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Analysis of Italian and Russian Paroemias Reflecting the Concept of Time

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Abstract: ***With the development of the latest information technologies, the process of studying temporal differences in national cultures occupies a special place in intercultural research. To predict behavioral stereotypes, it is necessary to understand that different peoples have their own time line and different language reading of time. Differences in the behavior of representatives of a particular nationality are manifested both in everyday situations and in the business sphere. Therefore, the study and knowledge of the perception of time is important for understanding and effective intercultural interaction.***
Keywords: intercultural communication, the concept of "time", paremia, Italian, Russian.

I. INTRODUCTION

As M.A. Fedorov notes, "the concept can be represented by a whole set of linguistic means. The national-cultural specificity of the language is reflected in phraseological units more vividly than in other means of language" [Fedorov, 2011: 20]. And the well-known Russian linguist V.N. Telia designated phraseological units as "a mirror in which the linguistic and cultural community identifies its national consciousness" [Telia, 1996: 83]. Thus, the most significant way to verbalize the concept are paroemias. Paroemias are understood as proverbs – "short, stable in speech usage, as a rule, rhythmically organized sayings of an edifying nature, in which the centuries-old experience of the people is recorded" [Linguistic Encyclopedic Dictionary, 389]. "The paremiological fund of the language stores the specific features of the everyday consciousness of the ethnos. Paremiologically reflected knowledge, represented in individual language systems, is based on the everyday experience of people as members of specific ethno-cultural communities, on the traditions, customs and beliefs of peoples" [Tokko, 176].

Since language is a reflection of the culture of the people, let us first turn to the national cultural characteristics of the perception of time in two societies. On the one hand, both Russia and Italy are traditionally predominantly agrarian countries. However, the geographical location, climate and, accordingly, the regulation of vital activity dictate their own conditions for the distribution and perception of time. Firstly, in Russia there is a distinct change of seasons, each with its own time characteristics. In most regions of our country, during several autumn-winter months, it gets light late and dark early in the evening, Russians adapt to appreciate daylight as the period of the most effective activity and time in general. In addition, in large cities, a lot of time is spent traveling from home to work or study and back. At the same time, the level of discipline of society as a whole is quite high, the concept of punctuality exists and is observed. The attitude to the regulation of one's activity by time is illustrated by the Russian proverb, known to everyone since childhood, "Time is for business, and an hour is for fun."

In Italy, the situation is different. People whose ancestors created one of the oldest civilizations on the planet, stood at the origins of the formation of European culture, living among centuries-old historical monuments, are in no hurry. The warm climate and long daylight hours contribute to the unhurried flow of time in society. The first public institutions that open in the morning in Italy are not state institutions or universities, but coffee shops, where public life begins from the very early morning (which, in general, is unusual for Italians). Despite the difficult economic conditions, obligations and responsibilities associated with membership in the European Union and other aspects of modern mobile, fast-flowing life, for an Italian, the planet will not begin to rotate without a leisurely ceremony of communication and a cup of fragrant coffee in the morning.

This feature of the Italians in relation to time has long been known throughout the world. One of the researchers of intercultural communication describes this characteristic communicative feature of the representatives of the Apennine Peninsula as follows: "In Italy, state institutions, having opened at 9 in the morning, are already empty at 10 – everyone is at the bar, at 11 – everyone is there again, for the indispensable coffee, and at 12 – the legal lunch time. Two hours later, in many places they begin to say "good evening!" apparently, hinting that the working day is ending soon" [Features of the behavior and mentality of Italians].

If we turn to verbal communication, as already described above, in fact, in Italian there are two expressions for the time of wakefulness – good morning buon giorno and good evening buona sera.

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The concept of "day as the middle of a light or working day" does not exist for the reason that the specified period of time belongs only to the Italian himself. Starting at noon, shops, other public places and institutions are closed "for lunch", which, in fact, can last several hours and smoothly turn into the evening. Some private shops may not open their doors to customers after such a break "for lunch". The owner of a small outlet at about 11:30 a.m. left a note on the door of his establishment with the words torno subito – I'll be back soon. The note could remain in its place not only until the evening, but also until the next morning.

T.V. Dolgova identified several groups of Italian proverbs and sayings [Dolgova, 2018: 51-52].

1) Paremias illustrating the inevitability of the passage of time or the inability of a person to influence time. This group accounts for 13.4% of the total sample of Italian proverbs and sayings. For example: Accade quello che Dio vuole – What God wills happens. L'acqua corre alla borana – In the world everything goes on as usual / The year is like water (literally: water flows in the wind). L'uomo propone e Dio dispone – Man suggests, but God disposes.

2) The paremias illustrating the value of time for Italians also make up 13.4% of the sample. For example: Accade più in un'ora che in cent'anni – Sometimes more happens in an hour than in a hundred years. Il tempo e denaro – Time is money. L'ore non tornano indietro – You can't return time.

3) The paroemias illustrating the value of the morning hours represent one of the most numerous groups of proverbs and sayings (14.6%). For example: Il buon giorno si vede dal mattina – A good day is visible in the morning. Le ore della mattina hanno l'oro in bocca – Morning is a golden time. La mattina e la madre dei mestieri, e la notte dei pensieri – Morning is the mother of crafts, and night is the mother of thoughts.

4) Paremias containing time management tips (13.4% of the total sample size). For example: Chi va piano, va sano e va lontano – Who goes slowly, will go far and safely. Meglio tardi che mai – Better late than never. Presto accade quello di qui dobbiamo poi pentirci lentamente – Things happen quickly that we regret for a long time afterwards.

5) Paremias demonstrating unwillingness to wait make up 5.3% of all studied expressions. For example: Chi ha tempo non aspetti tempo – He who has time does not wait. Ogni ora par mille a chi aspetta – Every hour goes for a thousand to those who are waiting. Campa cavallo, che l'erba cresce – The horse will die while the grass grows.

6) A separate group (10.6%) consists of paremias showing Italians' awareness of the cyclicity and finiteness of time and the correspondence of time to a certain moment. For example: Anno nuovo, vita nuova – New Year – new life. Ogni dì vien sera – Every day comes to an end. Non sono uguali tutti I giorni – Day to day is not necessary.

7) In Italian phraseological units illustrating the relation to time, animals and/or characteristic features of their behavior are often mentioned (4% of the total sample). For example: Meglio vivere un giorno da leone, che cento anni da pecora – It is better to live one day as a lion than a hundred years as a sheep. La gatta frettolosa ha fatto i gattini ciechi – To hurry – to make people laugh (literally: a hurried cat gave birth to blind kittens). É meglio un uovo oggi di una gallina domain – Better an egg today than a chicken tomorrow.

8) In this, the most numerous group (16% of the total studied material), the paremias are collected, through which it is possible to trace what qualities the Italians give time. For example: Il tempo e un gran dottore. Il tempo mitiga ogni gran piaga – Time heals (literally: time is a great doctor; time will heal everything). Il tempo divora le pietre – Time and stones moves. Giornata di mare non si può tassare – Weekends by the sea are tax-free. It is noteworthy that in the Russian language there is a proverb similar in meaning – The time spent fishing is not taken into account by God.

9) A separate group is represented by the paroemias that have no equivalents in the Russian language (9.3%). For example: Chi non si governa bene un anno, sta cinque che non ha allegrezza – Who has lived badly for a year, he will not have joy for five years. Niuno e savio d'ogni tempo – No one is smarter than their time. Tempo, vento, signor, donna, fortuna, voltano e tornano come fa la luna – Time, wind, man, woman and luck turn and return like the moon.

Also in the work, all the studied paremias were classified into two types: 1) Italian proverbs and sayings that have a full lexical equivalent in Russian, and 2) phraseological units with full or partial semantic correspondence. The following expressions can be attributed to the first type: Presto e bene raro avviene – You drive more quietly – you will continue. Chi dorme non piglia pesci – Who slept, he did not catch a fish. Chi vivrà, vedrà – We'll wait and see. Il tempo scorre – Time is running out.

The second type can be demonstrated by such examples as Aprile e maggio so la chiave di tutto l'anno – One day feeds the year (literally: April and May are the key to the whole year). La collera della sera va serbata alla mattina – The morning of the evening is more complicated (literally: evening anger – until morning). Guardati dal primo errore – Measure seven times – cut one (literally: pay attention to the first mistake).

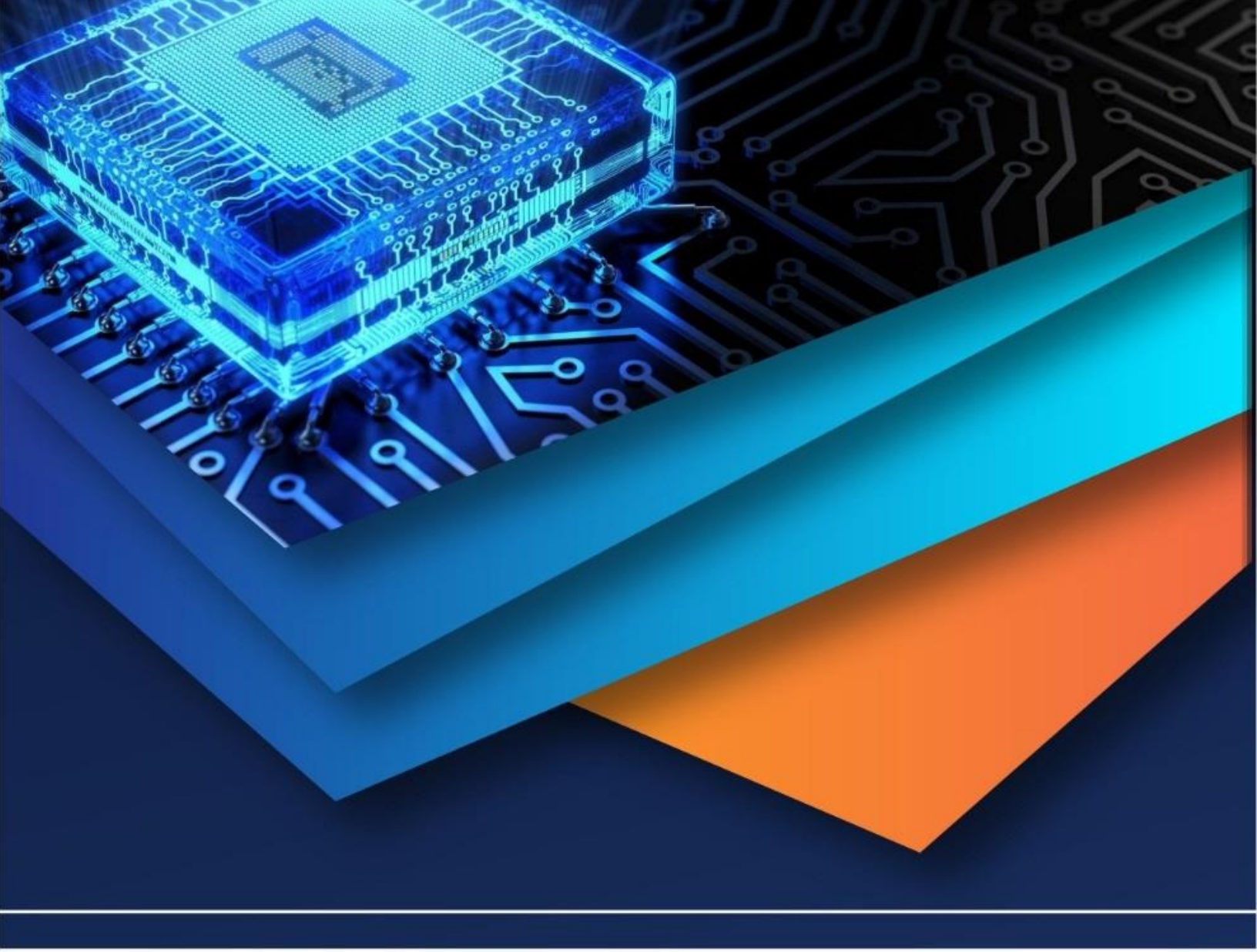
Of particular interest, undoubtedly, are Italian paroemias that have no equivalent in the Russian language. They most vividly reflect the national specifics of the perception of time by Italians. For example: Giaci la notte, sediti la mattina, sta ritto a mezzodì e la sera cammina – Sleep at night, sit in the morning, get up at noon, and walk in the evening. In fact, this proverb is advice on effective, proper time management. In fact, Italians follow it in order to live a long, healthy, happy life: in the morning they sit for a long time in a cafe with a cup of coffee and chat, after lunch they lead an active lifestyle, in the evening they go shopping, bars, meet friends. All this confirms the Italians' belonging to polychronic cultures.

Russian culture belongs to a mixed type, it has both polychrony and monochrome features. The latter, in particular, began to manifest itself in a large way in the post–perestroika period, when the laws of the market economy, borrowed from the United States and Western cultures, where punctuality is the basis of business and social relations, began to work in Russian society.

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