

LANGUAGE OBJECTIFICATION OF MARITAL RELATIONS IN THE ENGLISH PAREMIOLOGICAL UNITS

The article is devoted to the study of the peculiarities of marital relationships objectified in English proverbs. The relevance of the work is determined by its anthropocentric direction, which corresponds to the general tendency of modern linguistics to study language as a factor in regulating social, in particular gender-specific human behavior, as well as an insufficient number of prior scientific studies in Ukrainian and foreign linguistics devoted to the investigation of ethnolinguocultural characteristics of marital relationships represented by English proverbs.

The current stage of linguistics is characterized by the priority of studying the universal and idioethnic language peculiarities. Every nation during its functioning accumulates knowledge about the surrounding world, and as a result, its cognitive activity is reflected in the linguistic and paremiological pictures of the world.

The paremiological picture of the world reflects the national and cultural identity of the people. The content of paremiological units, which update the notions husband and wife, made it possible to get acquainted with the peculiarities of creating marital relations in the British society. The proverbs revealing specific norms of husband's and wife's behavior have been chosen. According to the empirical material, a husband is considered as the head of the family, its supporter. The folk wisdom says that the main function of a husband is to provide for, care for and protect his family. The analyzed paremias allowed us to determine the degree of significance of such social roles as a husband and a wife in the English society.

In the English linguistic consciousness, the notion a wife occupies one of the central places, since she is presented as a home guardian and the most precious treasure for a husband. The first place is put forward not the external attractiveness and a woman's beauty, but her character traits and behavior that meet the established norms and rules of society.

The presented proverbs are generally of didactic nature. They contain instructions, warnings, and advices aimed at forming strong marital relationships.

Key words: *the language picture of the world, the paremiological picture of the world, mentality, paremia, the notion of a husband, the notion of a wife.*

Problem statement. The current stage of linguistics is characterized by the priority of studying the universal and idioethnic language peculiarities. Each nation accumulates knowledge about the surrounding world throughout its functioning, and as a result, its cognitive activity is reflected in the linguistic and paremiological pictures of the world.

The language picture of the world is a set of knowledge and ideas of the people, fixed in units of different language levels. The paremiological picture of the world, as a fragment of the linguistic picture of the world, reflects the socio-cultural experience of the people, which is formed due to human perception and awareness of objective reality. Proverbs and sayings are the constituents of the paremiological picture of the world.

Proverbs are an inexhaustible source of information about the way of life, traditions, art, beliefs, culture, norms of behavior and worldview of the people. So, proverbs serve as an empirical basis for studying the language of certain people in an indissoluble connection with the material and spiritual values of its representatives.

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Analysis of recent research and publications. Ukrainian and foreign scientists study paremiological units based on various aspects of linguistic researches. Thus, S.A. Shvachko¹ investigated paremiological units in the sociolinguistic aspect, considering the actualization of gender characteristics and differences in proverbs. V. Mider² studied the paremiological fund of people in the historiographical aspect. O.V. Safronov³, A.V. Kunin⁴, V.M. Mokienko⁵, I.I. Chernysheva⁶ and B.M. Azhnyuk⁷ in their researches attributed proverbs to phraseological units. In the works of V.P. Anikin⁸ and A. Taylor⁹, paremiological units are regarded as folklore genres.

Taking into consideration the scientific heritage of modern linguists, we use the terms *paremia* and *proverbs* as synonyms.

The relevance of the work is determined by its anthropocentric direction, which corresponds to the general tendency of modern linguistics to study language as a factor in regulating social, in particular gender-specific human behavior, as well as an insufficient number of prior scientific studies in Ukrainian and foreign linguistics devoted to the investigation of ethnolinguocultural characteristics of marital relationships represented by English proverbs.

The purpose of the article is to reveal the features of objectification of marital relations between a husband and a wife on the material of the English proverbs. The implementation of this goal provides for solving a number of scientific tasks of the article:

- 1) to establish the peculiarities of reflecting people's mentality in paremiological units;
- 2) to consider the features of verbalizing the notions *husband* and *wife* in the British paremiological fund.

Presentation of the main research material. The interaction of a person with the surrounding world and the accumulated knowledge is the basis for the formation of a picture of the world defined as an integral image of the world, which is characterized by the figurative nature of representing knowledge about the reality, behavioral attitudes and the value system of a certain people. The picture of the world is reflected in a certain way in the linguistic, as well as in the paremiological picture of the world. The formation of language and paremiological pictures of the world is influenced by the mentality of the people, which determines the peculiarities of perception of the surrounding world by a certain group of human beings.

In modern linguistics, the paremiological picture of the world is an actual object of linguistic researches, since it reflects the national and cultural identity of the people, which makes it possible to study linguistic phenomena through the prism of the anthropocentric paradigm. The paremiological picture of the world preserves experience, knowledge, ideas about the surrounding reality, moral norms and values, as well as reflects traditions and existence regularities that are inherent in a particular ethnic group. Paremiological units are means of linguistic expression of mentality. They are considered as moral and ethical statements that have a didactic character.

¹ Швачко С.О. Соціолінгвістичні аспекти гендерної проблеми. Вісник Харківського національного університету ім. В. Н. Каразіна. Серія «Романо-германська філологія». № 609. 2003. С. 91.

² Mieder W. Proverbs Speak Louder Than Words: folk wisdom in art, culture, folklore, history, literature, and mass media. New York: Peter Lang, 2008. P. 25.

³ Сафронова О. В. Структура і семантика фразеологічних одиниць із ономастичним компонентом біблійного походження у сучасній англійській мові: автореф. дис. канд. філол. наук: 10.02.04 / Київ. держ. лінгв. ун-т. Київ, 1997. 20 с.

⁴ Кунин А.В. Курс фразеології сучасного англійського мови. Москва: Высшая школа; Дубна: Изд. центр «Феникс», 1996. 381 с.

⁵ Мокиєнко В.М. Славянська фразеологія. Москва: Высш. шк., 1989. 287 с.

⁶ Чернышева И. И. Старые проблемы в новой лингвистической парадигме. Филологические науки. № 2. 1997. С. 76-82

⁷ Ажнюк Б. М. Англійська фразеологія у культурологічному висвітленні. Київ: Наукова думка, 1989. 136 с.

⁸ Аникин В. П. Русские народные пословицы, поговорки, загадки и детский фольклор. Москва: Учпедгиз, 1957. 240 с.

⁹ Taylor A. The Collection study of proverbs // De Proverbio: An Electronic Publisher of International Studies and Collections. Vol. 2. № 2. 1996. URL: <http://www.deproverbio.com/DPjournal/DP.1.1.96/TAYLOR.html>

In the folk tradition, the notion *husband* occupies one of the central places. He is considered to be the head of the family, its breadwinner and protector. Analyzing the proverbs united by notion *husband*, it becomes clear how the British relate to this representative of the stronger sex.

First of all, it should be noted that a husband has certain responsibilities and performs a certain role in the family: *Marriage is a stone wall. Husbands get wealth and only wives can save. Men make house, women make homes*¹⁰.

Surveying the above-mentioned English proverbs, one can be sure that a husband is considered a supporter for his wife. According to the British, a husband should be a such one that a wife feels «like behind a stone wall». It is the husband who should provide his wife and children for everything necessary, take care of them and be a worthy man and father: *Wife and children are bills of charges. He that has a wife and children wants no business. He that has a wife has striven. A married man turns his staff into a stake*¹¹.

The English proverbs also draw attention to a husband's appearance. Based on the assessment of the external attractiveness of a husband, it should be noted that this quality is not only considered by the British as secondary, but even considered optional: *I rather would a husband wed with a beetle brow than a beetle head. The uglier the man, the better the husband*¹². According to these proverbs, appearance is not the most important attribute for a husband, but on the contrary, the main thing for him is the mind.

Unlike external qualities, in English proverbs, wisdom is brought to the fore, the ability to take responsibility, and not to blame one's wife for own failures. These priorities are considered to necessary for a real husband and to contribute to the marriage preservation: *In marriage the husband should have two eyes, and the wife but one. Blame yourself if your wife be with bairn. The calmest husbands make the stormiest wives. He is an ill husband who is not missed. Many a one blames their wife for their own unthrift. He that takes not up a pin, slights his wife*¹³. Paremiological units also mention that a wife is a reflection of her husband's love and care: *Good wives and good plantations are made by good husbands*¹⁴.

There are cases when proverbs enumerate in parallel the qualities of both husband and wife. A husband should be wise, caring and patient, whereas a wife, in turn, should be affectionate, fragile and tolerant of her husband: *In the husband wisdom, in the wife gentleness. A deaf husband and a blind wife are always a happy couple*¹⁵.

Despite the fact that a husband is a supporter and protector, he needs a reliable wife who designs to calm down him and encourage for new achievements: *Man is the head, but the woman turns it. Man without a woman is like a ship without a sail. Good wife and health are man's best wealth. Behind every good man there is a good woman*¹⁶.

Along with the image of a strong, responsible, determined husband, English proverbs depict him obeying his wife. She controls him at her own discretion and does not take into account his needs. In folk jargon, such men are called «henpecked»: *He that has a wife has a master. He that will not be ruled by his own dame shall be ruled by his stepdame*¹⁷. In such a situation the husband can only fulfill the requirements of his wife and satisfy her wishes: *One cannot please the world and his wife. If she would eat gold, he would give it her*¹⁸.

¹⁰ The Penguin Dictionary of Proverbs. 2nd ed. / [ed. by R. Fergusson & J. Law]. Penguin Books, 2000. 365 p.

¹¹ The Oxford Dictionary of English Proverbs. 3rd ed. / [ed. by F. P. Wilson]. Oxford: Clarendon Press, 1992. 930 p.

¹² The Penguin Dictionary of Proverbs. 2nd ed. / [ed. by R. Fergusson & J. Law]. Penguin Books, 2000. 365 p.

¹³ Бігун Г.І. Вибрані прислів'я та приказки п'ятьма мовами. Київ: Тандем, 2000. 136 с.

¹⁴ The Oxford Dictionary of English Proverbs. 3rd ed. / [ed. by F. P. Wilson]. Oxford: Clarendon Press. 1992. 930 p.

¹⁵ Маргулис А., Холодная А. Русско-английский словарь пословиц и поговорок / Russian-English dictionary of proverbs and sayings. Jefferson, North Carolina and London: McFarland and Company, Inc., Publishers, 2000. 487 с.

¹⁶ The Penguin Dictionary of Proverbs. 2nd ed. / [ed. by R. Fergusson & J. Law]. Penguin Books, 2000. 365 p.

¹⁷ The Oxford Dictionary of English Proverbs. 3rd ed. / [ed. by F. P. Wilson]. Oxford: Clarendon Press, 1992. 930 p.

¹⁸ Там само.

In some paremiological units, a husband is described as a strict host. The husband is indicated to use his own right of making decisions independently, without accepting the viewpoint and interests of his wife. In such a case his actions are not regarded to be a subject for criticism and condemnation: *If the husband be not at home, there is nobody. The wrongs of a husband or master are not reproached. He that lets his horse drink at every lake, and his wife go to every wake shall never be without a whore and a jade. The wife and a sword should be shewed, but not lent*¹⁹.

Along with proverbs that reflect the severity and authority of a husband, there are also proverbs in the English paremiological fund that explain under what conditions a husband should appreciate his wife and treat her in such a way that she respects him. Otherwise he runs the risk of receiving disapproval from his wife for his actions: *If you make your wife an ass, she will make you an ox*²⁰. This proverb emphasizes that a husband and a wife are regarded to be a unitary one. They should complement each other, not try to humiliate and deceive each other.

So, the analyzed paremias allowed us to determine the degree of significance of the social role of a husband in the British society.

In the English linguistic consciousness the notion *a wife* occupies one of the central places, since it is considered to be the so-called «a home guardian and the most precious treasure» for a husband. The analysis of paremias, in which a wife is focused on identifying behavioral attitudes, moral and ethical norms that she must adhere to.

There is no doubt that a wife has certain responsibilities in the family. It should be noted that some of the paremiological units reflect biblical motives regarding the submission of a wife: *A wife should obey her husband. It is bad, if a wife commands her husband. It is a sorry flock where the ewe bears the bell. It is a sad house where the hen crows louder than the cock*²¹. This indicates that in the view of the British, it is the husband who is the head of the family, and the wife has to support him.

In addition, a wife's role in her husband's life is also considered to be very important: *A man without a wife is but half a man. A worthy woman is the crown of her husband. Men get wealth and women keep it*²².

The wife and her health state advance as wealth of the husband, and it is also noted that the wife's behavior is a reflection of his attitude towards her: *A good wife and health is a man's best. A good husband makes a good wife*²³.

In the paremiological units of the English language, attention is also focused on the fact that a wife creates a calm atmosphere in the house. She is able to decorate the life of her husband, and, accordingly, be his pride: *The wife is the key of the house. A cheerful wife is the joy of life*²⁴. A wife's desire to perform her family duties as best as possible comes to the fore: *Women's work is never at the end. A women's place is in the home. She is not a good housewife that will not wind up her bottom. The foot on the cradle and hand on the distaff is the sign of a good housewife*²⁵.

The moral qualities of a wife are appreciated more than appearance. The English proverbs say that a wife should be chosen not for her beauty, but for her kindness and good reputation. Thus, the wife who has an attractive inner world is considered beautiful: *A wife is sought for her*

¹⁹ The Penguin Dictionary of Proverbs. 2nd ed. / [ed. by R. Fergusson & J. Law]. Penguin Books, 2000. 365 p.

²⁰ Бігун Г.І. Вибрані прислів'я та приказки п'ятьма мовами. Київ: ТанDEM, 2000. 136 с.

²¹ The Penguin Dictionary of Proverbs. 2nd ed. / [ed. by R. Fergusson & J. Law]. Penguin Books, 2000. 365 p.

²² Маргулис А., Холодная А. Русско-английский словарь пословиц и поговорок / Russian-English dictionary of proverbs and sayings. Jefferson, North Carolina and London: McFarland and Company, Inc., Publishers, 2000. 487 с.

²³ Кузьмин С. С., Шадрин Н. Л. Русско-английский словарь пословиц и поговорок: 500 единиц. СПб.: МИК / Лань, 1996. 352 с.

²⁴ The Oxford Dictionary of English Proverbs. 3rd ed. / [ed. by F. P. Wilson]. Oxford: Clarendon Press, 1992. 930 p.

²⁵ Маргулис А., Холодная А. Русско-английский словарь пословиц и поговорок / Russian-English dictionary of proverbs and sayings. Jefferson, North Carolina and London: McFarland and Company, Inc., Publishers, 2000. 487 с.

*virtue, a concubine for her beauty. Choose a wife by your year rather than by your eye. Beauty in a woman without good judgment is like a gold ring in a pig's snout*²⁶.

Appearance is not the main attribute of a wife. A man needs her as a good hostess and mother of children, and not just to admire her beauty: *She is not to be made a song of*²⁷. Sometimes beauty can cause trouble: *A fair woman and slashed gown find always some nail in the way*²⁸. Excessive attention to appearance distracts a wife from performing her family duties: *The more women look in their glass, the less they look to their house*²⁹. Based on the English proverbs, it can be emphasized that a wife's desire to look beautiful is regarded as an attempt to put herself on display, like a product in a store: *A woman that paints, puts up a bill to let*³⁰. As already noted, in the English society, a wife's integrity comes first, and is the most important thing for a husband: *She is better than she is bonny*³¹.

In some proverbs, attention is drawn even to the danger of female beauty. A beautiful wife is the pride of a husband, but the following paremiological units emphasize that sometimes a woman's beauty becomes a source of quarrels and jealousy: *A poor beauty finds more lovers than husbands. Who has a fair wife needs more than two eyes*³².

The paremias define the qualities of character that a wife should possess for a happy married life. That is, a woman should not be too stubborn and vain, but on the contrary should learn to find a compromise in certain controversial situations: *Women will have the last word. Swine, women and bees cannot be turned. She holds up her head like a hen drinking*³³.

A negative assessment is also expressed in relation to the frivolity and quarrelsome nature of a woman. The wife should not be unfriendly and always dissatisfied, show frivolity: *Women are like wasps in their anger. She looked on me as a cow on a bustard calf. She is as quiet as a wasp in one's nose. A woman's mind and winter wind change often. Ladies have leave to change their minds. It is a good horse that never stumbles, and a good wife that never grumbles*³⁴. A wife must be wise and reasonable in order to maintain a good relationship with her husband: *Three things drive a man out of his house: smoke, dropping of rain and wicked wives*³⁵.

Along with negative character traits, English proverbs highlight the habit of a married woman to behave often frivolously and laugh for no reason: *She simpers like a riven dish. She simpers like a bride on her wedding-day. She simpers like a firmity kettle*³⁶. Talkativeness and the desire to always know everything are defined as undesirable qualities: *Women and hens through too much gadding are lost. House goes mad when women gad. Her tongue runs like the clapper of a mill. Women's tongue wags like a lamb's tail. Discreet women have neither eyes nor ears*³⁷.

²⁶ The Penguin Dictionary of Proverbs. 2nd ed. / [ed. by R. Fergusson & J. Law]. Penguin Books, 2000. 365 p.

²⁷ The Oxford Dictionary of English Proverbs. 3rd ed. / [ed. by F. P. Wilson]. Oxford: Clarendon Press, 1992. 930 p.

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The husbands usually appreciate good wives and do not try to compare them with others, because they are the «ideal» ones for them. This is illustrated by the following English proverb: *There is one good wife in the country and every man thinks he has her*³⁸.

In some proverbs, a married woman is explained to come into collision with social problems. One of these problems is the subordinate position in the family: *A woman is the weaker vessel*³⁹. The problem that exists in every society is domestic violence: *A woman, a dog, and a walnut tree, the more you beat them the better they be*⁴⁰. No less important are the rights and freedoms of a wife, which sometimes are taken away from her by a husband: *A married woman has nothing of her own but her wedding-ring and her hair-lace*⁴¹. All these proverbs are proof that the humiliation of women in the family is a common problem in British society.

Concluding remarks. In modern linguistics, the paremiological picture of the world is an actual object of linguistic researches, since it reflects the national and cultural identity of the people. The study of paremiological units updating the notions *husband* and *wife* made it possible to get acquainted with the peculiarities of forming marital relations in the British society. The proverbs have revealed specific norms of behavior of a husband and a wife. For the British, a husband is considered the head of the family, its supporter and protector. The English folk wisdom says that the main function of a husband is to provide for, care for and protect his family. The analyzed paremias have allowed to determine the degree of significance of the social role of a husband.

In the English linguistic consciousness, the notion *a wife* occupies one of the central places, since she is presented as a home guardian and the most precious treasure for a husband. The first place is put forward not the external attractiveness and a woman's beauty, but her character traits and behavior that meet the established norms and rules of society.

The presented proverbs are generally of didactic nature. They contain instructions, warnings, and advices aimed at forming strong marital relationships.

Further research. The prospects for further scientific research are seen in the comparative typological study of features objectifying family relationships in English and Ukrainian paremias.

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Сорока Т. Особливості об'єктивації шлюбних стосунків на матеріалі пареміологічних одиниць англійської мови.

Стаття присвячена дослідженню особливостей об'єктивації шлюбних стосунків в англійських прислів'ях. Встановлено, що в сучасному мовознавстві пареміологічна картина світу є актуальним об'єктом лінгвістичних досліджень, оскільки саме в ній відображається національно-культурна самобутність народу, що дає змогу вивчати мовні явища крізь призму антропоцентричної парадигми. Дослідження пареміологічних одиниць, в яких актуалізуються поняття чоловік та жінка дозволило ознайомитися з особливостями побудови шлюбних стосунків в британському суспільстві. В статті було розглянуто прислів'ях, в яких розкриваються конкретні норми поведінки, що вважаються необхідними для таких соціальних ролей як чоловік та жінка. Для британців чоловік вважається головою сім'ї, її опорою та захисником. Англійська народна мудрість свідчить про те, що головна функція чоловіка – забезпечувати, турбуватися та захищати свою сім'ю. В проаналізованих пареміях визначено ступінь значущості чоловіка в суспільстві.

В мовній свідомості англійців поняття жінка (дружина) займає одне з центральних місць, оскільки вважається берегинею домашнього вогнища та найдорожчим скарбом для чоловіка. На перше місце висувається не зовнішня привабливість та краса жінки, а її риси характеру та поведінка, що відповідає встановленим нормам і правилам суспільства.

Проаналізовані прислів'я несуть дидактичний характер і містять настанови, застереження, повчання та поради, що спрямовані на формування міцних сімейних стосунків.

Ключові слова: мовна картина світу, пареміологічна картина світу, менталітет, паремії, поняття чоловік, поняття жінка.