

Anna O'Byrne

Independent researcher

United Kingdom

<https://orcid.org/0000-0001-5465-2360>

Lingvoculturological Aspect of Russian, Bulgarian and Polish Proverbs on the Subject of Human and Human Nature

Abstract. This multilingual Russian-Bulgarian-Polish research, based on the Russian paremiological minimum, is looking into paremiological units in relation to Human and Human Nature. The source of the current research is the *Russian-Slavonic Dictionary of Proverbs* published in 2000 by Kotova (St. Petersburg, Russia). The aim of this paper is to uncover possible lacunarities and culturally-tied expressions in the corpora of European cultural memory, specifically in Russian, Bulgarian and Polish languages. Taking the inner form of a paremiological unit into account, the current research presents full equivalents as well as parallels with different levels of lacunarity. The actualisation and reproductivity of the units are also reviewed during the research, supported by usage examples from various online sources helping to illustrate the 'alive' phenomenon of the paremiological unit.

Key words: *Russian, Bulgarian, Polish, paremiology, lacunarity*

1. Introduction

The main goal of this paper – paremiological lacunarity – is an aspect, which is not widely spread in paremiological research. We can mention the studies of the Russian researchers Abramova (2004), Nikitina (2014), Kotova (2016) and the works of the Polish researcher Szerszunowicz (2015).

In the frame of the current research, lacunarity is looked at as a gap in a foreign language towards our target language proverb. In our case that is, for example, lacunarity in Bulgarian on the background of Russian (or lacunarity in Bulgarian towards one Russian proverb).

The comparison of two or more languages, or, in a broader perspective, cultures, allows for determining both similarities and differences (Szerszunowicz 2015). The latter are most discernible in the case of cross-linguistic gaps, created by units in Russian with zero equivalents in the target lan-

guages of this research, Bulgarian and Polish, and vice versa. The term stems from the Latin word *lacuna* meaning 'gap' or 'lake'.

The current research recognises terminology introduced by Professor Kotova: *Complete lacunarity* as a gap of a proverbial parallel to a foreign proverb, as a sign of a situation, that is *unique* for one culture and has no proverbial parallels in one other language. *Strong fragmental lacunarity*, is a specific characteristic of a proverb, as a sign of a situation, that *does* have paremiological parallels in other language but has a *unique* inner form. Finally, *Weak fragmental lacunarity* is a specific characteristics of a proverb, as a sign of a situation, that *does* have paremiological parallels with *similar inner form or/and imagery*.

Comparing proverbial parallels across all three languages would show a wider picture of cultural ties and connections, and uncover and point to lacunae in individual linguo-culturological environments.

The concept of this research is relying heavily on a Russian paremiological core in the sense of the theory of Permyakov (1988). Earlier studies based on this theory have resulted in a publication of the *Russian-Slavonic Dictionary of Proverbs with English Parallels* by Kotova in St. Petersburg in 2000 (RSSPAS). In this current research, we are looking at one section of the dictionary including proverbs on the subjects Human and Human Nature. It is important also to point out that we are concerned about the actuality of the proverbs we are researching. The usage in living language in our time and age is one of the components of this study.

There is a total of 57 Russian proverbs that have been extracted from the RSSPAS, along with its Bulgarian and Polish parallels and variants (if such exist). Most of these proverbs (42) have parallels in both target languages; however the main point of this research is the lacunarity of the Russian proverbs and two-lingual Russian-Bulgarian and Russian-Polish connections which would show closer relationships between the cultures.

2. Russian-Bulgarian parallels: Polish lacunarity

Historically, Russian and Bulgarian languages had strong connections: while the Russian language was born under the influence of the Church Slavonic language that came to Russia from Bulgaria, the modern Bulgarian language was influenced by the Old Russian and the Russian languages. The interconnection of the two cultures resulted in a deep relationship in many aspects of the modern Bulgarian and Russian languages. The proverbs being a large part of the country's identity and the language heritage, it is not

unusual to discover similarities that would only suggest centuries of neighbourly relationships.

One of the shared aspects of the two Slavic cultures, was religion. Russian proverb *Твои бы речи да Богу в уши* [lit. If only your talk into God's ears.] clearly establishes the people's belief in the power of wishful thought and a mindful prayer being able to change the course of events. In Bulgarian we also find an identical proverb *От твоите уста в Божиите уши* [lit. From your mouth to God's ears]. The Russian proverb is widely known and used in various sources:

Твои бы речи да богу в уши. Еще знаешь сколько будет дуть холодный ветер? Нет, я без шапки не люблю. Не люблю, когда мне холодно!

http://eva.ru/static/forums/71/2004_3/118780.html

[lit. If only your talk into God's ears. Do you know for how much longer the cold winds will blow? No, I don't like to go without a hat. I don't like to be cold!]

The spread of religion had a significant impact on the development of the language and education. Some proverbs can shed some light on the history of the development of a language, the aspects of the process of writing, and studying. In the Russian proverb *Ни в сказке сказать, ни пером описать* [lit. Not to be told in a fairy tale, not to be written by a quill pen] and its Bulgarian parallel *Ни с думи да го кажеш, ни с перо да го напишеш* [lit. Not to say with words, not to write it with a quill pen] – the same image, 'quill pen', is used, showing a side-by-side development of the literature and industrial progress in the two countries. Folklore has played a large role in the Russian culture – tales have been told by generations and then later written by the most famous Russian writers. This proverb of the folk origin is referring to the imaginary world of fairy tales. In the Bulgarian proverb, however, the main point is the contrast between spoken and written, which presents us with a weak fragmental lacunarity. An example shows a modern context of usage of this classic Russian proverb:

Как известно, правила придуманы для всех. Но всегда найдутся те, кто специально или по недомыслию их нарушат... Герои сегодняшнего обзора паркуются так, что ни в сказке сказать, ни пером описать.

<http://interesno.cc/article/14307/15-umnikov-kotorye-parkujutsja-tak-cto-ni-v-skazke-skazatni-perom-opisat>

[lit. As well known, rules are written for everybody. But there are always some, who on purpose or absentmindedness break them... The heroes of this review park their cars in a way that is not to be told in a fairy tale, not to be written by a quill pen.]

The Russian proverb on the subject of studying is *Смотрит в книгу, а видит фигу* [lit. He/she) is looking into a book but is seeing nothing] could have been said about a poorly educated person who is trying to read something he doesn't understand, or about someone who seems to be fully consumed by the reading but actually does not understand what he is reading, due to being deep in thought. This proverb has an equivalent in Bulgarian: *Чете по диагоналната система* [lit. He/she reads by the diagonal system], however this proverb has a completely different shape while expressing the same meaning – someone's inability to learn from reading. Here, 'diagonal system' is used in a negative sense despite its original positive meaning as an ability to read fast. This Russian proverb has an image *фига* which is a rude synonym of *nothing* and is very culture-specific. This lacuna could fall into a cultural category listed by Newmark as "Gestures and habits". Although many gestures have become widespread across different cultures, there are still many which are culture specific. This gesture does exist as part of an expression in a few other languages, e.g. Italian *far la fica* or French *faire la figue* [lit. to make a fig], however it doesn't exist in Bulgarian, providing the strong fragmental lacunarity of the parallel. In the modern language, this proverb has wide usage in online sources due to its lower style and imagery:

Только ему это объяснить надо! А то он смотрит в книгу, а видит фигу.

<https://twitter.com/theanimebit/status/933236019905695744>

[lit. But it has to be explained to him. He is looking into a book, but is seeing nothing.]

The age of proverbs is often something that is impossible to pinpoint, however some cultural indicators, e.g. imagery, can suggest when a proverb was born or in what circumstances. The Russian proverb *Старый конь борозды не портит* [lit. An old horse doesn't spoil a plough] as well as the Bulgarian *Старият вол по-дълбоко оре* [lit. Old bull ploughs deeper] is about an elderly person who is always able to help due to his experience. This proverb is an example of a weak fragmental lacunarity as it has a very similar inner form in Bulgarian and Russian. While in Russian it's a "horse" that "won't spoil the plough", in Bulgarian "bull" does a better job at the plough – despite employing different farm animals to do the job, both cultures acknowledge the importance of experience and refer to the same common task in farming. As a well-known proverb, it has many examples of usage online:

Как всегда, была «назначена» единственным кандидатом, опытная, семидесятилетняя представительница партии власти. И «назначена» кандидатом под неофициальным, но ясным лозунгом – «Старый конь борозды не портит».

<https://ksk66.ru/2017/09/19/>

[lit. As usual, the one and only “appointed” candidate was experienced, 70 years old representative of the ruling party. And she was “appointed” as a candidate with non-official, but a clear slogan – “An old horse doesn’t spoil a plough”.]

There are a few Russian-Bulgarian paremiological parallels that refer to beauty and looks in different aspects of life. It could be mentioned in a suggestion not to blame secondary matters in something when the main reason of the negative outcome is yourself – *На зеркало неча (нечего) пенять, коли рожа крива* [lit. Don’t blame the mirror when the face is crooked] – Bulg. *Магаре застанало, магаре излязло* [lit. A donkey came in, a donkey came out.], *Не търси вината в другите* [lit. Do not look for a blame in others.]. The archaic words *неча* and *коли* indicate that this proverb has been well known in peasant times and is associated with simpler, village life. *Пенять* also gives away the conversational nature of the proverb as well as *рожа* being a rude equivalent of the word *face*. The combination of linguistically specific words makes the proverb culturally unique to the Russian language – a strong indication of lacunarity. The Bulgarian language offers two equivalents to this Russian proverb: *Магаре застанало, магаре излязло* – employing a completely different set of images while carries the same meaning, another reference to farm peasant life. The second equivalent, *Не търси вината в другите* – is only grasping the main meaning behind the wisdom, explaining the meaning without employing creative imagery. The proverb still proves popular in the modern language:

Для себя я решил, что в нашей стране роль малого бизнеса – быть зеркалом, отражающим ее печальную действительность. Коррупцию, обман, воровство, абсурдное законодательство и волчье отношение друг к другу. Как говорится, на зеркало неча пенять, коли рожа крива.

<http://www.parkgagarina.info/index.php/ekonomika/1141-2011-12-30-10-37-38.html>

[lit. Myself, I decided, that in our country the role of small business – to be the mirror, that reflects it is saddening reality. It’s corruption, fraud, theft, absurd legislation and wolfish relationships with each other. As they say, Don’t blame the mirror when the face is crooked.]

The general idea of the beauty not being the key to success is evident in the proverb *С лица воду не пить* [lit. From the face water is not drunk] – Bulg. *Не гледай лицето, а сърцето* [lit. Don't look at the face, but the heart] – it is said when the choice of the partner is not made for their looks, but for other qualities. This proverb originates from the time when the parents/family traditionally would have a say in the future marriage of their children. While the Russian proverb simply suggests that the looks shouldn't be the main factor when choosing a partner, the Bulgarian proverb opposes the looks and the heart – making the latter the obvious sensible priority. As a parallel, these proverbs both possess weak fragmental lacunarity. This proverb perfectly fits in the modern culture of self-observation and social judgment, for example:

Вот зря говорят в народе, что с лица воду не пить. Есть лица, на которые и смотреть противно. Инстинктивно отводишь взгляд, чтобы не смотреть на порок.

<https://miss-tramell.livejournal.com/1333126.html?page=2>

[lit. It is said in vain, that from the face water is not drunk. There are faces, that are disgusting to see. Instinctively you would turn your eyes away to avoid seeing the defect.]

Another parallel about beauty *Не родись красивым, а родись счастливым* [lit. Don't be born beautiful, but be born lucky] – Bulg. *Роди ме, мамо, с късмет, на ме хвърли на свет* [lit. Have me born, mother, with luck, then throw me into the world] presents a wisdom about people who, judging by their looks, don't deserve the luck and success that is given to them by fate. The importance of luck has been marked in many folk tales and proverbs. This proverb was mentioned by Dal in his work *Пословицы и поговорки русского народа* in 1853. In Dal's book this proverb had a male form and was addressed to a man, whereas these days it's often used in regard to women. While both proverbs talk about significance of being given luck at birth, the Bulgarian proverb has a completely different syntactic structure and offers a monologue with a mother, requesting luck at time of birth – an example of a strong fragmental lacunarity. This Russian proverb is also popular in the modern language, for instance:

Как говорится, «не родись красивым, а родись счастливым». В случае Лилуши – «не родись породистым...». Молодая 2-летняя британка, здоровая, стерилизованная, без проблем с лотком, с классическим для её породы нравом... Лилуша сменила уже 4 или 5 семей. Сейчас никто не скажет сколько точно. Почему?! Мы сами не знаем! Судьба, наверное.

<https://lap-uchki.com/2017/02/22/ne-rodish-krasivym-a-rodish-schastlivym/>

[lit. As they say, don't be born beautiful, but be born lucky. In Lilusha's case – 'don't be pedigree...'. Young 2 years old British blue, healthy, sterilised, with no litter issues, with typical for her pedigree character... Lilusha already has been returned by 4 or 5 families. No one knows for sure now. Why?! We don't know ourselves. Fate, perhaps.]

3. Russian-Polish parallels: Bulgarian lacunarity

While all 3 cultures subjected to this research have many parallels on many aspects of life, it came to an interesting discovery that the only two Russian-Polish parallels on the subject of Human and Human nature lie under the topic of drinking. The pretty much identical parallels *Пьяный проспится, а дурак – никогда* [lit. A drunk will sleep it off, but a fool – never.] – Pol. *Pijak się w końcu (kiedyś) opamięta, a głupi nigdy* [lit. A drunk will at the end come to his senses, when a fool – never] show that both nations agree that silly behaviour of a drunk man is due to his intoxication and is not his fault, when a stupid man would act unwise in any condition – which is a permanent quality. The Russian verb *проспаться* is only used in relation to an alcoholic intoxication – suggesting that to sleep it off is the most sensible action in this condition. In Polish, the drunk will *się opamięta*, i.e. will come to his or her senses. Despite the two languages using different verbs to describe the end of the alcoholic intoxication, both agree that a fool will never stop his foolishness. It is worth mentioning that here are a few versions of the origin of the Russian lacunae “*дурак*” (‘a fool’): some suggest referring to the old Slavic and taking it down to cillaboles “*du*” (‘two’) and “*ra*” (‘spirit/spirit’), concluding that a *durak* is someone with a lot of energy and somewhat untraditional way of seeing the world around him. The most modern meaning of the word is ‘fool’/‘idiot’ with a strong negative connotation. As the problem of drinking is as actual as ever, the proverb is often used:

Русская народная пословица гласит: «Пьяный проспится, а дурак – никогда». Но когда с рождения дурак вдобавок употребит спиртное, то расценить и осмыслить логику дальнейших действий такого человека здоровому уму не представляется возможным.

<https://bit.ly/2FFAA7x>

[lit. Russian proverb says: “A drunk will sleep it off, but a fool – never.” But when since birth the fool is also drinking alcohol, then to assess and to understand the logic of the future actions of this man is impossible for a healthy brain to comprehend.]

The other characteristic of intoxication is mentioned in another proverb: *Пьяному море по колено* [lit. For a drunk a sea comes to his knee] – Pol.

Dla pijaka nawet morze to fraszka [lit. For a drunk even sea is a trifle] – it is said about a happy and reckless mood that someone is in when under the influence of alcohol. Both Russian and Polish proverbs are employing ‘sea’ as an example of a large task or an obstacle, however, in the Russian proverb, the ease with which a drunk measures the trouble is ‘to his knee’ while in Polish it’s just a ‘trifle’. This proverb is also popular for quick judgement and sarcastic comments:

Говорят: «Пьяному – море по колено» Вот еще одно доказательство этому утверждению. Нетрезвая жительница города Атырау, что в Казахстане, на спор, ради 50 кружек пива, переплыла реку Урал.

<http://alcoformer.ru/alkonovosti/pyanomu-more-po-koleno.html>

[lit. They say: For a drunk a sea comes to his knee. Here is another proof of this statement. A drunk citizen of Atyrau in Kazakhstan, for a bet of 50 pints of beer swam across river Ural.]

4. Unique Russian proverbs: Bulgarian-Polish lacunarity

Despite all three languages and cultures of this research representing the same Slavic group and bearing indisputably close linguistic and historic relationships, the paremiological evidence points out certain unique examples of the Russian traditional life.

From the group of 57 Russian proverbs on the subject of Human and Human nature, selected for this research, there are 6 proverbs that only exist in Russian. Two of these proverbs have fallen in the RSPAS under sub-group “Health and state of mind”. *Были бы кости, а мясо будет (нарастѣм)* [lit. If there are bones, the meat will be (will grow)] – it is said about a very slim person in hope he’ll get better (direct meaning) or if spoken in encouragement about having a solid base for future success. The author suggests literal translations in Bulgarian *Стига да има кости, месо ще има* and in Polish *Były by kości, a mięso się znajdzie*. The meaning of the proverb itself takes a root from an old belief of the bones being transformed into a new life. The tradition itself of keeping the bones goes as far back as the Stone age when the hunters would preserve the bones of the prey, believing the animal to be re-born from the bones. Interestingly many fairy tales in Slavic and other cultures have a mention of a mystic significance of bones in the after-life. A very simple example of usage of this proverb below, provides evidence of the actuality of this proverb in the modern language:

Дело не в длине дистанции, а в ее функциональности. Как говорится были бы кости а мясо нарастет. не сомневаюсь. там все еще будет совершенствоваться.

<https://www.skisport.ru/news/biathlon/87986/>

[lit. The point is not in the length of the distance, but in its functionality. As they say, If there are bones, the meat will grow. I have no doubt. Everything there will only improve.]

The other proverb on the same sub-group “Health and State of mind” is *(Что) Взглянет – рублём подарит* [lit. When (someone) gives you a look – gifts you a rouble (currency)] – it is said about the expression a handsome and good looking person makes on the others or about a friendly and approachable person who is pleasant to talk to. The author suggests literal translations in Bulgarian *С поглед рублиа ти подарява* and in Polish *Gdy (Kiedy) spojrzy, to jakby rubla podaruwał*. Being an example of a complete Russian lacunarity, this proverb contains ‘rouble’ as a culture-specific lacunae. This proverb is one of many that are live in the modern Russian culture due to mention in various classic literary and movie productions. As found in an example below:

Таким примером может служить популярная современная песня про парня, который в плохом расположении духа вышел прогуляться по городу. Ему встречается девушка (в песне: “то ли девочка, то ли виденье”). Они переглянулись, а потом “я оглянулся посмотреть, не оглянулась ли она, чтоб посмотреть, не оглянулся ли я”. Вот такой нехитрый “разговор” без слов – и настроение улучшилось. Вот уж действительно, “взглянет – рублем подарит”. Еще взгляд – еще один рубль. Стоит оборачиваться.

https://www.e-reading.club/chapter.php/1018511/32/Osipov.-Edinyuy_yazyk_chelovechestva.html

[lit. As such example could serve the popular modern song about a guy, who while in a bad mood went for a stroll in the city. He met a girl (in the song: “might have been a girl, or perhaps – just a dream”). They gave each other a look, and then “I looked back to see if she looked back to see if I did”. Such a simple “conversation” without words – and the mood is lifted. So for definite, “when gives you a look – gifts you a rouble”. Another look – another rouble. It’s worth to look back.]

Three of the unique Russian proverbs on the subject of “Human and State of mind” are listed in RSPAS under sub-group “Tongue, speech – silence”. One of them – *Умные речи приятно и слушать* [lit. Clever talks are pleasant to listen to] – is usually used to address a man who was just recently upsetting others by being unreasonable and is now talking a lot more sense. The author suggests literal translations in Bulgarian *Колко е приятно да се слушат умни речения* and in Polish *Przyjemnie (miło) jest posłuchać mądrych*

słów. This is also one of many proverbs that have been mentioned in Russian literature, for example by Dostoevsky in *Crime and Punishment*, which provides actualisation of the common wisdom in the living language:

Говорят «умные речи приятно слушать», а в данном случае – читать. Столько ума, юмора, так многое тонко подмечено, такая фантазия и очарование!

https://www.facebook.com/permalink.php?story_fbid=986361481447985&id=206005856096063

[lit. They say “Clever talks are pleasant to listen to”, and in this case – to read. Such wisdom, humour, so many smart observations, such imagination and charm!]

Another aspect of life and social relationship in relation to the same sub-group can be observed in the proverb *За что купил, за то и продаю* [lit. Selling for the price I've bought it for] – this proverb, perhaps relates to the same historical period and trade's traditions of re-selling goods at higher price. It can be used by someone who has heard about what happened, but hasn't been present at the time of the event he is talking about. Used as an excuse when the information is unsupported by facts or hard to believe to relieve someone of any responsibility for the consequences. The author of RSPAS suggests literal translations in Bulgarian *За колкото съм го купил, за толкова ви го продавам* and in Polish *Za ile kupilem, za tyle /samo/ sprzedaję*. A good example of usage and actualisation of this proverb:

Пожалуйста, не судите строго, за что купил, за то и продаю, подробностей пока нет, но обещаю. Я же обязуюсь информировать Вас поподробней, по мере поступления дополнительной информации.

<https://ivanoctober.livejournal.com/1035869.html>

[lit. Please don't judge harshly, I'm selling for the price I've bought it for, there are no details yet, but they are promising. I promise to keep you informed, as soon as the details come through.]

Although falling under sub-group “Language, speech – silence”, the next uniquely Russian proverb points to a very thin line between heated talk and physical action: *Языком болтай, а рукам воли не давай* [lit. Chat with your tongue, but don't give freedom to your hands] – it is said to someone as an attempt to stop them from getting involved in a fight. The author suggests a saying in Bulgarian *Дръж си ръцете* [lit. Hold your hands] that only partially applies to the situation described in the Russian proverb. In Polish a literal translation is offered – *Trzep (miel, chlap) jęzorem, ale ręce trzymaj przy sobie*. While not being found in the Russian National

Corpus, which suggests that it is no longer in active usage, there is still evidence on the Internet of this proverb being known and used by Russian speakers:

Христианским миссионерам давно уже надо было зарубить себе на носу: «языком болтай, а рукам воли не давай». Тогда бы и данного инцидента не было, и никакого «экстремизма» не было бы и в помине.

<https://ltraditionalist.livejournal.com/1282329.html>

[lit. Christian missionaries should have learned a long time ago: Chatter with your tongue, but don't give freedom to your hands. Then this accident would never have happened, and such a thing as 'extremism' would never existed.]

The last Russian proverb that has no parallel in Bulgarian nor Polish is *Не обманеши – не продаши* [lit. Won't trick – won't sell] which is a Statement that if someone wants to be successful at sale he should learn to hide defects and imperfections/ "sell the benefits". This proverb is listed in RSS-PAS under sub-group "Devious person – simpleton". The author suggests literal translations in Bulgarian *Без да излъжеш не можеш да продадеш* and in Polish *Nie oszukasz – nie sprzedasz*. The proverb itself has a deep historical background which was acknowledged by many writers and historians: back in the 17th century Russia, the trade wasn't an easy task due to many privileged classes avoiding taxes and smaller businesses struggling to survive competing with larger organisations. As noted by many foreign observers, this situation forced Moscovite small businessmen to cheat in order to make profit. The saying, however, is still actual in the modern understanding of the trade:

Торговля подразумевает обман в том или ином виде. Пусть этот обман не грубый, пусть кто-то назовёт его преувеличением или рекламной хитростью, но по-сути это обман. Не обманеши – не продаши.

<https://mossudmed.livejournal.com/724474.html>

[lit. Trade implies trickery in one way or another. Even if not a big trick, someone may call it exaggeration or advertising move, but in fact it's a fraud. Won't trick – won't sell.]

5. Conclusion

The tri-lingual nature of this research was set to uncover the possible lacunaries of Russian paremiological units, the interconnections of Russian, Bulgarian and Polish languages. While basing the research on the Russian

paremiological minimum and targeting the Bulgarian and Polish proverbs in the search of gaps in the cultural and proverbial aspect, this research is aimed to uncover and suggest possible levels of connections within the corpora of European cultural memory.

Fifty seven proverbs on the subject of "Human and Human Nature" have been selected from the *Russian-Slavonic Dictionary of Proverbs*. During the research, it has been established that most of the selected proverbs, 42, have parallels in all of the three Slavic languages. The subjects that are best represented in all 3 are: Strength – defects (11 parallels) and Language, speech – silence (10). This shows a strong intercultural connection and deep historical relationship within the Slavic group of languages.

Of the remaining 15 proverbs from this section of RSPAS, 7 Russian proverbs have parallels in Bulgarian only, mostly on the subject of Beauty – Ugliness (*Ни в сказке сказать, ни пером описать; На зеркало неча (ничего) пенять, коли рожа крива; Не родись красивым, а родись счастливым; С лица воду не пить*), 2 on the subject of Intelligence (*Старый конь борозды не портит; Смотрит в книгу, а видит фигу*) and 1 on the subject of Language, speech – silence (*Твои бы речи да Богу в уши*).

The research discovered that only 2 Russian proverbs are a part of bilingual Russian-Polish parallel and establish Bulgarian lacunarity, both on the subject of Drunk – Sober (*Пьяному море по колено; Пьяный проспится, а дурак – никогда*).

The complete lacunarity is represented by 6 Russian proverbs that have no equivalents in Bulgarian or Polish: 3 on the subject Language, speech – silence (*Умные речи приятно и слушать; За что купил, за то и продаю; Языком болтай, а рукам воли не давай*), 2 on the subject Health and State of mind (*(Что) Взглянет – рублём подарит; Были бы кости, а мясо будет (нарастёт)*) and 1 on the subject Devious person – simpleton (*Не обманешь – не продашь*).

This research, on an example of one common topic of Human and Human nature, discovered certain lingvocultural connections within a group of related Slavic languages. It uncovered and presented various examples of lacunarity and established a strong point of heritage between Russian, Bulgarian and Polish paremiological heritage.

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Językowo-kulturowy aspekt rosyjskich, bułgarskich i polskich przysłów dotyczących człowieka i ludzkiej natury

Streszczenie

Wielojęzyczna rosyjsko-bułgarsko-polska analiza, oparta na rosyjskim paremiologicznym minimum, ma na celu zbadania pola „Człowiek i ludzka natura”. Materiał badawczy pochodzi z *Russian-Slavonic Dictionary of Proverbs* [Rosyjsko-słowiańskiego słownika przysłów] opublikowanego w 2000 r. przez Kotową (Sankt Petersburg, Rosja). Celem artykułu jest wskazanie potencjalnych luk i jednostek o motywacji kulturowej w europejskiej pamięci kulturowej, na przykładzie trzech języków: rosyjskiego, bułgarskiego i polskiego. Niniejsze badanie, które uwzględnia wewnętrzną formę jednostki paremiologicznej, przedstawia pełne ekwiwalenty oraz częściowe odpowiedniki o różnych poziomach lakunarności. Brane są również pod uwagę aktualizacja i odtwarzalność, które zezemplifikowano przykładami pochodzącymi z różnorodnych źródeł online, co umożliwiło wykazanie, że przysłowia należą do „żywych” jednostek językowych.

