



ЯЗЫКОЗНАНИЕ

UDC 811.113+811.161.1

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STABLE WORD COMPLEXES OF COMPARATIVE SEMANTICS WITH A COMPONENT-DEMONYM IN THE SWEDISH AND RUSSIAN LANGUAGES

For citation: Alyoshin A., Zinovieva E. Stable word complexes of comparative semantics with a component-demonym in the Swedish and Russian languages. *Scandinavian Philology*, 2024, vol. 22, issue 1, pp. 5–22.
<https://doi.org/10.21638/11701/spbu21.2024.101>

The article is devoted to identifying of general patterns and distinctive features in the structure, meaning and evaluation of stable verbal complexes of comparative semantics of the Swedish and Russian languages with a component-demonym. Stable verbal complexes of comparative semantics with a demonic component are present in both the Swedish and Russian languages. There is a significant quantitative disproportion between stable comparisons and paremias of comparative semantics of both languages, but in the Swedish language in favor of proverbs, and in Russian — in favor of stable comparisons. It can be assumed that the names of evil spirits are more taboo in Swedish stable comparisons, and also comparative phraseological units in general were less subject to lexicographic fixation. The studied proverbs of the Swedish and Russian languages are quantitatively comparable. Structurally, the similarity of the proverbs of the two languages is manifested in the presence of such models as sentences with opposition introduced by adversative conjunctions, and sentences with the presence of a component in the comparative degree. But the analyzed Swedish proverbs are characterized by such models as sentences with adjacent components, identity sentences and sentences built according to the syntactic model “better... than...”, which are absent in

the studied material of the Russian language. In turn, in the analyzed Russian proverbs one can note models that are absent in Swedish ones: sentences built on the principle of syntactic parallelism and collapsed comparison.

Keywords: proverbs, stable comparisons, comparative structure, Swedish language, Russian language, stable verbal complexes, demonyms.

INTRODUCTION

Comparison as a linguistic category has been repeatedly considered in the works of such linguists as V.P. Berkov [Berkov, 1996], K. Lerner, V. Kuperman [Lerner, Kuperman, 1998], K. P. Herberman [Herberman, 1999], P. Seryo [Seryo, 2003], M. I. Cheremisina [Cheremisina, 2006], V. M. Ogoltsev [Ogoltsev, 2009] and others.

The result of the study of the category of comparison as a multi-level formation is the conclusion shared by a number of scientists that “comparison is a weakly centered functional-semantic field, which is based not on a grammatical, but on a semantic category” [Postnikova, 2009, p. 272].

As L. M. Malykh rightly notes, “when characterizing comparison as a semantic category in an explicit or implicit form, scientists proceed from a fairly traditional philosophical understanding of comparison as a problem, first of all, of ‘comparing’, ‘connecting’, ‘correlating’ two objects, that is, making a qualitative comparison, important indicators of which are the establishment of relations of identity and/or likeness” [Malykh, 2011, p. 106].

This article examines stable linguistic units with semantics of comparison. L. I. Roizenon in the second half of the 20th century [Roizenon, 1961; 1973] proposed, in our opinion, a successful term to designate the entire set of such units — a stable verbal complex. Following this researcher, a stable verbal complex is understood as a linguistic unit that arose as a result of phraseologization, which is characterized by the property of reproducibility in language and speech as a ready-made unit of a more complex organization than a word [Roizenon, 1973, p. 100].

The object of this study is stable comparisons (comparative phraseological units) with a formal indicator — the conjunction *som* in Swedish and *как* in Russian, as well as proverbs with the semantics of comparison — proverbs and sayings that explicitly or implicitly contain comparison, in which there is a component — demon. By demonym we mean the names of evil spirits — *черт, бес, дьявол, сатана*.

Issues of research into proverbs and sayings of the Swedish language are addressed in the works of F. Ström [Ström, 1929], E. Sköldberg [Sköldberg, 1999], U. Clausén [Clausén, 1991], U. Clausén and E. Lyly [Clausén, Lyly, 1995], B. Svensén [Svensén, 1997], Å. Daun [Daun, 1998]. Swedish stable comparisons were considered only in connection with problems of lexicography [Clausén, 2003], in connection with the identification of different types of metaphors [Allwood, 1983; Svanlund, 2001].

In the scientific literature, stable verbal complexes with a demonic component have so far been studied fragmentarily using material from different languages and in various aspects. For example, the article by O. V. Lomakina and V. M. Mokienko is devoted to the conceptual dichotomy “God — devil” in the phraseology and paremiology of the Rusyn language against the background of other Slavic languages [Lomakina, Mokienko, 2019]. The role of phrasemes with components-theonyms and demonims in revealing the dominants of linguistic consciousness based on the material of the Russian and Polish languages is considered in the work of M. M. Golikova [Golikova, 2018], analysis of a separate proverb *Ни бoгу свечка, ни черту кочерга* ‘Neither a candle for God nor a fire iron for the devil’ is carried out in the article by L. E. Kruglikova [Kruglikova, 2008], a study of phraseological units with a component denoting an evil spirit in English, Turkish and Russian languages is presented in the PhD thesis of A. G. Nurullina [Nurullina, 2017].

Stable verbal complexes of comparative structure and semantics with a demonic component have been studied to an even lesser extent. Thus, we can name single works in which the object of analysis is stable comparisons or proverbs with the component that interests us. For example, along with other phraseological units, such stable verbal complexes were analyzed in works devoted to the cultural semantics of phraseological units with the “devil” component based on the material of the English and Yakut languages [Zakharova, Sidorova, 2017], as well as in the above-mentioned article by O. V. Lomakina and V. M. Mokienko [Lomakina, Mokienko, 2019]. A comprehensive study of Swedish and Russian stable comparisons and paremias of comparative semantics with a demonic component has not been found.

The purpose of this study is to identify general patterns and distinctive features in the structure, meaning and evaluation of the stable word complexes of comparative semantics of the Swedish and Russian languages with a demonic component.

1. SWEDISH STABLE VERBAL COMPLEXES OF COMPARATIVE SEMANTICS WITH A COMPONENT-DEMONYM

In the considered category of the Swedish language, there is a quantitative disproportion between lexicographically recorded comparative phraseological units (stable comparisons) and paremias of comparative semantics with the component of interest to us. The sources of material for the study were "Ordspråk och talesätt med förklaringar" by P. Holm [Holm, 1971], "Svenska ordspråk" by F. Ström [Ström, 1929] and "Ordbok över svenska liknelser" by A. Alösjin [Alösjin, 2020]. From these lexicographic works, using a continuous sample of material, 4 stable comparisons and 20 proverbs with a demonic component were selected. Let us turn to a detailed sequential consideration of these units.

1.1. Stable comparisons of Swedish with a component-demonym

Swedish comparative phraseological units include such demonyms as standards of comparison as: *fan* 'devil', *djävul* 'devil' and *hin håles mor* 'devil's mother'.

All three demonyms are used as a standard for assessing ugly appearance, both as a general assessment: *Ful som fan (djävul)* 'Ugly as the devil', and as a private assessment of an individual part of the body: *Naglar som örnnaklor och näsa som hin håles mor* 'Nails as eagle claws, and a nose like the devil's mother's'.

The standard of comparison with the component *fan* 'devil' can represent a detailed situation, in which a representative of evil spirits either does something absurd — threshes peas on a person: *Han ser ut som om fan tröskat ärter på honom* 'He looks as if the devil was threshing peas on him' or obviously incorrect: *Läsa (tolka) ngt som fan läser bibeln* 'Read (interpret) something like the devil reads the Bible'. In the first of these stable comparisons, we are again talking about a person's appearance. Thus, all four Swedish stable comparisons express a negative evaluation.

1.2. Swedish proverbs of comparative semantics with a component-demonym

1.2.1. Structural models of Swedish comparative semantics paremias

Comparison in the analyzed Swedish proverbs can be expressed with a greater or lesser degree of explicitness.

An explicitly expressed comparison is verbalized in the following ways.

1. Sentences of identity (7 units): *Fan är prästens bästa hund* ‘The devil is the priest’s favorite dog’; *Hin och bödeln äro tjocka släkten* ‘The devil and the executioner are close relatives’; *Advokater och soldater äro satans lekkamrater* ‘Lawyers and soldiers are Satan’s friends in his games’; *Krig är en djävul, som äter guld och skiter kiselstenar* ‘War is the devil that eats gold and produces flints’; *Svärdens klang är satans taffelmusik* ‘The clanking of swords is dinner music for Satan’; *Änkans sorg och fans bön äro lika långa* ‘The sorrow of a widow and the prayer of the devil last equally long’; *Sysslolöshet är fans huvudkudde* ‘Idleness is a pillow for the devil’s head’.

2. Complex sentences with opposition introduced by the conjunctions *och, men* ‘but’ (6 units): *Satan hämtar honom och prästen får betala frakten* ‘Satan takes him, and the priest pays for transportation’; *Snål spar och skrutt tar* ‘The miser saves, and the devil takes’; *Kristna kriga mot kristna, men den ene djävulen icke mot den andre* ‘Christians fight with Christians, but not one devil with another’.

2.1. Parts of a complex sentence with opposition can be identity clauses: *Kyrkan är ett gammalt hus och fan en skalk* ‘The church is an old house, and the devil is a servant in it’.

2.2. The comparative semantics of sentences with opposition can be enhanced by the presence in the proverb of a component representing the comparative degree of the adjective: *Fan är listig men påven är värre* ‘The devil is cunning, but the Pope is even more cunning’; *Djävulens fallrep är starkare än ett ankartåg, men finare än tråden i en spindelväv* ‘The devil’s rope ladder is stronger than an anchor rope, but thinner than the threads of a spider’s web’.

3. Sentences with juxtaposition (3 units).

Logical juxtaposition is understood as the unification in the minds of speakers of a certain linguistic culture of two subjects from different denotative spheres by identifying a common attribute or common characteristic in them, denoted by a predicate in the syntactic model of paremia [Aleshin, 2023]. In the material under study, this category is represented by the following proverbs: *Satan tycker om rika änkor och feta präster* ‘Satan loves rich widows and fat priests’; *Fan och prästen studera tillsammans* ‘The devil and the priest studied together’; *Dit fan*

själv inte vill gå, skickar han en präst eller en käring ‘Where the devil does not want to go, he sends a priest or an old woman’.

4. Sentences built according to the syntactic model “better... than...”: *Bättre fan till rådgivare än ingen alls* ‘It’s better to have the devil as an advisor than no one at all’; *Kvinnan känner konsten bättre än djävulen* ‘A woman has a better art than the devil’.

The implicitly presented comparison is based on the logical-philosophical operation of comparison and has no formal indicators at the linguistic level (2 units in our material): *I brist på tjuv tar fan en biskop* ‘For lack of a thief, the devil takes a bishop’; *Fan är värst, när han står i predikstolen* ‘The devil is the worst when he stands behind the pulpit’ (implicitly about the priest).

1.2.2. Content characteristics of Swedish comparative proverbs with a demonic component

In the analyzed proverbs of the Swedish language, the devil, on the one hand, appears insidious and cunning, it is easy to fall into his network; once you succumb to temptation, it seems that the path he offers is reliable and strong, but those who step on it fail: *Djävulens fallrep är starkare än ett ankartåg, men finare än tråden i en spindelväv* ‘The devil’s rope ladder is stronger than an anchor rope, but thinner than the threads of a spider’s web’. On the other hand, a person always needs advice and help from outside, so *Bättre fan till rådgivare än ingen alls* ‘It is better to have the devil as an adviser than no one at all’.

First of all, in the comparative proverbs under study, attention is drawn to the dichotomy between evil spirits (the devil, Satan) and clergy (priest, pope, bishop). Here are some examples: *Satan hämtar honom och prästen får betala frakten* ‘Satan takes him, and the priest pays for transportation’; *Fan är listig men påven är värre* ‘The devil is sly, but the Pope is even slier’; *Fan och prästen studera tillsammans* ‘The devil and the priest studied together’; *Fan är prästens bästa hund* ‘Devil is the priest’s favorite dog’; *Fan är värst, när han står i predikstolen* ‘The devil is the worst when he stands behind the pulpit’.

In this subgroup of Swedish proverbs, there is, firstly, a direct comparison of the devil and the priest: the same status of both is noted: *Fan och prästen studera tillsammans*; the priest is the devil’s minion and accomplice: *Satan hämtar honom och prästen får betala frakten*. In some

aspects, clergy are superior to the devil, for example, the Pope turns out to be more cunning than the devil: *Fan är listig men påven är värre*. The devil and the priest are identified by their status, they are very close and can even act in the same role, which is especially dangerous, since the priest is endowed with certain powers and enjoys the trust of people: *Fan är värst, när han står i predikstolen*. It should be noted that the church itself appears in proverbs as a house in which the devil serves: *Kyrkan är ett gammalt hus och fan en skalk* ‘The church is an old house, and the devil is a servant in it’.

The idea of functional similarity between the devil and the priest is also confirmed by other Swedish proverbs, in which there is no semantics of comparison, cf., for example: *Medan prästen predikar, går fan ut på strövtåg* ‘While the priest is preaching, the devil goes for a walk’; *När fan blir gammal, blir han präst* ‘When the devil gets old, he becomes a priest’. Moreover, the devil may even surpass priests in his virtue, compare with an ironic wellerism: *Dygden får alltid sitta emellan, sa fan, satte sig mellan två präster* ‘Virtue will sit in the middle, said the devil and sat down between the two priests’.

Of interest are those comparative proverbs with a demonic component, in which the representative of the evil spirit himself seems to make a comparison, for example, makes a thief and a bishop side by side: *I brist på tjuv tar fan en biskop* ‘For lack of a thief, the devil takes a bishop’, rich widows and fat priests: *Satan tycker om rika änkor och feta präster* ‘Satan loves rich widows and fat priests’.

In addition to clergymen, in Swedish proverbs there is an implicit and explicit comparison between the devil and female persons: *Dit fan själv inte vill gå, skickar han en präst eller en käring* ‘Where the devil does not want to go, he sends a priest or an old woman’; *Kvinnan känner konsten bättre än djävulen* ‘A woman has a better art than the devil’; *Ånkans sorg och fans bön äro lika långa* ‘The sorrow of a widow and the prayer of the devil last equally long’. In this case, the devil and the woman either become equal in their capabilities, or the woman turns out to be even more skillful.

In Swedish comparative proverbs, the executioner is close to the devil: *Hin och bödeln äro tjocka släkten* ‘The devil and the executioner are close relatives’, as well as lawyers and soldiers: *Advokater och soldater äro satans lekkamrater* ‘Lawyers and soldiers are Satan’s friends in his games’.

In the proverbs, through the opposition of a stingy person and the devil, stinginess is condemned: *Snål spar och skruttt tar* ‘The miser saves, and the devil takes away’ and idleness, which is figuratively verbalized as ‘a pillow under the devil’s head’: *Sysslöshet är fans huvudkudde* ‘Idleness is a pillow under the devil’s head’.

In Swedish comparative proverbs, war appears in the image of the devil (Satan): *Krig är en djävul, som äter guld och skiter kiselstenar* ‘War is the devil who eats gold and secretes flints’; *Svärdens klang är satans taffelmusik* ‘The clanking of swords is dinner music for Satan’. In this regard, the proverb notes that in comparison with Christians who destroy each other, one devil never fights with another: *Kristna kriga mot kristna, men den ene djävulen icke mot den andre* ‘Christians fight with Christians, but not one devil with another’. In this case, the devil acts as a kind of standard of morality, and the Christians lose in this regard even to him.

2. RUSSIAN STABLE VERBAL COMPLEXES OF COMPARATIVE SEMANTICS WITH A COMPONENT-DEMONYM

The sources of material for the study of Russian comparative stable verbal complexes with component-demonym were the “Dictionary of Comparisons of the Russian Language” [Mokienko, 2003] and the “Big Dictionary of Russian Proverbs” [Mokienko, Nikitina, Nikolaeva, 2010]. In the considered category of the stable verbal complexes of the Russian language, as well as in the Swedish language, there is a quantitative disproportion between lexicographically recorded comparative phraseological units and paremias of comparative semantics with the component that interests us. But quantitatively, unlike the Swedish language, stable comparisons significantly predominate. From these lexicographic works, 69 stable comparisons and 22 proverbs with a demonic component were selected using a continuous sampling of material. Let us turn to a detailed sequential consideration of these units.

2.1. Stable comparisons of the Russian language with a demonic component

Russian comparative phraseological units include as standards of comparison such demonyms as *бес* ‘demon’ (9 units), *черт* ‘devil’ (42 units), *дьявол* ‘devil’ (15 units) and *сатана* ‘satan’ (3 units). Characteristic of the Russian language are two-component stable compari-

sons with the omission of the basis of comparison: *как черт* ‘like the devil’, *как бес* ‘like a demon’, *как сатана* ‘like satan’, *хуже черта* ‘worse than the devil’, *черт чертом* ‘devil as the devil’, *как черти* ‘like devils’, which is explained by the syncretism of the image of comparison (the standard denoting evil spirits) in the Russian linguistic consciousness. Standards-demonyms can act as variants for the same basis of comparison. For example: *носиться (бегать, летать, мчаться, метаться) как бес (бесом)* ‘rush around (run, fly, rush, rush) like a demon (a demon)’ — *носиться (бегать, летать, мчаться, метаться) как дьявол (дьяволом)* ‘rush (run, fly) like a devil’ — *носиться как сатана* ‘run around like Satan’ — *ездить (ехать/проехать, носиться/проноситься, мчаться) как черт* ‘ride (drive/pass, rush) like a devil’; *ловок (ловкий, проворен, проворный) как бес* ‘dexterous (nimble) like a demon’ — *ловок (ловкий, проворен, проворный) как дьявол* ‘dexterous (nimble) like a devil’.

The wide variability of the bases of Russian stable comparisons also attracts attention.

Ideographically, Russian stable comparisons serve for:

- characteristics of fast movement (see examples above); unexpected appearance of someone: *выскакивать/выскокить [откуда] как черт из коробки (коробочки, табакерки, шкатулки)* ‘jump out / jump out like a devil from the box (casket)’;
- chaotic movement: *вертеться (юлить, метаться) как бес перед заутреней* ‘to twirl (toss about, toss about) like a demon before matins’, *вертеться (юлить) как дьявол (дьяволом)* ‘spin around (play around) like a devil’; *вертеться/завертеться (крутиться/закрутиться) как черт перед заутреней* ‘spin/twist (twist/twist) like the devil before matins’, *вертеться/завертеться (крутиться/закрутиться) чертом* ‘spin/twist (twist/twist) like the devil’;
- unclear reasons for human behavior (unconscious desires): *будто (словно, точно) бес вселился* ‘as if (as if, for sure) a demon had taken possession’, *словно бес подмывает [сделать что]* ‘as if the demon was tempting [to do something]’; *в кого будто (словно, точно) дьявол вселился* ‘somebody seems (as if, for sure) to be possessed by the devil’, *кого словно черт под локоть толкает* ‘it’s like the devil is pushing someone’s elbow’;
- characteristics of a person’s intelligence: *умен (умный, проницательен, проницательный) как бес* ‘smart (clever, shrewd) like a de-

- мон', умен (умный) как дьявол, умен (умный) как черт 'smart like a devil';
- personality traits, character traits of a person: *характер (натура) у кого как у дьявола* 'someone's character (nature) is like that of the devil', *хитер (хитрый) как бес* 'cunning like a demon', *хитер (хитрый) как черт, хитер (хитрый) как дьявол* 'cunning like a devil', *злой как дьявол* 'evil as a devil', *злой как [сам] сатана* 'evil as Satan [himself]', *злой как черт* 'evil as a devil', *коварный как дьявол* 'wily as a devil';
 - descriptions of human behavior: *рассыпаться (вертеться) [перед кем] мелким бесом* 'crumble (twirl) [in front of someone] like a petty demon', *ругаться (браниться) как черт* 'swear like a devil', *беситься как черти* 'get mad like devils', *хохотать (смеяться) как дьявол* 'laugh like a devil', *хлопотать как черт* 'work like a devil', *[словно] и [сам] черт ему не брат* '[as if] the devil himself is not his brother', *бегать (бежать) от кого, чего как черт от ладана* 'run from someone like a devil from incense', *бегать (убегать) от кого как от черта* 'run away from someone like from the devil';
 - characteristics of a person's physical qualities: *здоров (здоровый) как черт* 'healthy as a devil', *ловок (ловкий, проворен, проворный) как бес* 'dexterous (nimble) like a demon', *ловок (ловкий, проворен, проворный) как дьявол* 'dexterous (nimble) like a devil';
 - characteristics of a person's physical/physiological state: *голоден (голодный) как черт* 'hungry like a devil', *стар (старый) как черт* 'as old as a devil', *устать как черт* 'get tired like a devil', *усталый как черт* 'tired like a devil';
 - characteristics of human labor: *работать (вкалывать) как дьявол, работать (вкалывать) как черт* 'work hard like the devil', *вкалывать как сто (тысяча, сорок тысяч) чертей* 'work like a hundred (a thousand, forty thousand) devils';
 - descriptions of a person's external appearance: *страшнее (безобразнее) [самого] дьявола* 'uglier than the devil himself', *вид у кого как у дьявола* 'somebody looks like the devil', *смотреть (глядеть) дьяволом (как дьявол)* 'look like the devil', *смотреть (глядеть) сатаной (как сатана)* 'look like the Satan', *грязен (грязный, измазанный, чумазый) как черт* 'dirty (smeared, grimy) like a devil', *вымазаться (измазаться) как черт (черт чертом)* 'get dirty like a devil', *страшен (страшный) как черт* 'ugly like a devil', *черный*

как черт 'black like a devil', вид у кого как у черта 'somebody looks like the devil', красивее черта 'prettier than a devil', рожа у кого как у черта 'someone has a face like the devil', смотреть/посмотреть (глядеть/поглядеть, взглянуть, глянуть) чертом 'look like a devil';

- descriptions of a person's emotional state: бояться кого, чего как черт ладана 'be afraid of someone like a devil of incense', злиться/разозлиться как черт 'to be angry like a devil', радоваться/обрадоваться как черт знает чему 'be happy a devil knows why', бояться кого как [самого] черта 'be afraid of someone like of the devil itself'.

Thus, as in Swedish stable comparisons, demonyms in stable comparisons of the Russian language serve as a standard for characterizing ugly appearance, but at the same time they are also widely used in comparisons characterizing movement, internal qualities, states and behavior of a person.

As in the Swedish language, some demonic standards are included in the description of a detailed stereotypical situation: вертеться/завертеться (крутиться/закрутиться) как черт перед заутреней 'spin (twist) like the devil before Matins', бегать (бежать) от кого, чего как черт от ладана 'run (run away) from someone or something like a devil from incense'. Most Russian stable comparisons express a negative assessment, but some of them characterize the subject positively: умен (умный, проникателен, проникательный) как бес 'smart (clever, shrewd) like a demon', умен (умный) как дьявол, умен (умный) как черт 'smart like a devil', or they are neutral from an assessment point of view, for example, expressions characterizing the intensity of work: работать (вкалывать) как дьявол, работать (вкалывать) как черт 'work hard like the devil', вкалывать как сто (тысяча, сорок тысяч) чертей 'work like a hundred (a thousand, forty thousand) devils'.

2.2. Russian proverbs of comparative semantics with a component-demonym

2.2.1. Structural models of Russian proverbs of comparative semantics

As in Swedish, comparison in Russian proverbs with a demonic component can be expressed more or less explicitly.

Explicit ways of expressing comparison include the following structural models:

1. Sentences with opposition expressed by the conjunction *a* 'but': *Бес и рогат, и хвостат, а корове не брат* 'The demon is both horned and tailed, but to the cow is not a brother'; *От беса крестом, а от свињи пестом* 'From the devil with a cross, and from a pig with a pestle'; *Грозен (страшен) черт, да милостив Бог* 'The devil is terrible, but God is merciful'; *Скупой копит, а черт мошну тачает* 'The miser saves, but the devil sews his purse'; *У богатого сам черт детей качает, а у бедного и Бог люльки бросает* 'The devil himself rocks the rich man's children, but God himself throws the poor man's cradles'; *Хвалился черт всею вселенною овладеть, а Бог ему и над свиньей воли не дал* 'The devil boasted of taking possession of the entire universe, but God did not give him any will over the pig'; *Не бойся черта, а бойся лихого человека* 'Don't be afraid of the devil, but be afraid of the dashing man'. The comparative semantics of such proverbs can be supported by the presence of the comparative degree of the adjective as part of the unit: *Бес всех умнее, а злой дух* 'The demon is smarter than everyone else, but the evil spirit'; *Бес всех умнее, а люди не хвалят* 'The demon is smarter than everyone else, but people don't praise him'; *Черт мудёр, а наш брат мудрей черта*; The devil is wise, and our brother is wiser than the devil' or the form of a noun in the instrumental case with the meaning of comparison: *Не смылит ни бельмеса, а вертится бесом* 'He doesn't understand a word, but twirls like a demon' — in this proverb, the second part is essentially a stable comparison; *Не смылит ни бельмеса, а сердится бесом* 'He doesn't understand a word, but he's angry like a demon'.

2. Sentences with an adverb component in the comparative degree. Such proverbs allow for lexical variability: *Показался (покажется) сатана лучше ясного сокола* 'Satan appeared (will appear) better than a clear falcon'; *Полюбился (полюбитя) сатана пуще (лучше) ясного сокола* 'One fell in love (will fall in love) with Satan more than (better) than with the clear falcon'; *Понравится сатана лучше всякого сокола* 'Satan will please one better than any falcon'.

3. Sentences with syntactic parallelism: *От черта — крестом, от медведя — пестом, а от дурака — ничем* 'From the devil — with a cross, from a bear — with a pestle, and from a fool — with nothing'; *Сатана гордился, с неба свалился; фараон гордился, в море утопился*;

а мы гордимся, куда годимся? ‘Satan was proud and fell from heaven; Pharaoh was proud and drowned himself in the sea; and we are proud, where are we good for?’

4. Sentences with a collapsed comparison: *Все черти равны, все те ж бобры* ‘All devils are equal, all the same beavers’. Compare: *Соболи, бобры, все черти равны* ‘Sables, beavers, all devils are equal’.

The comparison is implicitly presented in those proverbs where representatives of evil spirits are logically compared with a woman, with her equal and sometimes superior qualities. These units are distinguished by wide lexical variability: *Где бес не сможет, туда бабу пошлет* ‘Where the demon cannot, he will send a woman’; *Где дьявол не сможет, там баба переможет* ‘Where the devil cannot, the woman can’; *Где сатана не сможет, туда бабу пошлет* ‘Where Satan cannot, he will send a woman there’; *Где сам черт не смыслит, там бабу пошлет* ‘Where the devil himself doesn’t understand, he’ll send a woman’; *Где черт не сладит, туда бабу пошлет* ‘Where the devil doesn’t cooperate, he’ll send a woman there’; *Где черт не сможет, там баба переможет* ‘Where the devil can’t, the woman can’; *Куда черт не поспеет, туда бабу пошлет* ‘Wherever the devil has time, he will send a woman there’.

2.2.2. Content characteristics of Russian comparative proverbs with a component-demonym

In Russian proverbs of comparative semantics, demonyms are qualified as evil spirits, opposing and hostile to man: *Бес всех умнее, а злой дух* ‘The demon is smarter than everyone else, but he is the evil spirit’; *Бес всех умнее, а люди не хвалят* ‘The devil is smarter than everyone else, but people don’t praise him’. People can be superior to representatives of evil spirits in intelligence: the devil is wiser, and our brother is wiser than the devil.

In the proverbs of the Russian language there is a dichotomy between God and evil spirits: *Грозен (страшен) черт, да милостив Бог* ‘The devil is terrible, but God is merciful’; *Хвалился черт всею вселенною овладеть, а Бог ему и над свиньей воли не дал* ‘The devil boasted of conquering the entire universe, but God did not give him any will over the pig’. One can protect himself from evil spirits by making the sign of the cross: *От беса крестом, а от свиньи пестом* ‘From a demon with a cross, and from a pig with a pestle’; *От черта — крестом, от*

медведя — пестом, а от дурака — ничем ‘From the devil — with a cross, from a bear — with a pestle, and from a fool — nothing’. God should help the poor (but this is not always the case), and the devil serves the rich: *У богатого сам черт детей качает, а у бедного и Бог люльки бросает* ‘The devil himself rocks the rich’s children, but God himself throws the poor man’s cradles’.

The names of evil spirits appear in proverbs in the following oppositions: “demon — cow” (in appearance, the presence of a tail and horns): *Бес и рогат, и хвостат, а корове не брат* ‘The demon is both horned and tailed, but is not a brother to the cow’; “the devil is stingy” (when condemning stinginess): *Скупой копит, а черт кошну тачает* ‘The stingy one saves, and the devil sews his purse’; “The devil is a dashing man,” while a dashing man, according to popular wisdom, turns out to be worse than the devil: *Не бойся черта, а бойся лихого человека* ‘Don’t be afraid of the devil, but be afraid of a dashing man’. The largest group of proverbs verbalizing the opposition are those expressing the opposition “devil (demon, Satan) — woman”.

CONCLUSION

Thus, stable verbal complexes of comparative semantics with a component-demonym are present in both Swedish and Russian languages. The composition of demonyms differs slightly: devil, Satan and devil’s mother in Swedish set expressions and demon, devil, and Satan in Russian language units. There is a significant quantitative disproportion between stable comparisons and paremias of comparative semantics of both languages, but in the Swedish language — in favor of proverbs, and in Russian — in favor of stable comparisons. It can be assumed that the names of evil spirits are more taboo in Swedish stable comparisons, and also comparative phraseological units in general were less subject to lexicographic fixation. Swedish stable comparisons with a demonic component characterize only the external appearance of a person, while Russian stable comparisons give a wide range of characteristics — appearance, physical characteristics, condition, internal qualities of a person, behavior, method of movement. Swedish stable comparisons are distinguished by exclusively negative evaluations, Russian ones are mostly negative, but one can also note evaluatively neutral and even positively evaluative ones, characterizing a person’s intelligence.

The studied proverbs of the Swedish and Russian languages are quantitatively comparable. Structurally, the similarity of the proverbs of the two languages is manifested in the presence of such models as sentences with opposition introduced by adversative conjunctions, and sentences with the presence of a component in the comparative degree. But the analyzed Swedish proverbs are characterized by such models as sentences with adjacent components, identity sentences and sentences built according to the syntactic model “better... than...”, which are absent in the studied material of the Russian language. In turn, in the analyzed Russian proverbs one can note models that are absent in Swedish ones: sentences built on the principle of syntactic parallelism and collapsed comparison. In terms of content, Swedish comparative proverbs are clearly distinguished by their emphasis on comparing the devil and the clergyman, going so far as to recognize their functional identity. In Russian proverbs, the dichotomy “God — evil spirit” stands out. Similarities in the two languages are manifested in the ironic equalization of the abilities of evil spirits and women. The results of the study can be used in compiling a Swedish-Russian dictionary of mythologies and in drawing conclusions about some features of the traditional folk mentality, manifested in set expressions.

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УСТОЙЧИВЫЕ СЛОВЕСНЫЕ КОМПЛЕКСЫ СРАВНИТЕЛЬНОЙ СЕМАНТИКИ С КОМПОНЕНТОМ-ДЕМОНИМОМ В ШВЕДСКОМ И РУССКОМ ЯЗЫКАХ

Для цитирования: *Alyoshin A., Zinovieva E. Stable word complexes of comparative semantics with a component-demonym in the Swedish and Russian languages // Скандинавская филология. 2024. Т. 22. Вып. 1. С. 5–22. <https://doi.org/10.21638/11701/spbu21.2024.101>*

Цель данной статьи заключается в выявлении общих закономерностей и отличительных черт в структуре, значении и оценочности устойчивых словесных комплексов сравнительной семантики шведского и русского языков с компонентом-демонимом. Устойчивые словесные комплексы сравнительной семантики с компонентом-демонимом присутствуют и в шведском, и в русском языках. Наблюдается значительная количественная диспропорция между устойчивыми сравнениями и паремиями сравнительной семантики обоих языков, но в шведском языке — в пользу паремий, а в русском — в пользу устойчивых сравнений. Шведские устойчивые сравнения с компонентом-демонимом характеризуют только внешний облик человека, в то время как русские устойчивые сравнения дают широкий спектр характеристик — внешнего облика, физических данных, состояния, внутренних качеств человека, поведения, способа передвижения. Шведские устойчивые сравнения отличаются исключительно отрицательной оценкой, русские — в основном отрицательны, но можно отметить также нейтрально- и даже положительно-оценочные, характеризующие интеллект челове-

ка. Исследуемые паремии шведского и русского языков в количественном отношении сопоставимы. Структурно сходство паремий двух языков проявляется в наличии таких моделей, как предложения с противопоставлением, вводимым противительными союзами, и предложения с наличием компонента в сравнительной степени. Содержательно шведские компаративные паремии ярко отличаются акцентом на сопоставлении черта и священнослужителя, доходящем до признания их функционального тождества. В русских паремиях выделяется дихотомия «Бог — нечистая сила». Сходство в двух языках проявляется в ироническом уравнивании способностей нечистой силы и женщины.

Ключевые слова: поговорки, устойчивые сравнения, компаративная структура, шведский язык, русский язык, устойчивые словесные комплексы, демоны.

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Received: December 5, 2023

Accepted: January 2, 2024