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THE CONCEPT *HAAN* IN THE DUTCH PHRASEOLOGICAL WORLDVIEW

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This article examines the conceptual attributes of the zoonym *haan* ‘rooster’ in Dutch phraseology, using Dutch newspapers and fiction as source material. Based on the analysis, the main conceptual attributes of the zoonym “rooster” that are inherent in the Dutch phraseological worldview have been distinguished. They primarily include attributes of leadership, along with militancy, an association with masculinity and virility, and self-aggrandizement. A rooster is also connected to its morning song, seen as the exposure of injustice and crime, and is associated with ancient religious practices, including the Sun and fire cults. These attributes of the concept are divided into two groups. On the one hand, the concept of *haan* includes the features of an anthropocentric worldview, containing attributes that can be blended with the concept of a human. Thus the concept reflects the Dutch national specific view on a human being. On the other hand, the concept *haan* contains attributes which can be seen as socially important: the bird can act as a designation of a change, for example, the ending of a harvest season. Such overview of the concept *haan* can be useful for the more structural understanding of the concepts of animals and birds in Dutch.

Keywords: zoonym, rooster, cock, *haan*, Dutch, phraseology, phraseological worldview, phraseological unit, concept.

Cherneyko L. O. remarks that there are different types of knowledge, one of them is a “linguistic knowledge”, which “reflects all extralingual visions of the bearers of one or another culture despite their social status and education” [Cherneyko 1997, p.202]. A part of this linguistic knowledge is reflected in phraseological units — stated lexical chunks

containing the worldview of Dutch-speaking people. On the basis of phraseological units the concepts of animals can be analysed, the concept of *haan* ‘rooster’ among others.

Dutch, like many other languages, is rich in phraseological units which include names of different animals, such as ‘dog’, ‘cat’ or ‘horse’, appearing frequently. Many Dutch idioms also contain the zoonym *haan* ‘rooster’. A search in three Dutch phraselological dictionaries¹ yielded 13 examples of *haan*, on a par with *koe* ‘cow’ and *haas* ‘hare’, while the zoonym *kat* ‘cat’ appears 41 times, *hond* ‘dog’ — 34 times, and *paard* ‘horse’ — 28 times. Each zoonym, including *haan*, has different connections with perception of the animal in Dutch culture, thus creating a culture bounded concept.

It is important to emphasize that for the phraseology and for the formation of the concept, it is not only the animals themselves that are important, but also their names. That means that different names of the same animal can wake up different visions of this animal. For example, there are at least two different names for rooster: *haan* (*zijn haan moet altijd koning kraaien*, meaning ‘one should always be right and get what one wants’) and *hoen* (*zo fris als een hoen*, meaning ‘to be so healthy and lively as a rooster’). These two words seem to cause different associations in a Dutch native speaker’s mind: *hoen* is more likely to be connected with its physical qualities and is thought of in more general categories, while *haan* is characterised by its mental qualities and is seen as a personification of proudness and aggressiveness.

Another point of view could be related to a root as opposite to a word: the words *hen* ‘hen’, *haan* ‘rooster’ and *hoen* ‘rooster/chicken’ are single rooted, where *hoen* is neutral gender, *hen* is feminine and *haan* is masculine. In contrast to them the word *kip* ‘chicken’, that harkens back to a different root than *haan*, *hoen* or *hen*, is used more frequently nowadays. It can be used in the plural for both ‘rooster’ and ‘hen’ while in the singular only for ‘hen’. The question arises if it is the word or the

¹ The Van Dale Idiomatic Dictionary: Explanation and Origin of Expressions and Sayings [Groot, 1999], The Van Dale Big Expressions Dictionary [Groot, 2006], The Dictionary of Dutch proverbs: Ways of Speaking and Sayings by Ter Laan [Ter Laan, 1977], and one of the first works of its kind, “Dutch Proverbs: Ways of Speaking, Expressions and Sayings” [Stoett, 1923–1925]. Five more idioms with the word *haan* ‘rooster’ were found in the phraseological database of the University of Utrecht (URL: <http://language-link.let.uu.nl/idioms/index-nl.php>).

root that should be considered as a separate concept. This can be a topic for a self-contained research.

Therefore, we assume each name of an animal as an independent culturally related concept, worth examining. Each zoonym, in its turn, can be seen as a part of a greater concept, related to the animal itself. In this article, though, we will restrict our overview to the name-related concept *haan* 'rooster'.

Along with works dedicated to the definition of the term *concept* written by Russian researchers like E. S. Kubryakova [Kubryakova, 1997, p. 90-92], V. V. Kolesov [2004], I. A. Sternin [2005], V. I. Karasik [2010] and along with works of G. Lakoff [2004], Klimaszewska [1994] and A. Kowalska-Szubert [1994], accepting the findings of cognitive semantics, we can formulate the definition shortly, seeing the concept as an element of a person's knowledge of the external world. Such knowledge is anthropocentric, i.e. proceeds from the experience of cognition of the surrounding world, and, as a rule, correlates with a certain epoch or culture.

To give a cultural view on the concept *haan* we have analysed phraseological units with this zoonym. 18 phraseological units from the abovementioned phraseological dictionaries and databases (see footnote 1) were found in 138 contexts in newspapers and fiction and formed the basis for the study. Cultural references were revealed by using etymological analysis of phraseological units with elements of component analysis. In general, there is a supposition that the concept *haan* can be considered on the one hand as personification of a human, especially concerning mental qualities, which gives the concept an international and intercultural turn, but on the other hand it can be also connected with Dutch traditions involving roosters. Let us consider some attributes of the concept according to the latter point as socially important and connected to the physical qualities of rooster. The concept with such attributes has to be related to a determined function.

I. Conceptual attributes of personification of human mental qualities

1. **zijn haan moet altijd koning kraaien** (lit. his rooster should always crow the king), i.e. he must always be right and get what he wants [Groot, 1999, p. 325].

As the Dutch lexicographers point out, this phraseological unit originates from a tradition of cockfighting, where the winning rooster was said to crow to establish a victory.

This expression is usually used with a negative connotation:

- a. *Noch **de haan** van de werknemer, noch die van de werkgever kan **altijd koning kraaien**; het is een kwestie van aanpassen van beide kanten.* (Tijdschrift *Administratie*²)

Neither the workers' nor the employer's **rooster** can **be declared a winner** (lit. 'crow the king') every time; both sides need to compromise.

In this example, the phraseological unit is presented in its entirety, with all its lexical components engaged. The possessive pronoun is replaced by the construction of preposition *van* and noun 'de werknemer/de werkgever' ('employee' / 'employer'). This phraseological unit is often modified and reduced, depending on the requirements of the syntax of the sentence. In this case, the noun *haan* 'rooster' may be dropped, but the meaning and the reference to the concept are preserved, such as in the following example:

- b. *Grote vlammen vreten aan de metershoge letters H O L L Y W O O D. De grootste gang heeft de macht gegrepen en hun flamboyante, sadistische leider (Wesley Snipes met niet alleen een geblondeerde kuif maar ook nog één bruin en één groen oog) **kraait koning**, maar dat laat de Sloper niet op zich zitten.*

Huge flames engulfed letters H O L L Y W O O D a few meters high. The mass movement seized power, and their flamboyant, sadistic leader (Wesley Snipes, a man with bleached blonde hair, one brown eye and one green), **was winning** (lit. 'crowed the king'). However, Sloper would not tolerate it.

In this example, it is implied that Snipes — one of the opponents — acts like a fighting rooster, to which the phraseological unit refers. The representation of a man as a victor in a cockfight is more explicit in the following example, which clearly distinguishes the difference between a

² Willems P, Goed werknemerschap en werkgevenschap bij ziekte // Tijdschrift *Administratie*, Nummer 5, Mei 2003 [Good relations between the Employee and the Employer in the case of illness// *Journal Administration*, Number 5, May 2003], [online source] URL: <https://cmweb.nl/wp-content/uploads/2015/02/TA030503.pdf?154b78>

rooster and a hen — the protagonist of the reportage left the family to live on a boat on his own accord:

- c. *Maar waarom prijkt naast die naam de afbeelding van een haan? “Toen een man dat ook eens aan mij vroeg, zei ik: omdat in deze boot **de haan koning kraait**. Bij jullie ook, maar alleen als de hennen er niet bennen.”* (BN De Stem, Bergen op Zoom³)

But why is there an image of a rooster painted next to that name? ‘When a man asked me about this, I replied: because on this boat the rooster is **most important** (lit. ‘crows the king’). It is the same on land, but only when hens are not around.

Thus, this phraseological unit emphasizes once again leadership and superiority inherent in the concept of *haan* ‘rooster’, similarly to the example 1a. The other examples also imply militancy and masculinity evoking the image of cockfighting (1b), or masculine implication of *haan* in juxtaposition to the word *hen* (1c).

These phraseological units can be modified up to the point where the word meaning ‘rooster’ disappears, making the contextual reference potentially absent. For example, it happened in the title of the book *Het gif kraait koning in mijn hoofd*⁴ (‘The poison has overcome me, lit. ‘The poison crows king in my head’). Here the same verb is used to describe a crowing rooster, but the rooster himself is absent from the phrase. The implication of leadership and victory associated with the bird remains. This allows us to consider the leadership attribute as the main for this phraseological unit, and hence as the basic quality of the zoonym when the idiom is used in its dictionary version.

2. altijd haantje-de-voorste zijn (lit. ‘to be always the first cockerel’), i.e. ‘to be first everywhere and in everything, to assert yourself and/or your opinion’.

In this expression, *haantje-de-voorste* ‘the first-cockerel’ is the personification of such human qualities as self-confidence, desire to bypass others, a keen sense of competition. It can be illustrated by the following examples:

³ BN De Stem [online source] URL: <https://www.bndestem.nl/breda/hartje-breda-schipper-cor-kraait-koning~a236233a/>

⁴ Bentis E., *Het gif kraait koning in mijn hoofd* [online bron] URL: <https://www.bol.com/nl/p/gif-kraait-koning-in-mijn-hoofd/666751388/>

- a. *Aangezien hij zelf nooit verkozen raakt (wie hem bezig ziet, begrijpt waarom), moet de partij hem steevast coöpteren. Oordeel fractieleider 'Geen haantje-de-voorste, wel betrouwbaar.'* (De Standaard, 2007)⁵

Since he is never elected (those who see how he works understand why), the party must always co-opt him. In the faction leader's opinion, he is 'not a **born leader**' (lit. 'the first cockerel'), but he is reliable.

The same expression can also be used in relation to organizations or countries:

- b. *Zowel de Verenigde Staten als Europa en Japan staan klaar om de rente (verder) te verhogen. En voor het eerst sinds lang is dat ook te merken aan een klimmende langetermijnrente. De Bel20 sloot gisteren 0,8 % lager en is de jongste weken niet meer **het haantje-de-voorste** van de aandelenindices.* (De Standaard, 2006)

The United States, Europe and Japan are all ready to raise interest rates (further). For the first time in a long time, this is a noticeable long-term upward trend. The Bel20 closed 0.8% lower yesterday and has not been **the leader** (lit. 'the first cockerel') of the stock indices in recent weeks.

Thus, in this phraseological unit the conceptual attribute of a rooster is the desire to be first. It is worth noting that in this idiom the noun *haan* 'rooster' is used in a diminutive form *haantje*. In the dictionaries, for example in Van Dale Groot Uitdrukkingen woordenboek [2006], the article for *haantje* is even separated from the article for *haan*, unlike other diminutives, which supports our perception of different lexemes as representations of different concepts. However, *haan* and *haantje* tend to be close to each other since the phraseological units with these zoonyms contain the same notion of primacy.

In Dutch the diminutive form can perform a variety of functions, including the implication of value [Bakema, 1997, p.208]. A diminutive noun can be used both to convey positive sentiment (for example, *broer* 'brother' becomes *broertje* 'little brother' — expressing positive feelings for one's brother), or a negative one (for example, *roman* 'romance' becomes *romannetje* 'affair' — which implies the meaninglessness of a love relationship). These positive or negative values can emerge

⁵ This and the following examples of use, unless indicated otherwise, are taken from the Corpus of the Modern Dutch Language (Corpus Hedendaags Nederlands). Translations were made by the author of the article.

in context. This phraseological unit with the word *haantje* is not an exception:

- c. *Een ADHD-kind is altijd haantje-de-voorst. Ook volwassenen zien ADHD-kinderen vaak als “stoute kinderen”, bijvoorbeeld als zo een kind in de supermarkt rondloopt en aan alles prutst.*

Children with ADHD **always bring themselves to the forefront** (lit. ‘are always the first cockerel’). Adults often see ADHD-children as “naughty”, for example, when a child in a supermarket walks around and fiddles with everything.

Thus, we can say that the expression *altijd haantje-de-voorst zijn* can have positive connotations, conveying leadership, ambition, and quality, or have negative connotations, such as attracting too much attention to oneself, being naughty, or an upstart. It also follows from the examples that this expression can be used both in relation to the person (2a, 2c), and in relation to any organization (2b).

3. de gebraden haan uithangen (lit. ‘to hang a roasted/fried rooster’), i.e. someone is posing as richer, more important, or wealthier, than is in reality, and someone is spending a lot of money [Besten].

According to Dutch phraseologists, the origins and etymology of *de gebraden haan uithangen* are not entirely clear. The historical dictionary of the Dutch language [WNT] contains other related phraseological units which include the lexeme *haan*: *de haan maken / scheren / spelen* ‘to make/ shave/ play a rooster’, *de dubbele haan maken* ‘to make a double rooster’ and *de brede haan spelen* ‘to play a wide rooster’ [Onze taal]. Also in Van Dale [Groot, 1999, 325] one reads that this phraseological unit harkens back to the older idiom *de haan maken* ‘to make a rooster’. In all these expressions the rooster is a “proud, vain, self-assured bird” [Onze taal].

When applying this to the concept of a ‘cooked rooster’, some researchers believe that the epithet of “roasted” or “fried” can be a form of amplification [Ibid.]. Others consider this phraseological unit to be more complex: Leen den Besten in an article on the image of a rooster in the Dutch language examines three interpretations of the expression ‘to hang a roasted rooster’ and its connections with traditions and rituals:

- i. “Some people see in this expression a reference to a fairy tale in which the main character — a roasted rooster — behaves very arrogantly”

[Ibid.]. This point of view is seen by Stoett [Stoett 1899, pp. 274–275] as the most possible origin of the phraseological unit. He gives a retelling of the fairy tale, which he has found in an Italian bundle, but it is not impossible, that it could be found in Dutch sources as well. He underlines that some other Dutch phraseological units are borrowed from fairy tales collected in bundles in other languages as well. One of the examples is phraseological unit *boontje komt om zijn loontje* ‘bean comes for his payment’ that means that everybody gets what he earns. This phraseological unit traces back to *Strootje, Kooltje-vuur en Boontje* — a fairy tale, which was spread in the Netherlands already in the 17th century and later was collected by Brothers Grimm [Stoett 1899, pp.277–278].

- ii. The second finding of Den Besten, which we can also find in the works of Stoett, is that the image is associated with traditions relating to the end of the harvest. Workers would return home with a rooster sitting upon a long pole decorated with flowers and wheat. The bird would be later roasted and eaten. For the holidays dedicated to harvests or for weddings a roasted rooster was a customary meal [Ibid.].
- iii. The third association den Besten found is the image appearing on tavern signs [Ibid.].

If we look on the linguistic form of the phraseological unit, we can see that in the Dutch language there are similar expressions qua form, for example, *de grote Schrijver uithangen* (‘exposing himself/herself as a great writer’) and *de diva uithangen* (‘exposing herself/himself as a diva’). By analogy with these phrases, one can ‘expose oneself as a roasted rooster’, i.e. ‘play the grand’ [Santen, 1955, p.48].

- a. *Onder de jongeren verspreidt zich de overtuiging dat de oudjes van hun belastingcenten op de golfbaan de gebraden haan uithangen.* (NRC Handelsblad, 2006)

Among the youth there is a rumor that the money from their taxes is used by the old **to flatter their vanity** (lit. ‘expose themselves as roasted roosters’) on the golf course.

In this phraseological unit the attribute of the primacy of a rooster is exaggerated. The desire to appear better, richer, more important than a person is, is regarded by others negatively, and therefore the phraseological unit is used, as a rule, with a negative connotation.

It is noteworthy that in the Russian language there is also a phraseological unit about a roasted rooster *poka zharenny petukh ne klyunet*

which can be roughly translated as ‘until the roasted rooster has not pecked’. The Russian linguist Maria Voznesenskaya describes the roasted rooster in this phraseological unit as “the bearer of real troubles, real difficulties” [Voznesenskaya, p. 111], which is consistent with the dominant attribute of belligerence, characteristic of roosters, primarily in the Russian language. In Dutch the “roasted rooster” is seen as an attribute of excessive ambition and a drive for primacy, which does not necessarily include aggression or militancy.

However, this phraseological unit can be seen as peripheral for the group of human mental qualities since it can be etymologically related to some Dutch traditions and folklore.

II. Conceptual attributes of qualities and functions of *haan*, related to the external world

II. A. Physical qualities

In addition to its aggressive and dominant connotations, *haan* can have some other. A rooster is seen as sexually active creature, associated with morning, fire, and the Sun, and as a natural alarm, able to display reactions to community events.

4. **een goede haan wordt niet vet** (lit. ‘a good rooster does not get fat’), i.e. ‘a sexually active man maintains his weight’ [Geerts, Heestermans, 1992, 1074]. This phraseological unit emphasizes the positively favored reproductive function of a rooster as the necessary fertilizer of the hen’s eggs, thus carrying positive connotations.

Although *The Van Dale Dictionary of the Dutch Language* [Geerts, Heestermans, 1992] provides a narrow definition of this phraseological unit, the analysis of the usage of this idiom shows that it can be understood in a broader sense, not just being used to describe a sexually active man, but also a hard-working one, who is unable to lead a lazy or relaxed life. These connotations are specific to the Dutch zoonym. Dutch culture encourages both sexual activity, and an industrious protestant work ethic. Similarly to the rooster’s primary connotation of leadership, this implication of industrious character only applies to men. The rooster thus emphasizes masculinity, as it did in preceding examples. The following excerpts illustrate this point:

- a. — “*Nou ja, je kan zo wel zien dat zij het vaker doen dan wij.*”
- “*Hoezo, waaraan kan jij dat dan zien?*”

— “*Jij bent toch zo dol op spreekwoorden. Neem deze: een goede haan is niet vet. Die Sikke wordt steeds magerder, zijn neukteugels slobberen elke week meer om zijn lijf.*”⁶

— “Well, you can see that they do it more often than we do.”

— “Why? What can you see?”

— “You are so fond of proverbs. Here is one for you: **a good rooster is not fat**. That Sikke is becoming skinnier, his love handles hang looser on his sides every week.”

b. — “*Mijn broek zakt telkens af en zo meteen moet ik kranten bezorgen. Het is nogal lastig.*”

De man keek meesmuilend.

— “*Een goede haan wordt niet vet,*” was zijn antwoord.

— “*Zo’n goede haan ben ik ook al niet,*” antwoordde ik.⁷

— “My pants are constantly falling down and I have to deliver the newspapers as soon as possible. It is rather difficult.”

The man smirked.

— “**A good rooster is not fat,**” was his answer.

— “I am not such a good rooster,” I replied.

c. *Het was de Arabier die zei ‘een goede haan is niet vet’, het was de Arabier die een rivier vol snot overstak omdat aan de andere oever een vrouw op hem wachtte, en het is de Arabier die zegt ‘je breekt mijn hart’ als hij bedoelt ‘je raakt me in mijn kruis’. (Liefde bij strandweer, De Volkskrant, 2001)*

It was the Arabian who said “**a good rooster is not fat**”, it was the Arabian who crossed a river full of snot because a woman was waiting for him on the other bank and it is the Arabian who says ‘you break my heart’ when he means ‘you touch me in my cross’.

In this phraseological unit the following attributes of the zoonym “haan” can be distinguished: diligence and industriousness (broader meaning) and sexual activity (narrower meaning given in the dictionary). Both meanings also emphasize masculinity of the rooster and can be seen as specific Dutch, first because of the freethinking with regard to intimacy and, second, because of the severity of the protestant view on working behavior.

⁶ Lohman L., Getekend (roman), Uitgeverij Logion, 2010. P.34.

⁷ Muysson C., De Broekriem [online-bron] URL: <http://mailgroep2/vcees4.htm>

The following phraseological features are connected with the importance of the rooster to the social life.

II. B. Socially connected qualities and functions

5. **bij/voor het kraaien van de haan** (lit. ‘from/until the crow of a rooster’), meaning ‘early in the morning’.

This phraseological unit is used to denote the time of day: it is common knowledge that roosters begin to cry at sunrise, which makes them be associated with the early hours of the morning.

- a. *Wellicht bent u niet **bij het kraaien van de haan** moeten opstaan om, al uren voor de ambassade opening, in de rij aan te schuiven. (De Standaard, 2008)*

In order to get a spot in line, maybe you did not have to get up **with the crowing of the roosters**, long before the opening of the embassy.

A similar version of this phraseological unit also occurs in the Bible, where the beginning of the next day is signified with a rooster cry. Therefore, when Jesus tells Peter that he will betray him before the rooster crows, he means that the betrayal will come shortly, on the very same night.

Biblical examples indicate that this conceptual feature has an extensive history as well as international character. While in the Bible the crow of the rooster connotes early morning, historically, the idiom could also refer to an event late at night.

According to Maria Voznesenskaya [Voznesenskaya, p.112], if something is said as starting with a rooster’s cry, it is meant that it has begun very early, while something ending with a rooster’s cry (for example, a feast) it has ended very lately. The frequency of usage of the latter has declined over time, and references to the rooster’s cry in both modern Dutch and Russian refer almost exclusively to early mornings.

Another social quality of a rooster that serves as an attribute of the concept is demonstrated in the following phraseological unit:

6. **daar kraait geen haan naar** (lit. ‘no rooster crows about it’), i.e. no one makes a fuss about it. In addition to the abovementioned characteristics of sexual activity and morning song, the rooster was also known for being easily alarmed. It was previously believed that when a crime, for example a murder, was committed, a rooster would reveal the offender with his cry [Besten, p. 1]. If the crime went unnoticed, or

should have remained a mystery, then the rooster would not draw attention to it. Examples of this phrase can be seen used in *De Standaard*:

- a. *Bij de tsoenami in Azië vielen 300.000 doden. Dat is natuurlijk een enorme ramp en het is niet meer dan normaal dat de wereld dan op zijn kop staat, maar bij arbeidsongevallen verliezen elk jaar meer dan twee miljoen mensen hun leven en **daar kraait geen haan naar**.* (*De Standaard*, 2005)

Because of the tsunami in Asia 300,000 people have died. This has been a massive disaster and horrified global reactions are absolutely justified. However, more than two million people die each year because of workplace-related accidents, and **no one makes a fuss** (lit. ‘no rooster crows about it’).

- b. *Het hangbuikzwijn Flurk, dat al drie jaar in een flat in het centrum van Mechelen verblijft, moet binnen de maand het appartement verlaten. Dat heeft de Mechelse vrederechter beslist. Baasje Alexandra Vercammen is zwaar ontgoocheld. ‘Ik heb ook nog een klein hondje. Dat maakt meer lawaai dan Flurk maar **daar kraait geen haan naar**’.* (*De Standaard*, 2009)

Flurk the pot-bellied pig, who has been occupying an apartment in the center of Mechelen for three years, has to vacate the premises within a month. This has been the ruling of the Mechelen Justice of the Peace. His owner Alexandra Vercammen is very disappointed. “I also have a small dog that makes more noise than Flurk, but **no one makes a fuss** (lit. ‘no rooster crows about it’).

Here we can see a rooster highlighting important events or failing to point out important causes. These qualities are thought to be an important facet of rooster’s behavior, therefore forming a conceptual attribute of the bird.

It is worth to be noted that this attribute has an international touch as well. F. A. Stoett [Stoett, 1899, 278] recalls a French song of the 16th century that contains a story of a pilgrim who was accused of theft, but his innocence was affirmed with a crow of a roasted rooster. This example blends Dutch phraseological units which contain a roasted rooster and an “alarm-rooster” separately. It is worth noting though, that the latter function appears also in French folklore, which allows us to see it in an international context.

7. **de rode haan laten kraaien / op het dak zetten** (lit. ‘to let the red rooster crow’/ ‘to put a red rooster on the roof’), meaning to set fire to a house, village, etc. This idiom originates from the older Dutch phrase with a similar meaning: **den rooden haan in iets steken** (‘to shove a red rooster somewhere’).

This outdated Dutch expression is equivalent to a Russian phraseological unit, also obsolete and supposedly borrowed: “let out the red rooster”, meaning ‘to set fire to something’. Although it is not based on mental qualities ascribed to a rooster, the bird was associated with sunrise, which was connected to the concept of fire in both Slavic and Germanic cultures, harkening back to pagan traditions [Gavrilovich, 2012, 25].

- a. *Familieleden van haar hadden **de rode haan laten kraaien**, die wilden niet dat zij rijker zou zijn — ze wilden dat zij net zo arm blijft als zij.*⁸

Her relatives **set fire to her house** (lit. ‘let the red rooster crow’), they did not want her to be richer — they wanted her to remain as poor as they were.

Through a double metonymic transfer, a rooster itself becomes a symbol of fire, a part of an older linguistic tradition. Therefore, we can see the ways in which the rooster’s natural behavior or its affiliations with fire and the Sun were reflected in both Russian and Dutch idioms.

Based on the analysis of several phraseological units which include the zoonym meaning ‘rooster’, the following conceptual features can be distinguished: a rooster in Dutch is associated with leadership and competitiveness, it is militant and aggressive, a symbol of masculinity, and can be described as an embodiment of self-righteousness and egoism. The conceptual attributes of *haan* can be divided in two groups: qualities that are referred to with an anthropocentric view on the rooster and can be seen as “mental” qualities of the bird and, on the other hand, the ones that are determined by physical features or the social role of the

⁸ Shishkin M., “Venerin volos” translated from Russian into Dutch [onlinebron] URL: <https://books.google.ru/books?id=frV3BQAAQBAJ&pg=PT114&lpq=PT114&dq=de+rode+haan+laten+kraaien&source=bl&ots=oyJgQDQvJz&sig=iUC75ZWCJfMa1vJKVx3YXZ26mxQ&hl=ru&sa=X&ved=0ahUKewjwx4OolKHYAH-WoF5oKHUYaCwM4ChDoAQhIMAUv=onepage&q=de%20rode%20haan%20laten%20kraaien&f=false>

rooster, when the bird can be seen not only as an allegory of a human, but also as an object (like an alarm) or a function.

As the examples above have shown, leadership is the main attribute related to the Dutch zoonym meaning 'rooster', which we can designate as a quality of the first group of personification. By comparison, the Russian rooster is more likely to be considered a fighter and an aggressor, while the Dutch equivalent does not have this feature of militancy. In Dutch phraseological units unlike in Russian ones the rooster can be seen as a metaphor for a sexually active or a hardworking man. However, in both languages we can see the overwhelming feature of leadership as the main quality of the concept.

The association with morning, the alarm-function, and associations with fire and the Sun are ascribed to the second group of the social roles of the rooster and his natural and/or physical qualities.

The phraseological concepts of the rooster in Russian and Dutch are for the most part similar regarding both their conceptual features and usage and origins of related phraseological units. The analysis provided in this work could be expanded upon other areas of concept studies, primarily folkloristics.

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КОНЦЕПТ «ПЕТУХА» В НИДЕРЛАНДСКОЙ ФРАЗЕОЛОГИЧЕСКОЙ КАРТИНЕ МИРА

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Статья посвящена выявлению концептуальных признаков зоонима «петух» (*haan*), входящего во фразеологизмы нидерландского языка. Анализируются примеры из нидерландскоязычной прессы и художественной литературы. На основе анализа материала выделяются главные концептуальные признаки зоонима «петух», характерные для фразеологической картины мира нидерландского языка. Основными из них оказываются признаки «лидерства» и «драчливости», а также ассоциации с мужским сексуальным началом и самодовольством. Кроме того, нидерландские фразеологизмы отражают свойство петуха петть по утрам, ему приписывается умение предавать гласности несправедливость и преступление, в нидерландском ФЕ петух связан также с огнем, что является отсылкой к языческому верованиям. Все эти признаки можно разделить на две группы. С одной стороны, в нидерландском ФЕ концепту *haan* в соответствии с антропоцентрическим мировидением приписываются человеческие черты характера. Тем самым концепт *haan* отражает специфически нидерландский взгляд на человека. С другой стороны, у концепта *haan* выделяются социально значимые свойства, петух может ассоциироваться с некоторыми изменениями, например с окончанием сбора урожая. Такое рассмотрение концепта *haan* может быть по-

лезным для более структурированного понимания концептов животных и птиц в нидерландской фразеологии.

Ключевые слова: зооним, петух, *haan*, нидерландский язык, фразеология, фразеологическая картина мира, фразеологизм, концепт.

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