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Italian and Russian Proverbs as A Reflection of National Values

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Abstract: Speaking about the functions of language, along with its main function - communicative - it is necessary to highlight such a function as the guardian of culture. According to the English scientist Oliver Wendell Holmes, "every language is a temple in which the souls of the speakers are carefully preserved". That is why language, as the guardian of national culture, plays an important role in the formation of national thinking and, accordingly, the national character of a particular people.
Keywords: national-cultural specifics, linguoculturology, paremiological space, comparative study, paroemia.

I. INTRODUCTION

The relevance of issues related to the national-cultural specifics of the language in the context of intercultural communication has acquired unprecedented acuteness these days. In this regard, the analysis of the national and cultural specifics of Italian and Russian proverbs, which have a certain communicative value, is of undoubted interest. Russian Russian and Italian proverbs and sayings reflect the national and cultural features of the worldview, the figurative representation of reality, the uniqueness of the life, culture, and history of the Italian and Russian peoples.

A full-fledged study of proverbs and sayings in the national-cultural aspect becomes possible only in interaction with other sciences. First of all, we are talking about country studies, linguoculturology and intercultural communication. It should also be noted, that in recent years a separate direction has been formed — linguofolcloristics, addressed to the verbal component of folklore, where the concept of paremiological space approaches the concept of folklore tradition [4].

A comparative study of proverbial units of two typologically dissimilar languages makes it possible to better understand the specific features of the universal and cultural-national proverbs in the Russian and Italian language mentality.

Despite a large number of linguistic studies in this area (V.P. Anikin, V.S. Vinogradov, S. Vlakhov, S. Florin, V.N. Telia, N.M. Firsova, A.V. Fedorov, N.F. Mikheeva, V.G. Kostomarov, A.V. Werner, A.V. Zhukov, E.I. Seliverstova, V.S. Modestov, T.S. Demina, I.E. Mitina, E.M. Meletinsky, E.M. Vereshchagin, etc.), the scientific definition of the concepts of "proverb and saying" is still the subject of theoretical discussions among linguists. There is not a single dictionary of Russian and Italian paroemias, no matter where an attempt is made to give a more or less clear and at the same time brief interpretation of this linguistic phenomenon.

Linguistic analysis of Italian and Russian proverbs in the context of their national and cultural specifics and, accordingly, the initial level of their research is based primarily on empirical observations, descriptions of their properties, signs and features, that is, it is a parametric description. Parametric description of proverbs reveals, first of all, their element composition. The main task here is to determine the internal relationship of these elements to ensure their adequate translation [2]. Such an analysis can be called a morphological description of the object of study. Further analysis of Italian proverbs can be complicated by switching to their functional description i.e. to investigate the functional relationship between the individual elements of Italian proverbs and their equivalents in Russian proverbs in translation, in essence, this will be a functional-morphological description.

The specificity of this approach is that the morphological function of various elements of proverbs is derived from a broader whole, in fact, from the general context of the proverb itself. The most difficult form of research of the national-cultural specifics of Italian and Russian proverbs is the identification of their integral semantic picture. Such a system analysis gradually complicates the study, since it includes all the previous descriptions and simultaneously solves new problems. In this case, when studying Italian and Russian proverbs, the description of their elements is not self-sufficient, since the element is described not as "such", but taking into account its place in the "whole". A proverb as a collective substratum of any language has simultaneously different characteristics, and the task of a linguist is to find specific mechanisms of their interrelation [2].

Analyzing proverbs, it must be said that both peoples - both Russians and Italians - consider the proverb to be an adage expressing not the opinion of individuals, but a mass popular assessment, folk wisdom having an edifying meaning. N.V. Gogol spoke about proverbs as follows: "In them (proverbs) everything is there - mockery, reproach, in a word, everything that stirs and touches the living" [1].

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The subject matter of proverbs is extensive: they relate to all areas of human existence, human hopes, doubts, assessments of neighbors - relatives, neighbors, authorities, public order, laws, human health, morals, character, traditions and customs. V.I. Dahl has allocated 179 headings for his proverbs [3].

Russian and Italian proverbs are similar in many ways. Among them there are both close in meaning. For example,

La luna non cura I' abbaiar dei cani.

Луне нет дела до собачьего лая; ital. finished, and rus. Собака лает - ветер носит, and similar (e.g. Chi teme il lupo non vada nel bosco. - Волков бояться - в лес не ходить; ital. and rus.). However, Italian and Russian proverbs are not always close in meaning.

Differences in world perception are reflected in folklore. For example, differences can be found in the proverbs about the house. For an Italian, a house is the center of his own world, a symbol of security and peace:

Casa mia, donna mia, pane e aglio - vita mia.

Мой дом, моя жена, хлеб и чеснок моя зюизнь; итал. доел.

At the same time, Italians have practically no proverbs about hospitality and, on the contrary, many expressions emphasizing individualism and isolation. For example.

Solo nella propria casa, fosse anche di paglia si sente bene.

Only in one's own house, even if it is made of straw, one lives well; ital. finished. Let's give Russian proverbs for comparison: Eat, drink, do not spare the master's bread. The welcome guest is not waiting for the call.

In conclusion, it should be said that thanks to proverbs, we can learn the specifics of life, thinking, value systems and features of the national character of a particular people.

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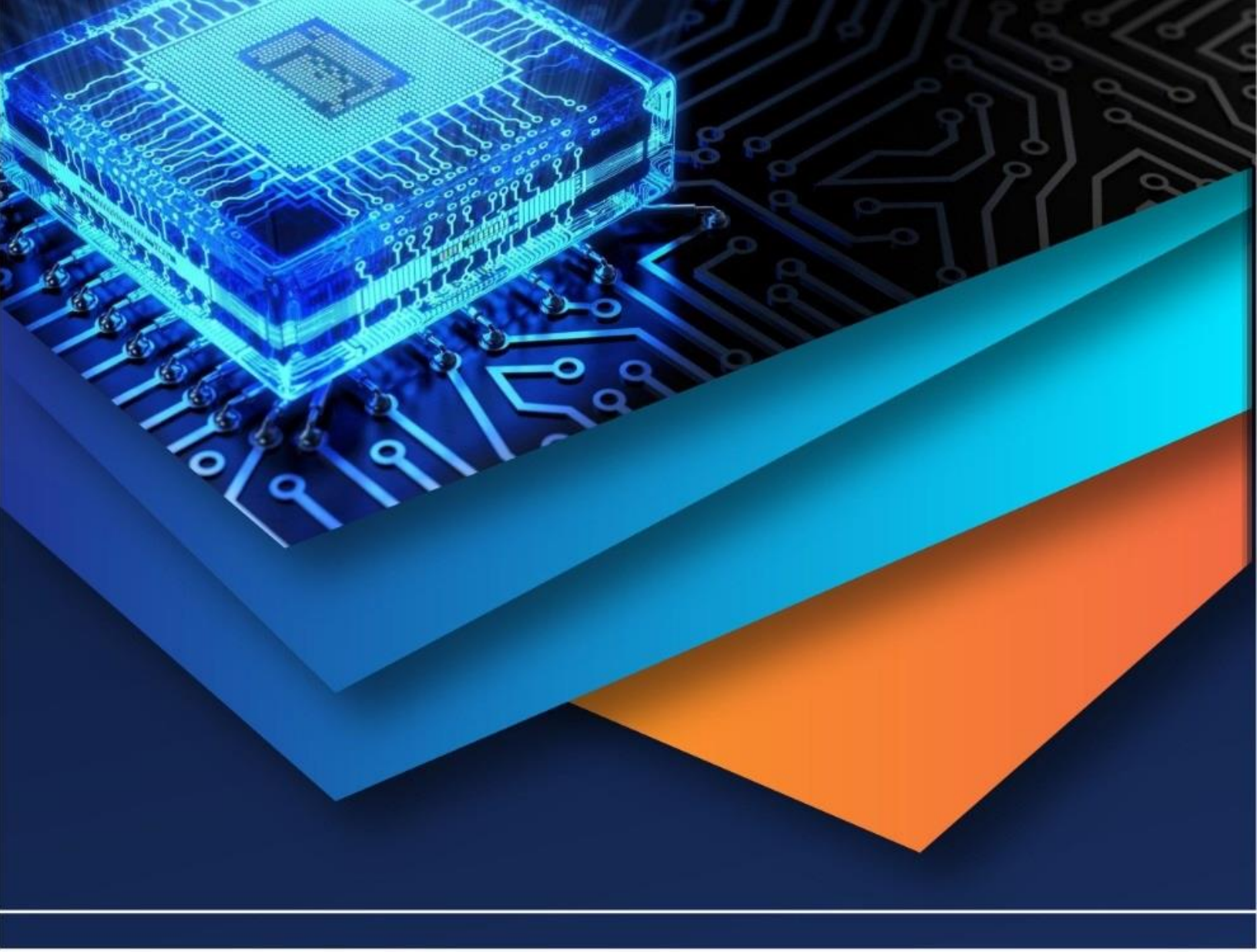

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