

INTERRELATION BETWEEN FUNCTIONAL APPROACHES OF INTERCULTURAL COMMUNICATION AND INTERPRETATION ISSUES

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INTERCULTURAL ASPECTS OF RUSSIAN AND ENGLISH PHRASEOLOGY: INTERPRETATION OF “FAMILY” IN LINGUOCULTURES

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Abstract. The study of the paremiological corpus of individual linguistic cultures seems to be extremely important for the correct interrelation and understanding of the cultures. We are targeted at disclosing the mechanisms through which the mentality of both nations and linguocultures is represented in Russian and English proverbs and sayings, at showing the system of values connected with the notion of family as a core concept for both the abovementioned cultures. Proverbs are integral part of the language of the people, incorporating and directly reflecting historical, cultural and linguistic features of the nation, thus being a representation of past experience through the prism of the present. An analysis of the dictionaries of the proverbs of the Russian and English languages made it possible to identify the main thematic groups of language units that reflect family relationships in the

linguistic culture of both ethnic groups. The most widely represented of them can be distinguished:

proverbs in which the role of man and woman in the family is noted: *a woman's road is from the stove to the threshold, a woman's place is at home;*

proverbs in which there is a contrast between a good and a bad spouse: *you get old with a bad wife, you get younger with a good wife; a virtuous woman is a source of honor to her husband, a vicious one causes him disgrace;*

proverbs that emphasize the importance of choosing a life partner: *choose a wife not in a round dance, but in a garden; choose your wife on Saturday, not on Sunday;*

proverbs reflecting the idea that a husband and wife are a single whole: *without a wife – as without a hat, women are necessary evils;*

proverbs that describe the love of children: *mother's affection knows no end, a mother's love never ages;*

proverbs that express the idea that children are similar / dissimilar to their parents: *an apple doesn't fall far from an apple tree; like father, like son; every family has a black sheep.*

Keywords: phraseological unit, intercultural communication, paremiological corpus

Introduction

The theme of the family is one of the “eternal” topics, such as good and evil, love and hate, faith and distrust, life and death. It covers that side of human life, which, regardless of the ethnicity of a person, always comes first. The importance of the family in the spiritual development of man is invaluable. The family is the highest moral value of society, recognized since ancient times. The study of the paremiological corpus of individual linguistic cultures seems to be extremely important for the correct interrelation and understanding of the cultures.

Objectives

We are targeted at disclosing the mechanisms through which the mentality of both nations and linguocultures is represented in Russian and English proverbs and sayings, at showing the system of values connected with the notion of family as a core concept for both the abovementioned cultures. Proverbs are integral part of the language of the people, incorporating and directly reflecting historical, cultural and linguistic features of the nation, thus being a representation of past experience through the prism of the present.

The material of the study was 110 Russian and 90 English proverbs about a family with support components "husband" / "wife" in Russian, "husband" / "wife", "man" / "woman" in English, extracted by continuous sampling from Russian and English paremiological collections of the following compilers: Yu.V. Bodrova (2007), L. Vasilyeva (2004), V.P. Zhukov (2000), S.S., Kuzmin R., Raidout K. Whitting (1997), I.M. Rummyantseva (2008), R. Fergusson, J. Low (2000), J. Speake (2008). Surprisingly, in the Russian language there are no proverbs with nuclear components "man" and "woman" expressing family relationships. We assume that this is due to the historical features of the development of the Russian people, when a man and a woman were considered together only in marriage, where a man is a breadwinner and a woman is a keeper of the hearth.

Methodology

In linguistic science this topic has been investigated by such researchers as S.G. Vorkachev, E.V. Ivanova, V.I. Karasik, Yu.S. Stepanov, L.N. Pushkarev, Z.A. Biktagirova, A.K. Vezhbitskaya, M.A. Terpak, A.S. Trushchinskaya and others. They view the topic of "family" from different perspectives. Some scholars are interested in the linguoculturological aspect of the study of family relationships, while others are studying the means of objectification of this topic in literary texts, short sayings. The investigation of the phraseological corpuses of both languages through the perspective of "family" treatment that is culturally

predetermined made it necessary to resort to the descriptive and the comparative methods of study.

Results

The special role of proverbs in the life of two peoples is great. Proverbial sayings in both languages express the idea of the need to appeal to popular experience. Russian and English proverbs are brought together by artistic brightness, the presence of mischievous and bitter humor. Proverbs of both linguistic cultures have semantic and intonational integrity. In Russian and English proverbs we notice common moral values: the same answer to questions such as "Who is in charge of the family?", "Who are the children like?" The views coincide on the fact that the strength of a family lies in its community and integrity, that good children grow up in a good family, and vice versa. But due to the characteristics of the language, the main language techniques in Russian proverbs are comparison and antithesis. The Russian language is characterized by an expressive attitude to life, so Russian proverbs are emotionally colored. In English proverbs the pragmatic aspect comes to the fore. The English have the advantage of zoonyms, as well as such a technique as gradation, when one feeling develops into another, stronger one.

Discussion

In the 21st century – the century of high information technology – the moral value of the family is preserved in a priceless word, in folklore: fairy tales, lullabies, jokes, proverbs and sayings. They contain the very wisdom that makes us worthy people. In this regard, proverbs as linguistic units continue to cause widespread interest among researchers, who are increasingly conducting their comparative analysis on the basis of several languages in order to identify national specificities.

Proverbs are the subject of various disciplines. As a folklore genre they teach us to work diligently and without laziness, to make friends sincerely and honestly, and most importantly, to value and protect our family. As a linguistic unit a proverb is studied quite well by such a section of linguistics as syntactic phraseology, in

particular paremiology. However, there is still no single approach to determining the status of a proverb in linguistic science. Proponents of one approach deny the possibility of attributing proverbs to phraseological units. They consider proverbs to be units having a "complete syntactic structure of a sentence" (Ozhegov S.I., 1974: 196) and its predicativity is singled out as the main factor (Stepanov Yu.S., 1997: 73). Other scholars such as G.L. Permyakov attribute proverbs to linguistic signs that have a closed form of cliché (Permyakov G.L., 1970: 7). Nevertheless, all researchers recognize that proverbs are a valuable linguistic and cultural source that reflects the linguistic picture of the world, since they record the features of life, worldview and customs of the people.

An analysis of the dictionaries of the proverbs of the Russian and English languages made it possible to identify the main thematic groups of language units that reflect family relationships in the linguistic culture of both ethnic groups. The most widely represented of them can be distinguished:

proverbs in which the role of man and woman in the family is noted: *a woman's road is from the stove to the threshold, a woman's place is at home;*

proverbs in which there is a contrast between a good and a bad spouse: *you get old with a bad wife, you get younger with a good wife; a virtuous woman is a source of honor to her husband, a vicious one causes him disgrace;*

proverbs that emphasize the importance of choosing a life partner: *choose a wife not in a round dance, but in a garden; choose your wife on Saturday, not on Sunday;*

proverbs reflecting the idea that a husband and wife are a single whole: *without a wife – as without a hat; women are necessary evils;*

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proverbs that express the idea that children are similar / dissimilar to their parents: *an apple doesn't fall far from an apple tree; like father, like son; every family has a black sheep.*

Speaking about the role of man and woman in the family, it should be noted that in the Russian and English cultures the leadership of women is ridiculed: *to be tied to one's wife's apron strings* – be under the heel. The concept of "wife is the head of the family" is accompanied by an undisguised irony: *his wife wears the trousers* – in English, and in Russian – *he wears portki; there will be no good if a husband allows his wife everything.*

In English proverbs irony gradually develops into a feeling of pity and sympathy: *it's a sad house where the hen crows louder than the cock.* The man's primary role in creating a family is emphasized in the proverb *where the husband goes, there his wife should go.* The Russian analogue of this proverb no longer contains the words "husband" and "wife", but the idea remains: *where there is the needle, there is the thread.*

In the proverbs of both languages there is a motive for moving forward and the leader is always a man. Due to the cultural characteristics of the English ethnos in the proverb *men make houses, women make homes*, the emphasis is on the role of a woman – the guardian of the hearth. In this case the word 'home' means "home" in the abstract sense, i.e. comfort, hearth, family. And although it is believed that the main role is male, there can be no family without a wife: *where there is no wife, there is no home; women are necessary evils; man is the head, but woman turns it.* The same meaning is enclosed in Russian proverbs such as the *mistress of the house; the husband without a wife is like a goose without water.* However, in Russian linguistic culture a woman is not just a housewife, her proverbial strength and courage are emphasized in proverbs: *the husband doesn't carry anything that his wife does in a pot.* This is due to the fact that the echoes of the once tragic female fate left their mark on the proverbs of the Russian people, finding direct reflection in them. The British contrast a good wife with a bad one using lexical antonyms: *a*

virtuous woman is a source of honor to her husband, a vicious one caused him disgrace. Russian equivalents are more detailed, but also contain the antithesis expressed in epithets: *a good wife guards a house, a bad wife blows up her sleeve; you get old with a bad wife and get younger with a good wife.* And the proverb *three things are as rare as gold: a good melon, a good friend and a good wife* ironically emphasizes that a good wife is worth its weight in gold.

The English people take their life partner very seriously: *in choosing a wife and buying a sword we ought not trust another.* This proverb draws a parallel between a wife and a sword: a woman accompanies a man even in the most difficult situations of life and is as indispensable as a weapon in battle. The word 'sword' is also used in another proverb: *a horse, a wife and a sword may be shewed but not lent,* which expresses the idea that a wife should not be held in custody. In other words, the wife is considered in terms of utility, suitability for solving various problems. The English proverb *choose your man as you choose your shoes – for comfort and long wear* expresses the idea of the need to build a long and strong marriage by comparing the life partner with shoes. This technique is also used in Russian phraseological units: *the wife is not a boot, you cannot get rid of your feet.*

Comparing the linguistic units of both cultures, we conclude that both Russian and English phraseological units have the same idea – both family members build a marriage, and how strong it will be depends on both spouses: *a good wife makes a good husband; if a wife is good even a bad husband becomes good; a good husband makes a good wife; a kind husband has an idle wife.* Indeed, in marriage the husband and wife gradually become one, complementing each other, *the same flesh and bone,* as the English say. The Russian people have their own version: *husband and wife are one Satan.* It is that unity where the inexhaustible strength of the family lies.

Speaking of children, the British often use proverbs in proverbs – names of animals. So, the love of parents for children is conveyed

in the following proverbs: *the crow thinks her own bird is fairest; the owl thinks of her own young fairest*. The idealization of children occurs with the help of the epithet 'fairest' – "fair, beautiful, bright". Moreover we are talking about strong love that blinds: *a mother's love is blind*. The proverbs of the Russian people also express the idea that it is their child who is the best for the parents: *although the child is crooked, he / she is wonderful for mother / father; every mother is cute*.

The idea that children necessarily look like their parents is reflected in the linguistic picture of the world of both ethnic groups. We notice a blood-water comparison in both languages: *blood is thicker than water and blood is not water, a pigeon will not be born from a dog*. The only difference is that the British turn to the animal world: like hen, like chicken, such bird, such egg, like cow, like calf, whereas the Russians – to inanimate objects: *as the tree, so are the fruit; the apple does not fall far from the apple tree; the cone does not fall far from the spruce*. However, we also come across proverbs expressing the idea that not all children are like their parents: *many a good cow has an evil calf (and a good cow can have a bad calf), every family has a black sheep (every family has black sheep)*. The words 'calf' and 'sheep' are associated with bad temper, and this is enshrined in the epithets of 'evil' and 'black'. According to the old English belief, a sheep is marked with the seal of the devil.

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