

## Bulgarian language (UDC 811.163.2)

DOI: 10.18454/RULB.4.09

Котова М.Ю.

Санкт-Петербургский государственный университет

## ОДИН СЕГМЕНТ БОЛГАРО-АНГЛИЙСКОГО ПАРЕМИОЛОГИЧЕСКОГО ЯДРА

Аннотация

В статье анализируются английские пословичные параллели русско-болгарского паремиологического ядра. Сравнение современных болгарских пословиц и их английских пословичных параллелей основывается на материале многоязычного словаря автора и ее базы болгаро-русских пословичных параллелей, опубликованных в результате проведенного ею в 2003 году социолингвистического паремиологического эксперимента (на основе 100 анкет, заполненных 100 болгарскими респондентами) и поддержанного в 2013 году выборкой актуальных болгарских контекстов из болгарского интернет-пространства. Количество 'живых' болгаро-английских пословичных параллелей, составленных автором по материалам паремиологических анкет (отмеченных 70 % - 100 % информантов) составляет 62 параллели, большинство которых представляет собой пословичные параллели с одинаковой или похожей внутренней формой (35 параллелей), таким образом более значительную в количественном отношении часть сегмента современного болгаро-английского паремиологического ядра (отражающего русский паремиологический минимум) составляют пословичные параллели с одинаковой или похожей внутренней формой.

**Ключевые слова:** паремиология, пословица, внутренняя форма, паремиологический минимум, паремиологическое ядро, пословичная параллель, болгарский язык, английский язык.

Kotova M.Y.

Saint-Petersburg State University

## ONE SEGMENT OF THE BULGARIAN-ENGLISH PAREMIOLOGICAL CORE

Abstract

The English proverbial parallels of the Russian-Bulgarian paremiological core are analysed in the article. The comparison of current Bulgarian proverbs and their English proverbial parallels is based upon the material of the author's multi-lingual dictionary and her collection of Bulgarian-Russian proverbial parallels published as a result of her sociolinguistic paremiological experiment from 2003 (on the basis of 100 questionnaires filled by 100 Bulgarian respondents) and supported in 2013 with the current Bulgarian contexts from the Bulgarian Internet. The number of 'alive' Bulgarian-English proverbial parallels, constructed from the paremiological questionnaires (pointed out by 70 % - 100 % respondents) is 62, the biggest part of which belongs to the proverbial parallels with a similar inner form (35), i.e. the biggest part of the segment of the current Bulgarian-English paremiological core (reflecting the Russian paremiological minimum) contains proverbial parallels with a similar inner form.

**Keywords:** paremiology, proverb, inner form, paremiological minimum, paremiological core, proverbial parallel, Bulgarian language, English language.

The trends of the Bulgarian national phraseological and paremiological school have been influenced by the schools of A. A. Potebnia and V. M. Mokienko (mainly by the doctrine of inner form), Ch. Bailey (his phraseological stylistics), V. V. Vinogradov (his semantic classification of phraseological units), S. I. Ozhegov (pointed out wide and narrow comprehension of phraseology), B.A.Larin (underlined the importance of diachronic phraseology), W.Mieder and others. The investigations and dictionaries of the Bulgarian scholars S. Georgieva, M.Leonidova, K. Nicheva, S. Vlahov, R. Petrova Stoyanova and others trace their roots from the works of the above mentioned authors.

With this study I would like to contribute to the research of Bulgarian paremiology on the basis of my previous studies of Bulgarian proverbs.

During the last years there released a lot of works of Bulgarian paremiologists and paremiographers, who have been directing the development of comparative Bulgarian-English paremiology in Bulgaria and other countries: the dictionary of S. Vlahov (1998) [1], doctoral theses and other studies of R. Petrova Stojanova (2006) [2] and the others, having almost nothing in common with the aim of this study — to find out the path to the Bulgarian-English paremiological core in the sense of the theory of G. L. Permyakov (1988) [3].

Here I am going to show the results of comparison of current Bulgarian proverbs and their English proverbial parallels.

We possess no data about the elimination of paremiological minimum of Bulgarian language discovered by Bulgarian scholars (similar to Russian paremiological minimum of G. L. Permyakov or the Czech paremiological minimum of F. Schindler and D. Bitternerova [4]). Because of that we dare to consider Bulgarian current parallels of the proverbs of Russian paremiological minimum (a reflection of Russian paremiological minimum) as a Russian-Bulgarian paremiological core in which we see one segment of Bulgarian paremiological minimum. As a whole we can say, that here we analyse English proverbial parallels of this Russian-Bulgarian paremiological core.

The results of our sociolinguistic paremiological research — the first from 2003, fulfilled in collaboration with the colleagues

from Plovdiv Paisiy Khilendarski University in Bulgaria (organized by doc. T. Atanasova) and the second in 2013 (conducted by our paremiological group at the Department of Slavonic Philology at Saint Petersburg State University) are the subject of this study.

In my earlier research in 2004 on the basis of 100 questionnaires filled by 100 Bulgarian respondents (Bulgarian students, native-speakers) I prepared the summary list of Bulgarian proverbs with all the variants, written by our respondents. Ten years later, in 2013, we (A.Kolpakova, O. Raina, M. Kotova) filtered this summary list through Internet-search and found out some current Bulgarian contexts, which have proved the actualization of the majority of proverbs from our general list. The participation of the texts from the Internet is very useful in such a type of research and has increasingly being involved into the studies of the paremiologists (for example, W. Mieder and A. Reznikov [5]). We have decided to publish these results as a handbook for our University seminar of Slavonic Paremiology for students of Slavistics.

So, only current and 'alive' Bulgarian proverbs have been chosen for analysis in full accordance with my earlier works and dissertation theses. My sociolinguistic paremiological experiment from the year 2003, many times described in my works as a research, based theoretically on the experience of G.L.Permyakov's elimination of Russian paremiological minimum, has been the resource of this study, supported by Bulgarian and English contexts with proverbs, which were excerpted from the Internet space in the years 2013-2014.

Among all current Bulgarian proverbs, that we are going to analyze here (with the total number of 628 in their invariants), it is necessary to underline a few with one common characteristic: they have been pointed out by all our Bulgarian respondents in the same form, in which we later found them in the contexts in the Bulgarian space of the Internet. The number of the respondents, who have written this or that Bulgarian proverb in the same form is 70 % — 100 % (out of 100 paremiological questionnaires). We have determined their status as a paremiological norm (according to the theory of Prague Linguistics Circle). The paremiographer has got here the clear answer for the question about the invariant of the proverb, because all the respondents have pointed out one and the

same form of the proverb. Let's show some of them: *Бързата кучка слени ги ражда* (94 respondents); *Дадена дума — хвърлен камък* (86 respondents); *Дръж си езика зад зъбите* (99); *Един за всички, всички за един* (99 respondents), etc.

The rest of the Bulgarian proverbs in our summary list have got many variants. Every time we determine an invariant according to 2 criteria: the maximum number of respondents, who wrote this variant, and if so – the confirmation of its usage with a context from the Internet.

Being the follower of Prof. V.M. Mokienko's doctrine of the significance of the inner form of a phraseological unit and of a proverb [6], I have permanently paid a great attention to the nature of the inner form, which is, according to V.M. Mokienko, the reason and resource of expressiveness – one of the universal characteristics of an idiom and a proverb. That is why my classification of types of the Bulgarian-English proverbial parallels is here, as before, a differentiation of connections between the inner forms of the two poles of a proverbial parallel.

Let us show, **firstly**, the examples of the group of Bulgarian-English proverbial parallels with a **completely similar inner form** (we represent here a few Bulgarian proverbs in their invariants with their English proverbial parallels): *Давещият се и за сламка сехваца — A drowning man will clutch at a straw*; *Далеч от очите, далеч от сърцето — Far from eye, far from heart / Out of sight, out of mind*; *Забраненият плод е най-сладък — Forbidden fruit is the sweetest*; *Козата планината не отива при Мохамеда, Мохамеда тива при планината — If the mountain will not come to Mahomet, Mahomet must go to the mountain*; *Който не работи, не трябва да яде — He that does not work, neither shall he eat / He that will not work, shall not eat*.

The **second group** in our material contains the Bulgarian-English parallels with a **relatively similar inner form**, for example: *Бог (Господ) забавя, ала не забравя — The mills of the God grind slowly, but they grind exceedingly fine*; *И на нашата улица ще изгрее слънце — The sun will shine on our side of the fence*; *Който копае гроб другиму, сам пада в него — He that diggeth a pit shall fall into it / He that mischief hatches, mischief catches*; *Повторението е майка на знанието — Experience is the mother of wisdom / Practice makes perfect*; *С нутане до Цариград се стига — Better to ask the way than go astray*.

The Bulgarian-English parallels with an **absolutely different inner form** constitute the **third group**: *Всяко зло за добро — No great loss without some small gain / Every cloud has a silver lining*; *Гладна мечка хоро не играе — A hungry belly has no ears / Fine words butter no parsnips*; *Гузен негонен бяга — He that has a great nose thinks everybody is speaking of it*; *Крушата / Ябълката не пада по-далеч от дървото — Like mother, like daughter / Like father, like son*; *Не е лъжица за твоите уста — Don't bite off more than you can chew / Paddle your own canoe*.

There is a lot of bright Bulgarian and English contexts with proverbs from the Bulgarian and English Internet resources, which illustrate their current usage and actualization. Let us see some of them for each of our groups of Bulgarian-English proverbial parallels:

1. with a **completely similar inner form** (18 proverbial Bulgarian-English parallels):

*Дваж мери, веднъж режи.*

*Еми... **дваж мери веднъж режи** и на топ адвокати явно се случва да преценят грешно ситуацията. — <http://svejo.net>*  
*Score twice before you cut once.*

*In case of making a tattoo one Russian proverb comes very handy. The proverb we are talking about is "you must measure seven times before you start cutting", in English there are also plenty of alike, "score twice before you cut once", for example, though in Russian language they warn to think seven times before acting. That's especially important in regard of tattoo, to consider the good artist with big experience and rich portfolio. <http://englishrussia.com/?tag=funny-things-to-do>*

1. with a **relatively similar inner form** (17 proverbial Bulgarian-English parallels):

*Всеки ден не е Великден!*

*Вечерта, докато Елко преобувахе колата за лятото, а аз спрятах набързо лека зеленчукова супа, изпитах облекчение: добре че всеки ден не е Великден! — <http://ladyvera.wordpress.com>*

*Every day is not Sunday.*

*Coming to the point, so, its Saturday that gives me the required smile that says "hey so what if every day is not sunday...tom is surely a Sunday". —*

*<http://towriteornot.blogspot.com/2007/04/everyday-is-not-sunday.html>*

1. with an **absolutely different inner form** (27 proverbial Bulgarian-English parallels):

*Бързата кучка слени ги ражда.*

*"Бързата кучка слени ги ражда" казва народа! Недогледъл съм, прав си Джеймс, заложил съм за Rutgers. Няма да махам ника от тук, щото не мога да го махна и на ривъл. Само ще го коригирам както съм заложил. Сега се молим на изненада. — <http://www.prognози.com>*

*Haste makes waste.*

*What's most important is North Korea's nuclear weapons program. Pyongyang has promised to disable its nuclear facilities by the end of this year in accordance with the Feb. 13 six-party denuclearization agreement. National reconciliation and peace cannot be achieved without complete denuclearization on the peninsula. President Roh and his staff should realize that it is not too late to push for inter-Korean economic projects after those issues are properly addressed. They must remember that haste makes waste. —*

*[http://www.koreatimes.co.kr/www/news/art/2007/11/202\\_14228.html](http://www.koreatimes.co.kr/www/news/art/2007/11/202_14228.html)*

In the end we would like to represent the results: the number of 'alive' Bulgarian-English proverbial parallels in our material, constructed from our paremiological questionnaires (pointed out by 70 % — 100 % respondents) and then supported with the contexts from Bulgarian and English Internet is 62, the biggest part of which belongs to the proverbial parallels with a completely similar inner form (18) and a relatively similar inner form (17). This fact leads to the conclusion that the biggest part of the segment in the current Bulgarian-English paremiological core (reflecting the Russian paremiological minimum) contains proverbial parallels with a similar inner form (35 proverbial Bulgarian-English parallels).

#### References

1. Влахов, С. Съпоставителен речник на пословици български, руски, английски, френски, немски (и латински). София, 1998.
2. Петрова Стоянова Р. Лингвокултурологично съпоставително изследване на английски и български пословици: Дисертация за придобиване на образователна и научна степен «доктор». – София: Софийския университет, 2006.
3. Пермяков, Г.Л. Основы структурной паремиологии. М.: Наука, 1988.
4. Bittnerová, D., Schindler, F. Česká přísloví. Soudobý stav konce 20. století. Praha, 1997.
5. Reznikov, A. Russian Anti-Proverbs of the 21st Century. A Sociolinguistic Dictionary / Edited by W. Mieder. Vermont: The University of Vermont, 2012.
6. Мокниенко, В.М. Славянская фразеология. М.: Высшая школа, 1980.