figurative-conceptual spaces of the Swedish and Belarusian proverbial pictures of the world, in which manifestations of interlingual community and national specificity are deeply mutually determined.

Keywords: paremiology, proverb, interlingual analogue, structural model, image, concept, Swedish language, Belarusian language.

1. INTRODUCTION

The study of the general and specific in the proverbs of various languages has always attracted the attention of linguists, and has recently become one of the promising areas of paremiology as a part of modern linguistics [Lomakina, 2015; Bredis, Lomakina, 2020; Ivanov, Lomakina, 2021]. The most urgent problem of comparing proverbs is to identify their typologically common characteristics in different languages of the world, which will allow more accurate verification of their ethnocultural and linguocultural specificity.

The latest research shows that the correct translation of proverbs directly depends on how well proverbial correspondences and inconsistencies in different languages are studied [Bredis, Ivanov 2022b], the adequacy of defining their national and cultural specificity [Ivanov, Lomakina, Petrushevskaya, 2021], completeness and validity of the reconstruction of the national picture of the world, represented in proverbs [Bredis, Ivanov, 2021], the depth and accuracy of the lexicographic description of proverbs in bilingual dictionaries [Bredis et al., 2021; Bredis, Ivanov, 2022a] also depends on it.

Swedish proverbs have been insufficiently studied in terms of their comparison with proverbial units of other languages in general and in Slavic languages. Against the background of Russian, various categories of Swedish paremias have been studied, and proverbs with the comparative semantics of individual thematic groups have been analyzed most fully at the moment [Alyoshin, 2021; Zinovieva, Alyoshin, 2021; Zinovieva, Alyoshin, 2022a, b]. A few works are devoted to comparing Swedish proverbs with proverbs in other languages [Alyoshin, 2014; Zinovieva, Alyoshin, 2022c], the principles of their lexicographic description against a foreign background [Alyoshin, Zinovieva, 2015]. Swedish

proverbs are presented in the well-known multilingual dictionary “European Proverbs in 55 Languages” [Paczolay, 1997], where the proverbs fund of the Belarusian language is described along with the Slavic languages. However, Swedish proverbs have never been compared directly with Belarusian proverbs.

In turn, Belarusian proverbs are also not yet sufficiently studied both in comparative and typological terms in relation to various languages of the world. The main attention is paid to the differentiation of the general and specific in the proverbs of the Belarusian and Slavic languages, as well as a number of major European languages [Petrushevskaya, 2021]. A few studies are devoted to comparing the proverbial funds of the Belarusian language and languages of other language families [Petrushevskaya, 2020; Petrushevskaya, 2022a, b]. To date, the most developed applied aspect of the comparative study of Belarusian proverbs in the framework of bilingual paremiography [ABPS; BNPS; KABM; PBPS; RBPS; RBSP-1; RBSP-2], as well as a linguistic and regional description of the proverbial fund of the Belarusian language [SBPP]. The principles of lexicographic description of proverbs in Belarusian and other European languages are being developed [Ivanov, Feldman, 2007; Ivanov, Ruiz-Zorrilla Crusate, 2021], including the Swedish language [Alyoshyn, Ivanov, 2022], which is due to the active demand for its study as the main or second foreign language at the universities of modern Belarus.

The purpose of the study is to identify and differentiate the Swedish parallels of the most common Belarusian proverbs by the nature of interlingual correlation.

The goal involves the use of interlingual structural-semantic modeling of proverbs to identify complete proverbial analogues in different languages, identical structural models of proverbs, identical proverbial images and concepts. This set of typologically significant properties of proverbs was identified when comparing the proverbial funds of genetically and areally distant languages [Ivanov, Lomakina, Nelyubova, 2021] and successfully tested when comparing the proverbial funds of the Belarusian and Vepsian languages [Petrushevskaya, 2022a], Belarusian and Tuvan languages [Petrushevskaya, 2022b].

The material for the study was 320 Swedish proverbs, which are interlingual correlates of Belarusian proverbs. Swedish proverbs were selected using frontal sampling from the following sources: P. Holm,

Ordspråk och talesätt med förklaringar (P. Holm, Proverbs and sayings with explanations [Holm, 1971]); P. Holm, *3530 ordspråk och talesätt* (P. Holm, 3530 proverbs and sayings [Holm, 1984]); F. Ström, *Svenska ordspråk* (F. Ström, Swedish proverbs [Ström, 1929]). The paremiological minimum and the main paremiological fund were chosen as the sources of Belarusian proverbs [Kotova, 2000, p. 273–284; Ivanov, 2002, p. 5–19, 41–84], which include the most commonly used proverbs of the Belarusian language.

2. SIMILAR PROVERBS

It is expedient to refer to interlingual proverbial analogues such units that in different languages are as close as possible in terms of lexical and grammatical organization and conceptual and figurative plan. Such units can be the result of both mutual borrowing and borrowing from a common source for the two given languages. In both cases, the very presence of borrowed proverbs-analogues in different languages can be considered as evidence not only of the commonality of national proverbial funds, but also of the closeness of the traditional worldviews of these peoples. In the case of the presence of similar units in the proverbial funds of languages that are as far as possible in their origin and distribution area, such units can be considered as universals, due to the nature of perception of reality that is fundamentally common for speakers of different cultures and the way of its linguistic expression in a generalized form. At the same time, in different languages, universal proverbs can be realized in different national variants, which are mainly due to the replacement of one lexical component and/or the addition of one new structural part [Paczolay, 1997]. Similar proverbs represent the most obvious and calculable characteristic of typological proximity vs remoteness of proverbial funds of these languages.

Proverbs-analogues in the Swedish and Belarusian languages are differentiated according to the nature of the interlingual community into two typologically significant groups of units: universal proverbs and international proverbs.

Thus, the Swedish proverb *Ingen rök utan eld* ‘There is no smoke without fire’ and its analogue in the Belarusian language *Дыму без агню не бывае* (*Не бывае агню без дыму*) ‘There is no smoke without fire (There is no fire without smoke)’ or *Дзе дым, там і полымя* ‘Where there is

smoke, there is fire’ on the grounds that similar proverbs are recorded in 54 genetically and areally remote languages, including most European different language families and groups, as well as in Arabic, Persian, Chinese, Japanese, Sanskrit, etc., and have a structural-semantic model common to all languages “(There is) no smoke without (some) fire or If there is (no) smoke, there is (no) fire (v1); There is no fire without (some) smoke or If there is (no) fire, there is (no) smoke (v2)” [Paczolay, 1997, p.33–37]. Universal proverbs-analogues in Swedish and Belarusian are the following: *Äpplet faller inte långt från trädet* ‘The apple falls not far from the tree’ — *Яблыка ад яблыні далёка не падае* ‘The apple does not fall far from the tree’ [Paczolay, 1997, p.259–262]; *En svala gör ingen sommar* ‘One swallow doesn’t make summer’ — *Адна ластаўка вясны не робіць* ‘One swallow doesn’t make spring’ [Paczolay, 1997, p.49–53]; *I nöden prövas vännen* ‘A friend is known in trouble’ — *Сябры пазнаюцца ў бядзе* ‘Friends are known in trouble’ [Paczolay, 1997, p.159–164]; *Krukan går så länge efter vatten, tills hon går sönder* ‘The pot fetches water until it breaks’ — *Да пары збан ваду носіць, вушка адарвецца — збан наб’ецца* ‘For the time being, the jug carries water, the handle will come off and the jug will break’ [Paczolay, 1997, p.287–291]; *Man skall icke se given häst i munnen* ‘Don’t look a gift horse in the mouth’ — *Дараванаму каню ў зубы не глядзяць* ‘Don’t look a gift horse in the mouth’ [Paczolay, 1997, p.54–58]; *Som man sår, får man skörda* ‘As you sow, so shall you reap’ — *Што пасееш, тое і пажнеш* ‘As you sow, so shall you reap’ [Paczolay, 1997, p.38–43]; *Väl börjat är hälften vunnet* ‘Well started — half won’ — *Добры пачатак — палова справы* ‘A good start is half done’ [Paczolay, 1997, p.228–232], etc.

The Swedish proverb *Tala om vargen, så kommer han* ‘Talk about the wolf, he will come’ and its Belarusian counterpart *Пра воўка памоўка, а ён і сам тут* ‘There is a conversation about the wolf, and he is here himself’ are international, since identical proverbs are found in genetically and/or areally close European languages, e. g.:

- Lithuanian: *Vilką mini, vilkas čia* ‘Name the wolf, and the wolf is here’;
- German: *Wenn man den Wolf nennt, so kommt er gerennt* ‘When you call the wolf, he will come running’;
- Polish: *O wilku mowa, a wilk tu* ‘There is a conversation about the wolf, and the wolf is here’;

- Russian: *Помяни волка, а волк тут* ‘Remember the wolf, and the wolf is here’;
- Ukrainian: *О вовку помовка, а вовк і єсть* ‘There is a conversation about the wolf, and the wolf is here’.

Compare also: in Spanish *Háblate del lobo, y veréis su pelleja* ‘Talk about the wolf and see his skin’ and English *Speak of the wolf and see his tail*, etc. [Petrushevskaya, 2020, p. 106].

International proverbs-analogues in the Swedish and Belarusian languages are the following: *Allt är lagom* ‘Everything in moderation’ — *Усё добра, што ў меры* ‘Everything is good in moderation’ [Petrushevskaya, 2020, p. 280]; *Allting har sin tid* ‘Everything has its time’ — *На ўсё свая пара* ‘Everything has its time’ [Petrushevskaya, 2020, p. 283]; *Av skadan blir man vis* ‘The damage makes you wise’ — *На памылках вучымся* ‘Mistakes make wise’ [Petrushevskaya, 2020, p. 213]; *Borta bra men hemma bäst* ‘Away is good, but at home it’s best’ — *У гасцях добра, а дома лепей* ‘Away is good, but at home it’s better’ [Petrushevskaya, 2020, p. 276]; *Hungern är den bästa kryddan* ‘Hunger is the best spice’ — *Голад — найлепшы кухар* ‘Hunger is the best cook’ [Petrushevskaya, 2020, p. 141–142]; *Skall (vill) ägget lära hönan värpa* ‘Will an egg teach a hen to lay’ — *Яйка курыцы не вучыць* ‘An egg doesn’t teach a chicken’ [Petrushevskaya, 2020, p. 195]; *Verket prisar mästaren* ‘The deed glorifies the master’ — *Справа майстра баіцца* ‘The deed is afraid of the master’ [Petrushevskaya, 2020, p. 152].

Many universal and international analogues of Swedish and Belarusian proverbs have national and culturally marked variants. Thus, the universal Swedish proverb *En svala gör ingen sommar* ‘One swallow does not make summer’ has analogues in Belarusian *Першая ластаўка (першы шпак) вясны не робіць* ‘The first swallow (the first starling) doesn’t make spring’ and *Гракі цяпла не прыносяць* ‘Rooks don’t bring warmth’ [Petrushevskaya, 2020, p. 20–22], in which, along with the components of *ластаўка* ‘swallow’ and *шпак* ‘starling’ common in similar proverbs of many languages, the component *грак* ‘rook’ is used, which is unique (nationally specific) and is not fixed in the structural-semantic model of this universal proverb common to all languages, cf. “One swallow/starling/cuckoo does not make/bring a spring/summer” [Paczolay, 1997, p. 49]. The international proverb “about an evil creature that cannot be named” has similar variants in Swedish and Belarusian languages: *Tala om trollen, så är de i farstun* ‘Talk about trolls, and they are

in the hallway’ — *Пра воўка памоўка, а воўк у хатку* ‘You talk about the wolf, and the wolf comes into the house’, however, in the Swedish proverb, instead of the pan-European component, the wolf appears as a troll — a mythical creature, legends about which originated in Ancient Scandinavia and which is one of the national symbols in modern Sweden (in the Swedish traditional picture of the world, trolls, despite the external ugliness, are considered capable of reincarnating and taking on a human form, and at the same time they own enormous wealth).

The national and cultural marking of similar proverbs in the Swedish and Belarusian languages is a natural reflection of the traditional picture of the world of the Swedish and Belarusian peoples. However, if for universal proverbs-analogues the reflection of national culture in them has an ontological character, then the appearance of ethnocultural markers in international proverbs is primarily due to the axiological factor that determines the ethnolinguocultural assimilation of proverbial borrowings.

3. IDENTICAL STRUCTURAL MODELS OF PROVERBS

The structural (or structural-semantic) model of a proverb should be understood as “an empirically verified ideal sample of the form and content of this proverb, which is invariant for all variant and optional forms of its lexical-semantic composition and grammatical organization, as well as all variants of its general meaning” [Ivanov, Lomakina, Petrushevskaya, 2021, p. 1015]. Such an understanding of the proverbial model allows us to extend it both to interlingual variants of the same proverb and to correlative proverbs in different languages. The latest research has shown that “proverbs that are identical in terms of the structural-semantic model in different languages are either analogues with minimal interlingual differences in the form and content of national proverbial variants, or correlates with a significant increase in such differences” [Petrushevskaya, 2022a, p. 500].

Analogous proverbs differ from correlated proverbs in that the former have the same or as close as possible both form and content (i. e. similar proverbs in different languages can be considered as national variants of one proverb — international or universal), and the latter form and the content is fundamentally different, even if the difference consists in one lexical component with the same structural model (correlative proverbs in different languages cannot be considered as national

variants of the same proverb, these are proverbs in different languages that are different in their figurative and conceptual plan).

The presence of identical structural models of proverbs in different languages is a significant typological indicator in cross-language comparison, since if the proportion of similar proverbs in a given pair of languages can be used as an indicator of proximity vs remoteness of national proverbial funds, the number of common proverbial models characterizes the typological similarity vs remoteness of the structural-semantic organization of proverbs in these languages.

Interlingual correlates of Swedish and Belarusian proverbs, which have the same structural models, are differentiated into several typologically significant groups depending on the nature of the variability of the lexical composition, due to the difference in the conceptual and figurative plan of proverbs. In total, four groups of proverbs identical in terms of the structural model can be distinguished, which correlate with each other according to the degree of increasing interlingual differences in the composition of lexical components (and, accordingly, in a number of proverbial concepts and images) in the Swedish and Belarusian languages.

1. The difference in one lexical component, which is dominant in the conceptual and figurative terms of proverbs, determines their content, which is different in each of the languages, determines the interlingual divergence of proverbs that are as close as possible in their lexical composition, their relationship as correlates, and not as analogues, e. g.: *Den som spar han har* 'Who saves, he has' — *Хто дбае, той і мае* 'Whoever works, he has'; *Tiggarrbröd är dyrt bröd* 'Beggars' bread is an expensive bread' — *Жабрачы хлеб — сабачы* 'Beggars' bread is a dog's (bread)'.

2. The difference in the paired lexical components of a proverb, represented in many cases by proverbial binomials — “combinations of components that make up the semantic core of paremiological units that are quite stable and frequent in the paremiological space”, which in proverbs “can be considered as one of the ways of encoding and storing conceptual information” [Seliverstova, 2009, p.183], e. g.: *Till stor rumpa skall stora byxor* 'On the big ass go big trousers' — *Вялікаму каню — вялікі хамут* 'To the big horse goes a big collar'; *Åt de rika ger man, från de fattiga tar man* 'They give to the rich and take away from the poor' — *Дзе людзі бяднеюць, там пань багацеюць* 'Where common people are getting poorer, gentlemen are getting richer'.

3. The difference in most lexical components when one lexical component of the proverb coincides (as a rule, the main, central in its conceptual and figurative plan), e. g.: *Arga katter får rivet skinn* 'Evil cats tear the skin' — *Збродлівай кошцы хвост уцінаюць* 'The naughty cat's tail is truncated'; *En man gör ingen marknad* 'One man won't make a fair' — *Адным калом плота не падапрэш* 'One stake doesn't support a fence'; *Hunger är ett vasst svärd* 'Hunger is a sharp sword' — *Голад — найлепшы кухар* 'Hunger is the best cook'.

4. The difference in the entire composition of the lexical components of proverbs (with the exception of auxiliary lexemes, which are a necessary component of the structural model common to proverbs in both languages), e. g.: *Det är för sent att läsa Fader vår, när fan stigit in genom dörren* 'It's too late to read Our Father when the devil came in the door' — *Не да пацераў, калі хата гарыць* 'No time to pray when the house is already on fire'.

As you can see, Swedish proverbs, which are identical in terms of the structural model with proverbs of the Belarusian language, are characterized by a rather high degree of interlingual discrepancies in the composition of lexical components and, accordingly, in terms of the concepts and images they express. However, the Swedish correlates of Belarusian proverbs are almost not ethnoculturally marked, which looks unexpected against the background of a rather high level of linguocultural and ethnocultural markedness of the structurally identical correlates of Belarusian proverbs from other genetically and areally remote languages — Vepsian and Tuvan [Petrushevskaya, 2022a, b]. In turn, the Belarusian correlates of Swedish proverbs with the same structural model are also characterized by an almost complete absence of national-culturally marked components. All recorded differences in lexical components and the concepts and images they express in Swedish and Belarusian proverbs with an identical structural model are characterized by ethnocultural neutrality (they do not carry any national-cultural specific information, therefore they do not mark the culture of the people in whose proverbs they are used). So, respectively, in Swedish — “save”, “expensive”, “ass”, “trousers”, “rich”, “poor”, “evil”, “tear”, “skin (cat)”, “man”, “fair”, “sharp”, “sword”, “song”, “bird”, “devil”, “door”, in Belarusian — “work”, “dog”, “horse”, “collar”, “commoner”, “master”, “naughty”, “truncate”, “tail (cat)”, “stake”, “fence”, “best”, “cook”, “nobleman”, “boots”, “house”, “burn”. All these lexical components themselves

can be used (and are used) in the proverbs of each of the languages. The ethnolinguistically neutral nature of the conceptual and figurative content and lexical composition of Swedish and Belarusian proverbs identical in terms of the structural model can be considered typologically significant for this pair of languages.

4. IDENTICAL IMAGES AND CONCEPTS IN CORRELATIVE PROVERBS

Proverbial images and concepts in the interlingual comparison of proverbs are considered either as components of a proverbial structural-semantic model, or as elements of the proverb content plan [Ivanov, Lomakina, Petrushevskaya, 2021, p. 1016]. The proverbial images and concepts have typological significance when they are considered only in interlingual proverbial correlates (proverbs of different languages correlated in terms of content). Thus, the image of a “man-doer” is found in the Swedish proverb *Människan skapar själv sitt öde* ‘A person creates his own destiny’ and in the Belarusian proverb *Чалавека вочы водзяць* ‘A person is guided by his eyes’, however, these proverbs, despite the apparent closeness of their content, have fundamentally different meaning, since the Swedish proverb speaks of an independent person who is free to choose any path in life that he wishes, and the Belarusian proverb speaks of a dependent person who, when choosing certain decisions, actions, deeds, is limited by personal sensory experience in perception of reality. In turn, the image of an “evil person” is used in the Swedish proverb *En elak människas är sju gånger värre än satan själv* ‘An evil person is seven times worse than Satan himself’ and in the Belarusian proverb *Добры чалавек пабаіцца і ківа, а благі не баіцца і кія* ‘A kind person is afraid of a nod, and an evil person is not afraid of a stick’, while both of these proverbs are interlingual correlates, since they report the same thing — the negative qualities of an “evil person”. The coincidence of images in proverbs of different content is the result of a random choice and cannot serve as a basis for interlingual comparison, while the coincidence of images in meaningfully correlating proverbs (including proverbs with an identical structural model) cannot be random, it represents selectivity national proverbial pictures of the world in the reflection of objective reality, therefore, it can be used as a significant parameter in the typological description of proverbs in different languages. Identical images and concepts are also characteristic of analogous proverbs

(international and universal), but they do not have independent typological significance in them, they are only one of the indicators (along with an identical structural model) of the actual similarity of proverbs in different languages.

There are proverbs in the Swedish language that contain images that are identical to the images in meaningfully correlative Belarusian proverbs. At the same time, most of the images are complex (have a superword expression) or combined (more often paired from among the proverbial binomials in both languages):

- “bad joke”, e. g.: *Månget skämt slutar illa* ‘Many jokes end badly’ — *Дурныя жарты плачу варты* ‘Bad jokes end with crying’;
- “rich man and poor man”, e. g.: *När olyckan räcker den rike till knät, går den till halsen på den fattige* ‘When misfortune reaches the knees of the rich, it goes to the neck of the poor’ — *Багатаму шкода карабля, а беднаму — кашаля* ‘The rich feel sorry for the ship, and the poor for the wallet’;
- “hostess — master”, e. g.: *Kvinnan kan i förklädet bära ut mer ur huset, än tannen köra in med en hästavagn* ‘A woman can carry more out of the house in an apron than a man can bring in a wagon’ — *Калі хата без гаспадыні — вузлы гараць, а без мужыка (без гаспадара) — увесь дом* ‘If the house is without a mistress, the corners are on fire, and without a peasant (without a master) the whole house’;
- “cowardly hare”, e. g.: *Haren är rädd för sin egen skugga* ‘The hare is afraid of its own shadow’ — *Баязліваму і заяц — воўк* ‘To the coward even the hare is a wolf’;
- “someone has money”, e. g.: *Hellre en karl utan pengar, än pengar utan karl* ‘Better a man without money than money without a man gold’ — *Грошы ёсць — грошай няма, мы самі золата* ‘Is there money, is there no money, we ourselves are gold’;
- “lack of water”, e. g.: *Man vet bäst vad vatten är värt, när brunnen är tom* ‘The best way to find out the cost of water is when the well is empty’ — *З пустога цэбра вады не набярэш* ‘You can’t get water from an empty bucket of water’;
- “beautiful words”, e. g.: *Man fångar fisk med krok och folk med fagra ord* ‘They catch fish with a hook, and people with beautiful words’ — *Дарагое не віно, а прыгожае слаўцо* ‘It’s not wine that is expensive, but a beautiful word’;
- “native land”, e. g.: *Eget land är blåbär, andras är blåbucar* ‘Native country is blueberries, and someone else’s is bilberries’ — *Дзе воўк радзіўся, там і куст яму міл* ‘Where a wolf was born, there a bush is dear to him’, etc.

There are also quite a few proverbs in the Swedish language that contain concepts that are identical to the concepts in meaningfully correlative Belarusian proverbs. Moreover, most of the concepts are paired (mostly proverbial binomials in both languages):

- “to eat — to work”, e. g.: *Han äter så han svettas och arbetar så han fryser* ‘He eats, so that he sweats, but he works, so that he freezes’ — *Еш хочь расперажыся, але і працаваць не ляніся* ‘Eat, at least a belt shoot, but don’t be lazy to work’;
- “laziness — poverty”, e. g.: *Lättja lönas med armod* ‘Laziness is paid for by poverty’ — *Ад ляноты чакай бядоты* ‘Expect poverty from laziness’;
- “to see — to hear”, e. g.: *Sett är bättre än hört* ‘What is seen is better than what is heard’ — *Дай, Божа, чутае бачыць* ‘Give, God, what I have heard to see’;
- “sow — reap”, e. g.: *Den som sår ogräs kan inte skörda vete* ‘He who sows weeds cannot reap wheat’ — *Што насееш, тое и пажнеш* ‘What you sow, you will reap’;
- “to speak — to lie”, cf.: *Han ljuger ofta som mycket talar* ‘He often lies who speaks a lot’ — *Гавары, ды не ўсё дагары* ‘Speak, but not all lie’;
- “hunger”, e. g.: *Hungern är den bästa kryddan* ‘Hunger is the best spice’ — *Голад не дзядзіна (з’ясі і крадзена)* ‘Hunger is not uncle’s wife, (you will eat stolen food too)’;
- “weeping”, e. g.: *Efter skratt och flin kommer gråt och grin* ‘After laughter and smirks come weeping and angry grimaces’ — *Дурныя жарты плач варты* ‘Bad jokes end with crying’, etc.

Some Swedish proverbs, which contain images and concepts identical to Belarusian proverbs, are ethnoculturally determined, express ideas about reality that are specific to a given pair of languages. Thus, the Swedish proverbs *Man vet bäst vad vatten är värt, när brunnen är tom* ‘The best way to find out the cost of water is when the well is empty’ and *Lättja lönas med armod* ‘Laziness is paid for by poverty’ are axiologically marked (the measure of the value of proverbial images and concepts is their value), which is not in the correlative Belarusian proverbs, which are axiologically neutral, e. g.: *З пустога цэбра вады не набярэш* ‘You can’t draw water from an empty bucket’; *Ад ляноты чакай бядоты* ‘Expect poverty from laziness’. The Swedish proverb *Han äter så han svettas och arbetar så han fryser* ‘He eats so that he sweats, but works so that he freezes’ has an ironic tone in contrast to its Belarusian counterpart, which is characterized by direct didacticism: *Ад ляноты чакай бядоты* ‘Expect poverty from laziness’.

The presence of identical images and concepts in correlative proverbs of different languages can be considered as an indicator of typological similarities vs differences not only in terms of the content of units of national proverbial funds, but also in the structure of proverbial pictures of the world of these peoples. So, in the Swedish language, those proverbial images and concepts that are identical to Belarusian proverbial images and concepts are realized in many cases not only in correlative in content, but also in proverbs that are distant in meaning in comparison with the Belarusian language, which indicates the relationship and interaction typologically general and nationally specific both in the figurative space and in the conceptual sphere of the Swedish proverbial picture of the world. So, in many Swedish and Belarusian proverbs that are distant in content and structure (non-correlative) one can find identical images (“water”, “eye”, “head”, “horse”, “blood”, “man”, etc.) and identical concepts (“time”, “food”, “unhappiness”, “truth”, “work”, etc.). It is important that the lists of identical images and concepts in proverbs will be specific for the Swedish and Belarusian languages, as well as for each pair of languages, which has already been established when comparing the proverbial funds of Belarusian and Veps [Petrushevskaya, 2022a], Belarusian and Tuvan [Petrushevskaya, 2022b]. Comparison of images and concepts in non-correlative proverbs requires a separate study, which will allow us to establish the degree of proximity/remoteness of the figurative-conceptual space of the Swedish and Belarusian traditional (proverb) pictures of the world.

5. RESULTS

The study shows that in the Swedish language there is a noticeable number of proverbs that are full or partial correspondences of the most commonly used Belarusian proverbs. A comparative analysis based on the structural-semantic modeling of proverbs made it possible to differentiate Swedish and Belarusian proverbial parallels into three typologically significant groups of units: similar proverbs, proverbs with identical structural models, proverbs with identical images and concepts. Similar proverbs of the Swedish and Belarusian languages are divided into two groups of units according to the nature of the interlingual community against the background of other languages into universal proverbs and international proverbs. Universal proverbs are determined neither by the genetic commonality of languages, nor by language contacts,

therefore they represent similarities/differences in the Swedish and Belarusian proverbial pictures of the world. International proverbs are the result of foreign borrowings, therefore they point to coincidences/differences in the composition of the proverbial funds of the Swedish and Belarusian languages. The proportion of proverbs-analogues does not exceed 15 % of the total number of recorded Swedish parallels of Belarusian proverbs, which indicates a low, but quite noticeable typological proximity of Swedish and Belarusian proverbial funds and proverbial pictures of the world.

Swedish proverbs, identical in structural models to Belarusian proverbs, are differentiated into four groups of units according to the degree of increase in interlingual discrepancies in the composition of lexical components (and the images and concepts they express): 1) difference in one lexical component; 2) difference in two (paired) lexical components; 3) difference in most lexical components, except for one (central in figurative-conceptual terms); 4) difference in all lexical components. An important typological characteristic of Swedish and Belarusian proverbs with an identical structural model is that their lexical differences are not due to the ethnocultural specifics of national proverbial pictures of the world.

Swedish proverbs containing images and concepts identical to Belarusian proverbs are characterized by partial ethnocultural marking of their content, as well as the absence of a strict connection between the correlation in the content of proverbs in different languages and the presence of identical images and concepts in proverbs. The absence of such a connection indicates the typological similarity of the figurative-conceptual spaces of the Swedish and Belarusian proverbial pictures of the world, in which manifestations of interlingual community and national specificity are deeply mutually determined.

The nearest prospect for further research in this area is the fixation and analysis of the Belarusian parallels of Swedish proverbs, the development of principles and methods of the proverbial typology of the Swedish and Belarusian languages, the concept of a bilingual dictionary of Swedish and Belarusian proverbs with linguoculturological commentary.

The results of the study can be used in lecture courses on phraseology and paremiology of the Swedish and Belarusian languages, in lexicographic descriptions of Swedish and Belarusian proverbs, as well as in teaching Swedish and Belarusian as foreign languages.

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LIST OF ABBREVIATIONS

ABPS — Ivanov E. E. *English-Belarusian dictionary of proverbs*. Mogilev: Mogilev State A. Kuleshov University Publ., 2009. 240 p. (In Belarusian)

BNPS — Ivanov E. E., Ramanava N. K. *Belarusian-German paremiological dictionary*. Mogilev: Mogilev State A. Kuleshov University Publ., 2006. 108 p. (In Belarusian)

KABM — Ivanov E. E. *Winged aphorisms in the Belarusian language: from the famous literary and folkloric crypts of the VIII–XX century*. Mogilev: Mogilev State A. Kuleshov University Publ., 2011. 164 p. (In Belarusian)

PBPS — Ivanova S. F., Ivanov E. E. *Polish-Belarusian dictionary of proverbs*. Mogilev: Mogilev State A. Kuleshov University Publ., 2007. 192 p. (In Belarusian)

RBPS — Ivanov E. E., Mokienko V. M. *Russian-Belarusian Paremiological Dictionary*. Moscow: Mogilev State A. Kuleshov University Publ., 2007. 242 p. (In Russian)

RBSP-1 — Ivanov E. E. *Russian-Belarusian dictionary of proverbs: in 2 parts. Part 1*. Mogilev: Brama Publ., 2001. 144 p. (In Russian)

RBSP-2 — Ivanov E. E. *Russian-Belarusian dictionary of proverbs: in 2 parts. Part 2*. Mogilev: Brama Publ., 2001. 164 p. (In Russian)

SBPP — Ivanova S. F., Ivanov E. E. *Dictionary of Belarusian proverbs and winged expressions*. Minsk: BFS Publ., 1997. 262 p. (In Belarusian)

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ШВЕДСКИЕ ПАРАЛЛЕЛИ БЕЛОРУССКИХ ПОСЛОВИЦ: СТРУКТУРНО-СЕМАНТИЧЕСКОЕ МОДЕЛИРОВАНИЕ

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Статья посвящена выявлению и дифференциации шведских параллелей наиболее употребительных белорусских пословиц по характеру межъязыковой корреляции. Поставленная цель предполагает использование межъязыкового

структурно-семантического моделирования пословиц для выявления в разных языках полных пословичных аналогов, тождественных структурных моделей пословиц, идентичных пословичных образов и концептов. Материалом для исследования послужили 320 шведских пословиц, которые являются межъязыковыми коррелятами пословиц белорусского языка. Пословицы-аналоги в шведском и белорусском языках дифференцируются по характеру межъязыковой общности на две типологически значимые группы: универсальные и интернациональные пословицы. Межъязыковые корреляты шведских и белорусских пословиц, имеющих одинаковые структурные модели, дифференцируются на несколько типологически значимых групп в зависимости от характера вариативности лексического состава, обусловленной различием в понятийно-образном плане пословиц. В результате проведенного исследования авторы приходят к выводу о том, что в шведском языке существует заметное количество пословиц, которые являются полными или частичными соответствиями наиболее употребительных белорусских пословиц. Сопоставительный анализ, основанный на структурно-семантическом моделировании пословиц, позволил дифференцировать шведские и белорусские пословичные параллели на три типологически значимые группы единиц: аналогичные пословицы, пословицы с тождественными структурными моделями, пословицы с идентичными образами и концептами. Пословицы шведского языка, содержащие идентичные белорусским пословицам образы и концепты, характеризуются частичной этнокультурной маркированностью своего содержания, а также отсутствием строгой связи между корреляцией пословиц разных языков по содержанию и наличием в них идентичных образов и концептов. Отсутствие такой связи указывает на типологическое сходство образно-концептуальных пространств шведской и белорусской пословичных картин мира, в которых глубоко взаимно детерминированы проявления межъязыковой общности и национальной специфичности.

Ключевые слова: паремиялогия, пословица, межъязыковой аналог, структурная модель, образ, концепт, шведский язык, белорусский язык.

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