

The Problem of Invariability of Proverbs of Different People

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Abstract

The article deals with the compatibility of Georgian proverb in logical-semiotic classification system and generally the problem of proverbs invariability. In logical-semiotic classification of invariable groups (4 groups), given in specific literature, Georgian proverbs are more or less compatible. Supposedly, the study of proverbs of different people will lead researchers to the same outcome due to the fact that, proverbs are universal sayings, the social-historical conditions of different people are similar as well. Furthermore, outer world is somewhat international. These facts determine similarities of proverbial views of different people on above stated problems. We should look for the difference in the form of depiction, as the structures of languages, thinking standards on nations differ as well, leading to reflecting of the same event in a diverse way through the proverbs of different ethnic group. Herewith, It is considerable, that the research of paremias from logical-semiotic point of view will show different people's similar and different views about all category of vital philosophy as well specific cultural-national worldview.

Keywords: proverb, invariability, ethnos, situation, world.

1. Introduction

A proverb is nation's genius in particular and of mankind generally. Proverbs are "people's autobiography", "mirror of culture" (Dundes 1988), certain guide to solving life problems (Taylor 1975), action strategy in recurring situations (Obelkevich 1994). Proverbs suggest experience gained by previous generations, which we can rely on (Cames, 1994).

"Mini text" proverb is huge with its content and meaning. It is so complex by its semantic, structural and functional options that there is no precise and universally recognized definition.

According to logical-semiotic classification, proverbs of different people are not sufficiently studied. In our article we discuss the compatibility of Georgian proverb according to above stated classification and general issues of invariability of sayings, appearing the current problem of Paremiology.

2. Body

According to proverbs widespread definition, paremias of different people form similar and the same situations, notwithstanding their ethnic, geographical, historical and linguistic characteristics.

Similar paremias represent figurative invariants of some typical situations themselves are invariant of specific proverbs and sayings (Пермяков 1970).

The idea belongs to famous paremiologist G. L. Permyakov (Пермяков 1970). The scientist came to the conclusion based on solid materials, the scientist analyzed about 50.000 proverbs and proverbial sayings which he collected from 200 people.

From to this viewpoint, four large logical-semiotic invariant groups should be distinguished among really existing proverbs by their situational features.

In our article we will discuss logic-semiotic classification (according to Georgian proverbs) simply and obviously (without any symbol entries).

The first group includes proverbs depicting dependence between an object and its feature: if any object has some quality, then it has another one too.

e.g. "All men are mortal" (Georgian version: „Everyone is death's child"-ყველანი სიკვდილის შვილები ვართ).

The second group consists of proverbs reflecting attitude between objects: If one object exists then the other one exists too, i.e. the existence of one object determines the existence of another:

e.g. "There is water-there will be fish", "Where bees are, there is honey". (Georgian versions: " where there is water , there is life too", "let honey be and fly will come even from Baghdad"-თაფლი იყოს და ბუზი ბაღდადიდანაც მოვაო (Baghdadi is the village in Georgia quite far from the capital city).

The third group is made of proverbs where attitude between the features of different subjects are shown: if any subject "the first" is depended on the other. "the second" has some feature of "the first".

e.g. a great ship asks deep waters", "A large mountain has a large shade" (Georgian versions: "A large tree has a large fruit", "Big bone will give big brain"-„დიდ ხეს დიდი ნაყოფი სცვივაო“, „დიდი ძვლიდან

დიდი ტვინი გამოვაო“).

The fourth group is devoted to the proverbs expressing the attitude between the features of subjects: If the subject “first” has a particular feature, but the subject “second” does not have, then “the first” is better than “the second”.

e.g. “Better wed over the mixed than over the moor” (Georgian versions: “ Your jade is better than someone else’s steed”, ” You would better have your own maize-bread than someone else’s meat dumpling”-შენი ჯაგლაგი გერჩივნოს სხვის ბედაურსაო“, „შენი მჭადურა სხვათა ხინკალს გერჩივნოსო“).

Thus, the highest invariants of the first and second group proverbs are given in a simple way, in particular direct relationship between a subject and a feature. Whereas the third and fourth group proverbs are more complex invariants by their nature: they form the interrelationship between subjects with respect to their features.

Proverbs and sayings from the logic-semiotic perspective are not fundamentally researched yet. That is why the scrupulous research of existed proverb fund is necessary in every nation. Our research has revealed that in logical-semiotic classification systems of proverbs, Georgian proverbs are mostly compatible. Supposedly, research of paremias of different people from the same perspective will show the same result.

Invariability of the proverbs of different people should not raise any doubt. As it is noted, proverbs from one perspective express national character; on the other hand content of the most proverbs is universal. Many proverbs have analogues in other languages (Левин 1984).

The similarities of proverbs meaning and content of different lingvo-cultural communities are caused by numerous factors. One of them is similarity of social-historical conditions. Besides, life value system is common for most of the nations, in addition to moral values and finding a place in your life. As a great Georgian writer stated: “Human mind took the same rout on its way to success, the same fear and danger was followed with the same cure and the same reason deviated and fascinated mind in the same way” (Chavchavadze 1978).

One of the main factors of the similarity between paremias of different people should be the fact that proverbs belong to universal sayings. Universal sayings themselves are united by content and created based on reasoning. Proverbs are characterized by high degree of generalization.

It is noteworthy that the process of outer world perception somehow has international character. That is why views of the proverbs on outer world in different people often coincide.

Thus, the similarities of social-historical conditions, view on life values, internationality of outer world and other problems lead different people to the same proverbial views.

Likeness of proverbs existed in the culture of one nation with the proverbs of other ethnic communities is not distinguished from complete lexical and semantic matching, but with matching of the subjects and problems depicted by proverbs.

To sum up, invariability of the proverbs of different people is a real fact, but it does not mean their exact coincidence. There are some differences, found in the way of depiction, to be considered a normal phenomenon, as a person’s scope depends on the language he speaks and uses. As the structures of languages are different, their worldview will be different too.

According to the main principle of this provision, material world is the same for every language, otherwise -references are the same, the ways of reflection differ: different languages describe one and the same thing differently. Here, first of all is meant linguistic form. Thinking is revealed by linguistic form, therefore linguistic forms (linguistic structures) may vary a lot, the norms of thinking of different people differ too.

3. Conclusion

The research of Georgian proverb showed that from above mentioned classification most of Georgian proverbs are compatible with four groups invariant system. We believe, the study about proverbs of different people will lead researchers to the similar result, since the proverbs of different ethnic cultures are similar (they are invariants).

The basis of this conclusion lies in the following that, generally, the proverbs in different linguistic cultures, on one hand express national character and on the other hand the content is universal. Social-historical conditions, outer world, system of opinions on the main life problems; to find your foot in this world are also similar for all nations. All these issues provoke the similar proverbial views. However, the similarity concerns the subject of problems, whereas differences depict them. The same theme in proverbs are displayed differently in Georgian and English languages, as the linguistic structures differ from the norms of different nations thoughts.

As well, It is noteworthy, that the efficiency of studying proverbs and proverbial saying of different people from logical-semiotic point of view evidently will show different people’s similar, international views about outer world. Also it reveals culture specific characteristics, norms, worldview, proverbial mentality, usual proverbial picture of outer world, international originality of concrete nation.

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