MASARYK UNIVERSITY BRNO

FACULTY OF EDUCATION

Department of English Language and Literature

Comparative Analysis of English and Czech Proverbs of Human Qualities

Bachelor Thesis

Brno 2015

Author: *Lucie Kelčová* ***Supervisor****: Mgr. Radek Vogel, Ph.D.*

Declaration:

I hereby declare that I have worked on this thesis independently and used only sources listed in the bibliography.

Brno, 6th March 2015 .....

Lucie Kelčová

Acknowledgements

I would like to thank Mgr. Radek Vogel, Ph.D. for his kind support, time, professional guidance and valuable advice that he provided me with throughout this thesis.

Brno, March 2015 Lucie Kelčová

Abstract:

This bachelor thesis deals with a comparative study of selected category (Human qualities) of English proverbs with their Czech equivalents. The theoretical part engages in definition of proverbs, their origin and interpretation. The practical part focuses on analysis and comparison of the proverbs from semantic, lexical and syntactic viewpoint. Proverbs are divided into three categories on the basis of their equivalence.

Key words:

Proverbs, comparative analysis, human qualities, absolute, partial, non- equivalence

Anotace:

Tato bakalářská práce se zabývá srovnávací analýzou vybrané kategorie (Lidské vlastnosti) anglických přísloví a jejich českých ekvivalentů. Teoretická část se věnuje definici přísloví, jejich původu a výkladu. Praktická část se zaměřuje na analýzu a srovnání přísloví z hlediska významového, lexikálního a syntaktického. Přísloví jsou rozdělená do tří kategorií na základě jejich ekvivalence.

Klíčová slova:

Přísloví, srovnávací studie, lidské vlastnosti, ekvivalence, absolutní, částečná, žádná ekvivalence

Kelčová, Lucie. *Comparative Analysis of English and Czech Proverbs of Human Qualities.* Brno: Masaryk University, 2015.

CONTENTS

1. Theoretical part 6

1.1 Definition of proverbs 6

1.2 Origins 7

1.3 The Bible 8

1.3.1 Biblical proverbs 9

1.4 Proverbial and idiomatic expressions 9

1.5 Interpretation 10

1.6 Proverbs in education 11

1.7 Their importance 13

1.8 Method of proverbial analysis 13

2. Practical part 15

2.1 Typology of proverbs 15

2.1.1 Absolute equivalence 15

2.1.2 Partial equivalence 16

2.1.3 Non-equivalence 17

2.2 Analysis of English and French proverbs 18

2.2.1 Absolute equivalence 18

2.2.2 Partial equivalence 22

2.2.3 Non-equivalence 30

2.3 Proverbial statistics 39

2.3.1 Absolute, Partial and Non-equivalence of English and Czech proverbs 39

2.3.2 Equivalence of English and Czech proverbs from the point of semantics 40

2.3.3 Equivalence of English and Czech proverbs from the point of lexicology 41

2.3.4 Equivalence of English and Czech proverbs from the point of syntactic 42

2.4 Conclusion 43

1. Theoretical part

1.1 Definition of proverbs

A proverb is predominantly a phrase or saying that provides us with advice in some obscure way. It has ordinarily an allegorical message behind its wording and may appear a little odd at first. ("What is a proverb") Its purpose is to interpret wisdom in a brief and memorable format. Proverbs are uncomplicated but profound. They discuss the commonplace yet clarify the deepest realities of life. But how can we identify it as a proverb with certainty?

Contemporary sources state many definitions of what the word proverb denotes. The definition given in *The Advanced Learner´s Dictionary of Current English* states, that the proverb is "a popular short saying, with words of advice or warning." (780) V.H. Collins suggests in *A Book of English Proverbs* that "the term "proverbial saying" is interpreted as implying a "generalised statement", including injunctions, and not merely an idiomatic phrase, to cover which the word "proverb" is sometimes loosely used." (7) He presents other terms as "adage", "saw" or "maxim" being equal to the word proverb. As for him the words proverb and maxim, commonly employed, are highly often overlapping. Maxim universally applies to a rule for conduct. On the contrary, proverb applies to what happens or is true. *A Dictionary of Proverbs and Proverbial Phrases from Books Published By Indiana Authors Before 1890* provides other synonyms as "motto" or "old saw". (11) In Czech publication *Mudrosloví Národu Slovanského Ve Příslovích*, František Ladislav Čelakovský asserts that wise words are an assemblage of judgements about world. He claims that proverbs handle customarily with very concrete living phenomena, that they capitalize on typical facts of popular life and that they are able to express severely and explicitly the reverse. (294, 295) There is a nice clarification from one certain on-line source proclaiming that proverb is a set phrase which either straightforwardly or metaphorically expresses any fact based on common sense or practical experience. ("význam slova") Definition by Eva Lacinová is apt and

real simple. According to her proverbs are jewels of wisdom, prickles of wit, guidance and condensed sapience. (6) I assent to this statement most.

Nevertheless, another debatable question emerges. How popular must a saying be to become a proverb and how can be identified correctly? In *English Proverbs Explained* is given reply. It is obvious that to become popular the proverb must appear extraordinarily wise and to remain popular they must in truth encompass permanent wisdom. (8) The fact is that some wise sayings have become proverbs while others not. They have been simply lost or were considered to be overly long. It is obvious that succinctness is a crucial aspect of a memorable saying. Thus it can be affirmed that sayings being brief, neat in form, accurate and effortlessly remembered are proverbs. Some examples given: *Easy come, easy go* or *Like father, like son*.

Some proverbs are constantly in use and some have gone already out. This is a matter of personal judgement. It is presumable that some of them may have disappeared in one part of an English speaking country and yet exist in another one. Some remains among rural people until these days although some of them have utterly evaporated from the cities. (Ridout & Witting 7)

1.2 Origins

"To become a proverb, a saying has to be taken up and assimilated by the common people", explain Ridout and Witting. (9) Thus many proverbs have its origin in popular wisdom. Once the folk start to employ the saying and spread it all around, its origin is forgotten and completely lost. In contrast to it, it is evident that many proverbs have their origin in a specific wise man. But there is a difference between wise men of oral tradition where we have no recorded evidence of the work and the one whose thoughts were noted down so it would be possible to trace the source. Among these wise men appertain e.g. Julius Ceasar and his *The wish is father to the thought*.

To the category of proverbs with its origin in a wise man, we have to introduce Shakespeare´s period when the flowering of proverbs was at its height. Second and the most significant source of proverbs nowadays is the Bible. Obviously, its proverbial wisdom containing is definitely not original. Majority of proverbs made already part of

the Hebrew oral tradition long ago. They were simply rewritten into English by scriveners.

In any case, the two sources, the popular and the literary one, progressively blended. If the folk come to like a saying or a wise word and they start to use it commonly, they can easily turn it into a proverb. And they would not be interested in its origin anymore.

Another relevant source of English proverbs according to Ridout and Witting is borrowings, i.e. proverbs from other languages. But once again, there is no certainty of it. We have no guaranteed evidence of the fact if some proverbs were borrowed from other languages such as French or Spanish or not. Even if it is true, there is very little probability we discover it. It is indubitable that many proverbs have been carefully assimilated, but on the other hand, many have not. A great deal of them remained in their original form rather than in translation, e.g. *Chercher la femme* or *In vino veritas*. (10)

1.3 The Bible

The Bible is a collection of 66 books which were arising into existence in the course of several centuries. These books were written approximately by 40 authors in three languages. The word Bible means "*the book*", called sometimes *The book of the books* and it is not only for containing the entire library of collected works and books but most importantly for its special value. To be more precise, the Bible is a divine book through which God speaks to his children, to us.

The Bible is divided into two parts, Old and New Testament. Old Testament was written in Hebrew and some of its part in Aramaic language. It is often called the Hebrew Bible. It is partly Catholic and Jewish script with the main character of Jesus despite the fact that he does not appear in stories physically. Old Testament introduces creation of the world, Abraham´s life and his reign, formation of Jewish state, hope concerning Jesus life, sin of Adam and Eve and their expulsion from Garden of Eden. New Testament presents farther the descriptions of Jesus birth, his life, his crucifixion and subsequent resurrection as well as establishment of the church. ("Co je to Bible?")

1.3.1 Biblical proverbs

The biblical source belongs to the most significant sources of English proverbs. As it has been already mentioned above, it encompasses proverbs mostly adopted from the Hebrew language. Thus all the biblical sayings came from the Hebrew oral tradition. Earlier the Bible was so widely read and popular by the folk that its sayings became a great part of the popular wisdom and no one was ever interested in remembering its origin. (Ridout &Witting 11)

A definition of biblical proverb might be that it is a short saying that expresses a general truth of practical, godly living. They are riddles of the wisdom, brief in form but profound in meaning. Biblical proverbs are full of comparisons indicating to people the elementary truth of life. ("What is a proverb in the Bible?") Proverbs particularly highlight the external religious life. They instruct people to practise their faith, to surmount the daily temptation and evolve their faith. Biblical proverbs express a belief in God and his reign of the universe. ("The Bible Book by Book") Priests all around the world use them in the course of mass to clarify their sermons to Christians listening to them for that matter. Thus the role of the proverbs plays significantly relevant part of religious world. Both Old and New Testaments are filled with numerous Jesus proverbial sayings that remain undoubtedly ubiquitous owing to innumerable translations all over the world. ("What is a proverb in the Bible?")

1.4 Proverbial and idiomatic expressions

I decided to point out the difference between proverbs and idioms from the reason of frequent replacing. The difference between these two types of expressions is significant. Ridout and Witting explain that many idiomatic phrases in common usage frequently refer to proverbial expressions. However, it is important to differentiate them from true proverbs. (14)

To clarify this problem up I present the definition. An idiom is a brief phrase which cannot be interpreted literally. It is not possible to be grasped from the meaning of its

individual words. Mostly it does not make sense unless we learned of it earlier. *To cry over spilled milk* is such an expression, meaning not to get angry over something which has already been done and cannot be undone. ("Learner´s Dictionary") However, this is not a proverb as it does not offer nor provide with any sort of advice or warning. Such an idiomatic expression can be very simply modified into a proverb if incorporating advice like *do not cry over spilled milk* or *only fools cry over spilled milk*. (Ridout & Witting 14) It is the same with expression *to be out of the wood*, meaning to beware of being too optimistic against celebrating escape the danger before it is truly terminated. *Do not halloo till you are out of the wood* is its proverbial version. After such a modification we can affirm that the phrase is undoubtedly a proverb.

There are many idiomatic expressions which can be transformed into proverbs and majority of them have been handled in this manner. It is something that can be put into reflection if the proverbs are final or not. But this is a matter of personal judgement and nothing more. Thus if people employ them as proverbs enough, they acquire an impression that all those sayings fall into category of proverbs and linger there. (Ridout & Witting 14)

1.5 Interpretation

As regards the interpretation of proverbs, it has been revealed that proverbs have been initially interpreted literally; however, they would never become proverbs without their later metaphorical application. Sometimes it is difficult to answer the question how proverbs are interpreted and what their full meaning is. This is connected to their use and the development. It is evident that a great deal of them especially the oldest ones are originally a summary of human experience and their daily chores. (Ridout & Witting 15,16) The saying *a stitch in time saves nine* presents the trouble with mending cloths which is good advice to do if necessary. Yet the metaphorical application sounds that it is better to solve problems immediately rather than later as it can even worsen and they will probably take longer to resolve. ("Cambridge Dictionaries Online") It is the same with *a bird in the hand is worth two in the bush* which anounces that this bird in the hand is no one but our, we physically hold it in the hand. But if the bird is abandoned by a man instead and he goes for the two in the bush it is not really certain that he actually

catches them and he may come out with nothing in the end. ("urban Dictionary") In principle, the expression means to remain satisfied with what people have instead of craving for something that is not thus certain to obtain and that they will probably never receive. As it has been mentioned earlier, these literal sayings remain good recommendation. Nevertheless, the existence of proverbs relies on their capability to be applied metaphorically and without this broader metaphorical application they would be likely not to outlive officially as proverbs even if people understand their literal meaning. (Ridout & Witting 17)

It is an interesting reflection to think of the manner which the proverbs were given their wider application. But as sayings and maxims have their roots in popular wisdom and in the folk it cannot be denied that it were the people who delivered other applications to proverbs and in the course of time created their metaphorical meaning. (Ridout & Witting 16) Fortunately, there is no evidence recorded thus it would be incorrect to propagate such thoughts and attempt to persuade people of their existence. Nevertheless, it is the most presumable version.

Another category encompasses proverbs which do not require any metaphorical interpretation from the reason of being clear immediately from their wording. (Ridout & Witting 17) There is no need to search for more profound sense as there is none. Such proverbs might be e.g. *Do as you would be done by* or *If at first you do not succeed, try, try, try again*. No need for metaphors.

1.6 Proverbs in education

From my experience I have to admit that proverbs were discussed in English classes at my grammar school quite extensively in 3rd grade. That was for the first time that they catched my attention. But all which was expected from students was to learn them by heart and to be aware of their meaning. The reason for mentioning is that they are not used to be taught at schools, they are not normally part of curriculum. Ridout and Witting confirm that proverbs used to be taught in England as a brighter method of teaching Latin and that children from 19th century were supposed to improve their

knowledge by learning them using copy-books. (17) It seems that this persists till tomorrow however to a smaller extent.

They also claim that there is barely an English course which does not somehow benefit from them and that they can be used to aid students to understand more in teaching paraphrase, comprehension and generalization. (17) I consent to this statement but without realizing of doing this sort of activity at classes of English. On the contrary, in the comparison with classes of literature I have to undoubtedly agree. From my point of view proverbs can be very useful in explanation and interpretation of literary work. As a matter of fact numerous poems would not be easily grasped without their explanation with transferred meaning. Thus proverbs can be helpful and beneficial.

Ridout and Witting further introduce several proverbial sayings which differ in wording yet have the same meaning. They present them as a source of educational material. (18) It will be given one example from this category and one from another where pairs oppose each other.

1. Barking dogs seldom bite.	*2. He who hesitates is lost.*
1. Empty vessels make the most sound.	*2. Look before you leap.*

According to *English Proverbs Explained* the first example with barking dogs means that "a man who utters threats in a loud voice or is given to noisy boasting need not be taken seriously." (28) Its synonym with empty vessels means that "empty-headed persons are always the most talkative and noisy" (Ridout & Witting 58) which is the same in fact. The second is contradictory. On the basis of *Oxford Dictionary English Proverbs* " look before you leap" means "do nothing suddenly, or without advisement" (482) which is in contradiction with he who hesitates is lost, obviously. It is hard to recognize which of advice to follow. It certainly depends on people and their current situation. Yet it is damage that proverbs generally are not used so often at schools.

1.7 Their importance

Proverbs are present in literature, in press, in the Bible, in Shakespearean plays, at schools, simply in everyday life of a man. They can be found in almost every one book which offers any sort of wisdom or advice. And these books are strongly popular these days since people still require wisdom to live their life successfully. ("Introducing Proverbs")

As Ridout and Witting explain some proverbs are too cynical, e.g. *Marriage is a lottery*, some are inevitably consolatory like *Every cloud has a silver lining* and some can have very defeatist character. (18) According to Eva Lacinová some proverbs can provide with advice how to choose the partner to get marry properly or how to raise the children. Proverbs support people´s effort, scold them for their laziness or irresoluteness and they counsel how to enjoy life. Proverbs further propose how to make a friend, who to have faith in and who not, they can reveal all kinds of peril and support in despair and sorrow. If a man is young, proverbs remind him that he will grow older and if he is already old, they remind him being once young. Proverbs further complain with people of general injustice and of all falseness which are indispensable to deal with. If they are pious Catholic proverbs always please them with God´s aid and if they are superstitious they do not offer but pure superstition. What is more they do not provide with lengthy interpretation but one brief sentence. Eva Lacinová discusses also the question if people should read it or not. In her opinion if they take proverbs as preventive medicine, as a cup of coffee after morning waking up, a vitamin beverage or some consolation after realizing that no one really loves them then why not? (6) In fact, it seems that proverbs have strongly important place in a life of a man. Although they are brief and simple sayings and that they may not aid to solve current, perhaps difficult situation they can undoubtedly improve a momentary negative mood even if it lasts merely for a minute. Nevertheless, people always and everywhere search for encouragement if they have the feeling that they are in need of it.

1.8 Method of proverbial analysis

This thesis has set a target to discover in what extent English and Czech proverbs are identical. It has been picked 167 pairs of English proverbs with their Czech equivalents from the category of human qualities which are furthermore divided into 19 subcategories. Each group consists of proverbs relating to opposite human qualities, e.g. *good x evil* or *wisdom x foolishness*.

Proverbs have been firstly arranged into the three categories, i.e. absolute, partial and non-equivalence. The category of absolute equivalence includes proverbs which correspond on semantic, syntactic as well as on lexical level. The category of partial equivalence contains proverbs which can be identical to two levels but may not correspond on the third one. Or they can convey the correspondence merely on one level and differ in the following two. The third category of non-equivalence includes proverbs which have been considered to not correspond at all. The pairs of proverbs have the same point but they require to be more detailed explained as they are not obvious from their wording.

There is always one English proverb presented in a certain group which is put in the table with its Czech counterpart. The table further indicates the syntactic structure of both proverbs expressed by five sentence elements, i.e. subject, verb, object, adverbial and complement. There is more detailed analysis of both proverbs below the table.

Following chapter offers a complete statistics of all proverbs selected for this thesis. They have been enclosed with index at the very end where they have been put into three tables, divided into the absolute, partial and non-equivalent categories. They are not more analysed with structural patterns but merely marked with asterisk (*) according their type of equivalence. Their final correspondence has been further evaluated in percentage which is represented in tables.

2. Practical part

2.1 Typology of proverbs

As an introduction it is important to present proverbs that will be analysed. The corpus of proverbs for this thesis has been gathered from *English Proverbs Explained* by Eva Lacinová and from *Anglicko-český frazeologický slovník* by Milena Bočálková and Miroslav Kalina. Both books deal with proverbs relating to human qualities like truth, honesty or love and many others. English proverbs and their Czech equivalents are contained in the books therefore it was not necessary to search for their counterparts from other literary sources or on-line dictionaries. Consultation of other biblical sources was used marginally only to compare the sense. This thesis contains a total of 161 English proverbs that have been analysed and arranged into the categories of absolute, partial and non-equivalence.

The selected English and Czech proverbs are farther analysed more in the section of partial and non-equivalence where their syntactic, semantic and lexical levels are compared.

2.1.1 Absolute equivalence

This category presents compared proverbs which correspond on all three levels, i.e. on the syntactic, semantic and lexical level.

Old love does not rust	Stará láska nerezaví.

It covers proverbs which have an equal meaning and the same syntactic structure. The English proverb *old love does not rust* with its Czech equivalent serves as an example. From the lexical viewpoint both proverbs are identical as they encompass the exact sentence elements and the exact negative verb in present tense. Thus the proverb can be considered absolutely equivalent on the formal, semantic and lexical levels.

2.1.2 Partial equivalence

This group deals with English and Czech proverbs which differ on lexical, grammatical as well as on semantic levels. It would be difficult to arrange them according to other and more detailed aspects like different preposition or change of word order. Each time one proverb has been selected from the nineteen categories of human qualities and explained more detailed its semantic, lexical and syntactic difference.

One lie makes many.	Lží se nevylžeš.

First example is the proverb *one lie makes many* and its Czech equivalent "lží se nevylžeš". Czech reflexive verb is expressed by lexical means of *to lie one´s way out of*, which is besides in negative in comparison to English transitive verb *make*. Czech proverb includes adverbial of manner "by lie" in comparison with English phrase including direct objet *many*. Thus this pair of proverbs are not identical in lexical nor in syntactic level.

Strength grows stronger by being tried.	Síla roste cvikem.

Second example of proverb presented is identical in the position of noun which stands at the beginning of both Czech and English version. Verbs correspond on syntactic as well as on lexical level. Both continue with adverbial of manner but the English one, expressed by prepositional phrase, is developed more with progressive form *being* and past participle *tried*.

Keep your mouth shut and your eyes open.	Mlč a pozoruj.

The structure of English copular verb "*keep your mouth shut*" is V + O + C. On the contrary, the Czech proverb consists of two, but intransitive verbs. Although their semantic corresponds, their syntactic and lexical levels are not identical.

2.1.3 Non-equivalence

This category engages in pairs of proverbs which correspond neither on syntactic nor on lexical level. Their semantics requires to be clarified and corresponds only after their transferred, i.e. metaphorical application.

When the fox preaches, beware your geese.	Nevěř hezkým slovům.

English proverb consists of relative clause starting with subordinator *when*. Czech proverb is a solely simple, imperative sentence. Thus their syntactic cannot correspond. Relating to semantics English proverb contains animals but the Czech one does not. With the meaning of "do not believe nice words" both phrases have the same point, obviously. However the English one requires metaphorical application to be clarified.

2.2 Analysis of English and French proverbs

2.2.1 Absolute equivalence

a) Good x Evil

Half the truth is often a whole lie.	Polopravda je často celá lež.
S + V + A + C	S + V + A + C

Both proverbs correspond on semantic, lexical as well as on syntactic structure. In comparison to the subject in the Czech phrase, the English one consists of two nouns and determiner. But as both verbs are copular and have the same denotation, they have been placed into the category of absolute equivalence.

b) Love x Hatred

Love is blind.	Láska je slepá.
S + V + C	S + V + C

Czech adjectives correspond with nouns in gender and in number. In comparison to English language, the ending of Czech adjective "-á-" already suggests that the noun is in feminine. The gender of English adjective cannot be recognized without its noun. However structural, lexical and semantic levels of both proverbs correspond.

c) Wisdom x Foolishness

The world is full of fools.	Svět je plný bláznů.
S + V + C	S + V + C

Neither proverb requires transferred metaphorical application as they are both evident from their wording. Compared to Czech phrase, the subject of the English one

consists of determiner and noun. Both verbs are copular and have the same denotation. This pair of proverbs belongs undoubtedly to the category of absolute equivalence.

d) Truth x Lie

Children and fools tell the truth.	Děti a blázni mluví pravdu.
S + V + O	S + V + O

This pair of proverbs is semantically, syntactically and lexically identical. They are comprised of the same words with the same transitive verb.

e) Diligence x Laziness

A man can do more than he can.	Člověk dokáže víc, než může.
S + V + O / S + V	S + V + O / [S] V

Both proverbs consist of one matrix and one dependent clause connected with subordinator *than*. English verb from the first clause includes a modal verb *can* and auxiliary *do*. The Czech one is a simple transitive verb. Although there is a comma in Czech phrase and the noun from the second clause is not present physically, proverbs are considered to be absolutely equivalent.

f) Flattery/ Praise x Slander/ Hypocrisy/ Envy

Praise a fair day at night.	Nechval dne před večerem.
V + O + A	V + O + A

With the identical meaning both proverbs correspond on semantic level. They are realized with the same lexical means. Although the complement of English version includes indefinite article and adjective *fair* they are both identical on lexical as well as on syntactic level and thus belong to the category of absolute equivalence.

g) Courage/ Determination x Cowardice/ Fear

Fear has big eyes.	Strach má velké oči.
S + V + O	S + V + O

Both proverbs are simple sentences with the same transitive verb in present tense. They use the exact words and their grammatical structure corresponds. Therefore this pair of proverbs has been considered absolutely identical

h) Perseverance x Impatience

Time heals all wounds.	Čas hojí všechny rány.
S + V + O	S + V + O

Czech proverb is expressed by the same words as the English one. Their syntactic structure corresponds and the meaning is evident from their wording. They are absolutely equivalent.

i) Strength x Weakness

A little body often harbours a great soul.	Malé tělo často skrývá velkou duši.
S + A + V + O	S + A + V + O

This pair of proverbs conveys the correspondence on all three levels. They are both simple sentences with the same transitive verb in present tense. Both Czech and English proverbs are realized by the same lexical means. Their meaning does not require any detailed explanation as they are clear from their wording.

j) Greed/ Pride x Modesty/ Kindness

Pride goes before a fall.	Pýcha předchází pád.
S + V + O	S + V + O

Syntactic structure of proverbs selected corresponds. English verb consists of full verb *to go* and preposition *before*. Therefore it is considered to be a prepositional verb. Czech proverb contains a simple transitive verb. As they are both expressed with the same lexical means, they both correspond on lexical as well as on semantic level.

k) Prudence x Malice

Prudence is the mother of wit.	Opatrnost je matka moudrosti.
S + V + C	S + V + C

With the same meaning of English and Czech proverbs their semantics corresponds. Both verbs are copular, in present tense and with the same denotation. Although the English proverb includes determiner and the Czech one not, they are considered to be absolutely equivalent.

l) Deceit x Honesty

Walls have ears.	Stěny mají uši.
N + V + O	N + V + O

With the same lexical means, identical structural patterns and the same meaning without need of any metaphorical interpretation, proverbs correspond on all three levels.

m) Temptation x Conquering

Opportunity makes the thief.	Příležitost dělá zloděje.
N + V + O	N + V + O

This is the similar case as the previous one. Universal verb *to make* functions here as a transitive verb. The Czech verb "dělá", in English *does* functions in the phrase as a transitive verb too. Their lexical means may be different yet the meaning correspond.

Although English complement includes determiner, both proverbs are identical on all three levels.

n) Responsibility x Irresponsibility

Forbidden fruit is sweet.	Zakázané ovoce je sladké.
S + V + C	S + V + C

These proverbial expressions share the same meaning which is clear from their wording. Both finite clauses are expressed by copular verb *to be*. As they correspond on all three levels they have been put into the category of absolute equivalence.

o) Honour X Shame

Better die with honour than live with shame.	Lépe zemřít se ctí než žít s hanbou.
S [V] C / [V] C	S [V] C / [V] C

Although the subject in English phrase is expressed by adjective, the Czech one is translated as an adverb. As copular verb *to be* is not physically present, it indicates that both clauses are verbless. Subordinator *than* exposes, that they are comparative clauses. Omission of *better* in dependent clause indicates special ellipsis. With the same meaning, structural patterns and same lexical means, both proverbs correspond on all three levels of equivalence.

2.2.2 Partial equivalence

a) Good x Evil

He that sows thistles shall reap prickles.	Kdo seje vítr, sklízí bouři.
S [V + O] V + O	S [S + V + O] V + O

Proverbs selected share the same meaning. However English proverb uses plants whilst Czech proverb is expressed by lexical means of weather. Therefore they cannot correspond on this level. Relative that-clause is in English version used as an attribute to the subject. On the contrary Czech phrase suggests that the expression "who sows wind" functions as relative clause used as subject clause. In comparison to its Czech counterpart English verb from the second clause is expressed by auxiliary *shall* followed by a full verb *reap*. Their syntactic structure is thus dissimilar that they cannot be considered identical. They do not correspond but on semantic level only.

b) Love x Hatred

Love speaks even when the lips are closed.	Láska nepotřebuje slov.
S + V / S + V	S + V + O

English phrase is a complex sentence connected with subordinate conjunction, functioning as conjunct as well, which is placed initially at the beginning of clause of concession. The clause consists of auxiliary *are* followed by past participle *closed*. Czech phrase is a simple sentence which does not include but full verb. As proverbs use dissimilar lexical means and their structural patters are not identical, they do not correspond and therefore belong to the category of partial equivalence.

c) Wisdom x Foolishness

Make not a fool of thyself to make others merry.	Nedělej ze sebe blázna pro potěchu druhých.
V + O + O / V + O + C	V + O + O + A

Czech phrase is a simple sentence with full verb "do not make" which functions as transitive in here. Its adverbial of manner is in English phrase expressed by subordinate clause of purpose beginning with infinitive form of the verb make. An interesting notice is the use of an obsolete form *thyself* which means *yourself* in modern English language.

From the lexical and semantic point of view, except for the structure, proverbs are identical and therefore belong to the category of partial equivalence.

d) Truth x Lie

A honey tongue, a heart of gall.	Na jazyku med a na srdci jed.
S , S	C [V] S / C [V] S

English proverb cannot be considered a sentence as it does not contain any verb. Both subjects are solely noun phrases separated by comma. Czech proverb consists of any verb neither. But considering inserting a copular verb *to be* in the phrase, the remaining parts of both clauses require to be connected with complement. From the lexical viewpoint proverbs cannot be absolutely identical as English proverb uses body fluid and the Czech one a poisonous beverage. Is spite of this, they have the same point and thus they are semantically identical.

e) Diligence x Laziness

No bees, no honey, no work, no money.	Bez práce nejsou koláče.
S, S, S, S	C + V + N

In is interesting to observe the structural distinction between these two proverbs. They do not correspond on syntactic level at all. In comparison to its Czech counterpart, English proverb consists of four noun phrases with a word negative in form and meaning *no*. Czech phrase is expressed by copular verb. Both proverbs discuss food except for the English one which includes animals and funds as well.

To express the meaning, English proverb uses *bees* because they are generally considered to be animals which work hard to produce honey. From my point of view, Czech expression “cake” refers to rural traditions. In every old Bohemian fairytale, cake or something sweet presents a symbol. It used to be a reward for children from their hard-working father who returned home after long day. The reward for work was earlier

always food and not money. From the lexical viewpoint proverbs are partially identical, thus they have been placed in the category of partial equivalence.

f) Flattery/ Praise x Slander/ Hypocrisy/ Envy

Praise by evil man is dispraise.	Jestli tě chválí nepřítel, měj se na pozoru.
S + V + C	O + V + S / V + O + A

Compared to English simple sentence, English proverb consists of one matrix imperative clause connected to its dependent conditional clause with subordinator *if*. It is an open condition since it is not evident if it is true or it will ever happen. English proverb discusses positive and negative character traits while the Czech one discusses rather the enemy himself. But with their semantic correspondence they are considered to be partially identical.

g) Courage/ Determination x Cowardice/ Fear

Fear gives wings.	Ze strachu se odvážíme všeho.
S + V + O	A + V + O

With different lexical means Czech version of the proverbs indicated that "from the fear we dare to do everything". And as fear gives wings or freedom for us to dare to do everything, both proverbs have the same point and correspond on semantic level. The subject *fear* is in Czech version used as an adverbial of manner. Verbs are not identical as the Czech one has reflexive form and different denotation. Proverbs are not structurally identical and therefore belong to the category of partial equivalence.

h) Perseverance x Impatience

He conquers, who endures.	Kdo vytrvá, zlé přetrvá.
S + V [S + V]	S + V [O + V]

Although that the clauses of both proverbs are mutually reversed from the semantic viewpoint they do correspond. English proverb as well as the Czech one uses the same lexical means. Each discusses perseverance of a man. Both phrases consist of two full verbs with the same denotation. They both contains one matrix and one relative wh-clause which functions as an attribute to subject. But with an object direct contained in Czech proverb, the two phrases cannot be considered absolutely equivalent. With regard to their different syntactic structure they have been placed into the category of partial equivalence.

i) Strength x Weakness

Men are not to be measured by inches.	Velikost člověka nezávisí na výšce postavy.
S + V + C	S + V + A

Both proverbs discuss measurement, thus it can be easily deduced the same point. In comparison to its Czech counterpart English proverb contains copular verb. Czech full verb "does not depend" is connected with adverbial of manner. English proverb is expressed by adverbial complementation including an auxiliary verb in infinitive and past participle *measured*. Since they do not correspond but on semantic level they are considered to be partially equivalent.

j) Greed/ Pride x Modesty/ Kindness

The noblest vengeance is to forgive.	Nejvznešenější pomstou je odpuštění.
S + V + C	C + V + S

Although that sentence elements are reversed, the structure of both proverbs is identical. But as English complement is expressed by a full verb in infinitive and the Czech one by noun phrase, they differ. Lexically and semantically both proverbs correspond. They have been thus placed into the category of partial equivalence.

k) Carefulness x Carelessness

Prevention is better than cure.	Lépe předcházet nemoci než ji léčit.
S + V + C	S [V] C

Proverbs presented include copular verb *to be* in spite the fact that it is not physically present in the Czech version. Yet it can be inserted. Both complements are comparative clauses connected with comparative element *than*. The object "illness" has been replaced in the second part of the Czech comparative clause by pronoun "her". English version indicates that there is omission of copular verb is which can be inserted after the noun cure. Although their structure is different, they have the same point. They have been therefore put into the category of partial equivalence.

l) Prudence x Malice

The mean is best.	Zlatá střední cesta.
S + V + C	S

English subject *the mean* is lexically identical to Czech adjective "střední". They cannot structurally correspond since one is a simple sentence with copular verb *to be* and the second is only a noun phrase. Although that the subject of English phrase includes determiner and the Czech one two adjectives, they have the same point.

m) Deceit x Honesty

To deceive oneself is very easy.	Člověk se rád klame.
S + V + C	S + V + A

Verbs of proverbs selected do not have the same denotation. The English one is a copular verb in comparison to the Czech one which has reflexive form. Since The English phrase could be replaced into *it is very easy to deceive oneself*, its complement might be considered to be adjective complementation by a to-infinitive clause. But with

different structure of Czech proverb, they are not identical. They both discuss deceiving, therefore they correspond on semantic level. They are partially equivalent.

n) Temptation x Conquering

Pouring oil on the fire is not the way to quench it.	Nepřilívej oleje do ohně.
S + V + C	[S] V + O + A

Having the same meaning of "do not pour oil on the fire" both phrases express the same idea. According to structural pattern they are not identical. Their correspondence on lexical level is partial. The complement of English phrase *the way to quench it* lengthens the sentence and makes it more complex. Through the rich vocabulary of English version, both proverbs are simple sentences. But as English phrase is expressed with copular verb and the Czech one is full, they do not have the same denotation. The subject *pouring oil on the fire* is a non-finite clause or gerund with adverbial of place which is besides expresses in the Czech proverb as well. It is rather a warning in imperative in comparison to the English version which happens to be a simple declarative sentence. Although that both proverbs discuss the theme of pouring oil on the fire, they belong to the category of partial equivalence.

o) Responsibility x Irresponsibility

The evils we bring on ourselves are the hardest to bear.	Zlo, které si sami působíme, se nejhůř snáší.
S [SVO] V + C	S [OV] V + A

Both subjects include dependent relative clause which functions as their attribute. As the verb in English simple sentence is copular, it requires complement which is expressed by the noun phrase with adjective and full verb in infinitive. Czech proverb contains reflexive verb developed more with adverbial of manner. Lexically they correspond. They both discuss the theme of the evil and its consequences. Therefore

they are considered to be identical. But since their structure is dissimilar, they belong to the category of partial equivalence.

p) Honour x Shame

Great honours are great burdens.	Pocta zavazuje.
S + V + C	S + V

With the Czech meaning of "honour commits oneself" both proverbs convey the correspondence on semantic level. The noun *burdens* contained in complement of English phrase is semantically expressed in the form of full verb in Czech proverb. Therefore it has been deduced that they correspond on lexical level partially. Subject of English version, expressed by noun phrase, continues with a copular verb *to be*. Czech verb "commits" is full verb. They do not have the same denotation and therefore cannot be considered absolutely but partially identical.

q) Curiosity x Disinterest

Curiosity killed the cat.	Zvědavost se nevyplácí.
S + V + O	S + V

The meaning of Czech proverb "curiosity is not worth it" is evident from its wording. Yet it is not that obvious from its English counterpart. It requires more detailed explanation for the proverb to be correctly grasped. This cautionary expression may appear as moral or some fable but unfortunately any such origin of it has been lost. ("Dictionary.com") It is therefore unknown why English proverb uses certain lexical mean of animal to express the meaning. However, the point of both proverbs is that curiosity causes negative consequences and it gives advice rather not to be inquisitive. From the point of syntactic, Czech verb is full and reflexive, expressed in present tense. The English one is transitive, in simple past tense and is followed by direct object. Although they are both simple declarative sentences, they do not correspond. They are partially identical from all three viewpoints.

2.2.3 Non equivalence

a) Good x Evil

Curses, like chickens, come home to roost.	Kdo jinému jámu kopá, sám do ní padá.
S + V + A	S [O + O + V] [S] A+ V

Subject of English proverb is a comparative verbless clause with different lexical means. The relative clause "(who) digs the hole for someone else" functions as an attribute to the subject in Czech proverb. The English expression *home to roost* is an adverbial of place following by subordinate clause expressed by to-infinitive form of the verb *to roost*. It is a clause of purpose. The adverbial of place in Czech phrase is a substitution for direct object to avoid the repetition. Their syntactic structure thus cannot be considered identical. According to Ridout and Witting come ho to roost is interpreted as "recoil upon the originator". (43) The phrase uses lexical means of animals and a statement of an evil wish as they both have the tendency to return. Czech expression uses the process of digging the hole into the ground also as an evil wish for someone else. Although both proverbs have the same point, their syntactic and lexical level absolutely differ. They have been therefore placed into the category of non-equivalence.

b) Wisdom x Foolishness

What you loose on the swings you gain on the roundabouts.	Jednou jsi nahoře, jednou dole, tak už to chodí.
O [S + V + A] S + V + A	A + [S] V + C / A [S + V] C/ A + V

English proverb is a simple sentence of which the direct object is expressed by relative wh-clause. Czech proverb is a coordination of three independent clauses separated by commas. There is ellipsis of Czech copular verb "jsi" in the second clause. With the translation of "once you are up, once down, it is what it is" the syntactic of proverbs does not correspond. Except for the same subject expressed by personal pronoun merely in English proverb, their lexical means completely differ. Full verbs

with opposite meaning can be compared with two opposite adverbials of place expressed in Czech saying. One proverb discusses roundabouts and swings whilst the other mental condition of a man. However, they have the same point, i.e. the negative and the positive results of actions always balance with each other. ("Cambridge Dictionaries Online")

c) Truth x Lie

"They say so" is half a lie.	Jedna paní povídala.
S + V + C	S + V

This pair of proverb cannot correspond on syntactic level since the one is copular and the other is full. Verb expressed in Czech saying may be transitive yet it does not connect with any object in here. In comparison to Czech noun phrase English subject is expressed by a simple declarative sentence. From the semantic viewpoint, one proverb discusses negative traits of character and the other is expressed by human behaviour. And as character of people reflects their behaviour, the semantic connection between these two proverbs is evident. Lexically they do not correspond at all.

d) Diligence x Laziness

No pains, no gains.	Zahálky jsou služebníkem, neběduj, žes hadrníkem.
S, S	S + V + C / V [[S] V + C]

English saying is expressed by two noun phrases with word negative in form and meaning *no*. Czech proverb consists of two matrix clauses of which the second one is developed more with relative dependent clause. Czech version has one copular and one full verb and the English one has none. With the translation of "idleness is servant, do not complain, that you are peddler" proverbs do not syntactically correspond. Lexical means of both sayings absolutely differ therefore they are not identical either. The structure of Czech expression "žes" is a compound of particle that and the 1st person singular of the verb "to be", i.e. you are. It is informal Czech language. This English

proverb, similar to “no gain without pain” indicates that you will not achieve anything without some troubles or suffering. (Ridout & Witting 126) According to Oxford Dictionary English Proverbs, one of the meanings is “They must take pain that look for any gayn”. (Wilson, 572) Czech proverb suggests that if you permit laziness to be your loyal servant, you will not achieve anything, which expresses in fact the same as its English counterpart claims. And if this happens do not complain later as the proverb has already warned you!

e) Flattery/ Praise x Slander/ Hypocrisy, Envy

Praise not too much, for all are fickle.	Nechval dne před večerem.
V + A / S + V + C	V + O + A

According to its function the English clause *for all are fickle* belongs to the category of adverbial subordinate clauses. As its subordinator for indicates it is the clause of reason and consequence. English saying consists of one full and one copular verb. The Czech one has solely one full verb “to praise”. Except for the same verb expressed negatively in both matrix clauses, they do not correspond on lexical level. Relating to semantics, Czech phrase discusses contrastive themes of day and night. The English version offers a simple warning not to praise much and explains its possible negative consequences. They both have the same point suggesting not to make conclusions before something is done as the consequences may change.

f) Courage/ Determination x Cowardice/ Fear

Nothing ventured, nothing gained.	Odvážnému štěstí přeje.
SV / SV	O + V + S

English proverb consists merely of two phrases, separated by comma, expressed by negative noun in meaning and by past participle of two full verbs. On the contrary its Czech counterpart contains one full verb and thus it is a simple, declarative sentence. With the Czech translation “good luck is wished to one who is brave” proverbs do not

correspond on lexical level. But as the English interpretation of proverb suggests the opposite consequences of the Czech one, proverbs have the same point.

g) Perseverance x Impatience

A watched pot never boils.	Kdo čeká, ten se dočká.
S + A + V	[S + V] S + V

This pair of proverbs selected does not correspond on lexical level. English proverb discusses dishes whilst the Czech one is expressed by lexical means of people. Czech phrase is a compound sentence with one dependent, relative clause expressed by pronoun functioning as a subject and full verb in present tense. Another verb placed in the matrix clause is reflexive in comparison to the English one which is full. Their syntactic structure cannot thus correspond. The meaning of Czech interpretation "He who waits is he who will wait to see" is obvious. But it is not that evident from its English counterpart. According to Ridout and Witting the proverb means that if we are looking for something and we are waiting impatiently for it to happen, time feels longer than usual. (168) Therefore if the pot is watched with expectation to boil, it is certain that it will never happen. From the semantic viewpoint proverbs are opposite, yet express the same.

h)Strength x Weakness

One grain fills not a sack, but helps his fellow.	Každá ruka dobrá.
S + V + O / V + O	S [V] C

English proverb is a type of syndetic coordination linked by coordinated conjunction *and*. The sentence may be considered a complex coordination as there is ellipsis of subject in the second clause. The Czech proverb can be, after inserting a copular verb "je", considered a simple sentence. Without the verb it appears to be merely a phrase. Their syntactic structure is thus dissimilar that they cannot be considered identical, not even partially. Although the English phrase uses lexical means of grains and bags and

the Czech one is expressed by human body part they have the same point. It is obvious that the big sack cannot be filled with only one grain relating to its size. Therefore the proverb spurs this little grain and the others (his fellows) to pile up to fill the bag. The more of grains are present, the fuller is the bag. The same is applied on the Czech proverb which indicates that the more hands are present, the quicker is the work done.

i) Greed/ Pride x Modesty/ Kindness

Give a clown your finger and he will take your hand.	Čiň čertu dobře a peklem se ti odmění.
V + O + O / S + V + O	V + O + A / A + O + V

Syntactically both proverbs present syndetic coordination as they are both connected with coordinating conjunction *and*. The subject of English saying expressed by personal pronoun *he* refers to indirect object *clown*. This is called anaphoric reference. The same reference appears in its Czech counterpart but with exception that it is omitted. It is possible to insert it there but with a little change of word order. With the lexical means "do the devil good and he will reward you with the hell" Czech proverb absolutely does not correspond with the English one on this level. As regards the semantics both phrases are expressed by a human being. But how can these two persons one standing for the good and the second for the bad can be identical? That is a question which forces to reflect. According to *Oxford Dictionary of English Proverbs* clown stands for unmannerly fellow. It may be, because hypocritical people mostly dissimulate as well as clown during his performance. They both pretend. It suffices to offer him a little and in the moment he notices the willingness of a man, he starts to make use of it and wants more and more. (302) This explanation clarifies it more. The word "devil" on the contrary does not require any detailed interpretation. It is evident that it stands for and evil person. Czech proverb thus indicates that if people permit the devil want more and more, he will eventually reward them with the hell, i.e. to want much more.

j) Carefulness x Carelessness

The fly that plays too long in the candle,	Tak dlouho se chodí se džbánem pro

singes his wings at last.	vodu, až se ucho utrhne.
S [V + A + A] V + O + A	A [S] V / S + V

English matrix clause expresses the result of its subordinate that-clause. Czech proverb consists of an adverbial subordinate clause of result as well. But it is connected to its independent clause by subordinator until. In comparison with English saying both verbs from the Czech phrase are reflexive. Therefore they do not correspond on syntactic level. With the meaning of "They walk for water with jug so long until its handle does not come off" it is obvious that lexical means of both sayings are not identical. The mean point of English proverb is expressed by means of a certain animal and its imprudent behaviour. The Czech one discusses an ordinary vessel, made from ceramic or glass. The jug is merely a thing and if it is for long time overloaded by endless carrying of water it is more likely to smash. It is generally known that fly is considered to be a silly animal and it will play too long in the candle which may hurt it until it is truly dead. The mean point is that if a man practise some bad act or wickedness regularly it is certainly going to be revealed and end in failure.

k) Prudence x Malice

You can´t make an omelette without breaking eggs.	Když se kácí les, padají třísky
S + V + O + A	C [V+ S] V + S

Subordinate wh-clause of Czech proverb functions as a complement. It is a finite clause from the category of nominal clauses with verb in reflexive form. English phrase is in comparison to its counterpart a simple sentence of which verb consists of modal verb *can* in negative and the full verb *make*. Both English and Czech verbs are full but they do not have the same denotation. Adverbial of manner is expressed by prepositional phrase. With regards to all facts mentioned syntactic structure of proverbs does not correspond. Czech version claims that "when they fell the woods, splinters fall". It uses lexical means of woody plants whilst the English one of food. According to *English Proverbs Explained* the proverb means that no one can expect to obtain

something for nothing. (182) It is therefore not important of which lexical means are selected to express the meaning since any activity in general requires a sacrifice for achieving our goals.

l) Temptation x Conquering

Leave well alone.	Nepokoušej osud.
V + O + A	V + O

From the lexical viewpoint proverbs cannot be considered identical since the one uses lexical means of fate and the other one of well. With the Czech translation of "do not attempt the fate" it is evident. Without adverbial of manner they would be syntactically absolutely equivalent. Both full verbs are transitive yet do not share the same denotation. The advice which this proverb provides with is to allow things to stay as they are since doing something more might even exacerbate them. (Wilson 453)

m) Responsibility x Irresponsibility

They that dance must pay the fiddler.	Bez peněz do hospody nelez.
S [V] V + O	A [S] A + V

Subject contains relative that-clause which functions as its attribute. Verb consists of modal verb *must* and full verb *pay*. Although the Czech verb is full as well they do not have with its English counterpart the same denotation. Proverbs thus do not correspond on syntactic level. Both phrases use absolutely different lexical means. English proverb discusses music whilst the Czech one pub. With their different lexical expressions they both indicate that there is no such a thing which is free of charge. Someone has to pay the fiddler for his musical performance as well as someone has to pay for the beer. Nothing is given for gratis.

n) Honour x Shame

Honour and profit lie not in one sack.	Čest a zisk nejsou vždy kamarádi.
S + V + A	S + V + A + C

Both proverbs are simple sentences with different type of adverbial. Their verbs are not identical as the Czech one is copular verb connected with complement expressed by noun. English verb includes clause negation not and the Czech verb is in negative as well. Both subjects are noun phrases connected with central coordinator *and*. Although that they are expressed by the same lexical means discussing a certain quality and profit their predication differ. The English one is expressed by an ordinary thing and the Czech one by human beings. However they have the same point. Yet from the syntactic and lexical level they do not correspond.

o) Obedience x Disobedience

Do as you are bidden and you will never bear blame.	Poslechneš-li rozkazu, zbavíš se zodpovědnosti.
V + O [SVC] / S + V + A + O	[V + O] / V + O

English proverb consists of two coordinated clauses with central conjunction *and*. The object of the first one is expressed by subordinated adverbial clause of comparison. On the contrary Czech proverb contains one matrix and one subordinated clause of condition. Their verbs cannot be identical since one from the English version is copular. They both use lexically different means and thus cannot correspond. English proverb as well the Czech one discusses traits of character, i.e. obedience and responsibility. Although that both their matrix clauses have opposite expression they have in fact the same meaning.

p) Curiosity X Disinterest

That fish will soon be caught that nibbles at every bait.	Kdo je zvědavý, bude brzo starý.

S + V + A / [V + A]	S + V + C / [V + A + C]

Relative nominal that-clause containing full verb *nibbles* functions as an attribute to the subject. Subordinate clause of Czech proverb is a clause of result. English verb is in passive future tense, composed of modal verb *will*, the infinitive form of auxiliary *be* and past participle *caught*. Czech copular verb is first expressed in present and subsequently in future tense. They do not have the same denotation. And since their structure differs they do not correspond on lexical level. Both proverbs use different lexical means. While the first one discusses animals, the other one is expressed by a human being. But where can be the connection expressing curiosity between these two sayings discovered? *Oxford Dictionary of English Proverbs* explains that "If you... be found nibbling at the bite, you may justly expect the hook to enter into your bowels." (265) English proverb explained states that "It doesn´t do to be too curious or inquisitive." (69) The reply to the question is that the fish is thus curious that it ends up to be caught eventually. Both proverbs indicated that curiosity is not worth it since its consequences are always negative.

From the both biblical sources *English Proverb Explained* and *Anglicko-český Frazeologický Slovník* of which Czech and English proverbs have been picked, no proverbs from the categories of carefulness x carelessness, obedience x disobedience and curiosity x disinterest in absolute equivalence, of obedience x disobedience in partial equivalence and of love x hatred in non-equivalence have been found to fit for analysing.

2.3 Proverbial statistics

In the following chapter proverbs are statistically analyzed and arranged into four tables which represent the levels of their correspondence. Every category presents the figures and percentages of pairs of English and Czech proverbs which were compared. Data from the first table of the proverbs selected have been evaluated on the basis of their absolute, partial and non-equivalence. Other three tables point out correspondence according their semantic, lexical and syntactic level. The figures in percentages have been rounded.

2.3.1 Absolute, partial and non-equivalence of English and Czech proverbs

This section presents a survey of correspondence of English and Czech proverbs according their absolute, partial and non-equivalence

PROVERBS TOTAL	**ABSOLUTE**	**TOTAL (%)**
167	21	**13%**
	PARTIAL	
167	101	**60%**
	NON	
167	45	**27%**

Table 1. Three levels of equivalence 1

2.3.2 Equivalence of English and Czech proverbs from the point of semantics

All proverbs analyzed in this thesis have their Czech counterpart. However some of them are clear from their wording since they consist of identical or similar words which means that their lexical level corresponds either absolutely or partially. But some of them require more detailed explanation or metaphorical application to discover their point.

All proverbs from absolute and partial equivalence have been considered to belong to the first category of proverbs being clear from their complete or partial phrasing. All proverbs from the non-equivalent category belong to the second group of proverbs which require detailed interpretation for the same point to be well understood.

a) Absolute and partial equivalence

PROVERBS TOTAL	ABSOLUTE	TOTAL (%)
167	21	**13%**
	PARTIAL	
167	101	**60%**
	ABSOLUTE + PARTIAL	
167	101 + 21	**73%**

Table 2. Semantic level A,P 1

b) Non equivalence

PROVERBS TOTAL	NON	TOTAL (%)
167	45	**27%**

Table 3. Semantic level N 1

2.3.3 Equivalence of English and Czech proverbs from the point of lexicology

Proverbs lexically identical are all absolutely equivalent and some of them have been picked from the category of partial equivalence. The ones from the group of partial equivalence have been marked with asterisk (*) in the column of English proverbs. They either fully correspond with each other, or they are only switched in the phrase or expressed by different sentence elements. Yet they are lexically identical.

PROVERBS TOTAL	**ABSOLUTE**	**TOTAL (%)**
167	21	**13%**
	PARTIAL	
167	16	**10%**
	ABSOLUTE + PARTIAL	
167	16+21	**23%**

Table 4. lexical level 1

2.3.4 Equivalence of English and Czech proverbs from the point of syntactic

This pairs of proverbs which correspond on syntactic level have been taken all from the category of absolute equivalence and few of them from the category of partial equivalence. They have been marked in this group by asterisk (*) in the column of Czech proverbs.

PROVERBS TOTAL	**ABSOLUTE**	**TOTAL (%)**
167	21	**13%**
	PARTIAL	
167	21	**13%**
	ABSOLUTE + PARTIAL	
167	21 + 21	**26%**

Table 5. Syntactic level 1

2.4 Conclusion

This thesis has set the aim to discover to what extent Czech and English proverbs concerning human qualities are identical. The analysis was carried out to compare and to evaluate equivalence of proverbs selected from English and Czech language which both come under the same Indo-European language family. English language has its origin in Germanic, it belongs thus to Germanic languages. On the contrary, the Czech ranks into the group of Slavic languages which indicates that they vary. In fact, the analysis points out their similarities and dissimilarities from the point of syntactic, semantic and lexicology.

In order to start this analysis, it was necessary to look up for certain biblical sources including proverbs of all categories and to pick the ones which belong to the group of human qualities. The principal source of proverbs selected was English Proverbs Anglická Přísloví by Eva Lacinová and Anglicko-český frazeologický slovník by Milena Bočánková and Miroslav Kalina. Proverbs have been further consulted with Oxford Dictionary of English Proverbs by F.P. Wilson, The Advanced Learner´s Dictionary of Current English by A.S. Hornby and English Proverbs Explained by Ronald Ridout and Clifford Witting. Definition and interpretation of proverbs has been furthermore compared and consulted with on-line dictionaries.

The method of this analysis was based on the concept of equivalence between English and Czech proverbs. Once the proverbs have been gathered, they have been compiled into the categories of absolute, partial and non-equivalence. They have been subsequently arranged into 19 subcategories of human qualities and analyzed semantically, syntactically and lexically.

Having been analyzed from the three mentioned viewpoints, all proverbs selected for this thesis were arranged in tables according to their absolute, partial and non-equivalence. Consequently, they were added up and evaluated in percentage.

The classification of all proverbs selected according their equivalence points out that there is a number of 21 proverbs of the total of 167 proverbs which correspond on all three levels. This introduces merely 13% of absolute equivalence. The category of partial equivalence consists in total of 101 proverbs corresponding either on one or two

levels. This makes 60% of partial correspondence. The last category of non-equivalence includes 45 proverbs, which represents 27%. It is obvious from the survey that the category of partial equivalence is the most extensive in comparison to the category of absolute equivalence whose figure is the lowest.

As regards the semantic, syntactic and lexical level of proverbs, the following evaluation has been made. Semantic connection of 73% of pairs of proverbs may be deduced from their wording. Remaining 27% creates the category of proverbs of which their meaning requires more detailed explanation or metaphorical interpretation as their lexical means absolutely differ. Lexically identical proverbs include the category of absolute equivalence and 16 proverbs picked from the category of partial equivalence. There are merely 22% of them which correspond. The very last category of syntactic is creates of all absolutely equivalent proverbs with 21 picked from the category of partial equivalence. They make 25% of correspondence.

To conclude this comparative analysis of English and Czech proverbs it has been discovered that the majority them correspond partially. Only 1/8 of them are absolutely identical. They convey the most correspondence on the semantic level and the least on the lexical level.

List of references

Bočánková, Milena, and Miroslav Kalina. *Anglicko-český frazeologický slovník. Ustálené fráze, expresivní výrazy a idiomy anglicko-česká přísloví*. Praha: Ekopress, s.r.o., 2007. Print

Brunvald, Harold, Jan. *A Dictionary of Proverbs and Proverbial Phrases From Books Published by Indiana Authors Before 1890*. Bloomington: Indiana UP Bloomington, 1961. Print.

Collins, V., H. *A Book of English Proverbs*. London: Longmans, 1724. Print.

Chalker, Sylvia. *A student´s English Grammar Workbook*. Harlow: Longman, 1992. Print.

Čelakovský, František, L. *Mudrosloví Národu Slovanského ve Příslovích*. Praha: Slunovrat, 1978. Print.

Gethin, Hugh. *Grammar In Context. Proficiency Level English*. Harlow: Longman, 1992. Print.

Hornby, A., S., E. V. Gatenby, and H. Wakefield. *The Advanced Learner´s Dictionary of Current English*. 2nd ed. London: Oxford UP, 1963. Print.

Fraus, J. *Ilustrovaný Studijní Slovník. Anglicko-český/česko-anglický*. 1st ed. Plzeň: Nakladatelství Fraus, 2014. Print.

Klimeš, Lumír. *Slovník cizích slov*. 2nd ed. Praha: Státní Pedagogické Nakladatelství, 1982. Print.

Lacinová, Eva. *English Proverbs Anglická Přísloví*. Havlíčkův Brod: Fragment, 1996. Print.

Němcová, Martina. *Comparative Analysis of English and French Idioms*. Brno, 2013. Diplomová práce. MU-Masarykova Universita Brno, fakulta pedagogická, Katedra anglického jazyka a literatury. Print.

Ridout, Ronald, and Clifford Witting. *English Proverb Explained.* London: Pan Books Ltd, 1978. Print.

Wilson, F. P., *Oxford Dictionary of English Proverbs*. 3rd ed. London: Oxford UP, 1970. Print.

Electronic sources:

"What is a proverb." *Your dictionary The Dictionary You Can Understand*. LoveToKnow Corporation, 2015. Web. March 2015.

"Co je to Bible?" *Biblické společenství křesťanů*. Biblické společenství křesťanů, 2015. Web. March 2015.

"What is a proverb in a Bible?" *Got questions*. Got questions Ministries, 1st Jan. 2014. Web. March 2015.

"The Bible book by book." *Bible Hub*. Biblos.com, 2014. Web. March 2015.

Learner´s Dictionary. Merriam-Webster, 2015. Web. March 2015.

Cambridge Dictionaries Online. Cambridge University Press, 2015. Web. March 2015.

Urban Dictionary. Urban Dictionary LLC, Oct. 2013, Web. March 2015.

"Introducing Proverbs." *InterVarsity Press*. Intervarsity Christian fellowship/USA, 2015. Web. March 2015.

Dictionary.com. Dictionary.com, LLC, 23.Jan 2012. Web. March 2015.

INDEX

Absolute equivalence

Half the truth is often a whole lie	Polopravda je často celá lež.
Love makes all hard heart gentle.	Láska činí všechna tvrdá srdce laskavými.
Love is blind.	Láska je slepá.
Old love does not rust.	Stará láska nerezaví.
The world is full of fools.	Svět je plný bláznů.
A man can do more, than he can.	Člověk dokáže víc, než může.
A little body often harbours a great soul.	Malé tělo často skrývá velkou duši.
Walls have ears.	Stěny mají uši.
Opportunity makes the thief.	Příležitost dělá zloděje.
Every man is the architect of his own fortune.	Každý strůjcem svého štěstí.
Forbidden fruit is sweet.	Zakázané ovoce je sladké.
Rip not up old sores.	Nedrásej staré rány.
Honesty is the best policy.	Čestnost je nejlepší politika.
Better die with honour than live with shame.	Lépe zemřít se ctí než žít s hanbou.
Mind your own business.	Hleď si svého.
*Pride goes before a fall.	Pýcha předchází pád.
Children and fools tell the truth.	Děti a blázni mluví pravdu.
Praise a fair day at night.	Nechval dne před večerem.
Fear has big eyes.	Strach má velké oči.
Time heals all wounds.	Čas hojí všechny rány
Prudence is the mother of wit.	Opatrnost je matka moudrosti.

Partial equivalence

He that sows thistles shall reap prickles.	Kdo seje vítr, sklízí bouři.
One lie makes many.	Lží se nevylžeš.
Where there is a whispering, there is a lying.	*Co je šeptem, to je čertem.
*Love and cough cannot be hid.	Lásku a kašel neutajíš.
*Hatred is blind, as well as love.	*Láska je slepá (a nenávist též).
Love and hate are blood relations.	Láska a nenávist jdou ruku v ruce.
*Love is full of fear.	Kdo miluje, ten se bojí.
*Love is never without jealousy.	Bez žárlivosti není lásky.
Love laughs at locksmiths.	*Láska brány otevírá.
*Love is a sweet torment.	*Sladká jsou muka lásky.
Love speaks even when the lips are closed.	Láska nepotřebuje slov.
Love will go through stone walls.	Láska hory přenáší.
*No herb will cure love.	Na lásku není léku.
The quarrel of lovers is the renewal of love.	*Láska nehněvaná není milovaná.
No man is born wise or learned.	Žádný učený z nebe nespadl.
*One man´s loss is another man´s gain.	Co kdo prohraje, druhý vyhraje.
*Wisdom goes always by year.	Rozum s léty roste.
*Wise men silent, fools talk.	Když moudří mlčí, mluví hlupci.
Children and fools have merry lives.	Děti a blázni se stale smějí.
*Make not a fool of thyself to make others merry.	*Nedělej ze sebe blázna pro potěchu druhých.
A good heart cannot lie.	Co na srdci, to na jazyku.
Always verify your references.	Důvěřuj, ale prověřuj.

Believe no tales from an enemy´s tongue.	Když mluví nepřítel, nevěř.
Much law, but little justice.	Kde mnoho zákonů, tu i křivd mnoho.
An idle youth, a needy age.	V mládí ležáci, v stáří žebráci.
By doing nothing we learn to do ill.	Zahálka je matkou neřestí.
It is more pain to do nothing than something.	Od nicnedělání bolí ruce.
Where there no hearers, there would be no backbiters.	Lidi pomlouvají, když jim naslouchají.
Imitation is the sincerest form of flattery.	Kdo nás napodobuje, ten nám lichotí.
Speak fair and think what you will.	Lidi poslouchej a svůj rozum měj.
Who knows not how to dissemble, knows not how to live.	Život je samá přetvářka.
A man´s praise in his own mouth stinks.	*Vlastní chvála z hrdla smrdí.
Praise by evil man is dispraise.	Jestli tě chválí nepřítel, měj se na pozoru.
Praises fill not the belly.	*Chvála nikoho nenasytí.
Self praise is no recommendation.	Kdo se chválí, není chvály hoden.
Too much praise is a burden.	Tak chval, abys nepřechválil.
*He who envies admits his inferiority.	*Závistivec uznává svou nedostatečnost.
*Calamity is the touchstone of a brave mind.	*Neštěstí je zkouškou statečnosti.
Fear gives wings.	Ze strachu se odvážíme všeho.
It is action that makes the hero.	Skutky svědčí o lidech.
Nothing ventured, nothing gained.	Odvážnému štěstí přeje.
Don´t cross the bridge till you get to it.	Neříkej hop, dokud nepřeskočíš.
If something is worth doing, it is worth doing well.	Buď pracuj pořádně, nebo toho nech.

Slow but sure wins the race.	Kdo nespěchá, vyhraje.
Strength grows stronger by being tried.	Síla roste cvikem.
Men are not to be measured by inches.	Velikost člověka nezávisí na výšce postavy.
Blessed is he who expects nothing, for he will never be disappointed.	Čím větší naděje, tím větší zklamání.
Grasp all, loose all.	Kdo všecko chce, o všecko příjde.
Much would have more.	Kdo má hodně, chce ještě víc.
The more you get, the more you want.	Čím víc kdo má, tím víc si žádá.
Need makes greed.	S jídlem roste chuť.
Patient man wins the day.	*Trpělivost přináší růže.
Pride is a flower that grown in the devil´s garden.	Pýcha peklem dýchá.
A good heart conquers ill fortune.	*Dobré srdce zdolá nepřízeň osudu.
Actions speak louder than words.	*Činy mluví samy za sebe.
*He gives twice who gives quickly.	*Kdo rychle dává, dvakrát dává.
Good words are good cheap.	Dobré slovo nic nestojí.
Hitch your wagon to a star.	Jdi za vznešeným cílem.
Kind hearts are soonest wronged.	*Laskavé srdce je snadno zranitelné.
*The noblest vengeance is to forgive.	*Nejvznešenější pomstou je odpuštění.
The remedy for injuries is not to remember them.	Křivda se zahojí, když na ni zapomeneš.
One hand washes the other.	*Ruka ruku myje.
A good word costs no more than a bad one.	Po dobrém pořídíš víc než po zlém.
Pardon one offence and you encourage many.	Shovívavost se nevyplácí.

Better safe than sorry.	Opatrnosti nikdy nezbývá.
Don´t put all your eggs in one basket.	*Nesázej všechno na jednu kartu.
He that never climbed, never fell.	Kdo nic nedělá, nic nepokazí.
*Prevention is better than cure.	Lépe předcházet nemoci než ji léčit.
Easier said than done.	To se snadno řekne (ale hůře dělá).
Love me little, love me long.	Miluj s mírou, dlouho ti to vystačí.
No extreme will hold long.	Čeho je moc, toho je příliš.
Take no more on that you are able to bear.	Všeho moc škodí.
The mean is best.	Zlatá střední cesta.
He that once deceives, is ever suspected.	Když jednou zklameš, už se ti nevěří.
To deceive oneself is very easy.	Člověk se rád klame.
Practice what you preach.	Co umíš raditi, hleď sám činiti.
Jack is good as his master.	Jaký pán, takový krám.
First think, and then speak.	Rozmysli si, co chceš říct.
He who hesitates is lost.	Váhání výsledek zahání.
Score twice before you cut one.	Dvakrát měř, jednou řež.
The half is better than the whole.	Méně je někdy více.
All things are difficult before they are easy.	Praxí získáš rutinu.
An oak is not felled at one stroke.	Každý cíl vyžaduje mnoho úsilí.
Be still and have thy will.	*Buď zticha a prosaď si svou.
Everything comes to him who waits.	Kdo čeká, ten se dočká.
First things first.	Všechno popořádku.
Patience is a remedy for every grief.	Trpělivě snášený zármutek přebolí.

*The last drop makes the cup run over.	Poslední kapkou pohár přeteče.
He conquers, who endures.	Kdo vytrvá, zlé přetrvá.
A bas padlock invites a picklock.	*Příležitost dělá zloděje.
Pouring oil on the fire is not the way to quench it.	Nepřilívej oleje do ohně.
As you sow, so you reap.	Jak kdo zaseje, tak také sklidí.
As you make your bed, so you sleep on it.	Jak si kdo ustele, tak si lehne.
The evils we bring on ourselves are the hardest to bear.	Zlo, které si sami působíme, se nejhůř snáší.
Great honours are great burdens.	Pocta zavazuje.
Honour shows the man.	Pocty ukáží jaký kdo je.
Honour to whom honour is due.	Komu čest, tomu čest.
Keep your mouth shut and your eyes open.	Mlč a pozoruj.
A brave man´s wounds are seldom on his back.	Statečný muž z boje neprchá.
Measure is treasure.	Všeho s mírou.
The greatest step is that out of the door.	*Největší krok je vykročení ze dveří.

Non equivalence

Better suffer ill than do ill.	Kdo do tebe kamenem, ty do něho chlebem.
Curses, like chickens, come home to roost.	Kdo jinému jámu kopá, sám do ní padá.
The liar is sooner caught than the cripple.	Lež má krátké nohy.
Love me, love my dog.	Miluj mě se vším, co ke mně patří.
A still tongue makes a wise head.	Kdo méně mluví, více myslí.
He that loses anything and gets wisdom by it is	Odpadne jeden květ, nastane jiný.

a gainer by the loss.	
What you loose on the swings you gain on the roundabouts.	Jednou jsi nahoře, jednou dole, tak už to chodí.
He is a fool that kisses the maid when he may kiss the mistress.	Jen blázen nevyužije příležitosti.
“They say so” is half a lie.	Jedna paní povídala.
A honey tongue, a heart of gall.	Na jazyku med a na srdci jed.
Bells call others but themselves enter not into the church.	Mnohý káže, čemu sám nevěří.
Many kisses the hand they wish cut off.	Pochlebníci se přetvařují.
No pains, no gains.	Zahálky jsou služebníkem, neběduj, žes hadrníkem.
The mill gets by going.	Práce udržuje člověka v síle.
He that tells a secret, is another´s servant.	Co chceš míti tajného, měj u sebe samého.
Praise not too much, for all are fickle.	Nechval dne před večerem.
The paths of glory lead but to the grave.	Všecka sláva, polní tráva.
Cowards die often.	Strach se smrti rovná.
The best advice is found on the pillow.	Ráno moudřejší večera.
Step after step the ladder is ascended.	Nic nejde naráz.
One grain fills not a sack, but helps his fellow.	Každá ruka dobrá.
A crust is better than no bread.	Lepší něco nežli nic.
Bastard brood is always proud.	Pýcha kryje podlost.
Forgive and forget.	Nedobře si počíná, kdo zlé připomíná.
Give a clown your finger and he will take your hand.	Čiň čertu dobře a peklem se ti odmění.

Let bygone by bygone.	Co jsme si, to jsme si.
Dear is the honey that is picked from the thorn.	Za sladkost se tvrdě platí.
He who handles a nettle tenderly is soonest stung.	Na hrubý pytel hrubá záplata.
Thatch your roof before the rain begins.	Kdo je připraven, není překvapen.
The fly that play too long in the candle, singes his wings at last.	Tak dlouho se chodí se džbánem pro vodu, až se ucho utrhne.
A little wind kindness, much puts out the fire.	Všeho je nutno užívat přiměřeně.
You can´t make an omelette without breaking eggs.	Když se kácí les, padají třísky.
You cannot run with the hare and hunt with the hounds.	Dvěma pánům nelze sloužit.
When the fox preaches, beware your geese.	Nevěř hezkým slovům.
A watched pot never boils.	Kdo čeká, ten se dočká.
He that would have eggs must endure the cackling of hens.	Nic není zadarmo.
That fish will soon be caught that nibbles at every bait.	Kdo je zvědavý, bude brzo starý.
Never say die.	Neházej flintu do žita.
Forsaken by the wind, you must use your oars.	Není li cesta schůdná, najdi jinou.
Leave well alone.	Nepokoušej osud.
That they dance must pay the fiddler.	Bez peněz do hospody nelez.
Do as you are bidden and you will never bear blame.	Poslechneš-li rozkazu, zbavíš se zodpovědnosti.
Curiosity killed the cat.	Zvědavost se nevyplácí.
Meddle not with another man´s matter.	Nestrkej nos do cizích věcí.

Honour and profit lie not in one sack.	Čest a zisk nejsou vždy kamarádi.