



CONCEPTS OF *LABOUR* AND *CONDUCT* IN PROVERBS: A COMPARATIVE STUDY

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Abstract. Languages change with time. As a result, new structures appear, and new approaches are developed in them. Language is a link in decoding forms of cognition between the past and the present – and the role of proverbs here is really significant. In every language, proverbs carry the colour of the era. They are directly related to folk traditions and help to preserve history, culture, and the mentality of society. Phraseological units such as proverbs differ across cultures, although similar forms can sometimes be found in various sociocultural contexts. Likewise, the system of conduct rules is expected to be different from society to society, since the values of people of each individual national group are determined by their traditions and culture. The present article is based on a comparative analysis of proverbs in the Russian, Ukrainian and Hungarian languages. Proverbs that describe labour principles and rules of conduct in everyday social life were selected from (bilingual) dictionaries and the Internet resources with the aim of identifying the main similarities and differences between Russian, Ukrainian and Hungarian societies. A few proverbs regarding leisure time and friendly relations were also analysed as linking subtopics to the concepts of labour and conduct. Some proverbs containing an animal-element that are used to describe humans' behaviour also appear in the present work. The study shows that the national and cultural components of proverbs depict physical activity and other realities of communities, but proverbs might have their own national colouring and moral content. In our study, proverbs are viewed as statements that are often rhymed, usually have two parts, and express a complete thought. The present paper is of practical importance as the research results can be applied for theoretical courses in comparative linguistics, especially in courses on the study of proverbs.

Keywords: saying, phraseological unit, paremiology, statement, folklore, language

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ФУНКЦИОНИРОВАНИЕ КОНЦЕПТОВ ТРУД И ПОВЕДЕНИЕ В ПОСЛОВИЦАХ: СОПОСТАВИТЕЛЬНЫЙ ПОДХОД

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Аннотация. Время меняет языки – в них появляются новые структуры, развиваются новые подходы. Язык является звеном раскодирования форм познания как в прошлом, так и в настоящем – и пословицы в этом занимают особое место. Тема нашего исследования всегда актуальна, так как в каждом языке пословицы несут окраску эпохи, они связаны напрямую с народными традициями и помогают сохранить историю, культуру и менталитет общества. Такие фразеологические единицы, как пословицы, культурно специфичны, хотя аналогичные варианты можно найти в разных социокультурных контекстах. Культурно специфична и система правил приемлемого поведения, поскольку ценности языкового этикета каждой отдельной национальной группы определяются традициями и культурой её народа.

Статья посвящена сопоставительному анализу пословиц в русском, украинском и венгерском языках. В качестве объекта исследования выбраны пословичные единицы, которые описывают труд и правила поведения в обществе. Отбор единиц проводился с помощью метода сплошной выборки из (двуязычных) словарей и интернет-ресурсов. Цель исследования заключается в выявлении основных сходств и различий пословиц в русском, украинском и венгерском языках. Показано, что национально-культурные компоненты пословиц описывают физическую активность или реалии общества. В статье описаны сходства и различия между пословицами в русском, украинском и венгерском языках. Пословицы, относящиеся к досугу и дружбе, также были проанализированы в работе в качестве подтем к концептам труда и поведения. Некоторые пословицы, включающие в себя элемент животных для описания поведения людей, находятся в поле исследовательского внимания. В работе утверждается, что каждая пословица имеет свой национальный колорит и нравственное содержание. Обычно пословицы состоят из двух частей, часто содержат рифму и выражают законченную мысль. Практическая ценность данного исследования определяется возможностью использования полученных результатов в теоретических курсах по сопоставительному языкознанию, при чтении и разработке спецкурсов по паремиологии.

Ключевые слова: поговорка, фразеологическая единица, паремиология, выражение, фольклор, язык

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1. Introduction

Modern societies are changing rapidly. In order to interact with foreign cultures, people from different countries need to adapt to these changes. Nowadays, in linguistics much attention is paid to the interaction between language and culture. Since culture is a form of consciousness that reflects the view of humans, while language is the channel for interaction between people that belong

to different cultures and are of different cultural backgrounds, it serves as a means of accumulation and storage of information. Proverbs have been, are and will always be timeless [56], [40].

Phraseological units of each language play a significant role: they express realities in a more vivid way, giving colours to the language. As such, phraseology is considered to be one of the specific features of every language, since it is a bearer of information about the culture and historical development of nations, possess a plethora of valuable moral and pedagogical insights [48, p. 24–26].

This study focuses on phraseological units in the Russian, Ukrainian and Hungarian languages in terms of linguistic and cultural points of view, i.e. it states how proverbs could be used to make the conversation more expressive and colourful. The objective of the study is to reveal the reflection of the concepts *labour* and *rules of conduct* in proverbs of the cultures under consideration, since labour is an integral part of the life of human beings, while moral values, i.e. rules of conduct, are an integral part of the Russian, Ukrainian and Hungarian societies. We have not found works in the field of comparative analysis of proverbs in two Slavic and one non-Slavic languages, thus, the novelty of the work lies in the fact that this study was carried out for the first time.

To be able to achieve the above objective, proverbs are classified in accordance with the topics they denote and compared in the three languages (Russian and Ukrainian as Slavic languages with Hungarian as a non-Slavic language). Various Russian and Ukrainian proverbs have been selected for this research by the authors from collections of Dal' [9], Mokienko [17] and Kuz'min [13] (Russian proverbs), Iogansen [29], Belen'kova [5], Nomys [31] (Ukrainian equivalents). Other proverbs and the English versions were taken from the web resources. The Hungarian proverbs are from collections of O. Nagy [50], Paczolay [52] and Bárdosi [37].

Considering a comprehensive research methodology, the study is based on comparative and descriptive methods, as well as contextual analysis of phraseological units [51]. Using the examples, the Russian original proverbs in italics are presented (marked RUS) with their transliteration in square brackets [], and translation into English is used in round brackets (). If a particular proverb has its equivalent in English, then both literal translation (Lit.) or/and its equivalent(s) is/are provided. They are separated by the lexeme 'OR'. If Ukrainian equivalents are mentioned, they appear in italics (marked UKR), followed by the transliteration in square brackets [], and translation is presented in round brackets (). Ukrainian equivalents are not given in case they have not been found in the Ukrainian language. Finally, the Hungarian versions, if found, are used in italics (marked HUN) with their literal translation in round brackets (). The proverbs under analysis that have equivalents in two or three languages are numbered (1 – 38).

The paper is made up of five sections: Introduction; Proverbs: theoretical approaches; Origin and meaning of proverbs: existing challenges; Discussion and Summary, followed by the bibliography. The Discussion is based on the analysis of the selected proverbs. The article concludes that full/partial similarities exist in the use of proverbs in the three studied cultures, while at the same time some of the Russian proverbs do not have their equivalents either in Ukrainian or Hungarian languages. In the process of investigation, areas for further studies were identified.

2. Proverbs: theoretical approaches

At the modern stage of the development of linguistic disciplines, attention is paid not only to the perfect command of a (foreign) language, but also to the knowledge of the culture of its native speakers and mentality of that ethnic group. In this aspect, phraseology, a unique area of a language that represents cultural and historical wealth of every nation, is of great interest. Phraseology, as the study of fixed expressions, such as idioms, phrasal words, sayings – appeared in the 60s of the twentieth century. The idea was originated by A. Kunin, a Soviet linguist, who defined a phraseological unit as “a stable combination of words with a fully or partially figurative meaning” [14, p. 210].

At the beginning, looking at the modern history of proverbs study, only a few works were dedicated to the research of phraseological units. During the second half of the 20th century, however, there was a surge of interest in proverbs. Among the researchers were: V. P. Anikin [3], V. A. Arkhangel'skii [4], Iu. I. Levin [15], V. M. Mokienko [17], G. L. Permiakov [18] and others. According to E. V. Ivanova [45,

p. 876], “in the 20th century proverbs were analysed from the aspect of structural linguistics, semiotics, onomasiology, semantics and pragmatics. At the turn of the 21st century, the shift of the research paradigm resulted in the studies based on cognitive and cultural linguistics.” The following scholars contributed to the further study of proverbs: N. F. Alefirenko [1], L. B. Savenkova [21], D. O. Dobrovol'skij [39], M. Iu. Kotova [12], O. V. Lomakina [16], E. I. Seliverstova [22], N. N. Semenenko [23], Iu. V. Bodrova [6]. In general, proverbs are studied from the perspective of linguistics, folklore, sociolinguistics, anthropological linguistics, (feminist) critical discourse analysis, politics, communication studies [46].

Proverbs are simple and concrete sayings popularly known and repeated, which express a truth, based on common sense or the practical experience of humanity. They are traditional sayings which offer advice or present a moral in a short and pithy manner [57, p. ix]. Proverbs are often metaphorical. Proverbs that describe a basic rule of conduct may also be known as maxims. D. N. Ushakov defines a proverb as a saying that has a short style and figurativeness. In its form it is rhythmic and has edification [26]. From S.I. Ozhegov's point of view, a proverb is a short folk saying with instructive content. The author also calls it a folk aphorism [25]. A quite complex description is offered in the explanatory dictionary of V. I. Dal': a proverb is understood as a short saying, a morale, more in the form of a parable, allegory, or in the form of a life sentence. Author emphasizes that this is an individual language, folk speech, which is not composed, but is born by itself. He calls it a walking mind of people [24].

Proverbs as phraseological units are studied in the sub-discipline of phraseology – paremiology (from the Greek word ‘*paroimía*’, “proverb”) dated back as far as Aristotle, and the person who is interested in the study of proverbs is called a paremiologist (a proverb scholar) [42]. Russian paremiology has always aimed at studying both the typological characteristics of proverbs and specific features, typical of a certain language. Therefore, paremiology is the discipline that studies proverbs from the perspectives of folklore or literature. Even though its history goes back to the ancient times and has a longer history than phraseology, we consider paremiology part of phraseology [53], [44].

It is necessary to emphasise that proverbs are often mixed up with sayings. While searching for specific information, one comes across synonymous usage of both terms. This mix-up could be possible because of their common origin and characteristics they have when functioning in the context. Both proverbs and sayings originate from folklore and they add a specific stylistic colouring to the speech. They have semantic completeness, too. However, a differentiation can be made between them. Anikin [2, p. 45] noted that Russians clearly express the difference between proverbs and sayings in the following proverb: *Поговорка – цветочек, а пословица – ягодка* [Pogovorka – tsvetochek, a poslovisitsa – jagodka] (RUS) (Lit. – A saying is a flower, but a proverb is a fruit) [17, p. 673], stating that a saying is something incomplete, it is just a start of something, and has only a hint of a judgment.

Proverbs are complete statements that have the subject and the predicate within their structure. Sayings, in most cases, are not complete. *Sayings* can often be replaced with one word, while proverbs need longer explanation. Sayings usually appear as comments, while proverbs represent complete thoughts. Generally, some proverbs rhyme, they have rhythm, and they contain some morals. On the other hand, sayings are mere statements that express universal values, and mostly cannot be used independently.

3. Origin and meaning of proverbs: existing challenges

Proverbs follow social and economic changes. They also reflect a nation's history, though some proverbs are found not only in one language. Similar proverbs can be traced in different languages, while for some it would be difficult to find corresponding proverbs in another language. As O. Nagy noted [50], at times it is obvious that a particular proverb emerged in a particular place. In other cases, however, it may be challenging to prove the origin of a proverb, which appears in many languages. Again, sometimes one may argue that the proverb was translated from one language into another, though the same beliefs, views, objects could exist in many different languages at the same time.

Phraseology having an interdisciplinary nature relates to folklore and history of culture, too [55]. Folklorists are interested in the content of proverbs and their differences from culture to culture. Many proverbs contain lexical units that describe old measurements, unknown professions, out-dated weapons,

plants, animals, and names. It is often not clear what is meant by certain words in a proverb, even though the meaning can be worked out. Cultural historians and folklorists provide answers to these questions.

We agree with Mieder who states that “folklorists, cultural historians and philologists have occupied themselves for a long time with tracing the origin, history and meaning of individual proverbs and their variants” [49, p. 21]. As an example, we can analyse the proverb (1) *Язык до Киева доведёт (и до кия)*. [Iazyk do Kieva dovedet (i do kiia)]. (RUS). (Lit. – Your tongue can take you to Kyiv (and get a whip)). / *Язык до Києва доведе (а іноді й до кия)*. [Iazyk do Kyieva doveđe (a inodi i do kyia)]. (UKR). (Lit. – Your tongue can take you to Kyiv (and get a whip)) [29, p. 57]. Currently, it means that one should ask people, if (s)he does not know how to reach his/her destination. In Hungarian, the same meaning was used, but these days it is considered to be archaic: *Száján ember messzi elmehet*. (HUN). (Lit. – One can go far by his or her mouth) [41, 6997]. The story behind the above Russian and Ukrainian proverb can take us several centuries back in our history. Originally, in this proverb the city of Constantinople (founded in 324-330 AD, the capital city of the eastern part of the Roman, afterwards the Byzantine Empire) was used. In accordance with the Russian/Ukrainian version, the proverb was connected with Mykyta Shchekomyaka (year of 999) who lived in Kyiv and later got lost in the steppes and was caught by nomads. He started boasting about how rich his country was, so he was tied up to the tail of a horse and brought to the capital city. The lesson is: talking too much, especially to enemies, can cause devastation [27]. On the other hand, there is another explanation for this proverb: Kyiv was one of the most developed trade and religious centres of Europe, and pilgrimage was an integral part of people's life. Pilgrims arrived from different places without knowing exactly the way to their exact destination, but most of them were able to reach it by asking for directions. Nowadays, the proverb is used when a person gets lost and needs some assistance. The Hungarian proverb cited here refers to this meaning. It does not refer to any Hungarian place, but it emphasizes that it is good ask for help, in case one needs it.

Further analysis of the above proverb shows that the first part can be regarded as a saying while combined with the second one, it brings completeness and proves the fact that too much talk is dangerous and can result in cane beating. An average citizen might have doubts concerning the origin of the proverb, though using it appropriately. Since Kyiv is the name of the city mentioned, it might seem that it is a Ukrainian proverb, but a similar proverb existed before and was borrowed from Greek.

Proverbs were born after thorough observations by several generations, and they reflect the attitude, wisdom, mentality, and morale of various social classes of society at different periods, they reveal culture's biases, thoughts, and ways of life [54]. O. Nagy argues that proverbs are restricted to some phenomena of life, and they can be grouped as ‘general proverbs’ (they portray human activities or relationship), advice to peasants on agriculture and livestock breeding, weather forecasts, health advice and conventional expressions [50, p. 11]. We agree that “proverbs are used to express the opinion of the interlocutor about certain issues. As they always voice the opinion of the speaker on the world phenomena and its relation to reality in a general form, they are often used to avoid conflict” [50, p.13]. In other words, proverbs reflect politeness in “face-threatening acts” [38] in many situations, since using them, the interlocutor expresses not only his/her own opinion, but the typical and customary judgment of the society.

4. Discussion

For our research, proverbs were selected from the group of ‘general proverbs’ with the emphasis on:

- labour (and pastime associated with it),
- conduct (and friendship as its manifestation that influences social skills).

Sometimes animal-element is used to describe human activities and manners.

Labour is an important feature in the life of Russians, Ukrainians and Hungarians. As such, several proverbs portray it: (2) *Дело мастера боится*. [Delo mastera boitsia]. (Lit. – Work is afraid of a master (good specialist)). (RUS) / *По роботі пізнають майстра*. [Po roboti piznaty maistra.]. (UKR) (Lit. – A master can be recognized by work.) [29, p. 16]. / *A jó munka dicséri a mestert*. (HUN) (Lit. – Good work praises the master) [50, p. 483, m945]. Any work can be fulfilled if a good specialist (a skilful person) does it. The proverb is employed to commend the talent of a person. In this case full coincidence is found. In

all three proverbs words “work” and “master” are used, and they all denote the high-quality work done. The cited Russian proverb is a shortened version that has an ending: *а иной мастер дела боится* [a inoi master dela boitsia]. (Lit. – And another master is afraid of work). Looking at the Russian example, it is clear that workers can be good or bad. The good worker is a master, and he has an opposite – a bad, lazy one, who does not want to work.

The example similarly stresses the importance of (fast) work: (3) *Часом опоздаешь, годом не наверстаешь*. [Chasom opozdaesh', godom ne naverstaesh']. (RUS) (Lit. – You are one hour late but cannot catch the lost things in a year) [17, p. 979]. The Hungarian proverb expresses a very similar thought, and it is appropriate to motivate someone to do his/her work in a very polite way: *Amit ma megtehetsz, ne halaszd holnapra*. (HUN) (Lit. – What you can do today, do not put off till tomorrow) [50, p. 428, m2]. In the Russian proverb, there is a warning, while the Hungarian one simply advises.

The following proverbs add to the previous ones: (4) *Волка ноги кормят*. [Volka nogi kormiat]. (RUS) (Lit. – The wolf is fed by its feet. OR Tethered sheep soon starves. / The dog that trots about finds a bone). / *Затим вовк не линяє, що в кошару часто никає*. [Zatym vovk ne lyniae, shcho v kosharu chasto nykae]. (UKR) (Lit. – A wolf does not fade because he often visits a pen [an enclosure for holding livestock]) [5, p. 9]. To earn a living, one must work hard. In these proverbs, a wolf is featured as an example to be followed; when it wants to escape hunters, it uses its legs and runs away, so the legs save its life. The Ukrainian version shows that the wolf comes from a forest to a village to steal some domestic animals. Though the wolf is described as a robber, in this context the animal is appreciated for its desire to survive, as it works hard despite the threat to be caught. In both original versions, legs show encouragement to act fast. These proverbs are employed when one should be encouraged to work faster, and refer to the work that should be done as soon as possible.

The next ones stand in opposition to them, as they refer to the fact that if work is done in a hurry, it may not be good enough. Therefore, a person can make mistakes and they will cause teasing: (5) *Поспешишь – людей насмешит*. [Pospeshish' – liudei nasmeshish']. (RUS) (Lit. – If you are in a hurry, you will make people laugh. / *Зробив наспіх, як насміх*. [Zrobiv naspikh, iak nasmikh]. (UKR) (Lit. – If one has done something in a hurry, (s)he will look funny. OR Haste makes waste) [5, p. 32]. When work is done in a neglected way and in a rush, people will not value it since the quality may not respond to the standard, as it is illustrated in the Hungarian proverb: *Hamar munka ritkán jó*. (HUN) (Lit. – Quick work is seldom good) [50, p. 463, m952]. So, if someone thinks that some work was done not in accordance with the expected quality, the above proverbs may be used to express disappointment to avoid harsh words. Therefore, the element of humour is used in the Russian and Ukrainian proverbs, while the Hungarian one is a serious statement.

Sometimes proverbs call for patience, thorough and diligent work. One does not have to be in a hurry, but it is necessary to do all things properly: (6) *Терпение и труд всё перетрут*. [Terpenie i trud vs'õ peretrut]. (RUS) (Lit. – Patience and labour will cope with everything. OR Little strokes fell great oaks (perseverance wins) [17, p. 904]. / *Türelem rózsát terem*. (HUN) (Lit. – Patience yields a rose. OR Patience is a virtue) [50, p. 659, t838]. Being persistent and patient will assist everyone to cope with difficulties. The proverbs encourage one not to give up and it shows the fruit of hard work. In the Hungarian proverb, the lexeme “rose” is associated with hard work (thorns on the stem) and its achievement (the flower).

These proverbs carry a message close to the previous one: (7) *Без труда не вынешь и рыбку из пруда*. [Bez truda ne vynesh' i rybku iz pruda]. (RUS) / *Без труда нема плода*. [Bez truda nema ploda]. (UKR) (Lit. – Without work one cannot catch even a fish from the lake. OR No pains, no gains) [5, p. 6]. The Hungarian *Nem repül a sült galamb az ember szájába*. (HUN) (Lit. – The fried dove will not fly into one's mouth) articulates the same idea [50, p. 215, g20]. Interestingly, in both proverbs, an animal – fish and dove – are used as a (future) food item to encourage others to work. If one wants to eat, (s)he must endeavour to go hunting or fishing (i.e., work).

To continue with inspiration, some proverbs focus on courage: (8) *Волков бояться – в лес не ходить*. [Volkov boia'sia – v les ne hodyt']. (RUS) (Lit. – If you fear of wolves, do not go to the forest). / *Вовка (вовків) бояться – в ліс не ходити*. [Vovka (vovkiv) boiatys' – v lis ne hodyty]. (UKR) (Lit. – If you fear of wolves, do not go to the forest. OR Nothing venture, nothing have) [29, p. 11]. While one criticizes a

person who is afraid of difficulties or dangerous consequences in life, also, in a polite manner, motivates him/her to change the attitude and to be more active. The Russian and Ukrainian proverbs are identical. The Hungarian version, however, expresses the same meaning in a straightforward message without referring to any animal: *Bátraké a szerencse*. (HUN) (Lit. – Fortune favours the brave ones) [50, p. 67, b404]. When one starts working, no matter how difficult the work is, it is a shame to stop in the middle of the process.

The following proverbs are of use not to laugh at someone in a rude manner: leather loops as a part of a harness are mentioned in a Russian proverb; in order to fasten a horse to a cart by means of a set of fittings, much strength was needed: (9) *Взялся за гуж – не говори, что не дюж*. [Vziatsia za guzh – ne govori, chto ne diuzh]. (RUS) (Lit. – When you took up the tug – do not say that you are not hefty.) / *Пішов на бій – міцно стій* [30, p. 161]. [Pishov na bi – mitsno stii]. (UKR) (Lit. – When you went to battle – stand firm). *Ha elhúztat az ölet, húzd el az araszt is*. (HUN) (Lit. – If you've pulled the lap, pull the rope too.) [50, p. 504, ö90]. There is no lexical coincidence, even though the semantics of the proverbs is identical. All the above proverbs express that if one has started doing something or has already done a major part of the work, (s)he should complete it. In the three studied languages the completeness of work is looked upon.

Work is not always rewarded. It can happen that serving others, a person can experience an unpleasant feeling when an assistance will be taken for granted: (10) *За свой труд он попал в хомут*. [Za svoi trud on popal v homut]. (RUS) (Lit. – For his work, he fell into the yoke). / *За моє жито, мене й бито*. / *За моє добро, ще мене в ребро* [33]. [Za moe zhyto, mene i byto. / Za moe dobro, shche mene v rebro]. (UKR) (Lit. – I am beaten for my rye. / I am beaten on a rib for my good things) [20, p. 20]. / *Jóttett helyébe jótt várj!* (HUN) (Lit. – Do not expect anything good for your good actions) [50, p. 300, j166]. Interestingly, the Hungarian proverb with slight modification can be used to deliver the opposite meaning: *Jóttett helyébe jótt várj!* (HUN) (Lit. – Expect something good for your good actions) [50, p. 300, j167].

Other proverbs can be applied to lazy people that always postpone or delay work: (11) *Дело не медведь (не волк), в лес не уйдёт (не убежит)*. [Delo ne medved' (ne volk), – v les ne uyd'ot (ne ubezhit)]. (RUS) (Lit. – Work is not a bear (wolf); it will not go (run) away to the forest). / *Робота не вовк – у ліс не втече* [36]. / *Гуляй, тату – завтра свято*. [Robota ne vovk – v lis ne vteche. / Huliai, tatu – zavtra sviato]. (UKR) (Lit. – Work is not a wolf – it will not run away to the forest. / Daddy, dance – it will be holiday tomorrow) [29, p. 16]. *Holnap is nap lesz*. (HUN) (Lit. – Tomorrow will be another day.) [50, p. 271, h833]. The first examples of the Russian and Ukrainian proverbs contain animal elements (bear and wolf). In the Hungarian version no animals are portrayed. The second Ukrainian proverb conveys a synonymous meaning that denotes an acceptable delay of work. It is rendered by the lexeme “holiday”, while the Hungarian version refers to “another day” – also referring to the acceptable delay: “Let's leave some for tomorrow!” This may mean: “Let's finish the work for today” OR “Don't eat everything today, let's leave it for the next day”. The Hungarian example indicates that some proverbs have several meanings, and as such, they can be used in different situations.

In recent days, social media do not only translate and transfer news, but also through advertisements interfere with the habits of people. Looking at the following proverbs, one can realize that temptation to do this or that also played its role in the pre-existing family life: (12) *Сегодня гуляшки, завтра гуляшки, находишься без рубашки*. [Segodnia guliashki, zavtra guliashki, nahodishsia bez rubashki]. (RUS) (Lit. – Today parties, tomorrow parties and you will be left without a shirt) [17, p. 230]. / *Több nap, mint kolbász*. (HUN) (Lit. – You cannot eat sausage every day). [50, p. 471, n165]. These proverbs teach us to be moderate and not extravagant in our lives because we never know what tomorrow will bring. The pragmatics of the Russian word “party” and the Hungarian “sausage” coincides. They do not denote necessities, but rather something we can do without. Working and earning does not mean that the income shall be spent. Besides, one does not need many things to maintain his/her life and should think of the future. They are used in the situations, where there is too much demand and expenses; those should be reduced in the interest of a prosperous future life.

Even though there is time for entertainment, it is advisable to organise your pastime well: (13) *Делу время, потехе час*. [Delu vremia, potehe chas]. (RUS) (Lit. – There is time for work and time for fun). / *Коли почав орати, так у сопилку не грати*. [Koly pochav oraty, tak u sopilku ne hraty]. (UKR) (Lit. – When you have started ploughing, there is no time to play the flute) [29, p. 16]. / *Mindennek meg van a maga ideje*. (HUN) (Lit. – Everything has its own time) [50, p. 279, i53]. It teaches us not to spend time on unnecessary things. More likely, these proverbs appeared in the time, when there was a lot of physical work to be done. E.g., if one does not sow in time, (s)he will not reap the harvest, and will remain hungry. Or, if one does not have firewood, (s)he will freeze in winter. Thus, it was necessary to clearly limit the time for entertainment. Also, in both Russian and Hungarian proverbs the lexeme “time” occurs, while in the Ukrainian proverb the same meaning is conveyed by means of other words.

Leisure time is often associated with drinking, since moderate drinking is not forbidden: (14) *Вино пей, а дело разумей*. [Vino pei, a delo razumei]. (RUS) (Lit. – Drink wine but be sober about your work). / *Пий винце, та знай дільце*. [Pyi vyntse, ta znai dil'tse]. (UKR) (Lit. – Drink wine but be sober about your work) [29, p. 10]. / *Ahol (a) bor az úr, ott az ész koldulni jár*. (HUN) (Lit. – Where wine is the lord, the common sense shall beg) [50, p. 88, b1001]. In Mediterranean countries, it is a tradition to serve wine during daily meals. In modern Russia/Ukraine/Hungary, wine can be used when people meet each other for some chat and to have a pleasant time in a restaurant. That is why the Russian and Ukrainian proverbs advise to drink with a responsible mind. If a person must do something, (s)he should not forget about it and after drinking any work must be fulfilled. The Hungarian proverb, however, contains a stronger warning, and in this case it does not advise to drink at all. But this proverb can be applied to other stronger drinks and warns about the abuse of alcohol drinks. Interestingly, something similar is reflected in the regulation for drivers. While in Hungary and Ukraine it is absolutely forbidden to drive after drinking alcohol, in Russia a small amount is permitted. Even though the pragmatics of the Ukrainian proverb is based on a more loyal attitude to drinking, the laws are very strict.

Conduct is expressed through expected manners, communication rules and an assumed link to appearance. In every culture, proverbs offer guides to follow [43, p. 32].

It is important to respect traditions of the hosts while one is at someone's place. Therefore, proverbs were created to give instructions how to behave being a guest: (15) *В чужом доме не будь приметлив, а будь приветлив*. [V chuzhom dome ne bud' primetliv, a bud' privetliv]. (RUS) (Lit. – Do not be noticeable but polite in someone's house) [9, p. 8]. / *В чужій хаті будь привітним, а не примітним*. [V chuzhii hati bud' pryvitnym, a ne prymitnym]. (UKR) (Lit. – Do not be noticeable but polite in someone's house) [34]. These two proverbs are completely the same in the Russian and Ukrainian languages. As there is no Hungarian equivalent, it may indicate that in Hungary the guest may have more “rights” than in other countries under analysis.

Similarly: (16) *В чужой монастырь со своим уставом не ходят*. [V chuzhoi monastyr' so svoim ustavom ne hodiāt]. (RUS) (Lit. – You cannot come to another monastery with your own code) [7, ЧУЖОЙ]. / *В чужий монастир з своїм уставом не лізь*. [V chuzhij monastyr z svojim ustavom ne liz']. (UKR) (Lit. – You cannot come to another monastery with your own code) [31, p. 429]. / *Ahány ház, annyi szokás*. (HUN) (Lit. – As many houses, so many customs (rules) [35, p. h497]. OR *When in Rome, do as the Romans do* [47, p. 458]. Again, the two Slavic proverbs are similar, while in the Hungarian tradition there is not such a proverb. There is one proverb that could somehow be considered close to them in the meaning, but it rather says that one should not be surprised finding a different custom in a different place, as customs may vary from community to community.

Another aspect of the conduct is the use of generally accepted communicative rules, i.e. language etiquette. Proverbs set rules for a conversation, as one needs to have answers to all kinds of greetings: (17) *Каков привет, таков (и) ответ*. [Kakov privet, takov(i) otvet]. (RUS) (Lit. – As one greets, so one's greeting will be returned) [17, p. 826]. / *Як стукне, так і гукне*. [Jak stukne, tak i hukne]. (UKR) (Lit. – As the beat, so the sound) [31, p. 329]. / *Amilyen az adjonisten, olyan a fogadjisten*. (HUN) (Lit. – As one greets, so one's greeting will be returned) [50, p. a88]. OR *What comes around goes around* [47, p. 487]. There are similar expressions in Hungarian: *Amilyen a kérdés, olyan a felelet*. (Lit. – As the question is, so is the answer.) [50, p. 330, k747]. These proverbs might have a negative connotation as well. When

one is offended, (s)he might 'pay back' in the same way, politely explaining his/her unexpected conduct. In both Russian and Hungarian proverbs "greetings" are used to refer to the initial behaviour of the (an) interlocutor. The Russian version uses "reply" to a question while the Hungarian one refers to "reply" of the greeting in the second part. According to the proverbs, both societies advise to be kind, nice, helpful etc., if someone expects the same attitude in return.

Too much talk has always been criticized in the society, as people may have a negative impression of a someone who talks too much. In order to avoid offending someone, these proverbs can be deployed to make people stop their endless and meaningless talk: (18) *Лишнее говорить – себе вредить*. [Lishnee govorit' – sebe vredit']. (RUS) (Lit. – Much talk does harm) [9, p. 6]. / *Хто не вмовчив, той наковчив*. [Hto ne vmovchiv, toi nakovchiv]. (UKR) (Lit. – The one who has not been silent, has gotten into a problem) [31, p. 93]. *Rövid beszéd, hosszú kolbász, az a jó*. (HUN) (Lit. – Short talk and long sausage are good) [50, p. 73, b601]. *Sokat beszél, (de) keveset mond*. (HUN) (Lit. – He talks a lot, but he says little) [50, p. 74, b607]. In all the examples "talk" or "silence" are presented: "talk" as a negative, "silence" as a positive element. The Russian and Ukrainian units contain warnings: "harm" and "problem", while the Hungarian represent rather sarcastic statements. It is interesting to note that in the Hungarian language there is a proverb that depicts the same message, but it is rather used to offend the interlocutor: *Sok beszédnek sok az alja*. (HUN) (Lit. – Much talk causes much waste) [50, p. 73, b602]. OR *Least said, soonest mended* [47, p. 489].

The importance of such qualities as patience, loyalty, and respect can be traced in proverbs that highlight ethical standards of human behaviour, such as the necessity to listen to a speaker sometimes with the aim to acquire new knowledge: (19) *Язык – один, уха два, раз скажи, два раза послушай*. [Iazyk – odin, uha dva, raz skazhi, dva raza poslushai]. (RUS) (Lit. – There is one tongue but two ears, say once but listen twice. OR You can say once but you need to listen twice) [11]. In Hungarian there is a proverb, which carries a similar message: *Sokat hallj (láss), de keveset szólj!* (HUN) (Lit. – Listen (or watch) a lot but say a little) [50, p. 247, h177]. In both proverbs the same "say" and "listen" are used. The Russian proverb can be considered more demonstrative, as it refers to the appearance of people. In the two proverbs, the importance of learning through listening is emphasized.

Other proverbs also teach that one needs to listen first, and then talk: (20) *Если говоришь, что думаешь, так думай, что говоришь*. [Esli govorish', chto dumaesh', tak dumai, chto govorish']. (RUS) (Lit. – If you talk what you think, then think what you talk) [8]. *Előbb járjon az eszed, azután a nyelved*. (HUN) (Lit. – Let your mind go first, then your tongue) [50, p. 169, e729]. These proverbs express the same idea by means of similar thoughts. We use our *tongue to talk* and use our *brain to think*.

Likewise: (21) *Хорошо говоришь, да было бы что слушать*. [Horosho govorish', da bylo by chto slushat']. (RUS) (Lit. – You talk well, but nothing to listen to) [17, p. 183]. *Sokat beszél, (de) keveset mond*. (HUN) (Lit. – (S)he talks a lot, (but) says little.) [50, p. 74, b607]. These proverbs call for talk if there is the need to say something. They are quite similar in the expression of the advice: "talk" with a positive adjective ("well" and "a lot") with a negative continuation: "nothing" and "little".

Also, if one does not know what to say and any statement can cause a quarrel or misunderstanding, it is better to be silent: (22) *Ешь пирог с грибами, а язык держи за зубами*. [Esh' pirog s gribami, a iazyk derzhi za zubami]. (RUS) (Lit. – Eat mushroom pie but keep your tongue behind teeth) [9, p. 7]. / *Їж бориц з грибами, держи язик за зубами*. [Iizh borshch z hrybami, derzhy iazyk za zubamy]. (UKR) (Lit. – Eat beetroot soup, keep your tongue behind teeth) [31, p. 92]. / *Sokat hallj, de keveset szólj!* (HUN) (Lit. – Listen a lot, talk a little) [50, p. h179]. OR *Hear much, speak little*. The Russian and Ukrainian examples are quite similar, but they have mentioned different food items. It indicates that the beetroot soup has its national colour in Ukraine. In the Hungarian version, only the meaning is similar, but the lexemes used are different.

The proverbs below are very close to the above ones as they encourage one to be quiet rather than say something unnecessary: (23) *Не стыдно молчать, когда нечего сказать*. [Ne stydno molchat', kogda nechego skazat']. (RUS) (Lit. – It is not a shame to be silent, if there is nothing to say) [9, p. 6]. / *Не соромно мовчати, як нічого сказати*. [Ne soromno movchaty, iak nichoho skazaty]. (UKR) (Lit. – It

is not a shame to be silent, if there is nothing to say) [32, p. 52]. / *Ha hallgattál volna, bölcsebb maradtál volna.* (HUN) (Lit. – If you had kept quiet, you would have been wiser) [37, p. 397]. It should be noted that the use of these proverbs could be slightly offensive, but still, it is used to correct people's needless comments. In all, the lexeme “to be silent” is used in the first part of the proverb. The second part is the same in the Russian and Ukrainian ones – “nothing to say”, while the Hungarian proverb refers to one's intellect “to be wiser”. The following proverbs express the same idea: (24) *Кстати промолчать, что большое слово сказать.* [Kstati promolchat', chto bol'shoe slovo skazat']. (RUS) (Lit. – To be silent at the right time is the same as to say a big word) [9, p. 10]. / *“Hallgass” olyan dolog, kiben sok jó forog.* (HUN) (Lit. – “Listening” is someone, who can spin many good things) [50, p. h179]. The Hungarian version is archaic, but refers to the same lesson, i.e. to be silent at the right time is the same as to convey an important thing. They are expressed differently, but they carry the same meaning.

The following proverbs emphasize the necessity of a good talk: (25) *Вертит языком, что корова хвостом.* [Vertit iazykom, chto korova hvostom]. (RUS) (Lit. – One moves his/her tongue like a cow moves its tail). / *Пустий млин без вітру меле.* [Pustyi mlyn bez vitru mele]. (UKR) (Lit. – An empty mill is working without wind) [35]. *Jár a nyelve, mint a rokka.* (HUN) (Lit. – His/her tongue moves like a spinning wheel.) [50, p. 554, r217]. In a comic way, the above proverbs describe a chatterbox, which is talking non-stop about nothing serious or important. Uncontrolled movements of a cow's tail, a mill and spinning wheel are used to create expressiveness in the proverbs.

Another communicative rule is reflected in the following proverbs: (26) *Не хвали в глаза, не хули за глаза.* [Ne hvali v glaza, ne huli za glaza]. (RUS) (Lit. – Do not praise in the eyes, do not blaspheme behind the eyes) [17, p. 176]. / *Ki nyilván sokat dicsér, alattomban gyaláz.* (HUN) (Lit. – Who obviously praises a lot, underhand will revile) [50, p. 131, d132]. These proverbs are applied when there is a necessity to gently open the eyes of someone to the fact that a person may not be as good as (s)he is trying to portray himself/herself in front of the above mentioned someone.

A person should think about the mode of the conversation. It is not polite to boast and lies can even cause a bad reputation. Though no one can stop people from talking, one must remember that words spoken have a big influence. People can smile but at the same time have unfriendly attitude. The boundaries of usage of the following proverbs go beyond paying visits: (27) *На языке медок, а на сердце ледок.* [Na iazyke medok, a na serdtse ledok]. (RUS) (Lit. – There is honey on the tongue, but ice in the heart) [17, p. 1014]. *Ki nyilván sokat dicsér, alattomban gyaláz.* (HUN) (Lit. – (S)he who praises a lot obviously, underhand insults) [50, p. 131, d132]. These proverbs express similar thoughts with different lexemes. In the Russian version the tasty, hot “honey on the tongue” is contrasted with the “cold heart” as metaphors, while the Hungarian one is a straightforward statement. A person may commend one when addressing, but at the same time, can spread rumours about him/her or even criticize him/her to other people.

To lower someone's self admiration of what (s)he got used to or when an individual overpraises something, the proverbs below may be used: (28) *Всяк кулик своё болото хвалит.* [Vsiak kulik svoje boloto hvalit]. (RUS) (Lit. – Each marsh sandpiper praises its swamp. / Each bird likes its own nest). / *Усяк кулик до свого озера привик.* [Usiak kulyk do svoho ozero pryvyk]. (UKR) (Lit. – Each marsh sandpiper got used to its lake) [29, p. 12]. / *Minden cigány a maga lovát dicséri.* (HUN) (Lit. – Every gypsy praises his horse) [50, p. 105, c86]. The Slavic examples are quite similar: they both use “marsh sandpiper” – against the Hungarian “gypsy” in the first part of the proverb. The second part, however, shows another similarity and difference: the Russian one uses “praises swamp”, the Ukrainian one – “got used to the lake”, while the Hungarian one “praises horse”.

One cannot be always protected from the influence of other people's conversation: (29) *На чужой роток не накинешь платок.* [Na chuzhoi rotok ne nakinesh' platok]. (RUS) (Lit. – You cannot put a handkerchief on another person's mouth). / *Чужий рот не хлів – не зачинити.* [Chyzhyi rot ne hliv – ne zachynyty]. (UKR) (Lit. – Someone's mouth is not a barn – you cannot lock it.) [29, p. 32]. In Hungarian, there is rather a saying that refers to someone's unnecessary talk: *Nem tesz lakatot a szájára.* (HUN) (Lit. – He doesn't put a lock on his mouth) [50, p. 396, l124]. In all versions “mouth” should be closed to make the person stop talking. In the Russian proverb, the lexeme “handkerchief” is metaphorically used. The Ukrainian and Hungarian ones, however, emphasize the “lock”.

People have the right to express themselves and they think that their truth is obvious. But when it comes to live in accordance with it, it becomes not easy. Therefore, such proverbs appeared: (30) *Всякий правду хвалит, да не всякий знает*. [Vsiakii pravdu hvalit, da ne vsiakii znaet]. (RUS) (Lit. – Everyone praises the truth but not everyone knows it). / *Легше правду хвалити, як по правді робити*. [Lehshe pravdu hvalyty, iak po pravdi robyty]. (UKR) (Lit. – It is easier to praise the truth than to do the truth) [29, p. 12]. / *Könnyű tele hassal a böjtöt dicsérni*. (HUN) (Lit. – It is easy to praise fasting with a full belly [50, p. 254, d373]. In both Slavic proverbs “praise the truth” is used and opposed to “not everyone knows it” and “[difficult] to do it”. The Hungarian proverb is metaphorical and borrowed from the religious practices, referring to fasting. The proverbs point out that though often people know that the right thing should be done, they still need to put efforts to live accordingly.

The following proverbs are good examples of the fact that sometimes strict rules can be eased. They warn that there should be limits to lies if someone is tempted to lie, and one cannot be successful if his/her motto is based on lies: (31) *Ври, да знай меру*. [Vri, da znai meru]. (RUS) (Lit. – You can lie but know the limit). / *Не роби з губи халюву*. [Ne roby z huby haliavu]. (UKR) (Lit. – Do not enlarge your mouth as an upper part of a boot) [29, p. 11]. / *Tisztességes hazugság nem szégyen*. (HUN) (Lit. – A fair lie is not a shame) [50, p. 261, h567]. In the Ukrainian version, lies are compared to a boot: normally, the upper part of a boot is the widest. While lying, a person seems to be opening a mouth widely to contain the whole misinformation, i.e. to fill the mouth with misleading words.

Also: (32) *Враньєм полсвета пройдешь, да назад не воротишься*. [Vran'em polsveta projdesh', da nazad ne vorotish'sia]. (RUS) (Lit. – You can walk around half of the world with lie, but you will not be able to come back). / *З брехні не мруть, а більш віри не ймуть*. [Z brehni ne mrut', a bil'sh viry ne imut']. (UKR) (Lit. – No one dies from a lie, but no one will believe you again) [29, p. 26]. / *A hazug csakugyan hazug, ha igazmondó ruháját veszi is fel*. (HUN) (Lit. – A liar is indeed a liar, even if he puts on his truthful clothes) [50, p. 261, h563]. All these examples refer to one of the most valuable characteristics of a person – to truthfulness.

Several proverbs describe the importance of the inner world of a person which influences his/her behaviour. Some of them warn about the possible false assumption that if one has a good appearance the person will be trustworthy: (33) *Молодец красив, да на душу крив*. [Molodec krasiv, da na dushu kriv]. (RUS) (Lit. – The lad is handsome, but the soul is crooked. OR Appearances are deceitful) [17, p. 545]. *Nem mind arany, ami fénylik*. (HUN) (Lit. – All is not gold that glitters) [50, p. 43, a570]. A nice appearance is opposed to an ugly soul in the Russian proverb. While the Hungarian one warns about the possible disappointment, if one always expects to see a golden stuff when looking at a “glittering” thing. Both proverbs warn one about the deceitfulness of a good look.

Again: (34) *Не всяк умен, кто в красное наряжён*. [Ne vsjak umen, kto v krasnoye narjazhen]. (RUS) (Lit. – Not everyone is smart, who is dressed nicely.) [11]. *Nem a ruha teszi az embert*. (HUN) (Lit. – Clothes do not make the man. OR The cowl does not make the monk) [50, p. 559, r347]. Though in the Russian proverb the word “red” is used, it is obvious that it means a “beautiful” dressing (the original meaning of the word ‘red’ is ‘beautiful’). The Hungarian proverb also mentioned clothing. These proverbs state that there are more important things than appearance, i.e. people’s worth (being it material, mental or spiritual) should not be judged on the basis of their clothing, as their appearance can send a false message about their character. They indicate that in both Russian and Hungarian cultures social values are not necessarily linked to the material ones. It’s not the case with the Hungarian language: *A ruha teszi az embert*. (HUN) (Lit. – Clothes make the man.) [50, p. 559, r349]. The existence of these proverbs (the direct one and the other with the opposite meaning) reflects on their universal use, where “wrapped in the form of generality, we said something about a certain person, but in such a way that the unique case just experienced was presented as typical, usual” [50, p. 13].

There are other warning proverbs in connection with fake appearance: (35) *Не стоит и гроша, да походка хороша*. [Ne stoit i grosza, da pohodka horosha]. (RUS) (Lit. – He (she) does not cost anything, but his (her) walk is good) [19]. / *Fenn az ernyő nincsen kas*. (HUN) (Lit. – The umbrella is open, but there is no basket. OR There is poverty behind the fake well-being) [50, p. 164, e601]. These proverbs convey the same meaning as the previous ones. However, they are used to comment on someone’s well-being, i.e.

when one looks very rich, though (s)he is poor. The Russian and Hungarian proverbs express the same meaning but with completely different lexemes. The message of the Russian proverb is straightforward. To understand the Hungarian one, it is important to know the merchants' tradition: while travelling between the towns and markets with their chariot, they needed to cover their goods (with the so called "umbrella") kept in the "basket". Sometimes they covered the empty basket, so it looks like they are wealthy and they have something.

The following proverbs denote the identical idea: (36) *Гроша не стоит, а выглядит рублём*. [Grosha ne stoit, a vygliadit rublem]. (RUS) (Lit. – One doesn't cost a penny but looks like a ruble [Russian currency]) [17, p. 226]. *Денег ни гроша, да слава хороша*. [Deneg ni grosha, da slava horosha]. (RUS) (Lit. – One does not have any money, but the fame is good) [10, p. 13]. There is a clear message: a person is no one (in terms of social status, achievements) but the head is up. The Conditional Mood is used in the Ukrainian version: *Якби Хомі гроші, був би й він хороший, а нема – всяк мина*. [Iakby Homi hroshi, був би i vin horoshyi, a nema – vsiak myna]. (UKR) (Lit. – If Khoma (male name) had money, he would feel good, but he does not have it, so everyone passes by) [28]. The Ukrainian equivalent is down to earth: no money – no fame, though the Russian proverb convinces that even with no money one can create a good image of him/herself as if one is well-off. The Hungarian equivalent is as follows: *Fenn hordja az orrát*. (HUN) (Lit. – He holds his nose up) [50, p. 497, o210].

There is another important feature of the Russian/Ukrainian/Hungarian people – good relations between each other, i.e. friendship as expression of conduct: (37) *Старый друг лучше новых двух*. [Staryi drug luchshe novyh dvuh]. (RUS) (Lit. – An old friend is better than two new ones). / *Для приятеля нового не пускайся старого*. [Dlia priyatelia novoho ne puskaisia staroho]. (UKR) (Lit. – For a new friend, don't let go of the old one) [5, p. 39]. It is of necessity to have friends at work, friends for leisure time; but it is not easy to find a true friend. The friend that has been with someone for a long time can be trusted, and such a friend will always help in any life situation as it always happened before while staying together in the same place or in childhood. The Hungarian proverb has the same meaning: *Új barátért el ne hagyd a régit!* (Lit. – For a new friend do not lose the old one) [50, p. 65, b353]. Interestingly, the Ukrainian and Hungarian proverbs are the same. They both value an old friend. The Russian, however, seems to appreciate an old friend even more, as an old friend is worth two new ones.

People can misunderstand friendship and start behaving inappropriately. Such friendship may do harm. Being friends does not mean that a person should sacrifice oneself totally for the benefits of another person. Another message in this proverb is that friendly relations have not to undermine the position of a person. Friendly relations should not influence the office ones. The person who has a higher position should not get rid of his/her office duties and principles. If a person is ruling a company, the respect and obedience should be performed by his/her friend, especially if they work in the same company but have employer-employee positions: (38) *Дружба дружбой, а табачок врозь*. / *Дружба дружбой, а служба службой* [20]. [Druzhba druzhboi, a tabachok vroz'. / Druzhba druzhboi, a sluzhba sluzhboi]. (RUS) (Lit. – We are friends, but we do not share tobacco. / Friendship is friendship, and service is service). / *Брат мій, а хліб їж свій*. [Brat mii, a hlib iizh sviy]. (UKR) (Lit. – You are my brother, but eat your own bread) [29, p. 18]. / *A pénzben nincs komaság, se rokonság*. (HUN) (Lit. – Money does not have cummers and relatives) [50, p. 529, p444]. In the above proverbs the same information is expressed with different words. The Russian one refers directly to "friendship", the Ukrainian one uses "brother" which can be understood as a friend or a close relative, and the Hungarian one uses both "friendship" and "relatives". The second part of the proverbs also differs as they mention "tobacco", "bread" and "money". These examples indicate that the same customs can be found in different societies, expressed completely in a different way.

5. Summary

In our study, proverbs were selected in accordance with the phenomena connected with labour and everyday behaviour rules in Russia, Ukraine, and Hungary. In general, the studied nations express admiration of hard-working people and despise rudeness and laziness. Also, good manners are appreciated, and they are fixed in the proverbs analysed.

During our investigation, full/partial similarities and differences were identified. The Ukrainian and Russian languages representing a Slavic language group have many similar proverbs due to their closeness in terms of geographical location and relations that developed for centuries. The Hungarian language belonging to Finno-Ugric languages contains a high number of similar proverbs to those which were selected in the Russian (and Ukrainian) language(s). Though grammatically and lexically they are different, and in many cases different realia are used, semantically Hungarian proverbs are very similar to the Russian (and Ukrainian) ones.

Differences were identified in the use of animals to portray (the expected) human conduct in proverbs that are often composed based on observations of human behaviour. Depending on the context, the meaning of such proverbs may be either positive or negative.

In some cases, equivalents were not found, more likely because of the different attitude to certain phenomena in various cultures.

Proverbs briefly and figuratively perform didactic functions, reflect everyday situations, and give a piece of advice in choosing a line of conduct in different circumstances. They have been used as a means of teaching for many years containing wisdom and playing a major role as a pedagogical tool in modern societies.

The results of our research can be used for comparative studies of semantics of proverbs, as well as for the solution of practical problems connected with the translation of phraseological units from one language into another. Even though some people consider proverbs to be an out-of-date phenomenon, they give way to further investigation of:

1. the cause of full/partial similarity between Russian and Ukrainian, and Russian and Hungarian proverbs in some cases, and the missing equivalents in other cases;
2. the cause of full/partial similarity between the three studied languages;
3. the use of various animals to express the same or similar human conduct in different cultures, and their translation where the featured animal has different pragmatics in the original and target languages.

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