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## **Zadání BP tady**

Prohlašuji, že jsem práci vypracovala samostatně s použitím uvedené literatury a zdrojů informací.

V Plzni, 1. června 2020

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vlastnoruční podpis

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## **ABSTRACT**

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Proverbs in English and Czech

Supervisor: PhDr. Naděžda Stašková, PhD

This thesis deals with comparison of English and Czech variations of proverbs. The thesis is divided into two main parts - Theoretical Background and Practical part. The Theoretical Background introduces the term of a proverb, then the proverbs' origin, classification and use and provides information useful for the analysis which occurs in the Practical Part. The analysis is further divided into 13 subchapters with themes that contain 7 English items that are compared to their Czech equivalent(s). For the purpose of the analysis, the 91 subjects were gained from several English and Czech sources. The analysis comments on the vocabulary used in the proverbs and the stylistic and grammatical form. From the point of view of vocabulary, it emerged that only one third of the limited number of proverbs are completely identical. The most frequent stylistic form occurring in the proverb is a metaphor. And as for the grammar form, majority of the proverbs are simple sentences, declarative and the most repeated realization of a subject is by a pronoun.

**Key words:** proverb, wisdom, classification, phrase, English, Czech, form, metaphor, alliteration, noun, sentence

## 1 INTRODUCTION

I have always been amazed by proverbial phrases and sayings. My interest started early. I won an elementary school competition of ‘collect as much proverbs as you can without using internet’. Proverbs are great sources of wisdom and each of them is applicable to every life lesson we could experience. In addition, people can find kind advices, consolation, and hope in proverbs. Some of them are humorous, some are to warn us. Nevertheless, there is also occurrence of pessimism or criticism in those phrases. My aim is to make it possible to continue writing the thesis in rather more educational focus in the next few years and alter it to master graduate thesis that could assist teachers while explaining various grammatical, literal or stylistic phenomena of particular language.

The aim of this bachelor thesis is to answer the following those research questions: 1. To what extend are the forms of proverbs of the two languages identical? 2. In which of the languages are there more stylistic devices? 3. Which language tends to have shorter proverbs?

In the Theoretical Background chapter proverbs are introduced. There are definitions by several paremiologists, and experts compared and synonyms such as a saying, a sententiae, a maxim, an aphorism, an adage, a motto, or an epigram explicated and cleared in the part of theoretical background. The chapter on the origin of proverbs deals with sources and development of proverbs. Next chapter presents mainly how proverbs could be used in teaching languages. Classification of proverbs occurring in various proverb collections is introduced and delineated in the middle of the theoretical part. In the following chapter grammar occurring in the proverbs is observed and each of the phenomena described. The phenomena are illustrated with examples. Also, the most common transferred stylistic forms occurring in proverbs such as alliteration, rhyme, metaphor, personification, repetition, ellipsis, or antithesis are explained through examples.

To find answers to the research questions proverbs are compared. In the chapter of methods, techniques of the research are described. There is information about publications that were used as the sources of proverbs for the practical part of the thesis. The analytical part contains 91 proverbs in English that are further divided into 13 subchapters according to the Matti Kuusi and his theme classification. The Czech equivalents are stated below the proverbs in English and the analysis follows. Results of the comparison are presented and summarised in the Conclusion chapter.



## 2 THEORETICAL BACKGROUND

Proverbs represent an incredibly unique topic. They are studied by paremiologists from all over the world. The word paremiology comes from Greek word ‘paroimiá’ which means ‘a proverb’. Paremiology is the study of proverbs and the term is also used for collecting the proverbs. Sayings and proverbs have commanded interest of philologists for a long time. The interests date back to the Middle Ages (Vlašín, 1984). Since then immense number of collections have been written by several authors of various nationalities. Some of the well-known collectors among them are for example Desiderius Erasmus Roterodamus, John Ray, Wolfgang Mieder or Czechs John Amos Comenius and František Ladislav Čelakovský. Proverbs accompany us for ages and serve as a carriers of folk wisdom and morals. They were created as instructive phrases and became popular for generality and universality in their use. Some proverbs have got clear source, whereas other are still under several studies on the origin. Many of the proverbs have got equivalents in other languages based either on the same experience of the members or the original phrase was adopted to other cultures.

To understand what a term ‘proverb’ means, we introduce definitions from several points of view of experts and paremiologists. The list of synonyms being explained was made in order to make the terms which could occur together with a term ‘proverb’ clear. Another important set of information that a reader trying to understand proverbs would need is the origin of proverbs and their development through the ages. Finally, there are some foregone and contemporary uses of proverbs that could be helpful in teaching the language, morals or while writing an article. There are many ways of classification in the world of proverbs. In this chapter classification according Matti Kuusi and Outi Lauhakangas are explained and organization of the sources of proverbs used in this thesis described. In order to make grammatical terms that are applied in the practical part clear there are clarified certain terms of morphology and syntax and their use in phrases and sentences. Last part provides an explanation of fixed stylistic form of proverbs and its figures of speech. All the terms are completed by examples.

### 2.1 DEFINITIONS OF PROVERBS

Proverbs are traditional expressions of human wisdom (Mieder, 2005).

To define, what a proverb is in general, we can observe a definition of proverbs made by an expert Wolfgang Mieder: “*A proverb is a short, generally known sentence of the folk which*

*contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation. (2004, p. 3)*”

Mieder’s definitions belongs to the most valuable and accurate ones in the world of paremiology. Nevertheless, there are several authors defining proverbs in principally the same way yet their definitions differ.

Here are five selected definitions chosen to better orientate in the term of proverb for their clarity and comprehensibility:

1. *“Proverbs ... concrete examples to symbolize abstract and universal truths (Holden & Warshaw, 1985, p. 67).”*
2. *“Proverbs are short, concise sayings\* in common use which express some obvious and familiar truth or experience in striking form (D'Angelo, 1977, p. 365).”*
3. *“... a traditional saying\* having a fixed general sentential form, alluding to a common truth, with some (rudimentary) literary value, used with (broadly) constative or directive force ...”* Harnish’s definition of proverb from his text *Communicating with proverbs (1993) (Klégr, 2013)*.
4. *“Proverbs ... they are representative of social attitudes and stereotypes, cultural patterns and traditions (Klégr, 2013, p. 7).”*
5. *“Rational, but less a speculative formulation than an empirical distillate of practical observation and experience, it attempts to reduce some aspect of the diversity of the world of nature, human behavior, or society to a manageable generalization expressed, usually in concrete terms, in a formula (whether merely descriptive, or prescriptive of conduct) useful in the concerns of daily life (McKenna, 1974, p. 377).”*

In two out of total six definitions quoted above there is an occurrence of word ‘saying’, which is in both texts highlighted by an asterisk symbol (\*). The word ‘saying’ is in the texts used in a different manner: in the definition by D’Angelo ‘saying’ is used as an individual term applied to outline the form of a proverb, whereas Harnish uses the word ‘saying’ as a synonym for a proverb. However, some of the most used synonyms can be misleading. Even people who study proverbs on a higher level are not sure whether to use synonyms and if so, which synonyms are appropriate for a word ‘proverb’?

## 2.2 SYNONYMS

Frank D'Angelo states in his article that there are a few synonyms that are often used for 'a proverb'. He explains each term but affirms that those distinctions he stated are connected in its way and so it is impossible to make a clear definition of all the terms (pp. 365-366). D'Angelo's explanations still can help understand the little differences among all the synonyms:

- **Saying** refers to any often-repeated wise saying (D'Angelo, 1977, p. 365). Definition according to Cambridge Dictionary (online) is that saying is a well-known wise statement which often carries different meaning than the literal one.
- **Sententiae** seems as the most indifferent term from proverb. However, unlike proverb, sententiae comes from educated people (D'Angelo). D'Angelo mentions following example of sententiae: Alexander Pope's "*A little learning is a dangerous thing*"
- **Adage** is a saying that was so often repeated that it became something as a proverb, providing a truth based on a long-time experience.
- **Maxim** is a statement derived from practical experience which functions as a rule. Definition according to Cambridge Dictionary (online): "*a short statement of a general truth, principle, or rule for behaviour* (Cambridge University Press)."
- **Aphorism** is remarkably similar to a maxim, but it does not serve as a rule or principle for behaviour. Cambridge Dictionary adds that aphorism is to express a general truth. D'Angelo states an example of an aphorism: "*He that cannot conceal his wisdom is a fool.*"
- **Motto** is a phrase which is common for a group of people. Motto provides a shared guidance. D'Angelo quotes a motto of the United States of America: "*In God we trust*".
- **Epigram** is a short clever statement expressed through a funny or satirical phrase. An Epigram is usually trying to point at a problem. As an example of an epigram, here is a famous quotation by J. F. Kennedy: "*Mankind must put an end to war, or war will put an end to mankind*".

Some experts and paremiologists present the terms above mentioned in their works and studies as synonyms while the others try to disavow the usage of those synonyms

together with the term proverb. Nevertheless, to understand the concept of a proverb it is better to be aware of all the synonyms that are usually replaced for the term proverb and to bear in mind their differences. The term 'saying' occurs also in other definitions for its wide general meaning and could be thus considered the most analogous to the term 'proverb'.

### 2.3 ORIGIN OF PROVERBS

Proverbs originate from every part of the world, there are English proverbs, American, Japanese, Irish, Polish, Russian, Czech, German and proverbs from many other countries. Some proverbs are originals made by individuals in each country and after being commonly used in inner circles they spread orally or in written form to the whole country. Some proverbs became so popular that they were adopted by other cultures through translations (Mieder, 2004). Most loan proverbs occur in American collection since America is a continent where many cultures shade into each other (Mieder, 2005). General terms such as English, European, or African proverbs are commonly used to address the origin. Proverbs come from several sources e.g. old literary works such as the Bible, pieces written in old Greek, Latin or even Sanskrit and are mostly anonymous (D'Angelo, 1977). There are lots of proverbial quotes by famous people and leaders, for instance B. Franklin (*“Early to bed, early to rise, makes a man healthy, wealthy and wise”*), W. Shakespeare (*“Listen to many, speak to a few”*) or Elizabeth I. (*“Semper eadem” = “Always the same”*) (Oxford University Press, 2016).

### 2.4 DEVELOPMENT

John Russell defines the proverb as “the wit of one, and the wisdom of many”. Being constantly repeated, proverbs have become popular in all countries. The fact that we can find analogy between various proverbs carrying the same meaning in different languages is a result of a process of general globalization and same situations in our lives to which we apply various figurative meanings. “Proverbs have always played a major role in human communication (Mieder, 2005).” As Mieder states, some proverbs are here to stay forever as a part of our communication, and some disappear after being overused, some are waiting to be made and some to forget since they are not topical in their forms anymore (e.g. *“What is good for General Motors is good for America”*). Today, people might have a false impression that proverbs are not commonly used and created. Proverbs have accompanied us for ages and their development is connected to human development; they adapt to new situations occurring in human lives after, e.g., industrial revolutions (*“The camera doesn't lie”*) or invention of the Internet. Unfortunately, racism was part of society development too and thus there exist so-called negative proverbs. Among English negative proverbs there is for example a phrase *“The only good Indian is a dead Indian”* which first appeared in the States after the Civil War and it is possible to hear it even at present; in that case the word ‘Indian’ is replaced by other ethnic or national group (Mieder, 2005). Czech proverbs do

have its negative racist proverbs as well – for example “*Kde Němkyně, tam faleš, kde cikánka, tam krádež*” (Toncrová & Uhlíková, 2000), which was mentioned in Čelakovský’s collection from 1852 and is very stereotypical and prejudicial. Negative proverbs are based on culture history and character, they depend on the then preferences, customs, and composition of the society. Newcomer attitudes and mindsets are reflected in so-called modern proverbs: some proverbs are made brand new e.g. feministic “*A woman without a man is like a fish without a bicycle*”, student slogan from 1960s “*Make love not war*” or YOLO attitude “*You only live once*”, which is however very similar to Horace’s “*Carpe Diem*” mentioned in his work which saw the light of day in year 23 BC (Encyclopædia Britannica). Some proverbs were altered to fit certain attitude e.g. body-positive movement “*No body is perfect*” (original proverb: “*Nobody is perfect*”). Many of new proverbs are popularized by contemporary artists through songs e.g. the proverb “*Nice guys finish last*” is a name of a song from Green Day, one of the videos of this song on YouTube has over 4, 6 million views (YouTube). Since “*You only live once*” is a very popular proverb there are lots of songs having this phrase in their name on YouTube, one of them being from The Strokes and having over 139 million views (YouTube). Czech musicians do not really include the proverb itself in the name of their songs, nevertheless, it is possible to hear proverbs or sayings in the lyrics e.g. “*Nehas, co tě nepáli*” in the song by Czech band Chinaski. On YouTube there is an official video which has over 3 million views (YouTube). Chinaski integrates more expressions in their songs e.g. “*Jaký si to uděláš, takový to máš*”, which have not reached the status of proverb yet. However, the saying is in fact paraphrased proverb “*Jak si kdo ustele, tak si lehne*” (“*As you make your bed, so you must lie on it*”) (Świerczyńska & Świerczyński, 2008). The saying indicates great verbal art of human being. Considering the common usage of the phrase “*Jaký si to uděláš, takový to máš*” we could presuppose that in the next few years or decades it could become a modern version of a rather old proverb.

## 2.5 CLASSIFICATION OF PROVERBS IN PUBLICATIONS

When searching for particular proverbs in proverb collection it is important to bear in mind the classification and the order in the book. Since every effort to make an order among an enormous publication of proverbs is a great challenge for every author, each collection usually contains different classification as each author has got different preferences to the order of his or her collection. Some collectors prefer alphabetical order, whereas others use classification on the basis of vocabulary that occurs in the proverb or the theme and meaning behind the proverbs. For the sake of all collection readers and clarity, some authors included key word indexes in their books. There are individual organizations occurring in the sources of proverbs in this thesis described in the following paragraphs.

Finnish experts Matti Kuusi and his daughter Outi Lauhakangas created an international type system of proverbs with respect to the theme of the proverb. The system consists of 13 categories, which are labelled by capital letters (Mieder, 2004). However, the letters do not really follow an alphabetical order. There is an A for the theme *The practical knowledge of nature*, B for *Faith and basic attitudes*, C for *The basic observations and socio-logic*, D for *The world and human life*, E for *Sense of proportion*, F for *Concepts of morality*, G for *Social life*, H for *Social interaction*, J for *Communication*, K for *Social position*, L for *Agreements and forms*, M for *Coping and learning* and the last letter is T standing for *Time and sense of time*. Under the main themes there are 52 classes labelled by numbers and those classes are once again divided into 325 subgroups that are marked by small letters. The whole classification is available on the internet site [mattikuusiproverbtypology.fi/typology](http://mattikuusiproverbtypology.fi/typology). In addition, the site offers a search engine so it is possible to find almost any proverb in English, German, usually also in Italian, Spanish or Latin just by writing a phrase or only few words we remember from the proverb. There are many other options what to do on the site, e.g. the visitor can enter the section of references and search for sources of each proverb in the collection. To present an example of the classification I was searching for a proverb “*It’s a small world*” so I typed in the searching engine a word ‘world’. The target proverb was in my case the fourth one from the top and was accompanied by another English equivalent, two German proverbs and one Latin proverb. The target proverb was labelled by a code B2f. This means that the proverb belongs to the theme B ‘*Faith and basic attitudes*’, class of 2 in theme B named ‘*FATALISM*’ and specific group f in the class of 2 in the theme B called ‘*chance encounters / reunions*’. Besides that, the result of the search showed relation of the

proverb to the theme of H (*Social interaction*) (The Matti Kuusi international type system and database of proverbs).

The sources of proverbs in this thesis do not follow the Matti Kuusi proverb typology, but they are similarly organised - according to the proverb theme. However, those themes differ from Kuusi's. The Little Oxford Dictionary of Proverbs is organized in themes that are similar rather to Kuusi's subgroup names. For example, the term 'friendship' has got in The Little Oxford Dictionary its own theme section, whereas in Kuusi's typology it is only a part of theme H (Social interaction), specifically in subgroup H6c. In contrast to Kuusi's themes, The Little Oxford Dictionary of Proverbs has over 260 themes with no subunits. The theme classification can be found also in Eva Lacinová's publications (*Anglická přísloví* and *Nejužívanější anglická přísloví*). Her classification again differs from previous typology but not so significantly as The Little Oxford Dictionary of Proverbs. Lacinová's publications divide proverbs into six main themes: Man, Human qualities, World around, Environment, Mind and Nature. The themes are further divided into more than 60 classes. Some of them are similar to Kuusi's classes and subgroups while the others do not occur neither in Kuusi's typology nor in The Little Oxford Dictionary of Proverb. Authors Bachmannová and Suksov use in their publication (*Jak se to řekne jinde – Česká přísloví a jejich jinojazyčné protějšky*) sorting according to the themes as well. In their book there are three main chapters (*Člověk, Člověk a společnost, Duševní stránka člověka*) with 10 classes and over 50 subgroups. Moreover, there are alphabetical lists of proverbs in each language and Czech keyword index. The only publication used for this thesis, which is using alphabetical order of proverbs, is *Slovník přísloví v devíti jazycích* by Świerczyński and Świerczyńska. They included keyword index for each of the nine languages occurring in the book.



## 2.6 USE OF PROVERBS

Proverbs originally serve as carriers of folk wisdom, life advices and moral lessons. In the pre-scientific times proverbs were manuals for living - how to orientate in human relationships, business or how to maintain health (McKenna, 1974). They were also used as main arguments in studies and theses. Proverbs can serve as a base for teaching rhetoric, as materials for speaking or writing. Latin proverbs were used to teach the language and translation (D'Angelo, 1977).

### 2.6.1 EDUCATIONAL

It is possible to use proverbs as a means of teaching languages, especially teaching English as a foreign language. Students and pupils tend to be bored and tired of all the grammar and readings they have to do during the lessons therefore it is teacher's duty to make his/her students work properly and to make them focus on the topic. Teacher should motivate the students to be active or even better – proactive. Having the students interested in the lessons should be the main task for a good teacher. Through proverbs we can learn about the culture behind the language, new connotations, observe wide range of new vocabulary and learn its pronunciation, observe new grammatical phenomena etc. Through proverbs we are able to motivate others to study the language. Such alternations of teaching are great for keeping the students concentrated and interested. Also, the knowledge of proverbs raises us to the heights of more advanced levels of English as we are able to understand inner meanings behind native speaker's phrases. And last but not least, reason why teachers should use proverbs in teaching is that proverbs carry moral values and optimism, which have an educational influence on the pupils and students in the evolving process of their character.

As mentioned above, proverbs are great means to teach rhetoric. Giving the students a task to write an essay about proverbs meaning or to think up a story which would perfectly illustrate the moral in the proverb would exercise students writing skills and imagination. Students nowadays often struggle with reading and generally have difficulties with reading comprehension. Proverbs are short concise phrases applicable for practice. There are studies suggesting that teacher should explain the meaning behind the proverb or to discuss it first, and then give the tasks for the students since children younger than 12 years have not got matured cognitive senses for abstract thinking, understanding of metaphors, and deeper experience with language (Holden & Warshaw, 1985).

Proverbs are ideal for teaching grammar. Teachers should pick several proverbs with same grammatical structure they are going to teach during the lesson to illustrate the rules and

possible variations – for example while teaching syntax and imperative sentences expressing secondary communicative functions the teacher can take *“Be yourself”* or *“Use soft words and hard argument”*. The first example could be also used in teaching infinitive. Proverbs are more than appropriate to teach grammatical and lexical negation. See the examples: *“Don’t throw the baby out with the bath water”* (grammatical negation through negative particle ‘not’) or *“No pain, no gain”/“Bez práce nejsou koláče”* (grammatical negation through negative determiner ‘no’) and *“Common fame is seldom to blame”* (lexical negation through expression negative in meaning but not in the form – ‘seldom’) (L. Dušková a kol., 2012).

When teaching new words, classification according to Matti Kuusi and Outi Lauhakangas could help. Teacher should find some proverbs appropriate for vocabulary development before the lesson. For example if the lesson’s topic is focussed on relationship between people in society, teacher should look for proverbs in Social life and Social interaction themes and search proverbs e.g. about friendship (*“A friend in need is friend indeed”/“V nouzi poznáš přítele”*; *“Friendship, the older it grows, the stronger it is”/“Starý přítel lepší než dva noví”*), parents and children (*“Children when little, make parents fool, when great, mad”/“Malé děti, malá starost – velké děti, velká starost”*; *“Like father/mother, like son/daughter”/“Jaká matka, taková Katka”*, *“Jaký otec, takový syn”*) or marriage (*“A good wife makes a good husband”/“Dobrá žena dělá dobrého muže”*) (Mieder, 2004).

Also paraphrasing lesson could be possible with proverbs, it will enlarge students’ vocabulary. Students should use the thesaurus to orientate among the synonyms and to be able to rewrite the meaning (Holden & Warshaw, 1985).

### 2.6.2 OCCURRENCE OF PROVERBS IN THE PRESS

The occurrence of proverbs in formal writings and theses is not that topical as it used to be in preceding centuries. Proverbs were used to support main arguments in legal and official documents, essays (D'Angelo, 1977). Nowadays, it is quite rare to come across proverbs in any writings. Fortunately, it is sometimes possible to find a proverb or its part in newspaper articles. Some proverbs even lead the articles and stand in the position of headlines of the articles e.g. *“Out of sight, out of mind: I despair at how we treat our elderly* (Duffy-Moon, 2019)” or *“The more languages we speak, the merrier we all are* (Filippi, 2016)”. Newspaper article authors and editors like to play with words and they sometimes even adjust the proverb to the topic of their writing e.g. *“Jak se do lesa volá, tak se kůrovec ozývá*

(Česká divočina, 2015)” this article used the literal meaning of the proverb to draw attention to environmental problem of woods in Czechia.

## 2.7 STYLISTIC FORM OF PROVERBS

Proverbs have got their form, so they are identifiable for a reader or listener who, as soon as he/she realises that the phrase is a proverb, should be looking for an idiomatic meaning behind the unit. The stylistic form of proverbs is fixed but there are many variations of it. According to D'Angelo proverbs have got several forms thanks to which they are more memorable. These forms are literary devices and stylistic figures such as alliteration, rhyme, metaphor and simile, repetition, ellipsis, parallelism, antithesis, and puns (D'Angelo, 1977). John McKenna and also Neal Norrick add terms of hyperbole and paradox (McKenna, 1974) (Norrick, 1985).

Alliteration is a literary device which describes a repetition of the same letter, sound or group of sounds in adjacent words in a phrase (Vlašín, 1984). Alliteration is used to improve the sounding for listener's ears: *"Better bend than break"*, *"Advance Australia"*, *"Čiň čertu dobře a peklem se ti odmění"*, *"Povolnost přátele rodí a pravda nenávist plodí"*. Rhyme occurs when words or ends of words in a phrase are having the same or similar sounds (Vlašín, 1984): *"Borrowing brings sorrowing"*, *"Haste makes waste"*, *"Birds of feather flock together"*, *"Vrána k vráně sedá, rovný rovného si hledá"*, *"Práce kvapná málo platná"*. Metaphor and Simile are terms of poetry that are based on external similarity. Metaphor refers to a thing by mentioning a word with similar features, functions, or appearance. Simile is periphrastic expression which directly compares two elements. Simile is usually labelled by the words 'jako', 'like', 'as' (Vlašín, 1984). Proverbs are all written in metaphoric language. The proverbial phrase has a deeper and more abstract connotation than its literal meaning (Holden & Warshaw, 1985): *"Beauty fades like a flower"*, *"A barking dog never bites"*, *"Pes, který štěká, nekouše"*, *"Kdo jinému jámu kopá, sám do ní padá"*. In Czech language simile occurs mostly in sayings such as *"Nafukuje se jako žába"* or *"Starý jako Metuzalém"*. Another term of poetry is personification. Personification (from Latin 'persona' = person, 'facere' = to make) belongs to the types of metaphor. Personification means that actions of persons (animate nouns) e.g. behaviour, talking and feelings are attributed to non-persons (inanimate and abstract entities) (Vlašín, 1984): *"Paper bleeds little"*, *"Blood will tell"*, *"Lež má krátké nohy"*, *"Hlad je nejlepší kuchař"*. Repetition: *"Boys will be boys"*, *"Blood will have blood"*, *"Na hrubý pytel hrubá záplata"*, *"Kdo se směje naposledy, ten se směje nejlíp"*. Ellipsis (from Greek 'elleipsis' = lack, omission) denotes omission of those words known either from common larger situation or from context (Vlašín, 1984): *"Generals pray for war and doctors for diseases"*, *"The poor man seeks*

*food, and the rich man appetite*”, “*Čistota půl zdraví*”, “*Dva více zможou než jeden*”, “*Kdo šetří, má za tři*”. Parallelism (from Greek ‘parallélos’ = parallel) arises when a stylistic figure or components of a sentence occur in both parts of a proverb (Vlašín, 1984): “*Life is short and time is swift*”, “*Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime*”, “*Kdo nic nemá, nemůže nic dáti*”, “*Když je hezká hospodyně, hospodářství jistě hyne*”. Antithesis belongs to rhetoric figures and it combines opposites together (Vlašín, 1984): “*Use soft words and hard arguments*”, “*Young saint, old devil*”, “*Štěstí ve hře, neštěstí v lásce*”, “*Sytý hladovému nevěří*”. Puns represent plays on words that are made in order to entertain the listeners or readers. Puns are based on sounds similarities or on ambiguity of some words and phrases (Cambridge University Press, 2020): “*If you want to get ahead, get a hat*”, “*Call me cousin, but cozen me not*”. Although ‘pun’ has got its equivalent “slovní hříčka” in the Czech language, puns do not really occur in Czech proverbs. Here is a Czech proverb in which similarity of sounds can be found: “*Lepší zakopnout než se zakoktnout*”. Hyperbole (from Greek ‘hyperbolé’ = exaggeration) is a figure of speech which excess a feature of a phenomena in order to highlight it (Vlašín, 1984): “*Never too late to learn*”, “*One father is more than one hundred schoolmasters*”, “*Opravdový přítel je lepší než sto příbuzných*”, “*Co hlupák zkazí, tisíc moudrých nenapraví*”. Paradox (from Greek ‘paradoxon’, para = contrary to, doxa = opinion) is similar to antithesis and stands for unexpected opposite statements (Vlašín, 1984). Take two proverbs to illustrate the paradox: “*Actions speak louder than words*” and “*The pen is mightier than the sword*”, “*Extremes meet*” and “*Birds of a feather flock together*”, “*Co můžeš udělat dnes, neodkládej na zítřek*” and “*Ráno moudřejší večera*”, “*Líná huba, holé neštěstí*” and “*Mluvíti stříbro, mlčeti zlato*”.

## 2.8 GRAMMATICAL PHENOMENA IN PROVERBS

For the purpose of this essay it is relevant to mention and explain essential morphological and syntactical terms that could be useful in analysis in the practical part. The basic terms of morphology are a noun, a verb, and a pronoun. Nouns can be either singular or plural in number and we distinguish three grammatical genders: masculine, feminine and neutral (L. Dušková a kol., 2012). Then there are nouns divided into persons and non-persons. A noun phrase can be either simple or complex. Complex noun phrase consists of the nominal head and its pre- and post-modifications. For example, in the noun phrase *the tall girl standing in the corner* a word *girl* is the head of the noun phrase, *the* is the definite determination article and *tall* is its pre-modification. The phrase *standing in the corner* gives us additional information about the head noun and it is called post-modification. Verbs, as a class of words, are in English language divided into four main groups: full (lexical) verbs, verbs in auxiliary function, primary verbs, and modal auxiliary verbs. Full lexical verbs function in the sentence as verbs and they express actions, events, feelings, states etc. Verbs in auxiliary function are so-called ‘helping’ verbs since they contribute to the verb phrase and help to make for example negation, different tense, or interrogative structure. Primary verbs are represented by verbs ‘do’, ‘be’ and ‘have’. This verb category is special because the verbs can function both as full and as auxiliary verbs (Quirk, Greenbaum, Leech, & Svartvik, 1985). The verb ‘do’ in the function of: a full verb “*Do as I say, not as I do*”, an auxiliary “*Don’t judge a book by its cover*”. The verb ‘be’ in the function of: a full verb “*There is no place like home*”, a copula verb “*Tomorrow is another day*”, an auxiliary “*Fortune’s wheel is never stopped*”. The verb ‘have’ in the function of: a full verb “*Nothing venture, nothing have*”. Modal auxiliary verbs can be further divided into central modals (can, could, may, might, must, shall, should, will, would) and marginal modals (used to, ought to, need, dare). We distinguish two types of modality: intrinsic (root) modality which express ability, permission, volition or obligation (“*He that will not when he may, when he will he shall have nay*”) and extrinsic (epistemic) modality that includes prediction and possibility. From the point of view of morphology there is a verbal category of mood which in English includes four types: indicative which is neutral and unmarked, is applied in declarative and interrogative sentence types and is stated as a fact (“*An apple a day keeps the doctor away*”); imperative serves as a command, prohibition advice, instruction, warning or suggestion, is applied in imperative sentence structures (“*Be yourself*”); conditional has got two forms present, expressing the present or a future, and past (“*If anything can go wrong, it will*”);

conjunctive includes mostly set phrases that are not so frequent in the utterances anymore (L. Dušková a kol., 2012). Pronouns have got several subgroups: personal pronouns (I, you – “*You can't teach an old dog new tricks*”, he, we etc.), possessive pronouns (e.g. his, mine, yours), reflexive pronouns (myself, himself, ourselves etc.), reciprocal pronouns (each other, one another), relative pronouns (who, which, that – “*He that nothing questions, nothing learns*”), interrogative pronouns (who, which, what etc.), demonstrative pronouns (this, these, that, those), indefinite pronouns (universal quantifiers – all – “*All that glitters is not gold*”, both, every, each; existential quantifiers – assertive some, non-assertive any; negative pronouns – e.g. none, no, neither) (Quirk, Greenbaum, Leech, & Svartvik, 1985).

Phenomena and terms of syntax that could occur in the proverbs in the practical part are sentence types, verbs, subjects, adverbials, negation, and types of sentences as syntactic units consisting of more than one clause. There are four types of sentences by their communicative function in both languages. However, the English types and their subgroups differ from the Czech ones. For the purpose of the analysis which follows in the next chapter, we will stick to the main English sorting: declarative sentence, interrogative sentence, imperative sentence and exclamatory sentence. A verb is a constituent clause element. Every verb has got its valency, which is an ability to combine with other clause elements to build larger structures. With respect to verb's valency verbs are classified as intransitive, transitive and copula linking verbs. Intransitive verbs can stand alone or with an adverbial. Transitive verbs always require object. According to combination of other clause elements we distinguish mono-transitive verbs that combine with one object only (“*If you don't like the heat, get out of the kitchen*”), ditransitive verbs which are able to combine with two objects (“*Give a man a fish, and you feed him for a day; show him how to catch fish, and you feed him for a lifetime*”) and complex-transitive verbs that combine either with an object and object complement or with an object and an adverbial (“*To carry coals to Newcastle*”). Copula linking verbs express either the state (stay, be – “*Beginning is easy; continuing is hard*”, “*Svět je malý*”, seem, look, smell, sound, taste etc.) or the change of the state (e.g. become, get turn, grow, go, fall). A subject is another constituent clause element. In most phrases the subject is explicit apart from imperative sentences where subject is implicit (“*Be yourself*”). However, in proverb phrases we came across a quite common case of subject omission (“*Out of sight, out of mind*”). The subject in proverbs is often realised by an infinitive (“*Chybovat je lidské*”) or by a pronoun ‘it’ (“*It is easy to be wise after the event*”). Adverbials are clause elements usually evolving the verb or they modify other elements. For the purpose of the

research it is important to know the semantic roles of adverbials: space – “*To carry coals to Newcastle*”, time – “*Don’t hurry – start early*”, process (manner, means, instrument, agency) – “*Misfortunes never come singly*”, respect, contingency (cause, reason, purpose, result, condition, concession), modality (emphasis, approximation, restriction), degree (L. Dušková a kol., 2012). The matter of negation is the most distinguishing. In both languages, English and Czech, there are negative quantifiers such as nobody, no one, nothing, never and nowhere. English has got two more quantifiers: none and no. Another difference between the languages is the structure of a negative utterance. It is considered completely normal to use so-called multiple negation in Czech: learn from the example of ‘Nikdo nikdy nic neřekl’, which would be translated into English as ‘No one ever said anything’. There is a principle of one negation in the English language. Only one element of the sentence may be negative while the other elements remain positive. Those are called non-assertive items and they are represented by words any, anybody, anything, ever, either. Negation in the English language is more extended than the Czech negation, there are more ways of making a clause or a part of a sentence negative. The first type of negation is the grammatical negation which is made either with a negative particle ‘not’ (“*Don’t count your chickens before they are hatched*”) or with a negative determiner ‘no’ (“*No man is born wise or learned*”), which also serves as a negative reply in yes/no questions. The second type is the lexical negation that can be made either by negative affixes (e.g. hopeless, misunderstand, dishonest, unemployed, impossible – “*Nothing is impossible to a willing mind*”) or by expressions negative in their meaning but not in form such as *hardly, scarcely, barely, seldom* (“*Silence does seldom harm*”), *rarely, little, few, only*. As written above, Standard English language does not have multiple negation but there is an exception called double negation or litotes. In this case, the two negatives cancel each other out and the sentence is thereafter positive. However, the positive meaning is lessened – for example the sentence ‘She does not seem unhappy’ means that ‘She seems (quite) happy’ (L. Dušková a kol., 2012). We distinguish simple sentence and sentence. Sentence consists of 2 or more clauses which are either independent of one another or there is one main clause which has got a matrix and a dependent (subordinate) clause in it. Compound clauses are independent clauses joined by syndetic way of joining – through conjunctions: and (copulative), but (adversative), or (disjunctive), so (resultive); or by asyndetic juxtaposition without conjunctions (Quirk, Greenbaum, Leech, & Svartvik, 1985). Complex sentence consists of main clause with syntactic unit whose one or more elements are realized by one or more dependent clauses.



We distinguish nominal, adjectival (“*Kdo šetří, má za tři*”), and adverbial (“*When at Rome, do as the Romans do*”) dependent clauses (L. Dušková a kol., 2012).

The chapter of Theoretical Background deals with singularity of proverbs, how they differ from other linguistic terms, how do experts classify them, where they came from and how do we treat them at present. In the chapter there is mentioned in what respect could proverbs be used, what do they look like and what to expect from them.

### 3 METHODS

For the purpose of the analysis I adopted the Matti Kuusi onomasiological classification which classes the proverbs according to their themes into 13 main groups, since it seems to be the most well-arranged and convenient way of proverb classification. Regarding the purpose and limit of the present thesis, each of the group is illustrated with 7 examples. Together there are 91 proverbs in the English language chosen from the sources compared with their equivalents in the Czech language in the practical part of my bachelor thesis. The main goal of the comparison is whether the proverb pair of the languages has got identical (loan), similar or completely different form. The form is compared from the point of view of vocabulary, stylistic form, and grammar. The perspectives of classification were mentioned and explained in the theoretical background.

#### 3.1 SOURCES

Regarding the material of my thesis I relied on several sources. The primary sources of proverbs in English were *The Little Oxford Dictionary of Proverbs* and *The Matti Kuusi proverb typology*, alternatively multilingual dictionaries of proverbs which included proverbs in Czech and English. The dictionaries together with Eva Lacinová's publications served mainly as sources of the Czech equivalents. Secondary sources were two publications that were not particularly focused only on proverbs but rather on general popular wisdom such as sayings, quotes, adages etc. and those are *Proč se říká 222x* written by Stanislava Kovářová from the year 2001 and *Zakopaný pes aneb O tom jak, proč a kde vznikla slova, jména, rčení, úsloví, pořekadla a přísloví* written by Bedřich Fučík and Jindřich Pokorný in 1992.

As one of the main sources for my research I chose *The Matti Kuusi proverb typology* available online with immense number of proverbs and I chose it mainly because of its clarity and lucidity. There are proverb types divided and there is written the full typology on the site. The next important source was the second edition of *The Little Oxford Dictionary of proverbs* that was published in 2016 since there are proverbs arranged under chapters with the theme of the phrase and there is a keyword index in the back of the book and as it was pleasant to work with this publication. The multilingual dictionaries I used are *Slovník přísloví v devíti jazycích* by Polish authors Dobrosława Świerczyńska and Andrzej Świerczyński with Czech equivalents by Eva Mrhačová of 2008 and *Jak se to řekne jinde – Česká přísloví a jejich jinojazyčné protějšky* by Jarmila Bachmannová and Valentin Suksov.

It was published in 2007. Both multilingual dictionaries have got keyword indexes too. *Slovník přísloví v devíti jazycích* includes Czech, English, French, Italian, Latin, German, Polish, Russian and Spanish equivalents of each proverb. The book *Jak se to řekne jinde* presents proverbs in Czech, German, English, French, Latin, Russian and Bulgarian languages. Publications I used from Eva Lacinová are *Nejužívanější anglická přísloví* of 2006 and *Anglická přísloví* of 2000. Both books present English proverbs with their Czech translations or similar Czech proverb in italics.

### 3.2 ORDER

With respect to the order of the practical part I adopted the Matti Kuusi's classification. That means there are 13 subchapters with the themes of proverbs. In addition, I assigned numbers to the English proverbs from 1 to 91. The English proverb is marked by number, the Czech equivalent (or more if relevant) follows on the line below. The problem of finding the most appropriate Czech equivalent is that some of Czech proverbs may be related to more than one English proverb and vice versa (e.g. English proverb *Birds of a feather flock together* should be in a pair with Czech *Vrána k vráně sedá* but from the point of view of meaning it could be also linked to Czech proverb *Sviň k svému* which however has got its equivalent in English – *Like to like*). I was trying to match a Czech equivalent that does not have its English counterpart in order to avoid confusion of too many examples. The problem could be solved in the next generation of research which could be more extensive. The comparison of the identity or non-identity of the vocabulary used in the proverb pair is labelled by a letter *a*, special stylistic devices are labelled by a letter *b* and the grammatical comparison by a letter *c*.

## 4 PRACTICAL PART

In this part analysis based on comparison of proverbs from three perspectives is written. The results accompanied by the statistical data are presented below.

### 4.1 ANALYSIS

In relation to the previous chapter of Methods, this analytical subchapter is divided into 13 subgroups according to the proverb classification originating from Matti Kuusi described in the Theoretical Background part. Each subgroup contains seven examples of proverbs in English with one or more Czech equivalents. The comparison follows each example.

#### 4.1.1 THE PRACTICAL KNOWLEDGE OF NATURE (A)

1. *Fire is a good servant but a bad master* (Kuusi, 2020) **A1a**

*Fire and water are good servants, but bad masters* (Bachmannová & Suksov, 2007)

*Oheň a voda dobří jsou sluhové, ale zlí pánové* (Bachmannová & Suksov, 2007)

- a. All the proverbs have got identical vocabulary. The first proverb is a shorter version of the second English proverb.
  - b. All the proverbs contain antithesis (*good = dobří X bad = špatní, servant = sluha X master = pán*). The second part of all the proverbs is elliptical.
  - c. There is a plural form of the objects of the last two versions of the proverb. All the proverbs are declarative, compound clauses that consist of two independent clauses joined by adversative conjunction *but* (syndetic way of joining), the second clause contains ellipsis. The subjects are non-persons. There is a verb *be* in its copulative function.
2. *Rain before seven, shine (fine) before eleven* (Oxford University Press, 2016) **A3a**

*Jedenáctá rozhodne* (Lacinová, 2000)<sup>1</sup>

- a. The proverbs have got the number 11 in common.
- b. In the English version there is a rhyme (*seven, eleven*). There occurs a personification of the number 11 in the Czech equivalent. Both versions contain an ellipsis (*seven o'clock, jedenáctá hodina*). The English proverb has got one extra ellipsis – ellipsis of subject in both clauses.

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<sup>1</sup> Both phrases are sayings, but they are usually included in proverb collections.

- c. The English version has got elliptical conditional mood. The English proverb consists of 2 sentences joined asyndetically. The Czech equivalent is a simple sentence. All the subjects are non-persons.
3. *The morning hour has gold in its mouth* (Kuusi, 2020) **A3b**  
*Kdo časně vstává, tomu Pánbůh dává* (Świerczyńska & Świerczyński, 2008)
- a. Semantically related vocabulary occurs in both proverbs (*morning, časně*). Otherwise the proverbs use different vocabulary.
- b. There is a personification in the English version of the proverb (*hour has gold in its mouth*), and it is also metaphorical. The Czech equivalent is rhyming (*vstává, dává*) and occurs parallelism (*kdo, tomu*).
- c. In the English proverb there is a primary verb *have* functioning as a full verb. Unlike the subject in Czech proverb, English version is referring to non-person.
4. *A dripping June sets all in tune* (Oxford University Press, 2016)- **A3d**  
*Červnový deštík všechno vylepší* (Lacinová, 2000)<sup>2</sup>
- a. The variations share semantically related vocabulary (*dripping, deštík*). Some words are the same e.g. *June = červen, červnový, all = všechno*.
- b. The English proverb is rhyming (*June, tune*). Both versions are containing a hyperbole (*sets all in tune, všechno vylepší*). There is a personification of a month June in the English version and a personification of the rain in the Czech equivalent. There is an alliteration in the end of the Czech version (*všechno vylepší*).
- c. Both subjects occurring in the proverb pair are non-persons and pre-modified. Both versions belong to the declarative type of sentence.
5. *If in February there be no rain, it is neither good for hay nor grain* (Lacinová, 2000) **A3d**  
*Únor bílý, pole sílí* (Lacinová, 2000)<sup>2</sup>
- a. The proverbs share the same month (*February = únor*).

<sup>2</sup> The Czech equivalent is rather a weather saying than a real proverb.

- b. There is a rhyme in both proverbs (*rain, grain; bílý, sílí*). The Czech version contains a metaphor, an ellipsis, and a personification (*pole sílí*).
- c. The English version of the proverb is a complex sentence with an adverbial dependent clause. The Czech equivalent is elliptical but if it would not be, it could be considered the same in structure as the English version. Both proverbs are declarative sentences.
6. *April showers bring forth May flowers* (Oxford University Press, 2016) **A3d**
- Když v březnu fouká a v dubnu leje, máj se s květinami směje*<sup>3</sup> (Lacinová, 2006)
- a. The proverbs are sharing some vocabulary (*April = duben, shower = liják, May = máj, flowers = květiny*).
- b. Both proverbs rhyme (*showers, flowers; leje, směje*) and both contain a personification (*showers bring flowers, máj se s květinami směje*).
- c. The months in the English version are pre-modifying the nouns, unlike in the Czech equivalent months are nouns occurring no pre-modification. The proverb in English is a simple sentence. In the first part of the Czech version there is an adverbial dependent clause so that makes the proverb a complex sentence. Both of the subjects in each proverb are non-persons.
7. *At Easter, let your clothes be new, or else be sure you will it rue* (Lacinová, 2000) **A3e**
- O velikonocích musíš mít nové šaty, aby tě beránek nepokakal* (Lacinová, 2000)
- a. The first parts of the proverbs are very similar to each other (*at Easter = o velikonocích, clothes = šaty, new = nové*). The second parts differ in used vocabulary.
- b. The English version has got a rhyme (*new, rue*).
- c. The English proverb consist of complex compound sentence, the first two independent clauses are joined by disjunctive *or* (syndetic way of joining) and the last sentence (*you will it rue*) is nominal dependent clause, whereas the Czech equivalent is a complex sentence with adverbial dependent clause of purpose.

<sup>3</sup> The Czech equivalent is rather a weather saying than a real proverb.

The *let your clothes be new* is an imperative sentence expressing suggestion. In the Czech version there is an intrinsic modality expressing obligation (*musíš*)

#### 4.1.2 FAITH AND BASIC ATTITUDES (B)

##### 8. *Man proposes, God disposes* (Kuusi, 2020) **B1a**

*Člověk míní, Pán Bůh mění* (Bachmannová & Suksov, 2007)

- a. The proverbs share some identical nouns (*man* = *člověk*, *God* = *Pán Bůh*) and semantically related verbs.
- b. Both proverbs are rhyming (*proposes, disposes; míní, mění*). The Czech version contains alliteration (*mění, míní*).
- c. The proverbs share the same forms of subjects (realized by simple noun phrase, morph.: singular, masculine gender – person) and verbs (full verbs, morph.: present tense, third person singular, indicative mood).

##### 9. *Who spits against the wind (heaven), it falls in his face* (Kuusi, 2020) **B1e**

*Kdo do nebe plije, na jeho vlastní tváře slina bije* (Bachmannová & Suksov, 2007)

- a. The proverbs share almost identical vocabulary.
- b. In the English version there occurs an alliteration (*falls, face*). The Czech equivalent rhymes (*plije, bije*). Both proverbs are metaphorical.
- c. Both versions share the same form, both are complex sentences starting with a relative pronoun *who* = *kdo*, which introduces nominal dependent clause.

##### 10. *If you're born to be hanged then you'll never be drowned* (Oxford University Press, 2016) **B2a**

*Kdo má viset, ten se neutopí* (Świerczyńska & Świerczyński, 2008)

*Co je komu souzeno, to ho nemine* (Bachmannová & Suksov, 2007)

- a. The first two proverbs share vocabulary (*hang* = *viset*, *drown* = *utopit se*).
- b. The first two versions are metaphorical. The last proverb is more revealing in respect to the meaning behind its English equivalent. The first Czech version contains a parallelism.
- c. The proverb in English is a complex sentence as well as the proverbs in Czech. In the English proverb there is adverbial dependent clause and in both Czech

equivalents there occurs nominal dependent clause. The English version has got present conditional verbal mood.

11. *What must be, must be* (Oxford University Press, 2016) **B2a**

*Co se má stát, to se stane* (Świerczyńska & Świerczyński, 2008)

- a. Both phrases begin with the same word (*what = co*).
- b. There is a repetition of *must be* in the English version and a repetition of the verb *stát se* in Czech equivalent.
- c. In both proverbs there is a relative pronoun 'what'. The Czech equivalent has future tense, whereas the verbs in the English version could be considered either a future or a present tense. Since the English verb 'must' is a modal verb and modal verbs do not have infinitive form (Quirk, Greenbaum, Leech, & Svartvik, 1985). Therefore, it cannot be combined with the auxiliary 'will' and it is difficult to determine the tense without any context.

12. *Misfortunes never come alone (singly)* (Oxford University Press, 2016) **B2d**

*Neštěstí nechodí nikdy samo* (Bachmannová & Suksov, 2007)

- a. The vocabulary in the proverbs is identical.
- b. There is an alliteration in the Czech equivalent (*neštěstí, nechodí, nikdy*). Both proverbs include a personification of a word *misfortune = neštěstí*. Both statements are hyperbolic (*never = nikdy*).
- c. Negation occurs in both proverbs. In the English version the negation is labelled by the negative quantifier *never*. In the Czech equivalent there is a multiple negation. The proverb in English uses subject realized by a plural noun.

13. *To kill two birds at one shot* (Kuusi, 2020) **B2e**

*Zabít dvě mouchy jednou ranou*

- a. The proverbs use almost same vocabulary. The 'targets' differ (*birds X mouchy*).
- b. The proverbs are metaphorical.
- c. Both proverbs contain an infinitive of a verb *to kill (= zabít)*. Neither the English version nor the Czech one is a real sentence.

14. *It is a small world* (Kuusi, 2020) **B2f**



*Svět je malý* (Lacinová, 2000)

- a. Same vocabulary in both proverbs (*small = malý, world = svět*)
- b. Both proverbs are metaphorical.
- c. The subject of the English phrase is realized by a pronoun *it*, whereas the subject of the Czech proverb is a noun.

#### 4.1.3 THE BASIC OBSERVATIONS AND SOCIO-LOGIC (C)

15. *Boys will be boys* (Oxford University Press, 2016) **C1b**

*Každé pachole plno svévole* (Bachmannová & Suksov, 2007)

- a. The vocabulary differs but the word *boy* is semantically related to the word *pachole*. The Czech vocabulary is rather archaic.
- b. In the English version there occurs repetition of the word *boys*. The Czech equivalent is rhyming (*pachole, svévole*) and there occurs an alliteration (*pachole, plno*) and an ellipsis in it.
- c. The proverb in English has subject realized by a plural noun, whereas the proverb in Czech contains subject realized by a singular noun which is pre-modified by a pronoun (universal quantifier *každé*). There occurs a central modal verb *will* in the English version. The statements are both declarative.

16. *Do not cast your pearls before swine* (Kuusi, 2020) **C1c**

*To cast pearls before swine* (Bachmannová & Suksov, 2007)

*(Škoda) Házet perly sviním* (Świerczyńska & Świerczyński, 2008)

- a. The vocabulary is identical in all versions of the proverb.
- b. The proverbs are metaphorical. In the Czech equivalent there occurs an ellipsis.
- c. The first English version has got a verb negation (grammatical negation through negative particle *not*). The verb *do* in the first proverb is in an auxiliary function. The first proverb is a negative imperative sentence. The last two versions are not real sentences and they contain verbs in infinitive form.

17. *As you make your bed, so you must lie upon it* (Oxford University Press, 2016) **C2c**

*Jak si kdo ustele, tak si lehne* (Bachmannová & Suksov, 2007)

- a. The proverbs share almost identical vocabulary.

- b. Both proverbs are metaphorical. The Czech version is rhyming (*ustele, lehne*).
- c. The English version uses the personal pronoun *you* as the subject, whereas the Czech equivalent has got the relative pronoun *kdo* in the position of the subject. The proverbs contain adverbial dependent clause both.
18. *A bird in the hand is worth two in the bush* (Oxford University Press, 2016) **C3c**  
*Lepší vrabec v hrsti než holub na střeše* (Bachmannová & Suksov, 2007)
- a. The vocabulary in the proverb pair is similar (*a bird* is superordinate term to *vrabec* and *holub*).
- b. The proverbs are both metaphorical. The Czech equivalent contains ellipsis.
- c. The adverbials of place occurring in the first parts of both proverbs are the same. The second adverbials of space differ in vocabulary. In the Czech version there is a comparative of the irregular gradable adjective ‘dobrý’ (*lepší*).
19. *It’s no use crying over spilt milk* (Kuusi, 2020) **C3d**  
*Co se stalo, stalo se* (Bachmannová & Suksov, 2007)
- a. The vocabulary is completely different.
- b. Both proverbs are metaphorical. In the Czech equivalent there is an alliteration (*se stalo, stalo se*) and repetition of the verb *stalo se*.
- c. In the English version there occurs a grammatical negation of a verb through negative determiner *no*. Both proverbs are declarative sentences.
20. *Seeing is believing* (Oxford University Press, 2016) **C3g**  
*Jistější oko než ucho* (Świerczyńska & Świerczyński, 2008)
- a. The vocabulary differs but it is possible to consider the word *seeing* semantically related to the word *oko*.
- b. The English proverb is rhyming (*seeing, believing*). The Czech equivalent contains ellipsis.
- c. There are non-finite forms of verbs (gerunds) in the English version. In the Czech version there is a comparative of the gradable adjective ‘jistý’ (*jistější*).
21. *A storm in a tea-cup* (Kuusi, 2020) **C4e**

*Bouře ve sklenici vody* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs share identical vocabulary.
- b. Both proverbs are metaphorical and hyperbolic.
- c. The proverbs are not real sentences they are rather phrases of a noun with an adverbial of space.

#### 4.1.4 THE WORLD AND HUMAN LIFE (D)

22. *He that laughs in the morning weeps at night* (Kuusi, 2020) **D2b**

*Ranní smích – večerní pláč* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs share similar vocabulary (*laughs, laughter = smích; morning = ranní; weeps, weeping = pláč; night = večerní*).
- b. There is an antithesis in both proverbs (*laughs – weeps; morning – night; ranní – večerní; smích - pláč*). The Czech version contains ellipsis of a verb.
- c. In the English proverb the subject is realized by a person (personal pronoun *he*), whereas the subject in the Czech language is a non-person (neutral *smích*).

23. *Necessity is the mother of invention* (Kuusi, 2020) **D3a**

*Nouze vtipu dodává* (Bachmannová & Suksov, 2007)

- a. The vocabulary in the proverb pair is different.
- b. There occurs personification in both variations (*necessity is the mother, nouze dodává*).
- c. The proverbs are simple sentences. Both subjects of the proverbs are non-persons.

24. *Love is blind* (Oxford University Press, 2016) **D3c**

*Láska je slepá* (Bachmannová & Suksov, 2007)

- a. The proverbs are identical.
- b. In the proverbs there occurs a personification. The proverbs are metaphorical.
- c. The proverbs are identical in form. Both the subjects of the proverbs are non-persons. The verb *be* function as a copula linking verb. Both variations are simple sentences.

25. *Hunger is the best sauce* (Oxford University Press, 2016) **D3e**

*Hlad je nejlepší kuchař* (Lacinová, 2006)

*Hlad je nejlepší koření* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs share a same word (*hunger = hlad*).
- b. In the first Czech version of the proverb there is a personification (*hlad je kuchař*).
- c. All the proverbs have got the same structure.

26. *Much would have more* (Oxford University Press, 2016) **D3h**

*Kdo má hodně, chce mít ještě víc* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs share some vocabulary (*much = hodně, more = více*).
- b. There occurs alliteration in the English version (*much, more*). Both proverbs are metaphorical and contain an ellipsis.
- c. In the English version there is a modal auxiliary verb *would*. The proverb in English is a simple sentence and the Czech equivalent is a complex sentence with a nominal dependent clause.

27. *Out of sight, out of mind* (Kuusi, 2020) **D3g**

*Sejde z očí, sejde z mysli* (Bachmannová & Suksov, 2007)

- a. There is semantically similar vocabulary, same prepositions in each equivalent, *mysl* is a Czech equivalent of *mind*.
- b. There is a repetition in both versions which is also making an alliteration.
- c. In both versions occurs omission of a subject and there is no verb in the English structure.

28. *Wine has drowned more than the sea* (Kuusi, 2020) **D5e**

*Více lidí se utopilo ve sklenici než v moři* (Bachmannová & Suksov, 2007)

*Nech piva, pij vodu, nečiň kapse (hlavě) škodu* (Bachmannová & Suksov, 2007)

- a. The first two versions of the proverb share almost the same vocabulary. The second Czech equivalent also contains an alcoholic beverage.
- b. All the proverbs are metaphorical.

- c. There is comparative in the first two versions *more than* (= *více než*). The first two proverbs are declarative statements, while the last one is an imperative sentence expressing a piece of advice.

#### 4.1.5 SENSE OF PROPORTION (E)

##### 29. *Nobody is perfect* (Kuusi, 2020) **E1a**

*Bez chyby nikdo není* (Bachmannová & Suksov, 2007)

- a. The vocabulary used in both proverbs differs except the word *nobody* (= *nikdo*).
- b. In the Czech version there occurs alliteration caused by the negation (*nikdo není*).
- c. Both proverbs share the negative quantifier *nobody* (= *nikdo*). The Czech equivalent have one extra negation (a verb negation *není*). The proverbs are declarative simple sentences.

##### 30. *To err is human (to forgive divine)* (Oxford University Press, 2016) **E1b**

*Chybovat je lidské* (Świerczyńska & Świerczyński, 2008)

- a. The vocabulary is the same in both proverbs
- b. There is no special stylistic form.
- c. The subject is realised by infinitive in both equivalents. There is a verb 'be' in its copulative function.

##### 31. *Even Homer sometimes nods* (Kuusi, 2020) **E1c**

*I mistr tesař se utne* (Bachmannová & Suksov, 2007)

- a. The proverbs differ but share one same word *even* (= *i*).
- b. Both versions are metaphorical.
- c. The proverbs are both simple sentences. The English version has got an adverb of time. Both subjects of the proverb pair are realized by singular nouns: persons, masculine gender.

##### 32. *Better late than never* (Oxford University Press, 2016) **E1d**

*Lépe pozdě nežli nikdy* (Bachmannová & Suksov, 2007)

- a. The proverbs share the same vocabulary.
- b. Both proverbs contain ellipsis of a verb.

- c. The proverbs cannot be considered real sentences due to the absence of basic sentence pattern (a subject and a verb). Both versions contain comparative *better than* (= *nežli*) and an adverb of time – negative quantifier *never* (= *nikdy*).

33. *Death make us equal in the grave and unequal in eternity* (Bachmannová & Suksov, 2007) **E1g**

*Death makes equal the high and low* (Kuusi, 2020)

*Ve smrti si všichni rovni* (Bachmannová & Suksov, 2007)

- a. The proverbs share almost the same vocabulary. The English proverbs are more extended than the Czech equivalent.
- b. The Czech version contain an ellipsis. There is a personification in the two English versions (*death makes equal*).
- c. Unlike in the proverbs in English, in the Czech equivalent the subject is realized by a noun: person. In the proverb in Czech there is omission of a verb. All the proverbs are declarative sentences.

34. *At night all cats are grey* (Kuusi, 2020) **E1k**

*Potmě každá kráva černá* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs share the use of colours (*grey, černá*) and semantically related vocabulary (*at night, potmě*). The animals occurring in the proverb are different.
- b. Both proverbs contain an alliteration (*at, all, are; každá kráva*) and are hyperbolic (*all, každá*) and metaphorical. In the Czech version there is an ellipsis of a verb.
- c. The English version contains a subject realized by a noun in plural form, whereas the Czech equivalent uses a subject realized by a singular noun. In the English proverb there is a primary verb *be* functioning as a copula linking verb. Both versions contain indefinite pronoun (universal quantifiers *all* and *každá*).

35. *Every light has its shadow* (Bachmannová & Suksov, 2007) **E1k**

*Nikdo není dokonalý* (Bachmannová & Suksov, 2007)

*I mistr tesař se utne* (Bachmannová & Suksov, 2007)

- a. There is a completely different vocabulary in each version

- b. The English proverb is metaphorical: the light and the shadow stand for any good and bad signs. In the first Czech equivalent there occurs alliteration which is caused by the form of making negation in the Czech language.
- c. The English version has universal quantifier ‘every’ and the clause is positive, whereas the Czech proverb “*Nikdo není dokonalý*” is generally negative statement using grammatical negation and negative quantifier item. This double negation is in the Czech language possible which is in contrast with English having the principle of one negation. The subject in English sentence is non-person unlike the subjects of the Czech equivalents that are both referring to persons.

#### 4.1.6 CONCEPTS OF MORALITY (F)

##### 36. *Better a good name than riches* (Kuusi, 2020) **F1a**

*Dobré jméno nad bohatství* (Świerczyńska & Świerczyński, 2008)

- a. The vocabulary occurring in the proverb pair is the same.
- b. The proverbs are metaphorical and hyperbolic.
- c. There is a comparative *better than* and *nad* (= *více než*) in the proverbs. To be considered a real sentence, the English version should look either like *It is better to have a good name than riches* (there is a formal subject and a verb) or like *A good name is better than riches* (the word order was altered to meet the grammar).

##### 37. *Lies have short legs (wings)* (Kuusi, 2020) **F1b**

*Lež má krátké nohy* (Świerczyńska & Świerczyński, 2008)

- a. Except for the plural form of the word *lie* (= *lež*) the proverbs are identical.
- b. The proverbs are metaphorical, and they contain a personification (*lies have legs/wings, lež má nohy*).
- c. The proverbs differ in the realization of the subjects: the English version has got a subject realized by a plural noun, whereas the subject in the Czech equivalent is realized by a singular noun. Both subjects are non-persons. The proverbs are declarative simple sentences.

##### 38. *It is good fishing in troubled waters* (Oxford University Press, 2016) **F1d**

*Lovit ryby v kalných vodách* (Świerczyńska & Świerczyński, 2008)

- a. The vocabulary is almost identical.
- b. The proverbs are metaphorical.
- c. The subject of the English version is realized by a pronoun *it*. The proverb in English is a declarative simple sentence, whereas the Czech equivalent is a set phrase.

39. *Ignorance is the mother of impudence* (Kuusi, 2020) **F2b**

*Hloupost a pýcha na jednom dřevě rostou* (Bachmannová & Suksov, 2007)

- a. The vocabulary used in the proverbs differs.
- b. Both proverbs are metaphorical. There occurs an alliteration (*ignorance, is, impudence*) and a personification (*ignorance is the mother*) in the English version.
- c. The Czech version unlike the English uses compound subject joined by coordinating conjunction *a* (= *and*). Both proverbs are declarative simple sentences.

40. *Self-praise stinks* (Kuusi, 2020) **F2c**

*Sebechvála smrdí* (Bachmannová & Suksov, 2007)

- a. The proverbs are identical.
- b. The proverbs contain metaphor and an alliteration (*self-praise stinks, sebechvála smrdí*).
- c. The versions have the same form. Both proverbs are simple declarative sentences. The subjects are both realized by noun non-person.

41. *Great boast, small roast* (Kuusi, 2020) **F2c**

*Pýcha (Chlouba) na ulici, a hadry v truhlici* (Bachmannová & Suksov, 2007)

- a. The proverbs have the word *boast* in common, otherwise the vocabulary differs.
- b. Both proverbs carry metaphorical meaning. The English version contains antithesis (*great X small*).



- c. The proverbs in their present form either cannot be considered sentences, they are rather phrases, or they contain ellipses.

42. *Pride goes before a fall* (Oxford University Press, 2016) **F2d**

*Pýcha předchází pád* (Bachmannová & Suksov, 2007)

- a. The proverbs are identical.
- b. Both proverbs are metaphorical. The Czech equivalent contains an alliteration (*pýcha předchází pád*).
- c. The equivalents have identical grammatical form. Both subjects are realized by a noun non-person. The proverbs are simple declarative sentences.

#### 4.1.7 SOCIAL LIFE (G)

43. *Blood is thicker than water* (Oxford University Press, 2016) **G1a**

*Svá krev se nezapře* (Bachmannová & Suksov, 2007)

- a. The proverbs have the word *blood* (= *krev*) in common.
- b. In both versions there occur metaphor.
- c. There is a comparative *thicker than* in the proverb in English. Both proverbs are simple declarative sentences. The subjects of the proverb pair are realized by a non-person.

44. *Like father, like son* (Oxford University Press, 2016) **G2a**

*Jaký otec, takový syn, jaká voda, takový mlýn, jaké dřevo, takový klín* (Bachmannová & Suksov, 2007)

- a. The proverb in English is identical with the first two parts of the Czech equivalent.
- b. Both the proverbs are metaphorical. There is a repetition of *like* in the English version and a repetition of forms declension of *jaký...takový*.
- c. The proverbs cannot be considered as sentences, they are rather phrases.

45. *The apple never falls far from the tree* (Oxford University Press, 2016) **G2a**

*Nepadne jablko daleko od stromu* (Bachmannová & Suksov, 2007)

- a. Except for the word *never* in the English version, the proverbs are identical.

- b. The proverbs carry a metaphorical meaning. The proverb in English contains an alliteration (*falls far from*) and a hyperbolic expression *never*.
- c. Both proverbs contain a negation. In the English version there is a negative quantifier *never* and in the Czech equivalent there occurs a grammatical negation of a verb (*nepadne*). The proverbs are simple declarative sentences both.
46. *Children when they are little make parents fools; when they are great, they make them mad* (Kuusi, 2020) **G3a**
- Malé děti, malá starost, velké děti, velká starost* (Bachmannová & Suksov, 2007)
- a. Some of the words are the same, some differ (*children = děti, little = malé, great = velké*).
- b. There occur a repetition (*malé, malá; starost, starost; velké, velká*) and ellipsis in the Czech version of the proverb. In both proverbs there is an antithesis (*little X great; male X velké*).
- c. There is ellipsis of a verb in the Czech compound sentence joined asyndetically. The proverb in English consists of two complex sentences with adverbial of time. All the subjects of the proverbs are realized by plural nouns with neutral gender (person).
47. *Spare the rod and spoil the child* (Oxford University Press, 2016) **G3c**
- Strom se má ohýbat, dokud je mladý* (Bachmannová & Suksov, 2007)
- Koho milujeme, toho přísně soudíme* (Świerczyńska & Świerczyński, 2008)
- a. There is not any word in common in the proverbs. They are completely non-identical.
- b. There is an alliteration in the proverb in English (*spare, spoil; rod, and, child*). In the first Czech equivalent there is a metaphoric meaning and a parallelism (*koho, toho*).
- c. The English version is a compound clause with a copulative conjunction *and* (syndetic way of joining) and has the structure of an imperative sentence expressing a piece of advice. The proverbs in Czech are both complex sentences. The first Czech equivalent has an adverbial dependent clause of time while the second Czech version has a nominal dependent clause.

48. *A woman's hair is long, but her sense short* (Kuusi, 2020) **G4a**

*Dlouhé vlasy, krátký rozum* (Świerczyńska & Świerczyński, 2008)

- a. Except for the word *woman*, the proverbs are identical.
- b. There is an antithesis in both variations (*long X short, dlouhé X krátký*). In both the proverbs there is an ellipsis of a verb.
- c. There is a verb *be* in its copulative function in the first part of the English proverb, in the second part it is omitted. The English version is a compound clause with an adversative conjunction *but*. The Czech equivalent is elliptical too but can be considered a simple sentence.

49. *You can't teach an old dog new tricks* (Bachmannová & Suksov, 2007) **G6d**

*Starého psa novým kouskům nenaučíš* (Bachmannová & Suksov, 2007)

- a. The vocabulary is the same in both proverbs, they are identical.
- b. The proverbs are metaphorical and hyperbolic (*can't, nenaučíš*).
- c. In both versions subject is realized by a personal pronoun *you* and both proverbs share a verb negation. The proverbs are simple declarative sentences.

#### 4.1.8 SOCIAL INTERACTION (H)

50. *Everyone knows best where the shoe pinches* (Kuusi, 2020) **H1a**

*Každý sám nejlíp ví, kde ho bota tlačí* (Fučík & Pokorný, 1992)

- a. The proverbs are identical in vocabulary.
- b. Both proverbs contain a metaphor.
- c. The proverbs are identical in grammar form. There are superlatives of irregular gradable adjective *good* and adverb *dobře*. Both proverbs are complex sentences with a nominal dependent clause.

51. *Birds of a feather flock together* (Oxford University Press, 2016) **H1f**

*Vrána k vráně sedá, rovný rovného si hledá* (Bachmannová & Suksov, 2007)

- a. Animals occur in both languages, Czech variant is extended and contains more specified example which could help to understand the meaning behind the proverb

- b. Both proverbs rhyme, in the Czech equivalent occurs a repetition
- c. The English uses plural form of nouns unlike the Czech

52. *Too many cooks spoil the broth* (Kuusi, 2020) **H2a**

*Mnoho kuchařů zkazí polívčičku* (Bachmannová & Suksov, 2007)

*Mnoho kuchařů kaši přesolí* (Świerczyńska & Świerczyński, 2008)

- a. The first two proverbs are almost identical. The first Czech equivalent uses diminutive form of the English word *broth*. The last proverb shares the beginning of the phrase, the next part is different, but it has also a word for a meal. The proverbs are semantically related.
- b. All the proverbs carry a metaphorical meaning. There is an alliteration in the Czech version (*kuchařů, kaši*).
- c. The proverbs share the means of realization of the subject (a plural noun, masculine gender, person). All the proverbs are simple declarative sentences.

53. *He falls himself that digs another's pit* (Kuusi, 2020) **H5d**

*He who digs a pit for others falls in himself* (Bachmannová & Suksov, 2007)

*Kdo jinému jámu kopá, sám do ní padá* (Świerczyńska & Świerczyński, 2008)

- a. The last two proverbs are identical. The first version has a different word order.
- b. All the proverbs are metaphorical. The Czech equivalent contain a rhyme (*kopá, padá*). There is an alliteration in the last proverb (*kdo, kopá; jinému, jámu*).
- c. The English versions use personal pronouns as a subject unlike the Czech equivalent that has a relative pronoun in the position of subject. All the proverbs are declarative sentences.

54. *Mind your own business* (Kuusi, 2020) **H3g**

*Hleď si svého a o cizí se nestarej* (Bachmannová & Suksov, 2007)

- a. The proverbs are semantically related and almost identical.
- b. There is an ellipsis in the Czech equivalent.

- c. Both proverbs are imperative sentences. The English version is a simple sentence whereas the proverb in Czech is compound sentence with copulative conjunction *and* (= *a*).

55. *To warm a snake in your bosom* (Kuusi, 2020) **H5b**

*Hřát si hada na prsou* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs are identical.
- b. Both proverbs have a metaphorical meaning. The Czech version contains an alliteration (*hřát hada*).
- c. The proverb pair shares the form of a phrase. Both start with an infinitive.

56. *A barking dog never bites* (Oxford University Press, 2016) **H7e**

*Barking dogs seldom bite* (Bachmannová & Suksov, 2007)

*Pes, který štěká, nekouše* (Lacinová, 2006)

*Pes bázlivý víc štěká, než kouše* (Bachmannová & Suksov, 2007)

- a. In all proverbs there is the same vocabulary used.
- b. There is a metaphorical meaning in all the proverbs.
- c. English version of the proverb is a simple sentence unlike the Czech equivalent which is a complex sentence with an adjectival dependent clause (*který* = *which*). The word *barking* in English version is as a modifier to the subject *dog* and is thus part of a noun phrase, whereas in the Czech equivalent the word *barking* is a separate sentence element: a verb to a subject *který*.

#### 4.1.9 COMMUNICATION (J)

57. *Words cut more than swords* (Kuusi, 2020) **J1a**

*Seče řeč jako meč* (Bachmannová & Suksov, 2007)

- a. The proverbs are almost identical.
- b. Both proverbs are metaphorical. In the English proverb occurs an alliteration (*words, swords*). The Czech variation contain a rhyme (*řeč, meč*) and a simile (*jako*).
- c. In the English proverb there is a comparative *more than*. Both proverbs are simple sentences.

58. *Empty vessels make the most sound* (Oxford University Press, 2016) **J1c**

*Prázdný sud nejvíc duní* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs are identical.
- b. Both proverbs carry a metaphorical meaning.
- c. The proverb pair contains simple sentences. The proverbs share the means of realization of the subject (a noun, non-person). However, the noun in the first sentence is plural, whereas the Czech equivalent uses singular noun.

59. *Speech is silver, silence is gold* (Kuusi, 2020) **J1g**

*Mluvíti stříbro, mlčeti zlato*

- a. The proverbs are identical.
- b. Both proverbs are metaphorical. There is an alliteration (*speech, silver, silence; mluvíti, mlčeti*) and an antithesis (*speech X silence, mluvíti X mlčeti*) in both versions. In the Czech version there occurs an ellipsis of a verb.
- c. Both versions are declarative compound sentences with independent clauses joined asyndetically. The proverb in English contains a primary verb *be* in its copulative function. This verb is in the Czech equivalent omitted.

60. *Actions speak louder than words* (Oxford University Press, 2016) **J1h**

*Činy, ne slova* (Świerczyńska & Świerczyński, 2008)

- a. Two words are similar (*actions = činy, words = slova*).
- b. In the English version there occurs a personification (*actions speak*).
- c. The proverb in English is a simple declarative sentence. The Czech equivalent is rather a motto than a proverb and it is a phrase.

61. *A liar ought to have a good memory* (Oxford University Press, 2016) **J1j**

*Lhář musí mít dobrou paměť* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs are identical.
- b. There occurs no specific stylistic form in the proverbs.
- c. Both the proverbs are simple declarative sentences. In both variations there is a modal verb (*ought to, muset*) with intrinsic modality expressing obligation.

62. *Children and fools tell the truth* (Oxford University Press, 2016) **J1k**

*Chceš-li tajnou věc aneb pravdu vyzvědět, blázen, dítě, opilý o tom umějí povědět*  
(Bachmannová & Suksov, 2007)

- a. The proverbs are almost identical. The Czech version is more extended than the English proverb.
- b. The English variation contains an alliteration (*tell the truth*). The Czech equivalent is rhyming (*vyzvědět, povědět*).
- c. The English proverb is a simple declarative sentence, whereas the Czech version is a complex sentence with an adverbial dependent clause. The proverb in Czech has a modal verb expressing ability.

63. *What's writ is writ* (Kuusi, 2020) **J1q**

*Co je psáno, to je dáno* (Bachmannová & Suksov, 2007)

- a. The proverbs are identical.
- b. There is an alliteration (*what, writ, writ*) and a repetition (*is writ*) in the English proverb. There occurs a repetition in the Czech equivalent (*psáno, dáno*).
- c. The Czech variation is a complex sentence with a nominal dependent clause. Both the proverbs start with relative pronoun *what* (= *co*).

**4.1.10 SOCIAL POSITION (K)**64. *Kings have long arms* (Kuusi, 2020) **K1a**

*Králové mají dlouhé ruce* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs are identical.
- b. The proverbs carry a metaphorical meaning.
- c. Both proverbs are declarative simple sentences with a primary verb *have* functioning as a full verb.

65. *Two of a trade never agree* (Oxford University Press, 2016) **K1c**

*Dva kohouti na jednom smetišti se bijí* (Bachmannová & Suksov, 2007)

- a. The proverbs share only a word, numeral *two* (= *dva*).

- b. The proverbs have metaphorical meaning. In the English version there is a hyperbolic expression *never*.
- c. Both proverbs are declarative simple sentences. The English version contains a negative quantifier *never*.

66. *Under the lamp, darkness* (Kuusi, 2020) **K1f**

*Pod lampou (svícnem) bývá největší tma* (Bachmannová & Suksov, 2007)

- a. The proverbs are almost identical.
- b. Both proverbs carry metaphorical meaning. There is an ellipsis of a verb in the English version.
- c. Both proverbs are simple declarative sentences with adverbial of space. The Czech version contains superlative of an adjective *velký*.

67. *Better be first in a village than second at Rome* (Kuusi, 2020) **K1f**

*Raději být doma první než v cizině poslední* (Świerczyńska & Świerczyński, 2008)

- a. Except for the words *village*, *second* and *Rome*, the proverbs are the same.
- b. In the Czech equivalent there occurs an antithesis (*první X poslední*).
- c. Both proverbs are simple declarative sentences, both contain comparative forms and adverbials of space.

68. *Liberty is better than gold* (Kuusi, 2020) **K1h**

*Svoboda and zlato* (Bachmannová & Suksov, 2007)

- a. The proverbs are identical.
- b. The Czech equivalent contains an ellipsis of a verb.
- c. Both proverbs are simple declarative sentences. In the English version there occurs a primary verb *be* in a copular function and comparative of an irregular gradable adjective *good*.

69. *Honours change manners* (Kuusi, 2020) **K1i**

*Sláva stoupá lidem do hlavy* (Świerczyńska & Świerczyński, 2008)

- a. There are only two words semantically related to each other in those proverbs (*honours*, *sláva*).



- b. There is no special stylistic form.
- c. Both proverbs are declarative simple sentences. The Czech version has one extra clause element – adverbial of space.

70. *Money makes money* (Oxford University Press, 2016) **K2f**

*Peníze se hrnou k bohatému* (Bachmannová & Suksov, 2007)

*Kde holubů mnoho, tam jich ještě více přiletuje* (Bachmannová & Suksov, 2007)

- a. The first two sentences share the word *money* (= *peníze*).
- b. The third version carries a metaphorical meaning. In the English proverb there are an alliteration (*money makes money*) and a repetition (*money*).
- c. The first two proverbs are simple declarative sentences. The last proverb is also declarative, but it is a complex clause with an adverbial dependent clause of space.

#### 4.1.11 AGREEMENTS AND NORMS (L)

71. *Custom rules the law* (Kuusi, 2020) **L1a**

*Zvyk je starší než zákon*<sup>4</sup> (Świerczyńska & Świerczyński, 2008)

- a. The proverbs share some vocabulary.
- b. In the English version there occurs a personification (*custom rules*).
- c. Both proverbs are simple sentence declarative. The Czech version contains a comparative *starší než*. The proverbs share the means of realization of the subjects (a singular noun, non-person).

72. *The more laws, the more offenders* (Lacinová, 2000) **L1a**

*Přísný zákon viníky množí* (Lacinová, 2000)

- a. The proverbs are similar.
- b. The English version contains ellipses.
- c. The Czech equivalent unlike the English version is a simple sentence. The English proverb contains comparative (*the...the*).

73. *Law cannot persuade where it cannot punish* (Lacinová, 2000) **L1a**

<sup>4</sup> The phrase is not a real proverb.

*Málo platny ploty, přes které se leze* (Lacinová, 2000)

- a. The proverbs have no vocabulary in common.
- b. The Czech version of the proverb is metaphorical. In the English proverb there is a personification of the word *law*.
- c. Both proverbs are complex sentences. The English version has an adverbial dependent clause and the Czech proverb contain a nominal dependent clause.

74. *One eye-witness is better than two hear-so's* (Bachmannová & Suksov, 2007) **L1b**

*One eyewitness is worth ten earwitnesses* (Kuusi, 2020)

*Věř více svým očím než cizím řečem* (Bachmannová & Suksov, 2007)

- a. Some of the words are similar.
- b. The second English proverb contains a hyperbole (*better than ten*).
- c. The Czech version is an imperative sentence expressing a piece of advice. The English proverbs are declarative sentences. The first English version and the Czech equivalent contain comparatives.

75. *First come, first served* (Kuusi, 2020) **L1c**

*Kdo dřív přijde, ten dřív mele* (Bachmannová & Suksov, 2007)

- a. The proverbs differ in vocabulary used.
- b. The Czech proverb contains a metaphor. In both proverbs there is a repetition (*first; dřív*). There is an ellipsis of a verb in the English version.
- c. Unlike the English proverb, which is a simple sentence, the Czech variation is a complex sentence with a nominal dependent clause.

76. *Business is business* (Kuusi, 2020) **L2a**

*Kšeft je kšeft* (Bachmannová & Suksov, 2007)

*Obchod je obchod* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs are identical.
- b. There is repetition in all the proverbs as well as an alliteration (*business, kšeft, obchod*).

- c. All the variations of the proverb are simple sentences declarative. All the proverbs contain a primary verb *be* in its copulative function.

77. *He that buys what he does not want must often sell what he does want* (Kuusi, 2020)

### L2d

*Kdo kupuje, co nepotřebuje, prodá brzy i to, co potřebuje* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs are almost identical.
- b. There are antitheses in both proverbs (*buy X sell, does not want X does want, kupovat X prodávat, potřebovat X nepotřebovat*).
- c. Both proverbs are compound complex sentences

#### 4.1.12 COPING AND LEARNING (M)

78. *Fields (Hedges) have eyes, and woods (walls) have ears* (Kuusi, 2020) **M1c**

*Walls have ears*

*Pole má oči, les uši; chovej se všude, jak sluší* (Bachmannová & Suksov, 2007)

*I stěny mají uši*

- a. The two English proverbs and the last Czech equivalent share the phrase *walls have ears* (= *stěny mají uši*). The first part of the first Czech proverb contains the same vocabulary as the first English version of the proverb.
- b. There is a personification in every proverb's version (*fields have eyes = pole má oči, woods have ears = les má uši, walls have ears = stěny mají uši*). There occurs an ellipsis in the first Czech proverb (*pole má oči, les uši*). The first Czech equivalent has got a rhyme (*uši, sluší*).
- c. The first English proverb consists of one compound sentence with copulative conjunction and (syndetic way of joining), the first Czech sentence is joined in asyndetic way. There is an ellipsis of a verb in the second clause of the first Czech equivalent (*les uši*). In the first Czech version of the proverb there occurs an additional imperative sentence providing a piece of advice.

79. *It is easy to be wise after the event* (Oxford University Press, 2016) **M6a**

*Po bitvě je každý general* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs are sharing the same preposition (*after / po*).
- b. There is a metaphor in the Czech phrase.
- c. Subject of a proverb in English is realized by a pronoun *it*. There is an adverbial of time in both versions.
80. *As the call, so the echo* (Kuusi, 2020) **M6e**
- Jak se do lesa volá, tak se z lesa ozývá*
- a. The proverbs have some words in common.
- b. Both proverbs are metaphorical. The Czech proverb contains a rhyme (*volá, ozývá*). In the proverb in English there is an ellipsis.
- c. Both versions are complex sentences with adverbial dependent clauses.
81. *He who would catch fish must not mind getting wet* (Kuusi, 2020) **M7a**
- Bez práce nejsou koláče* (Bachmannová & Suksov, 2007)
- Bez pile nedojdeš cíle* (Bachmannová & Suksov, 2007)
- a. The English vocabulary used in the proverb completely differs from the Czech equivalents. The Czech proverbs are similar to one another (*bez ... ne- ...*).
- b. There is a rhyme in the last proverb (*pile, cíle*).
- c. Two of the proverbs' subjects are persons, the subject of '*Bez práce nejsou koláče*' is non-person. In both Czech equivalents there is a verb negation.
82. *To carry coals to Newcastle* (Bachmannová & Suksov, 2007) **M7**
- To carry owls to Athens* (Bachmannová & Suksov, 2007)
- Nosit dříví do lesa* (Świerczyńska & Świerczyński, 2008)
- Nosit sovy do Atén* (Kovářová, 2001)
- Nosit mouku do mlýna* (Bachmannová & Suksov, 2007)
- a. The verb 'to carry' occurs in all versions of the proverb. This English proverb exists in Czech language in completely identical form, but there are alterations of the same meaning too.
- b. There occurs an alliteration in the first English proverb (*carry coals*) and in the last proverb in Czech (*mouka, mlýn*). The proverbs are often used as means of

simile, e.g. *to je jako nosit dříví do lesa* or *that would be carrying coals to Newcastle*.

- c. All the proverbs have got the same pattern, but they cannot be considered real sentences. Those proverbs are rather set phrases.

83. *Experience is the best teacher* (Kuusi, 2020) **M9d**

*Chybami se člověk učí* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs share semantically related vocabulary (*teacher – to teach = učít se*)
- b. There is a personification in the English version (*experience is mother*, experience is an abstract entity)
- c. The verb *be* in the English proverbs is in its copulative function. Unlike the Czech equivalent, the English version contains a non-personal subject. Both proverbs are indicative in their verbal mood.

84. *No man is born wise or learned* (Bachmannová & Suksov, 2007) **M9d**

*Žádný učený z nebe nespádl* (Bachmannová & Suksov, 2007)

- a. The words are semantically related (*wise, učený*)
- b. There occurs hyperbolic statement.
- c. Negation of subject occurs in both proverbs. In Czech language, one more negation is the verb negation.

#### 4.1.13 TIME AND SENSE OF TIME (T)

85. *Time is money* (Kuusi, 2020) **T1a**

*Čas jsou peníze* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs are identical.
- b. There occurs no special stylistic form.
- c. Both proverbs are declarative simple sentences with primary verb *be* in its copulative function.

86. *Look before you leap* (Oxford University Press, 2016) **T1f**

*Napřed se ptej, potom se na cestu dej* (Bachmannová & Suksov, 2007)

- a. The proverbs share a word *before*.
- b. In the English version there is an alliteration (*look, leap*). The proverb in Czech contains a rhyme (*ptej, dej*). Both proverbs carry a metaphorical meaning.
- c. The proverb in English is a simple sentence, whereas the Czech variation is a complex sentence with an adverbial dependent clause of time.

87. *Live and learn* (Kuusi, 2020) **T1h**

*Člověk se celý život učí* (Świerczyńska & Świerczyński, 2008)

- a. The vocabulary is not the same, but the proverbs have the word *learn* (=učit se) in common and words *to live* and *život* are semantically related.
- b. There is an alliteration in the English version (*live, learn*).
- c. The English proverb could be either considered only a set phrase or an imperative sentence with implicit subject. The Czech version is a declarative sentence.

88. *Rome was not built in a day* (Oxford University Press, 2016) **T1j**

*Ani Praha nebyla vystavěna za rok* (Świerczyńska & Świerczyński, 2008)

- a. The name of the city vary according to the place where the proverb is used (e.g. in Russia it is common to replace the Rome with Moscow or in France they swap it for Paris (Bachmannová & Suksov, 2007)). The duration differs too.
- b. The proverbs are metaphorical.
- c. In the English version there is a primary verb *be* in its auxiliary function. Both proverbs contain a grammatical negation of a verb through negative particle *not*.

89. *Times change and we with time* (Oxford University Press, 2016) **T2a**

*Časy se mění a my se měníme v nich* (Bachmannová & Suksov, 2007)

- a. The proverbs are identical.
- b. There is a parallelism in both proverbs. In the Czech variation there occurs an alliteration (*mění, my, měníme*).
- c. Both proverbs are compound clauses with a copulative conjunction *and* (= *a*). The proverbs share the means of realization of subject (a plural noun, non-person).

90. *New brooms sweep clean* (Kuusi, 2020) **T2b**

*Každé nové koště dobře mete* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs are identical.
- b. Both proverbs carry a metaphorical meaning.
- c. The proverbs are simple, declarative sentences both. The Czech equivalent uses a pre-modification with indefinite pronoun (universal quantifier *každý*).

91. *Everything has an end* (Kuusi, 2020) **T4e**

*Všechno má svůj konec* (Świerczyńska & Świerczyński, 2008)

- a. The proverbs are identical.
- b. There occurs no special stylistic form.
- c. Both proverbs are simple, declarative sentences. Both start with an indefinite pronoun, universal quantifier.

## 4.2 RESULTS AND COMMENTARY

There are lots of proverbs in the world that vary even in one language, since every region could prefer different wording, but their meaning remains the same. The results of the first part of the analysis show that only 33 % of the limited number of English proverbs are completely identical with their equivalent in the Czech language. Nevertheless, 22 % of the proverbs are almost identical and 22 % contain at least some same words. There are also proverbs that contain semantically related vocabulary, but these are only 8 %. Non-identical proverbs make 15 % of the whole number. The second part of the analysis explored stylistic forms occurring in the proverbs. The outcome shows that out of 91 proverb pairs there are 61 of them that share some form. The most occurring stylistic form was a metaphor that was visible in more than 40 pairs. Other forms were not that significant, yet they occur in proverbs too. These are e.g. hyperbole occurring in 7 pairs or repetition, alliteration, personification, and antithesis, each of them appearing in 6 proverb pairs, or ellipsis which is in 5 pairs and rhyme that occurs in 4 pairs. Only once there is simile in both proverbs of the pair and parallelism is the same. Another thing, there are 5 proverb pairs that do not have any special stylistic form at all in the analysis. There are two forms occurring in the list in the Theoretical Background chapter that are absent in the analysis – pun, paradox. The third and the last part examine the grammar structure of the proverbs. As for the morphology, it turns out that 68 % of nouns used in the proverbs are non-persons mostly singular. The research proved the differences between the languages in the case of gender when the vocabulary in proverbs in Czech are mostly nouns of masculine or feminine gender, whereas proverbs in English have most of the nouns of a neutral gender. Another thing, in the Czech proverbs, nouns – persons are used more often than in English. When primary verbs are present, they mostly function as copulas and modal verbs have always an intrinsic modality. Pronouns occurring in the proverbs are personal, relative, or indefinite universal quantifiers. There are gradable adjectives and adverbs in their comparative and superlative forms in the proverbs. Syntactic point of view reveals that absolute majority of the proverbs from the analysis are declarative sentences. Some of them are also imperative sentences. As for the composition, most of the proverbs are simple sentences and only 27 % are complex sentences mostly occurring with an adverbial dependent clause, and 12 % of the proverbs in the analysis are compounds. The clause element of a subject is mainly realized by a pronoun, the second often repeated realization is by an infinitive and third is by a noun. The clause element of a verb is usually elliptical in the proverbs.



## 5 CONCLUSION

This thesis' aim was to analyse English and Czech proverbs in order to ascertain: 1. To what extent are the forms of proverbs of the two languages identical? 2. In which of the languages are there more stylistic devices? 3. Which language tends to have shorter proverbs? To be able to answer those questions it was necessary to clarify linguistic knowledge such as definitions of the term 'proverb' or stylistic form and grammatical phenomena usually occurring in the proverb. The analysis, which was limited in relation to the extent of the thesis, followed in the Practical Part; there were 91 English proverbs (sometimes with their equivalents also in English if relevant) chosen from 13 proverb themes that were determined by Finnish expert Matti Kuusi. While searching for appropriate proverb example, I relied on two main sources of English proverbs: The Matti Kuusi proverb typology site and The Little Oxford Dictionary of Proverbs. The English proverbs are provided with one or more Czech versions taken largely from multilingual dictionaries that were translated into the Czech language. Proverbs were compared from three points of view: vocabulary, stylistic properties and grammar.

Considering the results that are presented in the previous chapter, 61 out of 91 proverb pairs share at least one special stylistic device and only 33 % of the proverb pairs are completely identical in the vocabulary use. Nevertheless, 44 % of the English proverbs and their Czech equivalents share either some of the words or they are almost identical. In addition, there are 8 % of proverb pairs that have some semantically related words in common. The most frequent stylistic form occurring in both proverbs was a metaphor which was visible in more than 50 examples (e.g. in the proverb pair of *You can't teach an old dog new tricks* = *Starého psa novým kouskům nenaučíš*). Other quite common stylistic forms were alliteration, ellipsis, rhyme, and personification; 62 % of personifications (e.g. *Lies have short legs*) occurring in the proverbs were present in English proverbs as well as a hyperbole, which appeared mostly in English phrases too (e.g. *One eyewitness is worth ten earwitnesses*). Quite the reverse, in the proverbs in Czech there occurs always rather more rhymes, that are mostly created by the form of verbs (*Kdo časně vstává, tomu Pánbůh dává* and *Každé pachole plno svévole*), alliterations, that are usually caused by multiple negation or by the form of verbs in the language (e.g. *Neštěstí nechodí nikdy samo* or *Co se stalo, stalo se*), metaphors (e.g. *Kde holubů mnoho, tam jich ještě více přiletuje*) and ellipses (*Jedenáctá rozhodne*). As for morphology, the majority of nouns used in proverbs in both languages are non-persons. The gender in English proverbs is either neutral or masculine unlike the Czech which has only

few proverbs with neutral gender. Gender of the Czech nouns occurring in the position of a subject is usually masculine or feminine. Primary verbs and mainly the verb *be* used in proverbs are predominantly functioning as copulas linking verbs (e.g. *Love is blind* or *Chybovat je lidské*). If modal auxiliaries are present in the proverb, their modality is always intrinsic. The analysis also proved that in the proverbs there is a high occurrence of comparative and superlative forms of adverbs and adjectives (e.g. *Better late than never* or *Každý sám nejlíp ví, kde ho bota tlačí*). From the syntactic point of view, the majority of the proverbs were declarative simple sentences and often repeated realization of subject was an infinitive of a verb – these phrases are in speech commonly used as similes (*Házet perly sviním* or *To carry coals to Newcastle*). In the sentences the most frequent adverbial was adverbial of space (*Pod lampou bývá největší tma*).

The proverbs vary in their forms and vocabulary even in the countries they originate in. Sometimes the equivalent in Czech contains the same vocabulary, looks identical and has the same grammatical structure as the proverb in English. To answer my first research question, I would use a proverb *Seek, and ye shall find* (*Kdo hledá, najde*) while searching for a perfectly identical equivalent to every proverb. As for the second research question, within the extent of my research, proverbs in the Czech language contain more stylistic devices and figurative meanings than proverbs in the English language. Finally, regarding the third research question, the English language definitely tends to use shorter proverbs.

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## SUMMARY IN CZECH

Tato práce se zabývá porovnáváním přísloví v anglickém a českém jazyce. Je rozdělena do dvou základních částí – teoretická a praktická část.

V teoretické části jsou vysvětleny pojmy důležité k rozboru, který následuje v druhé části práce. Termín přísloví je definován pomocí citátů expertů, následují kapitoly o původu a vývoji přísloví, klasifikace z několika úhlů pohledu a dle zdrojů užívaných v této práci. Další kapitola popisuje možné využití přísloví nejen při výuce jazyků. Důležité pojmy z gramatiky a stylistické termíny využívané v praktické části jsou vyjmenovány a na příkladech vysvětleny ve dvou po sobě jdoucích kapitolách.

Praktická část je založena na analýze 91 anglických přísloví, která jsou řazena do 13 podkapitol dle jejich obsahu a tématu, jak je už dříve rozdělil finský expert Matti Kuusi. Jeho klasifikace byla zvolena z důvodu přehlednosti práce. Každá podkapitola obsahuje 7 zástupců vybraných buďto ze stránky The Matti Kuusi proverb typology, či ze sbírky The Little Oxford Dictionary of Proverbs. Ke každému anglickému přísloví byly přiřazeny jejich české protějšky, které byly čerpány především z vícejazyčných slovníků. Analýza přísloví probíhala ze tří různých hledisek. Z hlediska slovní zásoby byla zkoumána shodnost či neshodnost dvou přísloví a ukázalo se, že jen zhruba třetina zkoumaných přísloví je shodná se svým protějškem. Dalším zkoumaným prvkem byla stylistická forma. Stejnou formu mělo 61 z 91 analyzovaných párů. Nejčastěji se v obou párech vyskytovala metafora a to ve 40 případech. Poslední hledisko rozboru zahrnovalo tvarosloví a skladbu věty. Zde se ukázalo, že většina přísloví jsou věty jednoduché oznamovací a také, že nejčastěji je podmět realizován podstatným jménem neživotným. Během morfologické analýzy se také prokázaly rozdíly mezi jazyky hlavně v oblasti rodu podstatných jmen.