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Concepts «Home. Family. Children. Parents. Parenting» in Russian and Ukrainian proverbial vision of the world

(based on the new Electronic dictionary of current East Slavonic proverbs)

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Abbreviations

ED	Electronic dictionary of current East Slavonic proverbs (research project by M.Y. Kotova, N.E. Boeva, V.V. Mushchinskaya, O.S. Sergienko)
RSDP 2000	Kotova, M. Yu. (2000). Russian-Slavonic Dictionary of Proverbs with English Correspondences. Edited by P. A. Dmitriev, Saint Petersburg: Saint Petersburg University Publishing House. – 360 p. (In Russian)
UE-20	Ukrainian experiment 2020-21 on Google platform, a sociolinguistic paremiological experiment conducted on the Internet with the participation of informants who are native speakers of the Ukrainian language
Bel.	Belorussian
Ukr.	Ukrainian
lit.	literal translation of the proverb
comp.	compare

Introduction

- One of the tasks of cultural linguistics and imagology is the representation of specific national linguoculturemes, that is, the peculiarities of mentality and stereotypes of the proverbial vision of the world of a certain language or a language group.

- The study of the proverbial vision of the world (or proverbial representation of the world) of the three East Slavonic languages – Russian, Belorussian and Ukrainian is the main theme of the scientific research conducted no by a group of paremiologists of the Saint Petersburg State University – M.Y. Kotova, N.E. Boeva, V.V. Mushchinskaya, O.S. Sergienko.

The new Electronic Dictionary of current East Slavonic proverbs (ED)

- ED represents the most common Belarussian and Ukrainian proverbial parallels of the Russian paremiological minimum introduced by G. Permyakov.
- It continues the research undertaken in the late 1990ies by prof. Marina Kotova who in 2000 published the "Russian-Slavonic Dictionary of Proverbs with English Parallels" (further – RSDP 2000).
- Next step – additional sociolinguistic paremiological experiments and an extensive Internet search of the use of these proverbs in modern discourse.
- ED applies the principles and structure of RSDP 2000 such as the basic structure of the main part, the thematic index of the Russian active proverbs introduced in the 1st part, and the alphabetical index of all words that occur in the Russian proverbs of the dictionary.

The structure of ED

The **first (main) part** – the dictionary itself – where each entry has the following structure:

- the Russian proverb appearing in the alphabetical order by the first word-component,
- in brackets the number under which this proverb is listed in RSDP 2000,
- reference to a thematic group or thematic groups to which it belongs (at each head-word proverb entry, an arrow points to the numbers of chapters and headings of the thematic index in which this proverb is given.),
- stylistic marker (optional);
- proverb definition (reflecting one or several semantic meanings of the proverb – direct and figurative),
- its actively used proverbial synonyms (if they exist),
- context examples of usage in Russian;
- the Belorussian proverbial parallel with possible common synonyms and a context example of usage;
- the Ukrainian proverbial parallel with potential synonyms and a context illustration (if such proverbial parallels are found).

The structure of ED
example of the dictionary entry

Дома и стены помогают (406). → IV 1); V 1)

Находясь в родных местах, человек чувствует себя сильнее, чем в чужих (ср.: В гостях хорошо, а дома лучше).

Дома так дома! *Дома и стены помогают!!!* Правда, остальные участники чемпионата тоже будут сражаться, находясь в своих стенах. Что ж, итоги чемпионата покажут, чьи стены крепче! http://www.pfrf.ru/branches/kurgan/news/~2020/07/02/208343

В-четвертых, мы - российский производитель. А *дома*, как известно, *и стены помогают*. Отлаженные каналы дистрибуции позволяют экономить на логистике и таможенных отношениях. https://kotofey-shop.ru/blog-kotofej/polezno-znat/doma-i-steny-pomogayut

белорус. У сваей хаце і вуглы дапамагаюць.

У вобразе беларускіх Бацютаў Мікола Несцярэўскі паказаў жыццё заходнебеларускай вёскі ў 1930-х-1940-х гадах, працу беларусаў, іх захапленні і хваляванні. У паэме „Бацюты" добра бачна, што беларусы заўсёды любілі сваю зямлю, працу на ёй, сваю сядзібу і сваіх людзей. Яны найбольш баяліся войнаў, перасяленняў, эміграцый і бежанства. Для іх родная зямелька – як зморанаму пасцелька, *бо ў сваёй хаце і вуглы дапамагаюць*, бо ў сваёй хаце і качарга маці, а ў сваім краі, як у раі… http://czasopis.pl

укр. Вдома й стіни помагають.

Вдома і стіни допомагають (заголовок)

У басейні «Славутич» відбувся молодіжний чемпіонат України, на якому успішно виступили вихованці СДЮШОР «Мотор Січ». http://zp-pravda.info/2016/03/14/vdoma-i-stini-dopomagayut/

The structure of ED

The **second part** of the electronic dictionary contains the **Thematic Index** of Russian proverbs consisting of 12 thematic chapters or groups, each divided into further sub-groups.

I. "Coping. Work. Occupation. Learning. – Rest. Idleness. Laziness. Ignorance".

II. "Person".

III. "Character. Mentality. Moral values. Emotions".

IV. "Home. Family. Children. Parents. Parenting".

V. "Property. Owner. Guest. Wealth".

VI. "Time. Patience".

VII. "Love. Friendship".

VIII. "Human relations".

IX. "Conflicts".

X. "Happiness – Misfortune".

XI. "Life. Death. Advices".

XII. "Fate. God".

Thematic index

- In this research we analyze one of the 12 thematic groups represented in ED – thematic group **"Home. Family. Children. Parents. Parenting"**.

  It contains 34 Russian proverbs divided into 5 sub-groups:

  "Home. Family",

  "Youth – age",

  "Husband – wife",

  "Children – parents",

  "Desipience – disobedience".

- The aim is to compare how these concepts are reflected in the two East Slavonic languages, to analyze types of proverbial parallels and to reveal the possible lacunae.

Thematic index

- The thematic index is organized according to the **dichotomous principle**, which is reflected in most of the titles of chapters and sub-groups, as well as in the disposition of proverbial material:
- if certain proverbial correlations are reflected in the title of a sub-group, then the proverbs within the sub-group are arranged in two columns;
- if the dichotomy is the essence of the semantics of the proverb and is inextricably included in its internal form, the proverbs are located in one column in the middle of the page (Kotova, Raina, 2020: p. 490).

- Let us demonstrate an example from the 4th thematic chapter **"Home. Family. Children. Parents. Parenting"**.

IV. “Home. Family. Children. Parents. Parenting”

2. “Youth – old age”

Молодо – зелено
/lit. “Young – green”/

Устами младенца глаголет истина
/lit. “A mouth of a baby speaks the truth”/

Старого воробья на мякине не проведешь
/lit. “An old sparrow is not caught with chaff”/

Старость – не радость
/lit. “Old age is not a joy”/

Старый конь борозды не портит
/lit. “The old horse does not spoil the furrow”/

Старый – что малый
/lit. “An old man is like a small child”/

Много будешь знать – скоро состаришься
/lit. “If you know too much, you will soon grow old”/

Сорок лет – бабий век /, сорок пять – баба ягодка опять
/lit. “Forty is a woman’s age /, at forty-five a woman is like a berry again”/

Paremiological polysemy

- The thematic index also serves as a good illustration of paremiological polysemy as it shows that quite a few proverbs belong to more than one thematic group. Polysemic Russian proverbs, as a rule, receive more than one definition in the dictionary.
- According to M. Kotova, a quarter of Russian proverbs are polysemic as 24% the proverbial material from RSDP is presented in several thematic groups at the same time (Kotova, Raina, 2020: p. 488).
- Having analyzed the thematic group "Home. Family. Children. Parents. Parenting", we see that the share of polysemic proverbs is even higher for this group – it is **56%** as 19 out of the 34 proverbs belong to more than one thematic group
- 13 proverbs from this group have more than one definition in the dictionary.

Example of a proverb with several proverbial meanings / several definitions

Два медведя в одной берлоге не уживутся (225). → IX 4); IV 3)

/lit. "Two bears won't get along in the same den"/

1) About two strong personalities who cannot share the palm of victory among themselves.

2) About the spouses who cannot get along with each other, since each defends his right to be independent.

The first definition falls under chapter 9 "Conflicts", 4th sub-group "Compromise – stubbornness, irreconcilability".

The second definition falls under chapter 4 which is the subject of this research, and specifically the 3rd sub-group "Husband – wife".

Bel. Два мядзведзі ў адной бярлозе не жывуць;

Ukr. Два ведмеді в одному барлозі не живуть.

Example of a proverb where one definition covers all the thematic groups to which the proverb belongs

Много будешь знать – скоро состаришься (146). → I 16); II 5); IV 2); VI 2)

/lit. "If you know too much, you will soon grow old"/

Anyone who wants to know too much risks to loose quickly the carelessness and naivety typical for youth (it is said: a) by older people to younger people or b) ironically – in a conversation between peers).

The proverb is included in four thematic chapters at the same time.

1st chapter "Coping. Work. Occupation. Learning. – Rest. Idleness. Laziness. Ignorance", 16th sub-group "Learning, knowledge — ignorance, inattention";

2nd chapter "Person", 5th sub-group "Mind – age";

4th chapter "Home. Family. Children. Parents. Parenting", 2nd sub-group "Youth – old age";

6th chapter "Time. Patience", 2nd sub-group "Provision of time – lack of time".

Bel. Шмат будзеш ведаць - хутка (скора) пастарэеш (састарышся)

Ukr. Багато знатимеш, швидко постарієш.

- Proverbs with a **figurative form of expression** dominate among the polysemic proverbs over the proverbs with a direct form of expression.
- In the 4th thematic chapter 13 out of the 19 polysemic proverbs have a figurative form of expression, for example:

Одна паршивая овца все стадо портит
/lit. "One black sheep spoils the whole flock"/

Старого воробья на мякине не проведешь
/lit. "An old sparrow is not caught with chaff"/

Два медведя в одной берлоге не уживутся
/lit. "Two bears won't get along in the same den"/

Яблоко от яблони недалеко падает
/lit. "The apple doesn't fall far from the tree"/

Кошка из дому, мышки в пляс
/lit. "When the cat leaves the house, the mice dance"/

У семи нянек дитя без глазу
/lit. "Seven nannies have a child without an eye"/

Ukrainian proverbial parallels of the Russian proverbs from the 4th thematic chapter

- Following a sociolinguistic paremiological experiment among Ukrainian language speakers and an extensive Internet search of the use of these proverbs in modern discourse carried out by our team, the number of Ukrainian proverbial parallels from RSDP has been narrowed considerably.
- In most entries of our Electronic dictionary just one current Ukrainian proverb is listed as an active proverbial parallel of a Russian proverb.
- Each Ukrainian parallel is followed by a context illustration of its usage with a link to the source of this illustration. In some cases, no contexts have been detected, however the proverb was recognized and continued by the participants of the paremiological experiment which also gives us a right to include it in ED.

Ukrainian proverbial parallels of the Russian proverbs from the 4th thematic chapter

- For the 34 proverbs of the 4th thematic chapter **28** have **full proverbial equivalents** in Ukrainian (that is 82%). A full equivalent is a foreign proverb that coincides in semantics, vocabulary, grammatical structure, figurative and pragmatic meaning, as well as in stylistics. For example:

Не та мать, которая родила, а та, которая воспитала (222). → IV 4)

/lit. "The mother is not the one who has given birth, but the one who has raised"/

The real parents are not those who gave birth to the child, but those who raised, fed, looked after and taught him.

Ukr. Не та мати, яка народила, а та, яка виростила.

Яйца курицу /не/ учат (499). → IV 4)

/lit. "Eggs /don't/ teach a hen"/

1) A spiteful remark regarding the minors (or inexperienced) who are trying to give advice to experienced people (without don't). 2) Strict moral to children and very young people who consider themselves smarter than their elders and give them advice (with don't).

Ukr. Яйця курку не вчать.

Ukrainian proverbial parallels of the Russian proverbs from the 4th thematic chapter

- For a few full equivalents no illustrations have been found, however they proved to be well-known to the participants of the Ukrainian paremiological experiment which also made it possible to list them in our dictionary. For example:

Ты ему слово, а он тебе десять (382). → IV 5)

/lit. "You say one word to him, and he says ten words back"/

It is said by the parents about a child (or by the elders about the younger one), who reacts to any remark of the elders with rudeness.

Ukr. Ти йому слово, а він тобі десять (UE-20).

For such cases we have a special note in the dictionary "УЭ-20" (**UE-20** – Ukrainian experiment 2020-21 on Google platform.

Ukrainian proverbial parallels of the Russian proverbs from the 4th thematic chapter

- In case that no full equivalent can be found in Ukrainian, we look either for a **relative equivalent**, that is a proverb that compared to the original proverb had slight lexical, grammatical or lexico-grammatical differences, or an **analogue**, a proverb of a very similar meaning but a different form, based on a different image.

Каждый (Всяк) кулик своё болото хвалит (189). → IV 1); V 1)
/lit. "Every sandpiper praises its swamp"/
About a person who is happy with his home and native land, despite their shortcomings.
Ukr. comp. Кожна жаба своє болото хвалить. /lit. "Every frog praises its swamp"/

- We place a note "ср." (**comp.** = "compare") in front of a foreign proverbial parallel which has a different figurative basis compared to the original Russian proverb.

Ukrainian proverbial parallels of the Russian proverbs from the 4th thematic chapter

Вместе тесно (тошно), а врозь скучно (45). → IV 3)

/lit. "They feel cramped (sick) together, and bored when they are apart"/

About a husband and wife (or lovers) who often quarrel or are burdened with each other, but when they are separated, they strive to reconnect.

Ukr. comp. Як не бачу – душа мре, а побачу, з душі пре. /lit. "When I don't see, my soul is dying, when I see – the soul is rejecting"/. Dictionary version. No illustrations have been found.

- This Ukrainian proverb which is an analogue of the Russian proverb has no examples of active usage in the Ukrainian language, it was only found in various Ukrainian dictionaries of proverbs. Most probably this proverb is no longer active in Ukrainian.

Ukrainian proverbial parallels of the Russian proverbs from the 4th thematic chapter

У семи нянек дитя без глазу (262). → IV 5); I 13)

/lit. "Seven nannies have a child without an eye"/

1) About a family where everyone spoils a child who is left unattended as a result.

2) When several people are responsible for the same work, it turns out to be unfulfilled.

Ukr. comp. Сім баб, сім рад, а дитя безпупе. /lit. "Seven women, seven counsels, and a child is without a belly button"/

Ukr. comp. Де багато баб, там дитя безпупе. /lit. "Where there are many women, there is a child without a belly button"/

Ukr. comp. Де багато няньок, там дитя каліка. /lit. "Where there are many nannies, there is a crippled child"/

Ukrainian proverbial parallels of the Russian proverbs from the 4th thematic chapter

- Four more Russian proverbs from the 4th thematic chapter have several parallels in Ukrainian – both full equivalents and relative equivalents. For example:

Кошка из дому, мышки в пляс (184)*→ IV 5); VIII 12) в)

/lit. "When the cat leaves the house, the mice dance"/

1) About children who misbehave as soon as their parents leave home. 2) About subordinates who, in the absence of the boss, do what is prohibited in his presence.

Ukr. Кіт за пліт, а миші в танець. /lit. "When the cat goes behind the fence, the mice dance"/. Dictionary version. No illustrations have been found.

Ukr. Коли миші кота не чують, то (собі безпечно) гарцюють (танцюють). /lit. "When the mice don't hear the cat, they (safely) gallop (dance)"/. (UE-20). No illustrations have been found.

Ukr. Кицька з дому – миші в (у) танець (танок). /lit. "When the cat leaves the house, the mice dance"/. (UE-20). No illustrations have been found.

Ukrainian proverbial parallels of the Russian proverbs from the 4th thematic chapter

Яблоко (Яблочко) от яблони недалеко падает (491). → IV 4) /lit. "The apple doesn't fall far from the tree"/

A sarcastic (unfriendly) remark about the similarity of the daughter (son) and the mother (father).

Ukr. Яблуко від яблуні недалеко падає. /lit. "The apple doesn't fall far from the tree"/

"Ти така ж, як твоя мати, шалава. *Яблуко від яблуні недалеко падає*!": Зранку все село гуло, що Сергія вже немає, все через ревнощі (заголовок) https://osoblyva.com/ty-taka-zh-yak-tvoya-maty-shalava-yabluko-vid-yabluni-nedaleko-padaye-zranku-vse-selo-gulo-shho-sergiya-vzhe-nemaye-vse-cherez-revnoshhi/

Ukr. comp. Яке дерево – такий клин, який батько, такий син. /lit. "As the tree, so is the wedge, as the father, so is the son"/

/…/ — Я б сказав більше — це життя, — щиро зізнається Олександр Іванович. — І я радий і гордий тим, що й наші обидва сини продовжують династію Маньків-лісівників. *Який батько, такий син*… https://www.openforest.org.ua/18018/

Ukr. comp. Яке коріння, таке й насіння. /lit. "As the roots, so are the seeds"/

Яке коріння, таке й насіння (headline)

«Ти чий (чия) будеш?» — допитувалися раніше в незнайомих парубка чи дівчини, щоб за прізвищем (за родоводом) одразу скласти уявлення про їхню вдачу, моральні чесноти чи вади. Відомо, що яблуко від яблуні... http://www.golos.com.ua/article/171044

Paremiological lacunarity

- If there are no proverbial parallels in modern Ukrainian language to a certain Russian proverb, we mark such cases as **paremiological lacunarity**. The presence of paremiological lacunae highlights specific Russian linguoculturemes, that is, the peculiarities of mentality and stereotypes of the Russian proverbial representation of the world (Kotova, Boeva, Sergienko, 2020: p. 6881).
- Of the 34 proverbs that belong to the 4th thematic group of the Electronic dictionary only 3 Russian proverbs lack proverbial parallels in the Ukrainian language.
- The cases of paremiological lacunarity in the Electronic dictionary are marked by a note "букв." (**lit.** = "literal") which means that a literal translation of a Russian proverb is listed.

Paremiological lacunarity

Сорок лет – бабий век /, сорок пять – баба ягодка опять/ (197)* → IV 2); VII 7)

/lit. "Forty is a woman's age /, at forty-five a woman is like a berry again"/

Ukr. /lit. Сорок років – жіночий вік, сорок п'ять – баба ягідка знову/.

- The proverb is included in 2 thematic chapters: sub-group 2 "Youth – old age" of the 4th chapter, and sub-group 7 "Love after 40 (men – women)" of the 7th chapter "Love. Friendship".
- The semantic duality of this proverb is reflected in the 3 definitions that it receives in the Electronic dictionary – this proverb can be a sign of three similar but yet different situations, and it is often used both in full and in parts.

1) It is said about a woman who has reached the age of forty, and who can no longer count on success with men (the first half of the proverb).

2) *hum.-iron.* It is said (about) a woman of forty who feels the departure of youth, but after a while will feel a surge of new strength and optimism (encouraging).

3) *hum.* It is said about/to a forty-five-year-old woman who is admired by men for her attractive appearance (the second half of the proverb).

Paremiological lacunarity

3rd sub-group "Husband – wife" of the 4th thematic chapter:

Хоть не люби, только почаще взглядывай! (211)* → IV 3)

/lit. "If you don't love me, at least look at me more often"/

(about relationship between the spouses) It is said as a plea for at least some attention and care, when there is no more love.

Ukr. /lit. Хоч не люби, тільки частіше поглядай/.

- The proverb has a direct form of expression, there is no allegory and it has no imagery, but what makes it a proverb compared to a sentence with free meaning are such acquired features as reproducibility, expressiveness, aphoristic characteristics, didacticism and the ability to function as a sign of a certain situation (Kotova, Raina, 2020: p. 490).
- The proverb has parallels neither in Ukrainian, nor in other Slavonic languages which makes it another unique component of the Russian national paremiological vision of the world.

Paremiological lacunarity

4th sub-group "Children – parents" of the 4th thematic chapter:

Не в мать, не в отца, а в проезжего молодца (223)* → IV 4)

/lit. Not after mother, not after father, but after some traveling fellow/

(humorously) It is said about a person's appearance who doesn't look like any of his parents.

Ukr. /lit. Не в матір, не батька, а в проїжджого молодця/

- This proverb, like the other two, lacks proverbial parallels in other Slavonic languages, and again this is the case of a full paremiological lacunarity.

Conclusion

- Our analysis of the 4th thematic chapter of ED "Home. Family. Children. Parents. Parenting" demonstrates that the paremiological vision of the world of the two East Slavonic languages – Russian and Ukrainian – has a lot in common:
- 82% of the Russian proverbs from this group have full equivalents in Ukrainian, most of these Ukrainian parallels are active in modern language and in the dictionary they are listed with context examples of their usage. Others were recognized by native language speakers in the course of the sociolinguistic paremiological experiment.
- Additional 9% of the proverbs have either relevant equivalents or analogues in Ukrainian.
- 15% of the proverbs have more than one parallel in Ukrainian – usually both a full equivalent and an analogue.
- The existence of paremiological lacunae in such a closely related Slavonic language as Ukrainian emphasizes the unique special features of the Russian paremiological fund and the peculiarities of the Russian mentality and national stereotypes.

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Thank you for your attention!