

The Problem of Cross-Cultural Studies in English Proverbs

Ekaterine Tophuria

აკაკი წერეთლის სახელმწიფო უნივერსიტეტი

e-mail: eka.tophuria@atsu.edu.ge

<https://doi.org/10.52340/lac>

Proverbs are important part of culture in many different ethnos. Proverbs are cultural will and ancient heritage of every nation. Language is peoples' treasure, which reveals national history, worldvision and way of living. Proverbs reveal all spheres of the nation's such as work, belief, science etc. While exploring phrasal expressions the concept of culture is core item showing material or social reality of the nation. The concept of culture measures national activities when language reveals the national way of thinking.

Keywords: – Features of Proverbs, Adages, Riddle, Sayings, Linguocultural Features, Folk Art.

Tolstoy thinks that relation between culture and language can be defined as the intercourse between one whole and its part. It is often possible to define a language as cultural tool revealing the national-cultural treasure of the nation. It can be studied separately from culture or as a part of it. National mentality can be studied only by the connection with the language as it reveals the historical and cultural reality of the nation.

When it comes to the linguocultural features of proverbs, of course, we cannot help but talk about the specific national character and mentality of nations. Because folk proverbs, which concisely convey the culture, history and customs of the people, are at the forefront of expressing the mentality of the people. The article analyzes the linguocultural features of some proverbs in English and shows the unique national traditions of English people, the expression of the specific national character in everyday life. Proverbs are an invaluable example of folk art, reflecting the national and cultural characteristics of the people, their worldview and the spirit of the nation. As the famous linguist Dal put it, "a collection of proverbs is a set of wisdoms derived from the language of the people, an experience, a set of common sense, a fact that people have learned in life." When we look at proverbs in different languages, we see that they are a reflection of the historical, spiritual and material culture of the people who speak that language. Therefore, a comparative study of different language proverbs

helps to reveal the specific cultural and national aspects of a nation, in other words, it reflects the mentality of that nation.

Although the concept of “mentality” has only recently been introduced into the linguistic paradigm, it is now widely used. In the narrow sense, mentality is used in the sense of "scope of thought, worldview", and in the broadest sense, it means "understanding the morals, upbringing and imagination of the people." The concept of mentality can also be seen in the views of the linguist W. von Humboldt. In his view, mentality is "a character of a people that is reflected not only in language, but also in literature, religion and other spiritual aspects." Therefore, as mentioned above, this "national character" is closely related to the religion, politics, customs, social strata, lifestyle, history and even geographical location of the people. When we talk about nationalism in English proverbs, we can't help but talk about the character of the English people. This aspect is also reflected in the proverbs:

- Better go to heaven in rags than to hell in embroidery.
 - Better untaught than ill-taught.
- *Better die a beggar than live a beggar.

The aim of the article is to study the typological function of proverbs and its structural means of expression. Such as metaphors and comparisons, hyperbole. The research methodology is based on the descriptive analysis as the method helps to show the main stream of the research object and its peculiarities. The theoretical value of the article lies in using the descriptive method to show the Englishman's experience of life and national experience of English which is best shown in proverbs. The communicative functions of proverbs are described in the article within the means of communicative, conceptual and emotional-esthetic linguistic tools such as metaphors and hyperbole on the basis of theory Proverbs Representing Two Pictures of the World by prof.Irina Goshkheteliani.

Being units of a secondary nomination, texts of proverbs represent the presence of two pictures of the world originally imposed against each other. The first picture of the world represents a literally perceived image of reality, i.e. not rethought literal translation of a proverb used only to describe the situation. The second picture of the world results in the emotional-sensual interaction of a person with surrounding reality representing a qualitatively new view of this reality, i.e. its reconsideration and re-interpretation in various situations. Both pictures of the world adjoin with each other, and the second picture of the world is closely connected with the first as a basis in primary display of the certain situation of the real world. [Goshkheteliani 2022]. The presence of

two crossed pictures of the world proves specificity of the investigated proverbial texts. Proverbs are expressive units, bearing two types of different information: linguistic data on the world (a linguistic picture of the world) and data on personal attitudes to the world (a subjective picture of the world). When the non-native speaker uses proverbs of the other language, his national linguistic image influences the other two data and creates a crosscultural language picture”[W. Mieder, 2007].

English proverbs comprise metaphors and hyperbole to express the mastery of the English word and the English realia and literally perceived image of reality. For example the proverb:” With all the world have war, but with England do not jar”, shows the priority of England and Great Britain.

There is more good victuals in England, than in seven other kingdoms The same pathos is given in the following proverbs with the emotional-sensual interaction “When a man is tired of London, he is tired of life”, “The streets of London are paved with gold”.

So to sum it up, it has already been mentioned that mentality and culture are two independent and interdependent realia. Thus language, namely the English language and mentality are interwoven and have cultural feedback. Culture influences the mentality and visa versa. So the magic circle of culture-language-culture is made. It rises a man’s awareness of the English as a nation and the English way of thinking.

References:

- Davis 1991: Davis S; Pragmatics./ A reader CUP. 55.
Haskell 1987 Haskell R. E. “Structural Metaphor and Cognition”, Ibid. P 241-255.
Hockett 1975: Hockett Charles, “Language in Culture”, N9. 57. Jacobson 1981: Jacobson Roman, „Poetry of Grammar and Gram
I.Goshkheteliani, 2022:Cultural Implications In English and Georgian Proverb

ეკატერინე თოფურია

აკაკი წერეთლის სახელმწიფო უნივერსიტეტი

კულტუროლოგიური კვლევები და ინგლისური ენის ანდაზები

ანდაზები სხვადასხვა ეთნოსის კულტურის მნიშვნელოვანი ნაწილია. ანდაზები ყველა ერის კულტურული ნება და უძველესი მემკვიდრეობაა. ენა არის ხალხის საგანძური,

რომელიც ავლენს ეროვნულ ისტორიას, მსოფლმხედველობასა და ცხოვრების წესს. ანდაზები ავლენენ ერის ყველა სფეროს, როგორცაა ეკონომიკა და სოფლის მეურნეობა, რელიგია, მეცნიერება, კულტურა და ა.შ. ერი, კულტურა ზომავს ეროვნულ საქმიანობას, როდესაც ენა ეროვნული აზროვნების ნიშანია.