

MIRRORING OF THE LINGUISTIC PICTURE OF THE WORLD AS THE SPECIFICS OF THE NATIONAL WORLDVIEW: PROVERBS AND SAYINGS ANALYSIS

Ruda Anastasiya Volodymyrivna

Senior Lecturer at the Department "Philology"

Odessa National Maritime University

34, Mechnykova str., Odesa, Ukraine

This research explores the concept of national worldview or mentality that is reflected in the linguistic picture of the world, specifically through proverbs and sayings. Proverbs and sayings are argued to be building blocks of language that encapsulate a people's way of life, customs, history, and culture. The study aims to identify features of national mentality embedded within Ukrainian and English proverbs and sayings. It emphasizes the importance of comparative analysis in revealing national specificities, highlighting the differences in social, natural, and historical conditions that shaped these expressions. The object of the work is Ukrainian and English proverbs and sayings. The subject of the study is the linguocultural content of proverbs and sayings in Ukrainian and English. The research acknowledges the existing body of work on folklore but emphasizes the lack of in-depth comparative analysis between Ukrainian and English proverbs. It proposes to address this gap by: studying relevant scholarly literature on interpreting proverbs and sayings; defining the concept of national mentality; characterizing the classification principles for Ukrainian and English proverbs; conducting a comparative analysis based on subject-semantic categories. By examining proverbs and sayings, this research seeks to illuminate the unique characteristics of Ukrainian and English national worldview. National worldview or mentality is an integral picture of the world in its value orientations, existing for a long time, regardless of specific economic and political conditions, based on ethnic predispositions and historical traditions; mentality is manifested in the feeling, mind and will of each individual member of society on the basis of common language and upbringing and represents a part of folk spiritual culture, which creates ethnomental space of the people in a given territory.

Keywords: *national worldview, linguistic picture of the world, proverbs and sayings, comparative analysis.*

Introduction. National worldview is manifested in the reflection of the peculiarities of everyday life, customs, history and culture, mainly in its building units, to which we include proverbs and sayings. The main purpose of proverbs—to give people's assessment of objective phenomena of reality, thereby expressing the worldview. Proverbs and sayings express the people's peculiar mindset, way of judgement, peculiarity of outlook; they manifest everyday life and household, spirit and character, morals and customs, beliefs and superstitions.

Proverbs and sayings most clearly illustrate the way of life, geographical location, history and traditions of a community united by one culture. Many scientific works have been written on this topic.

The national specificity of proverbs and sayings is most clearly revealed when comparing different languages. It is known that Ukrainians and Englishmen are people living in different social and natural conditions and having different history, religion, morals, principles of morality, psychology, etc.

The relevance of our work lies in the comparative cultural analysis of Ukrainian and English proverbs and sayings. Despite the increased interest in folklore in recent years, this area remains a poorly studied sphere. At present it is possible to speak only of attempts to analyse the cultural and national specificity of Ukrainian and English proverbs and sayings in a comparative-typological aspect.

The **aim** of this work is to identify the features of the national mentality recorded in Ukrainian and English proverbs and sayings.

The purpose of the work predetermined the following **objectives**: to study the scientific literature containing the necessary information on the interpretation of proverbs and sayings; to give a definition of the concept of mentality of the people; to characterise the principles of classification of proverbs and sayings of Ukrainian and English languages; to carry out a comparative analysis of Ukrainian and English proverbs and sayings on the basis of the subject-semantic classification.

The object of the work is Ukrainian and English proverbs and sayings.

The subject of the study is the linguocultural content of proverbs and sayings in Ukrainian and English.

The problem statement. The concepts of national worldview/mentality since the late 80s of the XX century have become quite widespread in the domestic scientific and journalistic literature, mass media, and have become an integral part of the lexicon of the modern language. The concept of mentality, which has rapidly entered the everyday and scientific speech, gravitates to various branches of humanitarian knowledge.

The term mentality is defined rather peculiarly in English-language dictionaries. For example, the famous Webster's dictionary defines mentality as mental capacity, i.e. mental ability, or as mental power, i.e. mental strength, power, as mental outlook, i.e. mental perspective, which can be understood as worldview, linguistic picture of the world (Webster, 1990). The meaning of this term is also given as state of mind.

The properties of mentality or national worldview are identified according to various sources: includes thinking; means something common underlying conscious and unconscious, logical and emotional, i.e. a deep and therefore difficult to fix source of thinking, ideology and belief, feeling and emotion; one of the sides of mentality is norms of behaviour.

Mentality is not a fashionable notion, but a scientific category reflecting a certain phenomenon rooted in the depths of people's life. Seeking to clarify the concept, many authors use very ambiguous or even metaphorical descriptions.

It should be noted that with all the diversity and variety of definitions of what mentality is and what it is not, the following remark has not lost its relevance: when they want to explain something inexplicable, as if hovering in the air, but objectively existing, they say: "This is our mentality"; when they do not want to explain something, they also find an excuse in mentality.

As for the unambiguous interpretation of the concept, for each field of knowledge it opens up a new, invisible facet. Indeed, even the question of the priority of introducing the term mentality into scientific circulation is problematic. From the history of science we know that the concept of mentality was proposed by Lévy-Bruhl (1923), who used it to describe the special thinking of savages. Lucien Febvre (2003) and Marc Bloch (2022), having borrowed this concept from Lévy-Bruhl, applied it to designate a common mindset, collective psychology, mental tools, psychological equipment of people belonging to the same culture, being members of the same society. The common

mentality enables them to perceive and realise their natural and social environment and themselves in their own way.

This approach allows us to give a very broad interpretation of the category "mentality" and use it to denote any more or less stable set of ideas about the world. However, it is the picture of the world, which includes ideas about the individual and its relation to society, about freedom, equality, honour, good and evil, about law and labour, about family and sexual relations, about the course of history and the value of time, about the correlation of new and old, about death and soul (the picture of the world is inexhaustible in principle), it is this picture of the world, inherited from previous generations and necessarily changing in the process of social practice, that underlies human behaviour.

On the one hand, national worldview determines our preferences (behavioural, value, normative), on the other hand, it is the basis of repulsion of a person from everything that is alien to him, the basis of rejection of certain standards of behaviour, ideas. We can say that national worldview is a kind of vertical slice of our spiritual and soul world, the study of which is a search for an answer to the question "why am I like this?"

The philosophically significant essence of mentality is manifested in its deep content as a way of thinking, cognition, understanding, on the basis of which a certain socio-cultural creative activity is built.

In other words, mentality is a certain aggregate characteristic of people living in a particular culture, which allows us to describe the peculiarity of these people's vision of the surrounding world and explain the specificity of their response to it.

Let us turn to the concept of national mentality/worldview. National worldview is usually understood as a way of thinking, psychological mindset, peculiarities of thinking, as well as a historically established, stable specific form of manifestation and functioning of social consciousness in the life activity of a certain national community of people. Since an essential element of the national mentality is the reflection of real conditions of life activity, the practice of communication with other peoples, the level of use of their social, moral and intellectual experience, it can be seen that the concept of mentality is crossed and mixed with such concepts as national psychology and national character.

Being developed historically and genetically, mentality forms that spiritual and behavioural specificity which makes representatives of one nation different from representatives of other nations, and due to this it becomes an important

factor of self-identification of this or that community.

The mentality of the people always bears the stamp of nationality, being associated with such concepts as national consciousness, national character, national spirit, etc. It is an expression of the specificity of national originality. A full-fledged acquaintance with any culture implies not only the study of material components of this culture, not only the knowledge of its historical, geographical and economic determinants, but also an attempt to penetrate into the way of thinking of the nation, an attempt to look at the world through the eyes of the speakers of the language of this culture. National mentality declares itself in habits, customs passed from generation to generation, in norms of behaviour.

The mentality is conditioned by national, cultural, civilisational, geographical and socio-political peculiarities of people's life and activity. Therefore, its study obliges to take into account the influence of surrounding conditions, everyday life, climate, traditions and other circumstances on people's behaviour.

The common brings peoples together, allows to see and understand the uniqueness of culture, traditions, predetermines a respectful attitude to the state and its people.

Human culture, social behaviour and thinking, as it is known, cannot exist without language and outside language. Thinking and thought reactions contain embedded in them both evaluative attitudes and corresponding meaning orientations of activity.

Being a means of human communication and therefore social and national in nature, language cannot but bear the imprints of worldview peculiarities, ethical and cultural values, as well as norms of behaviour characteristic of a given linguistic community. Each national culture is the result of the manifested activity of the national mentality, as national culture does not exist outside the national mentality. All this finds its reflection in the lexicon of the language, about which it is said much and often. The mentality understood by us forms a part of the national culture.

Since the features of mentality include the features of national character, a certain ethnic model of the surrounding reality, worldview and world perception, specificity of behaviour of the representatives of the studied linguocultural community, that is why we use such a category as national character to reveal the spiritual structure of society. Quite common is the opinion about the national character, according to which it is not a set of specific, peculiar, inherent only to a given nation, but a peculiar set of universal universal human

traits. At the level of everyday consciousness, the existence of a national character in every nation is beyond doubt, it is like an axiom. Especially often this idea arises during a stay, even the briefest, in a foreign ethnic environment.

Thus, speaking about the mentality of this or that nation, people, we touch upon a complex, multi-layered set of mechanisms and ways of action, closely related to the centuries-old culture of the people, its acquired and fixed ways of responding to changes in the external world, determining the behaviour of the nation.

In general, the concept of mentality includes the following meaningful components:

- way of life as a relatively independent system of basic forms of life activity of a person, social group, society, associated with the national way of life, style, ritual, everyday life, etc.;
- spiritual foundations of national life taken in a broad historical framework (origins in the form of historical memory, historical heritage as a spiritual and moral potential manifested in historical identification);
- national psychology (national character).

Proverbs and sayings, being a part of the culture of a given nation, have always remained and will remain relevant. At any time proverbs and sayings will be a characteristic feature of this nation, an object of attention and research.

Along with folkloristic, literary and linguistic approaches to the study of proverbs and sayings in the XX century there appeared another one, linguocultural approach. Proverbs and sayings turned out to be of interest to researchers in the aspect of their embodiment as stable phrases of folk psychology and philosophy, what W. Humboldt once called folk spirit, spiritual identity.

Linguocultural analysis of proverbs and sayings is inseparably connected with external factors: with the history of the country, its culture, everyday life, etc. The study of proverbs and sayings in the linguo-cultural aspect helps to clarify, and in some cases to establish additional semantic shades of proverbs with national-cultural semantics.

Meanwhile, taking into account that proverbs and sayings contain a corpus of folk experiential wisdom, it makes sense to analyse this whole corpus from the point of view of the information it contains, or at least to identify its main components and to consider the main concepts reflected in it.

Proverbs and sayings react to all phenomena of reality, reflect the life and worldview of the people in all its diversity, they convey everyday, social, philosophical, religious, moral and ethical, aesthetic folk views. The main purpose of proverbs – to give people's assessment of objective

phenomena of reality, thereby expressing the worldview. And with this task proverbs cope very successfully. Their subject matter is truly limitless. They cover decisively all aspects of human life, the most diverse interrelationships between different phenomena of reality.

Longman Contemporary English Dictionary defines proverb as follows: "proverb – a short well-known statement that contains advice about life in general" (Longman, 2014).

In contrast to winged expressions, proverbs and sayings are of folk origin, as noted earlier, and not of book origin. However, it is far from always possible to establish whether this or that expression belongs to a particular author or whether the writer borrowed it from folk speech.

A proverb is a self-valuable statement. It carries the unconditional truth and without application to the life situation. It is not a characterisation. A proverb does not define a person, actions, circumstances, but carries a certain moral law, unconditional for any person. Its effect does not apply to a specific event, but to the whole period of human existence. It is a folk "commandment" that all people should follow.

A saying, on the contrary, is expressed to characterise a circumstance, a person or his behaviour. It is perceived as a replica of a dialogue and contains irony, even satire.

The study of folklore is important for the development of many sciences. Linguists, historians, psychologists, sociologists turn to folklore. Arrangement, accumulation of knowledge in this field is necessary to strengthen national science and culture.

Proverbs and sayings are the most important material for studying historical events, ethnography, everyday life and world outlook of the people. Having withstood the assessment of time, they organically merged with the speech, will always adorn it with wit, ability to aptly and accurately characterise all the diverse manifestations of life.

Comparison of proverbs and sayings of different peoples shows how much these peoples have in common, which, in turn, contributes to their better understanding and rapprochement. Proverbs and sayings reflect the rich historical experience of the people, ideas related to labour activity, everyday life and culture of people. The correct and appropriate use of proverbs and sayings gives the speech a unique originality and special expressiveness.

If we talk about the proverbial systems of Ukrainian and English languages, we can confidently assert that they are fundamentally different, as they were formed in completely different historical and socio-economic conditions.

We can say that they do not coincide to the same extent as the conditions of development of the two peoples do not coincide: from geographical location and climatic conditions to differences in national characters, temperaments, mentality and in the languages themselves, which all these discrepancies, of course, reflect. That is why there are many proverbs and sayings in Ukrainian that have absolutely no (and objectively cannot have) correspondences in English; the opposite is also true: many English proverbs and sayings do not have even approximate correspondences in Ukrainian.

In the classifications of Ukrainian and English proverbs and sayings presented by us, the following categories of moral representations coincide completely: *trouble, grief, misfortune; poverty, lack of anything; thrift; talkativeness; appearance and essence; guilt and retribution; stupidity; hospitality; duty, responsibility; greed; friendship; desire; life experience; life difficulties; ingenuity; individuality; laziness; love; curiosity; hope and expectation; beginning and end; slowness, slowness; sameness, similarity; experience, skill; caution; position in society; cause and effect; risk; freedom; family relations; rumour, rumour; social relations; diligence; intelligence; stubbornness; teachings, knowledge.*

The following categories are not represented in the classification of proverbs and sayings of the Ukrainian language: *restlessness, fussiness; appearance; age; hostility; arrogance, pride; health; guile, hypocrisy; meekness; thoughtlessness, carelessness; punishment, censure; unfulfilled condition; indecision; sadness; deeds; indifference, irresponsibility; joy, cheerfulness; strength-weakness; courage, determination; subjective evaluation; cowardice; skills and abilities; boastfulness; cunning, flattery.*

The classification of English proverbs and sayings does not include such categories as: *activity, initiative; pain; mutual help, comradeship; guilt, retribution; profit; home, homeland; annoyance; hoarding; excess, excessiveness; collective, society; compromise; beauty; youth, inexperience; unattainable, unfulfilled; ignorance; unexpected unpleasantness; surprise; incomprehension; inconsistency, illogicality; promise; giftedness, ability; loneliness; misstep, mistake; tardiness, belatedness; repetition; gifts; loss; truth; greetings, wishes; indifference, irresponsibility; one's own and another's; difficult, hopeless situation; luck; moderation; consolation; value, irreplaceability; honour.*

On the basis of the two classifications we have proposed, we draw appropriate conclusions.

1. In many sections there are coincidences or differences in the number of proverbs and sayings reflecting the following value concepts: *politeness, caution, determination, education, attitude to labour*.

2. The following holistic meanings prevail in English with a higher than in Ukrainian phrase-formation activity: *caution, diligence, restraint* in speech.

3. In the content area of Ukrainian idiomatics the following value concepts occupy a noticeably larger space than in English: *experience, truth-seeking, justice*.

4. Hospitality is a value specific to Ukrainian culture.

When describing self-portraits of Ukrainians and Englishmen, the following characteristics are most often encountered: Ukrainian people – *friendly, patient, hospitable, ready to help each other, hardworking, conscientious, patriotic*; the English are *rational, hard-working, freedom-loving, independent, reserved*.

Truth-seeking is the inner spiritual dominant of the Ukrainian national personality. It is reflected in the following expressions: *За правду Бог і добрі люди. Не в силі Бог, а в правді. Правда – світло розуму. Хто за правду горою, той істинний герой. Без правди віку не зживеш* (Українські приказки, 1993).

Ukrainian people are patient and enduring, not falling down from failures and believing in their strength. Patience is undoubtedly a value: *За терпіння дає Бог спасіння. Вік живи, вік учись. Терпи, козак, отаманом будеш. Почекаємо, а своє візьмемо* (Українські приказки, 1993).

Such qualities as prudence and caution are represented in English idiomatics somewhat richer than in Ukrainian: *It is ill to waken sleeping dogs. Let sleeping dogs lie. Put not your hand between the bark and the tree* (Longman, 1998).

Love for the motherland is considered – and, apparently, quite rightly – an integral feature of the Ukrainian national character: *Рідна земля – мати, а чужа – мачуха. Людина без рідної землі, як соловей без гнізда. Краще на рідній землі кістками полягти, ніж на чужій слави досягти. Не будиши на чужині, не оціниши по-справжньому рідної землі. Чужа хата гірше ката* (Українські приказки, 1993).

The character of a people and the peculiarities of its language mutually influence each other, flowing out of the mentality. Language lives in

the personality and stores what can be called intellectual-spiritual genes that pass from generation to generation.

Conclusions. Mentality is an integral picture of the world in its value orientations, existing for a long time, regardless of specific economic and political conditions, based on ethnic predispositions and historical traditions; mentality is manifested in the feeling, mind and will of each individual member of society on the basis of common language and upbringing and represents a part of folk spiritual culture, which creates ethnomental space of the people in a given territory of its existence; Secondly, national mentality is a way of thinking, psychological mindset, peculiarities of thinking; thirdly, national mentality is inextricably linked with national character, which is understood not only as a set of specific, peculiar, inherent only to a given people, but also a peculiar set of universal human traits.

Thus, a proverb is a short, often rhythmised saying, which is a complete sentence and expresses a certain inference, and a proverb is a widespread figurative expression that aptly defines any life phenomenon. Unlike proverbs, to which they are close in form, proverbs are devoid of direct instructive meaning and limited to figurative, often allegorical definition of any phenomenon.

The main feature of a proverb is its completeness and didactic content. A proverb is characterised by incompleteness of inference, lack of instructive character. A proverb is a grammatically complete (having the form of a sentence) utterance, a saying is a grammatically incomplete (not forming a sentence) utterance.

Proverbs and sayings differ from phraseological phrases, aphorisms, from winged expressions. The differences of proverbs and sayings from phraseological expressions are that, firstly, the meaning of proverbs and sayings can be conveyed only by a sentence (often extended), while the meaning of a phraseological expression is conveyed by a word or a phrase combination, and secondly, proverbs can be used simultaneously in literal and figurative meanings.

Unlike proverbs and aphorisms, aphorisms are short, deep in content and complete in meaning, judgements belonging to a certain author and enclosed in a figurative, easily remembered form. The sphere of appearance and circulation of aphorisms is the literary language. Unlike winged expressions, proverbs and sayings are of folk, not book origin.

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ВІДОБРАЖЕННЯ МОВНОЇ КАРТИНИ СВІТУ ЯК СПЕЦИФІКА НАЦІОНАЛЬНОГО СВІТОСПРИЙНЯТТЯ: АНАЛІЗ ПРИСЛІВ'ІВ ТА ПРИКАЗОК

Руда Анастасія Володимирівна

старший викладач кафедри "Філологія"

Одеського національного морського університету

вул. Мечникова, 34, Одеса, Україна

У статті розглядається поняття національного світогляду або ментальності, що відображається в мовній картині світу, зокрема через прислів'я та приказки. Національний світогляд або менталітет – це цілісна картина світу в її ціннісних орієнтаціях, що існує протягом тривалого часу, незалежно від конкретних економічних і політичних умов, ґрунтується на етнічних схильностях та історичних традиціях; менталітет проявляється в почуттях, розумі і волі кожного окремого члена суспільства на основі спільної мови та виховання і являє собою частину народної духовної культури, яка створює етноментальний простір народу на певній території. Прислів'я та приказки вважаються будівельним матеріалом мови, який відображає спосіб життя, звичаї, історію та культуру народу. Дослідження має на меті виявити риси національного менталітету, закладені в українських та англійських прислів'ях і приказках. Підкреслюється важливість зіставного аналізу для виявлення національної специфіки, висвітлення відмінностей у соціальних, природних та історичних умовах, що сформували ці вислови. Об'єктом дослідження є українські та англійські прислів'я та приказки. Предметом дослідження є лінгвокультурний зміст прислів'їв та приказок в українській та англійській мовах. У дослідженні визнається існуючий доробок з фольклористики, але наголошується на відсутності глибокого зіставного аналізу українських та англійських прислів'їв та приказок. У роботі пропонується заповнити цю прогалину шляхом: вивчення відповідної наукової літератури з питань інтерпретації прислів'їв та приказок; визначення поняття національного менталітету; характеристики принципів класифікації українських та англійських прислів'їв; проведення порівняльного аналізу на основі предметно-семантичних категорій. Дослідження прислів'їв та приказок має на меті висвітлити унікальні особливості українського та англійського національного світосприйняття.

Ключові слова: національна картина світу, мовна картина світу, прислів'я та приказки, порівняльний аналіз, менталітет, національне світосприйняття.