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SOCIETY FOR SCIENCE AND EDUCATION

Words of Wisdom: Ukrainian Proverbs

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ABSTRACT

This study aims to analyze Ukrainian proverbs, which are the words of wisdom and living philosophies of Ukrainians. It covers not only functions and styles of Ukrainian proverbs, but also techniques used in them. Since Ukrainian proverbs have a great variety of subjects, this study focuses on 10 main ones, that are recognized as important in Ukrainian life and frequently appear as a topic of proverb: customs and superstitions, history, weather, health, God and priest, truth and justice, the rich and the poor, family relationships, immigrant life, and Ukrainian life in Soviet period. This study introduces the proverbs most frequently recited among Ukrainians with translation and explains their characteristics.

Keywords: Ukrainian proverbs, folklore, artistic expression, words of wisdom, folk literature

INTRODUCTION

We use proverbs in everyday communication, because they help to make a point quickly and effectively, and also solve problems. These proverbs, which are usually a short two-part expression, contain the living philosophy of the people.[1] Some have preserved traces of old superstitions, conceptions, people's feelings and moods, views on love, and so on. Others have dealt with social and political questions.[2] Therefore, if we study proverbs, we can understand people's point of view not only on a private issue, but also on a social and a political issue.

In this paper, I studied Ukrainian proverbs to understand the living philosophy of Ukrainians. Also, I studied functions and styles of proverbs, techniques used in them, and the frequency of proverbs in daily life. Since the proverbs have a great variety of subjects, I chose ten ones which seem to be important in Ukrainian culture: customs and superstitions, history, weather, health, God and priest, truth and justice, the rich and the poor, family relationships, immigrant life, and Ukrainian life in Soviet period. I collected proverbs mainly from four books: *Ukrains'ki prysliv'ia ta prykazky,* edited by S. D. Zubkov(1984), *Prypovidky abo ukrains'ko-narodnia filosofiia,* written by Volodymyr C. Plaviuk(1946), *Ukrains'ki prysliv'ia ta prykazky,* edited by M. M. Paziak(1984), and *Ukrainian-Canadian Folklore and Dialectological Text* Vol.I, II, III, written by J. B. Rudnyc'kyj(1960). These books introduce a great variety of subjects of Ukrainian proverbs.

This study is largely based on the guide material, *A Basic Guide to Fieldwork*, written by Carl Lindahl (1979), and *The Proverb and an Index to the Proverb*, written by Archer Taylor (1962). These materials introduce several research methods and describe the ways in which proverbs arise, the kinds of proverbs, and the details of proverbial style. Also, I obtained the general information about Ukrainian proverbs from "Proverbs and Sayings," in *Ukraine: A Concise Encyclopedia*, written by P. Odarchenko(1963), and those four books which I mentioned above.

This paper consists of six chapters: Introduction, the function of proverbs, the content of proverbs, the style of proverbs, Techniques used in proverbs and Conclusion.

THE FUNCTION OF PROVERBS

Conversational shortcut

All human societies have proverbs, and everyone use them. In social context the proverbs seem to be "the horse of conversation" or "oil for the wheels of the social machine".[3] In other words, proverbs help to make a point quickly and effectively. Since proverbs are used as a ready-made, traditionally sanctioned vehicle, people feel free to express one's thoughts and intentions with proverbs.

Ukrainian proverbs play the same role in social context. When a person says "Непроханий гість гірше татарина" (An uninvited guest is worse than a Tatar) or "Незваний гість – гірше вовка" (An uninvited guest is worse than a wolf) in a party [4], Ukrainians understand the meaning of proverb and realize that there is an unexpected guest in the party. In this case, proverb helps people to understand the situation quickly. This proverb was already made long time ago and have been traditionally sanctioned by Ukrainians.

Conversational shortcut

Proverbs are based on life experience

Since most proverbs are based on life experience, they often sum up life experiences and let the listener draw the conclusions and apply them to his or her behavior in future. The following are some examples of this case.[5] In most cases, these proverbs address the listener in the form of a short one-part or two-part expression:

- Біда мучить, біда і навчить. (Misfortune - great teacher)
- Чоловік має два вуха, щоб багато слухав, а один язик, щоб менше говорив. (A man has two ears to listen a lot and one tongue to speak less.)
- Якщо у березні вода не тече, у квітні трава не росте. (If there is no water in March, there is no grass in May.)
- Друзі пізнаються в біді. / Як прийде туга – пізнаєш друга. / В лиху годину пізнаєш людину. ((Good) Friends are known (when you are) in trouble. / When difficult time comes - you know who a (real) friend is. / In an evil hour you know a man.)

Proverbs advise how it is desirable to behave

Proverbs advise how it is desirable to behave:

- Добре роби – добре й буде. (Do well whatever you do, and people will certainly praise you.)
- Говори мало, слухай багато, а думай ще більше. (Say it briefly, but listen long and think even more)
- Хто людям добра бажає, той і собі має. (What you do to your neighbors, God does to you.)

Proverbs advise not to behave in a certain way

- Не чини людям так, як не хочеш, щоб чинили тобі. (Don't do to others what you don't like done to you.)
- Не лінися рано вставати та замолоду більше знати! (Don't get up late in the morning and learn in your youth.)

- Не знаєш броду, не лізь у воду. (Do not try to wade the river, if you don't know how deep it is.)

Proverbs warn how it is harmful to behave in a certain way

- Не піддавайся чорту, то й влади над тобою не матиме. (Do not give in to the devil, then he will not have power over you.)
- Стався до всіх з добром і повагою, навіть до тих хто з тобою грубий, не тому, що вони гідні люди, а тому, що ти - гідна людина! (Treat everyone with kindness and respect, even those who are rude to you, not because they are worthy people, but because you are a worthy person!)

THE CONTENT OF PROVERBS

Ukrainian proverbs have a great variety of subjects. In order to study Ukrainian proverbs systematically, we need suitable means of classification and profitable subjects of study. In *Ukrains'ki prysliv'ia ta prykazky,* edited by S. D. Zubkov(1984), proverbs are classified with 14 subjects, which are divided into two chapters.[6] *Ukrains'ki prysliv'ia ta prykazky,* edited by M. M. Paziak(1984), classifys Ukrainian proverbs with 16 subjects, which are divided into three chapters.[7] Also, in *Ukrainian-Canadian Folklore and Dialectological Text,* proverbs are classified in an alphabetical order of many subjects.[8]

In this study, it is impossible to cover all subjects of proverbs. Therefore, I chose several subjects, which appear in all books mentioned above, such as God and priest, truth and justice, the rich and the poor, and family relationships. Also, I paid attention to the classification method used in *The Proverbs and an Index to the Proverbs*, written by Archer Taylor (1962).[9] He largely divided the content of proverbs into eight subjects. I considered four subjects which seem to appear often in Ukrainian proverbs: Proverbs concerning to customs and superstitions, Historical proverbs, Weather proverbs, Medical proverbs. Also, I included proverbs about immigrant life and Ukrainian life in Soviet period, because these proverbs belong to the living genres of contemporary folklore.[10]

God and priest

Many proverbs about God and priest show that Ukrainians were certainly "religious," but they paid little attention to Christian ethical principles. According to several proverbs, Ukrainians seemed to believe that God would bless and punish them, but they did not always trust priests. Although priests were respected as trained and consecrated specialists who served as agents of the divine power, they were not trusted in day-to-day relations. Also, several proverbs indicate that Ukrainians were influenced by fatalism. According to Orest T. Martynowych(1985) in *The Ukrainian Bloc Settlement in East Central Alberta, 1890-1930*, Ukrainians might have been fatalistic at the turn of century because they were suffered by "limited good", such as land, money, and so on, in both Ukraine and Canada.[11]:

- Бог знає, чим чоловіка карати має. (God knows how to punish a man; God does not need to be taught; He will find punishment.)
- Бог відкладає, але не забуває. (God postpones but does not forget; Although the crime has now gone unpunished, the time for punishment will come.)
- Немає нікого кращого за попа і кота. (There is nobody better than priest and cat: Both of them lie and eat bread for nothing.)

- У попа мішок без дна. (The priest has a bottomless bag; You cannot give enough to priest, because it is like to fill a sack without bottom.)
- Без Бога ані до порога. (Without God not even to the threshold.)
- Коли Бог з нами, то хто може бути проти нас. (When God is with us, who can be against us.)
- Піп — золотий сніп. (The priest is a golden sheaf.)

Truth and justice

Judging from several proverbs below, Ukrainians seem to think that God judges the truth and truth always wins. However, some proverbs compare "goodness" with "foolishness" and insist that only children and fools tell the truth. Also, people seem not to trust the judge:

- Істина – важливіша і цінніша за гроші. (Truth is more important and more valuable than money; We can do much with money, but we can do everything with the truth.)
- Шила в мішку не сховаєш. (You can't hide an awl in a bag; Truth will out.)
- Вустами дитини говорить істина. (The truth speaks through the mouth of a child.)
- Коли карман сухий, то і суддя глухий. (When the pocket is dry, the judge is deaf.)
- Не йди в суд з одним носом, а йди з приносом. (З грішми) (Do not go to court with one nose but go with an offering. (wiith money))
- Все минеться, тільки правда останеться. (Everything will pass, but the truth will remain.)
- Правда очі коле. (The truth stings the eyes.)
- Правда і кривда – як вогонь і вода. (Truth and guilt - like fire and water.)
- Правда світліша за сонце. (The truth is brighter than the sun.)
- Брехня стоїть на одній нозі, а правда на двох. (Lie stands on one leg, but the truth on two.)

The rich and the poor

In many proverbs are reflected distrust, suspicion, envy and jealousy of people on rich men. According to Orest T. Martynowych(1985), limited good and difficult life of the first immigrants caused distrust and jealousy amongst people.[12] However, this tendency might be common in proverbs of other nations:

- Багатому свято, а вбогому діла багато. (The rich have a feast, but the poor have much to do; The rich rest on a holiday, and the poor have to work.)
- Багатому щастя, а вбогому трясця. (Happiness to the rich and shaking to the poor; The rich enjoy life, and the poor suffer in poverty.)
- Багатому чорт діти колише, а бідному щипає аби плакало. (The devil has many children, and the poor pinch to cry; Even bad circumstances benefit the rich, and everything is detrimental to the poor.
- Гроші йдуть до багатого, а злидні до бідного. (Money goes to the rich and poverty to the poor; The rich get rich, and the poor cannot get rid of poverty.)
- Мужик багатий, як чорт рогатий. (The man is rich as hell; Don't expect good from a rich man.)
- Не з багацтвом жить, а з людиною. (Not to live with wealth, but with man; To live a life of family harmony, the bride or groom must be chosen by human qualities, not by wealth.)
- Багач гроші збирає, а чорт калитку шиє. (The rich man collects money, and the devil sews the gate; The rich man multiplies his wealth, which his children then squander.)
- Бідність - не вада. (Poverty is no sin.)

- Найбільше багацтво - здоров'я. (The greatest wealth is health; Health is the greatest wealth of man, because it cannot be bought for any money.)
- Не порівняєш гори з долиною, а багатого з бідним. (You do not compare the mountains with the valley, but the rich with the poor.)

Family relationships

Some proverbs indicate how miserable the fate of women and children was in Ukrainian society. The marriage was often arranged by parents for economic reasons. Also, women were often beaten, and children were usually expected to help with the work. Therefore, many proverbs reflect the difficult situation of Ukrainian family:

- За доброго мужа жона як ружа, а за лихого драба за рік, за два – баба. . (A good husband has a wife like a rose, and a bad one a frog for a year, for two – an old woman.)
- Мужичок з кулачок, а зла як у козла. (A man with a fist, and evil as a goat.)
- Жінка не бита як миска не мита. (A woman, not beaten, is like a bowl, not washed.)
- Невістка як чужа кістка. . (The daughter-in-law is like someone else's bone.)
- Без жінки як без рук. (Without a woman is like without hands.)
- Тяжко діти годувати як камінь глодати. (It is difficult to feed children like to gnaw a stone)
- Хата з дітьми як базар, а без них як цвинтар. (A house with children is like a bazaar, but without them is like a cemetery.)
- Заміж вийти – не дощову годину пересидіти (Get married - do not sit in the rainy hour.)

However, many proverbs also deal with close relationship between family members, emphasizing the importance of family:

- Людина без сім'ї, що дерево без плодів. (A man without a family, a tree without fruit.)
- Добра мачуха, та все ж не рідна мати. (A stepmother can never be as dear as one's own; A good stepmother, but still not a mother.)
- В сім'ї і каша густіша. (In the family, porridge is thicker.)
- В сім'ю, де лад, щастя дорогу не забуває. (In a family where there is order, happiness does not forget the road.)
- В хорошій сім'ї хороші діти ростуть. (In a good family, good children grow up.)
- Скрізь добре, але вдома краще. (Everywhere is good, but home is better.)
- Вся сім'я разом, так і душа на місці. (The whole family together, and the soul is in place.)
- Де мир та лад, там і Божа благодать. (Where there is peace and order, there is God's grace.)
- Дерево тримається корінням, а людина сім'єю. (The tree is held by the roots, and the man by the family.)

Customs and superstitions

There are several Ukrainian proverbs concerning to customs and superstitions. These proverbs deal with Ukrainian customs and rituals, such as wedding, Easter, Baptism, and so on. Some proverbs indicate the role of godparents(*kumy*). Others show that baptism is still one of important rituals in Ukrainian society. While a proverb explains that Ukrainians usually eat chicken on wedding day, another reflects Ukrainian ritual and foodway. In Easter, Ukrainians do not eat bread made of buckwheat.[13]:

- Голодній кумі хліб на умі. (Hungry godmother has a bread in her mind.)
- Добрий кум, де коровай. (A good godfather is where wedding bread is.)

- Ніхто того не відає, коли кума обідає. (No one knows when the godmother has lunch.)
- Жінка суджена, а кума люблена. (A woman is doomed, but a godmother is loved.)
- На весіллі всі свати, на хрестинах всі куми. (At the wedding all are matchmakers, at the baptism all the godparents.)
- Громниця, скидай рукавиці, близько весна. (Thunderstorm, take off your mittens, it's about spring.)
- Коли на Юрія дощ і грім, буде радість людям всім. (When it rains and thunders on Yuri, everyone will be happy.)
- На Великдень сорочка хоч лихенька, аби біленька, а на Різдво хоч сирова, аби нова. (At Easter, the shirt is at least light enough to be white, and at Christmas it is at least raw to be new. (According to folk customs, new clothes are worn at Christmas, and at Easter they must be clean and white.)
- На Теплого Олекси риба хвостом лід розбиває. (On Warm Oleksy Day, March 30 a fish breaks the ice with its tail.)
- Обійдеться Великдень без гречаної паски. (There is no bread from buckwheat in Easter.)
- Кому весілля, а курці смерть. (Wedding for someone, but death for chicken)
- Добра паска, як є ковбаска. (A good Easter cake, like a sausage.)
- Годі з болота паску спекти. (Easter cake is baked not from anything, but from wheat flour.)
- Зелене Різдво, а білий Великдень. (Weather divination, if there is no snow at Christmas, it will be at Easter, because winter must endure.)
- Як на Різдво зеленіє, то на Великдень багато нових могил видніє. (If it's warm at Christmas, it's cold at Easter. But people dress easily, which can lead to colds and death.)
- Де родини, там будуть і хрестини. (Where there are families, there will be baptisms.)

Besides these proverbs concerning to customs, several proverbs are connected with superstitions. The devil is the most frequently mentioned figure in proverbs concerning to superstition.[14]:

- Душою кривить — чортові служить. (If someone twists his soul, he or she serves the devil.)
- Не гони чорта в ліс, коли в хату вліз. (Do not drive the devil into the woods when you entered the house.)
- Не піддавайся чорту, то й влади над тобою не матиме. (Do not give in to the devil, then he will not have power over you.)
- Як чорт хоче, так і людей мороче. (As the devil wants, so people are confused.)
- Де чорт не орав, там він і сіять не буде. (Where the devil does not plow, there he will not sow.)
- Дитина падає — бог перину підстилає, а старий падає —чорт борону підставляє. (The child falls - the god covers the feather bed, and the old man falls - the devil puts the harrow.)
- Не родись красивий, а родись щасливий. (Do not be born beautiful but be born happy.)

History

What is popular theme of historical proverbs is Cossack and Hetman, Cossacks' bravery, fraternity, and patriotism.[15] Besides these themes, Ukrainian proverbs also deal with wars and relationships with neighbors. These proverbs express the point of view of people on historical events. Many proverbs reflect history and relationship between Tatars and

Ukrainians, and between Russians and Ukrainians. Tatars and Russians are described as a worst neighbor or enemy. Ukrainians are very proud of Cossack period in their history:

- Де козак, там і слава. (Where there is a Cossack, there is glory.)
- Січ мати, а Великий Луг батько. (Sich is a mother, and Velykyi Luh is a father. Velykyi Luh covers historic steppe terrain in southeast Ukraine.)
- Козак мовчить, а все знає. (The Cossack is silent, but he knows everything.)
- Без гетьмана військо гине. (Without the hetman, the army dies.)
- В бою козак себе славить не на язиці пилюкою, а конем та шаблюкою. (In battle, the Cossack does not glorify himself on the tongue with dust, but with a horse and a sword.)
- Висипався Хміль (Хмельницький) із міха та наробив панам-ляхам лиха. (Long time ago it was so hard to live, because Tatar took people. Now we Khmel'(hops) were poured out of the sack, then made ill-luck to Polish people.)
- Як ви будете так воювати, то України ніколи не будете мати! (If you fight like this, you will never have Ukraine!)
- Козак з біди не заплаче. (The Cossack will not cry from misfortune.)
- Козак хороший, та нема грошей. (The Cossack is good, but they do not have money.)
- Поводиться як росіяни в селі. (He disturbs like Russians in the village.)

Weather

According to Archer Taylor (1962), it is difficult to separate weather proverbs from superstitions. Also, most weather proverbs refer to certain signs which are believed to forecast the weather.[16] Ukrainian weather proverbs also have these characteristics. For example, if there is no snow on Christmas, people think that there must be snow on Easter. Several proverbs reflect the characteristic of peasant society. People think that big snow in the winter bring harvest.[17]:

- З великої хмари малий дощ. (When there is a big cloud, there is little rain.)
- Зима без снігу — літо без хліба. (Winter without snow - summer without bread.)
- Коли квітень з водою, то травень з травою. (When April with water, May with grass.)
- Зелене Різдво, а білий Великдень. (Weather divination, if there is no snow at Christmas, it will be at Easter, because winter must endure.)
- Багато снігу в році – багато хліба в тоці. (In the snowy year, there is a lot of bread in the barn.)

Health

This type deals with health and its maintenance.[18]:

- У здоровому тілі – здоровий дух. (In healthy body, healthy mind)
- Бережи одяг, поки новий, а здоров'я, поки молодий. (Take care of clothes while new and take care of health while young.)
- Здоров'я маємо — не дбаємо, а стративши — плачем. (When we have health, we don't care, but when we lost it, we cry.)
- Хворому і багатство не миле. (The patient is not fond of wealth; Wealth is not important to a patient)
- Все можна купити, тільки здоров'я ні. (Everything can be bought, but not health)
- Доки здоров'я служить, доти чоловік не тужить. (As long as someone is healthy, he or she does not grieve.)

Immigrant life

Several proverbs about immigrant life are introduced in *Prypovidky abo ukrains'ko-narodnia filosofiia,* written by Volodymyr C. Plaviuk(1946). In these proverbs appear new words which mixed with English.[19]

- Америка – сестра, а Канада – мати. (America is a sister, and Canada is a mother.) (Kirkland Lake, Ontario)
- Райдужні обіцянки привели до Канади. (Rainbow promises led to Canada.)
- All are led to Canada by rosy promises. (Winnipeg, Manitoba)
- A car is a "Kara" (punishment))
- If you stay too long in Winnipeg, poverty will beset you. (Winnipeg, Manitoba)
- Рідна земля – мати, а чужа – мачуха. (Native land is like a mother, and foreign land – stepmother.)
- Нема на світі другої України, немає другого Дніпра. (There is no second Ukraine in the world, no second Dnieper.)

Ukrainian life in Soviet period

The period of the revolution of 1917, of collectivization, the famine of 1933, and the German occupation are clearly reflected in the corresponding proverbs and sayings with an evident political tendency directed against the occupying forces. However, there are also many proverbs which praise soviet period.[20]:

- Ні корови, ні свині, тільки Сталін на стіні. (No cows, no pigs, only Stalin on the wall)
- Наша країна цвіте і цвістиме далі, бо керує нами партія і Сталін (Our country is flourishing and will continue to flourish, because we are ruled by the party and Stalin.)
- Ленін з нами завжди буде, світ про нього не забуде. (Lenin will always be with us, the world will not forget about him)
- Сталін у Кремлі – правда на землі. (Stalin in the Kremlin - the truth on earth.)
- Сталін – сонце ясне, тому у нас життя прекрасне. (Stalin - the sun is clear, so our life is beautiful.)
- Як Сталін скаже – нова радість у серця ляже. (As Stalin will say - new joy will fall in our hearts.)
- Нам двері до науки відкрили Сталінові руки. (Stalin's hands opened the door to science for us.)
- Старий світ зруйнували – новий збудували. (The old world was destroyed - a new one was built.)
- Жити стало краще, жити стало веселіше. (Life has become better, life has become happier.)
- Не хочеш тужити – у колгосп іди жити. (You do not want to grieve - go to live on a collective farm.)
- Армія Червона – наша міць і оборона. (The Red Army is our power and defense.)
- Хай живе радянська влада в західній україні. (Long live the Soviet government in western Ukraine!)
- Без попа і бога нам рівна дорога. (Without a priest and a god, we have an equal path.)
- Допомога не од бога, а од трактора. (Help is not from God, but from a tractor.)
- Без попа і куркуля краще родить в нас земля. (Without a priest and a kulak, the earth gives us better.)
- Фашист і націоналіст – рідні брати. (Fascist and nationalist – brothers.)

THE STYLE OF PROVERBS

A short one or two-part expression

Most proverbs consist of a short one or two-part

- One-part expression

Погані чутки на крилах летять. (Bad news has wings)

- Two-part expression

Без труда – нема плода. (Without labor, there is no fruit.)

Dialogue

Archer Taylor (1962) said that dialogue proverb is a very curious proverbial form to English people. He introduced several examples of Greek, Russian, Polish and Ruthenian (Ukrainian) proverbs. It might be the characteristic of Eastern European proverbs. In Ukrainian proverb books, we can easily find this type of proverbs:

- Example 1

  “Хлопчику, чому ти не працюєш на полі?” - “Тому що, свято”

  “Яке свято?” - “Плуг-різак і леміш приймають.”

  “Boy, why don’t you work on the field?” - “Because it is holiday!”

  “What holiday is it?” - “Plow cutter and ploughshare are taken.”

- Example 2

  “Тато, лізе чорт у хату!” – “Дарма, аби не москаль” ("Dad, get the hell out of the house!" "Hopefully, not a moskal (in the house)") (moskal is an ironic name of Russian in Ukraine)

Epigrammatic proverbs

According to Archer Taylor, these proverbs are composed of several members and are spread from Italy after Renaissance. For example, an English proverb says, “Three things drive a man out of the house: smoke, rain and a scolding wife.” Ukrainians also have the similar type of proverb:

- Один син – не син, два сина – пів сина, три сини – ото тільки син!

(One son - not a son, two sons - half a son, three sons - that's just a son!)

- Кому менше в жизни треба, той ближає всіх до неба. (Григорій Сковорода)

(Who needs less in life, he brings everyone closer to heaven.) (Grigoriy Skovoroda)[21]

- Лучче мені сахар з водою, нежелі сахар з бідою. (Григорій Сковорода)

(I prefer sugar with water than sugar with trouble). (Grigoriy Skovoroda)

- Борітеся – поборете. (Тарас Шевченко) (Fight – win). (Taras Shevchenko)

TECHNIQUE USED IN PROVERBS

Comparison and allegory

Proverbial comparisons are usually, although rather incompletely, recorded in collections of proverbs. Many proverbial comparisons refer to colors. Also, there are several proverbial comparisons referring to people or animals:

- Чорний мак, та смачний, а біла редька, та гірка. (Black poppy, and delicious, and white radish, and bitter.)
- Чорна нива білий хліб родить. (A black field gives birth to white bread.)
- З білого легко чорне зробити, але з чорного біле - тяжко. (Black is easy to make from white, but hard from black to white.)
- Брудний як свиня. (Dirty like a pig.)

Metaphor

Most of the commonly used proverbs are metaphors drawn from daily life or the observation of nature or are terse summaries of experience:

- When a child dies, then there is a small grave; but when mother dies, there is a big grave.
- В сім'ї і каша густіша. (In the family, porridge is thicker.)
- З великої хмари малий дощ. (When there is a big cloud, there is little rain.)

In the first proverb, which means that mother's death cause more serious misfortune, "small grave" and "big grave" are a metaphor of misfortune. In the second proverb, the sticky porridge symbolizes strong relationships and solidarity between family members. The third proverb, which is already introduced in Weather proverbs, can be interpreted as the following: When people promise a lot, there are little things to expect.

Poetic elements: rhyme, assonance or alliteration

Proverbs are located in the middle between poetry and prose. When proverbs are composed of two or more lines, they often have rhyme, assonance or alliteration, which usually appear in poems. Following proverbs have poetic elements:

- Умер багатий — ходім ховати, умер убогий — шкода дороги. (When the rich dies - we are going to bury him. when the poor dies - we don't want to go to funeral.)
- Не родися красна, а родися щасна. (Do not be born beautiful but be born happy.)
- Не буде так, як думається, а буде так, як станеться. (It won't be as I think, but it will be as it happens.)

CORRELATIVES AND PARALLELISM

The meaning of "correlatives" is to connect two parts of the proverbs not using verbs. "The more, the merrier" is a good example. The effect of the correlatives is produced by parallelism:

- Чим більше кухарів, то гірша юшка. (The more cooks, the worse the soup.)
- Краще розумний ворог, ніж безголовий друг. (Better a poor horse than no horse at all.)

Humor, satire and irony

Humour is an element of Ukrainian proverbs. This type of proverbs deliver laugh as well as message:

- Лисий кінь — краса, лисий парубок — біда. (A bald horse is a beauty; a bald young man is a trouble.)
- Оженилися дурний та дурнувата, не знали що робити — підпалили хату. (A stupid man and women got married, they didn't know what to do - they set fire to the house.)
- Яку йому кару дати? – Оженить його, то буде знати! (What punishment to give him? - Marry him, then he will know!)

CONCLUSION

Similar to other nation's proverbs, the Ukrainian proverb is a terse didactic statement and expresses the wisdom of Ukrainian people. Most Ukrainian proverbs suggest a course of action or pass a judgment on a situation. Also, Ukrainian proverbs seem to be an important element in the network of social interrelations.

However, Ukrainian proverbs have their own characteristics. Firstly, they express the unique living philosophy of Ukrainian people. Secondly, they also reflect Ukrainian history and

relationship between Ukrainians and other ethnic groups. Many Ukrainian historical proverbs are still told amongst people in our time. Thirdly, some Ukrainian proverbs reflect Ukrainian social and political problems in a certain period. Some proverbs reflect fatalism which was prevailed in Ukraine and in Canada at the turn of the century. Others indicate the political tendency directed against the occupying or ruling forces in Soviet era.

Unfortunately, the frequency of proverbs seems to decrease in our time. It might be because of mass industrial culture, in which we lose our own oral traditions and do not participate in cultural expression. However, the Ukrainians, through two civil revolutions, the Orange Revolution and the Euromaidan Revolution, created vivid and living proverbs, expressing their political arguments and demonstrating what an ideal society looks like. During these two revolutions, Ukrainians used proverbs to criticize the corrupt powers and oligarchy who repressed society, advocating for democracy and the transition to Europe. Also, the proverbs of this period reflected the aspirations of Ukrainian people for a society where human dignity is guaranteed and common sense is shared. Proverbs of the two revolutionary periods should be continued in the next independent study.

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[21]. Grigoriy Skovoroda (1722-1794) was a great philosopher and poet of Ukrainian Cossack origin.