

VERBALIZATION OF THE OPPOSITION "YOUTH – OLD AGE» IN RUSSIAN AND GERMAN FOLKLORE

^aALBINA F. MUKHAMADIAROVA, ^bNATALIA V. SHESTERKINA, ^cMARIYA A. KULKOVA

^{a,c}Kazan Federal University, 18 Kremlyovskaya street, Kazan 420008, Russia

^bOgarev Mordovia State University, Bol'shevistskaya Ulitsa, 68, Saransk, Respublika Mordoviya, Russia, 430005
email:^aliliana_muhamad@mail.ru, ^binfo@ores.su, ^cglobal@ores.su

Abstract: The problem of the correlation of the members of the opposition "youth - old age" has been relevant for a long time for many researchers, which is largely due to the socio-discursive basis of the myth concepts "old age" and "youth." This article is devoted to the linguistic peculiarities of the realization of the folklore opposition "youth - old age" on the basis of proverbs of Russian and German nations accumulating folk wisdom and fixing the traditional national picture of the world. The main methods of research were the method of special selection of folklore material, the multiple etymology method of M.M. Makovsky. In addition, methods of quantitative, descriptive, linguocultural and comparative analyzes were applied. In the course of the study it was found out that the labeled member of the opposition is its second term - "old age" - because of the appearance of traces of the archaic ancient ritual for old people - "farewell ceremony "to kingdom come", information about which is almost absent from the collections of modern paroemias. The rite was accompanied by rituals associated with the transition from life to death and then again into life ("second birth"). The etymological data of the basic concepts of the dichotomy is presented, the final classification of all proverbs according to the thematic groups with a total of 14 is compiled, the discrepancies in the number of paroemias is analyzed, the uneven filling and total lacunarity of some thematic groups are noted.

Keywords: opposition "youth – old age", life, death, farewell ceremony "to kingdom come", ritual, subject classification.

1 Introduction

The problems of studying the national proverbial pictures of the world, the reflection of universal concepts in them and certain specific features of the native speaker are among the main issues of modern linguistics. Proverbs accumulate the wisdom of the people and fix the traditional picture of the people's world (Ibrahimova et al, 2017; Fattakhova et al, 2017; Bochina, and Adamka, 2015; Zamaletdinov, 2010; Mieder, 1992). However, each society has its own system of ideas about reality, its own view of the world, a special type of national identity and national character (Tulusina et al, 2016).

The problem of the correlation of the members of the opposition "youth - old age" has existed for a long time, which is more connected with the sociodiscursive basis of the myth-concept "old age", analyzed in our article along with the myth-concept "youth". The keywords are lexemes with the root стар- (old) and their derivatives, as well as бабушка; молод-, мал- and their derivatives; дитя, детство; der Alte, alt, die Jugend, jung, der Junge.

2 Methodology

The method of a special selection of paremiological material from Russian and German proverbial collections (Dal, 2004), and the method of etymological analysis that plays an important role in restoring the original values of the folklore units we study (Shansky and Bobrova, 2004; Fasmer, 1964) were used as methods for analysis. We also used the material of M.M. Makovsky, where the author, using the method of multiple etymology, showed that one and the same value could be expressed by several metaphors (Makovsky, 2014). In addition, methods of quantitative, descriptive, linguocultural and comparative analyzes were used.

3 Results and Discussion

3.1 Etymological analysis of paremiological units

The etymology of the word young (Common-Slavic) is not established in some Russian etymological dictionaries, for example, in the dictionary of V. Dal. More preferable is the interpretation of mold (>young after the development of pleophony and rejection of the final reduced) as an infix

derivative (infix -l-) from the same stem (med / met-) as the word throw out. The initial value is "newborn" ("thrown out" of the womb) (Dal, 2004).

According to the dictionary "Alle Sprichwörter" the lexeme young is akin to the lexeme of anc.Prus. maldai «young man», maldian «foal», maldunin «youth», anc.Ind. «soft, gentle, meek», Greek. soften, loosen, Lat. mollis (from * moldvis) «soft», Arm. melk «pampered, listless, weak», anc.Ir. maldash «gentle, pleasant», anc. Eng. «meltan», (melt, liquate). Along with * meld- it was * meldh-, copm. anc.Ind. mardhati, mrdhati «to fall, weaken», Greek. «pampered, tender», Goth. mildeis «meek» The ancient words stem ending with -n is represented in * molden- (see « infant », anc.Prus. maldenikis "child").

old – i.e. – sta-r(o)- («big», Com.Slav. – star, star «old », o.sl. – old.

The word "old" is known from the Old Russian era (XI century), borrowed from the Old Slavonic, where the forms «old», « old » date back to the common Slavic root star, star and further - to i.e. based on sta-r (o) -. The following words are of the same Indo-European origin: Nor. storr ("big"), anc.-Ind. sthira ("strong, firm"). Related words: ukr. Old, Slovak. stary. Derivatives: the old man, the old woman, grow old, outdated, old age (Shansky & Bobrova, 2004; Alekseeva & Chernov, 2017).

Etymological Dictionary of German under the editorship of M.M. Makovsky gives the jung for "young". Life in ancient times was portrayed in the form of a thread or hair, where knots (childhood, juvenility, youth, old age) were tied; as they were unleashed, a person approached death (comp. ind.eur. * jeu-"binden", "trennen"> "jung", comp. German jung "young," Ind-Aryan jungha- "hair," hat. ug "death" (ind.eur. * jeu- "unite, tie", but also "untie, disconnect").

The German jung "young" is correlated with Rus. ior (area of sunshine, warmth, flowering), and on the other hand - with lith. jėga "power" (the unity of the universal Alpha and Omega). The "rejuvenating" force of fire is also taken into account (this motive is widely represented in folklore): i.e. root * jeu- "bind, bind, weave" can relate to the flames. Comp. semasiological parallels: Indo-Aryan. kora is "young," but i.e. * ker- "to burn"; Rus. " young ", but English. smoulder "smolder", "quietly burn." Water also rejuvenated: comp. Eng. yung is "young," but i.e. * au - / * eu- "water" (Makovsky, 2014).

Alt "old", comp. anc.fr. ald, Dutch. oud, goth. alpeis. When the pagans left the camp, they left the old people behind. Comp: Germ. alt "old", but i.e. * el- "fremd". Comp. semasiological parallels: lat. vetus "old", but i.e. * suet- "alone, apart, by oneself"; Rus. старый, but anc.ind. tar "old"; lat. senex "old", but lat. sinere "to leave", anc.Eng. eald "old", but Eng.dial. led "extra". In a number of cases, the old people were simply expelled from the clan: comp. Lith. aldimi «hinaustreiben». "Old" can be correlated with the concept of "weak, sick, defeated": comp. Frisian. gammel "sick, weak," irl. gamal "fool, feeble-minded"; anc.ind. gam "sterben, vergehen" (Makovsky, 2014; Villalobos Antúnez & Ganga, 2016).

The end of life (compare the Latin letum "death") was considered in ancient times as a continuation of its beginning (aldr "Leben"); Life and Death were conceived accordingly as the unwinding and winding up of the divine Nodes, and the totality of Life passing into Death and Death passing into Life were considered as the divine Wholeness.

Consequently we consider, the i.e. * al- , * el- "schneiden", "biegen, drehen" (comp. Lith. eldijà "shuttle", i.e. * el- "sich rasch bewegen", Swed. eldr "fire": the burning Fire-Soul as a symbol of the entwinement of Life and Death and as the personification of the soul of the Ancestor, as a symbol of the lower light and the upper light, comp. lat. altus "high, upper",

but also "bottom, bottom; deep". The integrity of the circle "life-death" and "death-life" was conceived as Struggle (compare el, joll "Streit"), as Climbing the "ladder to heaven": comp. Hit. ila (n) "ladder (the movement of the Souls (compare anc.-ind. *Álaja* "soul") in boats (comp. ellidí "Schiff") by sea (i.e. *lat-" liquid ", "weaving of water") (Makovsky, 2014).

3.2 Classification of Russian and German proverbs,

verbalizing the opposition "young - old"

The Russian and German proverbs included in the opposition "young - old", were subdivided into the following thematic subgroups:

1. Opposing the young to the old: A young person walks around the world, and an old person feeds the family; He nurturing small, can not see the old (If you haven't nursed a young one, you won't see the old one); The old grows old, and the young grows up; Young people are with toys, old people are with cushions; The young man's mind is not strengthened; Young is green, old is rotten; The older, the wise; and the younger, the more precious. They do not die because of old age, they do not live while they are young; Old age is not joy, and youth is not lucre. – The youth diligence, of the age honor; The Young Act, / The Old Council, / The Manner Mut / Are always good; The ancients to the council, The boys to action; In youth sacks, aged skirts; Youth is intoxication without wine, old wine without intoxication (25% of Russian proverbs and 7% of German proverbs).

2. Changes that occur with age: For the old to live - only a century to last; for a small life - only to be afraid; for even living - to enjoy (Living with an old person is to be in a debt all the time; living with a young is to drudge; living with an age mate is to be amused); Young is thin, old is stiff and the middle age is one day only); - Zehen Jahr ein Kind, Zwanzig Jahr ein Jüngling, Dreißig Jahr ein Mann, Vierzig Jahr wohlgetan, Fünzig Jahr stille stahn, Sechzig Jahr geht's Alter an, Siebzig Jahr ein Greis, Achtzig Jahr nimmer weis, Neunzig Jahr der Kinder Spott, Hundert Jahr genade Gott; Junger Arzt, höckriger Kirchof; Alter schadet der Torheit nicht, Jugend schadet der Weisheit nicht; Alte Leute, alte Ränke, Junge Fühse, neue Schwänke; Wie die Alten sungen, So zwitschern die Jungen; Man findet so leicht einen alten Toren als einen jungen (3% of Russian proverbs and 26% of German proverbs).

3. Mind and experience are important for an elderly person, but not everyone succeeds in saving them: An old person is either smarter or sillier; He is old but not wise; Old and clever - profitable combination; Shoulders of the youth are stronger, mind of the old age is wiser; He is young by his age, but old by his mind; The mind does not wait for the beard; The young grows old and becomes wiser; the old becomes sillier; Young is useful at the battle, and old is good at the thinking. – Alter hilft vor Torheit nicht; Alter macht zwar immer weiß, aber nicht immer weise; Alter Mann, guter Rat; Der Alten Rat, der Jungen Stab; Jung an Jahren kann alt an Verstand sein (20 % of Russian proverbs and 8 % of German proverbs).

4. Elderly people do not have good health: Roosters sit down on the roost, and old people lie on the sleeping ledge; Old people do not eat nuts, but porridge; Old age will come, and weakness will come; Old age does not come with good. Infirmary falls on the old person; Old age is not joy; There is no use in the old people; When I was young - I flew; and now I became old and spend my time on the sleeping ledge, The child falls down – the God makes it soft, the old man falls down - the devil puts the harrow; Lie down and fall asleep! A good sleep will make you younger!; He was born small, grew stupid, died old - he didn't know anything.– Alte Leute sitzen gerne warm; Old people have to take their strength out of the bowl; Old people, old skins; Wine Helps the old man on the leg; Worry makes gray hair And ages without years; Who ages, who colds (15% of Russian proverbs and 7% of German proverbs).

5. The minds of the young people and the elderly people: An old person is like a baby, and the baby isn't wise; The older, the sillier; old fools are sillier than the young fools; Young but clever, old but silly, iOne is silver-haired but not wise; and another is young but controls everything. Young is green; old is rotten. - The ancients must teach the boys; Youthfulness rewards in old age; What one desires in youth, one has in old age; Wild in youth / brings virtue in old age; Give birth young and do as an old age; Talking to a boy is well, silence more (8% of Russian proverbs and 12% of German proverbs).

6. Elderly people and marriage: If you have a bad wife you will grow old, if you have a good one she will make you younger; The girl in the evening, the young married woman at midnight, and the hostess at dawn. – An old woman who marries invites death to guests; A young woman with an old man is a wife by day and a widow at night; No woman takes an old man for God's sake; Marriage of the ancients is a loading letter to the gravediggers; how the money is will be found; Well advised children, of age bar (2 % of Russian proverbs and 12 % of German proverbs)

7. Elderly people do not want to grow old, many of them still feel young: Do as someone did in his young days; Old bones wanted on a visit; Grandpa is silver-haired, but still alive; The old soldier tries a lot; An old man is better than seven young men; He is old, but his soul is young; Youth is not a sin, but and old age is not a laugh. - No one so old, who does not want to live another year, and none so young, who can not die today; Get old young, so you stay old for a long time; Some would be young enough if he did not have such an old face (8 % of Russian proverbs and 6 % of German proverbs).

8. Disadvantages of a young age: A young prince isn't wise; Oh, poppy but green; a good man but young; The unripe grapes are not tasty, and the young man is not skillful; Green grapes are not sweet and a young man is not strong; The young mind is like the spring ice; You can't have your youth back and can't forget about your old age – An age looks better than a youngster in front of him; Who does not honor age, / Is not worthy of age; Too young is a mistake that improves on a daily basis (11 % of Russian proverbs and 3 % of German proverbs).

9. Old women are dangerous: A horny old woman is the death of carnival play; Little talking ages the women; When old women dance they make a lot of dust; When the devil sits between two old women, it is pure arrogance; When an old woman dances, she makes a royal right to death; Young whore, old coupler; Young whores, old weathermakers. Young whore, old nurse; Young whore, old coupler; Young whores, old weathermakers (0 % of Russian proverbs and 11 % of German proverbs).

10. You can not be wasteful in your youth, since you need to save money and health for your old age: If you flaunt during your young age, you will starve to death in your old age; Save your money when you are young, spend your money when you are old!; If you wile away your youth you won't see your old age – Young blood, save your good, poverty in old age does hurt; Debt, old age and death come unannounced into the house (8 % of Russian proverbs and 2 % of German proverbs).

11. Disadvantages of old age: Old people are stubborn, neither to people, nor to us; The wind will blow and then calm down, but the old woman won't calm down soon. – Old people are strange: when it rains, they want to hay; Old man makes young woman joy like the flea in the ear; To build on old man is awkward; What the ancients sinned often repays the young; What grows old, likes to grow! (3 % of Russian proverbs and 6 % of German proverbs).

12. Mocking at elderly people: There are birds in the woods, there are girls in the chamber, and there are old women near the distillers' beer– The elders are deriding the boy; The boys rarely bring anything to the elderly; It is not child's play, so an old woman dances; It is not child's play when old people ride on sticks; It comes to him - like the old woman's dancing; If an old

man dances, he makes a lot of dust (1 % of Russian proverbs and 7 % of German proverbs).

13. Youth is given only once, it is necessary to appreciate it:

You can't be young twice, you can't avoid the death; Youth escort with youth!; You will not live for 2 centuries, you will not be young twice; Youth is golden time; Young is green - should spend time cheerful (8 % of Russian proverbs and 0 % of German proverbs).

14. Young people do not like too much elderly people care:

Old people don't let young people live; Though crooked, but young, and old is straight, but rotten; Now do not ask the old, but ask the young one; Young does not believe the old one. The old people died out - they did not wait for us, the young people were born - they did not ask us (7 % of Russian proverbs and 0 % of German proverbs).

4 Summary

Classification of paremiological material in the amount of 74 Russian and 89 German proverbs was carried out in accordance with the orientations of both cultures. Herewith 14 thematic groups were received. The most filled groups were the first four, but in different ways. There are more Russian proverbs in groups 1 "Opposing the young to the old" (25% of Russians and 7% of German proverbs) and 3 "Mind and experience are important for an elderly person" (20% of Russians and 7% of German proverbs), and there are more German proverbs in groups 2 "Changes that occur with age" (3% of Russians and 26% of German proverbs) and 5 "The minds of the young people and the elderly people" (8% of Russians and 12% of German proverbs).

There are no Russian proverbs in group 9 "Old women are dangerous" (0% of Russians and 11% of German proverbs), and no German proverbs in groups 13 "Youth is given only once, it is necessary to appreciate it" (8% of Russians and 0% of German proverbs) and 14 "Young people do not like too much elderly people care" (7% of Russians and 0% of German proverbs). There are full equivalents in both languages, especially in the group "The minds of the young people and the elderly people". In Russian proverbs the emphasis is on old age. In German proverbs we find direct opposition in the group "Changes that occur with age" like *Junge Krieger, alte Kriecher; Junge Reiter, alte Bettler*.

There is a different attitude towards the idea of marriage in the Russian linguistic consciousness compared to the German group, where many proverbs are about the prohibition of the old man to marry a young woman, because this can lead to early death. The German language also traces the idea that old women are dangerous, they become witches and enchantresses.

5 Conclusions

On the basis of the comparative analysis of the proverbial fragment of the linguistic picture of the world around the

concepts young and old in Russian and German languages, it can be noted that there are almost no proverbs about the ritual for old people - "farewell ceremony "to kingdom come" in modern collections of proverbs, but there are more proverbs about the wisdom and ingenuity of the elderly people, which eventually began to rule the society. The conceptual image of the compared proverbial pictures of the world is based on cultural and historical traditions; the verbalization of cultural attitudes in each language is based on images using the realities of traditional life, folklore, religion, the nature of each country.

Acknowledgements

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

Literature:

1. Ibrahimova B.F., Tarasova F.H., Yarullina O.A. (2017). Proverbs and Sayings as reflection of National Character (In The Context of Tatar and English Proverbs and Sayings), *REVISTA PUBLICANDO*. 4(13), pp. 626-633.
2. Fattakhova N., Faizullina N., Mubarakshina A. (2017). Value picture in Russian Paremiology. 4th International Multidisciplinary Scientific conference on Social Sciences and Arts. SGEM. Language and Linguistics, Vienna Australia, pp. 395-403.
3. Bochina T.G., Adamka P. (2015). "Proverb and mythopoeic model of the world", *Xlinguae*. 8(2), pp. 18-27.
4. Zamaletdinov R.R. (2010). Construction of the world picture and the paremiological foundation of the language, *Philology and Culture*, No. 19, pp. 54-58.
5. Villalobos Antúnez J.V., Ganga F. (2016). Derechos sociales fundamentales: Consideraciones iusfilosóficas de sus dilemas. Aproximación utópica desde la Bioética Global, *Utopía y Praxis Latinoamericana*, 21(75), pp. 93-111.
6. Mieder W. (1992). *Sprichwort – Wahrwort: Studien zur Geschichte, Bedeutung und Funktion deutscher Sprichwörter*. Peter Lang GmbH, Internationaler Verlag der Wissenschaften. p. 288.
7. Tulusina E.A., Sadykova A.G., Carlson C.F. (2016). Determination of national specificity of perceiving the concept "learning" in German and Russian through the association experiment. *International Journal of Environmental and Science Education*. 11(6), pp. 151-156.
8. Alekseeva E.M., Chernov A.V. (2017). Implicit Features of Associating Life Situations with Mental States, *Astra Salvensis*, Supplement No. 2, p. 619.
9. Dal V. (2004). *Proverbs of the Russian people*. - Moscow: Astrel.
10. Shansky N.M., Bobrova T.A. (2004). School etymological dictionary of the Russian language. The origin of words. M.: Drofa.
11. Fasmer M. (1964). *Etymological dictionary of the Russian language*, trans. from German by O.N. Trubachev.
12. Makovsky M.M. (2014). *A large etymological dictionary of modern German*. Moscow: Lenand.