

# **A Linguistic Analysis of Selected English Proverbs and Their Czech Equivalents**

Šimon Miča

---

Bachelor Thesis  
2013



**Tomas Bata University in Zlín**  
Faculty of Humanities

---

Tomas Bata University in Zlín  
Faculty of Humanities  
Department of English and American Studies  
Academic Year: 2012/2013

## **BACHELOR'S THESIS ASSIGNMENT**

(PROJECT, ARTWORK, ARTISTIC PERFORMANCE)

Degree, First Name and Surname: **Šimon MIČA**  
Personal Code: **H10816**  
Degree Programme: **B7310 Philology**  
Degree Course: **English for Business Administration**

Thesis Topic: **A Linguistic Analysis of Selected English Proverbs  
and Their Czech Equivalents**

Thesis Guidelines:

**Theoretical Part:**  
**Proverbs and their function**  
**History of proverbs**  
**Types of proverbs**  
**Figurative language and its use in proverbs**  
**Practical Part:**  
**Collection of proverbs for the analysis and their classification**  
**Linguistic analysis of the collected proverbs**  
**Description and evaluation of results, conclusion**

Thesis Extent:

Appendices:

Form of Thesis Elaboration: **printed/electronic**

Bibliography:

**Baldick, Chris. 2001. Concise Dictionary Of Literary Terms. New York: Oxford University Press.**

**Speake, Jennifer. 2003. Oxford Dictionary Of Proverbs. Oxford: Oxford University Press.**

**Doyle, Clay, Charles, Wolfgang Mieder, and Fred R. Shapiro. 2012. The Dictionary of Modern Proverbs. New Haven: Yale University Press.**

**Bittnerová, Dana, and Franz Schindler. 1997. Česká Přísloví Soudobý Stav Konce 20. století. Praha: Nakladatelství Univerzity Karlovy.**

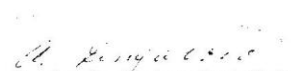
**Lacinová, Eva. 1996. English Proverbs Anglická Přísloví. Havlíčkův Brod: Fragment.**

Thesis Supervisor: **Mgr. Lenka Drábková, Ph.D.**

Date Assigned: **4 July 2013**

Thesis Due: **23 August 2013**

Zlín, 15 August 2013

  
doc. Ing. Anežka Lengálová, Ph.D.  
*Dean*

L.S.

  
PhDr. Katarína Nemčoková, Ph.D.  
*Head of Department*

## Bachelor Thesis Author Statement

I hereby acknowledge that:

- Upon final submission of my Thesis, I agree with its publishing in accordance with Act No. 111/1998 Coll., on Higher Education Institutions and on Amendment and Supplement to Some Other Acts, (The Higher Education Act), without regard to the defence result;
- I approve of the release of my Bachelor Thesis in electronic form on the university information system, accessible for reading only;
- To my Bachelor Thesis fully applies Act No. 121/2000 Coll., on Author Proprietary Rights, as well as the Modification and Amendment of Other Acts (Author Proprietary Rights Act), connected to author's proprietary rights and their changes in later versions of legal directives, esp. Section 35 Para 3;
- In accordance with Section 60 Para 1 of the Author Proprietary Rights Act, TBU in Zlín is entitled to enter into a licence agreement about the use of the Thesis to the extent defined in Section 12 Para 4 of the Author Proprietary Rights Act;
- In accordance with Section 60 Para 2 and 3, I can use my Bachelor Thesis, or render the licence to its use, only with the prior expressed written agreement of TBU in Zlín, which is in such case entitled to require from me appropriate financial compensation to cover the cost of creating the Bachelor Thesis (up to the total sum);
- If the software provided by TBU or other entities was used only for study and research (non-commercial) purposes in the development of the Bachelor Thesis, it is not possible to use the Bachelor Thesis commercially.

I herewith declare that:

- The contents of the file handed over are identical with the printed copies;
- I have created this Bachelor Thesis on my own and cited all used sources. In case the results are published, I shall be cited as author.

In Zlín *21.8.2013*  
date

*[Signature]*  
signature

Note: Relevant Czech legislation applied.

## **ABSTRAKT**

Tato bakalářská práce se zabývá anglickými příslovími a porovnáním s jejich českými protějšky. Analyzuje vybraná přísloví z lingvistického hlediska a porovnává je s jejich českými ekvivalenty.

V první, teoretické části se práce zaměřuje na původ, historii, uspořádání a dělení přísloví, charakterizuje typické lingvistické pojmy související s příslovími.

Druhá, praktická část je věnována rozboru a konfrontaci vybraných přísloví v obou jazycích.

Klíčová slova: řečové figury, rytmus, aliterace, asonance, consonance, paremiologie

## **ABSTRACT**

This bachelor thesis deals with English proverbs and a comparison with their Czech equivalents. It analyses selected English proverbs from a linguistic point of view and compares them with their Czech equivalents.

In the first, theoretical part the thesis focuses on the origin, history, classification, division of proverbs, it characterises typical linguistic terms concerning proverbs.

The second, practical part focuses on the analysis and confrontation of the selected proverbs in both languages.

Keywords: figures of speech, rhythm, alliteration, assonance, consonance, paremiology

## **ACKNOWLEDGEMENTS**

I would like to thank my supervisor Mgr. Lenka Drábková, Ph.D. for her guidelines, help and patience. I would further like to thank my parents for supporting me during my whole studies.

## CONTENTS

<b>1</b>	<b>INTRODUCTION .....</b>	<b>9</b>
<b>1</b>	<b>THEORY .....</b>	<b>10</b>
<b>2</b>	<b>DEFINITION OF PROVERBS .....</b>	<b>11</b>
<b>3</b>	<b>ORIGIN OF PROVERBS .....</b>	<b>13</b>
3.1	Bible .....	13
3.2	Antique .....	14
3.3	Middle Ages.....	14
<b>4</b>	<b>CLASSIFICATION OF PROVERBS.....</b>	<b>16</b>
<b>5</b>	<b>PROVERBS.....</b>	<b>18</b>
5.1	English Proverbs .....	18
5.2	Czech Proverbs .....	19
<b>6</b>	<b>FIGURES OF SPEECH .....</b>	<b>21</b>
6.1	Metaphor.....	21
6.2	Metonymy.....	21
6.3	Hyperbole.....	22
6.4	Synecdoche .....	22
6.5	Simile.....	22
6.6	Litotes .....	23
6.7	Personification .....	23
<b>7</b>	<b>OTHER WAYS OF HOW TO EXPRESS HUMAN WISDOM .....</b>	<b>24</b>
7.1	Saying .....	24
7.2	Sententia .....	24
7.3	Maxim.....	24
7.4	Aphorism .....	25
7.5	Adage.....	25
7.6	Motto .....	25
7.7	Epigram.....	26
<b>8</b>	<b>PHONETIC STYLISTIC DEVICES.....</b>	<b>27</b>
8.1	Rhyme.....	27
8.2	Alliteration.....	28
8.3	Assonance.....	28
8.4	Consonance.....	28
<b>II</b>	<b>ANALYSIS .....</b>	<b>29</b>

<b>9</b>	<b>INTRODUCTION TO THE ANALYTICAL PART .....</b>	<b>30</b>
9.1	Proverbs Concerning Children, Parents and Upbringing.....	31
9.2	Proverbs Related to Men and Women .....	38
9.3	Proverbs Concerning Marriage .....	42
9.4	Proverbs Concerning Death and Old Age.....	47
<b>10</b>	<b>CONCLUSION OF THE ANALYSED PROVERBS AND THEIR CHARACTERISTICS .....</b>	<b>52</b>
<b>11</b>	<b>CONCLUSION .....</b>	<b>54</b>
	<b>BIBLIOGRAPHY .....</b>	<b>55</b>



## 1 INTRODUCTION

Proverbs have been accompanying people for centuries. Since the antiquity, proverbs have been helping people with their problems, giving them advice how to overcome them, how to behave, or simply to show them what to expect. I have chosen this topic, because I have always been interested in the use of proverbs and understanding of their significance. I personally believe that proverbs are up-to-date even in the world today, they enrich the cultural, language heritage. They are instructive, truthful in their figurativeness and folk wisdom. In the presented bachelor thesis I will analyse selected English proverbs and their Czech equivalents and will also focus on comparing them from the linguistic point of view.

The theoretical part of my work, after the introduction to proverbs and their significance, comprises a detailed description of what a proverb is, what its function is, where proverbs come from as well as their classification and comparison of English and Czech proverbs. As proverbs also contain figures of speech and various poetic devices these linguistic features will be generally described, together with their function, form and use. Proverbs are not the only way how to express wisdom and that is why the theoretical part also contains a chapter about other, similar ways of expressing human wisdom.

The practical part of the thesis focuses on the analysis of a corpus of chosen English proverbs on social life and their Czech equivalents from the linguistic and content point of view. In the thesis I am searching for English proverbs concerning the social life that have been chosen for the corpus and I am trying to find their Czech counterparts. In the thesis is explained what each proverb means and found as many equivalents as possible. The part of the work is also the comparison of proverbs from a linguistic point of view.

In addition to the linguistic analysis the goal of the thesis is to prove, to what extent the English and Czech proverbs are similar to each other from their semantic and lexical point of view and from the point of view of the use of lexical and phonetic stylistic devices.

## **I. THEORY**

## 2 DEFINITION OF PROVERBS

People have been using proverbs for a long time and there are a lot of definitions expressing what a proverb is. According to Baldick a proverb is “a short popular saying of unknown authorship, expressing some general truth or superstition.”(Baldick 2001, 208). The Oxford dictionary of English Etymology provides a similar definition, saying that proverb is a “short pithy saying embodying a general truth.”(Onions 1966, 718). Shipley defines proverb as “a gnomic form of folk literature, a short pregnant criticism of life, based upon common experience.” (Shipley 1970, 258). Mieder (Mieder 2004, 2) also mentions the American paremiologist Bartlett Jere Whiting, who provided many definitions of proverbs in his article called *The Nature of the Proverb* (1932). Whiting defined a proverb as mostly a short and true expression which was created by people and says something about its origin in form and phrase. It expresses what seems to be a fundamental truth in the mother language, often embellished and using alliteration and rhyme. According to Whiting some proverbs have both literal and figurative meaning but most of them have one of the two only. He also adds that a proverb must be creditable and have a sign of antiquity, and it should be testified in different places at different times. (Whiting 1932, 302). Whiting’s friend Archer Taylor, who was an editor of *the Journal of American Folklore*, also dealt with proverbs. Taylor (Taylor 1931, 3) claims that it is not easy to define a proverb and a single definition should be used, with all the necessary properties, each given the right emphasis. He adds that a certain characteristic of the proverbs tells the people which sentence is proverbial and which one is not. However there does not exist a definition that will help people to show if the sentence is proverbial. Those who do not speak a foreign language can never come across all its proverbs and as to a definition people should be satisfied with recognizing that a proverb is a saying among the folk. (Taylor 1931, 3).

There are two important terms concerning proverbs. Paremiology and paremiography. According to Mieder (Mieder.org) paremiology is a scientific discipline that studies proverbs. Paremiography is a discipline that focuses on the collection of proverbs. (Mieder.org)

In 1985 a test was made by Wolfgang Mieder, a German professor of the German language and folklore Wolfgang Mieder, who tried to put Taylor’s theory that people in general know what a proverb is, into practice. He asked 55 people living in Vermont, USA

a question, how they would define a proverb. A general description was made with the help of the respondents, saying that proverb is a short, generally known sentence of people which has some kind of wisdom and traditional views hidden in a metaphorical, stable form which is memorisable and which is given from generation to generation. (Mieder 1985, 119) The respondents characterised proverbs as: *the children of experience, the wisdom of the streets* or *true words*. (Mieder 2004, 2,3,4).

Proverbs are often connected with the past when people used them to avoid the same mistakes, for example by proverbs like: *Faint heart never won fair lady*. (Firth and Veselý 1991, 9), to learn something about love: *Love makes the world go round* (Firth and Veselý 1991, 17) or simply to show their intelligence: *Slow but sure wins the race*. (Firth and Veselý 1991, 25). Nowadays, people do not use proverbs much because of a different way of life. They are more technologies oriented, always in a hurry, thinking about themselves more than about some human wisdoms, based on experience.

In every language, there are a lot of proverbs focused on different fields. Some of these will be discussed and analysed in the following chapters. In the past the life of people was tightly connected with nature, on which people were fully dependent. That is why many proverbs are related to weather. In Czech such proverbs are called *pranostiky*. Thanks to these, people living in villages knew when to start planting, when to expect rainfall or pick their crop. The main goal of proverbs is to improve people's knowledge of life, to know what weather to expect, to keep people away from trouble etc. For example the proverb *Every man is his own worst enemy* conveys that it is up to us how to establish our life and how to live. (Lacinová 1996, 17) Another proverb *If you want a thing well done, do it yourself* tells the people, that the best way is to rely on oneself if things should be done well. (Lacinová 1996, 17) Although proverbs are not used much nowadays, they still have their place in today's world. They are useful, not only for farmers or gardeners who are keen on proverbs about weather, but also for people, who are loyal to traditions and traditional points of view.

### 3 ORIGIN OF PROVERBS

According to Čelakovský (Čelakovský 1976, 159-167) from the historic perspective, proverbs come from many sources or they are connected with certain historical periods. Proverbs are the oldest verbal expressions of the mankind. They express moral principles, evaluations or opinions according to attitudes of people to life. New and new proverbs were arising, mainly for the reason, that humans were gaining new knowledge and that their personal attitudes to life were developing and according to certain circumstances. It is difficult to guess the age of popular proverbs. The validity of some proverbs can be restricted by time. It is given by life conditions that are changing and developing all the time and the humans have to adapt to them. European culture has got its roots in Antique culture. (Čelakovský 1976, 159-167) The Antique and later on Medieval culture was connected with the Latin language, which was as a lingua franca used in literature, science, art, by the priests, aristocracy and citizens. Latin sayings that were used in their time are up-to-date even nowadays. (Kuřáková, Marek and Zachová 1988, 10-13)

#### 3.1 Bible

Many proverbs come from the Bible because the Bible has been connected with the history of mankind for over 1000 years. Mankind utilizes the message from the Bible till today. The Bible contains folk wisdom, it shows the picture of the world, the good and the evil. (Bič et. al. 1991, 5) The Bible contains a book of proverbs which is made out of nine collections of sayings by wise men and women. The main mission of the book is the statement that good will is going to be rewarded and that immoral behaviour will be punished. The emphasis is being put on good neighbour relationships and on the benefit of the whole community, mainly if individuals need help. (Costecalde 1998, 197). Proverbs and sayings, which are given to King Solomon, were written in the *Book of Proverbs*. Proverbs gave advice, how to live a good and moral life in harmony with god. (Costecalde 1998, 150). Therefore several dozen biblical proverbs can be found in many European languages. For example: *Wine is a mocker and beer a brawler; whoever is led astray by them is not wise. The wise woman builds her house, but with her own hands the foolish one tears hers down.* (Bič et al. 1991, 595, 600).

### 3.2 Antique

Another rich source of proverbs is the period of Greek and Roman antiquity. In the period of the famous Greek king Ptolemy I. Soter, the so called Ptolemaic period (367 B.C. – 283 BC.) literary stories and wisdom texts, as well as scientific, religious, and magical texts were written. (Lazaridis 2007, 48,49).

Lazaridis (Lazaridis 2007, 65, 66) claims that Greek proverbs express a general truth in the form of a positive or negative statement or give some kind of advice or a warning in the form of an imperative. Greek proverbs are divided into those containing one clause – for example *Do not love the flesh* and *Better is death in want than life in shamelessness*, and proverbs containing two clauses for example *The man of god does not burn to injure, lest he is burned himself* and *Think before you speak so that you do not speak at random*. Also there are Greek proverbs containing more than two clauses for example *Gather dung, gather clay, but do not make a job out of scavenging* or *Wish you own something, and if you do you will have friends*. Proverbs were used among wide masses of ordinary people and even among intellectuals. (Lazaridis 2007, 65, 66)

Proverbs also originated in the Antique Rome. One of the greatest philosophers, writers, and politicians in Rome at that time was Cicero Marcus Tullius (106 B. C. – 54 B. C.). In one of his books called *De Officiis* (On Duties) Cicero used proverbs that are used till today. (Kuřáková, Marek and Zachová 1988, 566). For example *An honest man is he, who helps, whom he can and does not injure anyone, unless he would be dishonestly attacked*. Or *Help he, who help needs the most*. (Cicero 54 B. C. 154, 45). Kuřáková et al mentions another famous Roman philosopher Seneca Lucius Annaeus (4 B. C. - 65 A. D.). In his book called *Epistulae morales ad Lucilium* (Moral epistles to Lucilius) where he like Cicero used proverbs that people tend to use till today, (Kuřáková, Marek and Zachová 1988, 571) for example *Drunkness is nothing more than voluntary madness*. Or *Even after a bad harvest, it is necessary to seed again*. (Seneca 63-63 A. D. 157, 145).

### 3.3 Middle Ages

Some of the proverbs come from the Medieval Latin. The Latin language had a status of a lingua franca in the Middle Ages and therefore came up with proverbs that had not originated from the classical times. Between 1963-1986 German linguists Hans Walther and professor Paul Gerhard Schmidt came up with a collection of medieval proverbs in

their book *Lateinische Sprichwörter und Sentenzen des Mittelalters*. Also the *Lexikon der Sprichwörter des romanisch-germanischen Mittelalters* written between 1995-2000 by Samuel Singer and Ricarda Liver shows the relationship of the Latin proverbs to those of the vulgate languages. Mieder (Mieder 2004, 12) claims that many medieval Latin proverbs spread to European languages where they are still frequently used and provides some examples collected by Gyula Paczolay a Hungarian paremiologist e.g. *Crows will not pick out crows eyes, Strike while the iron is hot, New brooms sweep clean, All that glitters is not gold, When the cat is away, the mice will play, The pitcher goes so long to the well until it breaks at last, No rose without thorns, At night all cats are grey, and Clothes do not make the man.* (Paczolay 2002, 92, 96, 109, 114, 125, 287, 330, 377, 380) An interesting Medieval Latin proverb is *Mille via ducunt hominem per secula ad Romam* from the twelfth century for which Paczolay found 33 equivalents in European languages. If this proverb is translated to English it means *All roads lead to Rome*. However, Paczolay found other equivalents to the city of Rome in other European languages. For example in the Estonian version of the proverb the city is St. Petersburg, in Finland it is the old Finnish capital Turku, the Russian proverb talks about Moscow, and the Turkish one refers to Mecca. (Mieder 2004, 11,12)

## 4 CLASSIFICATION OF PROVERBS

It is difficult to put proverbs into categories. For the reason, several attempts have been made to put them into groups. One of the most successful attempts was made, according to Mieder (Mieder 2004, 16,17), by a Finnish folklorist, writer and professor at the University of Helsinki, Matti Kuusi and his daughter Outi Lauhakangas. They divided proverbs into 13 main areas, namely:

- 1) practical knowledge of nature
- 2) faith and basic attitudes
- 3) basic observations and socio-logic
- 4) the world and human life
- 5) sense of proportion
- 6) concepts of morality
- 7) social life
- 8) social interaction
- 9) communication
- 10) social position
- 11) agreements and norms
- 12) coping and learning
- 13) time and sense of time

They further subdivided these main areas into 52 classes. For example the area of social life (number 7 above) includes 8 classes according to their subdivision, namely:

- kinship
- development: a person's background
- child: parents, upbringing
- man: woman, ranking and position of both sexes
- marriage
- youth: old age
- health: illness
- death, the dead



Kuusi and Lauhakangas add that all the 52 classes are then further subdivided into 325 subgroups. (Lauhakangas 2001, 33,35) Through this rather complex classification Kuusi tried to establish universals of human thinking. He built his studies on an enormous comparative database of proverbs from all around the world, trying to prove that proverbs have a common idea. (Mieder 2004, 17) According to Kuusi this classification can be considered as universal proverb types if people want to compare them to their local proverbs. (Mieder 2004, 16,17)

## 5 PROVERBS

Proverbs are among the oldest verbal expressions of humans. They were expressing experience, moral principles, evaluations, or opinions depending on the attitudes of people to life.

### 5.1 English Proverbs

Lacinová says that the English like to cite proverbs in literature and very often in the newspaper. They also tend to use them in allusions. The English like to be brief and if somebody does not know the proverb, he will not understand it. (Lacinová 1996, 8) The English proverbs are noble and the English put a lot of effort to find the wise persons, who created them. (Lacinová 1996, 7.) Lacinová also states that English proverbs are old but also young. An old proverb is recognized by the fact, that it uses one's Christian name for example *Every day of thy life is a leaf in thy history. Beware of no man more than thyself.* Also its grammar is different. *To a boiling pot flies come not. Rip not up old sore.* Having a look at the gender, there will be discovered that old English proverbs do not use pronouns for animals like nowadays. For example: *dog, fox, cuckoo*, all use the pronoun he, on the other hand, *cat, bird, wren, snail*, use the pronoun she. In the majority of the old proverbs the noun man is used, instead of a person. Also there can be found discriminating proverbs like *Women are necessary evils* or *A woman's work is never done* meaning that women are on this world for only one purpose, which is work and that they are not even able to finish it. Also children were treated badly in proverbs. For example: *Children should be seen but not heard* or *Spare the rod and spoil the child.* (Lacinová 1996, 7,8). According to Ridout and Witting, (Ridout and Witting 1967, 4,5) some of the English proverbs come from other languages and this it is difficult to decide, if the proverb is of foreign origin, or it had developed in the English language, but was not recorded.

As Ridout and Witting state, wisdom is common to all countries. A Latin proverb, which was created by a Latin author, may not have been of his own invention any more than those of English authors, mainly because the history of proverbs in ancient Rome or Greece must have been quite the same as in England, and many wise sayings in literature owed much of their existence to a popular oral tradition. Some of the borrowed proverbs

have also been assimilated, some of them have not. A certain quantity of borrowed proverbs has remained more current in their original form than in translation. For example *Cherchez la femme* or *In vino veritas*. (Ridout and Witting 1967, 4,5)

## 5.2 Czech Proverbs

Czech proverbs (Čelakovský 1976, 159,160) can be seen at the works of the chronicler Kosmas, then at the Dalimil's chronicle and the oldest collection of Czech proverbs goes back to the 14<sup>th</sup> century. Interest was increasing in the period of humanism when proverbs were used in preaching and at schools. The richest and most important collection is the work of the most famous Czech philosopher Jan Amos Komenský. The religious behaviour soon disappeared and the original clerical sense changed. At the folk proverbs it is difficult to measure their age and also the validity of certain proverbs can be limited by time. It is because of life conditions that change all the time, they develop and the human has to adapt to them. František Ladislav Čelakovský, the famous Czech poet of the National Enlightenment collected and gathered the works of folk literature and was the first, who made a system in gathering and lucidity of proverbs in his book called *Mudroslovi národu slovanského ve příslovích*. Containing 15,000 proverbs it became one of the most significant pieces of work during the National Enlightenment. Čelakovský tried to put proverbs in some kind of order, to establish a system, under which it would be clear, how proverbs are important and crucial for humans. (Čelakovský 1976, 159,160)

Proverbs have been popular for centuries, poets and writers were using them in their work. The very famous Czech proverb *Dobrá hospodyňka má pro pírkou přes plot skočit* (Němcová 1995, 21) was used by the famous Czech writer Božena Němcová in her famous book *Babička*. Another Czech writers that were using proverbs were Josef Kajetán Tyl, Vladislav Vančura and Václav Kliment Klicpera. (Kuťáková et. al 1988, 9) The writer Karel Čapek in his book *Marsyas jak se co dělá* wrote a chapter called *O příslovích nebo o moudrosti lidové*, where he states that proverbs were used as a defence of a weak person against a strong one, or a poor person against a rich one. (Čapek 1984, 63).

A renaissance of Czech proverbs starts in the 1980's. Linguists and folklorists started to update and complete the collections of proverbs. Under the guidance of Zdeněk Urban

originated a collection of Czech proverbs, made by Dana Bittnerová and Franz Schindler.  
(Bittnerová and Schindler 1997, 280)

## 6 FIGURES OF SPEECH

In the following chapter I will try to explain the figures of speech. Proverbs often use figurative language and transferred meanings and for this reason, the typical figures of speech will be characterised in the following sub-chapters.

### 6.1 Metaphor

Metaphor is the most common figure of speech, widely used in proverbs. According to Fromkin et al, metaphor is an expression that describes the literal meaning of one concept, but is used to describe another concept, therefore creating an implicit comparison. (Fromkin, Rodman and Hyams 2003, 204). According to *The book of Contemporary linguistics* a metaphor is an interconnection of concepts expressed by language. (O'Grady et al. 2005, 211). A similar definition is provided by Baldick (Baldick 2001, 153) who says that it is a widespread figure of speech, in which one idea, thing, or action is referred to by a word or expression normally describing another idea, thing, or action, in order to show some quality shared by the two. (Baldick 2001, 153)

According to Fromkin et al (Fromkin, Rodman and Hyams 2003, 204,205) metaphor is an important unit of semantics and an important part of language creativity without which human's ability to communicate efficiently and effectively would be destroyed. Metaphors may appear anomalous. For example the metaphor *walls have ears* seems anomalous in a way that you can be heard, even if you think that nobody can hear you. Or the metaphor *My new car is a lemon* whose literal meaning is anomalous and thus it can be interpreted in different ways. In one of the meanings the new car could be a miniature toy made out of piece of citrus fruit. But a more probable explanation might be that the sentence refers to a newly purchased automobile that breaks down and needs to be repaired all the time. (Fromkin, Rodman and Hyams 2003, 204,205).

### 6.2 Metonymy

Looking at *The Oxford Companion to the English Language*, metonymy is defined as "a figure of speech which designates something by the name of something associated with it." (McArthur 1992, 656). Yule defines metonymy as "a type of relationship between

words, based simply on a close connection in everyday experience.” (Yule 1996, 122). According to Miššíková, metonymy is a relationship built on a certain association putting the two concepts representing these meanings together. It is built on a relationship between the dictionary and contextual logical meanings. For example *crown* for *a king or queen*, *cup* or *glass* for the drink it contains. (Miššíková et al. 2003, 21).

### 6.3 Hyperbole

*The Oxford companion to the English language* describes hyperbole as “a rhetorical term for exaggeration or overstatement, usually deliberate and not meant to be taken too literally.”, e.g. *a flood of tears* or *tons of money*. (McArthur 1992, 491). According to Cuddon, a hyperbole is “a figure of speech which contains exaggeration for emphasis.” (Cuddon 1999, 406). Baldick also defines a hyperbole as an exaggeration using emphasis, adding that it is not meant literally in this figure of speech. (Baldick 2001, 119).

### 6.4 Synecdoche

According to Baldick, synecdoche is “a common figure of speech by which something is referred to indirectly, either by naming only some part or constituent of it.” (Baldick 2001, 254). Shipley provides a similar definition, saying that synecdoche is “a figure wherein another thing is understood with the thing mentioned.” For example *fifty sail* is understood as *fifty ships*. (Shipley 1970, 328). *The Oxford Dictionary of English etymology* describes it as “a figure by which the part is put for the whole or vice versa.” (Onions 1966, 897).

### 6.5 Simile

Miššíková describes a simile as a forcing of some attribute of a concept in a question. (Miššíková et al. 2003, 47). According to Cuddon, a simile is “a figure of speech in which one thing is likened to another, in such a way as to clarify and enhance an image.” (Cuddon 1999, 830). Shipley claims that simile is recognized by the fact that it “has some point or points of resemblance, and that the association emphasizes, clarifies, or in some way enhances the original.” For example *John is as tall as a lamppost*. (Shipley 1970, 304).

## 6.6 Litotes

Baldick defines litotes as “a figure of speech by which an affirmation is made indirectly by denying its opposite, usually with an effect of understatement.” (Baldick 2001, 142). *The Oxford Dictionary of English etymology* describes it as “an affirmative expressed by the negative of the contrary.” (Onions 1966, 532). Last, but not least Miššíková says that it is “a stylistic device consisting of a peculiar use of negative constructions. For example *We are not rivals*. (Miššíková et al. 2003, 73).

## 6.7 Personification

*The Oxford companion to the English language* states that it is “a discourse in which animals, plants, elements of nature, and abstract ideas are given human attributes.” (McArthur 1992, 764). Cuddon defines it as “the impersonation or embodiment of some quality or abstraction; the attribution of human qualities to inanimate objects.” (Cuddon 1999, 661). Shipley claims that it is “the endowment of abstract qualities, general terms, inanimate objects, or other living things, with human attributes, especially feelings “ for example *the dish ran away with the spoon*. (Shipley 1970, 237).

## 7 OTHER WAYS OF HOW TO EXPRESS HUMAN WISDOM

There are many other methods of how to express human wisdom. The following chapter shows the ways how to do it.

### 7.1 Saying

D'Angelo states that it is the most general term of all the similar terms. The term saying refers to any wise or truthful saying that is often repeated. (D'Angelo.org) According to Miššíková, the main feature that differentiates proverbs and sayings from common utterances lies in semantics. Their literal meaning is restrained by their transferred meaning e.g. one meaning is the form for another meaning which has the idea. As Miššíková says "Proverbs and sayings are the concentrated wisdom of the people, and if used appropriately, will never lose their freshness and vigour." (Miššíková et al. 2003, 27) Examples of sayings may be *Come! he said, milk's spilt* or *You know which side the law's buttered*. (Miššíková et al. 2003, 27).

### 7.2 Sententia

Baldick describes it that "it has a pejorative sense, referring to a style or statement that is condescending or self-important in giving advice." (Baldick 2001, 234). According to Cuddon it is defined as "a short, pithy statement which expresses an opinion" (Cuddon, 1999, 808). D'Angelo claims that "sententia is almost indistinguishable from proverbs, but a sententia, instead of coming from the common man, has its origin in learned men." for example: *A little learning is a dangerous thing*. (D'Angelo.org)

### 7.3 Maxim

Cuddon defines it as "a proposition, often barely distinguishable from an aphorism, which consists of a pithy, succinct statement, which contains a precept of general truth about human nature and human conduct." (Cuddon 1999, 499). Last but not least Baldick describes it as "a short memorable statement of a general principle. (Baldick 2001, 148) D'Angelo says that a maxim is a saying that comes from practical experience and serves as



a rule for guidance. Thus the expression, *Judge not, that you be not judged*, is a statement of a basic principle. (D'Angelo.org)

#### 7.4 Aphorism

According to Baldick it is “a statement of some general principle, expressed memorably by condensing much wisdom into few words.” (Baldick 2001, 15). Having a look at *The Oxford Dictionary of English etymology*, there will be discovered that an aphorism is “a concise pithy maxim.” (Onions 1966, 42) Like the maxim, the aphorism is a general truth or rule, but it is not meant to be a guideline on how to behave for example: *He that cannot conceal his wisdom is a fool*. (D'Angelo.org)

#### 7.5 Adage

Hornby says that an adage is “a traditional phrase expressing a general truth.” (Hornby 1995, 13) Looking at the *Oxford companion to the English language*, adage is “a usually traditional saying that sums up an aspect of common experience or observations as a capsule-like piece of advice or admonition.” (McArthur 1992, 13). D'Angelo states that an adage is a popular saying that through long use has become acceptable as a truth. The adage *When the cat's away, the mice will play*, is an example of this popular adage. (D'Angelo.org)

#### 7.6 Motto

According to *The Oxford Dictionary of English etymology* it is “a word or phrase attached to an emblematic design.” (Onions 1966, 593). Last but not least, Cuddon describes it as “a short sentence or phrase adoptive as representative of a person or family.” (Cuddon 1999, 522). A motto is a saying that serves as a guiding rule by a particular group of people. The motto, *In God we trust*, which is inscribed on U.S. coins, is used exactly in this way. (D'Angelo.org)

## 7.7 Epigram

As Shipley says, it is “a short, polished poem ending with some graceful, ingenious, pointed, weighty, witty, or satirical turn or thought.” (Shipley 1970, 103). According to Baldick an epigram is “a short poem with a witty turn of thought.” (Baldick 2001, 83). Last, but not least D’Angelo claims that an epigram is a brief and amusing statement that is satirical for example: *The only way to get rid of a temptation is to yield to it.* (D’Angelo.org)

## 8 PHONETIC STYLISTIC DEVICES

Proverbs often use different literal techniques, which purpose is to “please the ear.” Next to the figures of speech that are interpreted as lexical stylistic devices, there can also be found phonetic stylistic devices, which are used many times in proverbs. The outline of the most common phonetic stylistic devices is mentioned below.

### 8.1 Rhyme

Miššíková defines rhyme as “a repetition of identical or similar terminal sound combinations of words.” (Miššíková et al. 2003, 101). According to Hornby, rhyme is “the quality shared by words or syllables that have or end with the same sound as each other.” (Hornby 1995, 1009). Last but not least, Baldick describes a rhyme as “the identity of sound between syllables or paired groups of syllables, usually as the ends of verse lines.” (Baldick 2001, 218). Rhyming words are placed at a regular space from one another. In verse rhymes are mostly placed at the end of the corresponding lines. Miššíková (Miššíková et al. 2003, 101, 102) divides rhymes into:

Full rhyme - it is described as the vowel sound being identical with the consonant sounds in stressed syllable e.g. *might-right, needless-headless*).

Incomplete rhymes - e.g. vowel rhymes and consonant rhymes:

a) Vowel rhyme - a rhyme in which vowels are identical, but the consonants can be different e.g. *flesh-fresh-press*

b) Consonant rhyme - a rhyme in which consonants are the same e.g. *worth-forth, tale-tool-treble-trouble, flung-long*

c) Compound or broken rhymes - rhymes in which word combinations sound like one word, i.e. colloquial and sometimes humorous. One word rhymes with a word combination e.g. *upon her honour-won her, bottom-forgot em-shot him* (Miššíková et al. 2003, 101, 102)

## 8.2 Alliteration

Miššíková defines it as “a phonetic stylistic device which aims at imparting a melodic effect to an utterance.” (Miššíková 2003, 99) Baldick describes it as “the repetition of the same sounds – usually initial consonants of words or of stressed syllables in any sequence of neighbouring words.” (Baldick 2001, 6) Last, but not least Shipley claims that an alliteration is “the recurrence of an initial sound” for example *look before you leap*. (Shipley 1970, 10).

## 8.3 Assonance

Cuddon states that “assonance consists of the repetition of similar vowel sounds, usually close together, to achieve a particular effect of euphony.” (Cuddon 1999, 58) According to the *Oxford Dictionary of English etymology* an assonance is “a form of rhyme consisting in agreement of the stressed or tonic vowel.” (Onions 1966, 57) Miššíková describes an assonance as “a partial or half-rhyme much used in poetic language as an aspect of sound patterning and cohesion” for example *break, break, break; on thy cold grey stones, O Sea!* (Miššíková 2003, 101)

## 8.4 Consonance

Baldick states that it is “the repetition of identical or similar consonants in neighbouring words whose vowel sounds are different.” (Baldick 2001, 49) Shipley defines consonance as “recurrence at the ends of lines or words of the same consonantal sounds after different accented vowels.” (Shipley 1970, 63) Last, but not least Cuddon describes it as “the close repetition of identical consonant sounds before and after different vowels” for example *slip – slop; black – block*. (Cuddon 1999, 176)

## **II. ANALYSIS**

## 9 INTRODUCTION TO THE ANALYTICAL PART

In my research I am going to analyse selected English proverbs and compare them with their Czech equivalents. The analysis is based on the classification of a Finnish folklorist, Professor Matti Kuusi and his daughter Outi Lauhakangas mentioned in the theoretical part. Because of the limitation of the range of the thesis, I have chosen their area called social life and have created a corpus of four groups of proverbs about children, parents and upbringing, proverbs about men and women, about marriage and proverbs about death. Due to the fact that even in the scope of the chosen areas there are a lot of proverbs, the proverbs for the analysis were chosen randomly and not known very much. My sources were *Jak se to řekne jinde Česká přísloví a jejich cizojazyčné protějšky* (Bachmannová and Suksov 2007) *The Oxford Dictionary of English proverbs* (Wilson 1970), *Slovník přísloví v devíti jazycích* (Swierczynski and Swierczynska 2008), *Anglická přísloví English proverbs* (Lacinová 1996) and *English proverbs explained* (Ridout and Witting 1966). The analysed corpus comprises sixty proverbs altogether. The proverbs are ordered alphabetically. Due to the fact that there are no coherent sources on the explanation of proverbs except one, the book *English proverbs explained* by Ronald Ridout and Clifford Witting, I have explained the majority of proverbs by myself. Subsequently Czech equivalents of these English proverbs will be matched, 80 proverbs altogether. Having done this I am going to compare semantic similarities between the proverbs in both languages. After this a linguistic analysis of the English proverbs will follow, that means surveillance of where and to what extent there can be found stylistic devices and prosodic devices in these proverbs. The English proverbs will also be compared from the linguistic point of view namely in their metaphors, metonymies, rhymes, alliterations, assonances, consonances, and imperatives. The Czech proverbs will be analysed in their metaphors and rhymes. The purpose of these analyses will be to prove, to what extent the selected English and Czech proverbs are the same or how they differ.

## 9.1 Proverbs Concerning Children, Parents and Upbringing

### A. Birchen twigs break no ribs. (Wilson 1970, 59)

**Explanation:** With discipline and hard work, children will grow up to be good people.

**Czech equivalent:** *Kázeň a dobrá metlička k dobrému vede Jenička.* (Lacinová 1996, 19)

In the English proverb, there is alliteration of the adjective *birchen* and the noun *break*. Furthermore there is assonance of the vowel *i* in the nouns *twigs* and *ribs*. There is consonance of the consonant *r* in the adjective *birchen*, the verb *break* and the noun *ribs*. In the Czech equivalent, there is also a rhyme in the nouns *metlička* and *Jenička*. The Czech proverb is talking about discipline and hard work, while the English one more about pain. There is a rhyme in the nouns *metlička* and *Jenička*. The main idea is the same.

### B. Breed up a crow and he will tear out your eyes. (Bachmannová and Suksov 2007, 177)

**Explanation:** Sometimes our children do not behave in the right way.

**Czech equivalents:** *Vychovaný krkavec i pánu oči vyklove.* (Bachmannová and Suksov 2007, 177)

*Vychoval psa na svou nohu.* (Bachmannová and Suksov 2007, 177)

*Vypěstuj si sirotka, vytrhne ti oči.* (Bachmannová and Suksov 2007, 177)

*Hřeje si hada za nadry.* (Bachmannová and Suksov 2007, 177)

The English proverb is written as a metaphor, where an offspring is compared to *a crow*. There is consonance of the consonant *r* in the verb *breed*, the noun *crow*, the verb *tear* and the personal pronoun *your*.

The Czech equivalent *Vychovaný krkavec i pánu oči vyklove* is the same since it is also a metaphor, comparing an offspring to *a crow*. The main idea is the same in all the other Czech equivalents.

### C. Children when little, make parents fool, when great, mad. (Swierczynski and Swierczynska 2008, 78)

**Explanation:** When children grow up, they make bigger problems.

**Czech equivalent:** *Malé děti, malá starost – velké děti, velká starost.* (Swierczynski and Swierczynska 2008, 78)

In the English proverb there is a repetition of the relative adverb *when*. Also there is alliteration in the verb *make* and in the adjective *mad*.

The Czech equivalent is the same, saying that small children mean a small concern and big children a big concern. The main idea is the same.

**D. Don't teach your grandmother to suck eggs.** (Bachmannová and Suksov 2007, 32)

**Explanation:** One should not try to give advice to someone who is more experienced. (Ridout and Witting 1967, 48)

**Czech equivalents:** *Kuře učí slepici.* (Bachmannová and Suksov 2007, 30)

*Kuře chce už moudřejší býti než slepice.* (Bachmannová and Suksov 2007, 30)

*Vajco je chytřejší než slépká.* (Bachmannová and Suksov 2007, 30)

*Holobrad učí bradáče.* (Bachmannová and Suksov 2007, 30)

*Běda tomu dvoru, kde tele rozkazuje volu.* (Bachmannová and Suksov 2007, 30)

In the English proverb there is a metaphor, where the phrase *to suck eggs* is used to state some kind of activity, which elders know very well how to do.

The Czech equivalents are like the English proverb written in metaphors, where for example in the Czech equivalent *Kuře učí slepici* the noun *kuře* is used to symbolise a young person and the noun *slepice* is used to symbolise an old person. In the equivalent *Běda tomu dvoru, kde tele rozkazuje volu* there is a rhyme in the nouns *dvoru* and *volu*.

The main idea is the same in all the proverbs.

**E. The hand that rocks the cradle rules the world.** (Wilson 1970, 347)

**Explanation:** Mothers taking care of their children are raising a new generation of men. (Ridout and Witting 1967, 70)

**Czech equivalent:** *Kdo hýbá kolébkou, hýbá světem.* (Lacinová 1996, 20)

In the English proverb the noun *cradle* is a metonymy for the whole world. Also there can be seen alliteration between the verbs *rocks* and *rules*. There is consonance of the consonant *r* in the noun *rocks*, the noun *cradle*, the verb *rules* and the noun *world*.



The Czech equivalent is the same, except that it is written as a metaphor, it also says like the English proverb that whoever takes care of his/her children is raising a new generation of people. The idea main is the same.

**F. Happy is he that is happy in his children.** (Wilson 1970, 351)

**Explanation:** Children are the biggest fortune for their parents.

**Czech equivalent:** *Hodné děti jsou největší štěstí.* (Lacinová 1996, 19)

There is alliteration of the adjective *happy* and the personal pronoun *he* and the possessive pronoun *his*. Also there is a repetition of the adjective *happy* and the verb *is*. There is a full rhyme in the personal pronoun *his* and the verb *is*.

The Czech equivalent is the same, because it says that good children are the biggest fortune. The idea is the same.

**G. Like father, like son.** (Swierczynski and Swierczynska 2008, 151)

**Explanation:** The son is the same as the father. (Ridout and Witting 1967, 100)

**Czech equivalents:** *Jaký otec takový syn.* (Lacinová 1996, 20)

*Jablko nepadá daleko od stromu.* (Swierczynski and Swierczynska 2008, 151)

The English proverb contains a simile: *like, like*. The proverb is expressed in a form of a non-verbal phrase.

The Czech equivalent *Jaký otec takový syn* is the same, since it says that the son is the same like his father and it is also built as a non-verbal phrase. Another equivalent *Jablko nepadá daleko od stromu* is written as a metaphor, where it compares the father to an apple tree and the son to an apple. The main idea is the same in all the Czech equivalents.

**H. The man who has not been flogged is not educated.** (Bachmannová and Suksov 2007, 30)

**Explanation:** Every education means pain.

**Czech equivalents:** *Bez muky není nauky.* (Bachmannová and Suksov 2007, 30)

*Učedník – mučedník.* (Bachmannová and Suksov 2007, 30)

There is a repetition of the negative particle *not*.

The Czech equivalents are the same, because they like the English proverb say that education goes along with pain. The Czech equivalent *Bez muky není nauky* is written in a rhyme of the nouns *muky* and *nauky*. The Czech equivalent *Učedník – mučedník* is written as a non-verbal phrase and also in a rhyme of the nouns *učedník* and *mučedník*. The main idea is the same in all the Czech equivalents.

**I. Many a good cow has an evil calf.** (Bachmannová and Suksov 2007, 26)

**Explanation:** Sometimes our offspring does not behave correctly.

**Czech equivalents:** *Vzácných předků potomek často bývá holomek.* (Bachmannová and Suksov 2007, 26)

*Zvláštních lidí děti – nezdary.* (Bachmannová and Suksov 2007, 26)

*Řídící synové otcům svým podobni se nalézají.* (Bachmannová and Suksov 2007, 26)

There is alliteration in the nouns *cow* and *calf*. The proverb is written as a metaphor, where a parent is compared to a *cow* and the offspring to a *calf*.

The Czech equivalents are the same, since there is said that the offspring of a famous family very often is a scoundrel. The Czech equivalent *Zvláštních lidí děti – nezdary* is written as a non-verbal phrase. In the Czech equivalent *Vzácných předků potomek často bývá holomek* there is a rhyme in the nouns *potomek* and *holomek*. The main idea is the same in all the Czech equivalents.

**J. Marry your son when you will, your daughter when you can.** (Bachmannová and Suksov 2007, 54)

**Explanation:** One should marry his/her daughter as early as he/she can.

**Czech equivalents:** *Ožeň syna, kdy chceš a vdej dceru, kdy můžeš.* (Bachmannová and Suksov 2007, 53)

*Nejlépe dceru vdáti, když ženiši berou.* (Bachmannová and Suksov 2007, 53)

*Dři lýka, když se derou, vdej dceru, dokud berou.* (Bachmannová and Suksov 2007, 54)

In the English proverb there is alliteration in the relative adverb *when* and the verb *will*. There is a repetition of the possessive pronoun *your*, the relative adverb *when* and the personal pronoun *you*.

The Czech equivalents are the same in the way that they say that one should marry his/her daughter, while there is still an interest in her. The Czech equivalent *Dři lýka, když se derou, vdej dceru, dokud berou* is written in a rhyme. The main idea is the same in all the Czech equivalents.

**K. One father can support ten children; ten children cannot support one father.**

(Swierczynski and Swierczynska 2008, 356)

**Explanation:** Parents always take care of their offspring, but the offspring does not take care of their parents.

**Czech equivalents:** *Jeden otec vychová deset synů, ale deset synů neuživí jednoho otce.*

(Swierczynski and Swierczynska 2008, 356)

*Jedna matka spíš sedm dětí vychová, než sedm dětí jednu matku uživí.*

(Swierczynski and Swierczynska 2008, 356)

In the English proverb, there is a repetition of five parts of speech – a numeral *one*, the noun *father*, numeral *ten*, the noun *children* and the verb *support*.

The Czech equivalent *Jeden otec vychová deset synů, ale deset synů neuživí jednoho otce* is the same as the English proverb saying that it is not possible for the children to support their father. Another Czech equivalent *Jedna matka spíš sedm dětí vychová, než sedm dětí jednu matku uživí* is also the same except that it talks about a mother instead of a father and about seven children instead of ten. The main idea is the same in all the Czech equivalents.

**L. Spare the rod and spoil the child** (Wilson 1970, 759)

**Explanation:** If the child behaves unpleasantly you should not hesitate and punish him/her. (Ridout and Witting 1967, 139)

**Czech equivalents:** *Škoda rány, která padne vedle.* (Lacinová 1996, 19)

*Metla vyháání dětí z pekla.* (Lacinová 1996, 19)

In the English proverb, there is alliteration between the verbs *spare* and *spoil*, which are used in an imperative. There is a repetition of the definite article *the*.

The Czech equivalent *Škoda rány, která padne vedle* is basically the same as the English proverb, the difference is that the English proverb talks about a rod, but the Czech equivalent does not. The Czech equivalent *Metla vyháání dětí z pekla* says that the rod keeps children from hell. It is written in a rhyme of the nouns *metla* and *pekla*. The main idea is the same in all the Czech equivalents.

**M. They must hunger in frost that will not work in heat.** (Bachmannová and Suksov 2007, 31)

**Explanation:** A young person should take care of himself/herself when he/she is young and when he/she will become old, he/she should enjoy life.

**Czech equivalents:** *Mladý nabývej, starý uživej.* (Bachmannová and Suksov 2007, 31)

*Mladí ležáci, staří žebráci.* (Bachmannová and Suksov 2007, 31)

In the English proverb there is alliteration in the verbs *will* and *work*. There is a repetition of the preposition *in*.

The Czech equivalents are basically the same, both are stating that young people should work hard, the difference is in the Czech equivalent *Mladí ležáci, staří žebráci*, because it claims that if young people are lazy, they will end up being beggars when they will become old. It is built as a non-verbal phrase. Also in this equivalent there is a rhyme in the nouns *ležáci* and *žebráci*. The equivalent *Mladý nabývej, starý uživej* is also written in a rhyme of the nouns *nabývej* and *uživej*. The main idea is the same in all the Czech equivalents.

**N. Who so learned young forgets not when he is old.** (Bachmannová and Suksov 2007, 32)

**Explanation:** When you are young, you should learn as many new things as possible.

**Czech equivalents:** *Co se v mládí naučíš, ve stáří jako když najdeš.* (Bachmannová and Suksov 2007, 31)

*Kdo se v mládí čemu naučí, k stáru jako by to našel.* (Bachmannová and Suksov 2007, 31)

*Z mládí se trn ostří.* (Bachmannová and Suksov 2007, 31)

There is alliteration of the relative pronoun *who* and the conjunction *when*. There is consonance of the consonant *n* in the verb *learned*, the adjective *young*, the negative *not* and the conjunction *when*.

The Czech equivalents are the same, all of them say that when you learn something when you are young you will not forget it when you are old. The main idea is the same in all the Czech equivalents.

**O. The young pig grunts like the old sow.** (Bachmannová and Suksov 2007, 28)

**Explanation:** Young people should learn from elders.

**Czech equivalents:** *Jak starší dělají, tak se od nich mladí učí.* (Bachmannová and Suksov 2007, 27)

*Od staršího vola se mladší učí orat.* (Bachmannová and Suksov 2007, 27)

*Jak ten starý bučí, tak se mladý učí.* (Bachmannová and Suksov 2007, 27)

There is a repetition of the definite article *the*. The proverb is written as a metaphor, where the young person to *a young pig*.

The Czech equivalents are the same, all of them saying that young people should learn from old people. The Czech equivalent *Od staršího vola se mladší učí orat* is written in a metaphor, where the older and younger persons are compared to an *ox*. In the Czech equivalent there is a rhyme in the verbs *bučí* and *učí*. The main idea is the same in all the Czech equivalents.

#### **English proverbs:**

There are 9 proverbs using alliteration. (A, C, E, F, I, J, L, M, N)

There are 4 proverbs written as a metaphor. (B, D, I, O)

There are 4 proverbs using consonance. (A, B, E, N)

There is 1 proverb using assonance. (A)

There are 0 proverbs written in a rhyme.

There are 0 proverbs written in an imperative.

#### **Czech equivalents:**

There are 12 proverbs written as a metaphor. (B, D, E) G – *Jablko nepadá daleko od stromu*, O – *Od staršího vola se mladší učí orat*.

There are 10 proverbs written in a rhyme. (A) D – *Běda tomu dvoru, kde tele rozkazuje volu*, (H), I – *Vzácných předků potomek často bývá holomek*, J – *Dři lýka, když se derou, vdej dceru, dokud berou*, L – *Metla vyhání děti z pekla*, (M), O – *Jak ten starý bučí, tak se mladý učí*.

## 9.2 Proverbs Related to Men and Women

### A. Early rain and a woman's tears are soon over.

**Explanation:** Women recover quickly from bad situations.

**Czech equivalent:** *Ranní déšť a ženský pláč dlouho netrvá.* (Lacinová 1996, 26)

In the English proverb there is a metaphor, where *early rain* is compared to *woman's tears*. There is consonance of the consonant *r* in the adverb *early*, the noun *rain*, the noun *tears* and the verb *over*.

The Czech equivalent is the same, also written as a metaphor saying that women have the ability to quickly recover after a bad situation. The main idea is the same.

### B. Hope is the poor man's bread. (Swierczynski and Swierczynska 2008, 301)

**Explanation:** Hope is very important for people.

**Czech equivalent:** *Naděje je chléb chudých.* (Swierczynski and Swierczynska 2008, 301)

In the English proverb there is a metaphor, where the noun *bread* is used to stand for hope for people.

The Czech equivalent is the same, also written as a metaphor saying that hope is very important for poor people. The main idea is the same.

### C. Like master, like man. (Swierczynski and Swierczynska 2008, 362)

**Explanation:** It depends on the behaviour of the master, how his man (servant) will behave. (Ridout and Witting 1967, 100)

**Czech equivalent:** *Jaký pán, takový sluha.* (Swierczynski and Swierczynska 2008, 362)

The English proverb is a non-verbal phrase. There is an alliteration of the nouns *master* and *man*. There is a simile *like, like*.

The Czech equivalent is the same, it says that the servant is the same as his/her master. The main idea is the same.

### D. Man is the head but woman turns it. (Wilson 1970, 505)

**Explanation:** The woman is in charge of the household.

**Czech equivalent:** *Muž je hlavou rodiny a žena krkem.* (Lacinová 1996, 26)

In the English proverb we can see a metonymy, where the noun *head* represents something very important. There is a vowel rhyme in the verb *is* and the personal pronoun *it*.

The Czech equivalent is the same, written as a metaphor saying that the woman is the one, who runs the family. The main idea is the same.

**E. A married man turns his staff into a stake.** (Swierczynski and Swierczynska 2008, 700)

**Explanation:** A married man feels like a prisoner in his marriage.

**Czech equivalent:** *Ženatý muž je jako pták v kleci.* (Swierczynski and Swierczynska 2008, 700)

There is alliteration in the adjective *married* and the noun *man* and there is consonance of the consonant *s* in the verb *turns*, possessive pronoun *his*, the noun *staff* and the noun *stake*. There is alliteration of the nouns *staff* and *stake*.

The Czech equivalent is different in a way that it is written as a metaphor, comparing a married man to a bird in a cage however the idea that a marriage is a prison is the same. The main idea is the same.

**F. Men make houses, women make homes.** (Lacinová 1996, 26)

**Explanation:** A woman is crucial for the keeping the household and home. (Ridout and Witting 1967, 109)

**Czech equivalent:** *Nestojí dům na zemi, ale na ženě.* (Lacinová 1996, 26)

The full verb is repeated in the English proverb. Also there is alliteration - *men, make; houses, homes*.

The Czech equivalent is the same, the idea is that a woman is very important for the household. The main idea is the same.

**G. Physician's faults are covered with earth, and rich men's with money.** (Swierczynski and Swierczynska 2008, 236)

**Explanation:** A wealthy person can get out of a problem with the help of money.

**Czech equivalent:** *Omyly lékaře přikryje zem.* (Swierczynski and Swierczynska 2008, 236)

In the English proverb there is a metaphor, saying that with death everything finishes. Also there is alliteration in the nouns *men's* and *money*.

The Czech equivalent does not talk about the money of a rich man, like the English proverb does, but the idea is the same and it is also written as a metaphor. The main idea is the same.

**H. There is good cutting large thongs of another man's leather.** (Swierczynski and Swierczynska 2008, 43)

**Explanation:** If something happens to another person, it will not hurt you as much as if it would happen to you.

**Czech equivalent:** *Z cizího krev neteče.* (Swierczynski and Swierczynska 2008, 43)

In the English proverb there is alliteration in the adjective *large* and the noun *leather*.

The Czech equivalent is different, in a way that it talks about the blood of an unknown person, but the idea is the same. The main idea is the same.

**I. There is no devil so bad as a shedevil.** (Lacinová 1996, 26)

**Explanation:** Women are the source of evil in this world.

**Czech equivalent:** *Když žena válku vede, mír uzavřít už nesvede.* (Lacinová 1996, 26)

The English proverb uses a simile – *so bad as*. The noun devil is repeated as its female equivalent shedevil.

The Czech equivalent does not talk about a woman as a devil in a feminine form, it says that when a woman is in a war, it is not possible for her to stop. There is a rhyme in the verbs *vede* and *nesvede*. The main idea is the same.

**J. Three women make a market.** (Wilson 1970, 818)

**Explanation:** Women are talkative.

**Czech equivalent:** *Dvě tři ženy dělají jarmark.* (Lacinová 1996, 26)

In the English proverb there is alliteration in the verb *make* and the noun *market*.

The Czech equivalent is the same. The main idea is the same.

**K. A woman conceals what she knows not.** (Wilson 1970, 908)

**Explanation:** A woman will not tell what she does not know.

**Czech equivalent:** *Nepoví, co neví.* (Lacinová 1996, 25)



In the English proverb there is alliteration in the noun *woman* and the relative pronoun *what*. The English proverb is old, which is signalled by the old structure of the phrase *what she knows not*, which nowadays would be *what she doesn't know*.

The Czech equivalent is the same. The main idea is the same.

**L. A woman is a weathercock.** (Wilson 1970, 908)

**Explanation:** A woman is always on the side, which is the most advantageous for her.

**Czech equivalent:** *Žena je kam vítr, tam plášt'*. (Lacinová 1996, 25)

In the English proverb there can be seen alliteration in the nouns *woman* and *weathercock*. Also there is a metaphor, where woman is compared to a weathercock.

The Czech equivalent is different in a way that it is written as a metaphor comparing a woman to a cloak that goes in the same way as the wind. The main idea is the same.

**M. A woman's mind and a winter wind change oft.** (Wilson 1970, 909)

**Explanation:** A woman is very unstable in her behaviour and attitude.

**Czech equivalent:** *Žena je vždycky proměnlivá a vrtkavá*. (Lacinová 1996, 25)

There is alliteration in the nouns *woman*, *winter* and *wind*. There is assonance in the adjective *winter* and the noun *wind*. Also there is a metaphor, where the mind of a woman is compared to a winter wind. The English proverb is old, which is signalled by the adverb *oft*, which is an archaism of the adjective *often*.

The Czech equivalent is different in a way that it is not written metaphorically as the English proverb, but it states in a simple way that women are unstable. The main idea is the same.

**N. A woman's work is never done.** (Wilson 1970, 909)

**Explanation:** Women are busy all the time.

**Czech equivalent:** *Ženské dílo a ženská řeč nemá nikdy konce*. (Lacinová 1996, 25)

In the English proverb there can be seen alliteration in the nouns *woman* and *work*.

The Czech equivalent is basically the same, the difference is that apart from the women's work, which is endless, it also states that women's speech is endless. The main idea is the same.

**O. Women are necessary evils.** (Wilson 1970, 910)**Explanation:** Women are bad.**Czech equivalent:** *Žena - toť sladké zlo.* (Lacinová 1996, 26)

The English proverb is written as a metaphor, where there is said that evil equals women.

The Czech equivalent is basically the same, also written as a metaphor, it only claims that women are sweet evil, unlike the English proverb, which says that women are just evil. The main idea is the same.

**English proverbs:**

There are 10 proverbs using alliteration. (C, E, F, G, H, J, K, L, M, N)

There are 6 proverbs written as a metaphor. (A, B, G, L, M, O)

There are 2 proverbs using consonance. (A, E)

There is 1 proverb using assonance. (M)

There are 0 proverbs written in a rhyme.

There are 0 proverbs written in an imperative.

**Czech equivalents:**

There are 7 proverbs written as a metaphor. (A, B, D, E, G, L, O)

There is 1 proverb written in a rhyme. (I)

**9.3 Proverbs Concerning Marriage****A. Before you marry, be sure of a house wherein to tarry.** (Wilson 1970, 40)**Explanation:** One should have a place to live, before getting married.**Czech equivalent:** *Kdo má jakou stájičku, ať hledá i kravičku.* (Lacinová 1996, 21)The English proverb is written in an imperative. In the English proverb there is a full rhyme in the verbs *marry* and *tarry*. Also there is used alliteration in the adverb *before* and the verb *be*.

The Czech equivalent is different in a way that it is written as a metaphor, talking about a cow and a stable. The main idea is the same.

**B. Better be an old man's darling than a young man's slave.** (Simpson 1982, 14)

**Explanation:** It is better to have an old, loving man than a young reckless man. (Ridout and Witting 1967, 23)

**Czech equivalent:** *Lépe se starým papati nežli s mladým plakati.* (Lacinová 1996, 21)

In the English proverb there can be seen alliteration in the adjective *better* and the verb *be*. Also there is a repetition of the possessive noun *man's*.

The Czech equivalent is different in the way that it says that it is better to eat with an old man than to cry with a young one. The main idea is the same.

**C. First thrive and then wive.** (Wilson 1970, 263)

**Explanation:** Before you get married you should be prosperous first. (Ridout and Witting 1967, 61)

**Czech equivalent:** *Dříve než je zajíček, má být pěkný trávníček.* (Lacinová 1996, 21)

The English proverb is written in an imperative. In the English proverb there is a vowel rhyme – *thrive, wive*..

The Czech equivalent is different in a way that it is written as a metaphor talking about a hare and a lawn. There is a rhyme in the nouns *zajíček* and *trávníček*. The main idea is the same.

**D. A good wife and health are man's best wealth.** (Wilson 1970, 326)

**Explanation:** It means that a good wife is very important for a man.

**Czech equivalent:** *Dobrá žena lepší nad zlatý sloup.* (Lacinová 1996, 20)

In the English proverb there is a full rhyme in the nouns *health* and *wealth*. Also there is alliteration in the nouns *wife* and *wealth*.

The Czech equivalent is different in a way that it compares a good woman to a golden post. The main idea is the same.

**E. A hasty man never wants woe.** (Wilson 1970, 357)

**Explanation:** It is better to be careful in life.

**Czech equivalent:** *Bezpečněji krokem nežli skokem.* (Lacinová 1996, 20)

In the English proverb there can be seen alliteration in the verb *wants* and the noun *woe*. The English proverb is old, which is signalled by the archaism *woe*, which nowadays would be a sorrow.

The Czech equivalent is different in a way that it claims that it is more careful to go by steps than to jump. The main idea is the same.

**F. He is an ill husband who is not missed.** (Lacinová 1996, 21)

**Explanation:** A woman will not miss a bad husband.

**Czech equivalent:** *Špatného manžela žena oželí.* (Lacinová 1996, 21)

There is a repetition of the verb *is*.

The Czech equivalent is different in the way that it states that a woman will get over a bad husband. The main idea is the same.

**G. Like blood, like good, and like age, make the happiest marriage.** (Wilson 1970, 464)

**Explanation:** The happiest marriage is, when the man and the woman are the same.

**Czech equivalent:** *Rovné s rovným rádo táhne zároveň.* (Lacinová 1996, 22)

In the English proverb there is a simile – *like blood, like good, like age*. Also there is alliteration in the verb *make* and the noun *marriage*.

The Czech equivalent is different in the way that it says that people who are equal to each other like to pull together. The main idea is the same.

**H. Many a one for land, takes a fool by the hand.** (Wilson 1970, 508)

**Explanation:** You can choose a land, but you cannot choose a woman.

**Czech equivalent:** *Pole vybírá, ženu nevybere.* (Lacinová 1996, 22)

In the English proverb there is a full rhyme of the nouns *land* and *hand*. The English proverb is old, which is signalled by the phrase *many a one for land*, which nowadays would be many people for one land.

The Czech equivalent is different in the way that it claims that a field can be chosen but a woman cannot. The main idea is the same.

**I. Marriage halves our griefs, doubles our joys and quadruples our expenses.**

**Explanation:** It is expensive to get married.

**Czech equivalent:** *Kdo se chce ženiti, musí peníze měniti.* (Lacinová 1996, 22)

In the English proverb there is a repetition of the possessive pronoun *our*.

The Czech equivalent is different in the way that it says that whoever wants to get married has to have money. The idea is the same.

**J. Marriage is a lottery.** (Wilson 1970, 513)

**Explanation:** One can never be sure, if the marriage will last forever. (Ridout and Witting 1967, 108)

**Czech equivalent:** *Manželství je sázka do loterie.* (Lacinová 1996, 22)

In the English proverb there is a metaphor, where a marriage is compared to a lottery. The Czech equivalent is different in a way that there is also used the noun *sázka* which means in English *bet*, but it is also written as a metaphor. The main idea is the same.

**K. Marriages are made in heaven.** (Wilson 1970, 514)

**Explanation:** It depends on the god if the marriage will work or not. (Ridout and Witting 1967, 108)

**Czech equivalent:** *O manželství se rozhoduje v nebi.* (Lacinová 1996, 23)

In the English proverb there is alliteration in the plural noun *marriages* and the verb *made*. The English proverb is written in the passive voice.

The Czech equivalent is in the passive voice. The main idea is the same.

**L. Marry in May, repent always.** (Wilson 1970, 516)

**Explanation:** If your marriage is in May, it will not last for a long time.

**Czech equivalent:** *Svatba v máji volá na máry.* (Lacinová 1996, 23)

In the English proverb there is alliteration - *Marry, May*. There is assonance in the noun *May* and the adverb *always*. The English proverb is written in an imperative.

The Czech equivalent is different in a way that it is written as a metaphor, saying that a wedding in may calls for a hearse. There is a rhyme in the nouns *máji* and *máry*. The main idea is the same.

**M. Needles and pins, needles and pins, when a man marries, his trouble begins.**

**Explanation:** By getting married one's troubles begin.

**Czech equivalent:** *Kdo nemá, s kým by se vadil, pojmi sobě ženu.* (Lacinová 1996, 23)

In the English proverb there is a vowel rhyme in the noun *pins* and the verb *begins*. Also there is a repetition of the collocation *needles* and *pins*. Last but not least there is alliteration in the noun *man* and the verb *marries*.

The Czech equivalent is different in the way that it does not have any rhymes, it just claims that whoever does not have anybody, he/she should get a woman. The main idea is the same.

**N. Wedlock is a padlock.** (Wilson 1970, 876)

**Explanation:** Marriage is like a prison. (Ridout and Witting 1967, 159)

**Czech equivalent:** *Manželství je vězení.* (Lacinová 1996, 23)

In the English proverb there is a full rhyme in the nouns *wedlock* and *padlock*. The proverb is a metaphor, where marriage is compared to a *padlock*.

The Czech equivalent is the same also written as a metaphor. The main idea is the same.

**O. Wives must be had, be they good or bad.** (Wilson 1970, 905)

**Explanation:** One must have a wife, not depending on if she is good or bad.

**Czech equivalent:** *Ani s tebou nemohu žít, ani bez tebe být.* (Lacinová 1996, 24)

The English proverb is written in an imperative. In the English proverb there is a full rhyme in the verb *had* and the adjective *bad*. Also there is a repetition of the verb *be*. The English proverb is old, which is signalled by the structure of the phrase *must be had* which nowadays would either they are good or bad.

The Czech equivalent is different in a way that it states that one cannot live with or without somebody. There is a rhyme in the verbs *být* and *žít*. The main idea is the same.

**English proverbs:**

There are 8 proverbs using alliteration. (A, B, D, E, G, K, L, M)

There are 7 proverbs written in a rhyme. (A, C, D, H, M, N, O)

There are 4 proverbs written in an imperative. (A, C, L, O)

There are 2 proverb written as a metaphor. (J, N)

There is 1 proverb using assonance. (L)

There are 0 proverbs using consonance.

**Czech equivalents:**

There are 7 proverbs written in a rhyme. (A, B, C, E, I, L, O)

There are 5 proverbs written as a metaphor. (A, C, J, L, N)

## 9.4 Proverbs Concerning Death and Old Age

### A. After death the doctor. (Bachmannová and Suksov 2007, 61)

**Explanation:** When one dies, he/she does not need a medical care.

**Czech equivalent:** *Po smrti doktorů netřeba.* (Bachmannová and Suksov 2007, 60)

In the English proverb there is alliteration of the nouns *death* and *doctor*. It is written as a non-verbal phrase.

The Czech equivalent is basically the same, it simply states that there is no need of doctors after death. The main idea is the same.

### B. The best wine comes out of an old vessel. (Wilson 1970, 49)

**Explanation:** In old age people are wise.

**Czech equivalent:** *Nejlepší slova pocházejí z úst starce.* (Lacinová 1996, 12)

The English proverb uses a metaphor, where an old person is compared to *an old vessel*.

The Czech equivalent is different in a way that it simply and clearly says that the best words come from an old person. The main idea is the same.

### C. A dead mouse feels no cold. (Wilson 1970, 171)

**Explanation:** A dead person feels no pain.

**Czech equivalent:** *Mrtvého nic nebolí.* (Lacinová 1996, 13)

The English proverb uses a metaphor, where a dead person is compared to *a dead mouse*.

The Czech equivalent is different in a way a dead person does not feel anything. The main idea is the same.

### D. Death defies the doctor. (Wilson 1970, 173)

**Explanation:** Death is more powerful than the doctor.

**Czech equivalent:** *Lékař nad smrtí nevyzraje.* (Lacinová 1996, 14)

In the English proverb there is alliteration in the noun *death*, in the verb *defies* and the noun *doctor*.

The Czech equivalent is different in a way that it says that the doctor cannot outsmart the death. The main idea is the same.

**E. Death is deaf and will hear no denial.** (Swierczynski and Swierczynska 2008, 515)

**Explanation:** Death does not make difference among people.

**Czech equivalent:** *At' jdeš, kam jdeš, smrti neujdeš.* (Swierczynski and Swierczynska 2008, 515)

In the English proverb there is alliteration in the noun *death* in the adjective *deaf* and the noun *denial*. There is a vowel rhyme in the noun *death* and the adjective *deaf*.

The Czech equivalent is different in a way that it claims that you can go wherever you want, but death will always find you. There is a rhyme in the verbs *jdeš* and *neujdeš*. The main idea is the same.

**F. Grey hairs are death's blossoms.** (Wilson 1970, 338)

**Explanation:** When a person starts to have grey hair, it is the sign of death.

**Czech equivalent:** *Šediny, hrobové květiny.* (Lacinová 1996, 11)

The English proverb is written as a metaphor, where grey hair is compared to death. The English proverb is old, which is signalled by the use of the noun *hairs*, nowadays there would be used the noun *hair*.

The Czech equivalent is different in a way that it is written as a metaphor and unlike the English proverb it states that grey hairs are grave's flowers and not death's blossoms. There is a rhyme in the nouns *šediny* and *květiny*. The main idea is the same.

**G. Of young men die many, of old men scape not any.** (Wilson 1970, 927)

**Explanation:** A young person can die, but an old person must die.

**Czech equivalent:** *Mladý může, starý musí.* (Lacinová 1996, 20)

In the English proverb there is a full rhyme in the quantifier *many* and the indefinite pronoun *any*. Also there is a repetition of the noun *men* and the preposition *of*. There is alliteration in the noun *men* and the numeral *many*.



The Czech equivalent is different in a way that it claims that a young person can die, but an old person is sure to die. The main idea is the same.

**H. Old age is sickness of itself.** (Wilson 1970, 587)

**Explanation:** Being old is actually a disease.

**Czech equivalent:** *Staroba, choroba.* (Lacinová 1996, 12)

The English proverb uses a metaphor, where old age is compared to sickness. There is consonance of the consonant *s* in the noun *sickness* and the personal pronoun *itself*.

The Czech equivalent is the same, also written as a metaphor, only with the difference that the Czech version is built as a non-verbal phrase. There is a rhyme in the nouns *staroba* and *choroba*. The main idea is the same.

**I. Old men are twice children.** (Wilson 1970, 591)

**Explanation:** Adult people are like children.

**Czech equivalent:** *Kůň jest jednou hříbětem, člověk dvakrát dítětem.* (Lacinová 1996, 12)

The English proverb is written as a metaphor, where it is said that men behave like children.

The Czech equivalent is also written as a metaphor but it is different in a way that it says that a horse was once a foal, but a human is twice a child. There is a rhyme in the nouns *hříbětem* and *dítětem*. The main idea is the same.

**J. An old ox makes a straight furrow.** (Wilson 1970, 591)

**Explanation:** Old people can do amazing things.

**Czech equivalent:** *Stáří umí dokonalé věci.* (Lacinová 1996, 11)

In the English proverb there is alliteration of the adjective *old* and the noun *ox*. Also the English proverb uses a metaphor, where an old person is compared to *an old ox*.

The Czech equivalent is different in a way that it simply states that old age can do wonderful things. The main idea is the same.

**K. Remove an old tree and it will wither to death.** (Wilson 1970, 671)

**Explanation:** If an old person moves to a new place, which he/she does not know, he/she will suffer and might die.

**Czech equivalent:** *Přesad' starý strom (nebo starého člověka) a zemře.* (Lacinová 1996, 13)

In the English proverb there is alliteration in the verbs *will* and *wither*. The English proverb makes use of a metaphor, where an old person is compared to an old tree.

The Czech equivalent is the same, also written as a metaphor. The main idea is the same.

**L. Such a life, such a death.** (Swierczynski and Swierczynska 2008, 707)

**Explanation:** Death depends on the life one had.

**Czech equivalent:** *Jaký život, taková smrt.* (Swierczynski and Swierczynska 2008, 707)

In the English proverb there is a repetition of the adjective *such* and the indefinite article *a*. It is a non-verbal phrase.

The Czech equivalent is the same, it is also a non-verbal phrase. The main idea is the same.

**M. Where nothing is, nothing can be had.** (Swierczynski and Swierczynska 2008, 515)

**Explanation:** When you do not have anything, you cannot be robbed.

**Czech equivalent:** *Kde nic není, tu ani smrt nebere.* (Swierczynski and Swierczynska 2008, 515)

In the English proverb there is a repetition of the negative pronoun *nothing*.

The Czech equivalent is different in the way that it speaks about death. The idea is the same.

The Czech equivalent is different in a way that it says that where nothing is, not even death has the opportunity to take something. The main idea is the same.

**N. Where the devil cannot come, he will send a woman.** (Swierczynski and Swierczynska 2008, 32)

**Explanation:** A woman is evil.

**Czech equivalent:** *Kam čert nemůže, tam nastrčí bábu.* (Lacinová 1996, 13)

In the English proverb there is alliteration in the relative adverb *where*, the auxiliary verb *will* and the noun *woman*; alliteration is also in the negative modal verb *cannot* and the verb *come*.

The Czech equivalent is different in a way that it says that the devil will send an old woman. The main idea is the same.

**O. Youth and age will never agree.** (Wilson 1970, 929)

**Explanation:** Old and young people are very different.

**Czech equivalent:** *Mláďi a stáři se těžko dohodnou.* (Lacinová 1996, 13)

In the English proverb there is alliteration in the noun expressing old *age* and the verb *agree*.

The Czech equivalent is different in the way that it says that youth and old age will hardly agree unlike the English version that says that they will never agree. The main idea is the same.

**English proverbs:**

There are 8 proverbs using alliteration. (A, D, E, G, J, K, N, O)

There are 7 proverbs written as a metaphor. (B, C, F, H, I, J, K)

There is 1 proverb written in a rhyme. (G)

There is 1 proverb using consonance. (H)

There are 0 proverbs using assonance.

There are 0 proverbs written in an imperative.

**Czech equivalents:**

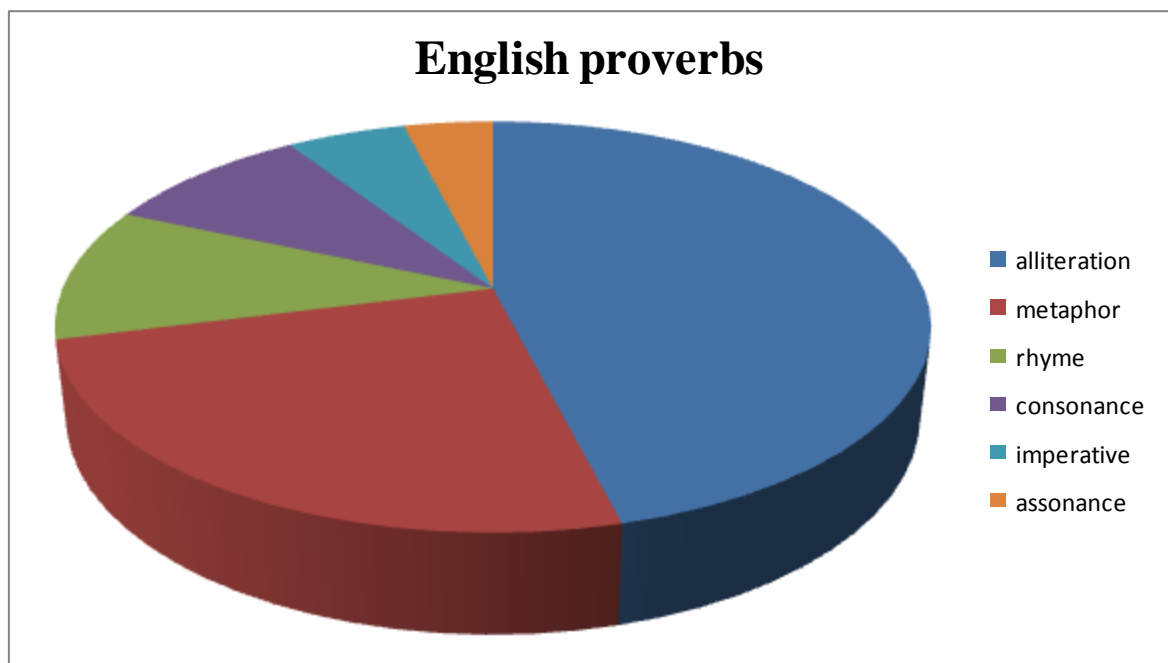
There are 4 proverbs written in a rhyme. (E, F, H, I)

There are 3 proverbs written as a metaphor. (F, H, I, K)

## 10 CONCLUSION OF THE ANALYSED PROVERBS AND THEIR CHARACTERISTICS

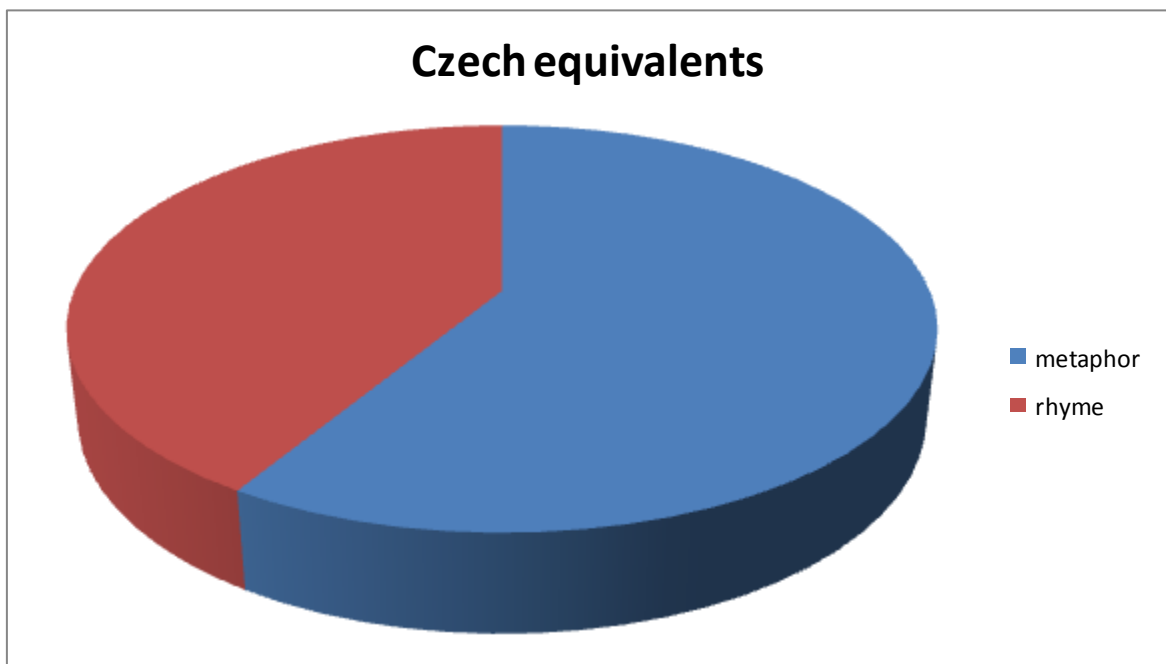
### English proverbs:

In all the sixty proverbs that were analysed in this thesis, 35 proverbs were using alliteration, 19 proverbs were as a metaphor, 7 proverbs using consonance, 8 proverbs written in a rhyme, 4 proverbs written in an imperative, and 3 proverbs using assonance.



**Czech equivalents:**

In all of the eighty Czech equivalents found, there are 27 proverbs written as a metaphor and 19 proverbs written in a rhyme.



## 11 CONCLUSION

The aim of this bachelor thesis was to analyse selected English proverbs and their Czech equivalents from a linguistic point of view. The thesis was divided into a theoretical and practical part. The purpose of the theoretical part was to define the proverbs, describe the origin of proverbs, to classify them, describe origins of English and Czech proverbs. Also to define figures of speech, other ways of how to express human wisdom, stylistic devices and phonetic stylistic devices. The practical part compared selected English proverbs and their Czech equivalents from a linguistic point of view. I found out from the analysis that English and Czech proverbs are basically the same, concerning the idea of the proverbs and the structure. In the 60 English proverbs that were analysed in this bachelor thesis, the most frequent phonetic stylistic device was alliteration used in 35 proverbs. The second most frequent lexical stylistic device used was a metaphor that was used in 19 proverbs. The third most frequent was rhyme, a phonetic stylistic device, which occurred in 8 proverbs. The Czech equivalents to the analysed English proverbs were very similar. From the 80 equivalents found to the English proverbs, the most frequent stylistic device used was a metaphor, which occurred in 27 proverbs. Rhyme, second phonetic stylistic device occurred in 19 Czech proverbs. The English and Czech proverbs are similar due to the fact that they all come from the European culture, and because most of the proverbs come from the Bible and they were translated via the Bible into different languages. My bachelor work has proved that there is a high degree of similarity concerning the idea of the proverbs and the frequency of the same stylistic devices in the proverbs analysed in both languages.

## BIBLIOGRAPHY

### Books

Bachmannová, Jarmila, and Valentin Suksov. 2007. Jak se to řekne jinde - Česká přísloví a jejich cizojazyčné protějšky. Banská Bystrica: Tlačiarne BB, spol. s.r.o.

Baldick, Chris. 2001. Concise dictionary of literary terms. Oxford: Oxford University Press.

Bič, Miloš, et al. 1991. Bible. Český Těšín: Těšínská tiskárna.

Bittnerová, Dana, and Franz Schindler. 1997. Česká přísloví - Soudobý stav konce 20. století. Praha: nakladatelství Univerzity Karlovy.

Cicero, Marcus, Tullius. 1970. O povinnostech. Praha: nakladatelství Svoboda.

Collins, W. H. 1959. A book of English proverbs. London: Lowe & Brydone (Printers) Ltd.

Costecalde, Claude-Bernard. 1998. Rodinná Bible. Praha: Nakladatelství Slovart.

Cuddon, J. A. 1999. The Penguin dictionary of literary terms and literary theory. London: Penguin Books.

Čapek, Karel. 1984. Marsyas Jak se co dělá. Praha: Epilogue.

Čelakovský, František, Ladislav. 1976. Přísloví – Napoví Výbor z Mudrosloví národu slovanského ve příslovích. Praha: Albatros

Firth, Duncan, and Vladimír Veselý. 1991. Nejznámější anglická přísloví a jejich české protějšky. Prague: nakladatelství Erika.

- Fromkin, Victoria, Robert, Rodman, and Nina Hyams. 2003. *An introduction to language*. Boston: Maple Vail Printers.
- Hornby, A. S. 1995. *Oxford advanced learner's dictionary*. Oxford: Oxford University Press.
- Kuťáková, Eva, Václav, Marek and Jana Zachová. 1988. *Moudrost věků lexikon latinských výroků, přísloví a rčení*. Praha: Nakladatelství Svoboda.
- Lacinová, Eva. 1996. *Anglická přísloví English proverbs*. Havlíčkův Brod: nakladatelství FRAGMENT.
- Lauhakangas, Outi. 2001. *The Matti Kuusi international type system of proverbs*. Helsinki: Soumalainen Tiedeakatemia.
- Lazaridis, Nikolaos. 2007. *Wisdom in loose form: the language of Egyptian and Greek proverbs in collections of the Hellenistic and Roman periods*. Boston: Bibliotheca Classica Batava.
- McArthur, Tom. 1992. *The Oxford companion to the English language*. Oxford: Oxford University Press.
- Mieder, Wolfgang. 2004. *Proverbs: A Handbook*. Westport: Greenwood Press.
- Miššíková, Gabriela. 2003. *Linguistic Stylistics*. Nitra: Univerzita Konštantína Filozofa.
- Němcová, Božena. 1995. *Babička*. Lípa: nakladatelství Vizovice.
- O'Grady, William, eds. 2005. *Contemporary linguistics*. Boston: R.R. Donnelley & Sons Company.
- Onions, C. T., Friedrichsen, G. W. S., Burchfield, R. W. 1966. *The Oxford dictionary of English etymology*. Oxford: Clarendon Press.



Paczolay, Gyula. 2002. *European proverbs in 55 languages*.

Ridout, Ronald, and Clifford Witting. 1966. *English proverbs explained*. London: Heinemann Educational Books Ltd.

Seneca, Lucius Annaeus. 1969. *Výbor z listů Luciliovi*. Praha: nakladatelství Svoboda.

Shipley, Joseph, T., 1970. *Dictionary of world literary terms*. London: George Allen & Unwin LTD.

Simpson, John. 1982. *The concise Oxford dictionary of proverbs*. Oxford: Oxford University Press.

Swierczynski, Andrzej, and Dobrosława Swierczynska. 2008. *Slovník přísloví v devíti jazycích*. Prague: Euromedia Group, k.s.

Taylor, Archer. 1931. *The Proverb*. Boston: Harvard University Press.

Whiting, Bartlett, Jere. 1932. *The Nature of the proverb*. Boston: Harvard University Press.

Wilson, F. P. 1970. *The Oxford Dictionary of English proverbs*. Oxford: Clarendon Press.

Yule, George. 2005. *The study of language*. Cambridge: Cambridge University Press.

### **Internet sources**

Mieder, Wolfgang. 1997. *Modern Paremiology in Retrospect and Prospect*. Madrid: University of Vermont. <http://www.paremia.org/wp-content/uploads/P6-64.pdf> (accessed August 19, 2013)

D'Angelo, Frank. 1977. *Some uses of proverbs*.

<http://www.jstor.org/discover/10.2307/356733?uid=3737856&uid=2129&uid=2&uid=70&uid=4&sid=21102566013587> (accessed August 20. 2013)

